



UNITED ARAB EMIRATES
MINISTRY OF EDUCATION



Islamic Education

Grade 12

Part One

First Pilot Edition / 1438-1439 A.H. / 2017-2018 A.D.





UNITED ARAB EMIRATES
MINISTRY OF EDUCATION

Islamic Education

Grade 12
Student Book

Part One

First Pilot Edition
1438-1439 A.H/2017-2018 A.D.

**All Printing, Publication and Distribution Rights Reserved to
The Ministry of Education, United Arab Emirates**



Preparation and Development By
 A Special committee from the Ministry of Education and Department of
 Education and knowledge in collaboration with the UAE University and
 the General Authority of Islamic Affairs and Endowments

Islamic Education

Grade 13
Student Book



AI Diwan App

Dear Student,

To get the digital version of the book, visit the below link to download the app
www.elib.moe.gov.ae/MoElib/getting-started



Get it from
Microsoft



Download on the
App Store



GET IT ON
Google Play



"Extensive knowledge and modern science must be acquired. The educational process we see today is in an ongoing and escalating challenge which requires hard work. We succeeded in entering the third millennium, while we are more confident in ourselves."

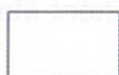
H.H. Sheikh Khalifa Bin Zayed Al Nahyan
President of the United Arab Emirates

The Meanings of the United Arab Emirates Flag Colors

The colors of the United Arab Emirates (UAE) flag are inspired by the famous verse of the poet Safiyuddin Al-Hilli:



White are our deeds, Green are our pastures,
Black are our Battles, Red are our Swords



Symbolizes goodness, welfare and giving, as well as the State's approach of supporting peace and security all over the world.



symbolizes growth, prosperity, green environment, cultural revival in the country.



Symbolizes the strength, staunchness and might of the people of the State, as well as the rejection of injustice and extremism.



symbolizes the sacrifices of the Pre-Union generation, and of the nation's martyrs who sacrificed their lives to protect the homeland's achievements and gains.

The UAE Vision 2021

United in Responsibility

- Confident and responsible Emiratis.
- Cohesive and prosperous families.
- Strong and vital social relations.
- Rich and vibrant culture.

United in Destiny

- Following the example of the Founding Fathers.
- Safety and security of the nation.
- Enhancement of the UAE's status on the international arena.

United in Knowledge

- Harness full potential of national human capital.
- Sustainable and diversified economy.
- Knowledge-based and highly productive economy.

United in Prosperity

- Long and healthy life.
- First-class educational system.
- Well-rounded lifestyles.
- Environmental protection.

Introduction

“Praise be to Allah, Who taught illiterate man (by the pen), taught man that which he knew not (writing) and praise be to Allah the Lord of the worlds and may the blessings and peace of Allah be upon the most honored of messengers our master Muhammad (PBUH- peace be upon him) and upon all his family and Companions”.

This is the text book on Islamic Education, which we present to our dear sons and daughters the students in grade 12, hoping that it proves to be beneficial to them.

In terms of structure, this book has adopted a unit-based approach. Each unit addresses diverse topics that collectively represent the domains and focal points of the curriculum discussing Divine Revelation, creed, the values and mannerisms of Islam, the rulings of Islam and their purposes, the biography of Prophet Muhammad, prominent Muslim characters, national identity and contemporary issues.

The authors of the book were keen on translating curriculum criteria into comprehensive content; this necessitated identifying the outcome of learning criteria at the beginning of each lesson under the heading ‘I learn from this lesson’. Each Lesson comprises an introduction titled “I take the initiative to learn” and a presentation under the heading “I use my skills to learn” and a conclusion under the heading “I organize my concepts”. This is followed by student activity, which has focused on three types: a general activity to all students. This is titled “I answer by myself”. There are enriching activities for distinguished students titled “Enriching my experience” and applied activities titled “I assess myself”.

The book embeds an attempt to strike a balance between religious knowledge and learning activities by introducing the necessary religious knowledge and concepts to students. It has also provided them with a simultaneous gateway to increase and enrich their knowledge via classroom learning activities. The book has also targeted the realization of the characteristics of Emirati students in this age-group and developing those characteristics that peculiarly belong to the 21st century, thinking skills and the requirements of sustainable development.

The book has focused on religious knowledge and concepts that are required by students in this age-group and on linking this knowledge and these concepts to contemporary life and its novelties in the light of the principles of Sharia, whose hallmark is moderation,

tolerance, positivity and individual and communal responsibilities. The book has also accorded attention to developing performance skills that relate to Islamic education and has given special emphasis to Islamic values in pursuit of structuring conscious personalities that adhere to religion and contribute to nation building.

Moreover, the book comprises multiple and diverse learning activities that contribute to developing critical thinking in students. This is a contemporaneous requirement that fortifies students against deviant ideas and uninformed imitation. Critical thinking also contributes to developing creative and inventive thinking; this channels into the UAE Vision 2021- “United in Ambition and Resolve”- in which the UAE endeavors to become the one of the best countries in the world. In its scheme, the book also seeks to develop skills of problem solving and making sound decisions in a timely manner and contributes to sharpening the skills of students and raising their awareness by investing in material and human potentialities and preserving and developing the nation’s wealth.

We hope that the method of presenting topics to students aids them in utilizing their innate faculties of learning- observing, thinking, experimenting, applying, self-learning, researching, investigating and deriving conclusions built on evidence and proof.

We present this book to our sons and daughters, the students, hoping that it realizes the benefits perceived at the time of compiling it. These benefits comprise realizing the criteria of learning Islamic Education and developing thinking and performance skills in a persistent endeavor to equip this generation of students with the tools necessary for ingenuity, inventiveness, meeting challenges and achieving supremacy for the homeland.

Allah knows best the intention behind our deeds.

Authors of Islamic Education Curriculum



Answered by:



The Official Fatwa Centre in the United Arab Emirates



1

Free Fatwa line (8 am – 8 pm)
(Arabic – English – Urdu):
[8002422]

2

Fatwa service through SMS
(Etisalat - Du): [2535]

3

Public Fatwas through the website
(24/7): www.awqaf.gov.ae

4

For calls for outside the UAE:
[00971 2 20 52 555]

Table of Contents

	Domain	Theme	Lesson	
Unit One				
1	Divine Revelation	The Holy Qur'an and its Sciences	Protecting Society against Moral Crimes	1
2	Divine Revelation	The Holy Qur'an and its Sciences	Exegetical Methods	2
3	Creed	Islamic Faith	Extremism	3
4	Islamic Rulings and their Purposes	Transactions	Separation of Spouses	4
5	The Prophet's Biography (Sirah) and Personalities	The Prophet's Biography (Sirah)	Allah's Messenger, peace be upon him, and social life	5
Unit Two				
1	Divine Revelation	The Holy Qur'an and its Sciences	The Slander against 'Ā'ishah (ifk) – exhortation and moral lesson	1
2	Divine Revelation	Hadith and its Sciences	Divine Laws (as- Sunan ar- Rabaniyah)	2
3	The Values and Morals of Islam	The Values of Islam	Responsibility in Islam	3
4	Islamic Rulings and their Purposes	Islamic Legal Principles	The five Purposes of Legislation	4
5	Prophet's Biography(Sirah) and Personalities	Personalities	Sheikha Fatima Bint Mubarak	5
Unit Three				
1	Divine Revelation	The Holy Qur'an and Sciences	Social Media -Good conduct and manners	1
2	Divine Revelation	Hadith and Its Sciences	The Prophet's Methodology in Health Care	2
3	Islamic Rulings and their Purposes	Transactions	Prohibited Sales	3
4	National Identity and Contemporary Issues	National Identity	National Service is a Sharia duty and a National Requirement	4



Unit One



Unit Contents

SN	Domain	Theme	Lesson
1	Divine Revelation	The Holy Qur'an and Its Sciences	Protecting Society against Moral Crimes
2	Divine Revelation	The Holy Qur'an and Its Sciences	Exegetical Methods
3	Creed	Islamic Faith	Extremism
4	Islamic Rulings and Their Purposes	Transactions	Separation of Spouses
5	The Prophet's Biography (Sirah) and Personalities	The Prophet's Biography (Sirah)	Allah's Messenger, peace be upon him, and social life

Lesson One

Sūrat An-Nūr: 1-10 Protecting Society against Moral Crimes

This lesson teaches me to:

1. Recite the holy verses observing the rules of recitation.
2. Interpret the meaning of the vocabulary of the holy verses.
3. Explain the effects of adultery.
4. Infer the meaning of 'oath of condemnation' (Li'an).
5. Make sure of adopting the values expressed in the holy verses.



I take the initiative to learn

Sūrat An-Nūr was revealed in Al-Madīnah; it comes after Sūrat Al-Mu'uminūn in the Holy Qur'an. Sūrat An-Nūr was given this name because it includes a luminous verse, which says (اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ)

(Al-Lahu Nūru As-Samāwāti Wa Al-'Ard) "Allāh is the Light of the heavens and the earth", and because it consists of rules and morals that call for chastity, preservation of honor and virtue. These are values that illuminate life and the conscience of a believer as the dark alleys of lewdness cannot be illuminated except by the radiance of Allah, glorified be He.

Illumination

Mujahid reported: The Messenger of Allah, peace be upon him, said: "Teach men Sūrat Al-Mā'idah and teach women Sūrat An-Nūr". Umar bin Al Khattab, may Allah be pleased with him, said: "Teach your women Sūrat An-Nūr".

I cooperate:

In cooperation with my group, I explain the characteristics of Madaneyyah surahs of the Qur'an.

I find a link:

between the words of Allah, glory be to Him, in Sūrat Al-Mu'uminūn :

«وَالَّذِينَ هُمْ يُفْرُوجِهِمْ حَافِظُونَ» (المؤمنون: ٥)

5. Wa Al-Ladhīna Hum Lifurūjihim Hāfiẓūna "Who abstain from sex" (Sūrat Al-Mu'uminūn: 5)

«الزَّانِيَةُ وَالزَّانِي»

(Az-Zāniyatu Wa Az-Zānī) "The woman and the man guilty of adultery or fornication"

and His words:

«قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ»

Qul Lilmu'uminīna Yaghuḍḍū Min 'Abṣārihim Wa Yaḥfaẓū Furūjahum

"Say to the believing men that they should lower their gaze and guard their modesty..."



Use my skills to learn

I recite and memorize:

سورة النور 10-1

قَالَ تَعَالَى: ﴿سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ﴾ ١ الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ٢ الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرْمٌ ذَلِكَ عَلَى الْمُؤْمِنِينَ ٣ وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا يَقْبَلُوا لَهُمْ شَهَادَةٌ أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ٤ إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ٥ وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَدَةُ أَحَدِهِمْ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ٦ وَالْخَمِيسَةَ أَنْ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ٧ وَيَدْرَأُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ٨ وَالْخَمِيسَةَ أَنْ غَضَبَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الصَّادِقِينَ ٩ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ١٠

1. Sūratun 'Anzalnāhā Wa Faradnāhā Wa 'Anzalnā Fihā' Āyātin Bayyinātin La'allakum Tadhakkarūna 2. Az-Zāniyatu Wa Az-Zānī Fājildū Kulla Wāhidin Minhumā Miā'ata Jaldatin Wa Lā Ta'khuḍkum Bihimā Ra'fatun Fī Dīni Allāhi 'In Kuntum Tu'uminūna Billāhi Wa Al-Yawmi Al-'Ākhiri Wa Līash/had 'Adhābahumā Tā'ifatun Mina Al-Mu'uminīna 3. Az-Zānī Lā Yankihū 'Illā Zāniyatan 'Aw Mushrikatan Wa Az-Zāniyatu Lā Yankihuhā 'Illā Zānin 'Aw Mushrikun Wa Ḥurimūna Dhāliku 'Alā Al-Mu'uminīna 4. Wa Al-Ladhīna Yarmūna Al-Muḥṣanāti Thumma Lam Ya'tū Bi'arba'ati Shuhadā'a Fājildūhum Thamanīna Jaldatan Wa Lā Taqbalū Lahum Shahādatan 'Abadān Wa 'Ulā'ika Humu Al-Fāsiqūna 5. Illā Al-Ladhīna Tābū Min Ba'di Dhāliku Wa 'Aṣlahū Fa'inna Allāha Ghafūrun Raḥīmun 6. Wa Al-Ladhīna Yarmūna 'Azwājahum Wa Lam Yakun Lahum Shuhadā'u 'Illā 'Anfusuhum Fa-shahādātu 'Aḥadīhim' Arba'u Shahādātin Billāhi~ 'Innahū Lamina Aṣ-Ṣādiqīna 7. Wa Al-Khāmisatu 'Anna La'nata Allāhi 'Alayhi 'In Kāna Mina Al-Kādhībīna 8. Wa Yadra'u 'Anhā Al-'Adhāba 'An Tash/hada 'Arba'a Shahādātin Billāhi~ 'Innahū Lamina Al-Kādhībīna 9. Wa Al-Khāmisata 'Anna Ghadaba Allāhi 'Alayhā 'In Kāna Mina Aṣ-Ṣādiqīn 10. Wa Lawlā Fadlu Allāhi 'Alaykum Wa Raḥmatuhu Wa 'Anna Allāha Tawwābun Ḥakīmun (Sūrat An-Nūr)

1. A surah which We have sent down and which We have ordained in it have We sent down Clear Signs, in order that you may receive admonition 2. The woman and the man guilty of adultery or fornication,- flog each of them with a hundred stripes: Let not compassion move you in their case, in a matter prescribed by Allah, if ye believe in Allah and the Last Day: and let a party of the Believers witness their punishment. 3. Let no man guilty of adultery or fornication marry but a woman similarly guilty, or an Unbeliever: nor let any but such a man or an Unbeliever marry such a woman: to the Believers such a thing is forbidden. 4. And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations),- flog them with eighty stripes; and reject their testimony ever after: for such men are wicked transgressors;- 5. Unless they repent thereafter and mend (their conduct); for Allah is Oft-Forgiving, Most Merciful. 6. And for those who launch a charge against their spouses, and have (in support) no evidence but their own,- their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth; 7. And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie. 8. But it would avert the punishment from the wife, if she bears witness four times (with an oath) By Allah, that (her husband) is telling a lie; 9. And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth. 10. If it were not for Allah's grace and mercy on you, and that Allah is Oft-Returning, full of Wisdom. (Sūrat An-Nūr)

I learn explaining the Qur'anic vocabulary:

Word	Explanation
سُورَةٌ - Sūrat (Chapter)	A number of verses that are three at least with a beginning and an end
بَيِّنَاتٍ - Bayyinātin (Clear Signs)	Obvious, notable
تَذَكَّرُونَ - Tadhakkarūna (receive admonition)	Learn a moral lesson
رَأْفَةً - Ra'fatun (compassion)	sympathy, kindness, mercy
طَائِفَةً - Ṭā'ifatun (a party)	A group of people
يَنْكِحُ - Yankiḥu (marry)	Get married to
يَزْمُونَ - Yarmūna (launch a charge)	Accuse of adultery
الْمُحْصَنَاتِ - Al-Muḥṣanāti (chaste women)	pure
الْفَاسِقُونَ - Al-Fāsiqūna (wicked transgressors)	Those who disobey Allah
أَرْبَعَةَ شُهَدَاءَ - 'arba'ati Shuhadā'a (four witnesses)	Four who saw the act
يُذْرَأُ - Yadra'u (avert)	Cancel punishment

My Notes

: I comprehend the significance of the verses

The walls (aswar) of chastity and purity:

A surah (سورة) in the Arabic language is a name for an honorable status; a high wall is a “sur”. Therefore, a chapter of the Qur’an is called ‘sūrah’ because of the honor accompanying it and because of its loftiness. An-Nur Chapter begins by the word ‘surah’ to imply to one who engages in interpreting it that these gracious verses have been revealed to build numerous, concentric walls, as it were, to surround chastity and protect purity.

The chapter explained the punishment intended to deter people from harboring malicious intentions. It emphasized convincing people of the virtues associated with chastity and the meanness of lewdness, as well as stressing the importance of being aware of the fact that Allah is constantly watching us.

Allah, **Glorified and Exalted be He**, mentions His favors to His worshippers as revealed in this chapter, which consist in the justifiable duties and rules and in detailed proofs. This is meant to make them learn the lesson and act according to these duties and rules, which will realize their happiness in life and in the Hereafter. Observing these duties and rules is a safeguard against exposing honor to the measures of wrong and right. By these duties and rules Allah, glory be to Him, has organized relations between individuals and spread stability in social life. Al Qurtobi, may Allah have mercy on him, said: “The purpose of this chapter (surah) is to make known the rules of chastity and protection”.

The fact that the revelation of this chapter (surah) is attributed to Allah, glory be to Him, “ (أَنْزَلْنَاهَا) (‘Anzalnāhā) A surah which We have sent”, and emphasizing its ordinance “We have ordained” and repeating the act of revealing it “We sent down” are all meant to demonstrate the importance of the rulings in this chapter as they have a great effect on purifying society and protecting families and honor. These rulings are obligatory and leave no room for negligence either on the part of individuals or society.

and apply:

The term ‘verse’ (ayah) is used in the Qur’an; it has several meanings. I infer these meanings from the following verses:

SN	Verse	Meaning
1	«وَمِنْ آيَاتِهِ أَنْتَ تَرَى الْأَرْضَ خَاشِعَةً» (فُصِّلَتْ: ٣٩) 39. Wa Min ‘Āyātihi~ ‘Annaka Tará Al-’Arḍa Khāshī’atan And among His Signs in this: thou seest the earth barren and desolate (Sūrat Fuṣṣilat: 39).	.....
2	«مَا نَنْسَخْ مِنْ آيَةٍ...» (الْبَقَرَةُ: 106) 106. Mā Nansakh Mīn ‘Āyatin ‘Aw Nunsihā (Sūrat Al-Baqarah). None of Our revelations do We abrogate or cause to be forgotten (Sūrat Al-Baqarah: 106).	.....
3	«فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا...» (الْقَصَص: 36) 36. Falammā Jā’ahum Mūsá Bi’āyātīnā (Sūrat Al-Qaṣaṣ). When Moses came to them with Our clear signs (Sūrat Al-Qaṣaṣ: 36)	.....

** Which of the meanings above suits the meaning of ‘verse’ (ayah) as used in His words, glory be to Him:

«وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ...»

Wa ‘Anzalnā Fihā’Āyātin Bayyinātin ” in it have We sent down Clear Signs“

I explain:

Concluding the verse by His words, glory be to Him «... لَعَلَّكُمْ تَذَكَّرُونَ»
 La'allakum Tadhakkarūna "...that you may receive admonition".:

I discuss:

in cooperation with my classmates, I discuss the difference between 'receiving admonition' and 'reflecting'

Receiving admonition	Reflecting
.....
.....

A Society of Virtue:

First: The Punishment of Adultery

The holy verse tells of the punishment for adultery. Adultery is a sexual intercourse between a man and a woman who are unmarried according to a Sharia contract. The verses refer to an adulteress and an adulterer to demonstrate that the act is consensual; therefore, they deserve the punishment to purify them of guilt and to protect society against this crime. Allah, glory be to Him, says: (فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِئَةَ جَلْدَةٍ)
 (Fājlidū Kulla Wāhidin Minhumā Miā'ata Jaldatin) "...flog each of them with a hundred stripes...". The address in the words of Allah, glory be to Him, "flog" is to the guardian (the ruler) in order to preserve security and order. Imam Al Nasafi, may Allah have mercy on him, said: "The address is to Imams because inflicting 'hadd' (punishment mandated and fixed by Allah) is of the essence of religion". The punishment of an adulteress and an adulterer is one hundred lashes. The punishment is expressed in terms of lashes to indicate avoiding excessiveness in whipping. The punishment is to be inflicted after establishing evidence and proofing that the couple concerned has engaged in adultery. Moreover, punishment is inflicted by the party that is authorized by the ruler.

The verses prohibit showing leniency towards an adulterer because the consequences of such an act will be borne by society, such as intermingling genealogies and spread of deadly diseases. Economically, the spread of deadly diseases costs the state too much money and effort to provide treatment and care, in addition to awareness raising campaigns in the media.

Although, adultery is one of the cardinal sins, Islam shows caution as to the way to prove and execute the punishment. Adultery is only proven by four fair witnesses or by confessions on the part of the adulterer and adulteress themselves.

I explain:

◊ Uthman ibn ‘Affan, may Allah be pleased with him, said: “Indeed, Allah deters with the Sultan (ruler) that which he does not deter with the Qur’an”.

What is the wisdom behind giving priority to worldly punishment over intimidation by torture in the Hereafter in the verses establishing ‘hadd’ (punishment) for adultery?

.....

.....

I decide:

As regards the following case on the basis of the fundamental rule “confession as evidence is limited to the confessor only”:

“One of the two parties confessed committing adultery and the other party did not”.

.....

I infer:

The judgment on adultery from the following Qur’anic verses:

قَالَ تَعَالَى: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخَلَّدُ فِيهِ مُهْتَكِنًا ﴿٦٨﴾ (الفرقان)

Allah, glory be to Him, says:

68. Wa Al-Laḥḥina Lā Yad`ūna Ma`a Allāhi Ḥāḥāan Ḥākhara Wa Lā Yaqtulūna An-Nafsa Allatī Ḥarrama Allāhu Ḥillā Bil-Ḥaqqi Wa Lā Yaznūna Wa Man Yaf`al Ḍḥālika Yalqa `Athāmāan. 69. Yuḍā`af Lahu Al-`Adḥābu Yawma Al-Qiyāmati Wa Yakhlud Fīhi Muhānāan. (Sūrat Al-Furqān)

68. Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred except for just cause, nor commit fornication; - and any that does this (not only) meets punishment. 69. (But) the Penalty on the Day of Judgment will be doubled to him, and he will dwell therein in ignominy. (Sūrat Al-Furqān)

وقَالَ تَعَالَى: ﴿وَلَا تَقْرَبُوا الزَّيْفَ إِنَّهُ كَانَ فَجِيسَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾﴾ (الإسراء)

Allah, glory be to Him, says:

32. Wa Lā Taqrabū Az-Zinā `Innahu Kāna Fāhishatan Wa Sā`a Sabīlāan. (Sūrat Al-`Isrā`)

32. Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils). (Sūrat Al-`Isrā`)

.....

.....

In cooperation with my classmates:

I explain the role of society in the prevention of adultery:

1. Combating exaggerated dowries
2.
3.
4.

I classify:

the following effects of adultery on individuals and society according to the table below:

[poverty and waste of money – Allah’s wrath and punishment o the Day of Judgement – diseases of AIDS, gonorrhoea and syphilis – the spread of enmity among people – costs of treatment resulting from adultery – children born out of wedlock and those who are of unknown descent]

Consequences of Adultery on Individuals and Society				
Health-related effects	Economic effects	Social effects	Psychological effects	Religious effects
.....
.....

Second: Punishment of Accusing Others of Committing Adultery

Allah, glory be to Him, threatened to punish those who slander chaste, incautious women and accuse them of committing adultery without substantiating this accusation by four witnesses. He, glory be to Him, deals harshly with those who smear the honor of others by saying slanderous things of them; he has sanctioned three punishments for them:

- The first punishment is physical; i.e. being flogged eighty lashes.
- The second is moral; their testimony is not acceptable in courts or trading.
- The third is religious; these are dissolute persons who are alienated from the obedience of Allah, glory be to Him.

Sahl bin Sa'd (May Allah be pleased with him) reported: The Messenger of Allah, peace be upon him, said: "Whosoever gives me a guarantee to safeguard what is between his jaws and what is between his legs, I shall guarantee him Jannah (Paradise)"

Allah, glory be to Him, excluded from this those who repent truly and regret what they have done. Islam emphasized the punishment of this crime because of its grave consequences on society in order to preserve honor and purify society of this phenomenon, which divides families and spreads enmity and hatred among people. All this results in a lack of trust among individuals in society and may lead to committing murders.

I expect:

the effect of social media on the spread of moral crimes, especially slander.

I explain

** the use of "launch a charge" against chaste women instead of "accuse" in His words, glory be to Him:

﴿وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ﴾

Wa Al-Ladhīna Yarmūna Al-Muḥṣanāti
And those who launch a charge against chaste women

** specifying women in the words of Allah, glory be to Him, "And those who launch a charge against chaste women" although the judgment on slander involves men and women:

I infer:

** a common rule from His words, glory be to him:

﴿مَنْ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ﴾

Thumma Lam Ya'tū Bi'arba'ati Shuhadā'a) “and produce not four witnesses” that a Muslim can use in scientific research and all domains of his life:

I find a proof:

in the holy verses that repentance is associated with good deeds:

I reflect and answer:

** In the holy verses there is evidence of rehabilitating the person who suffers slander as well as psychological relief – explain this:

** Some scholars maintain the view that a person who slanders chaste women has a chance to repent in worldly life and that his testimony is acceptable, whereas others say that true repentance and its acceptance is something that only Allah, glory be to Him, knows. So, they reject this person's testimony. Which of the two views do you support? Why?

The legislation of the oath of condemnation (li'an) and the Divine Wisdom behind it:

Allah, glory be to Him, legislated the oath of condemnation (li'an) between spouses to guard against injustice and repression within the family, to bestow honor on the sacred relationship between spouses and to prevent arbitrary accusation. This divine legislation is an embodiment of justice and protection and preservation of honor in their highest forms. Aspects of mercifulness and wisdom manifest in the legislation are the following:

1. If there is no oath of the condemnation (li'an), a husband will be subject to the punishment (had- حد) of slander in spite of his apparent truthfulness and the fact that he is not fabricating charges against his wife because they share shame and ignominy.

2. The oath of condemnation (li'an) provides the husband with a loophole out of the difficulty of supplying four witnesses, maintaining silence towards what he has seen and the possibility of having a child taking his name and becoming his heir.
3. The oath of condemnation (li'an) provides the wife with a loophole to escape punishment and shame if her husband accuses her unjustly and arbitrarily of adultery.

The oath of condemnation procedure:

The husband starts swearing; he swears by Allah four times that he is true in accusing his wife of adultery. The judge then reminds him of torture in the Hereafter and asks him to say "The curse of Allah is upon me if I am lying". The wife then repudiates this charge by four oaths of her own in which she says he is lying in accusing her of committing adultery. The judge then reminds her of the torture in the Hereafter and asks her to say, "The wrath of Allah is upon me if my husband is telling the truth".

I compare:

slander specific to the oath of condemnation (li'an) and slander in general according to the table below:

Similarities	Differences
.....
.....
.....

I explain:

** a husband and wife resorting to the oath of condemnation (li'an) are separated for ever:

** penalty is similar to offence: Cursing is made specific to man in the words of Allah, glory be to Him:

﴿أَنْ لَعَنَتَ اللَّهُ عَلَيْهِمْ إِنْ كَانُوا مِنَ الْكَاذِبِينَ﴾

'Anna La'nata Allāhi `Alayhi 'In Kāna Mina Al-Kādhībīna "the curse of Allah on themselves if they tell a lie"; wrath is made specific to woman in the words of Allah, glory be to Him:

﴿أَنْ غَضِبَ اللَّهُ عَلَيْهَا إِنْ كَانَتْ مِنَ الصَّادِقَاتِ﴾

'Anna Ghadāba Allāhi `Alayhā 'In Kāna Mina Aṣ-Ṣādiqīna

I reflect and identify:

the deleted 'main clause' in the holy verse

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ﴾

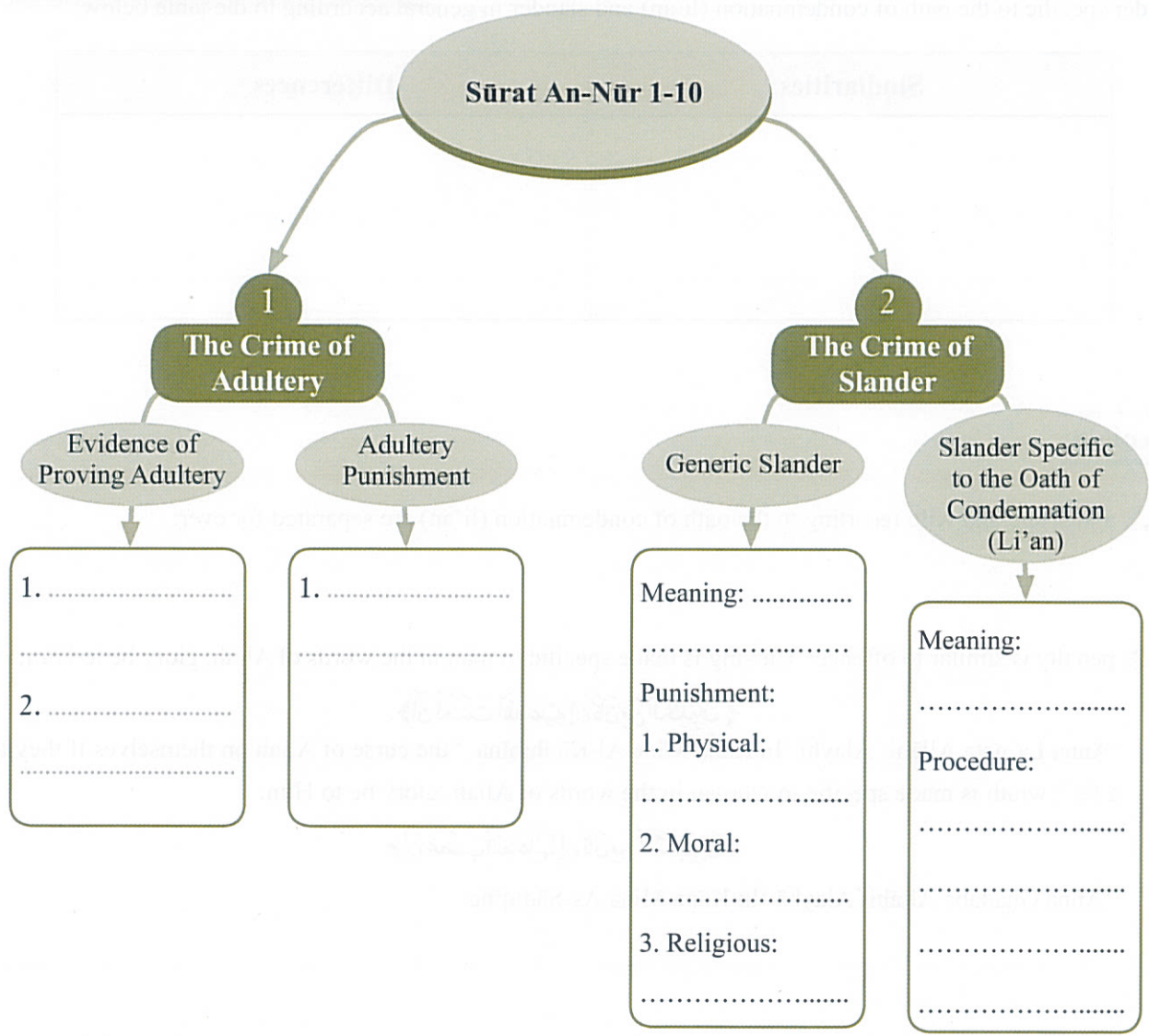
Wa Lawlā Fadlu Allāhi `Alaykum Wa Rahmatuhu “If it were not for Allah’s grace and mercy on you...” and explain the reason for deletion.

.....

.....

.....

*** I organize my concepts:**



Student Activity

I answer by myself:

◆ **First:** explain the following

1. Allah, glory be to Him, says:

﴿وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ﴾

Wa Līash/had `Adhābahumā Ṭā'ifatun Mina Al-Mu'uminīna
 “and let a party of the Believers witness their punishment”

.....

2. Four witnesses are required to prove adultery contrary to all other cases where only two witnesses are required to prove a case.

.....

3. The fundamental rule in Islam is mercy and clemency; however, the cases of adulterers are subject to vehemence and sternness.

.....

◆ **Second:** explain the significance of using the plural form in Allah's, glory be to Him, words:

﴿فَأَجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ﴾

Fājlidū Kulla Wāhidin Minhumā Miā'ata Jaldatin “flog each of them with a hundred stripes”.

.....

Third: mention three damages to husbands and wives that Allah, glory be to Him, has warded off by legitimizing the oath of condemnation (li'an):

1.

2.

3.

◆ **Fourth:** explain the following words:

SN	Word	Meaning
1	الرَّانِي - Az-Zānī (guilty of adultery)	.....
2	شهادات - Shahādātin (testimonies)	.....
3	أَصْلَحُوا - 'Aṣlahū (mend)	.....
4	العَذَاب - Al-'Adhāba (punishment)	.....


Enriching my experience:

I search for the causes of the spread of adultery in some societies.


I assess myself:

SN	Aspect of Application	Degree of realization		
		Average	Good	Distinguished
1	I make sure of memorizing the holy verses.			
2	I apply the rules and manners of recitation.			
3	I explain the words used in the holy verses.			
4	I explain the consequences of adultery.			
5	I explain the oath of condemnation and the wisdom behind it.			
6	I make sure of adopting the values mentioned in the holy verses.			
7	I avoid accusing others without backing this up with evidence.			

Lesson Two

Exegetical Methods

This lesson teaches me to:

1. Explain what is meant by ‘exegetical methods’
2. Differentiate between exegetical methods
3. Identify the appropriate interpretation according to the subject of the hadith
4. Emulate scholars as regards following scientific methodology in their lives

I take the initiative to learn:

قال تعالى:

(سورة ص)

﴿ كُنْتُ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴾ (٢٩)

(سورة محمد)

﴿ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴾ (٢٤)

Allah, glory be to Him, says:

29. Kitābun ‘Anzalnāhu ‘Ilayka Mubārakun Liyaddabbarū ‘Āyātihi Wa Liyatadhakkara ‘Ūlū Al-’Albābi

“(Here is) a Book which We have sent down unto thee, full of blessings, that they may meditate on its Signs, and that men of understanding may receive admonition” (Sūrat Ṣād: 29)

Allah, glory be to Him, says:

24. ‘Afalā Yatadabbarūna Al-Qur’āna ‘Am `Alā Qulūbin ‘Aqfāluhā

“Do they not then earnestly seek to understand the Qur’an, or are their hearts locked up by them?” (Sūrat Muḥammad: 24)

What do the two holy verses urge us to do?

I expect:

the positive effects of thinking thoroughly of the Holy Qur’an:

1. Obeying Allah, Glorified and Exalted be He, and complying with His instructions.
2. Understanding the holy Qur’an and abiding by its rules.
3.
4.



I use my skills to learn:

Allah, Glorified and Sublime be He, revealed the Qur'an to Khatam al-Rusul (the Seal of Messengers, meaning the Last of Messengers) to illuminate and guide mankind.

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِن عِبَادِنَا وَإِنَّكَ لَتَهْدَىٰ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٥٢﴾ (الشورى)

52. Wa Kadhalika 'Awhaynā 'Ilayka Rūhāan Min 'Amrinā Mā Kunta Tadrī Mā Al-Kitābu Wa Lā Al-'Imānu Wa LakinJa'alnāhu Nūrāan Nahdī Bihi Man Nashā'u Min 'Ibādīnā Wa 'Innaka Latahdī 'Ilā Şirāṭin Mustaqīmin. (Sūrat Ash-Shūrā)

52. And thus have We, by Our Command, sent inspiration to thee: thou knewest not (before) what was Revelation, and what was Faith; but We have made the (Qur'an) a Light, wherewith We guide such of Our servants as We will; and verily thou dost guide (men) to the Straight Way,- (Sūrat Ash-Shūrā: 52)

Throughout History, the Holy Qu'ran has been accorded great attention and care; this continues up to today whether in the form of memorization, interpretation, recitation, publication, research, study or awards by governments, institutions or individuals. The United Arab Emirates accorded the Qur'an boundless attention.

Our scholars in every epoch worked diligently on interpreting, analyzing and gleaning the Qur'an. This resulted in the emergence of several methodologies, schools and orientations of exegesis (tafsir) such as exegesis derived from authentic sources such as other Qur'anic verses, sahih ahadith or established Sunnah and exegesis by opinion.

I look for:

I refer to the dictionary and then fill in the table below appropriately-

	Method	Exegesis
Meaning in the dictionary		
Idiomatic meaning of the exegetical methods	Plans followed by exegetists in their books to demonstrate and explain the messages embedded in the words of Allah and inferring His rulings and judgments, each according to his inherent human capacity.	

I find a link:

between the linguistic and idiomatic meaning of exegesis.

.....

.....

I explain:

by interpreting the verses of by Al-Zamakhshari, may Allah have mercy on him:

Commentaries in the world are countless; but none of them is like my Kashaf book for sure.

If you pursue guidance, keep reading it; for ignorance is like a malady and the 'Kashaf' is a cure.

What I learn from the exegetical methods.

I read and infer:

For someone pursuing exegesis, there are many sources; the major sources among these are four:

- ★ First: the tradition of the Messenger, peace be upon him, provided that caution is maintained as regards 'da'eef' (weak) and 'maudu' (fabricated) hadiths.
- ★ Second: relying on the sayings of the Companions (aş-şahābah)
- ★ Third: linguistic resources
- ★ Fourth: what is understood from speech and indicated by the Sharia law

Other sources of interpreting the Qur'an:

-
-
-

I classify:

the sources mentioned above into traditional and rational sources:

Traditional Sources	Rational Sources
.....
.....
.....

Benefits of diverse exegetical methods:

The benefits of multiple sources of interpreting the Holy Qur'an include the following:

1. Emergence of specialization in the research in, and study of, the significances of the verses of the Holy Qur'an and its sciences.
2. Keeping abreast of developments in each epoch, as the implications of the Holy Qur'an widen with proliferation of human knowledge and the sciences associated with it. The Qur'an is a book of "... incalculable wonders..." (al-Tirmidhi).
3. Relieving Muslims of inconvenience with respect to Sharia rulings; this is evidenced by interpreting the word 'quroo' (monthly periods) in terms of cleanliness and menstruation. This allows spouses an extended period to rethink the decision on divorce thus giving a chance for restoring stability to the family.
4. Increasing the number of studies and researches on the Holy Qur'an.
5. Availing scholars in every age of the opportunity to accord attention to the Holy Qur'an and find new methods to explore its significances.

I explain:

The most accurate and convincing interpretation of the Qur'an is interpreting the Qur'an by the Qur'an itself.

I cooperate and, with my group, search for:

* a verse (ayah) that explicates 'wrong' in His words, glory be to Him:

﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا ءِيمَانَهُمْ بِظُلْمٍ اُولٰٓئِكَ لَهُمُ الْاٰمَنُ وَهُمْ مُهْتَدُونَ﴾ (الأنعام)

82. Al-Ladhīna 'Āmanū Wa Lam Yalbīsū 'Īmānahum Biẓulmīn 'Ūlā'ika Lahumu Al-'Amnu Wa Hum Muhtadūna. (Sūrat Al-'An`ām)

"It is those who believe and confuse not their beliefs with wrong - that are (truly) in security, for they are on (right) guidance." (Sūrat Al-'An`ām: 82)

* A hadith that explains the words of Allah, glory be to Him:

﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ﴾ (البقرة).

238. Hāfiẓū `Alá Aṣ-Ṣalawāti Wa Aṣ-Ṣalāati Al-Wuṣṭá WaQūmū Lillāh Qānitīna

Guard strictly (five obligatory) AsSalawāt (the prayers) especially the middle Salāt (i.e. the best prayer 'Asr'). And stand before Allāh with obedience [and do not speak to others during the Salāt (prayers)]. (Sūrat Al-Baqarah: 238)

I cooperate with one of my classmates and identify:

some of the sciences an exegetist must master:

1. The scientific studies of the Arabic Language.
2. The science of reasons behind revelation (Asbāb al-Nuzūl).
3.
4.
5.

We explain:

an exegetist must possess the capacity for ‘ijtihād’ (independent reasoning):

.....

I criticize and conclude:

The holy verse:	
<p>﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِٰمِهِمْ﴾</p> <p>71. Yawma Nad'ū Kulla ‘Unāsin Bi’imāmihim (Sūrat Al-’Isrā’)</p> <p>“One day We shall call together all human beings with their (respective) Imams” (Sūrat Al-’Isrā’:71)</p>	
Some interpreted the verse as:	People are called on the Day of Judgment by the names of their mothers.
Our criticism of this interpretation:	.....
Reason for our ruling:	.....
We conclude:	.....

I analyze and answer:

In explaining the exegetical methods, Imam Az-Zarkashī maintains:

Learn that the Qur'an is two parts: a part interpreted in conformance to authentic sources whereas the other part not interpreted according to to authentic sources. The first part is either referred to the Prophet, peace be upon him, the Companions, may Allah be pleased with them, or major followers (tabi'in), may Allah have mercy on them. The first is to be consulted for the validity of the chain of transmission whereas the second is to be checked for the interpretation of the Companions. If the Companion interprets it in terms of language; this is the case of a native speaker and there is no doubt about accepting it. If he interprets it in terms of what he has witnessed of causes and evidence, there is no doubt to cloud this interpretation.

I identify:

Types of interpretation:

1.
2.

Interpretation by opinion: explaining and clarifying the meanings of verses through the interpreter's own independent reasoning (ijtihad) if he is knowledgeable of the language of Arabs and masters the tools that assist him in interpretation.

I deduce:

what is meant by "exegesis derived from authentic sources" in the above text.

- This is interpretation that is mostly

I explain:

- How can we authenticate referencing an interpretation to the Prophet, peace be upon him?
-

I compare:

Interpretation derived from authentic sources (Tafsir bil-mathur) to interpretation by praiseworthy ('mahmoud'المحمود) opinion

	Interpretation derived from authentic sources (mathur)	Interpretation by praiseworthy opinion
Similarities	1) 2)	
Differences	.....	.....
Outcome	.....

I read and answer:

“We notice clearly and distinctly that the interpretation of everyone who excels in a scientific discipline is limited to the discipline he has excelled in.”

** I identify what influences the exegetist when he writes his interpretation of the Holy Qur'an.

.....

I reflect and answer:

according to the following table:

SN	Type of interpretation	Domain	Major works
1	Linguistic interpretation	Looks into grammar and unfamiliar words	Al-Bahr al-Muhit (the Encompassing Ocean) Ibn Hayyan
2	Juridical (Fiqh) interpretation	Focuses on clarifying fiqh rulings referred to in Qur'anic verses	Al-Jami' li-Ahkam al-Qur'an (The collection of Qur'anic Injunctions)/ al-Qurtubi
3	Literary interpretation	Focuses on literary imagery and eloquence in the Holy Qur'an	al-Tafsir al-Bayani (eloquent interpretation of the Qur'an)/ Bint al-Shati'
4	Analytic interpretation	Focuses on explaining the meaning of utterances in the verse, structural eloquence, reasons of revelation and the like	Safwat al-Tafasir (The Best of Tafsirs)/ as-Sabuni
5	Objective interpretation	Focuses on a theme in Qur'anic verses in all the Qur'an or in one chapter, or clarifying the meanings of an utterance, or a Qur'anic sentence	"Taysir al-lattif al-manan fi Tafsir 'uloum al-Qur'an" /As-a'di

I explain:

the diversity of interpretation of the Holy Qur'an

.....

I specify:

in cooperation with my group, I specify which type of interpretation is considered the best.p. 31

.....

I cooperate and create:

according to the table below, I design a model of interpreting the following holy verse as in the table:

﴿وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ﴾ (البقرة 191)

191. Wa Al-Fitnatu ‘Ashaddu MinaAl-Qatli (Sūrat Al-Baqarah)

“...for tumult and oppression are worse than slaughter...” (Sūrat Al-Baqarah: 191)

	Search
Unfamiliar word in the verse	(fitnatu) “tumult and oppression” in language:
Cause of revelation	.....
Interpretation of the verse	.....

I describe:

the efforts exerted by Muslim scholars in serving the Holy Qur’an with examples.

.....

.....

I reflect and refute:


How can we reconcile the existence of a number of interpretations based on interpretation by opinion with the fact that a number of the Companions rejected interpreting the Holy Qur’an by opinion?

.....

.....

.....

.....

 I organize my concepts:

**“Exegetical methods”
means:**

Sources of interpretation include:	<p>1. The Holy Qur’an</p> <p>2.</p> <p>3.</p> <p>4.</p>
An exegetist is required to master:	<p>1.</p> <p>2.</p> <p>3.</p> <p>4. (Uṣūl al-fiqh) principles of Islamic jurisprudence</p>
The two parts of interpretation are:	<p>Interpretation derived from authentic sources (tafsir bi al-mathur):</p> <p>.....</p> <p>Interpretation by opinion, which is mostly:</p> <p>.....</p>
Interpretation types include:	<p>1.</p> <p>2.</p> <p>3.</p>
An interpretation book in which transmission prevails is:	Jami` al-bayan `an ta`wil `ay al-Qur`an (Tafsir al-Tabari) by the Sheikh of exegetists Imam <u>al-Tabari</u>
One of the books on interpretation that are mainly based on praiseworthy opinion is:	<p>Tafsir Al-Bahr al-Muhit(the Encompassing Ocean) by Ibn Hayyan</p> <p>Tafsir Roohu-l-Ma`ani (The Essence of Meaning) by Al-Alousi</p>

Student Activity

I answer myself:

◆ **First:** explain what is meant by the following terms and concepts:

1. Exegetical methods:

.....

2. Interpretation by opinion:

.....

3. Literary interpretation:

.....

◆ **Second:** explain

1. the Companions, may Allah be pleased with them, rejected interpretation of the Qur'an by opinion.

.....

2. diverse interpretations of the Qur'an.

.....

3. considering the interpretation of the Qur'an by the Qur'an the most valid type of interpretation.

.....

◆ **Third:** what is the book you refer to in the following cases?

The subject I am searching for its interpretation	The book I refer to
Interpretation by Principles of Islamic jurisprudence (fiqh)	
Reasons for revelation of the verse (ayah)	
Analytic interpretation	
A literary interpretation of a Qur'anic verse	

◆ **Fourth:** I deduce from the following text:

In the introduction to his interpretation, al-Hafiz ibn Kathir says: "... Then if we do not find an interpretation in the Qur'an and Sunnah, we refer in this matter to the sayings of the Companions. They were more knowledgeable about these matters as they had witnessed evidence and circumstances specific to their experience and they were endowed with wholesome understanding, correct theological knowledge and good deeds (Part One, p. 3).

◇ **Sources of interpretation:**

1.

2.

3.

◇ **Characteristics of the Companions that have qualified them to be a source of interpretation:**

1.

2.

3.

• **Fifth:** Mention the effects of the diversity of the sources of interpretation on the scholarly movement.

.....

.....



Enriching my experience:

In cooperation with my group, we look into one of the interpretations of the first verse of Sūrat An-Nūr. We present the findings of our search reading to our classmates, provided that these findings include the title of the interpretation book, the name of the exegetist, the edition, the publishing house, the part of the book, the page number and the meaning of the verse.



I assess myself:

SN	Aspect of Application	Degree of realization		
		Average	Good	Distinguished
1	I appreciate the efforts of exegetists in interpreting the Qur'an.			
2	I make sure of using scientific methods in searching for information.			
3	I explain the concept of the exegetical methods.			
4	I distinguish between the exegetical methods.			
5	I can use the sources of interpretation.			

Lesson Three

Extremism

This lesson teaches me to:

1. Explain what is meant by extremism
2. Explain the attitude of Islam towards extremism
3. Deduce the wisdom behind forbidding extremism
4. Identify the causes of extremism
5. Explain the consequences of extremism
6. Prove the fallacy of the suspicions adhered to by extremists
7. Reject extremism and its advocates



I take the initiative to learn:

The two Sheikhs (Bukhari and Muslim) narrated that Anas bin Malik, may Allah be pleased with him, said: “A group of men came to the abodes of the wives of the Prophet, peace be upon him, asking about the acts of devotion of the Prophet, peace be upon him. When they were told, they thought that the acts were insufficient. They said ‘And who are we in comparison to the Prophet, peace be upon Him; Allah has forgiven his past and future trespasses. One of them said I pray all the time. Another said I fast all the time. The third one said I abstain from sex and will never marry. Allah’s Messenger, peace be upon Him, came out to them and asked: ‘Are you the ones who said so and so? By Allah I’m the one who fears Allah more than anyone else and I’m the most pious of men; but I fast and break fast; I pray and sleep and I marry women. Whoever abandons my Sunnah does not belong to me”.

This is a realistic pattern of devotion; a balanced one that raises one to the highest echelons of faith. It is an integral, complementary pattern of devotion, which does not require any addition. Its rules were established by Allah’s Messenger, peace be upon him; it has left out nothing that takes the servants nearer to Allah and distances him from Hell without clarifying it to people. The Messenger’s, peace be upon him, acts of devotion are the right path (Al Serat Almustaqem) to rewards and success in life and in the Hereafter.

I expect:

the causes of fanatic and radical inclinations exhibited by some people.

.....

.....



I use my skills to learn:

The concept of fanaticism and extremism:

In Arabic the word *tataruf* (extremism) is derived from *طرف* *taraf* (edge), which means parts of something away from its middle (equivalent to 'limbs' and 'waist' in English). In Arabic *tataruf* means distancing oneself from the middle and rooting oneself at the edge, away from the middle. The meaning of *tataruf* is derived from this sense; it is dropping centralism and moderation in a certain matter.

This has nothing to do with understanding the deeper significances of religion, with searching for religious truths and proofs because understanding religion correctly is conducive to discovering its truth, which is moderation and mildness. Knowledge is a means of protection against fanaticism and extremism. The Prophet, peace be upon him, said to some extremists: "... one of you would belittle his own prayer when compared to their prayer and his fasting compared to their fasting. They will recite the Qur'an but it will not go beyond their throats. They will pass through the religion as an arrow passes through a game animal". Ibn al-Jawzī, may Allah have mercy on him, said: "As regards this hadith, it draws attention to the honor attached to knowledge because these people devoted themselves to worship at the expense of knowledge, thus sacrificing the roots of religion (Usul al-deen).

I infer:

✱ the relationship between ignorance and extremism:

.....

✱ the effect of knowledge on acts of devotion:

.....

Why is there a hadith on extremism and intolerance?

The issue of intolerance is not new; it has existed through the ages. Among the followers of All Prophets, a group of extremists emerged. This is evidenced by the fact that Allah, glory be to Him, forbade intolerance in addressing followers of past divine messages. Allah, glory be to Him, says:

﴿يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ﴾ (النساء 171)،

171. Yā 'Ahla Al-Kitābi Lā Taghlū Fī Dīnikum Wa Lā Taqūlū `Alá Allāhi `Illā Al-Ĥaqqā

O People of the Book! Commit no excesses in your religion: Nor say of Allah aught but the truth.

(Sūrat An-Nisā': 171)

He, Glorified and Exalted be He, forbade them from excessiveness in responses and overstepping the mark set by Sharia, as well as instructing them to abide by what is right in words and deeds. This is the methodology of prophets and messengers, peace be upon them.

In our time, there are some people who believe that they draw near to Allah by adopting extreme measures in matters pertinent to religious rulings. They believe that they alone are right and go on to accusing anyone who disagrees with them. Erroneously they go further and accuse people of disbelief (takfir). Thus they invest forbidden

issues with legitimacy such as bloodshed, dissent and rebelling against the ruler. They forbid permissible things such as food, drinks, clothing and pursuing acquisition of knowledge (for women).

This conflicts with the truth. Allah, glory be to him, says:

قال تعالى:

﴿مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿١٧﴾﴾

(النحل)

97. Man `Amila Šālihāan Min Dhakarīn `Aw `Unthá Wa Huwa Mu`uminun Falanuhyiyannahu Hayāatan Ṭayyibatan Wa Lanajziyannahum `Ajarahum Bi`ahsani Mā Kānū Ya`malūna. (Sūrat An-Naḥl)

Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure and We will bestow on such their reward according to the best of their actions. (Sūrat An-Naḥl: 97)

Of good life, Ibn Abbas said: "It is happiness". Others maintain that a good life is healthiness and sufficiency. Allah, Glorified and Exalted by He, sent messengers for the happiness of man in this world and in the Hereafter because religion is life and not death and annihilation.

The question of intolerance and extremism is a very serious question indeed; it transforms man into an enemy of his homeland, society and relatives. It threatens the religious and worldly affairs of believers. Muslims experienced in the hands of extremists the most heinous of crimes- terrorism, murders, violation of honor, looting, diffusion of ignorance, chaos and destruction. They have also done religion a grave disservice and smeared the image of Islam. Therefore, it is important to discuss the question of intolerance and extremism, reveal its real intentions and clarify the position of Islam towards this question to protect both religion and society.

I infer:

the relationship between extremism and terrorism.

I propose:

a method of drying up the sources of extremism and terrorism.

The attitude of Islam towards intolerance and extremism:

Islam prohibits intolerance and extremism whether in beliefs or acts of devotion. Allah, glory be to him, says:

قال تعالى:

لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٧٧﴾
(المائدة 77)

77. Qul Yā ‘Ahla Al-Kitābi Lā Taghlū Fī Dīnikum Ghayra Al-Ĥaqqi Wa Lā Tattabi’ū ‘Ahwā’a Qawmin Qad Ḍallū MinQablu Wa ‘Adallū Kathīrāan Wa Ḍallū ‘An Sawā’i As-Sabīli. (Sūrat Al-Mā’idah)

Say: “O people of the Book! exceed not in your religion the bounds (of what is proper), trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by,- who misled many, and strayed (themselves) from the even way (The Table Spread: 77).

Allah’s Messenger, peace be upon him, said: “Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a Slave. So, call me the Slave of Allah and His Messenger” (Narrated by Ibn Hayyan).

Also, one who worships Allah, Glorified and Exalted be He, as Allah has commanded and as Allah’s Messenger, peace be upon him, has explained, will have worshipped Allah truly. There is no need to burden one with additional difficulties and engage in things that Allah and His Messenger have not commanded. What the messenger, peace be upon him, said to the Companions who asked about his acts of devotion - Whoever abandons my Sunnah does not belong to me - is strict prohibition of overloading a Muslim with matters he has not been commanded to practice. This does not indicate neglecting or overlooking the commands of Allah, glory be to Him, or His proscriptions. On the contrary, such additional burdens tend to undermine religion and distance a Muslim from moderation and reasonableness; it is intolerance whereas the principle is moderation not negligence such as laziness in performing acts of devotion on the pretext of the mercifulness and forgiveness of Allah.

I infer:

the judgment on extremism and intolerance on the basis of the above texts.

I deduce:

reinforcement of moderation and reasonableness in society in the following Sharia texts:

1. Abu Masoud Al-Ansari Al Badri, may Allah be pleased with him, said a man came to Allah’s Messenger, peace be upon him, and said: “I keep away from the dawn prayer because of so and so who prolongs the prayer”. Abu Masoud said I have never seen the Prophet, peace be upon Him, more furious in a sermon than he was that day. He said: “O people! Verily, there are some of you who make people flee. Beware, for whoever among you who leads the people in prayer should not prolong it because among them are the sick, the elderly, and those with special needs.” (Narrated by Al Bukhari)

2. Abu Hurairah narrated that the Prophet, peace be upon him, said: “Verily, the religion is easy and no one burdens himself in religion except that it overcomes him. Be moderate, seek closeness to Allah, give glad tidings, and seek help for worship in the morning and evening and some part of the night.” (Narrated by Al Bukhari and Muslim)

.....

.....

4. Abu Juhaifa Wahab bin Abdullah, may Allah be pleased with him, said: “The Prophet, peace be upon him, established a bond of brotherhood between Salman Al Farisi and Abu Darda’. Salman paid a visit to Abu ad-Darda and found Um Ad-Darda’ dressed in shabby clothes and asked her why she was in that state?” She replied, “Your brother, Abu Ad-Darda is not interested in the luxuries of this world.” In the meantime Abu Ad-Darda came and prepared a meal for him (Salman), and said to him, “(Please) eat for I am fasting.” Salman said, “I am not going to eat, unless you eat.” So Abu Ad-Darda’ ate. When it was night, Abu Ad-Darda’ got up (for the night prayer). Salman said (to him), “Sleep,” and he slept. Again Abu- Ad-Darda’ got up (for the prayer), and Salman said (to him), “Sleep.” When it was the last part of the night, Salman said to him, “Get up now (for the prayer).” So both of them offered their prayers and Salman said to Abu Ad-Darda’, “Your Lord has a right on you; and your soul has a right on you; and your family has a right on you; so you should give the rights of all those who have a right on you). Later on Abu Ad-Darda’ visited the Prophet and mentioned that to him. The Prophet, peace be upon him, said, “Salman has spoken the truth.” (Narrated by Al Bukhari)

.....

.....

I deduce:

proofs of the attitude of Islam towards intolerance and extremism in the above hadiths.

1.
.....
2.
.....
3.
.....

Aspects of extremism:

1. Fanaticism as to the views or the group (Al-jamā‘ah) and rejecting others or alienating oneself from them.
2. Focusing on ancillary issues and judging people according to them.

3. Mistrusting, accusing and suspecting others.
4. Resorting to violence to impose views.

I reflect and identify:

other aspects of extremism.

The danger of intolerance and extremism:

Extremism has many hazards, including:

1. Contradicting the commands of Allah, glory be to Him, and the Sunnah of His Messenger, peace be upon him. This confuses things, changing forbidden matters into permissible ones and vice versa. The Prophet, peace be upon him, said: "O people, beware of immoderation in religion, for those who came before you were only destroyed because of immoderation in religion." (Ibn Majah)
2. Alienating people from religion as Muslim extremists do reflects a repulsive image of Islam and Muslims, which runs counter to logic and reality.
3. Spreading conflict and divisiveness among people and negating communal cooperation.
4. Freezing development and causing retraction in production of all sorts in society- economic, intellectual, scientific, cultural, urban and innovative.
5. Lack of security and diffusion of terror and violence among people, as an extremist believes in the permissibility of shedding the blood of all people even his closest of kin.
6. Imposing hardship and troubles on Muslims to no avail or benefit. A man came to the Prophet, peace be upon him, and said: "My sister took a vow on herself to go on pilgrimage on foot". The Prophet, peace be upon him, said: "Allah will not gain anything by the hardship of your sister. Let her ride to Haj and expiate her oath (tukafir 'an yameenah)". (Abu Dawood)
7. Making Muslims suspect their creed and accuse one another of disbelief and ignorance.

I expect:

the projected outcomes of the following situations:

** Leveling the charge of disbelief against a Muslim who sins (.....)

- ** Isolating oneself from other people in fear of backbiting (.....)
- ** Considering the purity of heart as being the whole of religion (.....)

Causes of intolerance and extremism:

There are several causes of extremism the most important of which are:

1. Ignorance of Qur'anic sciences, Sunnah and Islam rulings. Moreover, there are some people who boycott learning owing to laziness and inclination towards convenient pursuits and consequently fall in the trap of satanic thoughts.
2. Blind imitation based on abrogating thinking and the mind, especially when an idea conforms to the inclinations and desires of the individual concerned.
3. Employing personal wishes leading to arbitrariness in interpreting texts. Some people take a text from the Qur'an or Sunnah and interpret it in such a way as to suit their purposes and reject the interpretations of other scholars.
4. An impoverished vision as regards the purposes of Sharia, reality, life and the laws of the universe. Allah, Glorified and Exalted be He, sent His messenger, peace be upon him, out of mercy to mankind and commanded Muslims to do what they are capable of doing to save them from discomfiture. Allah, **glory be to Him, says:**

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ﴾ (البقرة 286)

286. Lā Yukallifu Allāhu Nafsāan 'Illā Wus'ahā Lahā Mā Kasabat Wa 'Alayhā Mā Aktasabat (Sūrat Al-Baqarah)

On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Sūrat Al-Baqarah: 286)

5. People do not learn about Sharia from qualified scholars in this field.

I explain and analyze:

the following cases:

Case	Reason
Throwing large pebbles at al-jamrah in order to inflict greater pain on the devil.
One did not go on pilgrimage in fear of committing sins after returning from the pilgrimage.

The remedy of intolerance and extremism:

I read the following proofs and according to them I deduce ways of remedying intolerance and extremism and preventing them:

1. Allah, glory be to Him, says:

قال تعالى: ﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾ (آل عمران 103)

103. Wa A` taşimū Biḥabli Allāhi Jamī āan Wa Lā Tafarraqu

“And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves...” (Sūrat Al Imran: 103). There is also the hadith by Ibn Abbas, who reported: “In a sermon in the Farewell Pilgrimage, the Messenger of Allah, peace be upon him, said: ‘O mankind! I left behind over you that which if you hold fast to it, you will never go astray: the book of Allah and the Sunnah of His prophet.’”

2. Hadith of Abdullah bin Masoud who narrated that Allah’s messenger, peace be upon him, said: “Three things that every heart of a Muslim should not hate: having sincerity in actions, rendering sincere advice to the Imams of Muslims and holding to Al-Jama’ah of the Muslims, for their supplication surrounds every one of them” (Narrated by al-Tirmidhi).

3. Allah, glory be to Him, says:

1. ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾﴾ (الفاتحة)

- 5. Iyyaaka na’budu wa Iyyaaka nasta’een
 - 6. Ihdinas-Siraatal-Mustaqeem
- Thee do we worship, and Thine aid we seek.
Show us the straight way. (Sūrat Al Fatiha: 5,6)

4. Allah, glory be to Hims, says:

﴿ وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ ۗ ﴾ (النساء 83)

83. Wa Yaqūlūna Ṭā`atun Fa`idhā Barazū Min `Indika BayyataṬā`ifatun Minhum.

When there comes to them some matter touching (Public) safety or fear, they divulge it. If they had only referred it to the Messenger, or to those charged with authority among them, the proper investigators would have Tested it from them (direct). (Sūrat An-Nisā': 83)

5. Allah, glory be to Him, says:

﴿ وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴾ (آل عمران 104)

104. Wa Ltakun Minkum 'Ummatun Yad`ūna 'Ilā Al-Khayri Wa Ya'murūna Bil-Ma`rūfi Wa Yanhawna `Ani Al-Munkari Wa 'Ulā`ika Humu Al-Muflihūna.

Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity. (Sūrat Al Imran: 104)

6. Allah's messenger, peace be upon him, said: "Part of the perfection of one's Islam is his leaving that which does not concern him". (Narrated by al-Tirmidhi)

I mention:

Examples of moderation in the life of the Messenger, peace be upon him:

1. In acts of devotion:

-
-
-
-

2. In private life:

-
-
-
-

I refute:

I cooperate with my group to refute the following misconceptions:

- the misconception leading to accusing a Muslim of blasphemy because of recurring sins.

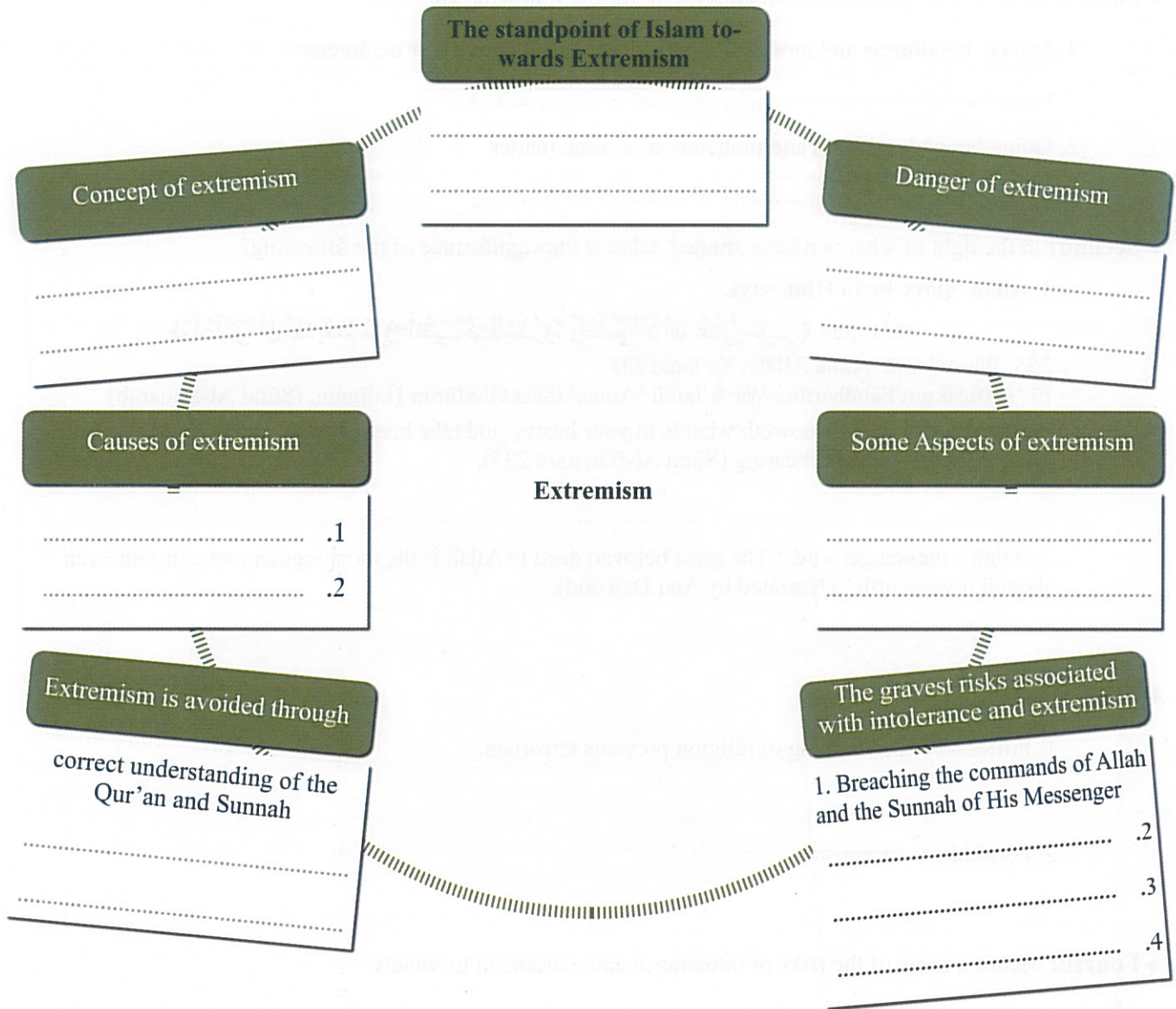
.....
.....
.....

- the misconception leading to view the countries of Muslims as the 'land of infidels' (Diyar-i küfür)

.....
.....
.....



I organize my concepts:



Student Activity

I answer myself:

◆ **First:** what is the *fiqh* (deep understanding) term for the following concepts?

1. Justice, goodliness and moderation rather than excessiveness or negligence

(.....)

2. Going beyond mildness and moderation in some matter

(.....)

◆ **Second:** in the light of what you have studied, what is the significance of the following?

1. Allah, glory be to Him, says:

﴿وَأَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَأَعْلَمُوا أَنَّ اللَّهَ عَفُورٌ حَلِيمٌ﴾ (البقرة 235)

235. Wa A`lamū `Anna Allāha Ya`lamu Mā

Fī `Anfusikum Fāhdharūhu Wa A`lamū `AnnaAllāha Ghafūrun Ḥalīmūn. (Sūrat Al-Baqarah)

And know that Allah Knoweth what is in your hearts, and take heed of Him; and know that Allah is Oft-forgiving, Most Forbearing (Sūrat Al-Baqarah: 235).

2. Allah’s messenger said: “The most beloved deed to Allah is the most regular and constant even though it were little” (Narrated by Abu Dawood).

◆ **Third:** explain:

1. Profound understanding of religion prevents terrorism.

2. Forbidding extremism

◆ **Fourth:** Mention some of the risks of intolerance and extremism to society.

-
-
-

◆ **Fifth:** Identify the most prominent aspects of extremism.

-
-

◆ **Sixth:** Explain the way extremism affects the following fields:

** The field of science:

** The field of innovation:



Enriching my experience:

I write an essay on the role of citizens in eradicating the phenomenon of extremism in religion.



I assess myself:

SN	Aspect of Application	Degree of realization		
		Average	Good	Distinguished
1	I distinguish between moderation and extremism.			
2	I am aware of the danger of intolerance and extremism and their consequences.			
3	I make sure of referring to the Holy Qur'an and Sunnah.			
4	I commit myself to moderation in all fields of life.			
5	I refrain from criticizing systems and laws.			
6	I work on disseminating awareness of the importance of obedience and the unity of opinion to the progress of society.			
7	I avoid accusing others without backing this up with evidence.			

Lesson Four

Separation of Spouses

This lesson teaches me to:

Explain the types of separation of spouses.

1. Identify the ethics and rulings of Islam with respect to divorce.

2. Explain the legitimacy of mutual divorce (khul') and separation by a judicial order.

3. Infer the wisdom of separating spouses.



I take the initiative to learn:

قال تعالى:

(سورة الروم)

﴿ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾ ﴾

21. Wa Min 'Āyātihi~ 'An Khalaqa Lakum Min 'Anfusikum' Azwājāan Litaskunū 'Ilayhā Wa Ja`ala Baynakum Mawaddatan Wa Raḥmatan 'Inna Fī Dhālika La'āyātin Liqawmin Yatafakkarūna. (Sūrat Ar-Rūm)

And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect (Sūrat Ar-Rūm: 21).

Islam legislated marriage for noble goals. Psych-emotional affinity, feelings of security and tranquility, satisfying psycho-instinctual needs that Allah has made innate in man and woman all these can only be achieved through a legitimate marital relationship.

I discuss and propose:

- ◇ Basics on which the life's partner is chosen and which of these is the most important.
- ◇ Methods of preparing couples about to get married as to their marital rights and duties.



I use my skills to learn:

Solving natural spousal clashes

Clashes between spouses are natural and they are mostly minor and superficial clashes deriving from misunderstanding or difference in opinion or moodiness. Many people about to get married think that marital life will be a happy one without problems. However, reality makes the occurrence of such problems inevitable after marriage when spouses appear in their true selves and natures. No two people of different sexes come together without having differences that come up to the surface. This is so because of differences in the psychological and mental make-ups, as well as differences relating to the contrasting milieus of husband and wife. This requires a great measure of patience, dialogue and mutual understanding, especially in the beginning of marital life in order to transcend these differences and achieve benevolent co-habitation, adjusting to the prerequisites of the new life and realizing the desired happiness. For all this, **Allah, glory be to Him, says:**

﴿إِن كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا﴾ (النساء: 19).

19. Fa'asá 'An Takrahū Shay'āan Wa Yaj' ala Allāhu Fīhi Khayrāan Kathīrāan. (Sūrat An-Nisā')

If ye take a dislike to them it may be that ye dislike a thing, and Allah brings about through it a great deal of good (Sūrat An-Nisā': 19).

Although patience and good Companionship is a joint duty, the husband bears the greater burden in comprehending the wife and showing patience towards her, as well as softening matters up with her. He has to tackle negativities with wisdom and rationality. The holy verse addresses men: if you dislike the company of your wives, exercise patience with them and continue to treat them amicably. Perhaps detestable affairs turn out to be good ones. However, this does not exonerate the wife of her responsibility in solving problems, transcending clashes and appreciating the circumstances of the husband, as well as treating him amicably.

I infer:

aspects of benevolence in the patience shown by the husband if he dislikes particular conduct on the part of his wife.

-
-
-
-

Treatment of aberrant behaviour (nushûz)

Meaning of nushûz (aberrant behaviour): this occurs when one of the two spouses mistreats the other and deals with him/her as an inferior party thus jeopardizing the marital relationship. Nushûz may occur from the husband or wife or both.

Treating the wife's nushūz:

Allah, glory be to Him, says:

﴿ وَالَّذِي تَخَافُونَ نُشُوزَهُمْ فَعِظُوهُمْ بِمَا وَهَبْتُمْ لَهُمْ وَالَّذِينَ يَنْبَغُوا عَلَيْكُمْ فَلَا تُبْغُوا عَلَيْهِمْ سَبِيلاً إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴾ (النساء 34).

34. Wa Al-Lātī Takhāfūna Nuṣhūzahunna Fa`iẓūhunna Wa Ahjurūhunna Fī Al-Madāji`i Wa Adribūhunna Fa`in ‘Aṭa`nakum Falā Tabghū`Alayhinna Sabīlāan ‘Inna Allāha Kāna `Alīyāan Kabīrāan. (Sūrat An-Nisā’)

As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (And last) beat them (lightly); but if they return to obedience, seek not against them Means (of annoyance): For Allah is Most High, great (above you all) (Sūrat An-Nisā’: 34).

The treatment of nushūz (aberrant behavior) comprises three stages:

First: Admonishing:

If a husband sees in the conduct of his wife the premonitions of clear negligence and shunning, he has to admonish her and give her advice and guidance in proportion to the case and conditions. He has to remind her of Allah, Glorified and Sublime be He, and of his right over her as a husband. Allah’s messenger, peace be upon him, said: “If a woman observes her five daily prayers, fasts during the month of Ramadhan, guards her chastity and obeys her husband, she may enter Paradise through any of the gates she wishes.” (Narrated by Ibn Hibban)

For admonishing to serve its purpose, the husband must choose an appropriate time and a nice style; he must also observe gracious manners and make sure of giving a good example by honoring his marital duties before admonishing his wife. If the rebelliousness of the wife persists, he moves to the second stage.

Second: boycotting bed-sharing:

In this stage, the husband ignores his wife, stops talking to her and expresses dismay towards her attitude. This will make her realize that she is no longer his desired mate. Allah, glory be to Him, says:

﴿ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا ﴾ (الروم 21)

21. Wa Min ‘Āyātihi~ ‘An Khalaqa Lakum Min ‘Anfusikum’ Azwājāan Litaskunū `Ilayhā Wa Ja`ala Baynakum Mawaddatan Wa Raḥmatan ‘Inna Fī Dhālika La-āyātin Liqawmin Yatafakkarūna. (Sūrat Ar-Rūm)

And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect (Sūrat Ar-Rūm: 21)

This represents a psychological punishment that might impel the wife to reconsider her attitude and correct her actions. However, this option must be confined to the home only. This is evidenced by what Allah’s messenger said: “Do not rebuke her or separate from her except inside the house” (Narrated by Abu Dawood) to preserve their marital secrets. If the wife continues her rebelliousness and oversteps the bounds of good Companionship, the husband shall then move to the third stage.

Third Stage: Beating lightly

The purpose of this kind of beating is disciplinary; its objective is to protect marital life against collapse and preserve Companionship. A husband is not allowed to hit his wife by a whip or stick or on her face. He is to use a teeth cleaning twig (siwak) or a light handkerchief in conformance to what has been reported about what the prophet, peace be upon him, when a man asked him about the right of his wife over him. He, peace be upon him, said: “You should feed her when you eat, clothe her when you clothe yourself, do not strike her on the face, and do

not rebuke her or separate from her except inside the house” (Narrated by Abu Dawood). This implies that beating is a signal to the wife informing her that she has overstepped the mark. As for hurting and torturing the wife, it is not permissible because beating is a protective measure whose objective is to save the relationship and the family. It is irrational to exercise this excessively. Ibn Hajr, may Allah have mercy on him, said: “Beating them (wives) is absolutely impermissible; rather, it is coercive to the extent that it invites disdain or prohibition”.

I deduce and explain:

* Sharia rulings relating to His words, **glory be to Him:**

﴿فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا﴾ (النساء 34).

34. Fa'in 'Aṭa'nakum Falā Tabghū `Alayhinna Sabīlāan 'Inna Allāha Kāna `Alīyāan Kabīrāan. (Sūrat An-Nisā')

“...but if they return to obedience, seek not against them Means (of annoyance): For Allah is Most High, great (above you all)”. (Sūrat An-Nisā': 34)

- Divorce for no reason is a means of annoyance and hostility.

* The holy verse is concluded by Allah's, glory be to Him, words:

﴿إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا﴾ (النساء 34)

34. 'Inna Allāha Kāna `Alīyāan Kabīrāan. (Sūrat An-Nisā')

“For Allah is Most High, great (above you all)” Sūrat An-Nisā': 34).

Treating the cruelty (nishouz) of the husband:

Allah, glory be to Him, says:

﴿وَإِنْ أَمْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ﴾ (النساء 128)

128. “Wa 'Ini Amra'atun Khāfat Min Ba'lihā Nushūzāan 'Aw 'I'rādāan Falā Junāha `Alayhimā 'An Yuṣliḥā BaynahumāṣṢulḥāan Wa Aṣ-Ṣulḥu Khayrun..” (Sūrat An-Nisā')

If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; (Sūrat An-Nisā': 128).

Treating the aberrant behavior (nushouz) of both the husband and the wife together:

Allah, glory be to Him, says:

﴿وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا مِنْ أَهْلِهِ، وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقُ اللَّهُ بَيْنَهُمَا إِنْ اللَّهُ كَانَ عَلِيمًا حَكِيمًا﴾ (النساء ٣٥)

35. Wa 'In Khiftum Shiqāqa Baynihimā Fāb'athū ḤakamāanMin 'Ahlihi Wa Ḥakamāan Min 'Ahlihā 'In Yurīdā 'IṣlāḥāanYuwaffiqi Allāhu Baynahumā 'Inna Allāha Kāna `AlīmāanKhabīrāan. (Sūrat An-Nisā')

If ye fear a breach between them twain, appoint (two) arbiters, one from his family, and the other from hers; if they wish for peace, Allah will cause their reconciliation: For Allah hath full knowledge, and is acquainted with all things.) Sūrat An-Nisā': 35)

In the United Arab Emirates, there is a very civilized and modern practice whereby experts and the Department of Family Guidance interfere to solve marital problems and protect the family. This signals the kind of concern the state accords to the happiness and stability of the family.

I infer:

a means of treating disobedience and divisiveness in the above verses:

Types of separating spouses:

Islam has surrounded the marital relationship with measures to support its endurance and continuity since the very beginning of thinking of entering into it to post commencement of the relationship. It has legislated rulings and ethics to strengthen the marital relationship and protect it against collapsing when differences and conflicts spring up. These rulings and ethics assist reconciliation and reaching a point of concord. However, wisdom sometimes dictates the separation of spouses if separation is the lesser of the two evils.

An atmosphere of continuous clashes does not sustain a healthy environment for rearing children. Moreover, it causes unhappiness to the spouses for lack of emotive feelings. The continuity of such a relationship without finding a solution might lead to the occurrence of major crimes and lewd acts such as murder or adultery. Therefore, Islam has legislated types of separation according to the needs of each of the spouses.

Separation types are three:

- ★ First type: separation according to the will of the husband through divorce
- ★ Second type: separation according to the will of the wife through mutual divorce (Khul')
- ★ Third type: separation by a judge's ruling through judicial separation.

Type one separation: divorce

Divorce: divorce is revoking a valid marriage contract by pronouncing a special utterance (the divorce utterance or something signifying this utterance). The legitimacy of divorce has been attested to in the Holy Qur'an:

Divorce Incidence is Increasing

Divorce Incidence is Increasing

Year	Number
2007	3761
2008	3855
2009	4315
2010	4194
2011	4145
2012	3901
2013	4233
2014	1809

Federal Authority for
Competitiveness and
Statistics

Illustrations

Jabir, may Allah, be pleased with him, reported that Allah's Messenger, peace be upon him, said: "Iblis (Satan) places his throne upon water; he then sends his detachments (for creating dissension); the nearer to him in rank are those who are most notorious in creating dissension. One of them comes and says: I did so and so. And he says: You have done nothing. Then one amongst them comes and says: I did not spare so and so until I sowed the seed of discord between a husband and a wife. The Satan goes near him and says: You have done well".
(Narrated by Muslim)

﴿الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ﴾ (البقرة 229)

229. Aṭ-Ṭalāqu Marratāni Fa'imsākun Bima'rūfin 'Aw TasrīhunBi'ih̄sānin (Sūrat Al-Baqarah).

“A divorce is only permissible twice: after that, the parties should either hold Together on equitable terms, or separate with kindness...” (Sūrat Al-Baqarah: 229).

Divorce Ruling: divorce is permissible and is legitimized when necessary. But it is the most detestable ‘halal’ to Allah, glory be to Him. What is more, it is forbidden when no reason supports it and it is intended to hurt the wife because divorcing a wife without an acceptable reason amounts to hostile annoyance. Islam made divorce the sole right of the husband; but it is not an unfettered absolute. It is restricted in terms of numbers and the time of putting it into effect and it is attached to manners and ethical values obligating the husband and protecting the wife against injustice and violation. **Allah, Glory be Him, says:**

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ﴾ (النساء 34)

34. Ar-Rijālu Qawwāmūna `Alá An-Nisā' Bimā FaddalaAllāhu Ba`ḍahum `Alá Ba`ḍin Wa Bimā `Anfaqū Min `Amwālihim (Sūrat An-Nisā').

“Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means...” (Sūrat Al-Baqarah: 34).

I explain:

Islam made divorce the right of man alone.

- Because he is more patient and tolerant.
-

Morals of divorce:

If the differences between spouses deteriorate and come to the point of divorce, Islam has legislated morals that a man has to adhere to when he divorces his wife. This is so to deter rash decisions on the part of the man that might harm his wife even if she oversteps the mark and disobeys her husband.

An instance of these deterring morals is narrated about Abdullah bin Omar, may Allah be pleased with him, who divorced his wife while she was menstruating during the lifetime of Allah’s Messenger, peace be upon him. Omar bin Al-Khattab, may Allah be pleased with him, asked Allah’s Messenger, peace be upon him. Allah’s Messenger, peace be upon him, said: “Order him (your son) to take her back and keep her till she is clean and then to wait till she gets her next period and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the prescribed period which Allah has fixed for the women meant to be divorced” (Narrated by Malik).

I deduce:

** the case in which Allah’s Messenger, peace be upon him, detested divorce.

.....

** ùthe time specified by Allah’s Messenger, peace be upon him, for divorce.

.....

I complete:

The holy verse	Divorce morals	Wisdom behind these morals
<p>Allah, glory be to Him, says:</p> <p style="text-align: center;">﴿الطَّلُقُ مَرَّتَانٍ فَإِمْسَاكٌ أَوْ تَسْرِيحٌ بِإِحْسَانٍ﴾ (البقرة 229).</p> <p>Allah, glory be to Him, says: 229. Aṭ-Ṭalāqu Marratāni Fa'imsākun Bima'rūfin 'Aw TasrīhunBi' ihsānin (Sūrat Al-Baqarah). “A divorce is only permissible twice: after that, the parties should either hold Together on equitable terms, or separate with kindness... ” (Sūrat Al-Baqarah: 229).\\</p>	<p>Separating of divorce uttered; it is not to be summed up in one utterance or one sitting.</p>	<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>
<p>Allah, glory be to Him says:</p> <p style="text-align: center;">﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ﴾ (الطلاق 1).</p> <p>1. Yā 'Ayyuhā An-Nabīyu 'Idhā Ṭallaqtumu An-Nisā' Faṭalliqūhunna Li'iddatihinna Wa 'Aḥṣū Al-'Iddata (Sūrat Aṭ-Ṭalāq). “O Prophet! When ye do divorce women, divorce them at their prescribed periods, and count (accurately), their prescribed periods... ” (Sūrat Aṭ-Ṭalāq: 1)</p>	<p>Divorce must occur when the wife is clean after menstruation, provided that the spouses do not engage in sexual intercourse.</p>	<p>In order that 'iddah' (period of waiting to be observed by women after the death of a spouse or divorce) is not prolonged by conception and so that divorce occurs during a period in which the husband is usually attracted to the wife sexually.</p>
<p>Allah, glory be to Him, says:</p> <p style="text-align: center;">﴿فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ﴾ (الطلاق 2).</p> <p>2)2. Fa'idhā Balaghna 'Ajalahunna Fa'amsikūhunna Bima'rūfin 'Aw Fāriqūhunna Bima'rūfin Wa 'Ash/hidū Dhaway 'AdlinMinkum Wa 'Aqīmū Ash-Shahādata Lillāh (Sūrat Aṭ-Ṭalāq). “Thus when they fulfil their term appointed, either take them back on equitable terms or part with them on equitable terms; and take for witness two persons from among you, endued with justice, and establish the evidence (as) before Allah...” (Sūrat Aṭ-Ṭalāq: 2)</p>	<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	<p>The presence of witnesses signals an opportunity to reconcile the spouses and in order to preserve their rights.</p>

I find in the lesson lexicon:

Scholars have divided divorce into:

★ Sunni divorce:

★ The Bid'a (unlawful innovation):

I expect:

the effect of adhering to the morals of divorce

Iddah:

Ending the marital bond makes iddah compulsory on the wife. Iddah is a period estimated by Sharia, which a woman spends after separation from her husband during which she abstains from marriage. Its length differs according to the reason for separation and the condition of the wife.

I deduce:

from the following holy verses, the period of iddah according to the condition of the wife and the reason for separation:

Holy verse	Condition of wife and reason of separation	Period of Iddah
<p>Allah, glory be to Him, say:</p> <p>﴿وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ﴾ (البقرة 228)</p> <p>228. Wa Al-Muṭallaqātu Yatarabbaşna Bi'anfusihinna <u>Thalāthata</u> Qurū'in (Sūrat Al-Baqarah).</p> <p>"Divorced women shall wait concerning themselves for three monthly periods..." (Sūrat Al-Baqarah: 228)</p>	A divorcee who still menstruates	Three menstrual periods
<p>Allah, glory be to Him, say:</p> <p>﴿وَالَّتِي يَسْنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ أَرَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّتِي لَا يَحِيضُ﴾ (الطلاق 4)</p> <p>4. Wa Al-Lā'ī Ya'isna Mina Al-Maḥīdī Min Nisā'ikum 'Ini Artabtum Fa'iddatuhunna <u>Thalāthatu 'Ash</u>/hurin Wa Al-Lā'ī Lam Yahīdna (Sūrat Aṭ-Ṭalāq).</p> <p>"Such of your women as have passed the age of monthly courses, for them the prescribed period, if ye have any doubts, is three months, and for those who have no courses (it is the same)..." (Sūrat Aṭ-Ṭalāq: 4).</p>		

Separation of Spouses

<p>Allah, glory be to Him, say:</p> <p>﴿وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا﴾ (البقرة 234)</p> <p>234. Wa Al-Ladhīna Yutawaffawna Minkum Wa Yadharūna ‘Azwājāan Yatarabbaṣna Bi’anfusihinna ‘Arba’ata ‘Ash/hurin Wa ‘Ashrāan (Sūrat Al-Baqarah).</p> <p>“If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days...” (Sūrat Al-Baqarah: 234)</p>		
<p>Allah, glory be to Him, say:</p> <p>﴿وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ﴾ (الطلاق 4)</p> <p>4. ‘Ūlātu Al-’Aḥmāli ‘Ajaluhunna ‘AnYada’na Ḥamlahunna (Sūrat Aṭ-Ṭalāq)</p> <p>“...for those who carry (life within their wombs), their period is until they deliver their burdens...” (Sūrat Aṭ-Ṭalāq: 4).</p>		
<p>Allah, glory be to Him, say:</p> <p>﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا﴾ (الأحزاب 49).</p> <p>49. Yā ‘Ayyuhā Al-Ladhīna ‘Āmanū ‘Idhā Nakaḥtumū Al-Mu’umināti Thumma Ṭallaqtumūhunna Min Qabli ‘AnTamassūhunna Famā Lakum ‘Alayhinna Min ‘IddatinTa’taddūnahā (Sūrat Al-’Aḥzāb)</p> <p>“O ye who believe! When ye marry believing women, and then divorce them before ye have touched them, no period of ‘Iddat have ye to count in respect of them...” (Sūrat Al-’Aḥzāb: 49)</p>		

I deduce

the wisdom behind legitimizing iddah

★ Demonstrating the importance of marriage and the hazards associated with ending it.

★

★

★

The pronouncement of divorce:

Divorce occurs by an explicit pronouncement such as when a husband says to his wife: “You are divorced”. It also occurs through a metaphoric pronouncement such as when a man says to his wife: “Join your folk; you are no longer under a bond of marriage with me”.

Conditional divorce: this is when a husband attaches divorcing his wife to a future happening, such as when he says to her: “If you do so and so you are divorced, or if you do not do so and so you are divorced”.

Scholars differed on the occurrence of conditional divorce when the requirement is satisfied into two views:

- The majority of scholars are of the view that if the requirement is satisfied, the divorce occurs.
- Some scholars are of the view that if the requirement is satisfied then the purpose is to be examined. If the purpose is to effect divorce, then the divorce occurs. If the purpose is just to threaten and to honor the oath only, the ruling is similar to the ruling of the oath, i.e. the divorce does not occur and the husband has to expiate his oath (this is a matter to be referred to the Sharia courts in the state for adjudication).

I express a view and give a reason for it:

which of the two views outweighs the other?

.....

I reflect and criticize:

the conduct of those who give an oath of divorce (such as: I swear to divorce if you do not eat this food).

.....

Types of divorce:

In the time of pre-Islamic ignorance (Jahiliyyah) divorce did not have a particular number of times. A man would divorce his wife and then revoke the divorce at will. However, Islam did justice to women and restricted divorce to a limited number of times and linked its recurrence to very tight conditions to prevent waywardness and violation of honor and rights. Therefore, it is classified according to the number of occurrences into three types:

First: revocable divorce (Talaq-e-Raj'i)

﴿الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ﴾ (البقرة 229)

229. Aṭ-Ṭalāqu Marratāni Fa'imsākun Bima'rūfin 'Aw Tasrīhun Bi'ihṣānin (Sūrat Al-Baqarah).

“A divorce is only permissible twice: after that, the parties should either hold Together on equitable terms, or separate with kindness...” (Sūrat Al-Baqara: 229)

If a man divorces his wife for the first or second time, the divorce will be revocable during the waiting period – iddah, i.e. the man has the right to reconcile with his wife without a new a marriage contract or dowry because the marital relationship still exists unless the waiting period expires.

Second: minor irrevocable divorce (bain bainona sughra):

This occurs after the expiry of the waiting period (iddah) of the divorcee in the first or second divorce as a woman becomes irrevocably divorced, i.e. the end of the marital relationship between husband and wife. If the man wants to return to his ex-wife, this only occurs by her consent and by a new marriage contract and a new dowry. She should neither be forced into this nor be prevented from it.

Third: major irrevocable divorce (Talaq bain bainona kubra):

﴿ فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ ۚ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴾ (البقرة)

230. Fa'in Ṭallaqahā Falā Tahillu Lahu Min Ba'du Ḥattá Tankiḥa Zawjāan Ghayrahu ʿFa'in Ṭallaqahā Falā Junāḥa `Alayhimā `An Yatarāja`ā `In Ḥannā `An Yuqīmā ḤudūdaAllāhi ʿWa Tilka Ḥudūdu Allāhi Yubayyinuhā LiqawminYa`lamūna)Sūrat Al-Baqarah(.

“So if a husband divorces his wife (irrevocably), He cannot, after that, re-marry her until after she has married another husband and He has divorced her. In that case there is no blame on either of them if they re-unite; provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah, which He makes plain to those who understand” (Sūrat Al-Baqarah: 203).

If a man divorces his wife for the third time, this becomes a major irrevocable divorce as soon as he pronounces divorce for the third time. He can never remarry her except after she marries another man and consummates the marriage. Else if this other husband dies and the woman completes her waiting period (iddah) after his death, her ex-husband may marry her then with a new dowry and a new marriage contract.

Second type of separation: mutual divorce (Khul’):

As Islam allowed the husband to revoke this contract if he thinks that the woman does not suit him, similarly the perfection of divine justice granted woman the right to free herself of this contract to ward off self-injury through mutual divorce- Khul’.

Khul’ in language means extraction; we say ‘I extracted a tooth’ when the tooth is pulled out.

In Sharia Khul’ means the separation of a man from his wife (at her request) for a compensation paid by the wife.

Khul’ is permissible in the Holy Qur’an and in the Prophet’s Sunnah and because the ruling governing this is established.

I explain:

the wife pays a financial compensation to the husband if she wants to ‘mutually divorce’ him, i.e. practice khul’.

I think about and infer:

cases in which mutual divorce (khul’) is permissible or forbidden between spouses according to each Sharia text of the following:

* Allah, glory be to Him, says:

﴿ الطَّلُقُ مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَاءٍ مَاتَ أَتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴾ (البقرة)

229. Aṭ-Ṭalāqu Marratāni Fa’imsākun Bima`rūfin `Aw TasrīhunBi`iḥsānin Wa Lā Yaḥillu Lakum `An Ta`khudhū Mimmā`Ātaytumūhunna Shay`āan `Illā `An Yakhāfā `Allā Yuqīmā Ḥudūda Allāhi Fa'in Khiftum `Allā Yuqīmā Ḥudūda Allāhi Falā Junāḥa `Alayhimā Fīmā Aftadat

Bihī Tilka Ḥudūdu Allāhi Falā Ta` tadūhā Wa Man Yata` adda Ḥudūda Allāhi Fa`ulā` ika Humu Aẓ-Ẓālimūna. (Sūrat Al-Baqarah)

“A divorce is only permissible twice: after that, the parties should either hold Together on equitable terms, or separate with kindness. It is not lawful for you, (Men), to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by Allah. If ye (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she gives something for her freedom. These are the limits ordained by Allah. So do not transgress them; if any do transgress the limits ordained by Allah, such persons wrong (Themselves as well as others)” (Sūrat Al-Baqarah: 229). (The limits ordained by Allah) i.e. kindness and observing spousal rights.

✳️ Ibn Abbas, may Allah be pleased with him, narrated: The wife of Thabit bin Qais bin Shammas came to the Prophet, peace be upon him, and said, “O Allah’s Messenger! I do not blame Thabit for defects in his character or his religion, but I, being a Muslim, dislike behaving in un-Islamic manner (if I remain with him).” On that Allah’s Messenger, peace be upon him, said (to her), “Will you give back the garden which your husband has given you (as Mahr)?” She said, “Yes.” Then the Prophet said to Thabit, “O Thabit! Accept your garden, and divorce her once.” (Narrated by Al Bukhari)

✳️ Allah’s Messenger, peace be upon him, said: “Any woman who requests her husband to divorce her without a valid reason will not smell the scent of Paradise” (Narrated by Abu Dawood). Mutual divorce (khul’) is forbidden if a wife succumbs to waywardness and wants to hurt the husband.

✳️ Allah, glory be to Him, says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبِينَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾﴾ (النساء)،

19. Yā ‘Ayyuhā Al-Ladhīna ‘Āmanū Lā Yahillu Lakum ‘An Tarithū An-Nisā’ Karhāan Wa Lā Ta`dulūhunna Litadh/habū Biba`dī Mā ‘Ātaytumūhunna ‘Illā ‘An Ya`tīna Bifāhishatin Mubayyinatīn Wa ‘Ashirūhunna Bil-Ma`rūfī Fa`in Karihtumūhunna Fa`asā ‘An Takrahū Shay`āan Wa Yaj`ala Allāhu Fīhi Khayrāan Kathīrāan. (Sūrat An-Nisā’)

“O ye who believe! Ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may Take away part of the dower ye have given them,-except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing, and Allah brings about through it a great deal of good.” (Sūrat An-Nisā’: 19). (treat them with harshness- Ta`dulūhunna) i.e. prevent them and keep them with the intention of hurting them; (open lewdness- Bifāhishatin Mubayyinatīn) i.e. something filthy and sinful of speech and deeds

In cooperation with my classmates, I arrange:

Cases in which mutual divorce (khul') is permissible	Cases in which mutual divorce (khul') is forbidden
.....
.....

Mutual divorce (khul') consequences:

Separation occurring by mutual divorce (khul') is a minor irrevocable divorce (bain bainona sughra) and therefore the woman cannot be lawfully remarried to her husband except with a new dowry and a new marriage contract.

I explain:

* A separation occurring by mutual divorce (khul') is a minor irrevocable divorce (bain bainona sughra) and not a revocable divorce (raj'i).

ùCases of mutual divorce (khul') during the Prophetic reign were individual and few cases although women knew of the mutual divorce (khul') legislation and that it was permissible.

Third type of separation: Separation by a judge's ruling

This separation is imposed by a judge for reasons that prohibit the continuity of marital life. A separation of this kind is mostly decided by the judge's evaluation and independent reasoning. Instances of this include:

First: separation based on defect

This separation happens because of a physical defect or repulsive disease, which denies the realization of the purpose of marital life. If one of the spouses is defective and hid this from the other party, this other party has the right to demand revoking the marriage contract through the judiciary, and the divorce in this case is a minor irrevocable divorce (bain bainona sughra).

Second: separation for inability/refusal to support the wife:

Supporting the wife is a legitimate (Sharia) duty; but it is proportionate to income and ability. Allah, glory be to Him, says:

﴿وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۚ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۗ﴾ (البقرة 233)

233. Wa `Alá Al-Mawlūdi Lahu Rizquhunna Wa Kiswatuhunna Bil-Ma`rūfi Lā Tukallafu Nafsun `Illā Wus`ahā (Sūrat Al-Baqarah).

"... But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear..." (Sūrat Al-Baqarah: 233).

Also, Allah, glory be to Him, says:

﴿لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ ۖ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَاءً آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا﴾ (الطلاق)

7. Liyunfiq Dhū Sa`atin Min Sa`atihi Wa Man Qudira`Alayhi Rizquhu Falyunfiq Mimmā `Ātāhu Allāhu^ع Lā Yukallifu Allāhu Nafsāan Ḳillā Mā `Ātāhā Sayaj`alu Allāhu Ba`da `Usrin Yusrāan (Sūrat Aṭ-Ṭalāq).

"Let the man of means spend according to his means: and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. After a difficulty, Allah will soon grant relief" (Sūrat Aṭ-Ṭalāq: 7).

If the husband encounters difficulty or refuses to spend on his wife and the wife is impatient, the judge may separate them by a revocable divorce (raj'i). However, it is a sign of benevolence that the wife shows patience towards the circumstances of her husband, especially if the hardship he is experiencing is not due to negligence or extravagant spending. Saida `Ā`ishah, may Allah be pleased with her, said: "We would look at the new moon, then the new moon, then the new moon; three new moons in two months and no fire in the hearths of the houses of Allah's Messenger, peace be upon him, being lit" (Narrated by Al Bukhari).

Third: separation for injury:

If the wife complains of injurious behavior by her husband such as constantly insulting her or beating her severely to the extent of making the continuity of martial life impossible, the judge may order a one minor irrevocable divorce (baina bainona suhbra).

I make a judgment giving a reason:

**A woman asked for a divorce from her husband because he contracted AIDS.


.....

**A woman asked for a divorce because her husband forces her to drink alcoholic beverages.

.....

Fourth: separation for the absence of the husband:

If the husband is absent and his place is not known, or is known but he refuses to return, the woman has the right to ask for a divorce after the lapse of a year or more on his absence. The judge may grant her a divorce after a search, an inquiry and asking the husband to return.

 I organize my concepts:

Types of Separation of Spouses

By the will of the husband

- Its types:
1. divorce
 2. divorce
 3. Divorce

mutual divorce (khul')

By the ruling of a judge

- Its causes:
1. Separation
.....
Type of divorce:
.....
 2. Separation for inability/refusal to support the wife
Type of divorce:
.....
 3. Separation
.....
Type of divorce:
.....
 4. Separation
.....
Type of divorce:
.....

Student Activity

I answer myself:

◆ **First:** write the type of divorce against each case in the table below:

Divorce case	Divorce type
A husband divorced his wife for the first time and her waiting period (iddah) did not expire.
A man divorced his wife for the third time.
A man divorced his wife for the second time and her waiting period (iddah) expired.
A man divorced his wife for the second time and she was still in her waiting period (iddah).
A man divorced his wife for the first time and her waiting period (iddah) expired.

◆ **Second:** compare

★ the different types of divorce to one another in terms of characteristics and consequences:

Type of divorce	Characteristics	Consequences
Revocable divorce (raj'i)		
Minor irrevocable divorce (bain bainona sughra)		
Major irrevocable divorce (bain bainona kubra)		

★ Mutual divorce (khul') and judicial separation in terms of similarities and differences.

	Mutual divorce (khul')	Judicial separation
Similarities	
Differences

★ The oath of condemnation (li'an) and divorce in terms of meaning and consequences:

Aspect of comparison	Oath of condemnation (li'an)	Divorce
Meaning
Consequences

◆ **Second:** put a tick (✓) against the correct statements and a cross (x) against the incorrect ones:

1. Mutual divorce (khul') is a separation by the will of the husband.
2. Spouses are separated if this is the lesser of the two evils.
3. Morals of divorce dictate that a man should divorce his wife three times by one pronouncement.
4. Separation by mutual divorce (khul') is a major irrevocable divorce (bain bainona kubra).
5. Imaginative, happy marital life is a life without differences.
6. The basis in the divorce ruling is that it is forbidden.
7. Islam legislated mutual divorce (khul') to relieve the wife.
8. Divorce by a metaphoric pronouncement presupposes intention.
9. If divorce is for no reason, its ruling is permissibility.

◆ **Fourth:** I explain the following:

1. Morals of divorce dictate having witnesses to it.
-

2. The husband has the right to return his wife during the waiting period (iddah) in the first or second divorces.
-

◆ **Fifth:** encircle the letter of the correct answer in each of the following:

1. An instance of the metaphoric pronouncements of divorce is:
 - a. You are divorced.
 - b. You are divorced if you do so.
 - c. You are not in my marriage bond.
2. The ideal Sharia solution if living together and reform between spouses become impossible is:
 - a. Continuity of marital life in the existence of loathing
 - b. Continuity of marital life with physical separation (desertion in bed)
 - c. Separation between spouses by divorce

Separation of Spouses

3. Divorcing a woman during her menstrual period is:
 - a. Sunni
 - b. Unlawful innovation (bid'a)
 - c. Not a divorce
4. is not a remedy for aberrant behavior on the part of the wife?
 - a. Severe beating
 - b. Desertion in bed
 - c. Good sermon



Enriching my experience:

The United Arab Emirates affiliated units providing family guidance, reconciliation and settlement to the Sharia courts in the state. Write a report on these units. It is preferable to visit one of these units and meet the officials there in coordination with the school administration.



I assess myself:

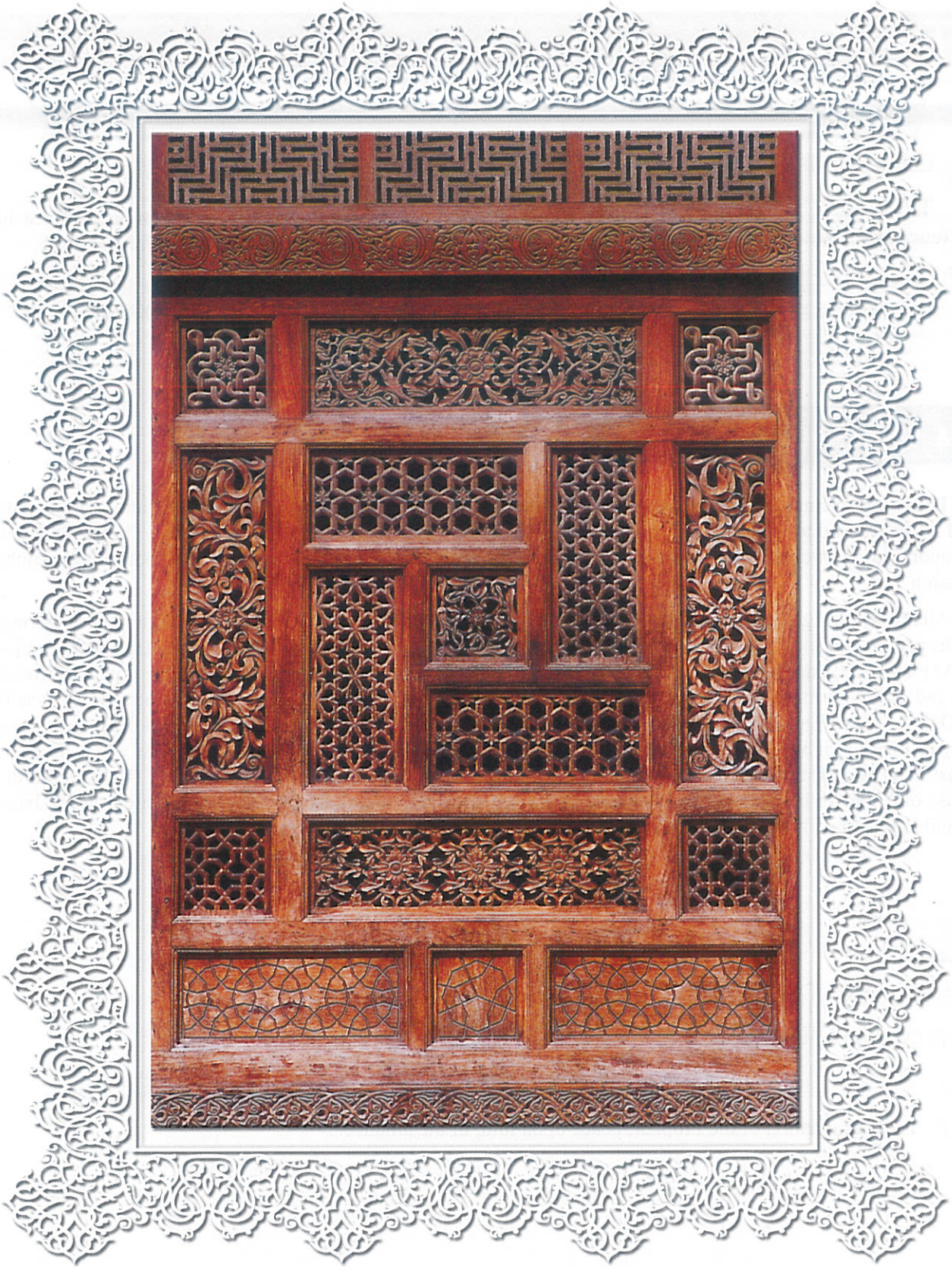
SN	Aspect of Application	Degree of realization		
		Average	Good	Distinguished
1	I explain the types of separation between spouses.			
2	I infer the significance of choosing the principle of the lesser of the two evils in relationships.			
3	I make sure of learning methods of solving conflicts			
4	I identify the morals and rulings of divorce and mutual divorce (khul')			

Lesson Lexicon

Term	Meaning
تخيب - 'takhbib' - to turn a woman against her husband	To allure a wife into seeking divorce and corrupting her relationship with her husband. Allah's Messenger, peace be upon him said: "He is not one of us who turns a woman against her husband..." (Narrated by Abu Dawood).
Separation by a judicial ruling	This is a separation ordered by a judge for reasons that prevent the continuity of marital life. Mostly it is decided by the valuation of the judge and his independent reasoning (ijtihad).
خلع (khul') Mutual divorce	Khul' in language: extraction, khul' in Sharia means separating a husband from his wife for a compensation.
Divorce	Revoking a valid marriage contract by a special pronouncement (uttering the 'divorce' pronouncement or substitutes that indicate divorce).
Minor irrevocable divorce (bain bainona sughra)	Expiry of the wife's waiting period (iddah) of the first or second divorce without being taken back by her husband.
Major irrevocable divorce (bain bainona kubra)	This is when man divorces his wife for a third time.
Divorce by unlawful innovation (bid'a)	Divorce occurring contrary to what Sharia endorses.
Revocable divorce (raj'i)	This is the case when a man divorces his wife for the first or second time and her waiting period (iddah) is not expired.
Sunni divorce	This is divorce occurring according to what Sharia endorses.
Conditional divorce	This occurs when a husband attaches divorcing his wife to a future happening such as when he says to her: "If you do so and so you are divorced".
Waiting period (iddah)	A period specified according to Sharia during which a woman abstains from marriage. The duration of the waiting period differs with the different reasons of separation and the condition of the woman.
Disobedience (Nushouz)	In Arabic, the verb form of 'nishouz' means 'rise up'; nishouz means a sense of superiority and bad Companionship on the part of one spouse towards the other, something that threatens the marital relationship.

Learn about the conflicts in social and marital relationships and how to avoid them

Weak religious restraint
Bad Companionship embodied in injury (physical, psychological, verbal) and lack of mutual respect
Absence of candidness, dialogue and discussion
Lack of understanding the temper and character of the other party
Selfishness, intolerance and finding fault with the other party
Compulsory marriage
Getting engaged to an unseen fiancé/ fiancée
Cheating, misrepresentation and hiding serious defects that prevent the realization of the purposes and noble goals of marriage
Relationships built on material objectives
Exaggerated dowries and costs of marriage
Incompetence and huge material or cultural or age differences
Neglect of granting rights and performing duties
Severing relations with relatives
Disclosing marital secrets
Social effects and external interferences from relatives and friends ('takhbib' - to allure a wife into seeking divorce and corrupting her relationship with her husband)
Emotional fatigue and feeling bored with the monotony of marital life
Infidelity
Suspicion and detestable jealousy
Treating the other party condescendingly
Lack of reproduction
Lying and lack of confidence
Lack of understanding as regards children's upbringing
Negligence, indifference and lack of a sense of responsibility
Repetitive complaining and nagging either for a reason or for no reason, constantly reminding the other party of his/her shortcomings and of bygone, closed problems
Over-demands made by some wives
Accumulating debts owing to wrong patterns of consumption
Greed as regards the wealth of the wife
Stinginess of the husband and his refusal to spend on his wife
Misuse of modern means of communication and technology
Refusal to abandon pre-marital relationships
Addiction to alcoholic beverages and drugs
Unfair polygamy
Amplifying minor problems



Lesson Five

Allah's Messenger, peace be upon him, and Social Life

This lesson teaches me to:

1. Quote events in the Prophet's Biography (Sirah) that demonstrate the keenness of the Messenger, peace be upon him, on building a coherent society.
2. Explain the strategies used by the Messenger, peace be upon him, to strengthen social relations.
3. Find a link between communal peace and the development of an Islamic state.
4. Ensure communal peace and harmony by interacting with the constituent parts of society.



I take the initiative to learn:

The Quraysh clans, Banu Hashim, Banu Zuhra and Banu Taym ibn Murra, held a meeting and drew a contract and swore by God to unite with the oppressed against the oppressor until his right is restored. The Prophet, peace be upon him, participated in this alliance with his uncles, relatives and kinsmen; this was before the prophetic mission.

Allah's Messenger, peace be upon him- even before his prophethood- gave a wonderful example of belonging to his people and society. He participated in public events, such as building the Black Stone. He also participated in Al Fudool Alliance when Banu Hashim, Banu Zuhra and Banu Taym ibn Murra met in the house of Abdullah bin Jad'ane, who made them food. They established an alliance in a prohibited (haram) month, which was Dhu al-Qa'ida. They drew a contract and established an alliance to unite with the oppressed against the oppressor until they restore his right. The Prophet, peace be upon him, attended this meeting, which is one of the events that Arabs boast of as an acknowledgement of human rights. The Messenger, peace be upon him, said: "I witnessed in the house of Abdullah bin Jad'ane an alliance dearer to me than red camels and if I had been invited to it in Islam, I would have joined it" (Sirat ibn Hisham 1/134).

I identify:

The significance of the following:

** Establishing the alliance in that period.

.....

** The participation of the Prophet, peace upon him, in the alliance.

.....



I use my skills to learn:

The keenness of the Prophet, peace be upon him, on family cohesion:

Allah's Messenger, peace be upon him, accorded attention to making the first building block of the society (the family) strong and coherent as its strength is by necessity an important prop to society. The attention that the Messenger, peace be upon him, accorded to the sense of family coherence within his own family is evidenced by:

- a) His benevolence to his wives, his fairness to them and the way he joked with them. We learned that he raced as-Saiyyda 'Ā'ishah, may Allah be pleased with her, more than one time.
- b) His benevolence to his daughters and his kindness to them. We learned that if as-Saiyyda Fatima came to him, he would stand up to greet her and kiss her head to honor her.
- c) His benevolence to his grandchildren as he used to play with them and entertain them.
- d) His benevolence to his servants. Anas bin Malik, may Allah be pleased with him, reported: "I served Allah's Messenger, peace be upon him, for nine years, but I do not know that he ever said to me about anything I did, why I did that, or about anything I had neglected, why I had not done that." (Narrated by Muslim).

I identify:

my role within my family to make it a strong building block of the Emarati society.

.....

Prophetic guidance in social relations

A neighbor inherits!!!

Strengthening ties between the individuals in society is a great mission, which preserves the prestige of society and prevents social maladies from tearing it apart. Hence Allah's Messenger, peace be upon him, was keen on strengthening ties between all the sectors of society such as the relationship of neighborhood. This is an expansive and comprehensive relationship that envelopes close people, strangers, Muslims and non-Muslims. Ibn Omar reported: The Messenger of Allah, peace be upon him, said: "Jibril kept recommending me to treat my neighbor well until I thought that he would tell me to make him one of my heirs" (Al Bukhari and Muslim).

He, peace be upon him, warned against injuring the neighbor. Agba bin 'Amir reported: Allah's Messenger said: "On the Day of Judgment, the first adversaries will be two neighbors." (Narrated by Ahmed). This means that the first adversaries to be judged on the Day of Judgment are two neighbors of whom one has harmed the other.

I explain:

the implication of the fact that the first adversaries on the Day of Judgment will be two neighbors.

.....

Taking the initiative and volunteering:

Allah's Messenger, peace be upon him, shared with people their joys and sorrows and he was a good example and a source of mercifulness and tranquility to people. Anas bin Malik, may Allah be pleased with him, reported that they heard a scream in Al-Madinah coming from Sela (the mountain to the west of Al-Madinah). People ran towards the sound. The Prophet, peace be upon him, outran the people to the sound and met them when they arrived saying: "You have not been raided, you have not been raided". He was on the naked back of a horse belonging to Abu Talha wearing a sword on his neck. He said "I found that it was the sea. Or it was the sea" (Narrated by Al Bukhari).

I expect:

a motive that made the Prophet, peace be upon him, outrun people to the source of the sound.

.....

I infer:

the significance of the act of the Prophet, peace be upon him, in heading towards the place wherefrom the sound issued before other people.

.....

I identify

the correct act in the following cases:

1. You saw a group of young men racing one another in their cars in a main street.

.....

2. You heard a call coming from a building asking for help from passersby.

.....

3. You saw a traffic accident in the street.

.....

4. You saw a suspicious gathering of youth somewhere.

.....

5. You learned that a patient in the hospital needs a blood donor of a rare group.

.....

A positive social example:

The Messenger, peace be upon him, did not content himself with strengthening social ties starting with the family, through good neighborhood and to positive initiatives in his community; but he went further to participate with people in their businesses and live their circumstances in order to be one of them, feeling what they feel and exposed to what fall upon them. This was meant to increase amity, strengthen affinity and enhance coherence in society.

I infer:

The prophetic strategies to strengthen social ties from the texts below:

Sahl bin Hanif, may Allah be pleased with him, reported: Allah's Messenger, peace be upon him, used to go to weak Muslims on visits, be reassured of those who were ill among them and go on their funeral processions (Sahih al-Jami').

★ Zaid bin Arqam, may Allah be pleased with him, said: "Allah's Messenger, peace be upon him, visited me when I had an eye infection" (Abu Dawood).

★ Jabir bin 'Abdullah, may Allah be pleased with them, reported: "My father died and left behind him nine daughters. I married a woman who had been previously married. Allah's Messenger, peace be upon him, said to me: Jabir, have you married? I said: Yes. He said: A virgin or one previously married? I said: One who was previously married, whereupon he said: Why didn't you marry a young girl so that you could sport with her and she could sport with you, or you could amuse with her and she could amuse with you? I said to him: My father died and left nine daughters behind him; I, therefore, did not approve of the idea that I should bring a girl like them. I married a woman to look after them. Allah's Messenger said: May Allah bless you" (Narrated by Al Bukhari).

★ Al Baraa, may Allah be pleased with him, said: "The Prophet, peace be upon him, worked on moving dust on the day of Al Khandaq (trench) until he dirtied his belly" (Narrated by Al Bukhari).

★ 'Ā'ishah, may Allah be pleased with her, said she sent a bride in her bridal attire to a man of Al-Ansar. Allah's Prophet said, "O' 'Ā'ishah didn't you have some play and fun because Al Ansars like fun" (Narrated by Al Bukhari).

★ Asmaa bint Abu Bakr, may Allah be pleased with her, reported: "My mother Raghiba came to visit me and she was polytheist during the lifetime of the Prophet, peace be upon him. I asked the Prophet, peace be upon him, 'Can I visit her?' He said 'Yes'." (Narrated by Al Bukhari)

★ Anas bin Malik, may Allah be pleased with him, said: "The Messenger, peace be upon him used to visit Al Ansar and greet their boys and pat them on the head" (Narrated by An-Nisai).

★ Anas bin Malik, may Allah be pleased with him, reported: "Once I was walking with Allah's Messenger, peace be upon him, and he was wearing a Najrani robe with thick margins. A bedouin followed him and pulled his robe so violently that I noticed the side of the shoulder of Allah's Messenger, peace be upon him, had been affected by the margin of the robe because of that violent pull. The Bedouin said, 'O Muhammad! Give me some of Allah's wealth which is with you.' Allah's Messenger, peace be upon him, turned and looked at him, and smiling, he ordered that he be given something" (Narrated by Muslim).

I apply:

I give an example from the Prophet's Sunnah and identify the strategy in the example as in the examples above.

- The hadith:
- Strategy:

I give:

examples that attest to the way the United Arab Emirates takes care of the social aspect of life and reinforces it through state institutions.

.....

.....

.....

.....

“The Charter of Al-Madinah ”- the constitution of citizenship:

After the migration of the Prophet, peace be upon him, to Al-AI-Madinah, he found a bitter social reality. On the one hand, there was rampant tribal animosity between Aws and Khazraj and, on the other, between both of them and the Jews. There were conflicts and injustices among the Jews that made them adjudicate the Messenger, peace be upon him, to solve these conflicts and injustices.

Confronted by this harsh reality, the Messenger, peace be upon him, wrote the Charter of Al-Madinah, which was the first political experiment in the early era of Islam to target extricating society from the whirlpool of tribal strife and taking it into the domain of brotherhood, mutual love and tolerance. It focused on many sublime human principles such as taking sides with the oppressed, protecting neighbors, taking care of private and public rights, combating crime, cooperation in paying diyah, freedom of creed, helping indebted persons, and the like. These principles make the sons of the same country, who belong to different races, ethnic origins and beliefs, feel that they constitute one family assigned the task of defending the homeland against any external aggression that takes them unawares. Equality between all these groups was established on the basis of common humanity; people are equal in terms of the origin of human dignity.

I infer:

the significance of the following articles of the ‘Al-Madinah Charter’:

Article	Significance
Believers and Muslims of Quraysh and Yathrib (old name of Al-AI-Madinah and those who followed, joined and worked hard with them (engaged in <i>Jihad</i> with them) are one nation (Umma) in contrast to all people.
Each party will redeem its prisoners with kindness and justice according to practice among believers.
Believers will not fail to redeem their prisoners; they will pay blood money on their behalf.
A stranger (individual) who has been given protection (by anyone party to this Pact) will be treated as his host (who has given him protection) while (he is) doing no harm and is not committing any crime.
No Jew will be wronged for being a Jew; Jews have their religion and Muslims have their religion.

Brotherhood (Mu'akhat) and altruism:

The first act of the Prophet, peace be upon him, after building the mosque was legislating brotherhood (mu'akhat), which was announced in the house of Anas bin Malik, may Allah be pleased with him. Mawakhat is a bond between Muhajirin (emigrants) and Ansar (the Helpers) based on creed, strengthening the feelings of love, amity, help and consolation by means of money and belongings. That brotherhood did not give weight to tribal considerations or class differences; it brought together the individuals in society irrespective of their conditions, characteristics, particularities or belongings. Hence racism and fanaticism disappeared giving room to mercifulness and human values. **Allah, glory be to him, says:**

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ
وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوَقِّ شَخَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾ (الحشر)

9. Wa Al-Ladhīna Tabawwa'ū Ad-Dāra Wa Al-'Īmāna MinQablihim Yuḥibbūna Man Hājara 'Ilayhim Wa Lā Yajidūna Fī Ṣudūrihim Ḥājatan Mimmā 'Ūtū Wa Yu'uthirūna `Alá'Anfusihim Wa Law Kāna Bihim Khaṣāṣatun Wa ManYūqa Shuhūha Nafsihi Fa'ulā'ika Humu Al-Muflihūna. (Sūrat Al-Ĥashr)

“But those who before them, had homes (in Al-Madinah) and had adopted the Faith,- show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls,- they are the ones that achieve prosperity” (Sūrat Al-Ĥashr: 9).

I expect:

the state of Al-Madinah in social terms without creating brotherhood between the Muhajirin (emigrants) and Ansar (the Helpers), which was established by the Messenger, peace be upon him.

1.
2.
3.

I explain and apply:

Nearly 206 nationalities co-exist in the United Arab Emirates, either transiting or residing; these represent more than 150 nations and use 100 dialects. These racial groups co-exist in complete harmony and integration. The outcome of this has had a very good effect on various spheres. I explain the reasons behind this co-existence (a model on a global scale) in the United Arab Emirates.

1.
2.
3.

I cooperate and invent with my group:

a plan for a debate on the effects of existing communal peace on the social, economic and political fields in the United Arab Emirates.



I organize my concepts:

Allah's Messenger, peace be upon him, and Social Life

According attention to the family and neighbors because of the effect of this on the social side

1. Identifying the rights and duties of the family members
2. Protecting the right of neighbors and warning against hurting them

The strategies employed by the Prophet, peace be upon him, in dealing with individuals to reinforce society

- Exchanging visits
- Taking care of the poor
- Attending funeral processions
- Visiting the sick
- Taking care of orphans and their affairs
- Showing humility and participation
- Congratulating on marriage occasions
- spreading happiness
- Showing gratitude to parents
- Being merciful to children
- Giving presents

The procedures he executed as a leader of the nascent state to take care of the social side

The Al-Madinah Charter

It organized relations between Muslims and their relationship with others and gave the others the right of citizenship and participation in building and protecting Al-Madinah.

Student Activity

I answer by myself:

◆ **First:** explain the prophetic methodology to strengthen society in the sphere of:

- The family:
- The individual:

◆ **Second:** give a reason for:

1. The fact that the Prophet, peace be upon him, launched several community initiatives directly after his arrival at Al-Madinah.
.....
2. The prophet, peace be upon him, was keen on the right of citizenship for Muslims and non-Muslims:
.....

◆ **Third:** The Messenger, peace be upon him, used several strategies to strengthen social ties. Mention four of them:

.....
.....

◆ **Fourth:** mention the most important values and principles upon which the Al-Madinah Charter was based:

.....
.....

◆ **Fifth:** Some families in some societies suffer from disintegration in social relations between its members because of modern social media. Propose a solution to this problem:

1.
2.
3.
4.



Enriching my experience:

I conduct a research and prepare a report on building a market in Al-Madinah after the migration- the significance and importance of this.



I assess myself:

SN	Aspect of Application	Degree of realization		
		Average	Good	Distinguished
1	I concern myself with communal peace and respect the constituents of the Emarati society			
2	I refer to events in the Prophet's Biography (sirah) that demonstrate the keenness of the Messenger, peace be upon him, on building a coherent society.			
3	I enumerate the strategies of the Messenger, peace be upon him, in the field of individual relations to strengthen social relations.			
4	I find a link between communal peace and state development.			



Unit Tow



Unit Contents

SN	Domain	Theme	Lesson
1	Divine Revelation	The Holy Qur'an and Sciences	The Slander against 'Ā'ishah (ifk) – exhortation and moral lesson
2	Divine Revelation	Hadith and its Sciences	Divine laws (practices)
3	The Values and Morals of Islam	The Values of Islam	Responsibility in Islam
4	Islamic Rulings and their Purposes	Islamic Legal Principles	The Fives Purposes of Legislation
5	Prophet's Biography (Sirah) and Personalities	Personalities	Sheikha Fatima Bint Mubarak

Lesson One

The Slander (ifk) against 'Ā'ishah – exhortation and moral lesson

This lesson teaches me to:

1. Recite the holy verses observing the rules of recitation
2. Explain the meaning of the vocabulary of the holy verses
3. Infer some of the rulings in the holy verses
4. Demonstrate the negative effects of rumors on individuals and society
5. Infer the benevolence of 'Ā'ishah, the Mother of Believers, may Allah be pleased with her
6. Make sure of adhering to the values incorporated in the holy verses



I take the initiative to learn

Allah's Messenger, peace be upon him, used to take one of his wives, may Allah be pleased with them, when he traveled. He did not choose the wife to accompany him out of respect for their feelings; he would cast lots instead and whoever's lot was picked, would accompany him. In the expedition against Bani Mustaliq, 'Ā'ishah, may Allah be pleased with her, accompanied the Prophet, peace be upon him.

'Ā'ishah, may Allah be pleased with her, said one night the Prophet, peace be upon him, announced departure. I got up and went a distance away from the camp to relieve myself. I finished relieving myself and came back to my hawdaj (bed carried by a camel). I touched my chest and discovered that my onyx necklace was missing. I returned to search for the necklace. This took time and those who were given the task of carrying my hawdaj came, carried my hawdaj and put it on my camel thinking that I was in it. I found my necklace and returned to the camp and not a soul was there. I covered myself with my garment and slept there knowing that I would be missed and people would come back to fetch me. For some reason Safwan ibn al-Mu'attal as-Sulami was late and did not leave with the army. He passed by and when he saw 'Ā'ishah he said: "Inna lillahi wa inna ilayhi raji'un (We belong to Allah and to Him we shall return), the wife of Allah's messenger?" Then he drew near, lowered his camel so that I could ride, took some steps back and said ride. I rode and he led the camel heading towards the caravan.

Illuminations

Ibn Ishaq reported that the wife of Abu Ayoub Al Ansari, may Allah be pleased with him, said to him: "O' Abu Ayoub don't you hear what people say about 'Ā'ishah, may Allah be pleased with her? He said 'Yes, it is a lie. Would you have done that, Umm Ayoub?' She said 'No, by Allah I wouldn't have done that.' He said 'By Allah 'Ā'ishah is better than you".

(Narrated by At-Tabri)

I investigate:

Why do rumors spread quickly?

I discuss:

Is the result of casting lots obliging? What are the different kinds of casting lots?



I use my skills to learn

I learn the interpretation of the Qur'anic vocabulary:

سورة النور 20-11

قَالَ تَعَالَى: ﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا أَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾ لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾ لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ ﴿١٣﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾ إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾ وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ ﴿١٦﴾ يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾ وَيَسِّرُ اللَّهُ لِكُلِّ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رءُوفٌ رَّحِيمٌ ﴿٢٠﴾

Allah, glory be to Him, says:

11. 'Inna Al-Ladhīna Jā'ū Bil-'Ifki 'Uṣbatun Minkum Lā Taḥsabūhu Sharrāan Lakum Bal Huwa Khayrun Lakum Likulli 'Amri'in Minhum Mā Aktasaba Mina Al-'Ithmi Wa Al-Ladhī Tawallā Kibrahū Minhum Lahu 'Adhābun 'Aẓīmun
12. Lawlā 'Idh Sami'tumūhu Žanna Al-Mu'uminūna Wa Al-Mu'uminātu Bi'anfusihim Khayrāan Wa Qālū Hādhā 'IfkunMubīnun
13. Lawlā Jā'ū 'Alayhi Bi'arba'ati Shuhadā'a Fa'idh Lam Ya'tū Bish-Shuhadā'i Fa'ulā'ika 'Inda Allāhi Humu Al-Kādhībūna
14. Wa Lawlā Fadlu Allāhi 'Alaykum Wa Raḥmatuhu Fī Ad-Dunyā Wa Al-'Ākhirati Lamassakum Fī Mā 'Afaḍtum Fīhi 'Adhābun 'Aẓīmun
15. 'Idh Talaqqawnahu Bi'alsinatikum Wa Taqūlūna Bi'afwāhikum Mā Laysa Lakum Bihi 'Ilmun Wa Taḥsabūnahu Hayyīnāan Wa Huwa 'Inda Allāhi 'Aẓīmun
16. Wa Lawlā 'Idh Sami'tumūhu Qultum Mā Yakūnu Lanā 'AnNatakallama Bihadhā Subhānaka Hādhā Buhtānun 'Aẓīmun
17. Ya'izukumū Allāhu 'An Ta'ūdū Limithlihi~ 'Abadāan 'InKuntum Mu'uminīna
18. Wa Yubayyinū Allāhu Lakumu Al-'Āyāti Wa 'Allāhu 'Alīmun Ḥakīmun
19. 'Inna Al-Ladhīna Yuḥibbūna 'An Tashī'a Al-Fāḥīshatu FīAl-Ladhīna 'Āmanū Lahum 'Adhābun 'Alīmun Fī Ad-Dunyā Wa Al-'Ākhirati Wa Allāhu Ya'lamu Wa 'Antum Lā Ta'lamūna
20. Wa Lawlā Fadlu Allāhi 'Alaykum Wa Raḥmatuhu Wa 'Anna Allāha Ra'ūfun Raḥīm (Sūrat An-Nūr)

11. Those who brought forward the lie are a body among yourselves: think it not to be an evil to you; On the contrary it is good for you: to every man among them (will come the punishment) of the sin that he earned, and to him who took on himself the lead among them, will be a penalty grievous.

12. Why did not the believers - men and women - when ye heard of the affair,- put the best construction on it in their own minds and say, "This (charge) is an obvious lie"?

Why did they not bring four witnesses to prove it? When they have not brought the witnesses, such .13 men, in the sight of Allah, (stand forth) themselves as liars!

14. Were it not for the grace and mercy of Allah on you, in this world and the Hereafter, a grievous penalty would have seized you in that ye rushed glibly into this affair.

15. Behold, ye received it on your tongues, and said out of your mouths things of which ye had no knowledge; and ye thought it to be a light matter, while it was most serious in the sight of Allah.

16. And why did ye not, when ye heard it, say? - "It is not right of us to speak of this: Glory to Allah; this is a most serious slander!"

17. Allah doth admonish you, that ye may never repeat such (conduct), if ye are (true) Believers.

18. And Allah makes the Signs plain to you: for Allah is full of knowledge and wisdom.

19. Those who love (to see) scandal published broadcast among the Believers, will have a grievous Penalty in this life and in the Hereafter: Allah knows, and ye know not.

20. Were it not for the grace and mercy of Allah on you, and that Allah is full of kindness and mercy, (ye would be ruined indeed). (Sūrat An-Nūr: 11-20)

I learn the interpretation of the Qur'anic vocabulary:

Vocabulary	Meaning
إِفْك -Ifik (slander)	The worst of lies
عُصْبَةٌ -Uṣbat (body)	A group
كِبْرَهُ Kibrahu (lead)	The greatest part of it
لَمَسَّكُمْ Lamassakum (seized you)	Befalls you
أَفْطَمْتُمْ 'Afaḍtum (rushed glibly)	Talk a lot
تَلَقَّوْنَهُ Talaqqawnahu (received it)	Inform one another
هَيِّنًا Hayyinān (light)	Unimportant
بُهْتَانٌ Buhtānun (slander)	False, damaging words (statement)
تَشْيِيعٌ Tashī'a (published broadcast)	Spread on a large scale
الْفَاحِشَةُ Al-Fāhishatu (scandal)	adultery

My notes



I understand the significance of the verses

Out of the intricate web of evil issues forth good:

After having demonstrated above that accusing chaste women of adultery is a grievous crime whose punishment is painful in this life and the Hereafter, the holy verses mentioned the story of slander (ifk) against the Mother of Believers, may Allah be pleased with her. Abdullah bin Salul exploited the fact that 'Ā'ishah, may Allah be pleased with her, was late in catching up with the army and that she was brought by Safwan ibn al-Mu'attal to the caravan and started to circulate lies and level charges against the Mother of Believers out of sheer hate to Allah's Messenger, peace be upon him. His lie spread across Al-Madinah and caused harm to Allah's Messenger, peace be upon him, and his wife, may Allah be pleased with her. Some members of society circulated the talk of Ibn Salul. The devil humiliatingly subjugated them to his malicious designs and so they contributed to the most grievous fabrication and the most heinous accusation against Saiyda 'Ā'ishah, may Allah be pleased with her, the wife of the best of mankind Muhammad, peace be upon him, and the daughter of the best of men after the prophets Abu Bakr aṣ-Ṣiddīq, may Allah be pleased with him. The holy verses emphasized that those who talked of 'Ā'ishah, may Allah be pleased with her, were a fanatic group whose tale was accepted by nobody in comparison to the whole nation that had acknowledged the position of 'Ā'ishah, may Allah be pleased with her. Allah, glory be to Him, threatened this coterie that its sin would be equal to their guilt and that the one who had fabricated this slander (ifk) and circulated it, who was Ibn Salul, would have extreme torture- that of the lowest rank in Hell. Allah, glory be to Him, also showed that this incident, although it apparently seemed evil and calamitous, yet it entwined much good.

Allah, Glorified and Sublime be He, acquitted 'Ā'ishah by divine revelation. Allah's Messenger, peace be upon him, was in the house of Abu Bakr, may Allah be pleased with him, when the revelation descended on him. In its aftermath he was pleased, so he sat up and wiped perspiration off his face and said, "O' 'Ā'ishah, be delighted, Allah, Glorified and Sublime be He, has established your innocence". Then he went out and recited the verses to the people.

I cooperate with my classmates:

We think of as many good aspects to the slander (ifk) incident as possible. **Allah, glory be to Him, says:**

﴿لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ﴾

Lā Taḥsabūhu Sharrāan Lakum Bal Huwa Khayrun Lakum

"...think it not to be an evil to you; On the contrary, it is good for you..."

1. Unveiling the truth about some hypocrites.
2. In view of this slander (ifk), rulings were legislated to deter lewdness and corruption.
3.
4.

I analyze and infer:

The significance of establishing the innocence of Saiyda 'Ā'ishah, may Allah be pleased with her, by divine revelation.

Good will

Allah, Glorified and Sublime be He, blamed the believers who did not show good will towards others, especially that they knew them the way they knew themselves. How could they discuss rumors and circulate them without thinking? Also, Allah, Glorified and Exalted be He, reprimanded them for having kept silent when they heard that slander and did not refute it. Had they done that, the rumor would have died at the very moment of its birth. The ordeal would have stopped if no one listened to, or circulated, it. Also, a defendant is in essence innocent until his guilt is proven and therefore a Muslim should not get involved in things that relate to the honor and reputation of others by listening to those who circulate suspicions and lies. Allah, glory be to Him, says:

﴿إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا﴾ (النجم 28)

28. ‘In Yattabi`ūna ‘Illā Aẓ-Ẓanna Wa ‘Inna Aẓ-Ẓanna Lā Yughnī Mina Al-Ĥaqqi Shay`āan. (Sūrat An-Najm)

“...They follow nothing but conjecture; and conjecture avails nothing against Truth” (Sūrat An-Najm: 28).

Man has to show good will towards the people around him until the contrary is proven in order to reap the fruits of good will, which are numerous, including:

1. Protecting society against the spread of lewdness and vice.
2. Increasing affinity and love among individuals in society.
3.

I explain:

the implication of using the expression «بِأَنْفُسِهِمْ» (Bi`anfusihim) “men and women” instead of the expression «بِأَخْوَانِهِمْ» (bi akhwanihim) “their brothers” in the saying of Allah, glory be to Him:

﴿ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا﴾

(Ẓanna Al-Mu`uminūna Wa Al-Mu`uminātu Bi`anfusihim Khayrāan) “Why did not the believers - men and women - when you heard of the affair-, put the best construction on it in their own minds”.

I infer:

From the holy verse below my duty if I hear a rumor:

﴿لَوْلَا إِذْ سَمِعْتُمُو ظَنِّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ﴾

Allhah, glory be to him, says:

(Lawlā ‘Idh Sami`tumūhu Ẓanna Al-Mu`uminūna Wa Al-Mu`uminātu Bi`anfusihim Khayrāan Wa Qālū Hādhā ‘IfkunMubīnun)

“Why did not the believers - men and women - when ye heard of the affair, - put the best construction on it in their own minds and say, ‘This (charge) is an obvious lie’?”

Evidence is obligatory on the claimant

Allah, glory be to Him, blamed those who talked of the Mother of Believers 'Ā'ishah, may Allah be pleased with her. He also blamed those who did not deny this slander silently and verbally. Allah, glory be to him, showed them that adultery is only proven by four witnesses. Anyone who charges a believer, man or woman, with this crime must bring four witnesses to prove this as there is no charge without evidence. Otherwise, he would be considered a liar according to Sharia and penalty and judicial procedure must be taken against the claimant. Then Allah, glory be to Him, explained that his favors and mercy were all-encompassing in this world and in the Hereafter; they included those who talked about the Mother of Believers and laboriously circulated slander. Allah's favors include dropping grievous torture in the Hereafter if they repent. The address is to the believers except Abdullah bin Ubai who fabricated the slander (ifk).

The Prophet, peace be upon him, said: "A person may utter a word that he thinks harmless, but, owing to the wrath of Allah, it results in his falling in Hellfire". (Narrated by Al-Bukhari)

I identify:

the punishment inflicted on those who indulged in the slander (ifk):

I expect:

the consequences of inflicting punishment on circulators of rumors:

Bearing responsibility for what one says:

Man is responsible before Allah, Glorified and Exalted be He, and society for what he says or reports; he bears the outcome and consequences of both these. This obliges him to think of what he says and not to hasten on reporting things said by others before checking their truthfulness, taking lightly this grave act, which may destroy communities and break-up families. Allah, glory be to Him, described in the holy verses how that group of people circulated the slander (ifk) without taking note of its gravity although the charge was against the house of prophethood. They thought that it was something insignificant whereas it was a cardinal sin and a major offence.

Then Allah, glory be to Him, directed Muslims to the most successful means of combating false rumors, which is to refrain from discussing, spreading or conveying them. This is to be followed by refuting rumors that are not backed up by evidence. Then Allah, glory be to Him, advised His worshippers not to repeat this conduct ever if they were keen on their faith and the safety and the security of their community. He, glory be to Him, threatened the slanderers, who like to see lewdness spread and corrupt practices appear in Muslim society, with inflicting painful torture on them in the world and with torture by Hell fire in the Hereafter. Then Allah, glory be to Him, concluded the verse by saying: "وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ..." (Wa Allāhu Ya`lamu Wa 'Antum Lā Ta`lamūna) "“Allah knows, and ye know not” to warn those who like to spread vice, whether they show this openly or hide it in their hearts, that Allah, Glorified and Exalted be He, knows this:

﴿إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾. (الأنفال 43)

(Innahu `AlīmunBidhāti Aş-Şudūri. (Sūrat Al-'Anfāl' .43

.(for He knoweth well the (secrets) of (all) hearts” (Sūrat Al-'Anfāl: 43...”

I explain:

***Allah, glory be to Him, made the tongue an organ to receive speech («إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ...») (‘Idh Talaqqawnahu Bi’alsinatikum) “Behold, ye received it on your tongues...”), although receiving speech takes place through the ears not the tongue.

***It is known that speech takes place through the mouth; what is the message in the words of Allah, glory be to Him, («...وَتَقُولُونَ بِأَفْوَاهِكُمْ...») (Wa Taqūlūna Bi’afwāhikum) “and said out of your mouths”?

I explain:

how I act if I hear a rumor of the spread of an infectious disease among the school students.

I cooperate with my classmates:

we read the following Qur’anic verses and infer from them solutions to the problem of false rumors:

Qur’anic verse	Solution
<p>Allah, glory be to Him, says:</p> <p>﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا﴾ (الحجرات 6)</p> <p>6. Yā ‘Ayyuhā Al-Ladhīna ‘Āmanū ‘In Jā’akum Fāsiqun Binaba’iin</p> <p>“O ye who believe! If a wicked person comes to you with any news, ascertain the truth” (Sūrat Al-Ĥujurāt: 6)</p>	<p>.....</p> <p>.....</p>
<p>Allah, glory be to Him, says:</p> <p>﴿لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا﴾ (سورة النور: 12)</p> <p>12. Lawlā ‘Idh Sami’ tumūhu Ḥanna Al-Mu’uminūna Wa Al-Mu’uminātu Bi’anfusihim Ḥayrāan (Sūrat An-Nūr: 12)</p> <p>” Why did not the believers - men and women - when ye heard of the affair,- put the best construction on it in their own minds” (Sūrat An-Nūr: 12).</p>	<p>.....</p> <p>.....</p>
<p>Allah, glory be to Him, says:</p> <p>﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ﴾ (الأنعام 68)</p> <p>68. Wa ‘Idhā Ra’ayta Al-Ladhīna Yakhūdūna Fī ‘Āyātina Fa’a’rid ‘Anhum Ḥattā Yakhūdū Fī Ḥadīthin Ghayrihi (Sūrat Al-’An`ām)</p> <p>“When thou seest men engaged in vain discourse about Our signs, turn away from them unless they turn to a different theme...” (Sūrat Al-’An`ām: 68)</p>	<p>.....</p> <p>.....</p>

<p>Allah, glory be to Him, says:</p> <p>إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ ﴿١٩﴾ (سورة النور: 19)</p> <p>19. 'Inna Al-Ladhīna Yuḥibbūna 'An Tashī'a Al-Fāḥishatu Fī Al-Ladhīna 'Āmanū Lahum 'Adhābun 'Alīmun Fī Ad-Dunyā Wa Al-'Ākhirati (Sūrat An-Nūr)</p> <p>“Those who love (to see) scandal published broadcast among the Believers, will have a grievous Penalty in this life and in the Hereafter”. (Sūrat An-Nūr: 19)</p>	<p>.....</p> <p>.....</p>
<p>Allah, glory be to Him, says:</p> <p>وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا ﴿١٦﴾ (النور: 16)</p> <p>16. Wa Lawlā 'Idh Sami'tumūhu Qultum Mā Yakūnu Lanā 'An Natakallama Bihadhā (Sūrat An-Nūr).</p> <p>“And why did ye not, when ye heard it, say? - “It is not right of us to speak of this...” (Sūrat An-Nūr: 16)</p>	<p>.....</p> <p>.....</p>

I cooperate with my group:

to identify from the following situations the negative effects of rumors on individuals and society and record them in the table:

1. In the Battle of Uhud, the polytheists spread the rumor that they had killed Prophet Muhammad, peace be upon him.
2. One spread a rumor about a company trading in food products saying that it forges the date of expiry.
3. One female student spread a rumor smearing the reputation of one of her fellow students.
4. A student reported an incorrect talk about one of his fellow students and the latter learned about this.
5. A man sent a message containing false news about his country in the WhatsApp.

**Negative effects
of rumors**

1.
2.
3.
4.
5.

I explain:

the role of a Muslim in combating the following ways of spreading lewdness:

Ways of spreading lewdness	A Muslim’s role in combating these ways
Exchanging messages that smear the honor of others	
Promoting pornographic websites and satellite channels	

I read and memorize

سورة النور 21-26

قَالَ تَعَالَى: ﴿يَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾ وَلَا يَأْتِلُ أَوْلُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٢﴾ إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعْنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾ يَوْمَئِذٍ يُوقِفُهُمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾ الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثَاتُ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبَاتُ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾﴾

Sūrat An-Nūr: 21-26

Allah, glory be to him, says:

21. Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Tattabi'ū Khuṭuwāti Ash-Shayṭāni Wa Man Yattabi' Khuṭuwāti Ash-Shayṭāni Fa'innahu Ya'muru Bil-Faḥshā'i Wa Al-Munkari Wa Lawlā Fadlu Allāhi 'Alaykum Wa Raḥmatuhu Mā Zakā Minkum Min 'Aḥadin 'Abadān Wa Lakinna Allāha Yuzakkī Man Yashā'u Wa Allāhu Samī'un 'Alīmun.

22. Wa Lā Ya'tali 'Ūlū Al-Fadli Minkum Wa 'An Yu'tū 'Ūlī Al-Qurbā Wa Al-Masākīna Wa Al-Muhājirīna Fī Sabīli Allāhi Wa Līa'fū Wa Līaḥfahū 'Alā Tuḥibbūna 'An Yaghfirā Allāhu Lakum Wa Allāhu Ghafūrun Raḥīmūn.

23. 'Inna Al-Ladhīna Yarmūna Al-Muḥṣanāti Al-Ghāfilāti Al-Mu'umināti Lu'inū Fī Ad-Dunyā Wa Al-'Ākhirati Wa Lahum 'Adhābun 'Aẓīmūn.

24. Yawma Tash/hadu 'Alayhim 'Alsīnatuhum Wa 'Aydīhim Wa 'Arjuluhum Bimā Kānū Ya'malūna. As-Sa'ati

25. Yawma 'idhin Yuwaffīhimu Allāhu Dīnahumu Al-Ḥaqqā Wa Ya'lamūna 'Anna Allāha Huwa Al-Ḥaqqū Al-Mubīnu.

26. Al-Khabīthātu Lilkhabīthīna Wa Al-Khabīthūna Lilkhabīthāti Wa Aṭ-Ṭayyibātu Lilṭayyibīna Wa Aṭ-Ṭayyibūna Lilṭayyibāti 'Ūlā'ika Mubarra'ūna Mimmā Yaqūlūna Lahum Maghfiratun Wa Rizqun Karīmūn. (An-Nur)

21. O ye who believe! follow not Satan's footsteps: if any will follow the footsteps of Satan, he will (but) command what is shameful and wrong: and were it not for the grace and mercy of Allah on you, not one of you would ever have been pure: but Allah doth purify whom He pleases: and Allah is One Who hears and knows (all things).

22. Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful.

23. Those who slander chaste women, indiscreet but believing, are cursed in this life and in the Hereafter: for them is a grievous Penalty.

24. On the Day when their tongues, their hands, and their feet will bear witness against them as to their actions.

25. On that Day Allah will pay them back (all) their just dues, and they will realise that Allah is the (very) Truth, that makes all things manifest.

26. Women impure are for men impure, and men impure for women impure and women of purity are for men of purity, and men of purity are for women of purity: these are not affected by what people say: for them there is forgiveness and a provision honorable. (Sūrat An-Nūr)

I learn the interpretation of Qur'anic vocabulary:

Vocabulary item	Interpretation
زَكَا Zakā (have been purified)	purify
يَأْتِلُ Ya'tali (resolve by oath)	swear
أُولُوا 'Ulū (those among you who are endued)	Who possess
السَّعَةِ As-Sa'ati (amplitude of means)	wealth
يُؤَفِّهِمُ Yuwaffihimu (pay them back)	Repay in full

My notes



I understand the implications of the verses:

The devil commands us to indulge in lewdness and sinful deeds:

The verses related the story of the slander (ifk) with its accompanying lack of good will towards believers, circulating the slander and interest in spreading lewdness. Here they emphasize that all this stemmed from the misleading designs of the devil and to warn believers of following the path of the devil because the devil's goal is tempting people to indulge in evil, lewdness and abominable deeds. Lewdness is a detestable act or repelling talk; abominable deeds are deeds repudiated by Islamic rulings and values and disapproved by people who adhere to good and tradition. The path of the devil is expressed in terms of footsteps to prove that the devil's method of tempting the sons of Adam is gradual. The devil starts by small steps to lead them from minor sins to cardinal ones. Then Allah, glory be to Him, refers to His favors towards believers embodied in guiding them to good and truth, as well as showing them methods of repenting when they commit sins. The way Allah, Glorified and Exalted be He, purifies believers and guide them is entirely a part of his favors and is not occasioned by their deeds.

I explain:

Ending the verse by

﴿وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

(Wa Allāhu Samī'un `Alīmun) "Allah is One Who hears and knows (all things)" embeds a threat and an intimidation.

I infer:

from the following Qur’anic texts, the steps of the devil that I should be wary of:

Qur’anic text	Acts relating to the temptation of the devil that I must be wary of
<p>Allah, glory be to Him, says: «يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ» (سورة البقرة: ١٦٨)</p> <p>168. Yā ‘Ayyuhā An-Nāsu Kulū Mimmā Fī Al-’Arđi Ḥalālān Ṭayyibān Wa Lā Tattabi’ū <u>Khuṭuwāti Ash-Shayṭāni</u> Innahu Lakum ‘Adūwun Mubīn. (Sūrat Al-Baqarah)</p> <p>” O ye people! Eat of what is on earth, Lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy” (Sūrat Al-Baqarah: 168).</p>	<p>.....</p> <p>.....</p> <p>.....</p>
<p>Allah, glory be to Him, says: «وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا» (سورة النساء: ٣٨)</p> <p>38. Wa Al-Ladhīna Yunfiqūna ‘Amwālahum Ri’ā’a An-Nāsi Wa Lā Yu’uminūna Billāhi Wa Lā Bil-Yawmi Al-’Ākhiri Wa Man Yakuni Ash-Shayṭānu Lahu Qarīnān Fasā’a Qarīnān. (Sūrat An-Nisā’)</p> <p>“Not those who spend of their substance, to be seen of men, but have no faith in Allah and the Last Day: If any take the Evil One for their intimate, what a dreadful intimate he is!” (The Women: 38)</p>	<p>.....</p> <p>.....</p> <p>.....</p>
<p>Allah, glory be to Him, says: «إِنَّ الْمُبْتَدِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا» (سورة الإسراء: ٢٧)</p> <p>27. 27. ‘Inna Al-Mubadhhirīna Kānū ‘Ikhwāna Ash-Shayāṭīni Wa Kāna Ash-Shayṭānu Lirabbihi Kafūrān. (Sūrat Al-’Isrā’)</p> <p>“Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (himself) ungrateful” (Sūrat Al-’Isrā’: 27).</p>	<p>.....</p> <p>.....</p> <p>.....</p>
<p>Allah, glory be to Him, says: «وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنِ الشَّيْطَانُ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا» (سورة الإسراء: ٥٣)</p> <p>Allah, glory be to Him, says: 53. Wa Qul Li’ibādī Yaqūlū Allatī Hiya ‘Aḥsanu ‘Inna Ash-Shayṭāna Yanzaghu Baynahum ‘Inna Ash-Shayṭāna Kāna Lil’insāni ‘Adūwān Mubīnān. (Sūrat Al-’Isrā’)</p> <p>“Say to My servants that they should (only) say those things that are best: for Satan doth sow dissensions among them: For Satan is to man an avowed enemy” (Sūrat Al-’Isrā’: 53)</p>	<p>.....</p> <p>.....</p> <p>.....</p>

I deduce:

The relationship between the slander (ifk) incident and Allah's, glory be to Him, warning of following the footsteps of the devil.

Muslims are more deserving of good morals:

Abu Bakr aṣ-Ṣiddīq, may Allah be pleased with him, used to spend on one of his cousins called Mistah bin Uthatha, who was one the poor emigrants. When he learned of the fact that he was involved in discussing the slander (ifk) issue and of his talk about his daughter 'Ā'ishah, may Allah be pleased with her, he swore never to spend on him. Allah, glory be to Him, sent the revelation forbidding refusal to do good, instructing Abu Bakr not to refrain from doing good and urging him to expiate the oath he had sworn. Abu Bakr, a do-gooder in essence, resumed spending on Mistah. Intepreters relate that when Abu Bakr heard the words of Allah, glory be to Him,

﴿أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ﴾

(Alā Tuḥibbūna 'An Yaghfira Allāhu Lakum(“ do you not wish that Allah should forgive you?”), he said: “By Allah, I would love it that Allah forgives me! And I have forgotten bygones”.

Engaging in too many charitable deeds gains one the forgiveness and mercy of Allah on the Day of Judgment. Allah, Glorified and Exalted be He, has instructed us to forgive and forget simultaneously to increase our good deeds. Forgiveness is relinquishing the punishment of the guilty person whereas pardoning is to stop blaming the guilty party so as to erase the effect of guilt from the soul.

I infer from:

the words of Allah, glory be to Him:

﴿وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلِيَعْفُوا وَيَلِصَّوْا بِاللِّصْفِ حَتَّىٰ لَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

Wa Lā Ya'tali 'Ūlū Al-Fadli Minkum Wa 'AnYu'tū 'Ūlī Al-Qurbá Wa Al-Masākīna Wa Al-Muhājirīna Fī Sabīli Allāhi Wa Līa'fū Wa Līaṣṣāhū 'Alā Tuḥibbūna 'An Yaghfira Allāhu Lakum Wa Allāhu GhafūrunRaḥīmūn.

« Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful.»

* the descriptions used by Allah, glory be to Him, to portray Abu Bakr aṣ-Ṣiddīq and Mistah bin Uthatha, may Allah be pleased with them.

Abu Bakr aṣ-Ṣiddīq	.....	.....
Mistah bin Uthatha	.....	.....

** the good morals that the holy verse invites people to adhere to:

1.
2.
3.

I deduce:

from the following holy verses the good morals that the verses invite us to adhere to and then complete the table as required:

The holy verse	The moral quality	Method of applying it in my community
<p>Allah, glory be to Him, says: إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ . (النحل 90)</p> <p>90. ‘Inna Allāha Ya`muru Bil-`Adli Wa Al-`Ihsāni Wa ‘Ītā’i DhīAl-Qurbá (Sūrat An-Naḥl) “Allah commands justice, the doing of good, and liberality to kith and kin...” (Sūrat An-Naḥl: 90)</p>
<p>Allah, glory be to Him, says: وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ . (المائدة 2)</p> <p>2. Wa Ta`āwanū Alá Al-Birri Wa At-Taqwá (Sūrat Al-Mā`idah). “...Help ye one another in righteousness and piety...” (Sūrat Al-Mā`idah: 2)</p>
<p>Allah, glory be to Him, says: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ . (التوبة 119)</p> <p>119. Yā ‘Ayyuhā Al-Ladhīna ‘Āmanū Attaqū Allaha Wa Kūnū Ma`a Aṣ-Ṣādiqīna. (Sūrat At-Tawbah) O ye who believe! Fear Allah and be with those who are true (in word and deed). (Sūrat At-Tawbah: 119)</p>
<p>Allah, glory be to Him, says: وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا . (الإسراء 34)</p> <p>Wa ‘Awfū Bil-`Ahdi ‘Inna Al-`Ahda Kāna Mas`ulāan. (Sūrat Al-‘Isrā’) “...and fulfil (every) engagement, for (every) engagement will be enquired into (on the Day of Reckoning)”. (Sūrat Al-‘Isrā’: 34)</p>

<p>Allah, glory be to Him, says: ﴿وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ﴾ . (النحل 125) 125. Wa Jādilhūm Bi-Atī Hiya ‘Ahsanu “...and argue with them in ways that are best and most gracious...” (Sūrat An-Naḥl: 125)</p>		
<p>Allah, glory be to Him, says: ﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ﴾ . (الحجرات 10) 10. ‘Innamā Al-Mu’uminūna ‘Ikhwatun Fa’ashlihū Bayna ‘Akhawaykum .. (Sūrat Al-Ḥujurāt) “...The Believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers;...” (Sūrat Al- Ḥujurāt: 10)</p>		

I explain:

the juristic rule: “what counts is the general meaning of the words, not the specific reason for revelation” as it relates to the holy verse:

﴿وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلِيَعْفُوا وَيَلِصَقُوا بِالْحَبِيبِ الْأَحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

Wa Lā Ya’tali ‘Ulū Al-Fadli Minkum Wa ‘AnYu’utū ‘Ulī Al-Qurbā Wa Al-Masākīna Wa Al-Muhājirīna Fī Sabīli Allāhi Wa Līa’fū Wa Līaṣfaḥū ‘Alā Tuḥibbūna ‘An Yaghfira Allāhu Lakum Wa Allāhu GhafūrunRahīmun.

“Let not those among you who are endowed with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah’s cause: let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful.”

I estimate and demonstrate:

the similarity between forgiveness and pardoning:

I give a reason for:

ending the verse by His words, **glory be to Him,**

﴿وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

(Wa Allāhu GhafūrunRahīmun “For Allah is Oft-Forgiving, Most Merciful”).

The Day of Judgment, the day of the whole truth:

Allah, Glorified and Sublime be He, threatened those who accuse chaste women; women who preserve themselves against any misdemeanor and suspicion, and who do not know of the accusation leveled against them, and who never even think of lewdness because their essence is pure and because their religiosity protects them against all this. The threat of Allah, Glorified and Sublime be He, is two-fold:

first: in this world, they will be treated as lecherous men whose testimony will not be acceptable and Sharia punishment will be inflicted on them.

second: in the Hereafter, they are cursed and banished from the mercy of Allah, Glorified and Sublime by He. If they do not repent in worldly life, they will be tortured excessively in Hell fire. On the Day of Judgment Allah, Glorified and Sublime be He, will make the limbs of those who charged chaste, married women of adultery speak. Their limbs will bear witness to the sins they have committed. Allah, Glorified and Exalted be He, knows this better; but the intention is to establish a self-affirming evidence against them. On that day the Truth, Glorified and Exalted be He, will make a fair, equitable judgment against them, no more, no less.

I explain:

* Why Allah, glory be to Him, says:

﴿لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ﴾

*Lu`inū Ft Ad-Dunyā Wa Al-`Ākhirati
“...are cursed in this life and in the Hereafter...”
and does not say “Allah cursed them”?

* Why Allah, glory be to Him, says:

﴿وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

*Wa Lahum `Adhābun `Aẓīmun
“...for them is a grievous Penalty...”
and does not say “Allah will inflict on them a grievous Penalty?”

I find a link:

between the words of Allah, glory be to Him:

﴿يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ﴾

Yawma Tash/hadu `Alayhim `Alsinatuhum Wa `Aydīhim Wa `Arjuluhum Bimā Kānū Ya`malūna

“On the Day when their tongues, their hands, and their feet will bear witness against them as to their actions»

And His words, glory be to Him:

﴿الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ﴾ . (يس 65)

65. Al-Yawma Nakhtimu `Alā `Afwāhihim Wa Tukallimunā`Aydīhim (Sūrat Yaseen)

“That Day shall We set a seal on their mouths (Sūrat Yaseen: 65)

I express a view:

Allah, glory be to Him, says:

﴿الْحَيْثُ لِلْحَيْثِ وَالْحَيْثُ لِلْحَيْثِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ
وَرِزْقٌ كَرِيمٌ﴾

Al-Khabīthātu Lilkhabīthīna Wa Al-Khabīthūna Lilkhabīthāti Wa Aṭ-Ṭayyibātu Lilṭayyibīna Wa Aṭ-Ṭayyibūna Lilṭayyibāti 'Ūlā'ika Mubarra'ūna Mimmā Yaqūlūna Lahum Maghfiratun Wa Rizqun Karīmun

“Women impure are for men impure, and men impure for women impure and women of purity are for men of purity, and men of purity are for women of purity: these are not affected by what people say: for them there is forgiveness and a provision honourable.”

Exegists differed on interpreting this verse. There are two interpretations of the verse.

First interpretation: Obscenities, characteristics and words associated with evil belong to impure men and women who are renowned for this. Good characteristics and good deeds belong to good men and women; this is deservedly the lot of good men and women as they have been purified of wicked deeds and they will have honorable rewards.

Second interpretation: Impure women marry impure men and impure men marry impure women. Pure women marry pure men and pure men marry pure women. Adulterers marry adulteresses like them and pure men marry their likes of pure women.

I prefer:

one of the two interpretations and give a reason:

.....

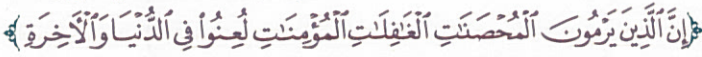
.....

“Think it not to be an evil to you; on the contrary, it is good for you”:

Allah, glory be to Him, concluded the slander (ifk) story in a way contrary to the intention of those who had fabricated it. They intended to defame Allah’s Messenger, peace be upon Him, and his family. Allah, Glorified and Exalted be He, acquitted ‘Ā’ishah, may Allah be pleased with her, and her acquittal descended from seven heavens and the methods of bin Salul to defame her and his intention, that of defaming Allah’s Messenger, peace be upon him, and undermine the religion of Allah, Glorified and Exalted be He, failed squarely. Allah, Glorified and Sublime be He, repaid him and raised the status of His prophet and his wives, may Allah be pleased with them. The evil intended turned into good according to the favor and design of Allah, glory be to Him. The blemishless reputation of ‘Ā’ishah bint aṣ-Ṣiddīq, may Allah be pleased with them, was immortalized in the Book of Allah, Glorified and Sublime be He, until the Day of Judgment as an example of chastity and incorruptibility.

I reflect and infer:

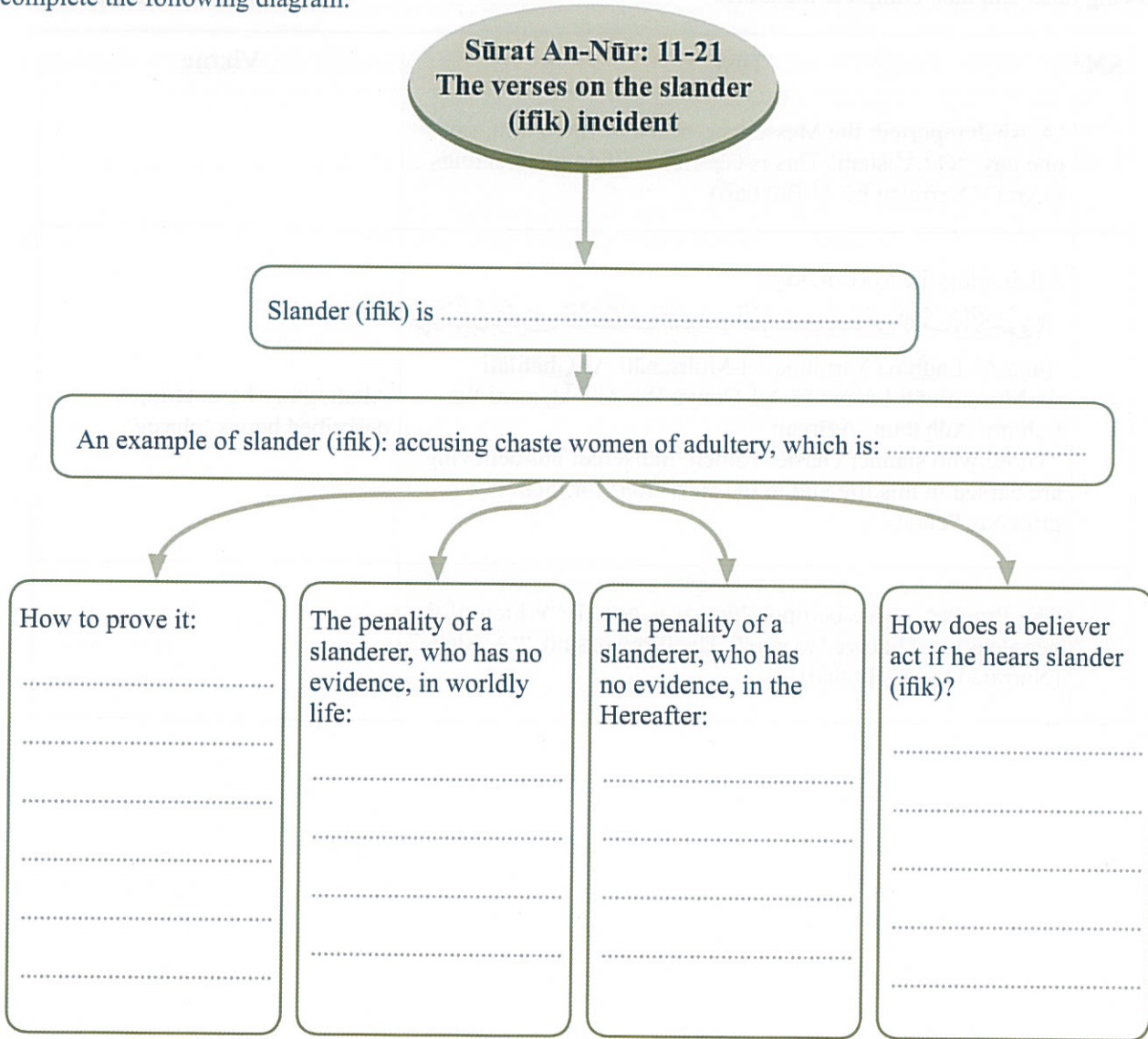
‘Ā’ishah the Mother of Believers, may Allah be pleased with her, had many virtues, which I will infer from the following texts and then complete the table:

SN	Text	Virtue
1	‘Ā’ishah reported: the Messenger, peace be upon him, said one day, “O ‘Ā’ishah! This is Gabriel sending his greetings to you” (Narrated by Al Bukhari)	.....
2	Allah, glory be to Him, says:  ‘Inna Al-Ladhīna Yarmūna Al-Muḥṣanāti Al-Ghāfilāti Al-Mu’umināti Lu`inū Fī Ad-Dunyā Wa Al-’Ākhirati Wa Lahum `Adhābun `Aẓīmun “Those who slander chaste women, indiscreet but believing, are cursed in this life and in the Hereafter: for them is a grievous Penalty”.	Allah, glory be to Him, described her as ‘chaste’.
3	The Prophet, peace be upon him, was asked, “Which of the people is most beloved to you?” The Prophet said, “‘Ā’ishah.” (Narrated by Al Bukhari)	.....



I organize my concepts:

I complete the following diagram:



Student Activity

I answer by myself:

◆ First: I account for-

1. A person accusing a woman of adultery may fail to produce four witnesses though he is true in his accusation but in terms of Sharia ruling he is a liar.

2. Incorporating rulings and guidelines in the context of the slander (ifik) incident.

◆ Second: I find a link between:

The words of Allah, glory be to Him:

﴿وَتَحْسَبُونَهُ هَيِّئًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ﴾

Wa Taḥsabūnahu Hayyīnāan Wa Huwa `Inda Allāhi `Aẓīmūn

“...and you thought it to be a light matter, while it was most serious in the sight of Allah”.

And the saying of the Prophet, peace be upon him, in the hadith of the two graves: “They are being tortured not for a great thing”.

◆ Third: find evidence of the favor of the Mother of Believers ‘Ā’ishah, may Allah be pleased with her.

◆ Fourth: Identify the verses that dealt with the aspects of the favor of Allah, glory be to Him, to those who engaged in the slander (ifik) incident:

◆ **Fifth:** Explain the meaning of each of the following vocabulary items:

SN		
1	Taḥsabūnahu (thought it)	تَحْسَبُونَهُ
2	Āktasaba (he earned)	اَكْتَسَبَ
3	Al-'Ithmi (the sin)	الْإِثْمِ
4	Khuṭuwāti Ash-Shayṭāni (the footsteps of the evil one)	خُطُوَاتِ الشَّيْطَانِ
5	Mubīn (avowed)	مُبِينٌ


**Enriching my
experience:**

I write a short essay explaining the favor of advice (naseeha) and the hazards attendant on scandal as regards society.


I assess myself:

SN	Aspect of Application	Degree of realization		
		Average	Good	Distinguished
1	I recite the holy verses observing the rules of reciting the Qur'an.			
2	I explain the vocabulary used in the holy verses.			
3	I infer some of the rulings mentioned in the holy verses.			
4	I explain the negative effects of rumors on individuals and society.			
5	I infer the favor of the Mother of Believers, 'Ā'ishah			
6	I make sure of setting the values mentioned in the holy verses as examples to be emulated.			

Lesson Two

The Divine Laws (as- Sunan ar- Rabaniyah)

This lesson teaches me to:

1. Explain the concept and parts of the Divine Laws (as- Sunan ar- Rabaniyah)
2. Find evidence for the importance of the Divine Laws (as- Sunan ar- Rabaniyah) to individuals and society
3. Identify the characteristics of the Divine Laws (as- Sunan ar- Rabaniyah)
4. Identify conditional laws (sunan) in the Holy Qur'an and the Prophet's Sunnah
5. Make sure of benefiting from the Divine Laws (as- Sunan ar- Rabaniyah) in my daily life.



I take the initiative to learn

People face the different circumstances of life in which Muslims and non-Muslims face hardships and tribulations. This raises a question among some people- why the tribulations? Why is a believer subjected to the harshest of tribulations?

A believer knows that Allah, Glorified and Sublime be He, arranges the affairs of his creatures. Everything that happens to them is subject to His wisdom, Glorified and Exalted be He, whether man knows this or not. Everything that occurs in the universe does not occur accidentally; but according to accurate and controlled laws (sunan), which are beyond defect or disorder.

Allah, glory be to Him, says:

﴿وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِعَيْبٍ ۖ مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾ (الدخان)

38. Wa Mā Khalaqnā As-Samāwāti Wa Al-'Arḍa Wa Mā Baynahumā Lā`ibīna

39. Mā Khalaqnāhumā 'Illā Bil-Ĥaqqi Wa Lakinna 'Aktharahum Lā Ya`lamūna (Sūrat Ad-Dukhān).

“We created not the heavens, the earth, and all between them, merely in (idle) sport: We created them not except for just ends: but most of them do not understand: (Sūrat Ad-Dukhān: 38-39).

I expect:

If a believer is not subject to misfortunes because he is a believer, what are the projected outcomes of this?

.....

.....



I use my skills to learn:

The Concept of Divine Laws (as- Sunan ar- Rabaniyah):

Divine Laws (as- Sunan ar- Rabaniyah): these are constant and progressive laws that govern the system of creatures through time and place in conformance to the will of the Creator, Glorified and Sublime be He.

Divine Laws (as- Sunan ar- Rabaniyah) are divided into two parts:

1. **Inevitable laws:** Man has no choice as regards these such as death. Death is an inevitable law with respect to every creature. We find an instance of this in the words of Allah, glory be to Him:

﴿لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾ (يس)

40. 40. Lā Ash-Shamsu Yanbaghī Lahā ‘An Tudrika Al-QamaraWa Lā Al-Laylu Sābiqū An-Nahāri Wa Kullun Fī FalakinYasbahūna. (Sūrat Yā –Sīn)

“It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: Each (just) swims along in (its own) orbit (according to Law)” (Sūrat Yā –Sīn: 40)

2. **Conditional laws:** These are linked to the deeds and will of man. They occur in the form of two interconnected events: one is a condition whereas the other is a result. The realization of the result is an inevitable outcome of the realization of the condition. One example of this in the Holy Qur’an is:

﴿إِنَّ اللَّهَ لَا يَغَيِّرُ مَا بَقِيَ حَتَّى يَغْيُرُوا مَا بِأَنْفُسِهِمْ﴾ (الرعد 11)

‘Inna Allāha Lā Yughayyirū Mā Biqawmin Ḥattā Yughayyirū Mā Bi’anfusihim (Sūrat Ar-Ra’d)

“...Verily never will Allah change the condition of a people until they change it themselves (with their own souls)...” (Sūrat Ar-Ra’d: 11).

The condition is to change the intellectual and psychological content of man whereas the result is a change in his apparent conditions. If man wants to change a state of hardship into one of affluence, he must get rid of negligence and laziness, distance himself from sins and make sure of adhering to obedience, hardwork and diligence. The same applies if he wants to move from a state of ignorance to one of knowledge, and from failure to success. Whenever man requires the result of the conditional law, he must endeavor to satisfy its condition.

I mention:

Other forms of of inevitable laws.

I explain:

the significance of the interconnection between conditional laws and the action and will of man.

The importance of Divine Laws (as- Sunan ar- Rabaniyah):

Allah, glory be to Him, says:

﴿يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ﴾ (التور) . (٤٤)

44. Yuqallibu Allāhu Al-Layla Wa An-Nahāra ‘Inna FīDhālika La`ibratan Li`wlī Al-`Abṣāri. (Sūrat An-Nūr)
“It is Allah Who alternates the Night and the Day: verily in these things is an instructive example for those who have vision!” (Sūrat An-Nūr: 44)

The verse draws people’s attention to the importance of these laws and the necessity of understanding them. They include

1. Construction of Earth (Emarat al ard) and prosperity in life: Man is required to understand the laws of Allah, glory be to Him, with respect to His creatures whether they are natural or social laws, inevitable or conditional in order to understand the movement of the world he lives in and comprehend the movement of history. This will assist him in organizing his life, carrying on his mission in life and realizing his interests and happiness in the world and in the Hereafter. The phenomena surrounding man such as rainfall, the movement of stars, alternation of night and day, what happens to a human being in the evolutionary stages of his creation and genesis in the womb of his mother, and similarly in the world of animals and plants, etc. all occur and recur in accordance to the norms and laws laid down to them. Also, the constancy and continuity of these laws enabled scientists of discovering and understanding many of them and, consequently, using them to serve mankind.
2. They are a means of knowing the greatness of the Creator, Glorified and Sublime be He: the complementarity of these norms and laws and the harmony between them attest to the fact that they come from one source and this is proof of the oneness of the Creator, Glorified and Exalted be He. Allah, glory be to Him, says:

﴿لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ﴾ (الأنبياء) . (٢٢)

22. Law Kāna Fīhimā ‘Ālihatun ‘Illā Al-Lahu Lafasadatā Fasubhāna Allāhi Rabbi Al-`Arshi `Ammā Yaṣifūna. (Sūrat Al-`Anbyā’)

“If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both! but glory to Allah, the Lord of the Throne: (High is He) above what they attribute to Him!” (Sūrat Al-`Anbyā’: 22).

The Holy Qur’an urged people to contemplate the universe; this is a call on believers to engage in research and discovery in pursuit of a better life for themselves and for others and to achieve pioneership and precedence in the different spheres of life. Allah, glory be to Him, says:

﴿يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ (المجادلة 11)

11. Yarfā`i Allāhu Al-Ladhīna ‘Āmanū Minkum Wa Al-Ladhīna ‘Ūtū Al-`Ilma Darajātin Wa Allāhu Bimā Ta`malūna Khabīrun (Sūrat Al-Mujādilh)

“...Allāh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do” (Sūrat Al-Mujādilh: 11)

3. Realizing communication with others and exchanging benefits between people: the discovery of these laws and benefiting from them require the efforts of all people. This opens up channels for dialogue, cooperation and understanding between them. This is so because discovering them is not a monopoly to particular people; it relates to hardwork and diligence, continuous research and acquiring scientific knowledge. All people benefit from electricity and they have cooperated- and still they do- in developing it and employing the best methods of making it serve them.

4. **A feeling of reassurance:** knowing these laws stirs in the soul reassurance about absolute divine justice as these laws apply to all people without discrimination or exclusion irrespective of race or color. All are equal on the scale of these laws- Allah, glory be to Him, says:

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا﴾ (الأنبياء 47)

47. Wa Nada'u Al-Mawāzīna Al-Qiṣṭa Liyawmi Al-Qiyāmati Falā Tuḏlamu Nafsun Shay'āan (Sūrat Al-'Anbyā')

“We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least...” (Sūrat Al-'Anbyā': 47).

I disprove:

the claim that the universe existed accidentally.

I explain:

aspects of harmony between the law of evaporation and the Plant Kingdom

I expect:

what can happen if salt evaporates with water

I think deeply and answer:

Allah, glory be to Him, says:

﴿يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ﴾ (البقرة)

276. Yamḥaqu Allāhu Ar-Ribā Wa Yurbī Aṣ-Ṣadaqāti Wa Allāhu Lā Yuhibbu Kulla Kaffārin 'Athīmin. (Sūrat Al-Baqarah)

“Allah will deprive usury of all blessing, but will give increase for deeds of charity: For He loveth not creatures ungrateful and wicked.” (Sūrat Al-Baqarah: 276).

I complete the following table on the basis of the verse above:

Act	Result
Giving zakat (poor due)	Increase and growth
Eating up ribā (usury, i.e. benefiting from interest on loans)	.....
Abiding by obedience	.....

I imagine the form in which the results in the above table might be realized.

- ★ It might be a profitable trade or warding off harm or.....
- ★

Characteristics of Divine Laws:

The laws of Allah, glory be to Him, in the universe and its components have three characteristics:

1. **Constancy:** they do not change with the change of place and time. **Allah, glory be to Him, says:**

﴿فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا﴾ . (فاطر 43)

43. Falan Tajida Lisunnati Allāhi Tabdīlān Wa Lan Tajida Lisunnati Allāhi Tahwīlān. (Sūrat Fāṭir)

“... But no change wilt thou find in Allah’s way (of dealing): no turning off wilt thou find in Allah’s way (of dealing). (Sūrat Fāṭir: 43)

2. **Progression:** these laws recur whenever their condition reoccurs and continuously. **Allah, glory be to Him, says:**

﴿قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ﴾ . (آل عمران)

137. Qad Khalat Min Qablikum Sunanun Fasīrū Fī Al-’Arḍi Fānẓurū Kayfa Kāna ‘Āqibatu Al-Mukadhhibīna. (Sūrat ‘Āli ‘Imrān)

« Many were the Ways of Life that have passed away before you: travel through the earth, and see what was the end of those who rejected Truth» (Sūrat ‘Āli ‘Imrān: 137).

This progression is proved by the fact that Allah, glory be to Him, related to us the stories of past nations to draw lessons and examples from their experiences. Had it not been for this progression, we would not have learned or found examples to emulate.

3. **Generality:** The rules of these laws apply to all creatures without exception. **Allah, glory be to Him, says:**

﴿لَيْسَ بِأَمَانِيَّتِكُمْ وَلَا أَمَانِيٍّ أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾ . (النساء)

123. Laysa Bi’amāniyikum Wa Lā ‘Amāniyi ‘Ahli Al-Kitābi Man Ya’mal Sū’ān Yujza Bihi Wa Lā Yajid Lahu MinDūni Allāhi Walīyāan Wa Lā Naṣīrāan. (Sūrat An-Nisā’)

“Not your desires, nor those of the People of the Book (can prevail): whoever works evil, will be requited accordingly. Nor will he find, besides Allah, any protector or helper” (Sūrat An-Nisā’: 123).

If someone satisfies the rules of these laws, they will apply to him, for reward is proportionate to acts.

I explain:

In cooperation with my group, I explain what is meant by ‘reward is proportionate to acts’.

.....

.....

I identify:

some of the results attendant on the spread of lewdness.

.....

I explain:

the fact that rain continues to fall while sins exist and obscene acts are wide spread.

.....

I deduce:

the condition and the reward in the conditional laws mentioned in the following hadiths:

1. Allah's Messenger, peace be upon him, said, "He who is deprived of kindness is deprived of goodness." (Al-Jami' as-Saghir)

Condition:

Reward:

2. Allah's Messenger, peace be upon him, said: "Good works protect from evil fates". (Al-Jami' as-Saghir)

Condition:

Reward:

3. Allah's Messenger, peace be upon him, said: "A false oath uproots a house". (Al-Jami' as-Saghir)

Condition:

Reward:

4. The Messenger of Allah, peace be upon him, said: "By Allah, it is not poverty I fear for you, but rather I fear you will be given the wealth of the world just as it was given to those before you. You will compete for it just as they competed for it and it will destroy you just as it destroyed them." (Narrated by Al Bukhari)

Condition:

Reward:

5. The Messenger of Allah, peace be upon him, said: "If someone with whose piety and character you are satisfied comes to you asking to be married to one of your daughters, marry her to him. If you do not do so, there will be trials in the earth and a great deal of evil." (at-Tirmdhi)

Condition:

Reward:

Method of knowing the Divine Laws (as- Sunan ar- Rabaniyah):

First: envisioning and directly observing the movement of the universe:

Allah, glory be to Him, equipped man with a brain and senses to understand the universal phenomena surrounding him. Man has only to open his heart and mind and contemplate, experiment and deduce the rules that govern the forms of existence in this world and its material events:

﴿وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ﴾ (النحل 78)

78. Wa Allāhu ḵAkhrajakum Min Buṭūni ‘Ummahātikum Lā Ta’lamūna Shay’āan Wa Ja’ala Lakumu As-Sam’a Wa Al-’Abṣāra Wa Al-’Af’idata La’allakum Tashkurūna. (Sūrat An-Naḥl)

“It is He Who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affections: that ye may give thanks (to Allah)

Sūrat An-Naḥl: 78).

This science is permissible and available to all without exception; those who conduct more research and exercise more activity and determination are more capable than others in understanding the laws of nature and benefiting from them.

Second: investigating the Divine Laws through Qur’anic texts, Prophetic hadiths and studying the history of nations:

Allah, glory be to Him, says:

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾ (النحل 89)

89. Wa Nazzalnā `Alayka Al-Kitāba Tibyānāan Likulli Shay’in Wa Hudan Wa Raḥmatan Wa Bushrā Lilmuslimīna (Sūrat An-Naḥl)

“...and We have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims” (Sūrat An-Naḥl: 89).

I read and apply:

The Messenger of Allah, peace be upon him, said: ““O Muhajireen! Five things are such that if you are involved in them – may Allah not cause you to be involved in them – then the punishment of Allah will descend upon you. The nation that is openly involved in adultery will become afflicted by plague and other such diseases that were never heard of before. Those that cheat in measuring will be afflicted by poverty, hardship, and oppression. Those that default in the paying of zakāt will be afflicted by drought. Had it not been for the animals, not a drop of rain would have fallen...” (Narrated by Ibn Majah)

The hadith deals with three negative social phenomena that create crises, which threaten the entity of individuals and society. The Messenger of Allah, peace be upon him, explained them in terms of formulas, mores (sunan) and conditional laws. Write them in the table below.

SN	Spread of the phenomenon	Result
1	Spread of adultery in society	.....
2	People cheating in measuring and weighing and being unfair to one another in trading	.....
3	.....	Rain ceases to fall on their lands.

I infer:

I study carefully the following hadiths, then formulate the conditional laws in each one and explain the results attendant on these conditional laws.

** The Messenger, peace be upon him, said: “Whosoever desires to have expansion in his sustenance and a prolonged life, should treat his relatives with kindness” (Narrated by Al Bukhari).

.....

** The Messenger of Allah, peace be upon him, said: charity (sadaqa) extinguishes the wrath of the Lord and protects against evil fate” (Narrated by Ibn Hayaan).

.....

** The Messenger, peace be upon him, said: “Anything you stop doing for the sake of Allah, Allah shall give you something better than it in compensation” (Narrated by Al-‘Ajlouni)

.....

I apply:

I advise my fellow student as regards the following case on the basis of my understanding of the conditional law in the hadith: A man said to the Prophet, peace be upon him, I leave my camel and trust in Allah? The Prophet said, “Tie your camel then put your trust in Allah”. (Narrated by Ibn Hayaan)

** He neglects his studies arguing that he puts his trust in Allah, glory be to Him.

.....

A profound wisdom

The wisdom of Allah, glory be to Him, required that the punishment of people should not be urgent irrespective of what they do. **Allah, glory be to Him, said:**

﴿وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهِمَا مِنَ الذَّاتِ وَلَا كُنَ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ﴾ . (فاطر 45)

Wa Law Yu'uākhidhu Allāhu An-Nāsa Bimā Kasabū Mā Taraka `Alā Žahrihā Min Dābbatin Wa .45
(Lakin Yu'uakhhiruhum `Ilā `Ajalin Musamman (Sūrat Fāṭir

If Allah were to punish men according to what they deserve. He would not leave on the back of the (earth) a ”
(single living creature: but He gives them respite for a stated Term” (Sūrat Fāṭir: 45

The Prophet of Allah Noah, peace be upon him, stayed nine-hundred and fifty years calling his people to believe in Allah; but only a few of them responded to his call. This is a very long period of time to the man of today. It is not necessary for the result to come out immediately in conditional laws; but it is going to materialize undoubtedly. This yields hope in the probability that man will regain his sense and **Allah will forgive him:**

﴿إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ۖ﴾ . (البقرة 37)

(Innahu Huwa At-Tawwābu Ar-Rahīmu (Sūrat Al-Baqarah`

(He is Oft-Returning, Most Merciful (Sūrat Al-Baqarah: 37

The wisdom of Allah, glory be to Him, also required that worldly life is available to believers and non-believers alike because the only provider is Allah, Glorified and Exalted be He. If He, glory be to Him, ceases to provide for non-believers, people will believe out of sheer greed for provision and not out of conviction and certainty. This would be compulsion into faith and **Allah, glory be to Him, says:**

﴿لَا إِكْرَاهَ فِي الدِّينِ ۖ﴾ . (البقرة 256)

(Lā `Ikrāha Fī Ad-Dīni (Sūrat Al-Baqarah .256

.(Let there be no compulsion in religion...” (Sūrat Al-Baqarah: 256”

A non-believer might be luckier than a believer in worldly life because Allah, Glorified and Exalted be He, preordained that the Hereafter would be exclusively enjoyed by believers. Worldly felicity is incomparable to that of the Hereafter because the latter is eternal and nothing clouds it. Allah, glory be to Him, says:

﴿وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا مِن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾
وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرَرًا عَلَيْهَا يَتَكَبَّرُونَ ﴿٣٤﴾ وَزُخْرَفًا وَإِنَّ كُلَّ ذَلِكَ لَمَّا مَتَّعَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةَ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾﴾ . (الزخرف)

Wa Lawlā `An Yakūna An-Nāsu `Ummatan Wāhidatan Laja`alnā Liman Yakfuru Bir-Rahmani .33

.Libuyūtihim Suqufāan Min Faddatin Wa Ma`arija `Alayhā Yazharūna

.Wa Libuyūtihim `Abwābāan Wa Sururāan `Alayhā Yattaki`ūna .34

Wa Zukhrufāan Wa `In Kullu Dhālika Lammā Matā`u Al-Ĥayāati Ad-Dunyā Wa Al-`Ākhiratu .35

(`Inda Rabbika Lilmuttaqīna. (Sūrat Az-Zukhruf

And were it not that (all) men might become of one (evil) way of life, We would provide, for everyone .33
that blasphemes against (Allah) Most Gracious, silver roofs for their houses and (silver) stair-ways on which
,to go up

,And (silver) doors to their houses, and thrones (of silver) on which they could recline .34

And also adornments of gold. But all this were nothing but conveniences of the present life: The Hereafter, .35
(in the sight of thy Lord is for the Righteous. (Sūrat Az-Zukhruf

Similarly, Allah, glory be to Him, reserves rewards for non-believers in worldly life in return for their humanitarian
and charitable deeds; this is owing to Allah's, Glorified and Sublime be He, justice and generosity.

I infer:

the wisdom behind subjecting believers to tribulations.



I organize my concepts:

Divine Laws

Concept	..........
Parts	Inevitable, which are: Conditional, which are:
Importance	1. 2. 3. 4.
Characteristics	1. 2. 3.
Ways of identifying them	1. 2. 3.
Profound wisdom	..........



Student Activity

I answer by myself:

◆ **First:** what is meant by the following terms

1. Divine laws:

.....

.....

2. Inevitable laws:

.....

.....

3. Conitional laws:

.....

.....

◆ **Second:** Allah, glory be to Him, says:

﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾﴾ . (الشرح)

1. Alam Nashrah Laka Şadraka’

2. (Wa Wada`nā `Anka Wizraka. (Sūrat Ash-Sharh

1. ?(Have We not opened your breast for you (O Muhammad

2. .(And removed from you your burden (Sūrat Ash-Sharh

Identify the following:

1. the type of law in the holy verses

.....

2. the effect of this law on the life of a believer

.....

◆ **Third:** explain:

1. the ‘law of cunning’, which is revealed by the divine law in the holy verse:

﴿وَلَا يَجِيءُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ﴾ . (فاطر 43)

(Wa Lā Yahīqu Al-Makru As-Sayyi`u `Illā Bi`ahlihi) Sūrat Fāṭir(

“but the plotting of Evil will hem in only the authors thereof” (Sūrat Fāṭir: 43).

.....

.....

2. The law of injustice, which was revealed by the divine law in the holy verse:

﴿وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ﴾ (الأنبياء) ﴿١١﴾

Wa Kam Qaşamnā Min Qaryatin Kānat Žālimatan Wa ‘Ansha’nā Ba’dahā Qawmāan ‘Ākharīna. .11
(‘(Sūrat Al-’Anbyā

How many were the populations We utterly destroyed because of their iniquities, setting up in their”
(places other peoples?” (Sūrat Al-’Anbyā’: 11

3. The ‘law of ungratefulness towards blessings’, which was revealed by the divine law in the holy verse:

﴿وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ﴾ (النحل) ﴿١١٢﴾

Wa Ḍaraba Allāhu Mathalāan Qaryatan Kānat .112

‘ĀminatanMuṭma’innatan Ya’tihā Rizquhā Raghadaān Min Kulli Makānin Fakafarat
Bi’an`umi Allāhi Fa’adhāqahā Al-Lahu Libāsa Al-Jū’i Wa Al-Khawfi Bimā Kānū Yaşna`ūna.
(Sūrat An-Naḥl

Allah sets forth a Parable: a city enjoying security and quiet, abundantly supplied with sustenance”
from every place: Yet was it ungrateful for the favours of Allah. So Allah made it taste of hunger and
terror (in extremes) (closing in on it) like a garment (from every side), because of the (evil) which
..((its people) wrought” Sūrat An-Naḥl: 112

4. The ‘law of fate’, which was revealed by the divine law in the holy verse:

﴿وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾ (الأعراف) ﴿٢٤﴾

34. Wa Likulli ‘Ummatin ‘Ajalun Fa’idhā Jā’a ‘Ajaluhum Lā Yasta’khirūna Sā’atan Wa
Lā Yastaqdimūna. (Sūrat Al-’A`rāf)

“And every nation has its appointed term; when their term is reached, neither can they
delay it nor can they advance it an hour (or a moment) ” (Sūrat Al-’A`rāf: 34).


Enriching my experience:

I write a report on one of the following subjects:

- The law of progression in the Holy Qur'an
- The ways Allah, glory be to Him, answers invocation


I assess myself:

SN	Aspect of Application	Degree of realization		
		Average	Good	Distinguished
1	I comprehend the concept of divine laws.			
2	I appreciate the importance of understanding the divine laws.			
3	I make sure of investigating the divine laws in the Qur'an and Sunnah.			
4	I make sure of benefiting from the divine laws in my daily life.			
5	I hold in reverence the greatness of the Creator, Glorified and Sublime be He, which is manifest in everything.			

Lesson Three

Responsibility in Islam

This lesson teaches me to:

1. Distinguish between individual and collective responsibility
2. Identify the view of Islam to responsibility and man
3. Explain the fields of individual responsibility
4. Explain the relation between individual and collective responsibility
5. Give examples of collective responsibility taken from the institutions of Emarati society
6. Bear responsibility for the tasks entrusted to me



I take the initiative to learn

قال تعالى:

(سورة البقرة)

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

Allah, glory be to Him, says:

30. Wa 'Idh Qāla Rabbuka Lilmalā'ikati 'Innī Jā'ilun Fī Al-'Ardi Khalīfatan Qālū 'Ataj'alu Fihā Man Yufsidu Fihā Wa Yasfiku Ad-Dimā'a Wa Naḥnu Nusabbihū Biḥamdika Wa Nuqaddisu Laka Qāla 'Innī 'A'lamu Mā Lā Ta'lamūna. (Sūrat Al-Baqarah)

“Behold, thy Lord said to the angels: “I will create a vicegerent on earth.” They said: “Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?” He said: “I know what ye know not.” (Sūrat Al-Baqarah: 30)

I investigate:

aspects of the ways by which Allah, Glorified and Sublime be He, has honored man.

.....

.....

.....

.....



I use my skills to learn:

Allah, glory be to Him, has honored man and raised his status above all kinds of creatures:

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْوَيْ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا﴾ (الإسراء)،

70. Wa Laqad Karramnā Banī `Ādama Wa Ḥamalnāhum Fī Al-Barri Wa Al-Baḥri Wa Razaqnāhum Mina Aṭ-Tayyibāti Wa Fadḍalnāhum `Alā Kathīrin Mimman Khalaqnā Tafḍilāan. (Sūrat Al-`Isrā`)

“We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation. (Sūrat Al-`Isrā`: 70)

The requisites of this honoring presupposed giving him the gift of brain. This gift carried with it the obligation of submitting to orders and observing forbidden things and the limits prescribed by Allah, glory be to Him. Man bore his mission and accepted the responsibility and Allah, glory be to Him, says about this:

﴿إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا﴾ (الأحزاب)

72. `Innā `Araḍnā Al-`Amānata `Alā As-Samāwāti Wa Al-`Arḍi Wa Al-Jibāli Fa`abayna `An Yaḥmilnāhā Wa `Ashfaqna Minhā Wa Ḥamalahā Al-`Insānu `Innahu Kāna ḤalūmāanJahūlāan. (Sūrat Al-`Aḥzāb)

“We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it;- He was indeed unjust and foolish;-“ (Sūrat Al-`Aḥzāb: 72)

I think and explain:

the implication of the fact that man undertook the trust without the rest of the creations.

I investigate:

the aspects subsumed by the word ‘trust’ that man bears responsibility for.

.....
.....

Man and responsibility:

Feeling one’s responsibility is something innate in man as a result of having taken the trust, which is worshipping Allah, glory be to Him, and engaging in construction of the earth (Emarat al ard). Islam’s view of responsibility is balanced and realistic. A man is born a tablau rasa, as it were, without any liabilities. When he starts bearing responsibilities, he bears responsibility for his action only. **Allah, glory be to Him, says:**

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾ (الأنعام 164)

164. Lā Taziru Wāziratun Wizra ‘Ukhrá (Sūrat Al-’An`ām)

“...no bearer of burdens can bear the burden of another...” ((Sūrat Al-’An`ām: 164).

Takeing into cosideration the circumstances, capabilities and energies of man, **Allah, glory be to Him, says:**

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ﴾ (البقرة 286)

286. Lā Yukallifu Allāhu Nafsāan ‘Illā Wus`ahā Lahā Mā Kasabat Wa `Alayhā Mā Aktasabat

“On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns...” (Sūrat Al-Baqarah: 286).

Islam does not hold one accountable for the actions of others. Man is born free of mistakes; but he does not go through life without being liable for the things he does in this life. He is accountable for the things he does whether they are good or bad. Allah, glory be to Him, says:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ، وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ (الزلزلة 7)

(الزلزلة 7). Faman Ya`mal Mithqāla Dharratin Khayrāan Yarahu.

8. Wa Man Ya`mal Mithqāla Dharratin Sharrāan Yarahu. (Sūrat Az-Zalzalah)

7. Then shall anyone who has done an atom’s weight of good, see it!

8. And anyone who has done an atom’s weight of evil, shall see it. (Sūrat Az-Zalzalah)

I explain:

in cooperation with my group, the balance and realism of Islam’s view of responsibility.

★ Balance:

★ Realism:

I criticize:

on the basis of the above, the following statement:

“Whoever instigates another to commit a mistake shares the responsibility for committing the mistake”

.....

.....

The concept of responsibility:

The meaning of responsibility: Responsibility is the way man is committed to the consequences of his willful actions in religion and worldly affairs. It relates to the task set him by Allah, glory be to Him; he will be meticulously held responsible for this task. Man will be held responsible for everything over which he possesses the will and freedom of action. If he satisfies what is required of him in terms of observing this responsibility, he will be rewarded. If he falls short of observing this responsibility, he will be punished.

I deduce:

the implication of the expression ‘willful actions’

.....

.....

I give examples of:

unwillful actions taken by man

-
-
-

I identify:

cases in which the qualification of a religiously accountable person is annulled:

SN	Text	Case
1	The Messenger of Allah, peace be upon him, said: Three people will not be held responsible: the sleeper till he wakes, the boy till he reaches adulthood, and the insane till he comes to reason” (Narrated by An-Nisai)	..... .....
2	Allah, glory be to Him, says: ﴿فَمَنْ أَضْطَرَّ عَلَيْهِ بَأْسٌ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ﴾ (البقرة 173) Famani Adţurra Ghayra Bāghin Wa Lā `Ādin Falā `Ithma `Alayhi ‘Inna Allāha Ghafūrun Raḥīmum (Sūrat Al-Baqarah) “...But if one is forced by necessity, without wilful disobedience, nor transgressing due limits,- then is he guiltless. For Allah is Oft-forgiving Most Merciful.” (Sūrat Al-Baqarah: 173)	..... .....
3	Allah, glory be to Him, says: ﴿إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ﴾ (النحل 106) Allah, glory be to Him, says: 106. ...’Illā Man ‘Ukriha Wa Qalbuḥu Muţma’innun Bil-’Īmāni... (Sūrat An-Naḥl) “...except under compulsion, his heart remaining firm in Faith...” (The Bee: 106)	..... .....

I explain:

the annulment of religious accountability in the above cases.

The relationship between responsibility and choice:

The mercy of Allah, Glorified and Sublime be He, on his worshippers linked responsibility to man's choice and will; man is not responsible for something towards which he has no choice. Color, sex and other things are matters that man has no power over. Therefore, he is not responsible for such things and will not be held accountable for them on the Day of Judgment. For instance, a man will not be held accountable for the number of his heart beats, or the pigment of his skin. Also, he will not be held accountable in case of necessity, or if he fears dying of hunger and he does not find except a dead animal and eats of it to save himself from perishing; responsibility is annulled in such cases.

I analyze and determine:

the responsibility in the following cases according to the table below:

Case	A Muslim's position	
	Choice/compulsion	Responsible/irresponsible
Treating people according to the morals of Islam		
Someone fell seriously ill in Ramadan and doctors advised him to break fast		
Good rearing of children		
To pray or not to pray		

Types of responsibility:

Type one- individual responsibility:

This means every individual is responsible for himself and everything that issues from him in words or deeds. He is responsible for his body, mind and limbs; these are the origins of responsibility in Islam. Allah, glory be to Him, says:

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِيْنَةٌ ۗ (المدثر)﴾

38. Kullu Nafsin Bimā Kasabat Rahīnatun. (Sūrat Al-Muddaththir)

“Every soul will be (held) in pledge for its deeds” (Sūrat Al-Muddaththir: 38).

Divisions of individual responsibility:

Everyone religiously accountable is responsible before Allah, Glorified and Sublime be He, before himself and before his society. Allah, Glorified and Sublime be He, has specified these three sectors in:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتِكُمْ وَأَنْتُمْ تَعْلَمُونَ﴾ (الأنفال)

27. Yā ‘Ayyuhā Al-Ladhīna ‘Āmanū Lā Takhūnū Allaha WaAr-Rasūla Wa Takhūnū ‘Amānātikum Wa ‘AntumTa`lamūna (Sūrat Al-‘Anfāl)

“O ye that believe! betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you” (Sūrat Al-‘Anfāl: 27)

Sectors and Evidence of Individaul Responsibility

Sector	Meaning	Evidence
Religious responsibility	Everyone will be held accountable before Allah, glory be to Him, on the Day of Judgment.	<p>Allah, glory be to Him, says:</p> <p>﴿إِنَّهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ﴾ (لقمان 16)</p> <p>16. ‘Innahā ‘In Takun Mithqāla Ḥabbatin MinKhardalin Fatakun Fī Ṣakhratin ‘Aw Fī As-Samāwāti ‘Aw Fī Al-‘Ardi Ya’ti Bihā Al-Lahu ‘Inna Allāha LaṭifunKhabīrun. (Sūrat Luqmān)</p> <p>“...If there be (but) the weight of a mustard-seed and it were (hidden) in a rock, or (anywhere) in the heavens or on earth, Allah will bring it forth: for Allah understands the finest mysteries, (and) is well-acquainted (with them). (Sūrat Luqman: 16).</p>
Moral responsibility	A Muslim subjects himself to a system of self-accountability.	<p>Allah, glory be to Him, says:</p> <p>﴿وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ﴾ (القيامة)</p> <p>1. Wa Lā ‘Uqsimu Bin-Nafsi Al-Lawwāmati. (Sūrat Al-Qiyāmah)</p> <p>. And I do call to witness the self-reproaching spirit: (Eschew Evil). (Sūrat Al-Qiyāmah: 2)</p>
Responsibility before the government and public opinion	A Muslim is accountable before his community, which watches over his actions and judge him according to these actions, materially before the Judiciary and morally before the public opinion	<p>Allah, glory be to Him, says:</p> <p>﴿وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ﴾ (التوبة 105)</p> <p>105. Wa Quli A`malū Fasayarā Allāhu `Amalakum WaRasūluhu Wa Al-Mu`uminūna (Sūrat At-Tawbah)</p> <p>“And say: “Work (righteousness): Soon will Allah observe your work, and His Messenger, and the Believers...” Sūrat At-Tawbah: 105)</p>

I deduce:

The type of responsibility implied in this story:

'Amru bin Shu'aib reported that his father heard his grandfather saying: "The Messenger of Allah, peace be upon him, was sleeping. When he woke up he found a date underneath him. He took the date and ate it. Towards the last part of the night he began to writhe. Some of his wives were frightened by this. He said to them: 'I found a date below my side and ate it. I'm now afraid that it might be of the sadaqah (voluntary charity) dates'". (Narrated by Al Bukhari and Muslim)

Stages of individual responsibility:

One's responsibility with respect to his deeds is divided into stages:

- **Pre-action:** one has to make decisions as regards what one intends to do. This necessitates good planning, studying options and estimating consequences before the action commences.
- **Post-action:** one is responsible for one's choice, the way of executing this choice and one should bear the effects and consequences of one's choice.

I specify:

my pre and post action responsibility in the following:

Case	Pre-responsibility	Post-responsibility
I'm looking for a job.
I finished university and I want to marry.

Spheres of individual responsibility:

First: man's responsibility towards himself

Man is responsible for carrying out the commands of Allah, Glorified and Sublime be He, and distancing himself from matters Allah, glory be to Him, has forbidden. Man is also required to preserve his self. This is achieved by satisfying the basic needs of the self by permissible, good things and protecting the self against perishing. This also involves granting the self its Sharia rights, avoiding evil and corruption, preventing it from sins, purifying and refining it, as well as developing its capabilities and energies. Islam balanced the constituent parts of man- body, brain and soul- in terms of the way every human being bears the responsibility of preserving and taking care of these constituent parts.

I deduce:

The limits of man's responsibility towards himself in the words of Allah, glory be to Him:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا﴾ (الإسراء)

36. Wa Lā Taqfu Mā Laysa Laka Bihi `Ilmun `Inna As-Sam`a Wa Al-Başara Wa Al-Fu`uāda Kullu `Ūlā`ika Kāna `Anhu Mas`ulāan. (Sūrat Al-`Isrā`)

“And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning).” (Sūrat Al-`Isrā`: 36)

I explain:

forbidding suicide.

Second: man's responsibility towards his family and relatives:

Islam established a network of relations between members of the same family, which is considered the first building block in founding the strong society desired by Islam. Islam specified the task to be performed by every member in the family and identified the rights and duties of everyone in the family.

I identify:

* the role of family members in achieving the goal which the family has been originally founded to achieve:

Member	Assigned role
Parents	<ul style="list-style-type: none"> • Rearing children in a manner consistent with obeying Allah • •
Husband	<ul style="list-style-type: none"> • Good Companionship •
Wife	.....
Children	.....

I identify:

* The responsibilities mentioned in the words of Allah's, glory be to Him:

﴿وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾
(النور)

32. Wa 'Ankihū Al-'Ayāmá Minkum Wa Aş-Şālihīna Min 'Ibādikum Wa 'Imā'ikum 'In Yakūnū Fuqarā'a Yughnihimu Allāhu Min Fadlihi Wa Allāhu Wāsi'un `Alīmun. (Sūrat An-Nūr)

"32. Marry those among you who are single, or the virtuous ones among yourselves, male or female: if they are in poverty, Allah will give them means out of His grace: for Allah encompasseth all, and he knoweth all things". (Sūrat An-Nūr: 32)

Individual responsibilities	Collective responsibilities
.....
.....

Third: man's occupational responsibility

The responsibility of a Muslim towards his occupation is two-fold: perfecting the occupation and performing it to the best of his ability. Allah's Messenger said: "Allah loves to see one's job done at the level of perfection (itqan)." (Al Jam'i Al Sagheer)

I apply:

I imagine that I am the head of a division in a governmental department and I execute the duties of my responsibility with respect to:

* the work environment

.....

* the employees in the division

.....

Fourth: man's responsibility towards his homeland and nation

Every Muslim is responsible for defending his homeland and fighting for it, for serving the homeland and realizing its interests and for its security and order. He should not stir sedition, spread corruption, circulate false rumors and abide by laws and regulations. He should live the joys and sorrows of his homeland and contribute to its development, building and solving its problems.

I cooperate with my classmates:

We take the quote below as a point of departure to specify the positive aspects of joining the national service as regards individuals and the country.

Out of our belief in that protecting our country, preserving its independence and achievements is a sacred national duty of every citizen male and female, the constitutional institutions of the state have promulgated the law of national and reserve service.

**His Highness Sheikh Khalifa bin Zayed Al Nahyan,
President of the State and Supreme Leader of the UAE Armed Forces,
may Allah protect him.**

We identify the positive aspects of enlisting in the national service with respects to individuals and the homeland.

The limits of individual responsibility:

The responsibility of man is not limited to his actions alone; but extends beyond these as he is responsible for the effects of his actions. Allah, glory be to Him, says:

﴿ إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴾ (يس)

12. ‘Innā Nahnu Nuhyi Al-Mawtá Wa Naktubu Mā Qaddamū Wa ‘Āthārahum Wa Kulla Shay’ in ‘Ĥṣaynāhu Fī ‘ImāminMubīnin. (Sūrat Yā –Sīn)

“Verily We shall give life to the dead, and We record that which they send before and that which they leave behind, and of all things have We taken account in a clear Book (of evidence)” (Sūrat Yā –Sīn: 12)

A man will be held accountable for the actions of others in the following three cases:

1. if the action is taken under his order or his inspiration
2. if others follow the example of what he has done
3. if he keeps silent as regards an action he is authorized to change and is capable of changing

I apply:

What are the limits of responsibility in the following cases?

** A woman bought clothings that are indecorous

.....

** One told his fellow students of a scientific website

.....

Type two- collective responsibility:

Islam strikes a balance between the responsibility of the individual towards his society and the responsibility of society towards the individual by preserving the responsibility of the individual and society alike. Islam gives public interest priority over private interest because the former subsumes individual interest. Islam views the individual in society as a part of a whole; he complements society and achieves his integration by virtue of the society itself. The individual thus conceived of is keen on the safety, coherence and prosperity of society in order that he himself enjoys security, stability and a better standard of living under the auspices of society.

I infer:

the relationship between individual and collective responsibility as it figures in these two hadiths:

*tan-Nu'man bin Bashir, may Allah be pleased with him, reported:

The Prophet, peace be upon him, said, "The likeness of the man who observes the limits prescribed by Allah and that of the man who transgresses them is like the people who get on board a ship after casting lots. Some of them are in its lower deck and some of them in its upper (deck). Those who are in its lower (deck), when they require water, go to the occupants of the upper deck, and say to them: 'If we make a hole in the bottom of the ship, we shall not harm you.' If they (the occupants of the upper deck) leave them to carry out their design they all will be drowned. But if they do not let them go ahead (with their plan), all of them will remain safe". (Narrated by Al Bukhari)

** "Verily, the believers are like a structure, each one strengthening the other." (Narrated by Al Bukhari and Muslim)

Sufficiency Duties (farḍ al-kifāya)

1. Social care and individual interests:

If individual duties (farḍ al-'ayn) are a part of individual responsibilities towards Allah, Glorified and Sublime be He, sufficiency duties relate to the Muslim society and its duties towards its members and their interests. Fulfilling sufficiency duties frees the individuals in a nation of their responsibility and neglecting these duties situates all individuals within the circle of responsibility and accountability before Allah, Glorified and Sublime be He.

Sufficiency duties are not restricted to acts of devotion such as the funeral prayer or founding jurisprudence (fiqh) academies and institutions of collective Ijtihad (independent reasoning), to give two examples. Rather, they go beyond this and address the interests of society in all other important spheres such as:

- Learning universal sciences such as Medicine, Engineering and other beneficiary sciences. A nation cannot prosper without producing knowledge, embracing scholars and scientific research, promoting innovation and quality in industry, commerce and agriculture and possessing a diversified economy, which supports state development and progress
- Inventing social institutions capable of ensuring the necessities of living for the poor and destitute.

I give examples of:

foundations of social care in the United Arab Emirates.

1.
2.
3.

2. Founding scientific centres for the creatives and talented in different fields:I expect:

The effect of taking care of creative persons on the national economy:

.....

.....

.....

3. Achieving food and economic security in Muslim societies:I propose:

methods of maintaining food security in the United Arab Emirates:

1.
2.
3.

4. Founding purposive media establishments:

Media has an important role in spreading awareness, channeling the energies of society in the right direction and portraying a shining image of the homeland.

We cooperate and specify:

three characteristics of purposive media:

1.
2.
3.

5. Internal and external security:

No society can prosper and attain unassailability, power and civilization without possessing the kind of power that protects it internally and externally and achieves security. Security is one of the greatest blessings because it realizes psychological, social, economic and political stability; it is one of the foundations of the prosperity of the state. Security is the responsibility of the ruler. Allah's Messenger said: "Two eyes will not be touched by Hellfire: An eye that cried from the fear of Allah, and an eye that spent the night in a guard post in the path of Allah (Jihad)." (Narrated by at-Tirmidhi)

I explain:

the significance of giving security priority over sustenance in the invocation of our Master (Sayyidina) Ibrahim, peace be upon him, in the holy verse:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾. (البقرة 126)

126. Wa 'Idh Qāla 'Ibrāhīmu Rabbi Aj' al Hādhā Baladāan Ḍāmināan Wa Arzuq 'Ahlahu Mina Ath-Thamarāti Man 'Āmana Minhum Billāhi Wa Al-Yawmi Al-'Ākhiri (Sūrat Al-Baqarah)

"And remember Abraham said: "My Lord, make this a City of Peace, and feed its people with fruits,-such of them as believe in Allah and the Last Day" (Sūrat Al-Baqarah: 126).

We innovate and plan:

a debate on the concept of individual and collective responsibility in the field of learning and the effect of this on the individual and society.



I organize my concepts:

Responsibility in Islam

The two types of responsibility are:	1. 2. collective responsibility.
The concept of individual responsibility:	.....
The concept of collective responsibility:	.....
Cases in which man is not responsible:	1. compulsion 2. 3.
Divisions of individual responsibility are:	1. Before Allah, Glorified and Sublime be He 2. Before 3. Before
The two stages of individual responsibility are:	1. 2.
Spheres of individual responsibility are:	1. responsibility towards the self 2. 3. 4.
Some of the spheres of collective responsibility:	1. 2.

Student Activity

I answer by myself:

◆ **First:** what is meant by the following concepts

1. Individual responsibility:

.....

2. Collective responsibility:

.....

◆ **Second:** explain the relationship in the following:

1. His words, **glory be to Him:**

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتِكُمْ وَأَنْتُمْ تَعْلَمُونَ﴾ (الأنفال)

27. Yā ‘Ayyuhā Al-Ladhīna ‘Āmanū Lā Takhūnū Allaha WaAr-Rasūla Wa Takhūnū ‘Amānātikum Wa ‘AntumTa`lamūna. (Sūrat Al-‘Anfāl)

“O ye that believe! betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you” (Sūrat Al-‘Anfāl: 27)

And his words, **glory be to Him**

﴿وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾ (التوبة)

105. Wa Quli A`malū Fasayarā Allāhu `Amalakum WaRasūluhu Wa Al-Mu`uminūna Wa Saturaddūna ‘Ilā `ĀlimiAl-Ghaybi Wa Ash-Shahādati Fayunabbi`ukum Bimā Kuntum Ta`malūna. (Sūrat At-Tawbah)

“And say: “Work (righteousness): Soon will Allah observe your work, and His Messenger, and the Believers: Soon will ye be brought back to the knower of what is hidden and what is open: then will He show you the truth of all that ye did”. (Sūrat At-Tawbah: 105)

.....

.....

2. Responsibility and choice:

.....

.....

3. Individual and collective responsibility:

.....

.....

◆ **Third:** explain the fields of individual responsibility and give examples.

1.
2.
3.
4.

◆ **Fourth:** Allah’s Messenger, peace be upon him, said: “No one will be allowed to move his position on the Day of Judgment until he is asked how he spent his life; how he used his knowledge; how he earned and spent his money; and in what pursuits he used his health”. (Narrated by at-Tirmdhi)

A) Give a title for the hadith:

.....

B) Specify your responsibility towards each of the four matters you will be asked about.

1.
2.
3.
4.

◆ **Fifth:** explain the following:

1. the role of the media in reinforcing collective responsibility.

.....

2. security and collective responsibility.

.....



Enriching my experience:

Under the supervision of the teacher, I design a questionnaire for a field study on the extent to which secondary school students feel their individual and collective responsibilities, analyze the responses and present the findings of the questionnaire to the students.

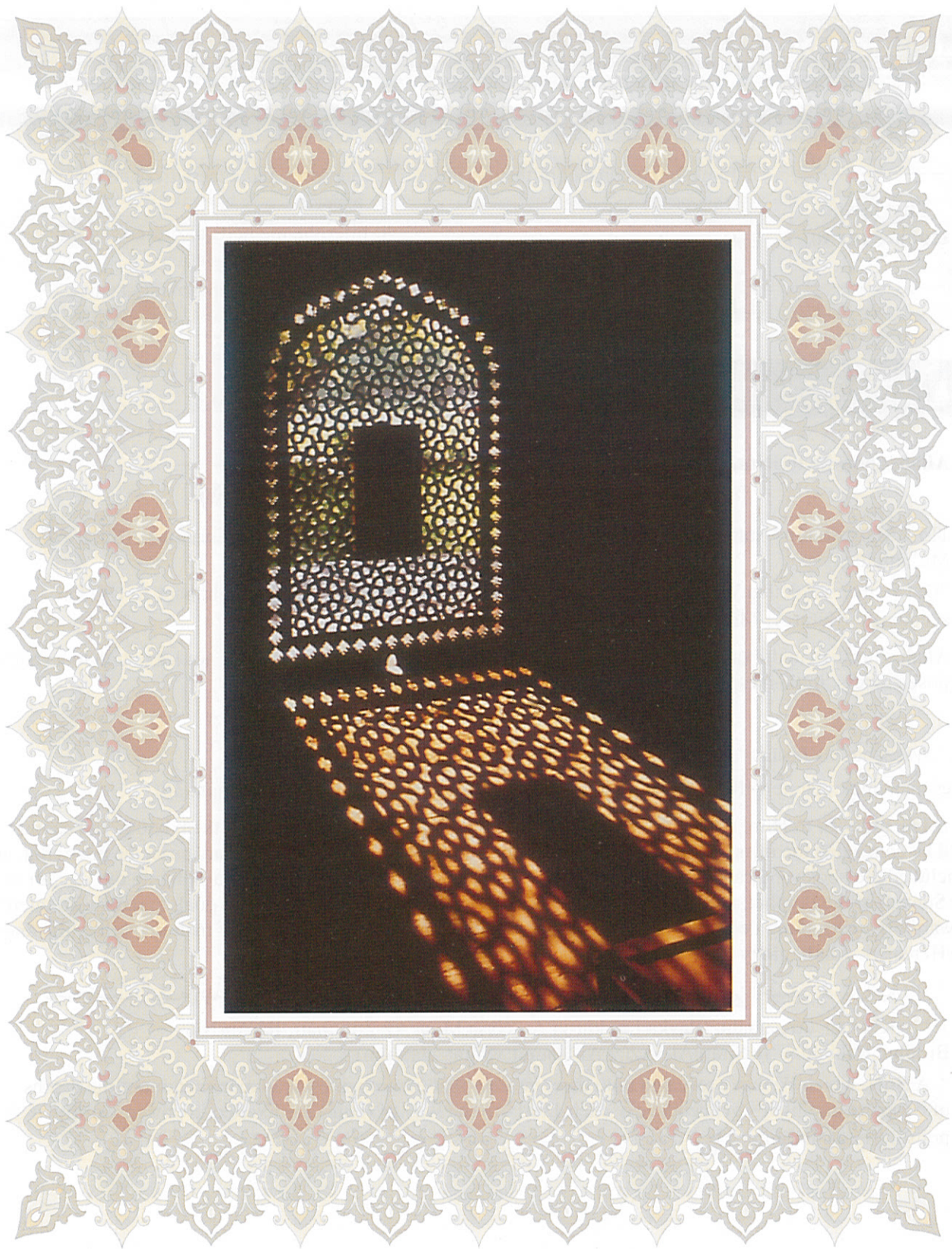


I assess myself:

SN	Aspect of Application	Degree of realization		
		Average	Good	Distinguished
1	I make sure of delivering what I am assigned to do.			
2	I distinguish between the concepts of individual responsibility and collective responsibility.			
3	I infer the relationship between religious accountability and responsibility.			
4	I explain aspects of individual responsibility.			
5	I explain the relationship between individual and collective responsibility.			
6	I give examples of the care the state accords to sufficiency duties.			

Lesson Lexicon

Term	Meaning
Qualification	The suitability of a person to act in a way that makes him legitimately (according to Sharia) responsible for his actions
Choice	The ability of a person to do something without being influenced by any external factor
Religious accountability	Observing Sharia commands and prohibitions
Balance	In language, it means equality; what is meant by equality is a state in which the abilities of man are equal to his duties
Responsibility	Assignment followed by reckoning



Lesson Four

The Five Purposes of Legislation

This lesson teaches me to:

1. Explain the concept of the purposes (maqasid) science purposes and necessities and other aspects
2. Demonstrate the benefits of studying the purposes of Sharia 4. Infer the methods of preserving the five purposes of legislation
3. Identify the relation between the 5. Make sure of memorizing the five necessities

I take the initiative to learn

Allah, glory be to Him, says:

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ﴾ (المؤمنون) ١١٥

115. ‘Afaḥasibtum ‘Annāmā Khalāqnākum ‘Abathāan Wa ‘Annakum ‘Ilaynā Lā Turja`ūna. (Sūrat Al-Mu`uminūna)

“Did ye then think that We had created you in jest, and that ye would not be brought back to Us (for account)?” (Sūrat Al-Mu`uminūna: 115).

Allah, Glorified and Exalted be He, is wise; He did not create man in vain and did not leave him to a state of purposelessness. In this respect, **Allah, glory be to Him, says:**

﴿أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى﴾ (الإنسان) ٣٦

36. ‘Ayaḥsabu Al-’Insānu ‘An Yutraka Sudan (Sūrat Al-Qiyāmah)

Does man think that he will be left uncontrolled, (without purpose)? (Sūrat Al-Qiyāmah: 36)

Allah, glory be to Him, sent messengers and prophets to mankind and revealed to them books and canons until he concluded the missions of messengers and prophets by our Master Muhammad, peace be upon him, and concluded the books and canons by the Holy Qur’an and Islamic Sharia. Every Sharia ruling in the Qur’an or the Sunnah of the Prophet, peace be upon him, has been prescribed for a wisdom and goal, to realize an interest or ward off a corrupting deed, or both in order to end up by realizing the happiness of man in worldly life and in the Hereafter. **Allah, glory be to Him, says:**

﴿كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ﴾ (إبراهيم) ١

1. “...Kitābun ‘Anzalnāhu ‘Ilayka Litukhrija An-Nāsa Mina Aẓ-Ẓulumāti ‘Ilā An-Nūr Bi`idhni Rabbihim ‘IlāṢirāṭi Al-’Azīzi Al-Ḥamīd. (Sūrat ‘Ibrāhīm)

“A Book which We have revealed unto thee, in order that thou mightest lead mankind out of the depths of darkness into light - by the leave of their Lord - to the Way of (Him) the Exalted in power, worthy of all praise! (Sūrat ‘Ibrāhīm: 1).

I deduce:

the goal of creating man by following up the verses of the Holy Qur'an referring to this goal:

The holy verse	The goal of creating man
<p>Allah, glory be to Him, says: ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٧﴾﴾ (الذَّارِيَات)</p> <p>56. Wa Mā <u>K</u>halaqtu Al-Jinna Wa Al-'Insa 'Illā Liya`budūni. 57. Mā 'Urīdu Minhum Min Rizqin Wa Mā 'Urīdu 'AnYuṭ`imūni. (Sūrat Adh-Dhāriyāt)</p> <p>56. I have only created Jinns and men, that they may serve Me 57. No Sustenance do I require of them, nor do I require that they should feed Me. (Sūrat Adh-Dhāriyāt)</p>	<p>.....</p>
<p>Allah, glory be to Him, says: ﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ﴿٣٠﴾﴾ (البقرة 30)</p> <p>30.... Wa 'Idh Qāla Rabbuka Lilmalā'ikati 'Innī Jā'ilun Fī Al-'Arđi <u>K</u>halīfatan... (Sūrat Al-Baqarah)</p> <p>"Behold, thy Lord said to the angels: "I will create a vicegerent on earth..." (Sūrat Al-Baqarah: 30)</p>	<p>.....</p>
<p>Allah, glory be to Him, says: ﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٢﴾﴾ (الملك)</p> <p>Al-Ladhī <u>K</u>halaqa Al-Mawta Wa Al-Ĥayāata. (الملك) Liyabluwakum 'Ayyukum 'Ahsanu `Amalāan Wa HuwaAl-('Azīzu Al-Ghāfiru. (Sūrat Al-Mulk)</p> <p>"He Who created Death and Life, that He may try which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving;- (Sūrat Al-Mulk: 2)</p>	<p>.....</p>

*: What is meant by 'serve' in His words, glory be to Him:

﴿لِيَعْبُدُونِ﴾:

(Liya`budūni) "may serve Me":

.....



I use my skills to learn:

Science of Sharia Purposes:

Linguistically, ‘maqasid’ (purposes) is the plural of ‘maqsd (purpose); purpose is contrary to entertainment and vanity. In Arabic ‘qasad’ means to head towards something; the ‘maqsood’ of the speech means the ‘significance’ of the speech.

The purposes (maqasid) of Shaira in the terminology of scholars are the overall objectives and goals and the partial wisdoms that Islamic Sharia perpetuated to realize the interests of worshippers in worldly life and the Hereafter.

I classify:

the following terms according to the expression showing their relations with the Sharia purposes:

absolute interests, deductive analogy (qiyās), necessity and blocking the means (sadd al- dharā’i)

Illuminations

Sharia is founded on realizing the interests of worshippers in this world and the Hereafter. Sharia is all justice and all wisdom. Every matter that transits from justice to inequity, from mercy to its antithesis, from interest to a corrupting practice and from wisdom to vanity has nothing to do with Sharia. If we employ esoteric interpretation (ta’wil), Sharia is the justice of Allah towards his servants, His mercy to mankind, His shadow on earth and His wisdom, which signifies Him and the truthness of His Messenger, peace be upon him.

Expression	Term
One of its pillars is the operative cause (‘illah), which is the hub of the wheel in ruling; the purposes (maqasid) scholarship conducts research in Sharia rulings.
One of the conditions for using it in contestation is that it must be considered important by Sharia purposes; the purposes scholarship specifies the determinants of taking it in consideration or cancelation.
This is based on prohibiting means leading to corrupt practices such as preventing selling arms at a time of civil strife (fitna); prohibiting unlawful actions is a Sharia purpose as investigating the outcomes of actions is laudable and pursuable according to Sharia.
If a person is forced by necessity and did not find anything except a dead animal, it is lawful that he eats of it because preserving the self against perishing is one of the purposes of Islam.

Benefits of studying the purposes (maqasid) of Sharia:

Studying the purposes of Sharia involves several benefits, including:

1. **Fortifying Muslims against destructive ideas:** the purposes facilitate understanding the comprehensive image of the rulings and great goals of Islam, which have mercy and justice for a base. Everything leading to unlawful actions and damage has nothing to do with Sharia. Allah, glory be to Him, says:

﴿يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ﴾ (البقرة 185)

185. Yurīdu Allāhu Bikumu Al-Yusra Wa Lā Yurīdu Bikumu Al-`Usra (Sūrat Al-Baqarah)

”... Allah intends every facility for you; He does not want to put to difficulties...” (Sūrat Al-Baqarah: 185).

This injects sufficient immunity into a Muslim against destructive calls, which link Islam to violence and terrorism and attempt to conceal its bright side and to distort its true image.

2. Purposes are the very soul of actions: the actions a Muslim engages in remain motionless, without a soul if he does not grasp their purposes and the lesson behind them. The purposes enable one to conceive of the benefit resulting from his actions in order that one makes sure of adhering to this benefit or the damages attendant on one's actions in order that one avoids them. In both cases the end result is that one exhibits sincerity and constancy in the actions one takes.
3. Purposes constitute an important frame of reference in solving conflict and reducing jurisprudential (fiqhi) disagreement: by giving precedence to the view that realizes the Sharia purposes and conforms to Sharia goals as to facilitating benefits and prohibiting unlawful actions.
4. Purposes constitute an important frame of reference to independent reasoning (ijtihad) in novel matters and events: and knowledge of whole and partial Sharia rulings, comprehension of Sharia texts and their correct interpretation when applying them to facts.

The relationship between necessity and damage (darar):

Necessity is subsumed by the Sharia rule of preserving the five necessities. In necessity two forms of dire need combine:

1. It is one of the causes of license (to prevent damage): necessity removes restriction. If necessity arises from an existing or anticipated damage such as dire need or compulsion, Islam commissions preserving necessities by permitting committing restricted matters.
2. It is the highest and most powerful (human) interest in rank: there is a strong need for the rule of necessity. The damage attendant on not applying this rule is great because of its importance and because life is built on necessity; hence applying this rule protects man against damage.

The five necessities:

In Arabic, damage (darar) is derived from (dur), which is squarely opposed to 'benefit'. In Arabic necessity yields the meaning of 'hardship' and dire need. The five necessities are also called the five wholes, fundamentals, purposes and interests. The five necessities are matters that the lives of people are built on, that their very existence in the world depends on as well as their salvation in the Hereafter. If these necessities are not preserved, the order of life will be defective. The necessary interests of people are restricted to five necessities arranged in terms of importance in the following way:

1. Preserving religion
2. Preserving life
3. Preserving the mind
4. Preserving lineage
5. Preserving wealth

I infer:

✱ from these two holy verses matters that relate to the five necessities.

قال تعالى: ﴿قُلْ تَعَالَوْا أَنزَلْ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ ۚ تَحْنُ نَرزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَيْلِ وَالْمِيزَانَ بِالْقِسْطِ لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾﴾ (الأنعام)

Allah, glory be to Him, says:

151. Qul Ta`ālaw ‘Atlu Mā Ḥarrama Rabbukum `Alaykum ‘Allā Tushrikū Bihi Shay`āan Wa Bil-Wālidayni ‘Ihsānāan Wa Lā Taqtulū ‘Awlādakum Min ‘Imlāqin Nahnu Narzuqukum Wa ‘Iyāhum Wa Lā Taqrabū Al-Fawāhishā Mā Zahara Minhā Wa Mā Baṭana Wa Lā Taqtulū An-Nafsa Allatī Ḥarrama Allāhu ‹Illā Bil-Ḥaqqi Dhālikum Waṣṣākum Bihi La`allakum Ta`qilūna.

152. Wa Lā Taqrabū Māla Al-Yatīmi ‘Illā Bi-Atī Hiya ‘Aḥsanu Ḥattā Yablughā ‘Ashuddahu Wa ‘Awfū Al-Kayla Wa Al-Mīzāna Bil-Qiṣṭi Lā Nukallifu Nafsāan ‘Illā Wus`ahā Wa ‘Idhā Qultum Fā`dilū Wa Law Kāna Dhā Qurbā Wa Bi`ahdi Allāhi ‘Awfū Dhālikum Waṣṣākum Bihi La`allakum Tadhakkārūna. (Sūrat Al-`An`ām)

“Say: “Come, I will rehearse what Allah hath (really) prohibited you from”: Join not anything as equal with Him; be good to your parents; kill not your children on a plea of want;- We provide sustenance for you and for them;- come not nigh to shameful deeds. Whether open or secret; take not life, which Allah hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom” (151).

And come not nigh to the orphan’s property, except to improve it, until he attain the age of full strength; give measure and weight with (full) justice;- no burden do We place on any soul, but that which it can bear;- whenever ye speak, speak justly, even if a near relative is concerned; and fulfil the covenant of Allah. thus doth He command you, that ye may remember (152). (Sūrat Al-`An`ām)

The five necessities	Commands, prohibitions and signals in the above Qur’anic text
Preserving religion	•
Preserving life	<p>• ﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ﴾</p> <p>Wa Lā Taqtulū ‘Awlādakum Min ‘Imlāqin kill not your children on a plea of want</p> <p>•</p>
Preserving the mind	<p>• ﴿ذَلِكُمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ﴾</p> <p>• Dhālikum Waṣṣākum Bihi La`allakum Ta`qilūna</p> <p>• “thus does He command you, that you may learn wisdom”</p> <p>This is so because a sane person preserves necessities and does not transgress against them.</p>

The five necessities	Commands, prohibitions and signals in the above Qur'anic text
Preserving lineage	•
Preserving wealth	<p style="text-align: right;">﴿ وَأَوْفُوا بِالْقِسْطِ ﴾</p> <ul style="list-style-type: none"> • Wa 'Awfū Al-Kayla Wa Al-Mīzāna Bil-Qisṭi • give measure and weight with (full) justice •

***The effect of the spread of the above crimes on society:

.....

Preserving the five necessities:

◇ Al-Shatibi says: “Not only have the nation (ummah) but all denominations agreed that Sharia was prescribed to preserve these five necessities. This was not affirmed by a particular evidence; but it was known because of its conformance to Sharia after fully interpreting the state of things through tracking the Qur'an and the Prophet's Sunnah. Preserving these five necessities is fulfilled by two methods: one is to establish and fix their pillars (the existence side) and the other by warding off existing or anticipated aspects of defection in them (the non-existence or protection side).”

I discover in the quote from Al Shatibi:

The way Shaira preserved the five necessities:

Sharia preserved each purpose in two ways, which are:

- The existence side:
- The protection side:

First: the purpose of preserving religion

Preserving religion is in the forefront of all interests and purposes and the loss of religion is a loss of all other purposes. Religion is a human disposition and all canons agree on preserving it. Allah, glory be to Him, says:

﴿ فَأَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا ﴾ (الزُّوم 30)

30. Fa'aqim Wajhaka Lilddīni Ḥanīfāan... (Sūrat Ar-Rūm)

“So set thou thy face steadily and truly to the Faith...” (Sūrat Ar-Rūm: 30).

Religion brings together creeds, acts of devotion, rulings and laws legislated by Allah, glory be to Him, to organize the relationship between people and Allah and their relations with one another. It must be preserved from two sides: the existence side and the protection side.

A. Preserving religion on the existence side:

This is carried out by several methods, including:

1. Establishing the pillars of belief on the basis of science, thought, contemplation and performing the pillars of Islam and its individual duties, as well as observing those rulings of religion without which the righteousness of people is unattainable.
2. Studying Sharia sciences and encouraging independent reasoning (ijtihad), which is one of the sufficiency duties, in order to meet novelities and comply with the needs and interests of people. **Allah, glory be to him, says:**

﴿فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾ (التوبة 122)

122. Falawlā Nafara Min Kulli Firqatin Minhum Ṭā'ifatun Liyatafaqquhū Fī Ad-Dīni Wa Liyundhirū Qawmahum 'Idhā Raja'ū 'Ilayhim La'allahum Yaḥdharūna. (Sūrat At-Tawbah)

“...if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them, - that thus they (may learn) to guard themselves (against evil). (Sūrat At-Tawbah: 122)

3. The call to Allah, Glorified and Sublime be He, via dialogue, evidence and persuasion. Allah, glory be to Him, says:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِّ لَهُمْ يَأْتِي هِيَ أَحْسَنُ﴾ (النحل 125)

125. Ad'u 'Ilā Sabīli Rabbika Bil-Ḥikmati Wa Al-Maw'izati Al-Ḥasanati Wa Jādilhum Bi-Atī Hiya 'Aḥsanu ... (Sūrat An-Naḥl)

“ Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious...” (Sūrat An-Naḥl: 125).

Islam does not compel anyone to embrace it, acknowledges co-existence and invites people to commit themselves to tolerance. **Allah, glory be to Him, says:**

﴿وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ﴾ (يونس)

99. Wa Law Shā'a Rabbuka La'āmana Man Fī Al-'Ardī Kulluhum Jamī'āan 'Afa'anta Tukrihu An-Nāsa Ḥattā Yakūnū Mu'uminīna. (Sūrat Yūnis)

“If it had been thy Lord’s will, they would all have believed, - all who are on earth! Wilt thou then compel mankind, against their will, to believe! (Sūrat Yūnis: 99)

By logging to the website of Authority I find out:

some services provided by the General Authority of Islamic Authority Affairs and Endowments in the United Arab Emirates to preserve religion:

-
-
-

B. Protecting religion and preventing aggression on it:

This can be done by several methods including:

1. Jihad (struggle) in the path of Allah under the banner of the ruler. The ruler is tasked with taking the necessary measures and following suitable policies to prevent religious unrest (fitnah) and ensure the freedom of religion and worshipping for all. **Allah, glory be to Him, says:**

﴿وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ هَدَمْتُمْ سَوَاعِدٌ مِّنْ دِينٍ وَصَلَوَاتٌ وَمَسَاجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا﴾ (الحج 40)

40. ... Wa Lawlā Daf`u Allāhi An-Nāsa Ba`dahum Biba`din Lahuddimat Şawāmi`u Wa Biya`un Wa Şalawātun Wa Masājidu Yudhkaru Fīhā AsmuAllāhi Kathīrāan... (Sūrat Al-Ĥaj)

“...Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure...” (Sūrat Al-Ĥaj: 40).

2. Confronting those who spread corrupt practices and resort to religion with the intention of stirring intellectual or political division leading to social unrest. Confronting these involves prohibiting them to disseminate their erroneous ideas and calling them to return to the righteous path as well as inflicting penalties on them if they do not heed the advice. **Allah, glory be to Him, says:**

﴿وَقَالَتْ طَآئِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ءَامَنُوا بِالَّذِي أُنزِلَ عَلَيْنَا وَلَكِنَّا نَكْتُمُ الْكَلِمَةَ الَّتِي كُنَّا نَكْتُمُهَا كَلِمَةً فَآخِرًا يَوْمَ الْقِيَامَةِ﴾ (آل عمران 72)

72. Wa Qālat Ṭā`ifatun Min `Ahli Al-Kitābi `Āminū Bial-Ladhī`Unzila `Alā Al-Ladhīna `Āmanū Wajha An-Nahāri WaAkfurū `Ākhirahu La`allahum Yarji`ūna. (Sūrat `Āli `Imrān)

72. “A section of the People of the Book say: ‘Believe in the morning what is revealed to the believers, but reject it at the end of the day; perchance they may (themselves) Turn back;» (Sūrat `Āli `Imrān: 72)

3. Islam prohibited cursing the religions of others irrespective of the cause. **Allah, glory be to Him, says:**

﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِّكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ﴾ (الأنعام 108)

108. Wa Lā Tasubbū Al-Ladhīna Yad`ūna Min Dūni Allāhi Fayasubbū Allaha `Adwan Bighayri `Ilmin Kadhālika Zayyannā Likulli `Ummatin `Amalahum Thumma `IlāRabbihim Marji`uhum Fayunabbi`uhum Bimā Kānū Ya`malūna. (Sūrat Al-`An`ām)

“Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did”. (Sūrat Al-`An`ām: 108)

Islam also prohibited disdaining and deriding religion. Allah, glory be to Him, says:

﴿وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ﴾ (التوبة 65)

65. Wa La`in Sa`altahum Layaqūlunna `Innamā Kunnā Nakhūdu Wa Nal`abu Qul `Abiāllahi Wa `Āyātihi WaRasūlihi Kuntum Tastahzi`ūna. (Sūrat At-Tawbah)

“If thou dost question them, they declare (with emphasis): “We were only talking idly and in play.” Say: “Was it at Allah, and His Signs, and His Messenger that ye were mocking?” (Sūrat At-Tawbah: 65)

The United Arab Emirates enacted a law to combat discrimination and hatred and criminalize all forms of disdaining religions and sacred beliefs, as well as discourses of hatred and excommunication (takfir). Moreover, a decision was taken on ensuring the inviolability of mosques.

Second: the purpose of preserving life:

Sharia concerned itself with preserving life (the soul) and taking care of it. This is fulfilled in two ways:

A. Preserving life existentially:

This is achieved via several ways, including:

1. It is more imperative to man to provide himself with the means of preserving his life such as necessary food, drink, clothing and accommodation and to maintain his health by means of prevention of diseases and treatment when he falls ill.
2. Allah, glory be to Him, permitted man to use forbidden things and eat unlawful food such as dead animals and the like when compelled to do so in as much as this wards off perishing in order to preserve life and invest it with durability. **Allah, glory be to Him, says:**

﴿فَمَنْ أَضْطَرَّ عَلَيْهِ بَاعٌ وَلَا عَادٍ فَإِنَّ رَبَّكَ عَفُورٌ رَحِيمٌ﴾ (الأنعام 145)

... Famani Adṭurra Ghayra Bāghin Wa Lā `Ādin Fa'inna Rabbaka Ghafūrun Raḥīmūn. (Sūrat Al-'An`ām)
“...if a person is forced by necessity, without wilful disobedience, nor transgressing due limits, - thy Lord is Oft-forgiving, Most Merciful” (Sūrat Al-'An`ām: 145).

Among contemporary applications of this rule are:

- a. Permissibility of transplanting organs from a cadaver to a living person out of necessity because this removes damage from a live person by inflicting a lesser damage.
Admittely, the dead invoke reverence; however, the interests of live persons take priority over that of the dead. The transplant is only carried out according to certain conditions the most important of these is the permission of the cadaver during his life to donate an organ without financial compensation and the consent of his next of kin as well.
- b. Permissibility of throwing pebbles by night in the days of tashreeq because of overcrowding and to preserve the lives of pilgrims although duty dictates throwing the pebbles after the meridian and before sunset.
- c. Legislation of protecting life (the soul): this includes permission for sick people to break fast during Ramdan, combining and shortening prayers for travellers, tayammum (dry ablution) and rubbing splint are all legitimate licenses to protect life and avoid embarrassing religiously accountable persons (mukallaf). For this reason the Prophet, peace be upon him, endorsed the act of Amr ibn al-Aas when he led his Companions in prayer with tayammum (dry ablution) in fear of perishing (because of the cold). (Narrated by Abu Dawood)

B. Preserving life protectively:

This is fulfilled by several methods including:

1. Prohibitting wrongful aggression against life; Sharia dictates equal retaliation (qisas) in deliberate murder and blood money (diyah) together with religious donation (Kaffara) in manslaughter.
2. Prohibitting suicide: man is the possession of his Creator and the soul is entrusted to him. He has to preserve it until Allah, glory be to Him, recovers it whenever He wills.

- Blocking the means leading to one’s death or the death of others; these means include things such as prohibiting arms sales at times of civil unrest because this reinforces sin and aggression. It is also prohibited to draw up arms or gesture to them in the face of others even if only for fun because of the possibility of causing unintentional damage. Moreover, it is prohibited to use any substance that harms one’s body such as drugs and cigarettes.

I identify:

The risks associated with suicide.

-
-

Contemporary applications of this rule include prohibiting rashness in driving cars.

In cooperation with my classmates, I infer and propose a solution:

Causes of car accidents	Methods of solving this problem
.....
.....
.....

Car Accidents

The blessings of Allah, glory be to Him, availed us in this age of modern modes of transport. However, some people turned this blessing into a curse. The table below shows the incident of death because of car accidents in the country.

Year	Number of deaths
2010	826
2011	720
2012	628
2013	651
2014	752
2015	675

Third: the purpose of preserving the mind:

In Islam, the mind is associated with paramount importance. It is the greatest gift of the Lord of the Worlds to man and a method of knowing Allah, Glorified and Sublime be He. It guides man to good and distances him from evil; it is his guide and supporter. Allah, glory be to Him, has honored man with the mind and preferred him to all other creatures. By virtue of the mind man has been predisposed to succeed Allah, glory be to Him, on earth and has borne the trust of Allah, glory be to Him. In view of this special importance, Islam has preserved the mind and enacted legislations to guarantee its safety and vitality. These legislations include:

A. Preserving the mind existentially (developmental preservation of the mind):

- Pursuing learning: this is a duty on every Muslim as learning is the only way to prepare the mind in a sound, comprehensive and integral way and to release its potentialities.
- Motivating scientific research and employing intellectual faculties by calling for scrutinizing and reflecting on the miracles of Allah, the secrets and elements of the universe in order to cross over to creativity, innovation and invention in all domains that serve humanity and facilitate life.

I discover:

the first practical attempt by Allah’s Messenger, peace be upon Him, to eradicate illiteracy.

I analyze:

◇ Sciences are divided into sciences that fall within the domain of individual duties; these comprise, firstly, what a Muslim is obliged to learn and know about the rulings, acts of devotion and transactions of his religion, each according to his means. Secondly, sciences which fall within the domain of sufficiency duties required by the nation (ummah) in order to become a strong, self-satisfied nation (ummah).

★ What are the ‘sufficiency’ sciences required by society?

◇ The responsibilities of the nation (ummah) comprise preserving the intellectual faculties of its citizens against everything that weakens their potentialities for impacting on others and innovating. How does the nation (ummah) preserve:

★ the intellectual property rights of individuals?

★ the nation (ummah) against braindrain?

B. Preserving the mind protectively (Preventive preservation of the mind):

This is achieved via:

1. Prohibiting material corrupters of the mind- this is prohibiting everything that influences the mind negatively, harms it or compromises its potentialities such as prohibiting alcoholic drinks and drugs.
2. Prohibiting moral corrupters of the mind by:
 - a. Confronting corrupt conceptions and extremistic ideas and revealing their falsity and invalidity,
 - b. Freeing the mind of the tyranny of myths and illusions, which are based on ignorance and blind imitation,
 - c. Prohibiting sorcery, augury, superstition and other forms of charlatanism and deception.

I classify:

the following mind corrupters in the table below:

(Horoscope - listening to uninhibited songs – drugs - destructive ideas- alcohol – fabrications)

Material mind corrupters	Moral mind corrupters
.....

Material mind corrupters	Moral mind corrupters
.....
.....

Fourth: preserving lineage and honor

This is expressed by scholars in terms of preserving lineage. Sharia concerned itself with preserving lineage to prevent comingling of offspring, spread of moral corruption, sexually transmitted diseases, misfortunes and woes. Preserving lineage is fulfilled in two ways:

A. Preserving lineage (honor, lineage) existentially:

1. Islam legislated marriage, urged Muslims to marry and worked on facilitating it and eradicating its financial or social obstacles. Marriage is the natural way of preserving lineage and honor.
2. Islam enacted legislations to preserve the family in all stages, organized the rights and duties of its members and called on Muslims to establish families on sound foundations.

B. Preserving lineage (honor, lineage) protectively:

1. Prohibiting adultery and regarding it as a cardinal sin, as well as blocking all means leading to adultery by prohibiting women’s adornment and commanding chastity, shyness, covering private parts, modesty in clothings and laid down controls on mixed company.
2. Islam prohibited slander, protected honor and provided for penalties on those who level accusations undermining honor against people without backing this up with evidence.
3. Prohibiting adoption.

I explain:

the prohibition of adoption:

.....

I find the explanation in the lesson lexicon and then compare:

birth planning to birth control:

Aspect of comparison	Birth control	Birth planning
Concept
Sharia ruling

Fifth: preserving wealth

Wealth is the mainsaty of life and man is innately disposed to loving wealth. Allah, glory be to Him, says:

وَالْمُحِبُّونَ الْمَالَ حُبًّا جَمًّا (الفجر)

20. Wa Tuhibbūna Al-Māla Ḥubbān Jammāan. (Sūrat Al-Fajr)

“And ye love wealth with inordinate love!” (Sūrat Al-Fajr: 20)

Wealth is the basic means that assist people in securing livelihood and exchanging benefits. Therefore, wealth is a necessary interest for both individuals and society as lives take a correct path by means of wealth. Islam enacted legislations to preserve wealth in two ways:

A. Preserving wealth existentially:

This is fulfilled by:

1. Commanding endeavor to secure livelihood by lawful means.
2. Turning over wealth and transposing it from the domain of accumulation and monopolization to the domain of recycling in society. To achieve this, Islam commanded zakat (alms-giving) and urged people to give voluntary charity (sadaqah) as well as investing wealth in the fields of agriculture, commerce, industry and other fields whose benefit returns to the individuals and society.
3. Spending wealth on legitimate matters whether these be needs, necessities or luxuries through moderation without spendthrifting or stinginess.

I mention:

Other ways of preserving wealth:

-
-

B. Preserving wealth protectively:

This is fulfilled by:

1. Prohibiting aggression on wealth by theft or extortion; Islam has legislated deterring penalties for these crimes.
2. Prohibition of obtaining money from people throguh unlawful means such as gambling, deception or riba (debt usury).
3. Prohibiting squandering wealth through spendtrifing and the like leading to damages to the individual, family or society.

I investigate:

Ways of wasting and squandering wealth among youth:

-
-
-

Preserving public wealth:

Islam prohibited aggression on public wealth and categorized stealing public wealth as ‘betrayal’ and wrecking public wealth as ‘corruption’.

I propose and invent:

practical, creative methods to preserve public wealth:

1. enacting control legislations to protect public wealth and establishing supervisory authorities
2. inflicting deterring penalties determined by the ruler on any aggressor
3.
4.

 I organize my concepts:

The five purposes of legislation

Their concept	..........
Benefits of studying them	..........
The five necessities	1. 2. 3. the mind 4. 5.
Aspects of preserving necessity	Existentially: Protectively:
Importance of necessities	..........

Student Activity

I answer by myself:

- ◆ **First:** arrange the following in the appropriate places in the table
 (Providing job opportunities – teaching Sharia sciences – the right to create and invent – helping people injured in accidents – facilitating dowries)

Preserving religion	Preserving life	Preserving lineage	Preserving the mind	Preserving wealth
.....
.....

- ◆ **Second:** Many methods have been legislated to preserve the five necessities. For each case below identify the necessary Sharia sphere specific to it:

- continuous abstinence from food and drink
 (.....)
- commanding marriage
 (.....)
- arousing interest in acts of obedience
 (.....)
- urging people to earn livelihood
 (.....)
- urging people to engage in scientific research
 (.....)

- ◆ **Third:** what are the methods you propose to preserve society from being pervaded by the crimes associated with drinking alcohol and using drugs?

.....

.....

The Five Purposes of Legislation



Enriching my experience:

I search for three books dealing with the purposes of Sharia and then write a brief report on these purposes.



I assess myself:

SN	Aspect of Application	Degree of realization		
		Average	Good	Distinguished
1	I explain the concept of the purposes scholarship.			
2	I mention the benefits of the purposes of Islamic legislation.			
3	I specify the relation between the purposes and necessities, on the one hand, and other purposes, on the other.			
4	I infer the methods of existentially and protectively preserving the five purposes of legislation.			

Lesson Lexicon

Term	Meaning
Abortion	Deliberately miscarrying the foetus
Spendtrifling	Exceeding the limit of spending money on permissible things
Squandering	Spending money on forbidden things
Adoption	Attaching the lineage of a person, who is of known or unknown origin, to another although the latter absolutely knows that the former is not his genetic child

Term	Meaning
Birth control	Determining the number of children to be born and stopping at that for no Sharia reason
Wealth turnover	Freeing wealth from the sphere of accumulation and monopolization in the hands of a few number of people and transposing it to the sphere of turnover and social participation
Birth planning	Using contraceptives temporarily
Priesthood	Continupus abstinence from marriage
Blocking the means	Preventing methods leading to prohibited things
The principles of jurisprudence (uṣūl al-fiqh) scholarsip	Scholarly studies conducting research on the overall evidence of jurisprudence, how to benefit from this evidence and the state of 'mujtahid' (an scholar who is qualified to perform ijtihad- independent reasoning)
Fiqh (jurisprudence) Scholarship	Scholarly studies conducting research in practical scientific Sharia rulings deduced from their detailed proofs
Suffiency duty	A matter required by the legislator from all religiously accountable persons. If a number of them fulfills what is satisfactorily required the others are exempted; otherwise they will all be held accountable.
Individual duty	This applies to matters that every religiously respobible person is conditionally required to perform
Deductive analggy (qiyas)	This is attaching an issue that lacks a text supporting its ruling to an issue governed by a text because the two issues are equal in as much as the operative cause of the ruling is concerned.
Public wealth	This comprises properties owned by the state and allocated to the interest and benefit of the generality of the public.
Absolute interests	These are interests that realize good and ward off evil; no evidence has been established for taking them into consideration or annulling them.

Lesson Five

Sheikha Fatima bint Mubarak, may Allah protect her

**This lesson
teaches me to:**

1. Know about the upbringing of Sheikha Fatima and her biography
2. Explain the facets of her character
3. Deduce her personal characteristics
4. Mention the awards she has received
5. Mention the titles bestowed on her
6. Make sure of being loyal to her mission in the realm of achievements



I take the initiative to learn

“I have worked on making women essential partners in construction and development. I will continue to support women wherever they are because they represent the key to peace in the world of today. Undoubtedly women are capable of promoting a culture of peace and instilling this culture in the spirits of successive generations. In the world of today, which is pervaded by tribulations and conflicts, we need more than in any other era to promote a culture of peace; we also need to teach our sons and daughters what peace is and how to realize it. I perceive that realizing peace is in the hands of educated women, who live in a society that guarantees them equality as to rights and duties. Empowering women is a strategic goal in order to realize peace.

Sheikha Fatima bint Mubarak

I read and answer:

What are the topics dealt with in the quote above?

.....

.....



I use my skills to learn:

The Mother of the Nation:

Her Highness Sheikha Fatima bint Mubarak, the wife of the founder of the United Arab Emirates, the Late Sheikh Zayed bin Sultan Al Nahyan, is the pioneer of women's work and the empowerment of women in the United Arab Emirates.

Her upbringing:

Sheikha Fatima bin Mubarak Al Ketbi was born in Al Hayer in Al Ain region, Emirate of Abu Dhabi. She spent her childhood in a conservative, religious Bedouin family. She loved the life of Bedouins and its values such as generosity, faithfulness, giving and originality. She derived her culture from this environment and grew up to be a real believer- generous, giving and faithful.

Sheikha Fatima bint Mubarak married the late Sheikh Zayed bin Sultan Al Nahyan in the beginning of 1960. She was apprenticed in the school of wisdom and bounteous good- the school of Zayed, may Allah have mercy on him; the school of good, which had gone beyond boundaries and enveloped the horizons by virtue of the support of Allah, glory be to Him. Consequently, her convictions were established, her potentialities were released and she enjoyed the support of Sheikh Zayed, may Allah have mercy on him, and his confidence with respect to her views and vision.

Facets of her character:

First: her keenness on religion and morals:

Sheikha Fatima bint Mubarak has persistently been keen on the noble values of Islam and the importance of instilling them in the spirit of the young and the rising generations. She has instructed different media channels, cultural organizations and educational departments to disseminate awareness, establish moral values and combat unoriginal forms of conduct. She has accorded attention to religious debates in order to remind the new generations of the tenets of Islam as regards the duties of sons and daughters towards parents. She has launched Al-Bir (gratitude) Award to establish the significance of faithfulness and giving in the community. She has also been keen on establishing the spiritual values of Ramadan through Iftar al-Saim (breakfast for fasting people), which she has launched in a number of countries until it covered all the cities of those countries.

Sheikha Fatima bint Mubarak, May Allah protect her, studied the Qur'an and its exegesis, hadith and the principles of jurisprudence (Usul al-fiqh). Thus, she combined belief with learning and action and added to this the study of literature, humanities and history. This manifests the saying of the Messenger, peace be upon him, "Seeking knowledge is a duty upon every Muslim" (Al Jam'i Al Sagheer).

I cooperate and explain:

* the fact that Sheikha Fatima studied religious sciences and humanities:

.....

* the fact that Sheikha Fatima launched Al-Bir Award:

.....

Second: her keenness on science and education:

Sheikha Fatima realized the importance of building a civilized, contemporaneous man; as a result she was right from the very beginning keen on educating all groups in society- its sons and daughters, children and adults. Hence, she devoted her efforts to eradicate illiteracy, especially illiteracy among women. This was inseparable from her belief in the integral relationship between the roles of men and women in nation building and the progress of society and its happiness. Sheikha Fatima says: "I dream of a day in which illiteracy in the Emirates and the Arab World drops to zero". She has translated her convictions and dream into tangible reality and now illiteracy is receding in the Emriates and the Arab World. Her bounties extended with donations to numerous schools in the Arab and Islamic countries and global univeristies and institutes in order to promote scientific research whose goal is serving all humanity. The results of her efforts and intiatives are apparent, especially as regards Emirati and Arab women. The Messenger, peace be upon him, said: "The best of people are those who bring most benefit to the rest of mankind" (Al Jam'i Al Sagheer).

We investigate and find proof of:

★ the strong will of Her Highness Shaikha Fatima:

.....
.....

★ her love of doing good everywhere:

.....
.....

Third: Preserving heritage:

Sheikha Fatime bint Mubarak exerted great efforts and in complete harmony with the orientation of the founder Sheikh Zayed, may Allah have mercy on him, and the wise leadership to preserve the heritage and national identity. Sheikha Fatima bint Mubarak patronized heritage exhibitions and museums as well as supporting Arab-Islamic heritage. She gave a generous donation to the Palestinain Heritage Center in order to preserve the Palestinian identity. She has continuously patronized the project of producing families to preserve heritage-related professions, establish pride in the past and head towards the future with firmness and confidence.

I mention:

some local exhibitions and festivals that were held under the patronship of Sheikha Fatima in order to support heritage and folklore.

-
-
-

Fourth: The humatarian side:

Humatarian actions launched by Sheikha Fatima bint Mubarak, May Allah protect her, have soared so high and enveloped all horizons. She has always been keen on taking care of the elderly, children, orphans and people with disabilities, urged by a vision rooted in belief and devotion to humatarian action. Sheikha Fatima, may Allah protect her, says in a statement on special needs persons: “They do us a favor in fact because they confer upon us an honor relating to humanity, a joy deriving from faith as we draw closer to Allah, glory be to Him, hoping to please Him alone through their agency”. This vision, which is rooted in faith, makes humanitarian bountiness break banks and limits; it represents a good point of departure for anyone setting himself the task of engaging in charity and voluntary action. It invites others to take the initiative irrespective of the enormity of the action and, above everything else, it reflects the modesty of Sheikha Fatima bint Mubarak, may Allah protect her, and the extent of her love for action.

The generosity of Sheikha Fatima, may Allah protect her, extended to several countries. Instances of this include, without being restricted to, funding relief programs for Iraqi and Palestinain children, giving donations to a children hospital in Egypt, supporting homes for the elderly in Lebanon and aiding people affected by drought in Africa. She has given tens of thousands of Eid presents to orphans and she considers all this a duty. This is evidenced by the fact that after laying down a plan for a relief program to assist the Iraqi people, Sheikha Fatima, may Allah protect her, said: “In the spirit and ethics of Islam, this is the duty of the Emirati people towards the people of Iraq”. This reflects the way she devotes herself to work and to transending her immediate bounds to collective action for the sake of all.

I infer:

from the facts mentioned above the characteristic of Sheikha Fatima bint Mubarak

1.
2.
3.
4.

I discuss and mention:

After havig read about the acievements of Her Highness in various fields, I mention:

- ★ Her penetrative vision as to taking care of the helpless and the needy.

.....

.....

.....

- ★ how much I am thankful and grateful to, and appreciative of, these magnificent efforts:

.....

.....

I think of and explain:

The fact that the voluntary action of Sheikha Fatima is not restricted to the United Arab Emirates:

I infer:

Reasons for the fact that Sheikha bint Mubarak is always keen on participating in, and patronizing, conferences on charity work.

Launching awards:



H.H. Sheikha Fatima bint Mubarak Award for Osra Al Dar Award



H.H. Sheikha Fatima bint Mubarak International Award of Arab Youth Innovation and Community Excellence Award



The "Mother of UAE" Award for the Ideal Mother.



H.H. Sheikha Fatima bint Mubarak Award for Women Athletes



H.H. Sheikha Fatima Bint Mubarak Ladies World Championship (IFAHR)



the most beautiful home garden competition- "My Garden My City"

Titles:

H.H. Sheikha Fatima earned many titles and designations, mention the most prominent of these:

1.
2.
3.
4.
5.



I organize my concepts:

**Sheikha Fatima bint
Mubarak, may Allah
protect her**

Upbringing

.....

.....

.....

.....

.....

.....

Facets of her character

1. Religion and morals

2. Humatarian inclination

3.

4.

Awards granted to her

1.

2. Innovation and community excellence

3.

4.

5. Award for Women Athletes

6.

Titles she earned

1.

2.

3.

4.

5.

Student Activity

I answer by myself:

◆ **First:** explain

1. Sheikha Fatima is generally considered the pioneer of women's work in the United Arab Emirates.

.....
.....

2. She is keen on educating all groups in society, adults and children alike.

.....
.....

◆ **Second:** Mention some actions taken by Sheikha Fatima to preserve heritage.

1.
2.
3.
4.

◆ **Third:** put a tick (√) against the correct statement and a cross (X) against the incorrect statement:

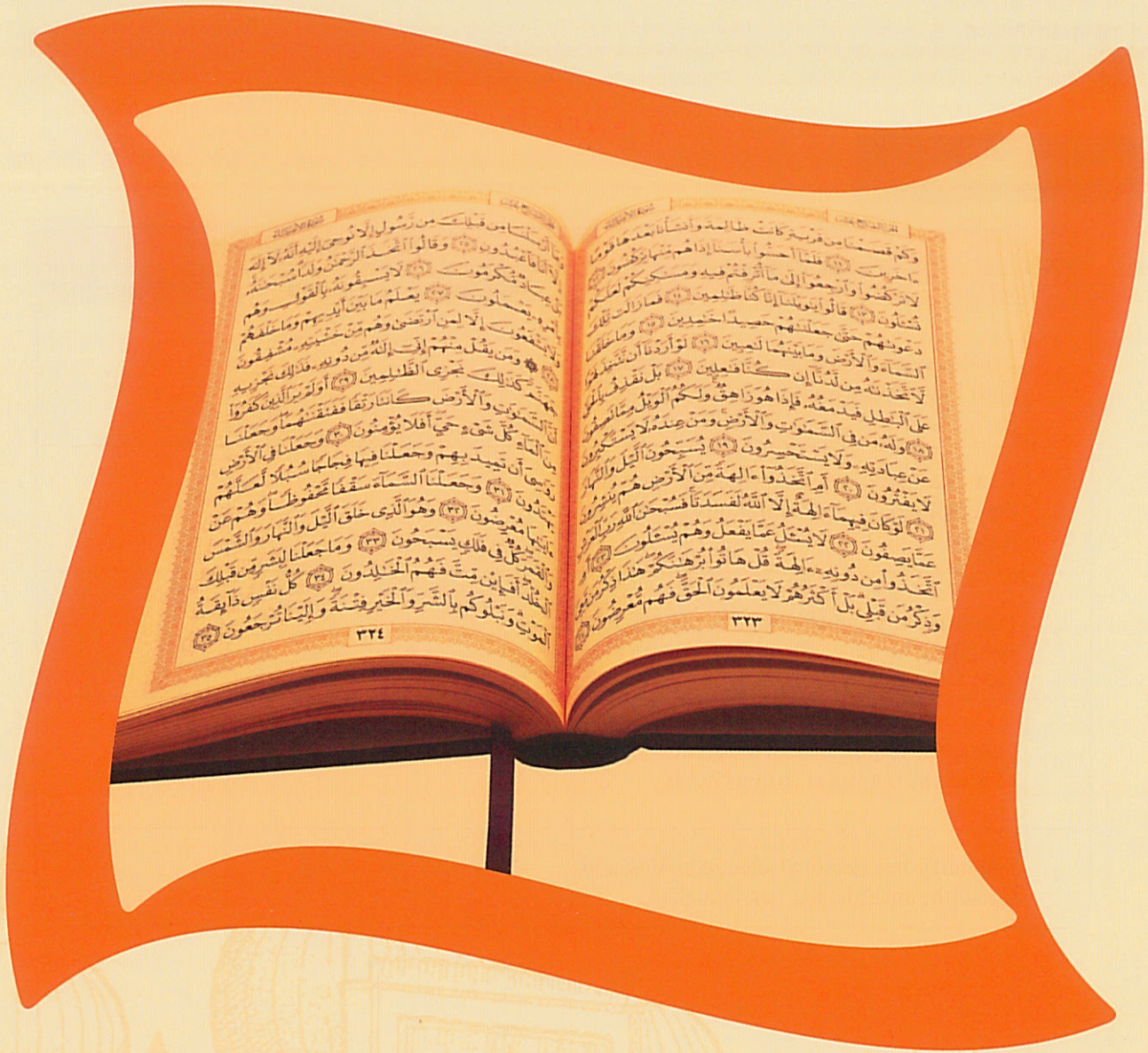
1. Sheikha Fatima was born in Al Yahar in Alin region.
2. In her studies, Sheikha Fatima combined learning and working.
3. Sheikha Fatima was given the title: "the Mother of Arabs".
4. She was keen on combating unoriginal forms of conduct.


Enriching my experience:

I find in the book titled *The Mother of the Nation* by Dr. Maithaa Al Shamsi the great role played by Sheikha Fatima in founding and chairing several local and regional societies.


I assess myself:

SN	Aspect of Application	Degree of realization		
		Average	Good	Distinguished
1	I make sure of continuing my education until I obtain the highest possible degrees.			
2	I make sure of contributing to the development of my community in various fields.			
3	I increase my contribution to charity and voluntary work.			
4	I grasp the importance of the achievements of Sheikha Fatima in various fields.			
5	I identify her personal characteristics and know the awards she has launched.			



Unit Three

Unit Contents

SN	Domain	Theme	Lesson
1	Divine Revelation	The Holy Qur'an and its Sciences	Social Media -Good conduct and manners
2	Divine Revelation	Hadith and its Sciences	The Prophet's Methodology in Health Care
3	Islamic Rulings and their Purposes	Transactions	Prohibited Sales
4	National Identity and Contemporary Issues	National Identity	National Service is a Sharia duty and a National Requirement

Lesson One

Social Media: good conduct and manners (Sūrat An-Nūr: verses 27-31)

This lesson teaches me to:

1. Recite the holy verses observing the rules of recitation
2. Interpret the meaning of the vocabulary of the holy verses
3. Identify the preventive measures against adultery
4. Explain the steps that control entering the houses of other people
5. Infer the benefits of lowering one's gaze to the individual and society
6. Make sure of adhering to the values incorporated in the holy verses



I take the initiative to learn

Man is by nature a social entity, who loves to establish relations and engage in transactions with others. Visits represent a means by which man realizes the need to establish relations with others. Although visiting relatives, neighbors and friends effectively contributes to strengthening the ties of amity and cooperation and disseminating affinity among people, sometimes they thrust a burden on the host, or cause embarrassment. This may lead to severing ties between people. In order that visits achieve their noble goals, Islam has legislated manners to govern the practice of visiting.

In cooperation with my group:

- ◆ We investigate the greatest possible number of visit types.
- ◆ We choose three types of visits and determine the most suitable time to make them.

1.
2.
3.

Illuminations

Allah's Messenger, peace be upon him, said: "Whoever visits a sick person or visits his brother for the sake of Allah, a heavenly caller will announce: May you be blessed, may your walking be blessed, and may you dwell in a residence of Paradise!"

(Narrated by al-Tirmidhī)



I use my skills to learn:

I recite and memorize:

سورة النور 27-31

قَالَ تَعَالَى: ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٧﴾ فَإِن لَّمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِن قِيلَ لَكُمْ ائْتِجِعُوا فَارْجِعُوا هُوَ أَزْكَىٰ لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَعٌ لَّكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٩﴾ قُلِ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾ وَقُلِ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنَاتِ أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّالِعِينَ غَيْرَ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾﴾

Sūrat An-Nūr: 27-31

Allah, glory be to Him, says:

27. Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Tadkhlū Buyūtān Ghayra Buyūtikum Ḥattā Tasta'nisū Wa Tusallimū 'Alā' Ahlihā Dhālikum Khayrun Lakum La'allakum Tadhakkarūna.

28. Fa'in Lam Tajidū Fihā 'Aḥadān Falā Tadkhlūhā Ḥattā Yu'udhāna Lakum Wa 'In Qīla Lakum Arji'ū Fārji' Huwa 'Azkā Lakum Wa Allāhu Bimā Ta'malūna 'Alīmun.

29. Laysa 'Alaykum Junāḥun 'An Tadkhlū Buyūtān Ghayra Maskūnatin Fihā Matā'un Lakum Wa Allāhu Ya'lamu Mā Tubdūna Wa Mā Taktumūna.

30. Qul Lilmu'uminīna Yagḥuddū Min 'Abṣārihim Wa Yahfazū Furūjahum Dhālika 'Azkā Lahum 'Inna Allāha Khabīrun Bimā Yaṣna'ūna.

31. Wa Qul Lilmu'umināti Yagḥudna Min 'Abṣārihinna Wa Yahfaẓna Furūjahunna Wa Lā Yubdīna Zīnatahunna 'Illā Mā Ḥāra Minhā Wa Lā ḍribna Bikhumurihinna 'Alā Juyūbihinna Wa Lā Yubdīna Zīnatahunna 'Illā Libu'ūlatihinna 'Aw 'Ābā'ihinna 'Aw 'Ābā'i Bu'ūlatihinna 'Aw 'Abnā'ihinna 'Aw 'Abnā'i Bu'ūlatihinna 'Aw 'Ikhwānihinna 'Aw Banī 'Ikhwānihinna 'Aw Banī 'Akhawātihinna 'Aw Nisā'ihinna 'Aw Mā Malakat 'Aymānuhunna 'Awi At-Tābi'īna Ghayri 'Ulī Al-'Irbati Mina Ar-Rijālī 'Awi Aṭ-Ṭifli Al-Ladhīna Lam Yaẓharū 'Alā 'Awrāti An-Nisā' Wa Lā Yaḍribna Bi'arjulihinna Liyu'lama Mā Yukhfīna Min Zīnatihinna Wa Tūbū 'Ilā Allāhi Jamī'an 'Ayyuhā Al-Mu'uminūna La'allakum Tufliḥūna.

27. O ye who believe! enter not houses other than your own, until ye have asked permission and saluted those in them: that is best for you, in order that ye may heed (what is seemly).

28. If ye find no one in the house, enter not until permission is given to you: if ye are asked to go back, go back: that makes for greater purity for yourselves: and Allah knows well all that ye do.

29. It is no fault on your part to enter houses not used for living in, which serve some (other) use for you: And Allah has knowledge of what ye reveal and what ye conceal.

30. Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And Allah is well acquainted with all that they do.

31. And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards Allah, that ye may attain Bliss. (Sūrat An-Nūr)

I learn the meaning of the vocabulary of the Qur'anic verses:

Vocabulary item	Meaning
تَسْتَأْنِسُوا -tasta'nisū (have asked permission)	Aksed to be allowed in
أَزْكَى -'azká (greater purity)	Purer and cleaner
يَغْضُوا -yaghduḍna (lower their gaze)	Not to look at women who are marriageable to them
بُحُورِهِنَّ -Bikhumurihinna (their veils)	A head cover
وَلَا يُبْدِينَ - wa Lā Yubdīna (and not display)	Intentionally expose their beauty
جُيُوبِهِنَّ -Juyūbihinna (their bosoms)	Cleavage- the hollow between a woman's breasts
لِبُعُولَتِهِنَّ -Libu'ūlatihinna (their husbands)	The Arabic word 'bu'ūlatihinna' is a synonym phrase to 'their husbands'
غَيْرِ أُولِي الْإِرْبَةِ -Ghayri 'Ūlī Al-'Irbati (free of physical needs)	Deprived of sexual desire

My Notes



I understand the significance of the verses:

Preventive measures to deter committing adultery:

Methods organizing communication between people increase cooperation and understanding, maintain relations and interests save community from conflicts and hinder the spread of crime. Therefore, the verses specified some controls and basic measures that guarantee the continuity of sound relations between members of society and deter crime and its motivational factors. These measures include:

First: asking permission when entering the house of others:

One of the greatest blessings bestowed by Allah on man is the blessing of having an abode. Allah, glory be to Him, mentioned this favor in connection with the sons of Adam:

﴿وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا﴾ (النحل 80)

80. Wa Allāhu Ja`ala Lakum Min Buyūtikum Sakanāan...

“It is Allah Who made your habitations homes of rest... “(Sūrat An-Naḥl: 80)

A house is called a ‘home of rest’ because it is the place where quietude and tranquility emanate. The wisdom of Sharia associated houses with sanctuary; it is prohibited to enter houses unless the owners of the house grant the visitor permission in order to preserve privacy. This is acknowledged by all norms and laws. What is intended here is to ask permission to enter a place which is not owned by the person asking for permission. The holy verses used ‘permission’ (ist’inas in Arabic) to imply a gentility in asking to be allowed in. The Arabic word ‘ist’inas’ indicates stirring a feeling of mutual empathy, which gives the host a chance to prepare for receiving his guest. In this way, the guest is not going to be a burden on the owner of the house or to cause embarrassment. Permission is to be asked three times with intervals sufficient for the response of the owner of the house. In this particular junction, there are two states:

First: no one is in the house and hence it is not permissible to enter it while its occupants are not present unless a prior permission is granted.

Second: the owners of the house are present. And here there are also two states:

1. The owners permit entry and hence the guest salutes them and enters
2. They do not permit the guest to enter (either explicitly or by refraining from responding) and in this case the guest has to go back.

It is preferable to ask permission when entering places other than residents, such as hospitals, schools, clubs, malls and groceries where people have benefits or interests. This leaves a good impression on those in charge of these places. The exception to this is public places that charge entrance fees. It is not permissible to enter these places without being given permission; paying the prescribed fee is permission in effect.

It is narrated that a man asked the Prophet, peace be upon him: “Should I seek permission to enter my mother’s room?” The Prophet answered ‘Yes’. The man said ‘But she has no one to serve her except me. Should I ask permission whenever I enter her room?’ The Prophet said: ‘Would you like to see her naked?’ The man replied ‘No’. The prophet said: ‘Then ask for her permission before entering’.

(Narrted by Al Baihaqi)

I expect:

sinful consequences attendant on entering the houses of others without asking for permission.

1.
2.
3.

I infer the significance:

Scholars differentiated between the rule of asking for permission and saluting in the words of **Allah, glory be to Him:**

﴿حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا﴾

Ĥattá Tastāʾnisū Wa Tusallimū `Alá`Ahliahā...

“...until ye have asked permission and saluted those in them...”

They said permission is obligatory whereas saluting is recommendable (mustahab). What is the significance of this?

I explain:

the rule as regards insistence on entering the houses of others when permission is not given in the light of the words of **Allah, glory be to Him:**

﴿وَإِنْ قِيلَ لَكُمْ اذْجِعُوا فَارْجِعُوا﴾

...`In Qīla Lakum Arji`ū Fārji`u...

“...if ye are asked to go back, go back...”

I mention:

three emergencies in which a Muslim is permitted to enter residents without being given permission.

1.
2.
3.

I think and infer:

two characteristics of someone who is always keen on asking permission before entering a place.

- ★
- ★

Second: lowering one's gaze and guarding one's modesty

Allah, Glorified and Sublime be He, commanded men and women to 'lower their gaze and guard their modesty' as regards persons marriageable to them, as well as everything that stirs lust. This is so because 'lowering one's gaze' is a means of 'guarding one's modesty'; it is a means of purifying the self from the whisperings of the devil and of attaining to greater purity for believers in this worldly life and in the Hereafter. Also, a forbidden gaze is, as it were, a weapon of the devil that Sharia has warned us against because of its consequent hazards that might sometimes lead to committing adultery, in addition to distracting one from one's duties and from things that are of benefit to one.

Linking:

I find a link between the verse commanding 'asking permission' and the verse commanding 'lowering the gaze'.

.....

I discuss:

Allah, glory be to Him, says:

﴿قُلْ لِلْمُؤْمِنَاتِ يَغْضُوا مِنْ أَبْصَارِهِنَّ﴾

Qul Lilmu'umināna Yaghuddū Min 'Abṣārihim

"And say to the believing women that they should lower their gaze..."

What are the hazards of the forbidden gaze to the individual and society?

Hazards of the forbidden gaze to the individual	Hazards of the forbidden gaze to the society
.....
.....

I infer:

the wisdom behind combining ‘lowering the gaze’ and ‘guarding modesty’ in the words of Allah, glory be to Him:

﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ﴾

Qul Lilmu’uminīna Yaghuḍḍū Min ‘Abṣārihim Wa Yaḥfaẓū Furūjahum

“Say to the believing men that they should lower their gaze and guard their modesty...”

I explain:

the fact that the divine command is said in a plural form ‘they should lower’ (Yaghuḍḍū)

I identify:

the similarity between His words, glory be to Him:

﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَ لَهُمْ﴾

Qul Lilmu’uminīna Yaghuḍḍū Min ‘Abṣārihim Wa Yaḥfaẓū Furūjahum Dhālika ‘Azka Lahum

“Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them...”

And His words, glory be to Him,

﴿وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسَأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ﴾ (الأحزاب 53)

... Wa ‘Idhā Sa’altumūhunna Matā’ān Fās’alūhunna Min Warā’i

Ḥijābin Dhālikum ‘Aṭharu Liqulūbikum Wa Qulūbihinna...

53. “...And when ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs...” (Sūrat Al-’Aḥzāb)

(Sūrat Al-’Aḥzāb: 53)

I identify:

The significance of
His words, **glory be to Him:**

﴿وَيَحْفَظُوا فُرُوجَهُمْ﴾

Wa Yaĥfażū Furūjahum
(guard their modesty..." (Masculine...")
And His words, **glory be to Him:**

﴿وَيَحْفَظْنَ فُرُوجَهُنَّ﴾

Wa Yaĥfażna Furūjahunna
(guard their modesty..." (Feminine...")

1. Guarding 'modesty' against adultery
2. Guarding 'modesty' against the gaze of others
3.
4.

Third: forbidding women to display their adornments to people other than their unmarriageable kins (maharim):

Allah, Glorified and Sublime be He, has forbidden women to display their adornments to people other than than their unmarriageable relatives (maharim). Allah, glory be to Him, excluded the kind of adornment which is difficult to conceal. In order to perform some tasks, women need to expose their hands or unveil their faces to mingle and deal with people.

Adornments are things that women use in pursuit of beautification such as jewellery or kohl or henna. They are divided into twp kinds:

First : hidden adornment- (such as bracelts, necklaces and earrings) it is not permissible to display hidden adornment except to the husband, unmarriageable kins and those mentioned in the holy verse.

Second: displayable adornment- (except what must ordinarily appear) this is any kind of adornment that is impossible to conceal as adornment of the face and the hands (rings, kohl and dye).

The verse commands women to veil all their bodies except the face and the hands in the presence of men marriageable to them. As for unmarriageable kins, such as sons and brothers, women can wear ordinary clothings in their presence. The verse also prohibits women to deliberately make gestures to attract attention to their adornments even if they were concealed under clothings.

Of lead interpretations (hermeneutics)

Allah, glory be to Him, says:

﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ﴾

.... Wa Tūbū 'IlāAllāhi Jamī'ān (Ayyuhā Al-Mu'uminūna...

"...And O ye Believers! turn ye all together towards Allah..."

Wa Tūbū (turn ye all- meaning 'repent' 'show repentance) is a command. People do not differ on the fact that 'repentance' is obligatory and on that it is an individual duty. This has been discussed in "Sūrat An-Nisā'" and other Qur'anic chapters and there is no need to repeat that here. The embedded significance here is 'show repentance to Allah' as your records are free of absent-mindedness as to, and negligence of, performing the rights due to Allah, glory be to Him. Do not abandon the practice of repentance in all circumstances.

I reflect and explain:

The words of Allah, glory be to him:

﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

...Wa Liadribna Bikhumurihinna `Alā Juyūbihinna...

"...draw their veils over their bosoms..."

indicate the specifications of the veil (hijab) of Muslim women. Describe this veil.

.....

.....

I explain:

the fact that the verse does not mention paternal and maternal uncles a woman is permitted to display her adornments in their presence.

.....

.....

I discuss and expect:

in cooperation with my classmates, the wisdom behind mentioning the parents of the husband before the sons of the wife as regards displaying adornments in their presence according to the sequence in the verse.

I explain:

the wisdom behind permitting women to display their adornments in the presence of the following categories:

a woman's branches and origins (father, brother, son)	.....
the slaves whom their right hands possess (mulk al-yameen- slave woman)	.....
male servants free of physical needs	.....
small children	.....

I deduce:

in Islam mixing between men and women is permissible, but with controls, including:

- It takes place without seclusion and in public places.
- It does not cause social or moral damage.

I deduce other controls on permissible interaction between the sexes from the following verses:

❦ Allah, glory be to Him, says:

﴿قُلْ لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ﴾

Qul Lilmu'uminīna Yaghuddū Min 'Abṣārihim

"Say to the believing men that they should lower their gaze..."

According to the practice of the chain of transmission, Al Tabari reported that Al Mu'tamir narrated that his father said a woman made two silver anklets, tied them to her leg and tied a stem beneath the two anklets on her leg. She passed by a group of men and stamped the ground with her feet. The anklets fell on the stem and a sound issued forth. Thus this verse was revealed.

❦ Allah, glory be to Him, says:

﴿وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

...Wa Lā Yubdīna Zīnatahunna 'Illā Mā Ḥāhara Minhā Wa Līadribna Bikhumurihinna 'Alā Juyūbihinna...

"...that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms..."

❦ Allah, glory be to Him, says:

﴿وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ﴾

Wa Lā Yadribna Bi'arjulihinna Liyu'lama Mā Yukhfina Min Zīnatihinna

they should not strike their feet in order to draw attention to their hidden ornaments

I reflect and answer:

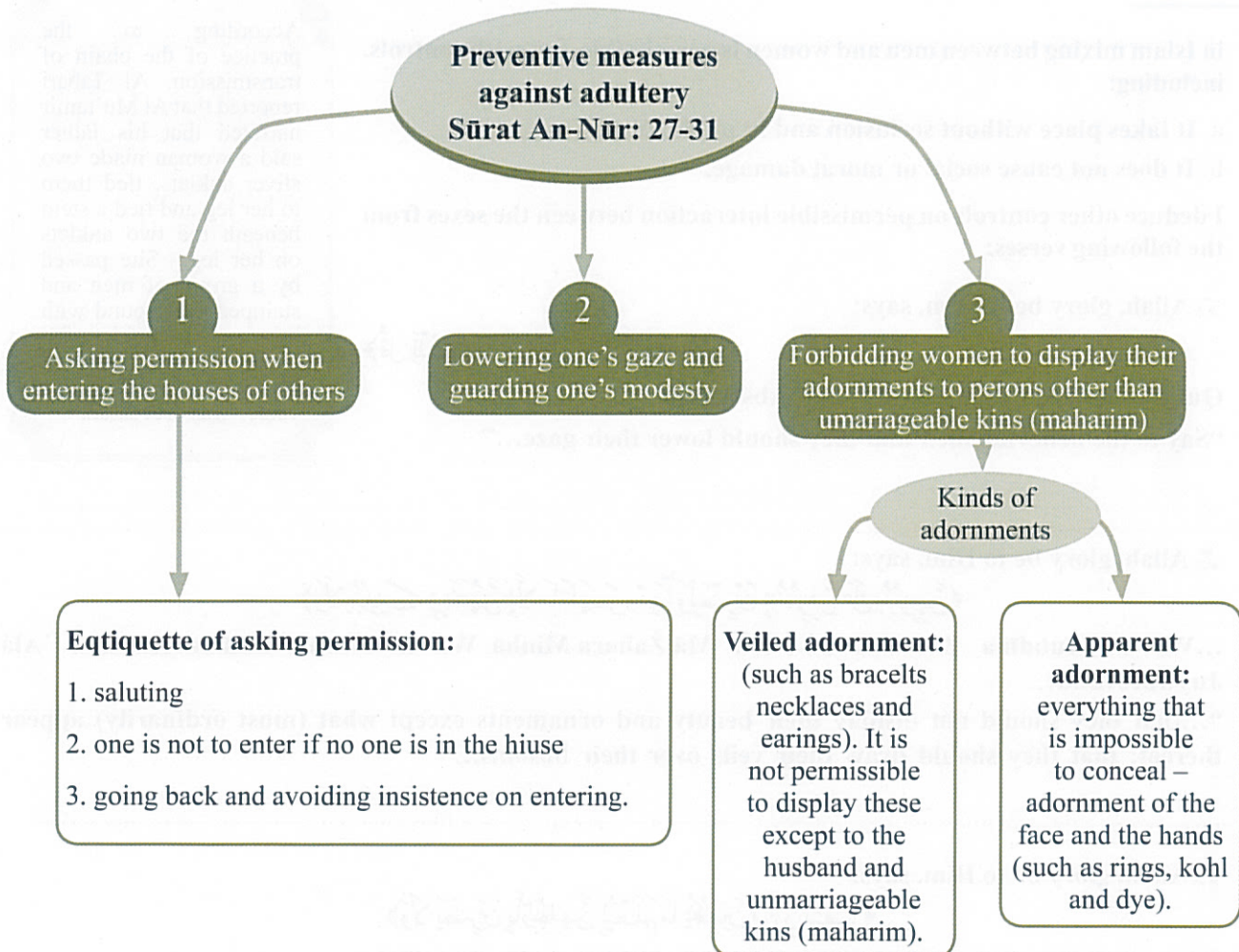
Allah’s Messenger, peace be upon him, said: “No man should meet with a woman in seclusion” (Narrated by Al Bukhari and Muslim). A forbidden seclusion (khalwa) means a man meeting privately with a free, strange (ajnabiya) woman (a woman he is permitted to marry) at a place away from the sight and hearing of people.

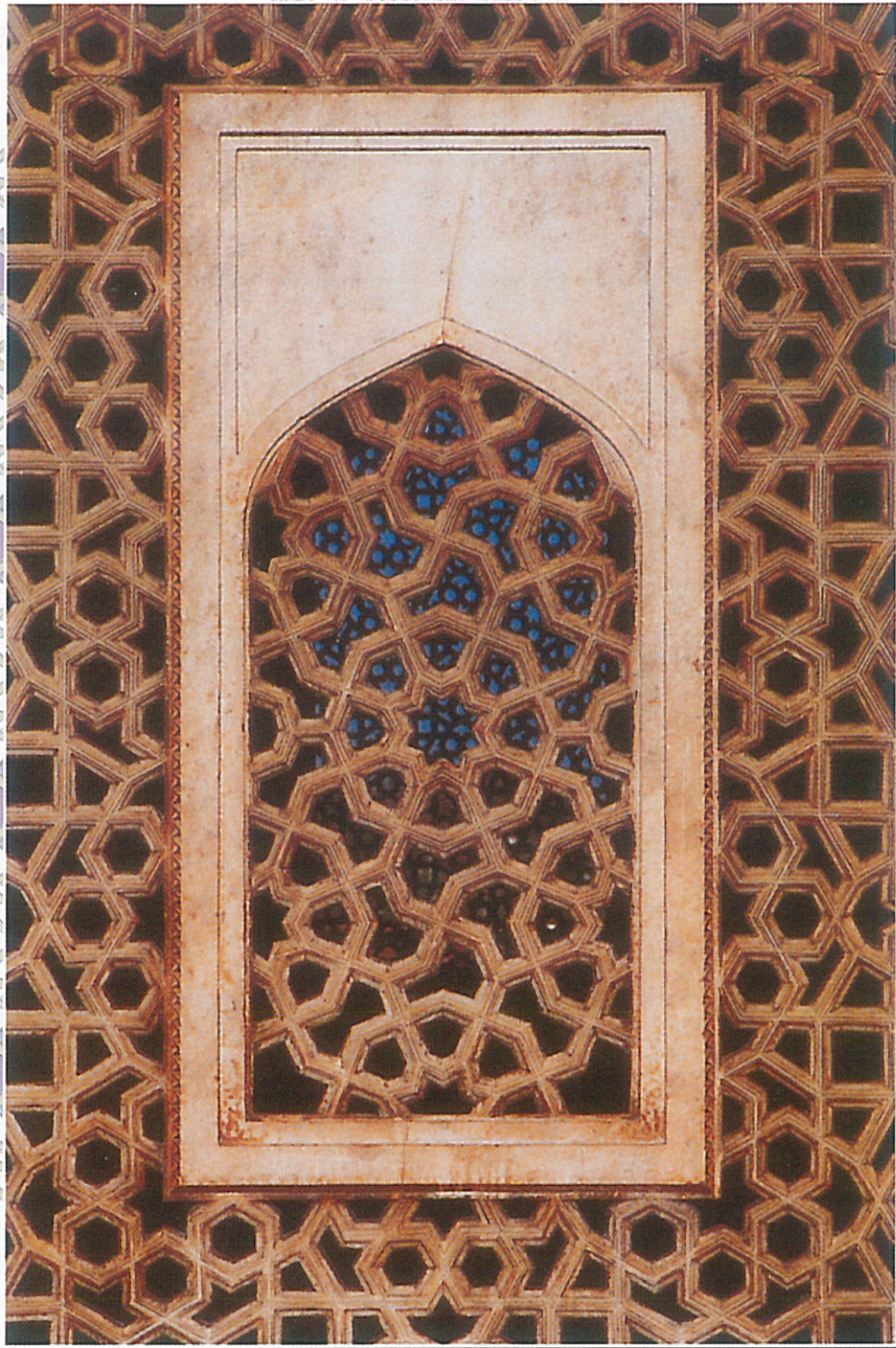
What are the hazards of meeting privately with a strange woman?

.....

.....

I organize my concepts:





Student Activity

I answer by myself:

- ◆ **First:** I infer two benefits to the individual of those attached to lowering one's gaze:

.....

.....

- ◆ **Second:** explain the meaning conveyed by the possessive pronoun 'their' ('min') in the words of Allah, glory be to Him,

يَغُضُّوا مِنْ أَبْصَارِهِمْ

(Yaghuḍḍū Min 'Abṣārihim) (lower their gaze):

.....

- ◆ **Third:** identify the holy verse signifying that repentance is open to those who seek success in worldly life as well as the Afterlife:

.....

- ◆ **Fourth:** Identify in the two verses (30-31) the preventive measures that deter committing adultery:

.....

- ◆ **Fifth:** explain the significance of His words, glory be to Him:

هُوَ أَزْكَى لَكُمْ

(Huwa 'Azka Lakum) (that makes for greater purity for yourselves):

.....

- ◆ **Sixth:** explain the following words:

SN		
1	يُؤَدَّنَ permission is given to you (Yu'udhana)	.....
2	جُنَاحٌ fault (Junāhun)	.....
3	مَتَاعٌ use (Matā'un)	.....
4	تُبْدُونَ ye reveal (Tubdūna)	.....
5	تَكْتُمُونَ ye conceal (Taktumūna)	.....



Enriching my experience:

I search in books of jurisprudence (fiqh) and exegesis (Tafsir) for the disagreement on the significance of the words of **Allah, glory be to Him:**

﴿أَوْ نِسَائِهِنَّ﴾

(‘Aw Nisā’ihinna) (or their women). Then I summarize the issue in a powerpoint presentation and present it to my fellow students in the class.



I assess myself:

SN	Aspect of Application	Degree of realization		
		Average	Good	Distinguished
1	I make sure of memorizing the holy verses.			
2	I apply the rulings and etiquette of recitation.			
3	I interpret the vocabulary used in the holy verses.			
4	I mention the preventive measures that the verses instruct in order to protect people against the crime of adultery.			
5	I explain the etiquette of entering the houses of others.			
6	I infer the benefits of lowering one’s gaze to the individual and society.			
7	I make sure of adhering to the values mentioned in the holy verses.			

Lesson Two

The Prophetic Methodology in Health Care

This lesson teaches me to:

1. Explain the concept of health and methods of health care.
2. Explain the importance of health to the life of the individual and community.
3. Identify the basic factors of health in the Prophet's Sunnah
4. Infer the causes behind the spread of diseases inspite of the progress achieved in medical sciences.
5. Maintain keenness on my health as a means of thanking Allah, glory be to Him.



I take the initiative to learn

قال تعالى:

(سورة النحل)



Allah, glory be to Him, says:

18. Wa 'In Ta`uddū Ni`mata Allāhi Lā Tuḥṣūhā 'Inna Allāha Lagḥafūrun Raḥīmūn.

“If ye would count up the favours of Allah, never would ye be able to number them: for Allah is Oft-Forgiving, Most Merciful” (Sūrat An-Naḥl: 18).

If one spends one's whole life on counting the blessings of Allah, glory be to Him, one will not count all of them. On the contrary, one will fail to count the the countless facets of one blessing. One of the greatest and most gracious of these blessings is health. Health is a gracious gift from Allah. Preserving health is one of the greatest purposes of Sharia. The Messenger, peace be upon him, said:

- ◆ “Whoever among you wakes up secure in his property, healthy in his body, and he has his food for the day, it is as if he were given the entire world.” (Narrated by Al Bukhari)
- ◆ ”Ask God for forgiveness and health, for after being granted certainty, one is given nothing better than (good) health.” (Narrated by Al-Tirmidhi)

I determine:

from the above what is meant by certainty:

I explain:

preserving health is one of the great purposes of Sharia.



I use my skills to learn:

The concept of health care:

Health means: safety and wellbeing in psychological, intellectual and social terms and not merely the absence of disease and incapacity.

Health care means: refining and supporting behavioral patterns relating to health and providing suitable circumstances for health such as prevention, protection, care and treatment in order to improve health and the quality of life.

In view of the grand technological progress that was witnessed by the world in the field of diagnosis and treatment, it was supposed that diseases would recede and stop spreading among mankind and that all would enjoy health and wellbeing. However, as hospitals increased, so did the number of patients and with the expansion in therapeutics, the number of sick people increased and pathological conditions continued to plague wellbeing. This was followed by serious repercussions on the economic, social and psychological affairs, especially in underdeveloped countries. Statistical evidence signifies that bad and counter-health patterns of living in the developed world are primarily responsible for the diseases plaguing mankind. It also indicates that there is no way of preventing these diseases except by avoiding these bad patterns of living and substituting for them other, good ones.

Wa 'In Ta'uddū Ni`mata Allāhi
Lā Tuḥṣūhā

“If ye would count up the favours of Allah, never would ye be able to number them...”



I deduce:

the causes behind the spread of diseases in our age inspite of the progress made by man in the medical sciences.

.....

.....

.....

With this for a point of departure, Islam exhibited remarkable concern with having every Muslim enjoy bodily health and psychological wellbeing. These two empowers man to engage in acts of devotion and in extending good to his folks and nation. They enable man to engage in construction works across the world. The Messenger, peace be upon him, paid tribute to the strong believer when he said: “The strong believer is more beloved to Allah than the weak believer, but there is goodness in both of them” (Narrated by Muslim).

I explain:

what is meant by a ‘strong believer’.

.....

.....

.....

I justify:

✳️ **If a society lacks health security, this will lead to economic deterioration.**

.....

✳️ **providing health care increases the happiness of individuals and society.**

.....

The Prophet's methodology with respect to bodily health:

When we reflect on the Prophet's Sunnah, we find that it accords obvious attention to health and the preservation of its basic factors. The Prophet's Sunnah is also rich in advices and instructions that relate to patterns of healthy living, which sustain man's endeavors to take care of his physical health and its basic factors. The basic factors of health comprise:

First: nutrition

In Islam nutrition is a favor from Allah, Glorified and Exalted be He; it is one of the blessings. The goal of nutrition is to provide the body with the necessary energy, preserve its health in a way that ensures its continued wellbeing and assists in the performance of its duties, as well as performing acts of worshipping Allah, Glorified and Sublime be He, and engaging in construction works on earth.

The Prophet's Sunnah has established nutrition as a basic factor in preserving health and instructed the way a Muslim should conceive of it. It has also directed Muslims to choose good food and abstain from evil types of food. It has also directed Muslims to be keen on having balanced nutrition and to adopt moderation in supplying the body with its basic needs of nutrition while maintaining the cleanliness of the food and drinks they consume.

It has been reported that when Ibn Masawayih, the doctor, heard the saying of Allah's Messenger, peace be upon him, "A human being fills no worse vessel than his stomach", he said: "If people had followed these words, they would have saved themselves from diseases and maladies and the hospitals chemists' shops would have run out of business".

I reflect and deduce:

from the following hadiths, the prophetic instructions and the values associated with health:

✳️ **Abdullah bin Ja'far bin Abi Talib said I saw the Prophet, peace be upon him, eating ripe dates with cucumber. (Sunan Abu Dawood).**

.....

✳️ **The Messenger, peace be upon him, said "Use olive oil in eating and for rubbing (on the body), for it is from a blessed tree" (Narrated by al-Tirmidhi).**

.....

✳️ **Al-Miqdam bin Ma'di Karb said I heard Allah's Messenger, peace be upon him, says: "A human being fills no worse vessel than his stomach. It is sufficient for a human being to eat a few mouthfuls to keep his spine straight. However, if he must (fill it), then one third for food, one third for drink and one third for air." (Narrated by al-Tirmidhi)**

✱ Abdullah bin Abi Qatada reported that his father said the Prophet, peace be upon him, forbade breathing in the vessel. (Narrated by Muslim)

✱ It was narrated from Umm Ayman that she sifted some flour and made a loaf of bread for the Prophet, peace be upon him. He said: “What is this?” She said: “It is food that we make in our land, and I wanted to make a loaf of it for you. He said: **“Fold it onto itself and knead it.”**

I apply:

I mention an example from Sunnah and identify the value incorporated in it as in the above examples.

Hadith:

Value:

I criticize:

the following case: Someone eats one meal per day; but it is the equivalent of three meals in terms of quantity.

Second: cleanliness:

Cleanliness in Islam is a faith-oriented behavior; it is the cause of worshipping and a path leading to Allah, glory be to Him. The Prophet’s Sunnah is abundant with instructions, which represent props to health awareness and a means of preserving public health such as the commands regarding ablution, ritual bath (qusl), preserving personal hygiene, keenness on cleaning food, drinks, clothings, courtyards, the surrounding environment, mosques and public places whose cleaning is considered an act of devotion. Allah, glory be to Him, promised recompense in the form of forgiveness and reward for cleaning these places.

I explain:

aspects of cleanliness that were accorded attention by the Messenger, peace be upon him, who instructed Muslims to observe, them in the following hadiths:

✱ Abu Huraira reported: The Prophet, peace be upon him, said: “Five acts are a part of natural instinct: circumcision, shaving pubic hair, removing hair from the armpits, shortening the moustache, and clipping the nails.” (Sahih Al Bukhari)

Illuminations

Islam made cleanliness a part of worshipping. If the first chapter revealed commanded learning, the second chapter of the Holy Qur’an commanded cleanliness:

وَيَأْتِكُمْ طَهْرٌ (المدثر)

4. Wa Thiyābaka Faṭāhhir

“And thy garments keep free from stain!”

(Sūrat Al-Muddaththir: 4).

* Abu Huraira reported: The Prophet, peace be upon him, said: “Removing filthy things from the way is a charity (sadaqah)”. (Al Jam’i Al Sagheer)

** Jabir bin Abdullah, may Allah be pleased with him, reported: Allah’s Messenger, peace be upon him, paid a visit to us and saw a dishevelled man whose hair was disordered. He said: Could this man not find something to make his hair lie down? He saw another man wearing dirty clothes and said: Could this man not find something to wash his garments with. (Narrated by Abu Dawood)

* Abu Malik Al- Asha’ri reported that the Messenger of Allah, pace be upon him, said: “Cleanliness is half the faith.” (Sahih Muslim)

I apply:

I mention an example from Sunnah and identify the aspects of cleanliness I find in it as in the above examples.

Hadith:

Aspect of cleanliness:

Third: prevention

Islamic legislations are primarily meant to build a society seeking idealism in all spheres of its life, including the sphere of health. Many of the teachings of Islam have laid down the foundations of what can be called a ‘healthy society’. This comprised establishing the constituents of health- nutrition, hygiene and prevention.

The teachings associated with preventive healthcare in the Prophet’s Sunnah have been conveyed in detail and in a style akin to obligation in order to confirm the role of prevention in providing health with positive support and creating a wholesome Muslim community capable of honoring the trust and performing the mission of Allah, Glorified and Sublime be He, on earth.

Preventive healthcare in the Prophet’s Sunnah consists of two methods of preserving the health of individuals and society and keep it in its best condition; these are:

1. Prevention against harm and diseases in advance before people contract them by using different health-enhancing means such as nutrition, cleanliness, physical fitness, psychological relief, sleep and other matters.
2. Preventing the spread of contagion if an infectious disease is around.

Illuminations

The health credit:
 The Messenger of Allah, peace be upon him, said, “Take advantage of five before five: ...your health before your illness...”
 The methods of enhancing and strengthening the health credit of a Muslim include:
 1. balanced, sound nutrition
 2. prevention
 3. sport
 4. sleep
 5. rest and tranquility

I deduce:

the preventive measures that the following hadiths call for:

Hadith	Preventive measures
The Messenger, peace be upon him, said: "If you hear of an outbreak of plague in a land, do not enter it; but if plague breaks out in a place while you are in it, do not leave the place" (Narrated by Al Bukhari)	Quarantine to stop transmitting communicable diseases to other regions.
The Messenger, peace be upon him said: "A sick person should not mix with unaffected people" (Narrated by Muslim).	Isolating a patient with an infectious disease so that the disease is not transmitted to others.
The Messenger, peace be upon him said: "If one of you yawns, he should keep his mouth shut with the help of his hand, for it is the devil who enters therein" (Narrated by Muslim).	.....
The Messenger of Allah, peace be upon him, said: "Choose the best for your sperm, and marry compatible women and propose marriage to them." (Narrated by Ibn Majah)	.....
The Messenger of Allah, peace be upon him, said: "Indeed this fire is your enemy so when you are going to sleep then extinguish it." (Al Bukhari and Muslim)	.....
Allah's Messenger, peace be upon him, said: "None of you should urinate in standing water that does not flow and then bathe in it." (Narrated by (al-Tirmidhi)	.....
Allah's Messenger, peace be upon him, said: "It is not permissible for a Muslim to terrorize another Muslim" (Narrated by Abu Dawood).	Forbidding terrorizing people because of the physical and psychological risks to individuals and the socio-economic repercussions with respect to society.

Fourth: sport

Sport comprises a number of activities that preserve the power and capabilities of the body and realizes physical fitness and increase the physical capacity to resist diseases; it also has a preventive potential to protect the body against many diseases including heart diseases, hypertension and diabetes. The Prophet's Sunnah instructed performing some sports as the Messenger, peace be upon him, performed them or because the Companions approved them.

I discover:

I study the following hadiths and write down the sports that have been instructed by the Prophet's Sunnah and link them to modern sport:

*** 'Uqba ibn 'Amir said: I heard the Messenger of Allah, peace be upon him, say when he was delivering a sermon from the pulpit "Beware, strength is archery. Beware, strength is archery. Beware, strength is archery". (Narrated by Muslim)

*** The Messenger of Allah, peace be upon him, said: "There will be great benefit (good) in the forelock of horses until the Day of Judgment." (Narrated by Al Bukhari)

*** 'Ā'ishah, may Allah be pleased with her, said that: Once I was travelling with the Prophet, peace be upon him; I raced with him and I won. After I became heavier he raced me and he won, so he laughed and said this one for that one. (Narrated by Abu Dawood)

*** Ali bin Rukaanah, may Allah be pleased with him, said: "Rukaanah- who was a mighty man- wrestled with the Prophet, peace be upon him, and the Prophet, peace be upon him, took him down" (Narrated by Abu Dawood).

*** It is narrated that the Prophet passed by men who were lifting a stone to find out who was the strongest among them and he did not disagree. (Al Baihaqi)

I backup with evidence that:

Sport has an important role to play in preserving health. Attest to this by mentioning the greatest number possible of its healthy effects on man.

Illustrations

The essence of practicing all forms of sport relates to a possibility because the fundamental rule governing all matters is permissiveness unless something is associated with corruption (mafsadah) according to Sharia such as exhibiting one's private parts, or extravagance, or wasting a duty, or something of this sort. Sport is recommendable because of its positive role in building physical power. This is incorporated in the generality of the saying of the Messenger, peace be upon him: "The strong believer is more beloved to Allah than the weak believer, but there is goodness in both of them. Be eager for what benefits you, seek help from Allah, and do not be frustrated. If something befalls you, then do not say: If only I had done something else. Rather say: Allah has decreed what he wills. Verily, the phrase 'if only' opens the way for the work of Satan."

Fifth: treatment:

Abdullah bin Mas'oud reported: the Messenger of Allah, peace be upon him, said; "Allah has not sent down any disease but He has also sent down the cure; the one who knows it, knows it and the one who does not know it, does not know it." (Musnad Ahmed)

The Prophet, peace be upon him, commands Muslims to get treated and link medicines to diseases. A medicine is created by Allah, glory be to Him, as a means to cure diseases. Also, the Prophet, peace be upon him, referred to a fundamental rule in treating diseases- namely, knowing the causes in the first place and then prescribing the appropriate medicine. The words of the Prophet, peace be upon him, "...the one who knows it, knows it and the one who does not know it, does not know it" urge Muslim doctors to engage in research and investigations to discover medicines for diseases whose successful treatment is unknown.

I study and answer:

Jabir, may Allah be pleased with him, reported: The Messenger of Allah, peace be upon him, said, "Every disease has a cure. If a cure is applied to the disease, then it is relieved by the permission of Allah, Glorified and Sublime be He." (Narrated by Muslim)

I infer:

✱✱ the significance of the words of the Messenger, peace be upon him: "Every disease has a cure".

.....

✱✱ the condition to which the Messenger, peace be upon him, attached recovering from diseases.

.....

I criticize:

classifying some diseases as chronic diseases.

.....

I justify:

the fact that prevention of contagion in Islam is not a sign of weakness in certainty or an attempt to escape an inevitable destiny.

.....

The Prophet's methodology as regards psychological wellbeing:

Reinforcing psychological health

Allah, glory be to Him, says:

﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾ (الرعد)

28. Al-Ladhīna ‘Āmanū Wa Taṭma’innu Qulūbuhum Bidhikri Allāhi ‘Alā Bidhikri Allāhi Taṭma’in-nu Al-Qulūbu. (Sūrat Ar-Ra’d)

” Those who believe, and whose hearts find satisfaction in the remembrance of Allah for without doubt in the remembrance of Allah do hearts find satisfaction” (Sūrat Ar-Ra’d: 28)

In educating his Companions, Allah’s Messenger, peace be upon him, adopted a purposive, educative methodology, which strikes a balance between the material and spiritual sides of a Muslim’s character. This methodic approach is conducive to the realization of an integrated personality, which enjoys psychological wellbeing. This methodology incorporates three tiers:

1. Establishing the concept of belief:

Undoubtedly belief in Allah, glory be to Him, and His determinism and predestination lays the foundation of psychological wellbeing in the individual and provides him with safeguards against the hallucinations and suspicions enveloping his existence, destiny and goal in life. This creates in him a positive motive towards good actions.

Belief in Allah, Glorified and Sublime be He, teaches man the reality of trusting in Allah, glory be to Him, and being contented with Allah’s determinism and predestination. Man should not despair; rather he should thank Allah and feel contented and be patient. Also, worshipping Allah, Glorified and Sublime be He, teaches man militating against his desires, strengthens his will and resolve, develops his potential for participation, stirs in him a feeling of happiness and realizes psychological security, which is founded on certainty as regards the ability of Allah, Glorified and Exalted be He, to take care of man and preserve him.

2. Reinforcing those capabilities of a Muslim that assist him in controlling his motives and emotional responses:

When we employ vision in studying the Prophet’s Sunnah, peace be upon him, we find that it clearly calls us to control, repress and govern physical motives and emotional responses on the psychological level and to satisfy the needs arising from these motives and responses in conformance to Sharia and to the dignity of man. Hence Islam urges Muslims to marry and forbids, and warns of, fornication.

Also, the Messenger, peace be upon him, called us to control and overcome psychological motives such as aggressive, possessive and fury-related motives, as well as other emotional responses.

3. Instructing Muslims to adopt the qualities necessary for psychological wellbeing:

The Messenger, peace be upon him, accorded attention to building, bringing up and preparing man to bear his responsibilities. In order to achieve these goals, he taught us to adhere to rightful behavior and adopt good morals in our personal behavior and in dealing with others. He also urged us to assist and help others and instilled in us self-confidence and self-reliance, as well as contentment and satisfaction with what Allah, glory be to Him, has preordained for us. The Messenger, peace be upon him, used to instill in others security and tranquility. He, peace be upon him, endeavored to free them from fear and anxiety and to urge them to work, produce and perfect their vocations, as well as pursue learning and knowledge to freeing themselves from ignorance, illusions and superstitions. In short, the Messenger, peace be upon him, used to instill in his Companions every good and gracious quality and to teach them those manners, which are regarded by modern psychologists as important indicators of psychological wellbeing.

I explain:

The effect of the Prophet's instructions on psychological wellbeing in the following texts:

** On the authority ibn Abbas, may Allah be pleased with both of them, who said: "One day I was riding behind the Prophet, peace be upon him; he said to me, if you ask, ask of Allah. If you seek help, seek help from Allah. Know that if the nation were to gather to benefit you with something, they would not be able to benefit you except with what Allah has already recorded for you. If they were to gather to harm you with something, they would not be able to harm you except with what Allah has already recorded against you" (Narrated by al-Tirmidhi).

** The Messenger, peace be upon him, said: "If one of you look at a person who is better than him in wealth and physical makeup, let him look at the people lesser than him in both these respects" (Narrated by Al Bukhari).

** Abū Dhar al-Ghifari, may Allah be pleased with him, reported that the Messenger, peace be upon him, said: "If one of you is angry when he is standing, let him sit down so that the anger will leave him. Otherwise, let him lie down" (Narrated by Abu Dawood). The Messenger, peace be upon him, said: "The strong man is not one who is good at wrestling, but the strong man is one who controls himself in a fit of rage." (Sahih Al Bukhari)

I apply:

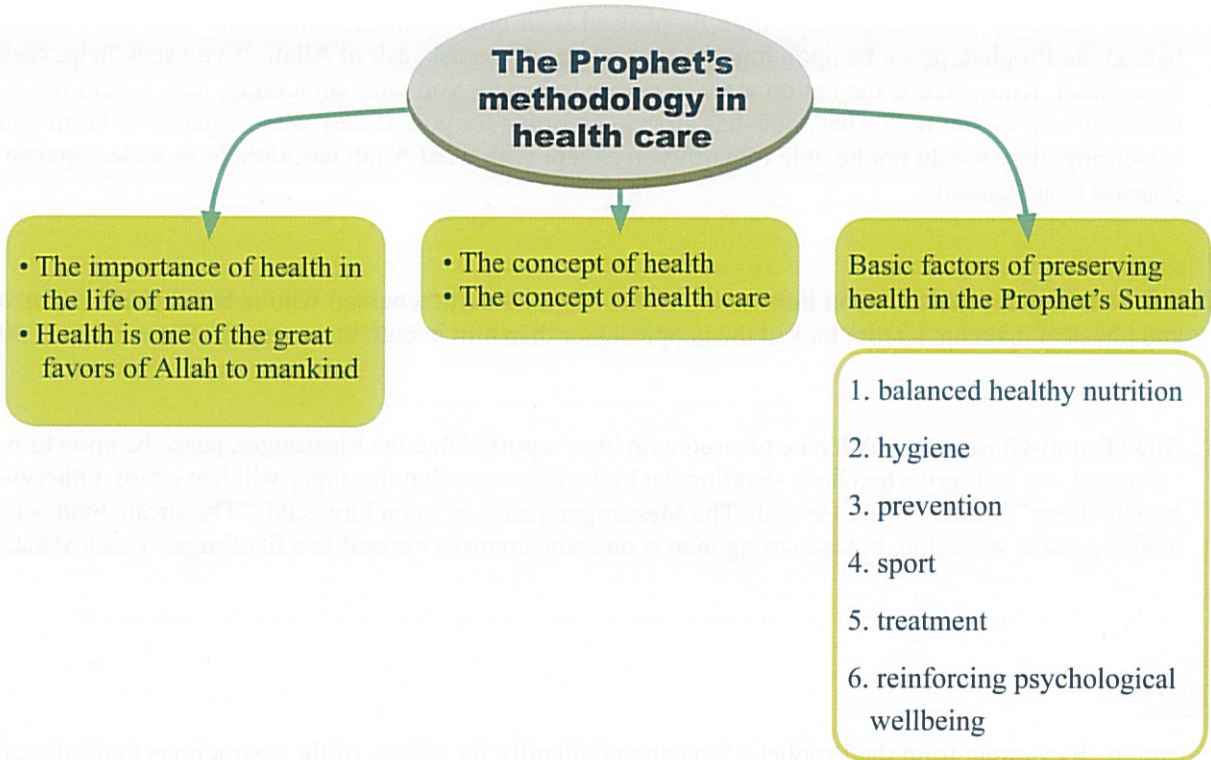
I mention an example from the Prophet's Sunnah and identify the effects of the instructions that I discern in this example as in the above cases.

Haidth:

Value:



I organize my concepts:



Innovative activity:

Ordinarily things in our life are divided into beneficial and harmful things. When we reflect on the holy verse

﴿وَأِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَعَفُورٌ رَحِيمٌ﴾ (النحل: ١٨)

(Wa 'In Ta'uddū Ni'mata Allāhi Lā Tuḥṣūhā 'Inna Allāha Laghafūrun Raḥīmūn)

(If ye would count up the favours of Allah, never would ye be able to number them: for Allah is Oft-Forgiving, Most Merciful- Sūrat An-Naḥl: 18),

we instantly conceive of the clear blessings that Allah bestows on us- hearing, sight, water, air, sun and moon. But have we ever thought of the things we regard as harmful? Have we ever thought of classifying the things we regard as harmful in a list containing the uncountable blessings of Allah? Many of us regard them as curses because one of us can see no further than the end of one's nose in the present moment. But if we employ a wise look from above, we will discover that most of the things we regard as harmful provide us with greater benefit than harm and that if we are robbed of them, we are going to miss them a great deal.

I imagine what if:

- ★ diseases disappeared from earth; what will happen: goodness or evil?
- ★ we forget nothing and remember all the happenings of our lives?
- ★ we do not feel pain?

Student Activity

I answer by myself:

◆ **First:** I infer two benefits to the individual of those attached to lowering one's gaze:

1. aspects of personal hygiene (natural norms)

.....

2. Health measures in Islam are not only a part of hygiene, but of worshipping as well.

.....

3. Islam invented the first concept of quarantine.

.....

◆ **Second:** what are the benefits to health resulting from the Prophetic guidance in the following?

1. 'Ā'ishah, may Allah be pleased with her, reported that whenever the Prophet, peace be upon him, got up from sleep by day or night, he used to clean his teeth with 'siwak' before performing ablution. (Narrated by Abu Dawood)

.....

2. 'Ā'ishah, may Allah be pleased with her, said if Allah's Messenger, peace be upon him, wanted to eat or drink he would wash his hands and then eat or drink. (Narrated by An-Nasai)

.....

◆ **Third:** what are the rules of preserving health indicated by the saying of Allah's Messenger, peace be upon him: "A human being fills no worse vessel than his stomach. It is sufficient for a human being to eat a few mouthfuls to keep his spine straight. However, if he must (fill it), then one third for food, one third for drink and one third for air." (Narrated by al-Tirmidhi)

◆ **Fourth:** explain the effect of prevention on:

◇ The individual:

◇ Society:

◇ Economy:

◆ **Fifth:** explain the relationship between psychological wellbeing and physical health.

.....

.....



Enriching my experience:

I write on one of the following subjects:

1. the relation between physical health and acquisition of knowledge
2. the geniuses of Muslim scholars in the field of medicine and their effects on the progress of medicine on the humanitarian level
3. The attention the United Arab Emirates accords to achieving health security to all members of society



I assess myself:

SN	Aspect of Application	Degree of realization		
		Average	Good	Distinguished
1	I understand the concept of health.			
2	I am aware of the attention Islam accorded to the health of people and to taking care of health.			
3	I understand the importance of health and health care to individuals and society.			
4	I recognize the aspects of health care in the Prophet's Sunnah.			
5	I make sure of responding to the instructions of the Prophet, peace be upon him, as regards health.			
6	I appreciate the health care the United Arab Emirates is providing for all without exception.			

Lesson Lexicon

Term	Meaning
(الاستحداد Istihdad)	shaving pubic hair
(الطهور Tuhour)	Wudu' (minor ablution)
(الطاعون ta'oun)	Plague
(الممرضُ mumridh)	a sick person who has a contagious disease
الماء الدائم	standing water
يربعون حجرا	lifting a stone
البيئة المحيطة	Surrounding environment
الصحة النفسية	Psychological wellbeing and balance that make a person able to coexist with others in his community
التوافق الداخلي	Internal harmony and feeling satisfied and self-confident
الإيجابية في الحياة	Positive attitude and interaction with one's environment in the interest of all

Lesson Three

Prohibited Sales

This lesson teaches me to:

1. Explain some prohibited sales.
2. Mention applicable types of prohibited sales.
3. Explain the significance of prohibiting these sales.
4. Infer the wisdom behind prohibiting these sales.
5. Make sure of avoiding prohibited sales



I take the initiative to learn

Allah’s Messenger, peace be upon him, said: “Whoever cheats us is not one of us” (Narrated by Muslim).

Types of commercial cheating:

By hiding defects in commodities	Giving a commodity an image much better than its real state
<p>.....</p> <p>.....</p>	<p>.....</p> <p>.....</p>
<p>.....</p> <p>.....</p>	<p>.....</p> <p>.....</p>
<p>.....</p> <p>.....</p>	<p>.....</p> <p>.....</p>



I use my skills to learn

Man needs to deal with others and exchange benefits with them to satisfy his needs. Islam has permitted contracting deals of buying and selling to achieve this interest. However, Islam prohibited particular types of sales, which compromise the interests of individuals and society. The generosity of Islam is evidenced by the fact that prohibited sales are limited to a small domain. This limited domain comprises matters like selling prohibited commodities whose prohibition relates to their nature such as alcohol and drugs. Other commodities are prohibited because of their attendant effects such as injustice, cheating and deception and other similar causes that lead to conflict, animosity, hatred and loss of confidence in dealing with others. Therefore, prohibition in this case is meant to achieve the interests of people and to ward off effects of this nature. Prohibited sales include:

First: riba (usury)

Allah, glory be to Him, says:

﴿وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾ . (البقرة 275)

275. Wa ‘Aḥalla Allāhu Al-Bay’ a Wa Ḥarrama Ar-Ribā

“...but Allah hath permitted trade and forbidden usury...” (Sūrat Al-Baqarah: 275).

Riba (usury) is increment in the exchange of special amounts of money or delaying payment thereof; it is forbidden by Sharia. Riba (usury) is not a form of contract; but it is introduced in some types of sales or debts thereby rendering them unlawful (haram). Scholars agreed on dividing riba (usury) into two types: debt riba and sales riba.

First: debt riba

This is riba (usury) in debt contracts such as loans and future sales; debts are more common than loans. Debt riba is two types

1. Loan riba: this a conditional increment in the original loan; it is called loan riba (usury) because the increment is stipulated as of the commencement of the loan. An example is when a person borrows an amount of money from another and the debtee stipulates on the debtor to repay the debt with an increment. **Allah, glory be to Him, says:**

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾﴾ . (البقرة)

278. Yā ‘Ayyuhā Al-Ladhīna ‘Āmanū Attaqū Allaha Wa Dharū Mā Baqiya Mina Ar-Ribā ‘In Kuntum Mu’uminīna

279. Fa’in Lam Taf alū Fa’dhanū Biḥarbin Mina Allāhi Wa Rasūlihi Wa ‘In Tubtum Falakum Ru’ūsū ‘Amwālikum Lā Taẓlimūna Wa Lā Tuẓlamūn.

O ye who believe! Fear Allah, and give up what remains of your demand for usury, if ye are indeed believers.

If ye do it not, Take notice of war from Allah and His Messenger. But if ye turn back, ye shall have your capital sums: Deal not unjustly, and ye shall not be dealt with unjustly (Sūrat Al-Baqarah: 278, 279).

2. Debt riba: this is an increment in the debt at the time when it is due. Asking for an increment occurs when the debtor defaults in repaying on the prescribed date; it is not stipulated at the commencement of the con-

tract. An instance of this: if one owes another a debt whether its origin is a loan or future sale. If the date of repayment comes and the debtor defaults, the debtee extends the repayment period on provision that the debtor increases the value of the debt. **Allah, glory be to Him, says:**

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾ (آل عمران)

130. Yā ‘Ayyuhā Al-Ladhīna ‘Āmanū Lā Ta’kulū Ar-Ribā’ Ad’ āfāan Muḍā’afatan Wa Attaqū Allaha La’allakumTuflīhūna. “O ye who believe! Devour not usury, doubled and multiplied; but fear Allah that ye may (really) prosper” (Sūrat ‘Āli ‘Imrān: 130)

The wisdom behind prohibiting debt riba

Riba (usury) has been forbidden because of its bad effects on the individual and society:

1. On the individual level:

1. Its effect on the usurer: riba isntils in the usurer cruelty, selfishness, stinginess and greed. In his feverish attempts to collect money, the usurer becomes like someone experiencing a fit of eplipsy. **Allah, glory be to Him,** describes the state of usurers in the Day of Judgment saying:

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ﴾ (البقرة 275)

275. Al-Ladhīna Ya’kulūna Ar-Ribā Lā Yaqūmūna ‘Illā Kamā Yaqūmu Al-Ladhī Yatakhabbaṭuhu Ash-Shayṭānu Mina Al-Massi

“Those who devour usury will not stand except as stand one whom the Evil one by his touch Hath driven to madness...” (Sūrat Al-Baqarah: 275).

2. Its effect on the debtor: a debtor sinks in debts and spends the greater part of his life in repaying his cumbersome debts, which may amount to double the original debt many times over. The result in many cases is ruining and breaking up families.

2. On the level of society: riba (usury) has bad social and economic effects:

1. Socially it stifles the spirit of solidarity among people and divides society into twp classes: the rich and the poor. Hatred and disintegration supplant affinity and harmony.
2. Economically:
 - a. robbing the country of beneficial productive projects such as factories and commercial firms, which turn on the wheel of economy and employ labor. Riba (usury) turns the capital of the rich into a commodity with guaranteed profits without participating in the real economic development of the country.
 - b. rising prices of goods and services as owners of productive projects calculate riba interests as a part of the cost of production; this leads to increases in the prices of consumer goods.

Alternatives to riba loans:

Islam has enacted several alternatives to riba (usury) to satisfy people’s interests, preserve their rights and inject society with cooperation and solidarity. These include:

1. Good loan (qard hasan): a good loan (interest free loan) is an embodiment of mercy, consolation, generosity and an expression of participatory feelings towards others. Good loans increase friendliness among people.
2. Sharakah contract: sharakah (joint venture, profit sharing (contracts increase the economic power of the partners and production. Commodities become available and the best services are provided to customers. All these realize quality.

3. Mudharabah contract: mudharabah (partnership for profit) provides opportunities to invest in talents and energies and contribute to the human development of members of society, as well as economic development through the turnover of capital.
4. Installment selling: facilitates satisfying the needs of many people according to their capabilities, preserves their dignity and saves them resorting to riba (usury).

Installment selling is evidenced by the fact that Moses, the Prophet of Allah, married the daughter of the virtuous man and paid her dowry over ten years.

I compare:

**a riba loan to a good loan:

Aspect of comparison	Good loan	Riba (usury) loan
Sharia ruling	Recommendable	.....
Repayment	The debtor repays exactly the original amount he has borrowed	.....
Purpose	Satisfying the needs of people and the debtee gets reward from Allah, glory be to Him	.....
Outcomes	.....	An economic crisis that harms individuals and society alike

** installment selling and riba loan:

Aspect of comparison	Installment selling	Riba loan
Sharia ruling	Probable	.....
Commodity	There are real commodities and sales such as cars, real estate, furniture; cash is just a means.	The riba loan turns money into a commodity.
Delay penalty	No fine on delay in paying the installments	.....
Generality of the benefit	Both parties benefit from this transaction; the merchant benefits from increment and interest and the purchaser benefits from the delay because he cannot pay in cash	.....

Second: sales riba

This is evidenced by the hadith of ‘Ubida bin as-Samit, may Allah be pleased with him, who reported that Allah’s Messenger, may peace be upon him, said: “Gold is to be paid for by gold, silver by silver, wheat by wheat, barley by barley, dates by dates, and salt by salt, like for like and equal for equal, payment being made hand to hand. If these classes differ, then sell as you wish if payment is made hand to hand” (Narrated by Mulsim).

Sales riba relates to sales contracts and commercial exchanges. It is divided into two parts: Riba al Fadl (increase) and Riba an-Nasiya (postponement).

Prohibited Sales

First: **Riba al-Fadl (increase)**: this is selling of riba commodities in their kind with an increase. **Example**: exchanging one hundred grams of new gold for a hundred and fifty grams of old gold with the exchange occurring at the place of the contract itself.

Second: **riba an-Nasee'a (postponement)**: 'nisa' in Arabic means delay; it is selling one riba commodity for another and postponing receiving one of the two. **Example**: exchanging AED 5210 for one thousand Dinars; the first receives the Dirhams immediately and the second receives the Dinars after one month.

Riba commodities: these are particular commodities in which contending for superiority in selling each of them for its kind is forbidden except on two conditions: equity and immediate reception of price. It is also forbidden to sell one of them for a commodity not of its kind except in the case of immediate reception of the price. These commodities are gold, silver, dates, wheat, slat and barley. They also include any item incorporated by one of the following two causes:

1. being one of the precious metals: these are gold and silver and according to analogical reasoning (qiyas) banknotes, metal Dirhams as these two are used to buy other things such as clothings. It is permissible to exchange different currencies such as Dirhams and Dinars on condition that receiving and handing over occur before the parties involved go their separate ways.
2. being a subsistence material that can be stored, i.e. edibles. These are barley, wheat, dates and salt. By analogical reasoning (qiyas) we can add rice and the like of necessary nutritional commodities which the citizens depend on in their nutrition. These edibles must be storable and hence they do not include fruits, vegetables, milk and others.

Mubadalah (Exchange) and its five kinds:

Mubadalah of two compensatory items is one of the following five cases:

Kind of mubadalah	Example	Ruling
Two riba commodities of the same kind	Buying a gold bracelet for an ounce of gold	Lawful on two conditions: immediate payment (receiving and paying) and equity in quantity (weight)
Two riba commodities different in kind but of the same operative cause	Buying \$100 for AED 367	Lawful on condition of immediate payment and equity is not conditional
Two riba commodities different in kind and cause	Buying a kilogram of dates for AED 20	Lawful and neither equity nor immediate payment is conditional
A riba commodity for a non-riba commodity	Buying a car for AED 100,000	Lawful and neither equity nor immediate payment is conditional
Two non-riba commodities	Buying (bartering) a hand watch for a mobile telephone	Lawful and neither equity nor immediate payment is conditional

Alternative for sales riba:

It was narrated from Abu Sa'eed Al'Khudri and Abu Hurairah, may Allah be pleased with them, that the Messenger of Allah, peace be upon him, appointed a man in charge of khaibar and the man brought some Janib dates. The messenger of Allah said; "Are all the dates if khaibar like this?" The man said: "No (by Allah, O Messenger of Allah), we take a Sa of these for two, and two for three Sas (of other types of dates)." The messenger of Allah said: "Do not do that. Sell the mixed dates for Dirhams then buy the Janib dates with the Dirhams" (Narrated by Al Bukhari).

I infer:

the alternative to sales riba from the above hadith:

.....

The wisdom behind forbidding sales riba:

Sales riba was prohibited based on the principle of Sadd al-Dhara'i [Blocking the means to evil] for three purposes:

1. Preventing monopoly on edibles and necessary commodities; otherwise people will be subject to hardships and will incur great harms.
2. Preventing embitterment and exploitation that result from the practice of bartering.
3. Avoiding debt riba because of price fluctuation and its varying value from time to time.

I compare:

Sales riba differs from debt riba in certain matters including:

Debt riba	Sales riba
.....	Forbidden as a means; it is forbidden to block means.
.....	May include increment only, or postponement only
.....	Applies to riba commodities only.

Second: najash (deception and inciting) sales

'najash' in Arabic means excite, stir. In Shaira it means overbidding, i.e. one increases the price of a commodity that one does not intend to buy.

The ruling on 'najash' is that it is forbidden according to the hadith narrated by Abdullah bin Omar, may Allah be pleased with them, who said that "The Prophet, peace be upon him, forbade najash". Abu Huraira reported that the Prophet, peace be upon him, said "Do not artificially inflate prices against one another". As for selling it is lawful and the buyer has the right to return or keep what he has bought if he incurs extraordinary injustice.

There are several examples of 'najash' (deception) in Sharia including:

- ★ **The first example of 'najash'**: one who overbids in an auction with no intention of buying the item being auctioneered whether this is agreed upon between the person overbidding and the owner of the item or between him and the auctioner, or even in the absence of such an agreement and that one is just overbidding with no intention of buying.
- ★ **The second example of 'najash'**: a seller describes a commodity conferring on it false qualities to incite the desire of buyers and urge them to to buy it. What is meant here are descriptions relating to the quality, benefit and value of the commodity. An instance of this is when the seller says that a commodity is durable for twenty years, or is made in a particular country, or is used by so and so, or its equal is nowhere in the world.

I expect:

the hazards of 'najash':

I decide on:

the appropriate description of the following case and give a reason:

One asked about the price of a commodity. The seller told him and this one responded saying: "Another merchant sells the same commodity at a lesser price" to mislead the seller and make him reduce the price.

Selling to a second buyer:

This means selling a commodity already sold, or buying a commodity already bought, or hiring a facility already hired and the like. All these are prohibited because the Prophet, peace be upon him, said: "No man should sell over his brother" (Narrated by Al Bukhari).

An example of this is when a seller and a buyer agree on selling a car for AED 80,000 and that registration is to take place on a later date. Then a third party comes and offers the seller an increase in the price agreed upon with the first buyer to take the car; this is forbidden. However, 'saum' (displaying a commodity and determining its price to force it upon others) in competition with another seller is not forbidden. In the stage of bargaining if the two parties involved do not agree on a particular deal, then 'saum' by a third party is not forbidden.

I identify:

the damages associated with selling to a second buyer.

Fourth: gambling and forbidden betting:

Gambling is taking money on condition of winning a game from the losing party. It is the 'Al-Maysir', which was mentioned by Allah, glory be to Him. Gambling is a contract based on ignorance; it is usually practiced in games and competitions.

The ruling on gambling: scholars unanimously agreed on prohibiting gambling. This has been attested to by the words of Allah, glory be to Him:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْحَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْحَمْرِ وَالْمَيْسِرِ وَيُصَدِّكُمْ عَنِ الذِّكْرِ ٱللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾﴾ (المائدة)

90. Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'Innamā Al-Khamru Wa Al-Maysiru Wa Al-'Anṣābu Wa Al-'Azlāmu Rijsun Min 'Amali Ash-Shayṭāni Fājtanibūhu La'allakum Tufliḥūna.

91. 'Innamā Yurīdu Ash-Shayṭānu 'An Yūqi'a Baynakumu Al-'Adāwata Wa Al-Baghdā'a Fī Al-Khamri Wa Al-Maysiri Wa Yaṣuddakum 'An Dhikri Allāhi Wa 'Ani Aṣ-Ṣalāati Fahal 'Antum Muntahūna. (Sūrat Al-Mā'idah)

O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, - of Satan's handwork: eschew such (abomination), that ye may prosper.

Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain? (Sūrat Al-Mā'idah: 90, 91)

The Messenger, peace be upon him, said: "If a man says to his friend come I will gamble with you, he should pay sadaqah (voluntary charity). (Narrated by Al Bukhari)

I deduce:

from the following statement: gambling is linked to intoxicants twice in the two verses above.

* the implications of this link.

.....

* the similarity between intoxicants and gambling.

.....

* the damages of gambling mentioned in the two holy verses.

.....

.....

.....

There are several examples of gambling including:

1. When two or more play a game and put money on the table to be taken by the winner.
2. What is called 'lottery'; this is a quiz whereby people buy particular tickets to win huge amounts of money via a draw on the numbers of these tickets; the number of winning tickets is limited.

Distributing tickets on purchases in supermarkets or among attendees in an event and conducting a draw on ticket numbers to select winning numbers of particular prizes is not a form of gambling.

I deduce:

the wisdom behind prohibiting gambling:

1.
2.
3.
4. Preventing squandering wealth, wasting money for no return and for no reason.
5. Saving society inactivity, laziness and earning money without exerting effort or engaging in work.

Prohibited Sales

Betting: wagering, betting, risking; betting is a competition involving horses and the like.

An example of betting between two or more is the case whereby if a party wins the loser is to give money or provide food or drinks while if the opposite occurs the second party is to do the same things.

Betting in this sense is prohibited by agreement among scholars because it involves two parties; each of them is hesitant, wavering between winning or losing.

The prize is permissible (halal) in the following cases:

- if the prize is presented by a third party, such as the ruler, or a security authority, ministry or an institution of the state, or a foreign party donating the prize according to law;
- if the sponsor is one of the two parties involved, who says to his friend if you outrace me I will give you so and so and if I outrun you then you are not required to give anything;
- if the presenters of the prize are all the competitors except one at least, who partakes in the competition and who is a real competitor, if he outraces them and wins, he takes all their money and if he loses, he pays nothing.

Paying prizes in competitions: these are competitions organized by providers of commodities and services to attract buyers and promote the commodities and services they provide. Prizes are specified for winners and are mostly chosen by collective balloting. These prizes are two types:

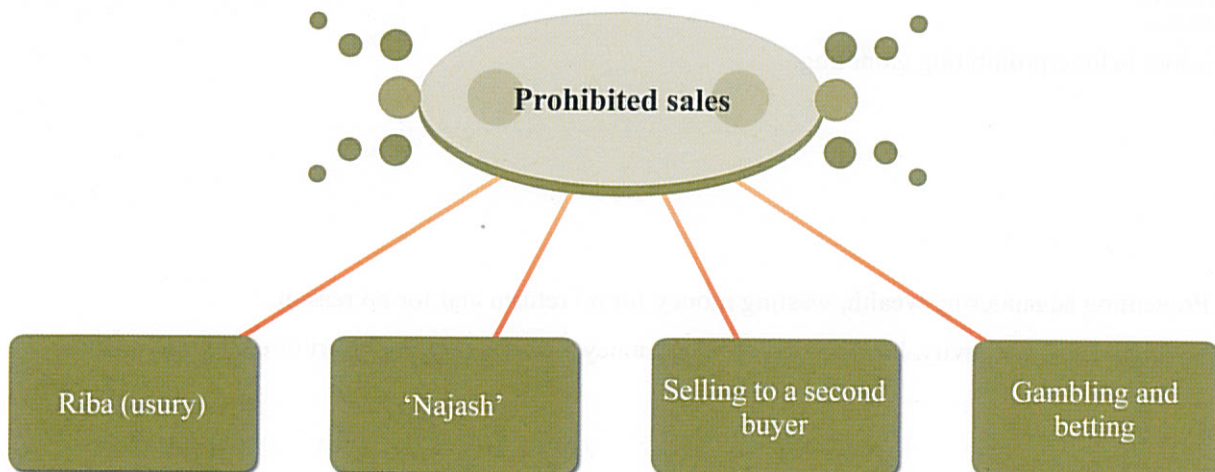
First type: vouchers for participating in the competition, which are given for free. These competitions are permissible according to Sharia because participants are not misguided.

Second type: vouchers linked to purchasing a certain commodity. If the participants actually need that commodity, participating in the competition is probable; but if they only buy the commodity to participate in the competition and do not need it, or if the price of the commodity has been increased, participation in the competition is improbable because the money spent is intended for winning the prize and the prize is not certain.

I make a judgment:

A person participated in a television program through a telephone call, which costs a huge amount of money and the proceeds are intended to fund this program as well as paying prizes to be distributed among some of the callers while all the other callers lose.

I organize my concepts:



Student Activity

I answer by myself:

◆ **First:** what is the ruling in the following cases? Explain

Case	Ruling	explanation
Someone bought a car directly and then sold it at a lower price.
A lady sold thirty grams of used gold for twenty grams of new gold.
Someone sold one hundred kilograms of dates (Khalas) for a hundred and fifty kilograms of dates (Barhi.)
Someone borrowed a sum of money and the debtee stipulated that he the debtor should repay the debt with a 12% interest.
Someone bought a golden set for ten thousand dirhams and the payment was postponed for a month.

◆ **Second:** explain:

1. Forbidding participating in commercial competition if participation is compensatory.

.....

2. Forbidding buying by overbidding a first buyer.

.....

Prohibited Sales

◆ **Third:** tick (✓) against correct statements and put a cross (X) against incorrect ones and then correct the mistakes.

SN	Statement	Answer	Correcting the mistake
1	Increment in debt on its due date according to sales riba.	.....	.....
2	Selling gold in Dirhams is conditional on equity and payment before separation.	.....	.....
3	It is permissible to sell fruits before their ripeness is apparent.	.....	.....
4	It is probable to subscribe to a magazine which is not preferred by one; but one is interested in winning a luxurious car which participants have a chance to win on the basis of a draw.	.....	.....

◆ **Fourth:** complete the following: bad effects attendant on:

1. riba economically:

.....

2. gambling:

.....

◆ **Fifth:** Fill in the table below appropriately.

Item	Cause	Conditions
Gold by gold
Dates by dates
Gold by banknotes
Dates by rice


Enriching my experience:

I search for other types of prohibited sales


I assess myself:

SN	Aspect of Application	Degree of realization		
		Average	Good	Distinguished
1	I explain some prohibited sales.			
2	I mention applicable examples of prohibited sales.			
3	I explain the evidence of prohibiting these sales.			
4	I infer the wisdom behind prohibiting these types of sales.			
5	I make sure of avoiding these prohibited sales.			

Lesson Lexicon

Term	Meaning
precious metals	These are gold, silver and according to analogical reasoning (qiyas) banknotes are incorporated in them.
divination by arrows (Al-'Azlām)	Cups that polythesists used to swear by. The singular in Arabic is 'zalam'; they were three. On one was written 'do', on the second 'do not do' and on the third nothing was written. If they wanted to travel or embark on something important, they would jumble these cups and then choose one. If the one that emerged was 'do', they would do and if it was 'do not do', they would refrain. If it was the third, they would rejumble the cups.
stones (Al-'Anṣāb)	Exchanging money for money with the intention of transferring or acquiring possession in a legitimate way according to Sharia.
Trade (Al-Bay')	Selling according to which the sold commodity is given for a postponed price to be paid separately in known parts and on specified dates.
installment selling	Selling for a postponed price in which the buyer does not intend to obtain the commodity. The purpose of the transaction is to obtain money.
artificial installment selling	An excellent kind of dates.
Janeeb	The right of the author or inventor to prevent benefiting from his book or invention except by his permission.
Intellectual property right	The broker, a go-between the seller and the buyer.
auctioneer	Increment or postponement in exchanging specific commodities.
riba (usury)	Preventing the means leading to prohibited matters.
Blocking the means	Forward selling of a specified commodity for an advance price received in the council where the contract is signed.
'as-salm' - السلم	Prophetic Sa, a measuring unit equal to four moderate handfuls, which is approximately equal to two and a half kilograms.
Sa (صاع)	Selling cash for cash of the same or different kinds.
Money exchange	To be aggrieved in selling and buying such as selling a commodity at a price lesser than its actual price or to buy for a price higher than its actual price.

Term	Meaning
deceit (al-ghubn- الغبن)	Any deliberate act by one party intended to deceive the second party by changing the qualities of a commodity.
Commercial fraud	Annuling the terms of a contract and returning compensatory allocations to the two parties concerned.
Abrogation (الفسخ)	Money given by the debtee to the debtor to be repaid at the end of the loan duration without a conditional or generally known increment.
Good loan	Money given by the debtee to the debtor to be repaid with a conditional or agreed upon increment when repayment is delayed.
Riba loan	A contract between two parties whereby one party provides money and the other engages in work and the two divide interest between them as per agreement whereas loss is to be borne by the owner of the capital.
Speculation (mudharabah- مضاربة)	Exchanging items, commodities and services without using cash.
Trade-off (muqayadha- مقايضة)	A contest between two or more persons to show superiority.
Competition	Competitions organized by providers of commodities and services to attract customers.
Commercial competitions	A competition in which people buy tickets in order to win huge amounts of money.
lottery	To receive the things to be exchanged before parting company.
hand by hand	

Lesson Four

National Service is a Sharia duty and a National Requirement

This lesson teaches me to:

1. Infer that loving one's homeland is a natural inclination in man
2. Explain the concept of the 'national service'
3. Explain the importance of the national service to individuals and society
4. Relive representative cases of loving one's homeland and giving sacrifices for its sake in our past and modern inheritance
5. Make sure of performing the national service as a religious and national duty



I take the initiative to learn

When the Prophet, peace be upon him, embarked on migrating, he stood for a moment to address Holy Mecca and say farewell to his hometown from which he was driven out. He said: "You are the best land and the most beloved to me. Had my people not caused me to leave, I would have not dwelled in any other town but you" (Narrated by al-Tirmidhi).

I reflect and answer:

I describe the feelings of the Messenger, peace be upon him, as he left Mecca.

I infer:

the significance of the words of the Messenger, peace be upon him, 'my people' although they disagreed with him and forced him to leave Mecca.



I use my skills to learn:

Allah, glory be to Him, commanded us to obey the ruler. **He, glory be to Him, says:**

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾ (النساء 59)

59. Yā ‘Ayyuhā Al-Ladhīna ‘Āmanū ‘Aḥī’ ū Allaha Wa ‘Aḥī’ ū Ar-Rasūla Wa ‘Ūlī Al-’Amri Minkum

“O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you...” (Sūrat An-Nisā’:59).

Also, Allah’s Messenger, peace be upon him, ordered us to receive and obey commands: **“You should listen to and obey your ruler even if he was an Abyssinian (black) slave whose head looks like a raisin”** (Narrated by Al Bukhari). The obedience of the ruler is a part of obeying Allah, glory be to Him.

On the other hand, the responsibility of the ruler comprises preserving the homeland, furthering its interests and maintaining its integrity. If the ruler issues a command, the subjects are obliged to listen to and obey this command as it is issued and according to the manner prescribed by the ruler. This reinforces the unity of action and view, which are fundamental to social cohesion and to protecting and preserving the homeland. Keeping vigil over the homeland and one’s folks and sacrificing the self for the safety of the homeland are synonymous with great honor in worldly life and in the Hereafter.

The Messenger of Allah, peace be upon him, said: **“Two eyes will never be touched by the fire of Hell; an eye which weeps out of Fear of Allah and an eye which spends the night in guarding in the Cause of Allah”** (Narrated by al-Tirmidhi).

I express a view and justify it:

Some people deceive youth, exploit the fact that they are young and lack experience and push them almost literally into the kind of death that is devoid of recompense and value. This is falsely portrayed to these young men as jihad in Allah’s cause, Glorified and Sublime be He.

One’s sense of belonging to his homeland:

Life is a gift from Allah, glory be to Him; it is a great blessing, the base of all blessings as no other blessing can materialize without the blessing of life. It is one of the five necessities, which can only be established in a country that maintains and protects them in order to grow and flourish and realize dignified living in this country. Therefore, serving one’s country is a necessity and a great duty- if something is indispensable to a certain duty then this thing is a duty in its own right. The Messenger, peace be upon him, said: **“Whoever is killed protecting his wealth is a martyr, and whoever is killed protecting his religion is a martyr, and whoever is killed protecting his life is a martyr, and whoever is killed protecting his family is a martyr.”** (Sahil al-Tirmidhi)

So, what about one who sacrifices all these? Yes, if one serves one’s country and offers the dearest thing that one possesses- one’s life, then one sacrifices for all these: one sacrifices for one’s religion, life, the lives of his family, their security and happiness and in so doing embraces an all-inclusive glory in worldly life and in the Hereafter.

Illuminations

Belonging to the homeland manifests itself in several forms:

- in respecting its systems and laws,
- in adhering to everything leading to its unity and strength,
- in preserving its facilities and achievements,
- in according attention to its cleanliness and beauty,
- and in a worker’s sincerity in the factory where he works.

Loving one's country and showing belongingness to it is a natural inclination in man, as man constantly yearns and longs to his country. Allah's Messenger, peace be upon him, used to exhibit his yearning to Mecca and so did the emigrants. On the other hand, the Messenger, peace be upon him, did not hide his love to Al-Madinah and its people. He expressed this in words that reveal the most captivating of images and the most truthful significations- he always used to repeat: "O' Allah, 'make us love Al-Madinah as we love Mecca or even more than that'" (Al Bukhari and Muslim). The Messenger, peace be upon him, also used to say: "The soil of our land and the saliva of some of us cure our patient with the permission of our Lord" (Al Bukhari and Muslim).

The Prophet, peace be upon him, also used to change the names of some places to deepen the love of people for their lands and homes and to constantly inject optimism in them. Ibn Habbab reported in his Sahih on the authority of 'Ā'ishah, may Allah be pleased with her, that the Prophet, peace be upon him, passed by a land called 'ghadra' (barren) and named it 'khadrah' (green). He, peace be upon him, even expressed a spiritual and emotional relationship between man and his land when he said: "This is Uhud, the mountain which loves us and which we love" (Narrated by Al Bukhari). He, peace be upon him, did so in order that people do not establish a connection between Uhud and what happened in the raid; home remains home irrespective of circumstances.

The concept of homeland has extended and superseded the domain of locality and a limited zone to envelop the whole country. The boundaries of the country and its authority represent the boundaries of the homeland. This means that the safety of the homeland and its security constitute an integral whole. A Muslim's belongingness to his homeland is a commitment to all the lands of his country; he is supposed to preserve its values, protect its boundaries and develop its resources over successive generations. Also, belonging to one's homeland comprises preserving the reputation of the country and its citizens, meeting obligations and elevating the status of the homeland in all official circles. All these things contribute to supporting the strength of the homeland economically, politically and socially. This we see as tangible reality in the United Arab Emirates.

I explain:

the affinity between man and his homeland.

.....

I demonstrate:

that one's love for one's homeland does not conflict with religion.

.....

I infer:

the duty of a Muslim towards his homeland.

.....

The duty of the citizen towards his homeland:

Taking the above as a point of departure and the fact that the leaders of the United Arab Emirates are aware of the importance of the national service to preserving the homeland and its achievements, H.H. Sheikh Khalifa bin Zayed Al Nahyan, the President of the State, issued federal law number number 6 of 2014 on the National and Reserve Service in confirmation of the provisions of the constitution of the country that the defence of the federation is a holy duty for every citizen and that the performance of the military service is an honor for citizens as organized by law.



The concept of National Service:

This term has two meanings:

1. a general meaning: as a general concept, national service means a citizen's commitment to bear his responsibilities towards his country after being qualitatively trained to be capable of participating in building and defending the homeland as well as contributing to the comprehensive development of the country and disseminating good and peace in the world.
2. a special meaning: a relatively short period of time to be specified by the ruler, which youth spend in the ranks of the national army to receive special training and general principles relating to loving the country, defending the unity of its land and independence, developing the spirit of citizenship and respecting the constitution, the sacred values of the country and the principles constituting the base of society.

I summarize:

* the national service as a general concept takes several forms, including:

.....

.....

* as a special concept, the national service includes:

.....

.....

The importance of national service:

National service seeks to establish and develop a number of values and principles among the youth of country in conformance to scientific elements and practical training sessions, including:

1. Deepening and establishing the values relating to: the homeland, the leadership, belonging and sacrifice in the spirits of young men.
2. Reinforcing the concept of good citizenship among youth and establishing a link between them and the sublime goals of the country.
3. Reinforcing the security capabilities of the country to combat crises, emergency catastrophes and guarantee the continuity of state departments in different circumstances, as well as reinforcing the status of the state regionally and globally.
4. Raising the level of security awareness among citizens with respect to meeting internal and external threats.
5. Increasing the competence and productivity of young citizens, motivating their innovative energies and creating new job opportunities,
6. Building leadership personalities together with all their attendant constituents such as physical strength, self-reliance, bearing responsibility, discipline, respect of law and appreciating the value of time.
7. Maintaining the values and achievements of the homeland.

I Classify:

the above goals in the table below by putting the number of the goal under the specific title:

National goals	Social goals	Economic goals	Security goals

I explain:

Sharia ruling with respect to the following:

**a person works at an establishment that works against the interests of the state and the homeland.

.....

**a person who is affiliated to a group banned by the ruler.

.....

**a person who refuses to execute orders issued by his officials in charge because they conflict with his personal interests.

.....

Examples of love for homeland:

Examples from major hadith books

Anas bin Malik narrated that when the Messenger, peace be upon him, returned from travel and saw the high streets of Al-Madinah, he would make his she-camel hasten and if it were another riding animal, he would stir it.

In this hadith, we learn that the Prophet, peace be upon him, used, when returning from travel and seeing the high streets of Al-Madinah, to hasten up his she-camel and he if were on another riding animal, he would move it to reach Al-Madinah quickly.

- ★ A journalist said: “I sat during my visit to one of the training camps with one Emirati recruit and asked him: ‘What has the national service changed in you?’ He answered with utter confidence: ‘I did not stick to praying regularly and since joining the national service I committed myself to performing the five prayers at their time in emulation of my colleagues’. This enraptured me because we seek through this national project to realize moderate Islamic education away from extremism and fanaticism. Anyone who knows the truth of Islam and its principles comprehends that the homeland is a trust, that belonging to it and obeying the ruler constitute a duty according to Sharia and ethics and that betraying these ideals is a major sin”.
- ★ The people of the United Arab Emirates proudly and dignifiedly announced the death of the martyrs of the brave Armed Forces of the country, who were brought up according to values of magnanimity and sacrifice. They were participating in the forces of the Arab Coalition, which launced Operation Restoring Hope to the Yemeni people. They gave their lives generously in defence of the country, the Arab nation and their brothers and in order to support the right. In doing so they wrote an immortal heroic epic and recorded their names with luminous letter after performing their sublime mission in the best possible manner in preservation of the stability of security and in order to reinforce the chances of peace, progress and construction.

I investigate:

another example from the splendid history of the United Arab Emirates that attests to sacrifice, loyalty and belonging to the Emirates and its authentic principles.

Illuminations

Al-Asma'ie said:
 “I heard a Bedouin say if you want to know a man- that is his originality and nobility- look at the way he misses his homeland and years to his brothers because both of these attest to his loyalty and the originality of his forefathers.



I organize my concepts:

The National Service is a Sharia duty and a national requirement

The National Service is a Sharia duty and a national requirement

The concept of the national service

The importance of the national service

Man's link with his homeland

Examples of one's love to his homeland



Student Activity

I answer by myself:

◆ **First:** I explain the difference between the general and special meaning of the concept of national service.

.....

.....

.....

◆ **Second:** I mention five of the goals of the National Service.

1.
2.
3.
4.
5.

◆ **Third:** I explain the connection between man and his homeland.

.....

.....

.....

◆ **Fourth:** I find evidence of

★ the Prophet's, peace be upon him, love for his homeland.

.....

★ the national service is a duty according to Sharia.

.....

★ the homeland is one the necessities.

.....


Enriching my experience:

I conduct a research on one of the following subjects:

- * the effect of the national service on academic the achievement of students
- * the effect of the national service on burnishing the personalities of students


I assess myself:

SN	Aspect of Application	Degree of realization		
		Average	Good	Distinguished
1	I absorb the meaning of loving one's homeland and its causes.			
2	I can differentiate between the general and special meaning of the national service.			
3	I am aware of the importance of the national service.			
4	I identify what opposes and conflicts with loving the homeland.			
5	I make sure of performing the national service in all its forms.			
6	I appreciate the performance of those who served the homeland and sacrificed themselves for its sake.			

Lesson Lexicon

Term	Meaning
Necessities	Matters that are indispensable to running religious and life affairs.
Needs	Things that are missing as to facilitating life and removing hardships.
Improvements	Adopting appropriate, good customs and avoiding bad ones.
A leading personality	A personality that enjoys the required enthusiasm and the necessary strong will to achieve goals.
Traits of a leading personality	Strength, flexibility, mutual respect, commitment to duties, participation, self-confidence and the capacity to give.



*End of Book
Praise be to Allah*