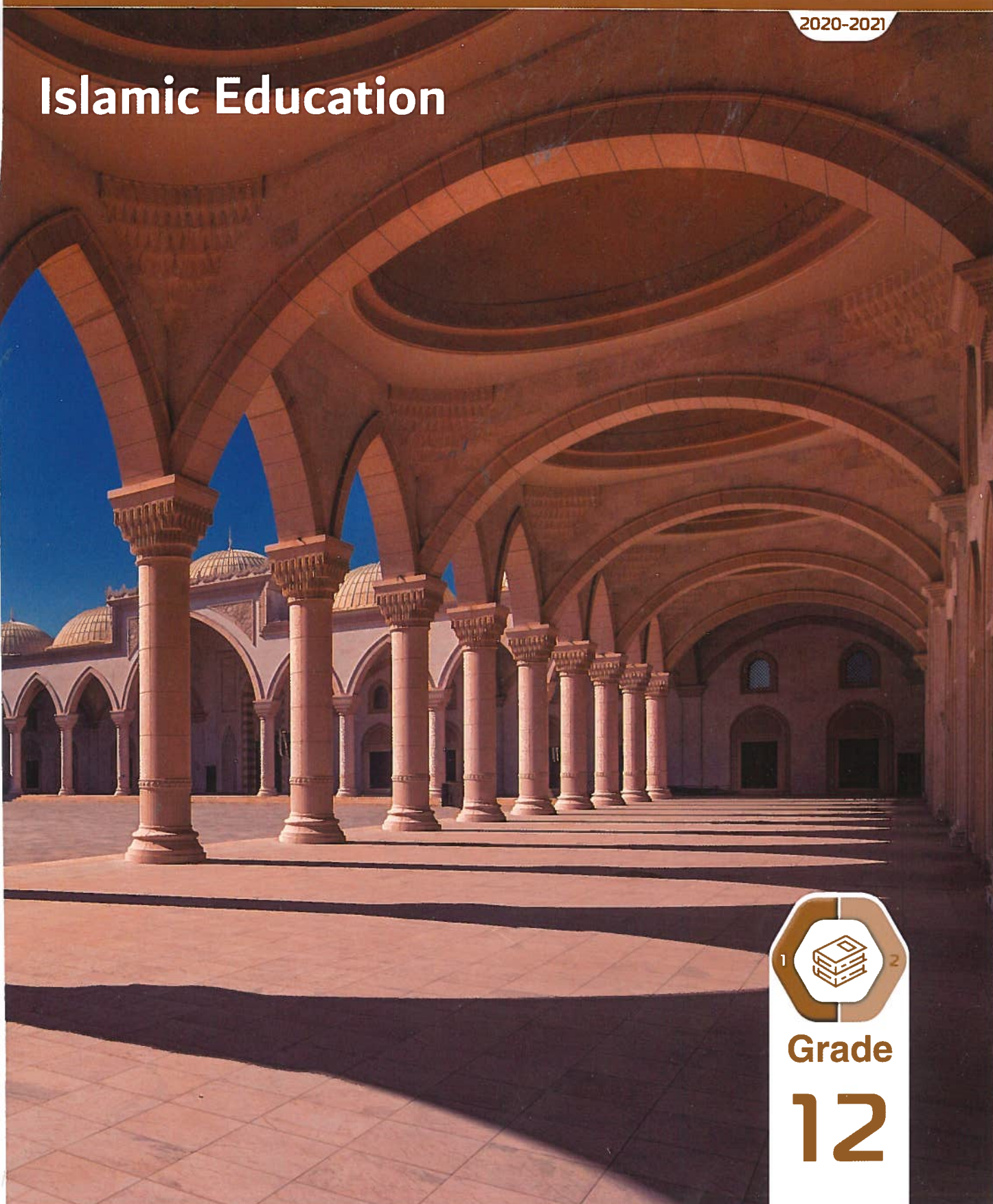


Islamic Education



Grade
12

Islamic Education

Student book

Grade 12

Volume 1



1441-1442 A.H. / 2020-2021 A.D.

Ministry of Education
Call Centre
For Suggestions Inquiries
& Complaints



80051115



04-2176855



www.moe.gov.ae



ccc.moe@moe.gov.ae



answered by:



The Official Fatwa Center, UAE



1

Toll free telephone (08 am – 8 m)
(Arabic, English Urdu): 800 24 22)

2

Fatwa service via sms
(Etisalat- Du) dial 25 35

3

Public fatwas via website (24/7):
www.awqaf.gov.ae (24/7)

4

International calls:
(+971 2 20 52 555 1)

Introduction

Praise be to Allah, the Most Powerful, the Most Bountiful, Who taught by the pen; taught man that which he knew not. Blessings and peace be upon the most honored of messengers, our master Muḥammad ﷺ, who was sent as a mercy to all nations, and upon his family and companions.

The Curriculum Design Team of the Islamic Education Series is pleased to present to our dear students this new edition of the Islamic Education textbook, praying to Allah ﷻ that it will help them increase their knowledge, expand their intellectual horizons, and elevate and refine their moral character; for Allah is the All-Hearing, Always Ready to Answer.

In terms of structure, this book has adopted a unit-based approach with each unit comprising diverse topics that collectively represent the domains and core themes of the curriculum in an integrated and holistic manner, such as:

- Divine Revelation (Waḥy),
- Islamic Creed ('Aqīdah)
- Values and Manners of Islam (Qiyam wa Ādāb)
- Islamic Rulings and their Higher Purposes (Aḥkām wa Maqāṣid)
- Life of the Prophet (Sīrah) and Prominent Muslim Personalities (Shakhṣiyyāt)
- National Identity and Contemporary Issues (Huwīyyah wa Qaḍāyā).

This new textbook has sought to translate the curriculum standards into comprehensive tables of contents. It stipulates the learning outcomes at the beginning of each lesson under the heading: 'I learn from this lesson.'

Each lesson consists of an introduction entitled: 'I take initiative to learn'; a presentation entitled: 'I use my skills to learn'; and a conclusion entitled: 'I organize my thoughts.'

This is followed by student activities which focus on three specific types:

- general activities for all students entitled: 'I answer by myself';
- enrichment activities for outstanding students entitled: 'I enrich my experience; and
- applied activities entitled: "I assess myself".

The book strikes a balance between religious knowledge and educational activities by providing students with the necessary Islamic knowledge and concepts while at the same time affording them the opportunity to enrich and broaden their knowledge through classroom activities.

The textbook aims to:

- realize the defining traits of Emirati students,
- strengthen their loyalty and sense of belonging to their country,
- protect and fortify them against the ideas of extremism and terrorism,
- develop 21st century skills and thinking skills, and
- meet the pressing needs and demands of sustainable development.

The textbook focuses on the religious knowledge and ideas that students are required to have. It furthermore connects this religious knowledge and ideas to their contemporary life in accordance with the lenient teachings of Islam which are characterized by moderation, balance, tolerance, love, peace, cohesion, harmony, respect for human dignity, rejection of violence and hatred, reinforcing positivity, and a sense of individual and communal responsibility. Moreover, the book attaches importance to developing performance skills that are specific to Islamic education and places special emphasis on Islamic values in order to build conscientious personalities who are committed to their religion, take pride in their heritage, contribute to nation building and open up new horizons of cooperation and collaboration for promoting common human values.

Moreover, the learning activities are both numerous and diverse so as to contribute towards developing critical thinking in learners. Critical thinking constitutes today a necessary and indispensable tool of contemporary life to fortify students against aberrant and deviant ideas and imprudent and rash imitation. Moreover, the book aims to develop creative and innovative thinking, which the UAE endeavors to achieve by 2021 through its vision entitled “United in Ambition and Determination”, en route to becoming one of the best countries in the world. In addition, it seeks to develop the skills for solving problems in life and for making sound and timely decisions. Similarly, it contributes towards the honing of students’ skills and fine-tuning their competencies and raising their awareness of investing material and human capabilities and preserving and developing the nation’s wealth.

We hope that this way of presenting the topics and subject matter will aid our students in utilizing their learning competencies such as observation, thinking, experimentation, application, self-learning, research, inquiry, and inferring and extrapolating evidence-based results.

As we present this book to our students, we pray to Allah that the planned and intended benefits be realized, by bringing into effect the learning standards of Islamic Pedagogy and by developing thinking and performance skills with a view to building a generation with the ability to create and innovate, face the challenges of their time and raise their country in honor and dignity.

Allah Alone grants success

Curriculum Design Team of the Islamic Education Series

Allah knows best the intention behind our deeds.

Authors of Islamic Education Curriculum



Table of Contents



content is defined on smart learning app

	Domain	Theme	Lesson	#
Unit One				
1	Divine Revelation (Waḥy)	Holy Qur'ān and its Sciences (Qur'ān wa 'Ulūm-Qur'ān)	Protecting Society against Moral Crimes	10
2	Divine Revelation (Waḥy)	Holy Qur'ān and its Sciences	Methods of Qur'ānic Exegesis (Manāhij al-Tafsīr)	22
3	Islamic Creed ('Aqīdah)	Faith and Belief (Īmān)	Extremism	33
4	Islamic Rulings and their Higher Purposes (Aḥkām wa Maqāṣid)	Rulings Pertaining to Transactions (Aḥkām-Mu'āmalāt)	Marital Dissolution Separation between Spouses	45
5	Life of the Prophet (Sīrah) and Prominent Muslim Personalities (Shakhṣiyyāt)	Life of the Prophet (Sīrah)	Allah's Messenger and Social Life	66
Unit Two				
1	Divine Revelation (Waḥy)	Holy Qur'ān and its Sciences	The Slander against 'Ā'ishah (ifk) – exhortation and moral lesson	78
2	Divine Revelation (Waḥy)	Noble Ḥadīth and its Sciences	Divine Laws (Sunan Rabbāniyyah)	98
3	Islamic Values and Manners (Qiyam wa Ādāb)	Islamic Values (Qiyam)	Responsibility in Islam	112
4	Islamic Rulings and their Higher Purposes (Aḥkām wa Maqāṣid)	Islamic Legal Maxims (Qawā'id-Aḥkām)	The Five Purposes of Islamic Legislation	130
5	Life of the Prophet (Sīrah) and Prominent Muslim Personalities (Shakhṣiyyāt)	Prominent Muslim Personalities (Shakhṣiyyāt)	Sheikha Fatima bint Mubarak <small>حَفِظَهَا اللهُ</small>	149
Unit Three				
1	Divine Revelation (Waḥy)	Holy Qur'ān and its Sciences	Social Interaction: Good Conduct and Manners	158
2	Divine Revelation (Waḥy)	Noble Ḥadīth and its Sciences	The Prophetic Methodology in Healthcare	171
3	Islamic Rulings and their Higher Purposes (Aḥkām wa Maqāṣid)	Rulings Pertaining to Transactions (Aḥkām-Mu'āmalāt)	Prohibited Sales (al-Buyū' al-Muḥarramah)	186
4	National Identity and Contemporary Issues (Huwiyyah wa Qaḍāyā)	National Identity (Huwiyyah)	National Service is a Sharī'ah Duty and a National Requirement	202



Unit One

Unit Contents

SN	Domain	Theme	Lesson
1	Divine Revelation (Waḥy)	Holy Qur'ān and its Sciences	Protecting Society against Moral Crimes
2	Divine Revelation (Waḥy)	Holy Qur'ān and its Sciences	Exegetical Methods
3	Islamic Creed ('Aqīdah)	Faith and Belief (Īmān)	Extremism
4	Islamic Rulings and their Higher Purposes (Aḥkām wa Maqāṣid)	Rulings Pertaining to Transactions (Aḥkām-Mu'āmalāt)	Separation of Spouses
5	Life of the Prophet (Sīrah) and Prominent Muslim Personalities (Shakṣiyyāt)	Life of the Prophet (Sīrah)	Allah's Messenger ﷺ, peace be upon him, and social life

Lesson One

Sūrat al-Nūr: 1-10

Protecting Society against Moral Crimes

This lesson teaches me to:

1. recite the holy verses observing the rules of correct Qur'ānic recitation.
2. explain the relevant Qur'ānic vocabulary contained in the holy verses.
3. elucidate the negative effects that result from adultery.
4. infer the meaning of 'oath of condemnation' (li'ān) and the wisdom behind it.
5. be keen to imbibe the values expressed in the holy verses.



I take initiative to learn

Sūrat al-Nūr was revealed in al-Madīnah al-Munawwarah; it comes after Sūrat al-Mu'minūn in the Holy Qur'ān. Sūrat al-Nūr was given this name because it contains the Noble Light Verse (Āyat al-Nūr), which is

﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ﴾ (Allāhu nūru s-samāwāti wa-l-'arḍi) "Allāh is the Light of the heavens and the earth", and because it consists of rules and morals that call for chastity, modesty and virtue, all of which illuminate a Muslim's soul and fill his life with radiance. Nothing can disperse the dark clouds of lewdness except the light that descends from the the Light (Who is Allah) ﷻ.

I cooperate:

In collaboration with the members of my group, I explain the characteristics of the Madīnan sūrahs of the Qur'ān.

I find a link:

between the words of Allah ﷻ in Sūrat al-Mu'minūn: ﴿المؤمنون﴾ ﴿وَالَّذِينَ هُمْ لِأَعْتَابِهِمْ حَقِظُونَ﴾

5. wa-lladhīna hum li-furūjihim ḥāfiẓūna

"Who guard their private parts" (Sūrat al-Mu'minūn: 5) and His words in Sūrat al-Nūr

﴿الزَّانِيَةُ وَالزَّانِي﴾ (az-zāniyatu wa-z-zānī)

"The woman and the man guilty of adultery or fornication"

and His words:

﴿قُلْ لِلْمُؤْمِنِينَ بَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ﴾

qul li-l-mu'minīna yaghuddū min 'abṣārihim wa-yahfazū furūjahum

"Say to the believing men that they should lower some of their gaze and guard their private parts..."

Illumination

On the authority of Mujāhid who said: The Messenger of

Allah ﷺ said:

عَلِّمُوا رِجَالَكُمْ سُورَةَ الْمَائِدَةِ وَعَلِّمُوا نِسَاءَكُمْ سُورَةَ النُّورِ

"Teach your men folk Sūrat al-Mā'idah and teach your women folk Sūrat al-Nūr". It is reported from 'Umar ibn al-Khaṭṭāb ؓ that he said:

عَلِّمُوا نِسَاءَكُمْ سُورَةَ النُّورِ

"Teach your women folk Sūrat al-Nūr".



I use my skills to learn

I recite and memorize:

سورة النور 10-1

قَالَ تَمَّالِي: ﴿سُورَةُ 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 وَلَشَهَادَةُ عِدَابِهِمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢﴾ الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحَرِيمٌ 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 مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾ وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شَهَادَةٌ إِلَّا أَنْفُسُهُمْ فَشَهَدُوا أَحْدَهُمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٦﴾ وَالْخَمِيسَةَ أَنْ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴿٧﴾ وَيَدْرَأُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٨﴾ وَالْخَمِيسَةَ أَنْ غَضِبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ﴿١٠﴾

[bi-smi llāhi r-raḥmāni r-raḥīmi]

sūratun 'anzalnāhā wa-faraḍnāhā wa-'anzalnā fīhā 'āyātin bayyinātin la'allakum tadhakkarūna ﴿١﴾ az-zāniyatu wa-z-zānī fa-jlidū kulla wāḥidin minhumā mi'ata jaldatin wa-lā takhudhkum bihimā rāfatun fī dīni llāhi 'in kuntum tu'minūna bi-llāhi wa-l-yawmi l-'ākhirī wa-l-yashhad 'adhābahumā ṭā'ifatun mina l-mu'minīna ﴿٢﴾ az-zānī lā yankihū 'illā zāniyatan 'aw mushrikatan wa-z-zāniyatu lā yankihuhā 'illā zānin 'aw mushrikun wa-ḥurrima dhālika 'alā l-mu'minīna ﴿٣﴾ wa-lladhīna yarmūna l-muḥṣanāti thumma lam yātū bi-'arba'ati shuhadā'a fa-jlidūhum thamānīna jaldatan wa-lā taqbalū lahum shahādatan 'abadan wa-'ulā'ika humu l-fāsiqūna ﴿٤﴾ 'illā lladhīna tābū min ba'di dhālika wa-'aṣlahū fa-'inna llāha ghaḥūrūn raḥīmūn ﴿٥﴾ wa-lladhīna yarmūna 'azwājahum wa-lam yakun lahum shuhadā'u 'illā 'anfusuhum fa-shahādātu 'aḥadihim 'arba'u shahādātin bi-llāhi 'innahū la-mina ṣ-ṣādiqīna ﴿٦﴾ wa-l-khāmisatu 'anna la'nata llāhi 'alayhi 'in kāna mina l-kādhībīna ﴿٧﴾ wa-yadrāu 'anhā l-'adhāba 'an tashhada 'arba'a shahādātin bi-llāhi 'innahū la-mina l-kādhībīna ﴿٨﴾ wa-l-khāmisata 'anna ghaḥaba llāhi 'alayhā 'in kāna mina ṣ-ṣādiqīna ﴿٩﴾ wa-law-lā faḍlu llāhi 'alaykum wa-raḥmatuhū wa-'anna llāha tawwābun ḥakīmūn ﴿١٠﴾ (Sūrat An-Nūr)

1. A chapter which We have revealed, which We have enjoined, and in which We have revealed Clear Signs, in order that you may take heed.
2. The woman and the man guilty of adultery or fornication,- flog each of them with a hundred lashes: Let not compassion move you in their case, in a matter prescribed by Allah, if you 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 wed but a woman similarly guilty, or an Unbeliever: nor let any but such a man or an Unbeliever wed 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 lashes; 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 al-Nūr)

Appendix (Qur'ān-Word-by-Word Translation)

I learn explaining the Qur'ānic vocabulary:

Word	Explanation	My Notes
سُورَةٌ -sūratun (chapter)	A group of Qur'ānic verses comprising a minimum of three verses and having a beginning and an end	
بَيِّنَاتٍ -bayyinātin (clear signs)	clear, manifest	
تَذَكَّرُونَ -tadhakkarūna (you take heed)	you receive admonition and advice	
رَأْفَةً - rāfātun (compassion)	sympathy, kindness, mercy	
طَائِفَةٌ - ṭā'ifatun (a party)	A group of people	
يَنْكِحُوا - yankiḥu (wed)	Get married to	
يَزْمُونُ -yarmūna (launch a charge)	Accuse (of adultery)	
الْمُحْصَنَاتِ -al-muḥṣanāti (chaste women)	Pure and chaste	
الْفَاسِقُونَ -al-Fāsiqūna (wicked transgressors)	Those who disobey Allah	
أَرْبَعَةَ شُهَدَاءَ - 'arba'ati shuhadā'a (four witnesses)	Four who witnessed the act	
يَدْرَأُ -yadrāu (avert)	repel	

I comprehend the significance of the verses:

I understand and grasp the significance of the verses:

The walls (aswār) of chastity and purity:

The word sūrah (سورة) in the Arabic language is a name referring to noble status; a high wall is called a “sūr”. Therefore, a chapter of the Qur'ān is called ‘sūrah’ because of its noble and high rank. Sūrat al-Nūr (Chapter on the Light) begins with the word سُورَةٌ (sūrah) to suggest to the pondering reader that these noble verses have been revealed so as to build numerous protective walls surrounding chastity and safeguarding purity.

The chapter explains the punishment (for compromising one’s chastity) serving to deter and discourage the weak-minded from harboring malicious intentions, and to focus on convincing hearts and minds of the virtue of chastity and the vileness of lewdness, as well as stressing the importance of being aware of the fact that Allah is constantly watching us.

Allah ﷻ has indeed conferred bounties and blessings upon His worshippers through that which He as revealed to them in this sūrah as regards obligatory acts (farā'id) and rationally imbued and logically intelligible rulings (ahkām mu'allalah) and through the proofs that He has detailed for them. This is

so that they can take heed and follow the teachings moral and legal injunctions contained in it such as will bring about their happiness both in this world and the Hereafter, and in order that people's honor and integrity not become a victim of trial and error nor a testing ground for societal experimentation. Therefore, Allah ﷻ has organized through these obligatory acts and rulings the relations between individuals and made stability common place in social life. Al-Qurtubī رحمه الله says: "The purpose of this chapter (sūrah) is to mention the rules of chastity ('afāf) and covering (satr)".

The fact that (a) the revelation (inzāl) of this chapter is attributed to Allah ﷻ (أَنْزَلْنَاهَا) ('anzalnāhā) "A chapter which We have revealed", (b) its enjoinder is emphasized (وَوَضَّعْنَاهَا) (wa-farḍnāhā) "which We have enjoined" and (c) the act of revelation is repeated (وَأَنْزَلْنَا) (wa-'anzalnā) "and (in which) We have revealed" all merely serve to highlight the importance of the rulings contained in this chapter. This importance returns to the the impact that these rulings have on purifying society and protecting families and people's honor and integrity, and the fact they are imbued with the quality of enforcement such that there is no room for taking them lightly whether by the individual or society.

I infer and apply:

The term āyah (verse, sign; plural āyāt) is used in the Qur'ān; it has several meanings. I infer these meanings from the following verses:

SN	Verse	Meaning
1	﴿وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَائِبَةً﴾ (فصلت 39) ... wa-min 'āyātihi 'annaka tarā l-'arḍa khāshi'atan And among His Signs (āyāt) is that you see the earth barren and desolate (Sūrat Fuṣṣilat: 39).	
2	﴿مَا نَسَخْنَا مِنْ آيَةٍ أَوْ نُنسِئَهَا﴾ (البقرة 106) 106. mā nansakh min 'āyatin ... (Sūrat al-Baqarah). We do not abrogate a single verse (āyat) ... (Sūrat al-Baqarah: 106).	
3	﴿فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا بَيِّنَاتٍ﴾ (القصص 36) 36. fa-lammā jā'ahum mūsā bi-'āyātina bayyinātin (Sūrat al-Qaṣaṣ). When Mūsā (Moses) came to them with Our Clear Signs (āyāt) (Sūrat al-Qaṣaṣ: 36)	

► Which of the meanings above suits the meaning of 'verse' (āyah) as used in His words ﷻ:

﴿وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ﴾ wa-'anzalnā fihā 'āyātin bayyinātin ...

"We have sent down in it Clear Signs (āyāt) ... "

I explain:

the verse terminating in the following phrase which is words of Allah ﷻ:

﴿لَعَلَّكُمْ تَتَذَكَّرُونَ﴾... la'allakum tadhakkarūna

“...that you may receive admonition”.

I discuss:

in cooperation with my classmates, the difference between التذکر (tadhakkur – receiving admonition, taking heed) and التفکر (tafakkur – reflecting, contemplating).

Tadhakkur (receiving admonition, taking heed)	Tafakkur (reflecting, contemplating)
--	---

A Society of Virtue:

First: The Punishment for Fornication (Zinā)

The holy verse talks about the punishment for fornication (zinā). Fornication is a man copulating a woman without a legal (shar'ī) marriage contract. The verses mention a fornicatress (zāniyah) and a fornicator (zānī) to point out their mutual consent to perform the shameful act of fornication; therefore, they deserve punishment as a way of purifying them from sin and protecting society against this

crime. Allah ﷻ says: ﴿فَأَجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا بِاِنَّةٍ جَلْدَةٍ﴾ (fa-jlidū kulla wāhidin minhumā mi'ata jaldatin) “... flog each of them with a hundred stripes...”.

The address in the words of Allah ﷻ (فَأَجْلِدُوا) (fa-jlidū) “flog” is directed to one charged with state authority (ruler) in order to preserve security and order.

Imām al-Nasafī رحمه الله says: “The address is to leaders (of countries) because meting out ḥadd-punishment (punishment mandated and fixed by Allah) is part of religion”. The punishment of a fornicatress (zāniyah) and a fornicator (zānī) is one hundred lashes. Moreover, by referring to it as lashing (jald) indicates non-excessiveness in beating. This is only after evidence has been established against them and after fornication has been categorically affirmed in their case. Likewise, the execution of the punishment can only be undertaken by the authority that has been officially determined by the ruler.

The verses furthermore prohibit showing leniency towards the fornicator because the consequences and dangers of such an act will be borne by society, such as the intermingling of genealogies and spread of deadly sexually transmitted diseases which cost the state and its economy a lot of money and effort to provide treatment and care, in addition to organizing awareness raising campaigns in the media.

Although, zinā constitutes one of the cardinal sins (kabā'ir), Islam shows great caution in the way zinā is proven and its punishment executed such it can only proven by four fair witnesses or by confessions and admissions on the part of the perpetrators themselves.

I explain:

- ♦ 'Uthmān ibn 'Affān رضي الله عنه said: "Indeed, Allah deters through the Sultan (Ruler) what He does not deter through the Qur'ān". (Narrated by Ibn Abī Shaybah)

What is the wisdom behind giving priority to intimidation with punishment in this world over intimidation with punishment in the Hereafter in the verses dealing with ḥadd-punishment for zinā?

.....

.....

I decide:

as regards the following case on the basis of the uṣūlī maxim which states that "confession (admission) is evidence that is limited to the confessor only":

"One of the two parties confessed to committing zinā and the other party did not".

.....

I extrapolate:

the ruling of zinā from the following Qur'ānic verses:

Allah ﷻ says:

قَالَ تَمَالَى: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ^{٦٨} وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ۖ يُضْعَفُ لَهُ

الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَحْلُدُ فِيهِ مُهَانًا ﴿٦٩﴾ (الفرقان)

68. wa-lladhīna lā yad'ūna ma'a llāhi 'ilāhan 'ākhara wa-lā yaqtulūna n-nafsa llatī ḥarrama llāhu 'illā bi-l-ḥaqqi wa-lā yaznūna wa-man yaf' al dhālika yalqa 'athāman.

69. yuḍā'af lahu l-'adhābu yawma l-qiyāmati wa-yakhluḍ fīhi muhānan. (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)

Allah ﷻ says:

وقال تَمَالَى: ﴿وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ۖ﴾ (الإسراء)

32. wa-lā taqrabū z-zinā 'innahū kāna fāḥishatan wa-sā'a sabīlan. (Sūrat al-'Isrā')

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

.....

.....

.....

I collaborate with my classmates:

in order explain the role of society in the prevention of the lewd and shameful act of zinā:

1. to stop asking for overpriced and exorbitantly high dowries
2.
3.
4.

I classify:

the following effects that the crime of zinā has on the individual and society at large according to the table below:
 [poverty and wasting of money – Allah’s Wrath and Punishment o the Day of Resurrection – diseases of AIDS, gonorrhoea and syphilis – the spread of animosity and hostility among people – costs for treating diseases caused by zinā – illegitimate children (children born out of wedlock) and those unknown descent]

Consequences of Zinā on the Individual and Society at Large				
Health Effects	Economic Effects	Social Effects	Psychological Effects	Religious Effects
.....
.....

Second: Punishment of Accusing Others of Zinā

Allahﷻ threatens to punish those who slander chaste, naive and unsuspecting women accusing them of committing zinā without the presence of four witnesses (who all witnessed the crime in no uncertain terms). Allahﷻ deals harshly with those who engage in dishonoring others with their slanderous tongues by laying down for them three punishments:

1. The first punishment is bodily; i.e. being flogged eighty lashes.
2. The second is moral and psychological; their testimony is not accepted in court judgments, buying or selling (business transactions).
3. The third is religious; those guilty of slander are the rebellious transgressors who departed from the obedience of Allahﷻ.

Allahﷻ excluded from this those who repent sincerely and genuinely and really feel remorse for what they have done. The reason why Islam is particularly severe in the punishment of this crime returns to the dangerous effects it has on society as

a way of safeguarding people’s honor and integrity and purging society from this scourge that shatters and destroys families and spreads hatred and enmity amongst people. This in turn leads to a loss of trust amongst the members of society and may even lead to the crime of murder.

On the authority of Sahl ibn Sa’d ؓ who said:
 The Messenger of Allah ﷺ said:
 مَنْ يَضْمَنُ لِي مَا بَيْنَ لِحْيَتَيْهِ، وَمَا بَيْنَ رِجْلَيْهِ، أَضْمَنْ لَهُ الْجَنَّةَ
 “Whosoever guarantees me the safeguarding of what is between his jaws and what is between his legs, I will guarantee him Jannah (Paradise).”

I project:

the impact of social media on the spread of moral offenses especially slander.

I explain why

- ◆ the word يَرْمُونَ (yarmūna) “launch a charge” has been used instead of يَتَّهِمُونَ (yattahimūna) “accuse” in the Statement of Allah ﷻ: ﴿ وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ﴾ wa-lladhīna yarmūna l-muḥṣanāti ... And those who launch a charge against chaste women
- ◆ women have been given specific mention in the Statement of Allah ﷻ ﴿ وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ﴾ “And those who launch a charge against chaste women” even though the ruling of slander is general encompassing both men and women:

I extrapolate:

from the Statement of Allah ﷻ: ﴿ ثُمَّ لَمَّا يَأْتُوا بِالْبَيِّنَاتِ أَمْثَلُ ﴾ (thumma lam yātū bi-'arba'ati shuhadā'a) “and produce not four witnesses” a general rule that a Muslim can use in academic research and all walks of life:

I adduce proof:

from the holy Qur'ānic verses that point to repentance being associated with and linked to good deeds:

I reflect and answer:

- ▶ In the holy verses there is a response in consideration of the victim of slander and defamation and a comfort to his heart and mind – explain this:
- ▶ Some scholars maintain the view that the person who slanders chaste women has a chance to repent in this world, and his testimony is accepted (in a court of law), whereas others assert that true repentance and its acceptance is something that only Allah ﷻ knows, and therefore, they reject his testimony (in a court of law). Which of the two views do you support, and why?

The legislation of li'ān (the oath of condemnation or sworn allegation of adultery by either husband or wife) and the Divine Wisdom behind it:

Allah ﷻ legislated li'ān between the two spouses to guard against wrongdoing, oppression and subjugation within the family as a way of honoring the sacred relationship between them and preventing arbitrary accusation and wrongful allegation. This divine legislation is thus the highest form of justice, protection and safeguarding of honor and integrity that a person can ever imagine. The following are some aspects of mercy and wisdom to be found in the legislation of li'ān:

1. Were it not for li'ān (the oath of condemnation), it would have been obligatory to mete out to the husband the ḥadd-punishment of slander (qadhf) while at the same time considering that he is apparently speaking the truth and that he would not fabricating charges against his wife because they would both be sharing in the shame and disgrace that such fabrication would bring upon them.
2. Li'ān provides the husband with a way out of the difficulty of producing four witnesses, the strenuousness of keeping silent about what he has seen and the possibility of having a child other than his own being ascribed to him such that he carries his name and inherits from him.
3. Li'ān provides the wife with a way out of punishment and shame if it is that her husband has unjustly and wrongfully accused her of adultery (zinā).

The procedure of li'ān:

The husband starts by binding himself by oath, and swears by Allah four times that he is speaking the truth in what he is accusing his wife of, namely, adultery (zinā). The judge then reminds him of the punishment in the Hereafter and asks him to say: "The curse of Allah is upon me if I am of those who are lying". The wife then repudiates this charge by binding herself by oath, and swears by Allah four times that he is lying in what he is accusing her of, namely, adultery (zinā). The judge then reminds her of the punishment in the Hereafter and asks her to say: "The wrath of Allah is upon me if my husband is of those who are speaking the truth".

I compare:

between slander (qadhf) in the special sense (i.e. li'ān) and slander (qadhf) in the general sense as per the table below:

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

I explain why:

- ◆ the husband and wife who are uttering the oath of condemnation (li'ān) are to be separated for ever:
- ◆ the resultant requital (retribution) for a deed is from the same category as the deed (al-jazā' min jins al-'amal): the Qur'ān singles out the husband for cursing (la'n) in the words of Allahﷻ:

﴿ أَنْ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴾ 'anna la'nata llāhi 'alayhi 'in kāna mina l-kādhībīna “that the curse of Allah is upon him if he is of those who are lying”; and the wife for wrath in the words of Allahﷻ:

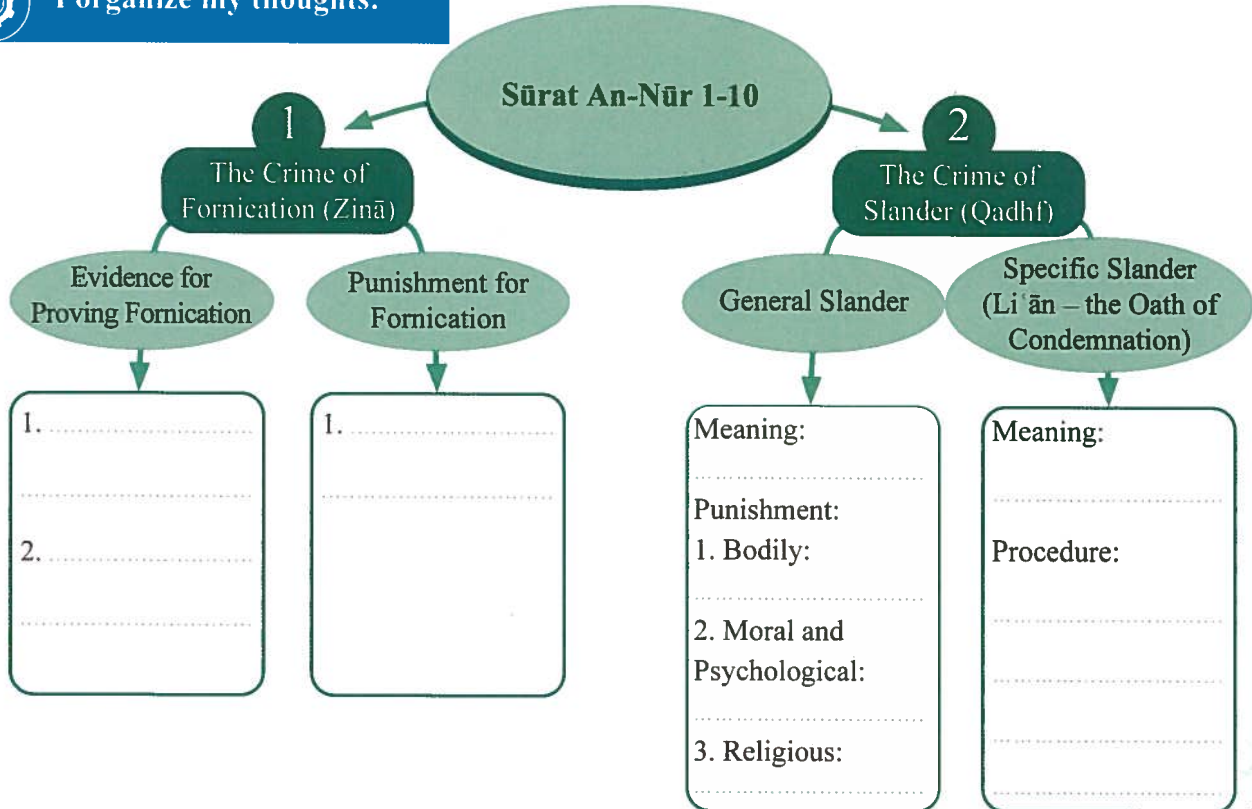
﴿ أَنْ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ أَنْ غَضَبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ﴾ 'anna ghaḍaba llāhi 'alayhā 'in kāna mina ṣ-ṣādiqīna “that the wrath of Allah is upon her if he is of those who are speaking the truth”.

I reflect and identify:

the deleted jawāb shart (complement or main clause of the conditional sentence) in the holy verse

﴿ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ ﴾ wa-law-lā faḍlu llāhi 'alaykum wa-rahmatuhū “If it were not for Allah’s grace and mercy on you ...” and explain the reason for deletion.

*** I organize my thoughts:**



Student Activity

I answer by myself:

♦ **First:** explain the following:

1. Allah ﷻ says: ﴿وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ﴾ wa-l-yashhad 'adhābahumā ṭā'ifatun mina l-mu'minīna “and let a party of the Believers witness their punishment”
2. Four witnesses are required to prove adultery contrary to the other cases where only two witnesses are required.
3. The the default position of Islam is mercy and clemency; however in the case of adulterers and fornicators the position is one of harshness and severity.

♦ **Second:** explain the significance of using the wāw denoting “you” in the (masculine) plural form in Allah's ﷻ words: ﴿فَأَجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا بِمِائَةِ جَلْدَةٍ﴾ fa-jlidū kulla wāḥidin minhumā mi'ata jaldatin “flog (you masculine plural) each of them with a hundred lashes”.

♦ **Third:** mention three harms (damages) that Allah ﷻ keeps away from the husband and wife through the legislation of li'ān (the oath of condemnation):

1.
2.
3.

♦ **Fourth:** explain the following words:

SN	Word	Meaning
1	الزَّانِي - wa-z-zānī (fornicator)	.....
2	شَهَادَاتٍ - shahādātīn (testimonies)	.....
3	وَأَصْلَحُوا - 'aṣlahū (mend)	.....
4	الْعَذَابَ - al-'adhāba (punishment)	.....

I enrich my experience:



I search for the causes behind the spread of lewd and indecent behavior (fāḥishah) in some societies.



I assess myself:

SN	Aspect of Application	Level of Achievement		
		Average	Good	Distinguished
1	I am keen on memorizing the holy verses.			
2	I observe the rules and proper manners of Qur'ānic recitation.			
3	I explain the relevant Qur'ānic vocabulary used in the holy verses.			
4	I explain the negative consequences of zinā.			
5	I explain the meaning of li'ān (the oath of condemnation) and the wisdom behind it.			
6	I make sure to imbibe the values mentioned in the holy verses.			
7	I avoid accusing others without any proof.			

Lesson Two

Methods of Qur'ānic Exegesis (Manāhij al-Tafsīr)

This lesson teaches me to:

1. explain what is meant by 'methods of Qur'ānic exegesis'
2. differentiate between different methods of Qur'ānic exegesis
3. identify the appropriate interpretation depending on the research topic
4. emulate the Muslim scholars as regards following a highly sophisticated and intellectual methodology in their lives



I take initiative to learn

Allahﷻ says:

﴿كُتِبَ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ﴾ (سورة ص: 29)

29. kitābun 'anzalnāhu 'ilayka mubārakun li-yaddabbarū 'āyātihī wa-li-yatadhakkara 'ulū l-'albābi
“(Here is) a Book which We have sent down unto thee, full of blessings, that they may mediate on its Signs, and that men of understanding may receive admonition” (Sūrat Ṣād: 29)

﴿أَفَلَا يَتَذَبَّرُونَ الْقُرْآنَ أَتَرَعَلَى قُلُوبِ أَفْفَالِهَا﴾ (سورة محمد 24)

24. 'a-fa-lā yatadabbarūna l-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 anticipate:

the positive effects of contemplating and earnestly seeking to understand the Holy Qur'ān:

1. Obeying Allahﷻ and carrying out His Commandments.

2. Understanding the holy Qur'ān and abiding by its rules.

3.

4.



I use my skills to learn

Allah ﷻ revealed the Qur'ān to the Seal of the Messengers (Khātam al-Rusul) ﷺ to be a light and guidance to the worlds.

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدَى إِلَى صِرَاطٍ مُّسْتَقِيمٍ﴾

(الشورى) ﴿٥٢﴾

52. wa-ka-dhālika 'awḥaynā 'ilayka rūḥan min 'amrinā mā kunta tadrī mā l-kitābu wa-lā l-'īmānu wa-lākin ja'alnāhu nūran nahdī bihī man nashā'u min 'ibādīnā wa-'innaka la-tahdī 'ilā ṣirāṭin mustaqīmīn. (Sūrat al-Shūrā)

52. And thus have We, by Our Command, sent inspiration to you: you did not know (before) what the Scripture was, nor what Faith was; but We have made the (Qur'an) a Light, wherewith We guide such of Our servants as We will; and verily you do indeed guide (people) to the Straight Path,- (Sūrat al-Shūrā: 52)

Throughout History, the Holy Qu'ran has been, and continues to be, accorded a great deal of attention and consideration; whether in the form of memorization (ḥifẓ), exegesis (tafsīr), recitation (tilāwah), printing (ṭibā'ah), research (baḥth), study (dirāsah), and awards (jawā'iz) by governments, institutions or individuals. The United Arab Emirates has itself accorded the Qur'ān attention and consideration of the type that has surpassed the limits and has been extensive and far reaching.

Our scholars in every epoch worked diligently and tirelessly to interpret and analyze the Qur'ān and extract from it many of its jewels. This resulted in the emergence of several methodologies, schools and orientations of Qur'ānic exegesis (tafsīr) such as exegesis based on transmitted texts from the Qur'ān and the Prophetic Sunnah (tafsīr bil-mathūr) and exegesis based on scholarly opinion (tafsīr bil-rāy).

I look up:

in the dictionary and then fill in the table below appropriately-

	Methods (of)	(Qur'ānic) Exegesis
Meaning in the dictionary		
Technical meaning of the methods of Qur'ānic exegesis	Plans and procedures followed by the scholars of Qur'ānic exegesis (tafsīr) in their respective works to clarify, explain and expound the intent and meaning of Allah's Speech and to extrapolate its rulings and deep and profound wisdom, each according to the degree of his inherent human capacity.	

I link:

between the linguistic and technical meaning of tafsīr (exegesis).

I explain:

based on the following poetry lines by al-Zamakhsharī رحمه الله :

إِنَّ التَّفَاسِيرَ فِي الدُّنْيَا بِلَا عَدَدٍ * وَلَيْسَ فِيهَا لِعَمْرِي مِثْلُ كَشَافِي
 إِنَّ كُنْتُ تَبْغِي الْهُدَى فَالْزَمِ قِرَاءَتَهُ * فَالْجَهْلُ كَالدَّاءِ وَالْكَشَافُ كَالشَّافِي

Commentaries in the world are countless; but none of them, upon my life, is like my ‘Kashshāf’ for sure.
 If you desire guidance, keep reading it; for ignorance is like a malady and ‘al-Kashshāf’ the cure.
 What I learn from my study of the methods of Qur'ānic exegesis.

I read and infer:

For the student of Qur'ānic exegesis, there are many sources; the major ones being four:

- ▶ **First: transmission from Allah’s Messenger ﷺ (whether it be transmission of the Qur’ān or of the Sunnah) while guarding against ‘ḍa’īf’ (weak) and ‘mawdū’ (fabricated) transmissions.**
- ▶ **Second: invoking the sayings of the Companions (qawl al-ṣaḥābah) (in addition to Qur’ān and Sunnah)**
- ▶ **Third: invoking the Arabic language in an all inclusive way (muṭlaq al-lughah) such that the Arabic language in all its entire is valid as a source and not just some aspects at exclusion of others**
- ▶ **Fourth: invoking what is understood from and implied by speech (inside what the rules of the Arabic language and interpretation permit) and indicated by the Sharī’ah Canon or Criterion (qānūn al-sharī’ah), effectively excluding interpretations that lie outside what the the Arabic language and Islamic Sharī’ah permit.**

Other sources of Qur'ānic exegesis:

I classify:

the sources mentioned above into transmission-based or transmissional sources (maṣādir naqliyyah) and reason-based or rational sources (maṣādir ‘aqliyyah):

Transmissional Sources	Rational Sources

Benefits of diverse exegetical methods:

Among the benefits of having diversity in the exegesis and interpretation of the Holy Qur'ān are the following:

1. emergence of specialization in the intellectual inquiry and research of the significations and linguistic implications of the verses of the Holy Qur'ān and its sciences.
2. keeping abreast of developments in every era as the significations and linguistic implications of the Holy Qur'ān widen with the proliferation and progress of the knowledge and sciences of humanity. The Qur'ān "its wonders do not cease" (Narrated by al-Tirmidhī).
3. providing greater latitude and scope for Muslims with respect to Sharī'ah rulings; so based on the interpretation of the word الْقُرْء "al-qur'" (the singular form of الْقُرُوء "al-qurū'") in the Qur'ān to mean the period of purity from menses (between two menstrual cycles) and the menstrual cycle itself, the period that spouses have at their disposal within which to revoke and reverse the decision of divorce is considerably extended. This gives them an opportunity for restoring stability to the family.
4. increasing the number of academic studies and research projects relating to the Holy Qur'ān.
5. availing scholars in every age the opportunity to concern and occupy themselves with the Holy Qur'ān and find new methods in exploring and uncovering its significations and linguistic implications.

I explain why:

interpretation of the Qur'ān by the Qur'ān (tafsīr al-Qur'ān bil-Qur'ān) is amongst the most powerful types of Qur'ānic interpretation.

I collaborate with my group and search for:

*an āyah (verse) that explains the term الظُّلْم (al-zulm) in the following statement of Allah ﷻ:

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾ (الأنعام)

82. alladhīna 'āmanū wa-lam yalbisū 'īmānahum bi-ẓulmin 'ulā'ika lahumu l-'amnu wa-hum muhtadūna. (Sūrat al-'An'ām)

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

*a ḥadīth that explains the statement of Allah ﷻ:

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

238. ḥāfiẓū 'alā ṣ-ṣalawāti wa-ṣ-ṣalāti l-wuṣṭā wa-qūmū li-llāhi qānitīna

Guard strictly and be you watchful over the prayers, and (especially) the middle prayer (al-ṣalāt al-wuṣṭā); and stand before Allah in obedience and a devout (frame of mind). (Sūrat al-Baqarah: 238)

I cooperate with one of my classmates and stipulate:

some of the sciences a Qur'ānic exegete (mufasssir) must possess:

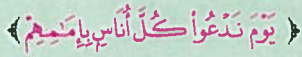
1. 1. the sciences of the Arabic Language ('ulūm al-lughah al-'arabiyyah).
2. 2. the science of the causes and occasions of revelation ('ilm asbāb al-nuzūl).
3.
4.
5.

We explain why:

a Qur'ānic exegete (mufasssir) must possess the tools of 'ijtihād' (independent reasoning):

.....

I critically assess and conclude:

The holy verse:	
	
71. yawma nad' ū kulla 'unāsin bi-'imāmihim (Sūrat al-'Isrā')	
"One day We shall call all human beings with their (respective) imāms" (Sūrat al-'Isrā':71)	
Some have interpreted the verse to mean:	People are called on the Day of Resurrection by the names of their mothers (asmā' ummahātihim).
Our critical assessment of this interpretation:	.....
Reason for our verdict:	.....
We conclude:	.....

I analyze and answer:

Al-Imām al-Zarkashī says in his elucidation of the methods of Qur'ānic exegesis: You should know that the Qur'ān comprises two broad categories: a category whose interpretation came to us via transmission and a category which did not. The first part either came to us from the Prophet ﷺ, the Companions رَضِيَ اللهُ عَنْهُمْ, or the leading scholars of the generation of Successors (al-tābi' ūn i.e. the generation that succeeded the Companions) رَضِيَ اللهُ عَنْهُمْ. The first (i.e. interpretation based transmission) looked into the soundness and authenticity of the chain of transmission and the second (interpretation not based on transmission) looked into the interpretation of a particular Companion (ṣaḥābī), so that if he interpreted it

from the perspective of language – being native speakers of Arabic – then there is no doubt in accepting it, or if he dis so from hat he seen in terms of the causes, occasions and contextual indicators (surrounding the particular Qur'ānic verse or verses), then there is no doubt in accepting it.

I identify:

the types of Qur'ānic exegesis (tafsīr):

1.
2.

Types of interpretation or commentary:

1.
2.

I deduce:

what is meant by al-tafsīr bil-māthūr (exegesis based on what is transmitted) from the aforementioned text. This is the type of exegesis in which the dominant feature is:

.....

I explain:

- how we can have confidence in the attribution of a particular interpretation to the Prophet ﷺ?

.....

I compare:

between al-tafsīr bil-māthūr (exegesis based on what is transmitted i.e. transmitted reports) and al-tafsīr bil-rāy al-maḥmūd (exegesis based on praiseworthy scholarly opinion)

	al-tafsīr bil-māthūr	al-tafsīr bil-rāy al-maḥmūd
Similarities	1)	
	2)	
Differences	.....	.....
Outcome	.....

Interpretation based on (scholarly) opinion: explaining and clarifying the meanings of verses based on the independent scholarly reasoning (ijtihād) of the exegete/commentator (mufassir) who is knowledgeable of the language of the Arabs and firmly grounded in the tools that assist him in the interpretation of the Qur'ān.

I read and answer:

“We notice clearly and distinctly that everyone who excels in a particular discipline of knowledge his commentary is almost always limited to the particular discipline in which he has excelled.”

* I identify what influences the exegete when he writes his commentary of the Holy Qur'ān.

I reflect and answer:

according to the following table:

SN	Type of interpretation	Domain	Major works
1	Linguistic Exegesis (al-tafsīr al-lughawī)	Looks into Arabic grammar and unfamiliar words	al-Baḥr al-Muḥīṭ (the Encompassing Ocean) Abū Ḥayyān
2	Islamic Legal Exegesis (al-tafsīr al-fiqhī)	Concerned with clarifying Islamic legal rulings that occur in the Qur'ānic verses	al-Jāmi' li-Aḥkām al-Qur'ān (The collection of Qur'anic Injunctions)/ al-Qurṭubī
3	Literary Exegesis (al-tafsīr al-adabī)	Concerned with literary tropes and stylistic and rhetorical devices in the Holy Qur'ān	al-Tafsīr al-Bayānī (eloquent interpretation of the Qur'ān)/ Bint al-Shāṭi'
4	Analytical Exegesis (al-tafsīr al-tahlīlī)	Concerned with explaining the meaning of lexical forms in a particular verse, eloquence of structure, word order and syntactic organization, occasions of revelation, and the like	Ṣafwat al-Tafsīr (The Best of Tafsirs)/ al-Ṣābūnī
5	Thematic Exegesis (al-tafsīr al-mawḍū'ī)	Concerned with explaining one or the other theme or topic via the Qur'ānic verses either in the entire Qur'ān or in a single chapter (sūrah), or explaining the meanings of an utterance, or a Qur'ānic sentence or clause	“Taysīr al-Laṭīf al-Mannān fī Khulāṣat Tafsīr al-Qur'ān” al-Sādī

I account for:

the diversity in the types of Qur'ānic interpretation that exist

I specify:

which type of Qur'ānic interpretation is considered the best in collaboration with members of group

I cooperate and use my creativity to:

design a model for interpreting the following holy verse as per the table:

191 (البقرة) ﴿وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ﴾ wa-l-fitnatu 'ashaddu mina l-qatli ... (Sūrat al-Baqarah 191)

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

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

I describe:

the efforts exerted by Muslim scholars in serving the Holy Qur'ān with examples.

.....

.....

I reflect and refute:

how it is possible to 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'ān based on opinion?

.....

.....

.....

.....

 * I organize my thoughts:

Methods of Qur'ānic Exegesis

“Methods of Qur'ānic Exegesis” means:	.....
Sources of Qur'ānic interpretation include:	<ol style="list-style-type: none"> 1. The Holy Qur'ān 2. 3. 4.
The Qur'ānic exegete or commentator (mufasssīr) is must be knowledgeable in:	<ol style="list-style-type: none"> 1. 2. 3. 4. (Uṣūl al-Fiqh) principles of Islamic jurisprudence
The two broad categories of exegesis are:	<p>exegesis based on transmitted reports (al-tafsīr bil-māthūr):</p> <p>.....</p> <p>exegesis based on scholarly opinion (al-tafsīr bil-rāy) , in which the dominant feature is</p> <p>.....</p>
Among the types of Qur'ānic exegesis that exist are:	<ol style="list-style-type: none"> 1. 2. 3.
An example of books of Qur'ānic exegesis in which the dominant feature is transmission (naql):	Jāmi' al-Bayān 'an Tāwīl 'Āy al-Qur'ān (Tafsīr al-Ṭabarī) by the Sheikh of exegetists Imam al-Ṭabarī
An example of books of Qur'ānic exegesis in which the dominant feature is exegesis based on praiseworthy scholarly opinion (tafsīr bil-rāy al-maḥmūd):	Tafsīr al-Baḥr al-Muḥīṭ (the Encompassing Ocean) by Abū Ḥayyān Tafsīr Rūḥ al-Ma'ānī (The Essence of Meaning) by al-'Alūsī

Student Activity

I assess myself:

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

1. methods of Qur'ānic exegesis (manāhij al-tafsīr):

2. exegesis based on opinion (tafsīr bil-rāy):

3. Literary exegesis (tafsīr adabī):

♦ **Second:** explain the reason behind:

1. the Companions ﷺ rejecting Qur'ānic exegesis based on opinion.

2. the methods of the Qur'ānic exegesis being diverse.

3. the exegesis of Qur'ān by Qur'ān (tafsīr al-qur'ān bil-qur'ān) the soundest and most authentic type of exegesis.

♦ **Third:** what is the book that you would refer to in the following cases:

The particular area whose exegesis I am investigating	The book (reference) that I will be consulting
Islamic Legal Exegesis (tafsīr fiqhī)	
Causes for the revelation (asbāb nuzūl) of a particular verse (āyah)	
Analytic exegesis (tafsīr taḥlīlī)	
A literary exegesis (tafsīr adabī) of a particular Qur'ānic verse	

♦ **Fourth:** deduce from the following text:

In the introduction to his Qur'ānic commentary, al-Ḥāfiẓ Ibn Kathīr says: "... then, if we do not find the interpretation in the Qur'ān nor Sunnah, we refer to the sayings of the Companions in this regard, as they were more knowledgeable about that, due to the fact that they witnessed the contextual and situational circumstances that they were distinguished and characterized by and due to the fact that they possessed complete understanding, sound knowledge and virtues deeds (Part One, p. 3).

Sources of Qur'ānic Exegesis:

1.
2.
3.

The attributes of the Companions that rendered them qualified as a source of Qur'ānic exegesis:

1.
 2.
 3.
- ♦ **Fifth:** Mention the effects that the diversity in Qur'ānic exegetical methods had on the intellectual and scholarly movement.
-
-

I enrich my experience:



In cooperation with the members of my group, I search one of the Qur'ānic commentaries for the interpretation of the first verse of Sūrat al-Nūr. We then present the upshot of our research to our classmates, such that it comprises: the title of the particular Qur'ānic commentary (tafsīr), name of the Qur'ānic commentator or exegete (mufasssir), edition, publishing house, volume, page number and meaning of the verse.

I assess myself:

SN	Aspect of Application	Level of Achievement		
		Average	Good	Distinguished
1	I appreciate the efforts of the scholars of Qur'ānic exegesis in interpreting the Qur'ān.			
2	I make sure to use scholarly methods when doing research.			
3	I explain what the concept of the methods of Qur'ānic exegesis means.			
4	I distinguish between the various methods of Qur'ānic exegesis.			
5	I am able to use the sources of Qur'ānic exegesis.			

Lesson Three

Extremism

This lesson teaches me to:

1. explain what is meant by extremism
2. clarify the position of Islam on extremism
3. deduce the wisdom behind prohibiting and outlawing extremism
4. identify the causes of extremism
5. explain the consequences of extremism
6. prove the absurdity of the dubious and suspicious arguments used by extremists
7. reject extremism and its proponent

**I take initiative to learn**

The two Shaykhs (i.e. the Foremost Scholars of Ḥadīth, namely: al-Bukhārī and Muslim) narrated that Anas ibn Mālik رضي الله عنه said: “A group of three men came to the residences of the wives of the Prophet صلى الله عليه وسلم enquiring about his worship and devotional practices. When they were told about it, it was as if they thought it insufficient and lacking, and said ‘... and where are we in relation to the Prophet صلى الله عليه وسلم, for Allah has forgiven his past and future trespasses. One of them said: I pray all night long. Another said I fast forever and do not break my fast. The third one said I abstain from conjugal relations and will never marry. Allah’s Messenger صلى الله عليه وسلم came out to them and asked: ‘Are you the ones who said such and such? By Allah I’m the most God-fearing and most God-conscious of you; but I fast and I break fast; I pray and I sleep and I marry women. Whoever abandons my Sunnah (way) does not belong to me”.

Indeed, this is a realistic, moderate and balanced way that elevates one to the highest levels of īmān (faith). Furthermore, it is a complete, integral and holistic way that does not require any addition and whose foundations and fundamentals were firmly established by the Messenger of Allah صلى الله عليه وسلم. He did not leave out anything that brings the servant nearer to Allah and distances him from the Fire of Hell except that he clarified it to people. It is the al-Ṣirāṭ al-Mustaqīm (Straight Path) leading to victory and success in both this life and in the Afterlife.

I anticipate:

the causes of radicalism and fanaticism exhibited by some people.

.....

.....



I use my skills to learn

The concept of fanaticism and extremism:

The root of the Arabic word تطرف taṭarruf (extremism) is etymologically derived from طَرَف ṭaraf (edge), and refers to the parts of a thing away from its middle or center. Thus, التَّطَرُّف (taṭarruf), linguistically speaking, means ‘giving up and leaving the middle and keeping ad sticking to the edge’. It is from this sense that the meaning of التَّطَرُّف (taṭarruf) is derived, and thus it means ‘deviating and departing from the middle-way and moderation in a certain matter’.

This has nothing to do with deepening one’s understanding of the dīn and enquiring into its essential truths and inner realities and searching for its proofs because a sound understanding of the dīn reveals its true essence, which is the middle-way (wasatīyyah) and moderation (i’tidāl). In fact, knowledge is the means of protection against excessive strictness (tashaddud) and extremism (taṭarruf). The Prophet ﷺ says concerning some of the ghulāt (extremists, literally, people of excessiveness and immoderation): “... one of you would belittle his own prayer when compared to their prayer and his own fasting when compared to their fasting. They would recite the Qur’ān but it will not go pass their throats (i.e. it will not reach their hearts). They will pass through the dīn as an arrow passes through a game animal”. Ibn al-Jawzī رحمه الله says: “In this narrative, there is a directive that draws attention to the honor attached to knowledge, because these people preoccupied themselves with worship at the expense of knowledge, and in the process neglected and forfeited the foundational principles (al-uṣūl).

I infer:

- ◆ the relationship between ignorance (jahl) and extremism (taṭarruf):

- ◆ the effect of knowledge (‘ilm) on worship and devotion (‘ibādah):

Why talk about taṭarruf (extremism) and tashaddud (excessive strictness)?

The issue of tashaddud (excessive strictness) is not new; in fact, it has existed throughout the ages. Among the adherents of all Divine Messages, there existed a group of excessively strict people. This is evidenced by the fact that Allah ﷻ prohibited excessive and exaggerated strictness by addressing the followers of past Divine Messages. Allah ﷻ says:

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

171. yā-'ahla l-kitābi lā taghlū fī dīnikum wa-lā taqūlū 'alā llāhi 'illā l-ḥaqqa ...

O People of the Book! Do not be excessive in your religion: Nor say of Allah anything but the truth. (Sūrat al-Nisā': 171)

Allah ﷻ prohibited them from excessiveness in responses and overstepping the boundaries set by the Sharī'ah, as well as instructing them to abide by what is right in words and deeds. This is the path and methodology of the Prophets and Messengers ﷺ.

In the present day and age, there are some people who think that they draw near to Allah by being excessively strict and extravagantly austere in religious rulings. They believe that they alone are right and have exclusive possession of the truth, condemning all those who disagree with them and giving themselves over to declaring and branding people as infidels (kuffār), considering the unlawful as lawful such as the spilling of blood, renouncing allegiance to authority and rebelling against the ruler. Moreover, they render unlawful (ḥarām) what is lawful (ḥalāl) such as food, drink, clothing and the acquisition of knowledge (by women).

This is all contrary to the Truth, for Allah ﷻ says:

قال تعالى: ﴿مَنْ عَمِلْ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنَّىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾ (النحل) 97. man 'amila ṣāliḥan min dhakarīn 'aw 'unthā wa-huwa mu'minun fa-la-nuḥyiyannahū ḥayātan ṭayyibatan wa-la-najziyannahum 'ajrahum bi-'aḥsani mā kānū ya'malūna. (Sūrat al-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 al-Naḥl: 97)

Ibn 'Abbāsؓ says concerning the good life (al-ḥayāt al-ṭayyibah): "It is happiness". Others say that 'the good life is wellbeing and sufficiency'. Allah ﷻ sent Messengers for the happiness of humanity in this world and in the Hereafter because dīn (religion and faith) is life and not death and annihilation.

The question of tashaddud and taṭarruf is a very serious question that transforms a person into an enemy of his homeland, society and family. It threatens the believing Muslim in both his religious and worldly life. Muslims have encountered the most heinous of crimes at the hands of these extremists such as terrorism, killing, violation of honor, looting, spreading of ignorance, chaos and destruction. They have also done the dīn a grave disservice and distorted the image of Islam.

It is for this reason that it is crucial to discuss the question of tashaddud and taṭarruf, explaining its essential reality and clarifying the position of Islam towards this question in order to protect both religion and society.

I infer:

the relationship between extremism and terrorism.

I propose:

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

The attitude of Islam towards excessive strictness and extremism:

Islam has made unlawful excessive strictness and extremism whether in beliefs or acts of worship. Allah ﷻ says:

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

77. ... lā taghlū fī dīnikum ghayra l-ḥaqqi wa-lā tattabi'ū 'ahwā'a qawmin qad ḍallū min qablu wa-'aḍallū kathīran wa-ḍallū 'an sawā'i s-sabīli. (Sūrat al-Mā'idah)

“... Do not be excessive in your religion 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 (Sūrat al-Mā'idah: 77).

Allah's Messenger ﷺ said:

“لَا تَطْرُونِي كَمَا أَطْرَى ابْنُ مَرْيَمَ، فَإِنَّمَا أَنَا عَبْدٌ، فَقُولُوا: عَبْدُ اللَّهِ وَرَسُولُهُ”

“Do not praise me in an excessive and extravagant manner just as the son of Mary has been praised in an excessive and extravagant manner, for I am only a servant. So say: the Servant of Allah and His Messenger” (Narrated by Ibn Ḥibbān).

Also, one who worships Allah ﷻ as Allah has commanded and as Allah's Messenger ﷺ has explained, will have worshipped Allah truly. There is no need place additional hardship on oneself nor burden oneself with things that Allah and His Messenger have not commanded. Moreover, the statement of the Messenger ﷺ:

“فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي”

(Whoever abandons my Sunnah does not belong to me), which he addressed to the Companions ﷺ who asked about his acts of devotion, is definitive and categorical prohibition against burdening oneself with what a Muslim has not been burdened to do.

This in no way means becoming slack and negligent when it comes to the commandments and prohibitions of Allah ﷻ, for that is undermining and forfeiting one's dīn and being distant from the middlepath and moderation, thus amounting to extremism as well. Hence, there should be no extravagance (ifrāt) nor negligence (tafrīt) such as being slack in worshipping Allah on the pretext that Allah is Oft-Forgiving, Most-Merciful.

I infer:

the Islamic ruling on extremism (taṭarruf) and excessive strictness (tashaddud) based on the aforementioned texts.

I extract:

that which reinforces moderation and a centered and balanced approach in society after pondering over the following Sharī'ah texts:

عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ الْبَدْرِيِّ، قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنِّي لَأَتَأَخَّرُ عَنْ صَلَاةِ الصُّبْحِ مِنْ أَجْلِ فَلَانٍ مِمَّا يُطِيلُ بِنَاءً، فَمَا رَأَيْتَ النَّبِيَّ ﷺ غَضِبَ فِي مَوْعِظَةٍ قَطُّ أَشَدَّ مِمَّا غَضِبَ يَوْمَئِذٍ فَقَالَ "يَا أَيُّهَا النَّاسُ إِنَّ مِنْكُمْ مُنْفِرِينَ فَأَيُّكُمْ أَمَّ النَّاسَ فَلْيُوجِزْ، فَإِنَّ مِنْ وَرَائِهِ الْكَبِيرَ وَالضَّعِيفَ وَذَا الْحَاجَةِ"

1. On the authority of Abū Mas'ūd al-Anṣārī al-Badrī ﷺ who said that a man came to Allah's Messenger ﷺ and said: "I keep away from the dawn prayer because of so and so who prolongs the prayer". Abū Mas'ūd said: I have never seen the Prophet ﷺ more furious in a sermon than he was that day. He said: "O People! Verily, there are some of you who chase people away. Whichever one of you leads the people in prayer let him be brief, because standing him are the sick, the elderly, and those with special needs." (Narrated by al-Bukhārī)

عَنْ أَبِي هُرَيْرَةَ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: "إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ، فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا، وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرُّوْحَةِ وَشَيْءٍ مِنَ الدَّلْجَةِ."

2. Abū Hurayrah ﷺ narrated that the Prophet ﷺ said: "Verily, the dīn is easy and no one handles the dīn with excessive strictness except that it overpowers him and gets the better of him. So, stick to moderation, seek approximation (rather than perfection), take solace and glad tidings (in the fact that ongoing deeds will be rewarded even if they are few in number), and seek assistance (in performing deeds) from (the following invigorating times) the early morning time, the late afternoon time and some portion of the latter part of the night." (Narrated by al-Bukahārī and Muslim)

عَنْ أَبِي جُحَيْفَةَ وَهَبِ بْنِ عَبْدِ اللَّهِ ﷺ قَالَ: أَخَى النَّبِيُّ ﷺ بَيْنَ سَلْمَانَ وَأَبِي الدَّرْدَاءِ، فَرَارَ سَلْمَانُ أَبَا الدَّرْدَاءِ، فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَدِّلَةً. فَقَالَ لَهَا مَا شَأْنُكَ قَالَتْ أَخُوكَ أَبُو الدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا. فَجَاءَ أَبُو الدَّرْدَاءِ، فَصَنَعَ لَهُ طَعَامًا. فَقَالَ كُلْ. قَالَ فَإِنِّي صَائِمٌ. قَالَ مَا أَنَا بِأَكْلٍ حَتَّى تَأْكُلَ. قَالَ فَأَكَلَ. فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ يَقُومُ. قَالَ نَمْ. فَنَامَ، ثُمَّ ذَهَبَ يَقُومُ. فَقَالَ نَمْ. فَلَمَّا كَانَ مِنْ آخِرِ اللَّيْلِ قَالَ سَلْمَانُ قُمْ الْآنَ. فَصَلَّيَا، فَقَالَ لَهُ سَلْمَانُ إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا، وَلِنَفْسِكَ عَلَيْكَ حَقًّا، وَلَا هَلْكَ عَلَيْكَ حَقًّا، فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ. فَآتَى النَّبِيُّ ﷺ فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ النَّبِيُّ ﷺ "صَدَقَ سَلْمَانُ"

3. On the authority of Abū Juḥayfah Wahb ibn 'Abdillāh ﷺ who said: "The Prophet ﷺ established a bond of brotherhood between Salmān al-Fārisī and Abū al-Dardā'. Salmān paid a visit to Abū al-Dardā' and found Umm al-Dardā' dressed in shabby clothes and asked her why she was in that state?" She replied, "Your brother, Abū al-Dardā' is not interested in the luxuries of this world." In the meantime Abū al-Dardā' came and prepared a meal for him (Salmān), and said to him, "(Please) eat for I am fasting." Salmān said, "I am not going to eat, unless you eat." So Abū al-Dardā' ate. When it was night, Abū al-Dardā' got up (for the night prayer). Salmān said (to him), "Sleep," and he slept. Again Abū al-Dardā' got up (for the prayer), and Salmān said (to him), "Sleep." When it was the last part

I explain and analyze:

the following cases:

Case	Reason
Pelting the al-jamrah with large pebbles in order to inflict greater pain on the devil.	
a person does not perform the ḥajj (greater pilgrimage) for fear of committing sins after having performing the ḥajj.	

Treatment for excessive strictness (tashaddud) and extremism (taṭarruf):

I read the following proofs and in light of them them extrapolate ways of treating and preventing excessive strictness (tashaddud) and extremism (taṭarruf):

1. 1. Allah ﷻ says:

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

103. wa- 'taṣimū bi-ḥabli llāhi jamī'an wa-lā tafarraquū...

“And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves...” (Sūrat 'Āl 'Imrān: 103). There is also the ḥadīth by Ibn 'Abbās ؓ in which he is reported to have said: “The Messenger of Allah ﷺ addressed us in a sermon during the Farewell Pilgrimage (ḥajjat al-wadā'), and said:

”يَأَيُّهَا النَّاسُ، إِنِّي قَدْ تَرَكْتُ فِيكُمْ مَا إِنْ اِغْتَصَمْتُمْ بِهِ فَلَنْ تَضَلُّوا أَبَدًا: كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ“

‘O People! Indeed, I left behind amongst you something which, if you hold fast to it, you will never go astray: the Book of Allah and the Sunnah of His Prophet.’ (Narrated by al-Hākim)

The ḥadīth of 'Abdullāh ibn Mas'ūd in which he narrates that Allah's Messenger ﷺ said:

”ثَلَاثٌ لَا يُغِلُّ عَلَيْهِنَّ قَلْبُ مُسْلِمٍ: إِخْلَاصُ الْعَمَلِ لِلَّهِ، وَمُنَاصَحَةُ أَيْمَةِ الْمُسْلِمِينَ، وَالزُّوْمُ جَمَاعَتِهِمْ، فَإِنَّ الدَّعْوَةَ تُحِيطُ مِنْ وَرَائِهِمْ“

“Three things that a heart of a Muslim should not hate: having sincerity in actions, rendering sincere advice to the Leaders of the Muslims and keeping and sticking to the Community (jamā'ah) of the Muslims, for their supplication encompasses and protects all of them” (Narrated by al-Tirmidhī).

3. Allah ﷻ says:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ أِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾﴾ (الفاتحة)

5. 'iyyāka na'budu wa-'iyyāka nasta'inu

6. ihdinā ṣ-ṣirāṭa l-mustaqīma

You Alone do we worship, and You Alone do we ask for help. Guide us on the Straight Path.

(Sūrat al-Fāṭihah: 5-6)

4. Allah ﷻ says:

﴿ وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَّعَوْا بِهٖ وَلَوُرَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ ﴾ (النساء 83)

83. wa-'idhā jā'ahum 'amrun mina l-'amni 'awi l-khawfi 'adhā'ū bihī wa-law raddūhu 'ilā r-rasūli wa-'ilā 'ulī l-'amri minhum la-'alimahu lladhīna yastanbiṭūnahū 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 al-Nisā': 83)

5. Allah ﷻ says:

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

104. wa-l-takun minkum 'ummatun yad'ūna 'ilā l-khayri wa-yāmurūna bi-l-ma'rūfi wa-yanhawna 'ani l-munkari wa-'ulā'ika humu l-mufliḥūna.

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

Allah's Messenger ﷺ says:

” مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ، تَرْكُهُ مَا لَا يَغْنِيهِ “

“Part of the perfection of one's Islam is his leaving that which does not concern him”. (Narrated by al-Tirmidhī)

I mention:

examples of moderation in the life of the Messenger ﷺ:

1. In acts of worship:

- ▶
- ▶
- ▶
- ▶

2. In private life:

- ▶
- ▶
- ▶
- ▶

Extremism

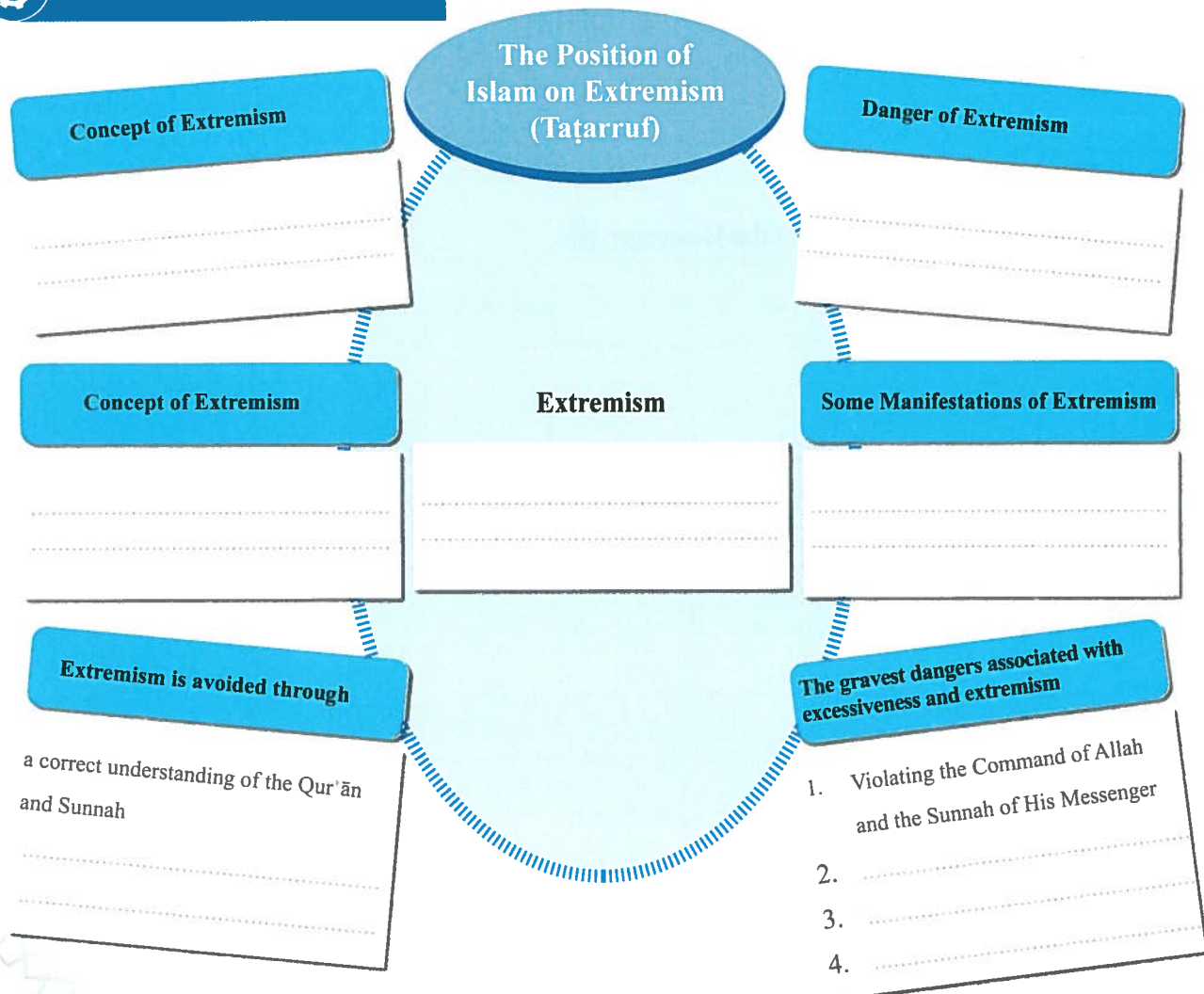
I refute:

I collaborate with the members of my group to refute the following specious and deceptive arguments:

- ◆ - the specious and deceptive argument of declaring a Muslim as an unbeliever because of his numerous sins.

- ◆ - the specious and deceptive argument of considering Muslim countries as 'lands of kufr (diyār kufr)

* I organize my thoughts:



Student Activity

I answer by myself:

♦ **First:** what is the Islamic legal term for the following concepts?

1. Just balance, righteousness and moderation between excessiveness and negligence

(.....)

2. Transgressing the boundaries of moderation and the golden mean in one or the other matter

(.....)

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

1. the Statement of Allah ﷻ:

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

235. ... wa-'lamū 'anna llāha ya'lamu mā fi 'anfusikum fa-ḥdharūhu wa-'lamū 'anna llāha ghafūrun ḥalīmun. (Sūrat al-Baqarah)

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

The Statement of Allah's Messenger ﷺ:

«وَأِنَّ أَحَبَّ الْعَمَلِ إِلَى اللَّهِ أَدْوَمُهُ، وَإِنْ قَلَّ»

“The most beloved deed to Allah is the most regular and constant even though it were little” (Narrated by Abū Dāwūd).

♦ **Third:** explain and provide justification:

1. a deep understanding of religion prevents terrorism (irhāb).

2. the unlawfulness of extremism (taṭarruf)

♦ **Fourth:** State some of the dangers that excessive strictness (tashaddud) and extremism (taṭarruf) have for society.

*

*

*

♦ **Fifth:** Identify the most prominent manifestations of extremism (taṭarruf).

*

*

♦ **Sixth:** Explain the impact of extremism (taṭarruf) in the following areas:

* the area of science:

* the area of creative innovation:

Extremism

I enrich my experience:



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



I assess myself:

SN	Area of Application	Degree of Achievement		
		Average	Good	Distinguished
1	I distinguish between moderation (i'tidāl) and extremism (taṭarruf).			
2	I am aware of the danger of excessive strictness (tashaddud) and extremism (taṭarruf) and their consequences.			
3	I make sure to refer to the Holy Qur'ān and Sunnah.			
4	I commit myself to moderation in all walks of life.			
5	I refrain from criticizing systems and laws.			
6	I work on creating and spreading awareness around the importance of obedience and the unity for the progress and advancement of society.			

Lesson Four

Marital Dissolution Separation between Spouses (Firāq bayn al-Zawjayn)

This lesson teaches me to:

1. explain the types of marital dissolution.
2. identify the etiquette (ādāb) and rulings (ahkām) of Islam with respect to divorce.
3. explain the legality of khul' (mutually agreed upon divorce but initiated by the wife) and separation by a judicial order.
4. infer the wisdom behind marital dissolution.



I take initiative to learn

Allah ﷻ says:

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

21. wa-min 'āyātihī 'an khalāqa lakum min 'anfusikum 'azwājan li-taskunū 'ilayhā wa-ja'ala baynakum mawaddatan wa-raḥmatan 'inna fī dhālika la-'āyātin li-qawmin yatafakkarūna. (Sūrat al-Rūm)

And among His Signs is that He created for you mates from among yourselves, that you 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 al-Rūm: 21).

Islam legislated marriage for noble and honorable goals. It is only within a legitimate marital union and spousal relationship that it is possible to achieve psycho-emotional tranquility, feelings of security, peace of mind and serenity, fulfilment of the psychological and instinctual needs that Allah has created in both man and woman according to their innate primordial design and natural human disposition (fiṭrah).

I discuss and propose:

- ◆ basic principles on which one's life partner is chosen, and which is the most important of these basic principles?
- ◆ ways and means to prepare those embarking upon marriage as regards their marital rights and duties.



I use my skills to learn

how to remedy normal marital disputes

Disputes between spouses are a natural occurrence and are mostly simple and superficial disagreements stemming from misunderstanding, difference in viewpoint or moodiness. Many couples embarking upon marriage think that marital life is only a bed of roses devoid of any problems. However, reality makes it inevitable that such disputes will occur after marriage when each spouse shows his or her true colors and true nature. No two people come together except that points of agreement and disagreement exist between

them. This is due to the difference in psychological and intellectual make-up, and socio-cultural background of each of the spouses, which requires a great measure of patience, conversation and mutual understanding on the part of both parties. This particularly the case during the initial stages of marital life in order to transcend these disputes, achieve intimate social intercourse and cohabitation on a footing of kindness, adjust to the demands and exigencies of a new life and realize the end goal of happiness. For this reason, Allah ﷻ says:

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

19. ... fa-'in karihtumūhunna fa-'asā 'an takrahū shay'an wa-yaj'ala llāhu fihi khayran kathīran. (Sūrat al-Nisā')

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

Although patience and good companionship is a joint duty, the husband bears the greater responsibility in accommodating the wife, being patient with her, adjusting to her moods and trying to find favor with her. It is his responsibility to handle negative issues with wisdom and reasonableness. The previous Qur'ānic verse addresses men: (if you hate and detest the company of your wives, be patient with them and continue to treat them amicably. And it might just be that in the thing you find hateful and detestable there is a great deal of good). However, this does not exonerate the wife from the responsibility of solving the problems, transcending disputes, appreciating the circumstances of the husband, and trying to find favor with him as well.

I deduce:

the benevolent and positive aspects in a husband being patient with his wife if she displays a particular character trait that he dislikes in her.

- ◆
- ◆
- ◆
- ◆

Treatment of nushūz (ill-conduct stemming from the wife's rebelliousness or the husband's cruelty)

Meaning of nushūz (ill-conduct stemming from the wife's rebelliousness or the husband's cruelty): 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. Nushūz may occur from the husband or from the wife or from both at the same time.

How to treat wife-related nushūz (ill-conduct stemming from the wife's rebelliousness):

Allah ﷻ says:

﴿وَالَّذِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبِعُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا
كَبِيرًا﴾ (النساء 34).

34. ... wa-llātī takhāfūna nushūzahunna fa-'izūhunna wa-hjurūhunna fī l-maḍāji 'i wa-ḍribūhunna fa-'in 'aṭa'nakum fa-lā tabghū 'alayhinna sabīlan 'inna llāha kāna 'aliyyan kabīran. (Sūrat al-Nisā')

As to those women on whose part you fear disloyalty and ill-conduct, admonish them (first), (there after), refuse to share their beds, (and lastly) 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 al-Nisā': 34).

The treatment of nushūz (ill-conduct stemming from the wife's rebelliousness) comprises three stages:

First: good counselling (maw'izah ḥasanah):

If a husband sees in the conduct of his wife the beginnings of clear negligence and aversive behavior, he has to counsel her and give her advice and guidance in proportion what is needed and the particular case at hand. He has to remind her of Allah ﷻ and of his right over her as a husband. Allah's Messenger ﷺ said: "If a woman observes her five daily prayers, fasts during the month of Ramaḍān, guards her chastity and obeys her husband, she enters Paradise through any of the gates she wishes." (Narrated by Ibn Ḥibbān) For counseling and admonishment to serve its purpose, the husband must choose an appropriate time and a gentle manner; 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: refusing bed-sharing (hajr fī al-maḍja'):

In this stage, the husband ignores his wife, stops talking to her and ceases to treat her endearingly and in an intimate way. This will make her realize that she no longer serves as a source of solace and tranquility for him. Allah ﷻ says:

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

21. wa-min 'āyātihī 'an khalaqa lakum min 'anfusikum 'azwājan li-taskunū 'ilayhā wa-ja'ala baynakum mawaddatan wa-rahmatan 'inna fī dhālika la-'ā-min 'āyātihī 'an khalaqa lak. (Sūrat al-Rūm)

And among His Signs is this, that He created for you mates from among yourselves, that you 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 al-Rūm: 21)

This constitutes a psychological punishment that might cause the wife to reassess her attitude and behavior and correct her actions. However, this option must be exercised at home only, because of the statement of Allah's Messenger ﷺ:

﴿وَلَا تَهْجُرْ إِلَّا فِي الْبَيْتِ﴾

"Do not avoid (her) and keep aloof (from her) except inside the home" (Narrated by Abū Dāwūd) to

safeguard their marital secrets. If the wife continues her rebelliousness and oversteps the bounds of good companionship, the husband moves to the third stage.

Third Stage: beating lightly (ḍarb ghayr mubarriḥ)

It is beating for the purpose of remediation; its objective is to safeguard marital life against breakdown and maintain companionship and social intimacy. A husband is not allowed to hit his wife using a whip or stick or in her face. He is to use a siwāk (small teeth cleaning twig) or a light handkerchief in conformance with what has been reported from the Prophet ﷺ when a man asked him about the right of his wife over him. He ﷺ said:

”أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ، وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ، وَلَا تُضْرِبَ الْوَجْهَ وَلَا تَقْبِخَ – أَي تَشْتَمُ وَلَا تَسُبَّ – وَلَا تَهْجُرَ إِلَّا فِي الْبَيْتِ“

“You should feed her when you eat, clothe her when you clothe yourself, do not hit her in the face, and do not avoid (her) and keep aloof (from her) except inside the home” (Narrated by Abū Dāwūd). This indicates that beating is a message to the wife informing her that she has overstepped all the boundaries. As for hurting and injuring the wife, it is not permissible because beating is a preventative measure whose objective is to save the relationship and the family. It therefore does not make rational sense to exercise it excessively and persistently. Ibn Ḥajar al-ʿAsqalānī رحمته الله said: “It suggests that beating them (the wives) is not allowed absolutely (lā yubāḥu muṭlaqan); rather, it suggests that it is detested (yukrahu) to the extent that it is strongly discouraged (karāhat tanzīh) or prohibited (karāhat taḥrīm)”.

I deduce and explain the reasons behind:

► the shariʿah rulings relating to His words ﷻ:

﴿إِنِ اطَّعَنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا﴾ (النساء 34)

34. ... fa-ʿin ʿaṭaʿnakum fa-lā tabghū ʿalayhinna sabīlan. (Sūrat al-Nisāʿ)

“...but if they return to obedience, seek not a way against them: For Allah is ever High, Exalted, Great”. (Sūrat al-Nisāʿ: 34)

◆ divorce for no reason constitutes aggression and transgression.

► the termination of the holy verse with Allah’s ﷻ words:

﴿إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا﴾ (النساء 34)

34. ... ʿinna llāha kāna ʿaliyyan kabīran. (Sūrat al-Nisāʿ)

“For Allah is ever High, Exalted, Great” Sūrat al-Nisāʿ: 34).

How to treat husband-related nushūz (ill-conduct stemming from the husband's cruelty):

Allah ﷻ says:

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

128. wa-'ini mrāatun khāfat min ba'lihā nushūzan 'aw 'i'rādan fa-lā junāḥa 'alayhimā 'an yuṣliḥā baynahumā ṣulḥan wa-ṣ-ṣulḥu khayrun ... (Sūrat al-Nisā')

If a wife fears cruelty or aversive behavior 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 al-Nisā': 128).

how to treat nushūz (ill-treatment or ill-conduct) related to both husband and wife:

Allah ﷻ says:

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

35. wa-'in khiftum shiqāqa baynihimā fa-b'athū ḥakaman min 'ahlihī wa-ḥakaman min 'ahlihā 'in yurīdā 'iṣlāḥan yuwaffiqi llāhu baynahumā 'inna llāha kāna 'alīman khabīran. (Sūrat al-Nisā')

If you fear a breach between them, appoint (two) arbiters, one from his family, and the other from hers; if they wish for peace, Allah will cause their reconciliation: Surely, Allah is All-Knowing, All-Aware.) Sūrat al-Nisā': 35)

There is an advanced and modern form in the United Arab Emirates in which this is conducted, which is the intervention of experts and family guidance to solve marital problems and protect and save the family. This reflects the care and concern of the state for the happiness and stability of the family.

I infer:

the method for treating ill-conduct (nushūz) and marital breach (shiqāq) in the above verses:

.....

.....

.....

Types of Marital Dissolution (Termination):

Islam has surrounded the marital relationship with every support measure that provides for a long-lasting and enduring relationship from the time of initially thinking about establishing such a relationship until after marriage. As such, it has legislated rulings (aḥkām) and moral standards of behavior (ādāb) that strengthen the marital relationship and protect it against breakdown and dysfunction when differences and disputes arise as well as assist in reconciliation and reaching mutual agreement. Wisdom, however, sometimes dictates that spouses separate if separation is the lesser of the two evils, for an

Divorce Rates are Increasing	
Number of divorce cases in the UAE from different nationalities	
Year	Number
2007	3761
2008	3855
2009	4315
2010	4194
2011	4145
2012	3901
2013	4233
2014	1809
Federal Competitiveness and Statistics Authority	

atmosphere of on-going disputes and never-ending arguments does not sustain a healthy environment conducive for rearing children and brings about misery for both husband and wife who have no affection for one another. The continued existence of such a relationship without solving the problems may lead to the occurrence of major criminal and indecent actions such as murder or fornication. Therefore, Islam legislated various types of marital dissolution as per the need of each of the two spouses.

Marital Dissolution are of three types:

- ▶ **First type:** dissolution by ṭalāq (divorce) at the instigation or behest of the husband.
- ▶ **Second type:** dissolution by acceptance of the husband through the means of khul' (mutually agreed separation) which is at the instigation or behest of the wife in return for compensation given by her or on her behalf.
- ▶ **Third type:** dissolution by tafriq qaḍā'ī (judicial separation) based on the judge's decision.

◆ The First Type of Marital Dissolution: Ṭalāq (Divorce)

Divorce: terminating the bond of a valid marriage by a specific utterance [the utterance of ṭalāq (divorce) or any substitute utterance signifying the same meaning of ṭalāq]. The legality (mashrū'iyah) of divorce has been attested to in the Holy Qur'ān:

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

229. at-ṭalāqu marratāni fa-'imsākun bi-ma'rūfin 'aw tasrīḥun bi-'iḥsānin ... (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).

The Legal Ruling on Ṭalāq (Divorce): divorce is permissible, and is legislated whenever needed, and despite this, it is the ḥalāl (permissible) thing most hated by Allahﷻ, in fact, it is forbidden (ḥarām) if done so for no valid reason or if the husband intends thereby to hurt his wife because divorcing a woman without a valid reason amounts to aggression and transgression. Islam has made ṭalāq the sole right of the husband; but it has not given him possession of this right absolutely without any restriction and limitation. On the contrary, he is restricted as regards the number of ṭalāq pronouncements he is allowed to make, the particular time he can effectively and validly do so, and he is also governed by certain moral standards (ādāb) and ethical values (qiyam) by which the husband is bound and which safeguard the wife against injustice and transgression. Allahﷻ says:

Illuminations

Jābir رضي الله عنه reported that Allah's Messenger ﷺ said:

” إِنَّ إبليسَ يَضَعُ عَرشَهُ عَلَى الْمَاءِ، ثُمَّ يَبْعَثُ سَرَايَاهُ يَفْتَنُونَ النَّاسَ، فَأَذْنَابُهُمْ مِنْهُ مَنزِلَةٌ أَكْبَرُهُمْ فِتْنَةً يَجِيءُ أَحَدُهُمْ فَيَقُولُ: فَعَلْتُ كَذَا، وَكَذَا فَيَقُولُ: مَا صَنَعْتَ شَيْئًا. قَالَ: ثُمَّ يَجِيءُ أَحَدُهُمْ فَيَقُولُ: مَا تَرَكْتَهُ حَتَّى فَرَّقْتَ بَيْنَهُ وَبَيْنَ امْرَأَتِهِ. قَالَ: فَيُذْنِبُ مِنْهُ، وَيَقُولُ: نَعَمْ أَنْتَ “

“Iblīs (Satan) places his throne upon water; he then sends his squads (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 such and such. And he says: You have done nothing. Then (another) one of them comes and says: I did not leave so and so until I caused division and separation between him and his wife. He (the Prophet ﷺ) said: Then, he (Iblīs) brings him closer to himself and says: How excellent you are! Indeed, you are the one who has done well”. (Narrated by Muslim)

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

34. ar-rijālu qawwāmūna 'alā n-nisā' i bi-mā faḍḍala llāhu ba 'dahum 'alā ba 'ḍin wa-bi-mā 'anfaqū min 'amwālihim ... (Sūrat al-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-Nisā': 34).

I explain why:

Islam made divorce the right of the husband alone.

- ◆ Because he is more patient and tolerant.

Moral Standards of Decency Relating to Divorce (Ādāb al-Ṭalāq):

When differences and disputes between spouses deteriorate to such a level that the matter has reached the point of divorce, then Islam has legislated certain morals standards of decency (ādāb) that the husband has to adhere to during the time he divorces his wife. This is to ensure that the husband does not act in a rash and careless way or causes harm to his wife even if she transgresses the boundaries and behaves disobediently.

p. 53

Of these morals standards and manners of decency (ādāb) is what has been reported on the authority of 'Abdullāh ibn 'Umar that he divorced his wife while she was menstruating and this occurred during the lifetime of Allah's Messenger ﷺ. 'Umar ibn al-Khaṭṭāb ؓ asked Allah's Messenger ﷺ about that. Allah's Messenger ﷺ 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 period (i.e. period of purity from menses) which Allah has ordered that women are meant to be divorced in” (Narrated by Mālik).

I deduce:

- ◆ the case in which Allah's Messenger ﷺ detested divorce.

- ◆ the time that Allah's Messenger ﷺ specified for divorce.

I complete:

Holy Qur'ānic Verse	Moral Standards of Decency Relating to Divorce	Wisdom behind these Moral Standards
<p>Allah ﷻ says: ﴿الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ﴾ (البقرة 229). Allah ﷻ says: 229. at-ṭalāqu marratāni fa-'imsākun bi-ma'rūfin 'aw tasrīhun bi-'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>Spreading the ṭalāq pronouncements out over time; and not combine them in a single utterance or a single session.</p>	<p>..... </p>
<p>Allah ﷻ says: ﴿تَأْتِيهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ﴾ (الطلاق 1). 1. yā-'ayyuhā n-nabiyyu 'idhā ṭallaqtumu n-nisā' a fa-ṭalliḳūhunna li-'iddatihinna wa-'aḥṣū l-'iddata ... (Sūrat al-Ṭalāq). "O Prophet! When you do divorce women, divorce them at their prescribed periods, and count (accurately), their prescribed periods..." (Sūrat al-Ṭalāq: 1)</p>	<p>Divorce must occur during a period of purity from menses (i.e. between two menstrual cycles) in which the husband did not engage in sexual intercourse with his wife.</p>	<p>In order that the 'iddah (mandatory waiting period) not be prolonged by pregnancy and that he divorce her while he is in a state of being sexually attracted to her (and therefore cause him to reconsider his action).</p>
<p>Allah ﷻ says: ﴿فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ﴾ (الطلاق 2). 2. fa-'idhā balaghna 'ajalahunna fa-'amsikūhunna bi-ma'rūfin 'aw fāriḳūhunna bi-ma'rūfin wa-'ashhidū dhaway 'adlin minkum wa-'aqīmū sh-shahādata li-llāhi ... (Sūrat al-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 al-Ṭalāq: 2)</p>	<p>..... </p>	<p>The presence of witnesses constitutes an opportunity for reconciliation between the spouses and a protection of the rights of both parties.</p>

I discover in the lesson lexicon:

Muslim scholars have divided divorce into:

- ◆ Ṭalāq Sunnī (divorce based on sunnah):
- ◆
- ◆ Ṭalāq Bid'ī (divorce based on innovation):
- ◆

I anticipate:

the impact of people adhering to the moral standards of decency relating to divorce (ādāb al-ṭalāq)

'Iddah (Mandatory Waiting Period):

One of the things that follow as a result of ending the marital bond is the obligation of the wife to observe 'iddah (a mandatory waiting period). 'Iddah is a period determined by the Sharī'ah, which a woman spends after separation from her husband during which she is prohibited from marriage. Its duration differs according to the cause of separation and the state of the wife.

I deduce:

from the following holy verses, the duration of 'iddah (the waiting period) according to the state of the wife and the cause of separation:

Holy verse	State of the wife and cause of separation	Duration of 'Iddah
<p>Allah ﷻ says:</p> <p style="text-align: center;">﴿وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ﴾ (البقرة 228)</p> <p>228. wa-l-muṭallaqātu yatarabbaṣna bi-'anfusihinna thalāthata qurū' in ... (Sūrat al-Baqarah).</p> <p>"Divorced women shall wait concerning themselves for three monthly (menstrual) periods ..." (Sūrat al-Baqarah: 228)</p>	the divorced woman (divorcee) who still menstruates	Three menstrual periods
<p>Allah ﷻ says:</p> <p style="text-align: center;">﴿وَالَّذِي يَسْنُ مِنَ الْمَجِيزِ مِنْ نِسَائِكُمْ إِنْ رَزَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّتِي لَا تَرْحِيضُنَّ﴾ (الطلاق 4)</p> <p>Allah ﷻ says:</p> <p>4. wa-llā ī yāisna mina l-maḥīḍi min nisā'ikum 'ini rtabtum fa-'iddatuhunna thalāthatu 'ashhurin wa-llā ī lam yaḥīḍna ... (Sūrat al-Ṭalāq).</p> <p>"Such of your women as have passed the age of menstruation, for them the waiting period, if you have any doubts, is three months, and for those who do not menstruate (it is the same)..." (Sūrat al-Ṭalāq: 4).</p>		
<p>Allah ﷻ says:</p> <p style="text-align: center;">﴿وَالَّذِينَ يَتُوفُونَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا﴾ (البقرة 234)</p> <p>234. wa-lladhīna yutawaffawna minkum wa-yadharūna 'azwājan yatarabbaṣna bi-'anfusihinna 'arba'ata 'ashhurin wa-'ashran ... (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 ﷻ says:</p> <p style="text-align: center;">﴿وَأُولَئِكَ الْأَحْمَالُ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ﴾ (الطلاق 4)</p> <p>Allah ﷻ says:</p> <p>4. ... wa-'ulātu l-'aḥmāli 'ajaluhunna 'an yaḍa'na ḥamlahunna ... (Sūrat al-Ṭalāq)</p> <p>“...for those who carry (life within their wombs), their period is until they deliver their burdens...” (Sūrat al-Ṭalāq: 4).</p>		
<p>Allah ﷻ says:</p> <p style="text-align: center;">﴿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 lladhīna 'āmanū 'idhā nakaḥtumū l-mu'mināti thumma ṭallaqtumūhunna min qabli 'an tamassūhunna fa-mā lakum 'alayhinna min 'iddatin ta'taddūnahā ... (Sūrat al-'Aḥzāb)</p> <p>“O you who believe! When you marry believing women, and then divorce them before you have touched them, no period of 'iddah have you to count in respect of them...” (Sūrat al-'Aḥzāb: 49)</p>		

I deduce the wisdom behind the legislation of 'iddah

clarifying the importance of marriage and highlighting the danger of terminating it.

- ◆
- ◆
- ◆

The Pronouncements of Divorce (Alfāz al-Ṭalāq):

Divorce occurs by a clear and explicit pronouncement (lafẓ ṣarīḥ) such as when a husband says to his wife: “You are divorced”. It also occurs through an allusive and implicit pronouncement (lafẓ kinā'ī) such as when a man says to his wife: “Join your family; you are no longer under my care and protection”.

Conditional Divorce (Ṭalāq Mu'allaq): this is when the husband makes the divorce of his wife contingent and conditional on a future event, such as when he says to her: “If you do such and such you are divorced, or if you do not do such and such you are divorced”.

Scholars disagree on whether conditional divorce is legally effective when the condition is satisfied and hold two views (in this regard):

The majority of scholars are of the view that if the condition is fulfilled, then the divorce is legally effective.

Some scholars are of the view that if the condition is fulfilled, then the intent is to be examined. If the husband’s intent was to effect divorce, then the divorce is legally effective. If his intent, however, was merely to threaten (his wife) and to swear an oath (yamīn), the ruling is similar to the ruling of the oath, that is to say, the divorce is not legally effective and the husband is obliged to expiate his oath (this is a matter to be referred to the Sharī'ah courts in the state for adjudication).

I express a view and give a reason for it:

which of the two views do I give preference to (over the other)?

I reflect and critically assess:

the conduct of someone who swears an oath of divorce (such as: Divorce is incumbent on me because of you eating this food).

Kinds of Ṭalāq (Divorce):

During the time of pre-Islamic Arabic, (the pronouncement of) ṭalāq (divorce) did not have a specific number of times. A man would divorce his wife and then revoke the divorce at will. However, Islam came and did justice to women and restricted divorce to a limited number of times and delimited its repeated occurrence with tight and strict conditions to prevent people from becoming wayward and irresponsible and violating the honor and rights of others. Therefore, we find that ṭalāq – according to the number of times its pronouncement is legally effective – is divided into three kinds:

First: Ṭalāq Raj'ī (Revocable Divorce)

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

229. aṭ-ṭalāqu marratāni fa-'imsākun bi-ma'rūfin 'aw tasrīḥun bi-'iḥsānin ... (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 return to and reconcile with his wife as long as her waiting period has not expired without a new a marriage contract or new dowry because the marital relationship still exists.

Second: Ṭalāq Bā'in Baynūnah Ṣuġhrā (Minor Irrevocable Divorce):

This occurs after the expiry of the waiting period ('iddah) of the woman divorced for the first or second time where she becomes irrevocably divorced and separated in the minor sense. This means that the marital relationship between husband and wife has terminated, and should he want to return to her, then it can only be by her consent and by a new marriage contract and a new dowry. She should neither be forced into it nor be prevented from it.

Third: Ṭalāq Bā'in Baynūnah Kubrā (Major Irrevocable Divorce):

﴿فَإِنْ طَلَّقَهَا فَلَا مَحْلُ لَهُ مِنْ بَعْدِ حَتَّىٰ تَنْكِحَ زَوْجًا غَيْرَهُ. فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ﴾ (البقرة 229)

﴿(البقرة)﴾

230. fa-'in ṭallaqahā fa-lā taḥillu lahū min ba'du ḥattā tankiḥa zawjan ḡayrahū fa-'in ṭallaqahā fa-lā junāḥa 'alayhimā 'an yatarāja'a 'in ḡannā 'an yuqimā ḥudūda llāhi wa-tilka ḥudūdu llāhi yubayyinuhā li-qawmin ya'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, she becomes irrevocably divorced and separated in the major sense as soon as he pronounces divorce for the third time, such that she is no longer lawful (ḥalāl) for him except after she marries another man, separates from him (by way of divorce) or he dies and she then completes her waiting period ('iddah). Her ex-husband may then marry her with a new dowry and a new marriage contract.

♦ **The Second Type of Marital Dissolution: Khul' (Mutually Agreed Separation Initiated by the Wife):**

Just as Islam allows the husband to get out of this contract if it becomes apparent to him that this woman is not suitable for him, similarly it is from the perfection of Divine Justice that the woman also be granted the right to get out of this contract in order to protect herself from harm and injury. This she achieves through khul' (mutual agreed divorce initiated by her).

Khul' (الْخُلْعُ) – linguistically speaking – means ‘extracting or pulling out’ (naz’); so when it is said for example خَلَعْتُ السِّنَّ (khala‘tu s-sinna) it means ‘I extracted or pulled out the tooth’.

Khul' – in the Islamic legal sense – means the separation of the husband from his wife (based on her request) for a mutually agreed compensation paid by the wife or on her behalf..

Khul' is legally ordained (mashrū') in the Holy Qur'ān and in the Prophetic Sunnah and also due to the fact that the pronouncement of khul' a is legal verdict is well established. through scholarly consensus.

I explain why:

the wife pays a financial compensation to the husband if she wants to initiate a mutually agreed divorce with him.

I contemplate and infer:

the cases in which mutually agreed divorce (khul') between spouses is permissible or forbidden according to each of the following Sharī'ah texts:

► Allahﷻ says:

﴿الطَّلَاقُ مَرَّتَيْنِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُعِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُعِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٢٩﴾﴾ (البقرة)

229. at-ṭalāqu marratāni fa-'imsākun bi-ma'rūfin 'aw tasrīhun bi-'ihsānin wa-lā yaḥillu lakum 'an tākhudhū mim mā 'ātaytumūhunna shay'an 'illā 'an yakhāfā 'allā yuqīmā ḥudūda llāhi fa-'in khiftum 'allā yuqīmā ḥudūda llāhi fa-lā junāḥa 'alayhimā fī-mā ftadat bihī tilka ḥudūdu llāhi fa-lā ta'tadūhā wa-man yata'adda ḥudūda llāhi fa-'ulā'ika humu z-zālimūna. (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 you (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 'Abbās ؓ narrated: The wife of Thābit ibn Qays ibn Shammās came to the Prophet ﷺ and said, “O Allah’s Messenger! I do not blame Thābit 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 ﷺ 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 Thābit, “O Thābit! Accept your garden, and divorce her once.” (Narrated by al-Bukhārī)

► Allah’s Messenger ﷺ said: “Any woman who requests her husband to divorce her without a valid reason will not smell the scent of Paradise” (Narrated by Abū Dāwūd). Mutually agreed divorce (khul') is forbidden if a wife succumbs to waywardness and wants to hurt the husband.

► Allah ﷻ says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرْتُبُوا النِّسَاءَ كَرَاهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَنَاحَةٍ مُبَيَّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١١﴾﴾ (النساء)

19. yā-'ayyuhā lladhīna 'āmanū lā yaḥillu lakum 'an tarithū n-nisā'a karhan wa-lā ta'ḍulūhunna li-tadhhabū bi-ba'ḍi mā 'ātaytumūhunna 'illā 'an yāfina bi-fāḥishatin mubayyinatin wa-'āshirūhunna bi-l-ma'rūfi fa-'in karihtumūhunna fa-'asā 'an takrahū shay'an wa-yaj'ala llāhu fīhi khayran kathīran. (Sūrat al-Nisā')

minor irrevocable divorce (ṭalqah bā' inah baynūnah ṣughrā).

I pass a legal judgment explain the reason:

- ◆ A woman asks her husband for a divorce because he contracted AIDS.

 * I organize my thoughts:

Types of Marital Dissolution

- ◆ A woman asks her husband for a divorce because he forces her to drink alcohol.

Fourth: separation due to the absence of the husband:

If the husband is absent and away (from his wife) and his whereabouts are not known, or it is known but he refuses to return, the woman has the right to ask for a divorce after the lapse of one year or more since his absence. The judge has the prerogative to divorce her from her husband after looking, search and making inquiries about his whereabouts and asking the husband to return if his whereabouts are known.

at the behest of the husband:

Its types:

1. divorce
2. divorce
3. divorce

..... mutual agreed divorce (khul')

by the ruling of a judge:

Student Activity

Its causes:

1. Separation
Type of divorce:
2. Separation due to failure to support and maintain the wife
Type of divorce:
3. Separation
Type of divorce:
4. Separation
Type of divorce:

I answer by myself:

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

Divorce Scenario	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 (ṭalāq raj'ī)

Marital Dissolution Separation between Spouses

Minor irrevocable divorce (ṭalāq bā' in baynūnah ṣuġhrā)		
Major irrevocable divorce (ṭalāq bā' in baynūnah kubrā)		

*Mutually agreed divorce (khul') and judicial separation (tafrīq qaḍā'ī) in terms of similarities and differences.

	Mutually Agreed Divorce (Khul')	Judicial Separation (Tafrīq Qaḍā'ī)
Similarities		
Differences		

* The oath of condemnation (li'ān) and divorce (ṭalāq) in terms of meaning and consequences:

Aspect of Comparison	Oath of Condemnation (Li'ān)	Divorce
Meaning		
Consequences		

♦ **Third:** put a tick (√) against the correct statements and a cross (x) against the incorrect ones:

- Mutually agreed divorce (khul') is a separation at the behest of the husband.
- Spouses are separated if it is the lesser of the two evils.
- Moral standards of decency pertaining to divorce dictate that a man give his wife three pronouncements of divorce all at once.
- Separation by mutually agreed divorce (khul') is a major irrevocable divorce (ṭalāq bā' in baynūnah kubrā).
- An imaginary, happy marital life is a life without arguments and disputes.
- The primary and default position of divorce (ṭalāq) in Islam is that it is forbidden (ḥarām).
- Islam legislated mutually agreed divorce (khul') to relieve the wife.
- Divorce by an allusive and implicit pronouncement (lafz kinā'ī) presupposes intention.
- The legal ruling on divorce, if it is for no reason, is that it is permissible.

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

1. Having witnesses present at a divorce is one of the moral standards of decency pertaining to divorce (ādāb al-ṭalāq).

2. The husband has the right to take back his wife during the waiting period ('iddah) of the first or second pronouncements of divorce.

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

1. 1. an allusive and implicit pronouncement (lafẓ kinā'ī) of divorce is:
 - a. You are divorced.
 - b. You are divorced if you do so.
 - c. You are not in my marriage bond.

I enrich my experience:



The United Arab Emirates has supplemented the Sharī'ah courts with family guidance and reconciliation departments. Write a report on these departments, and it is preferred to pay a visit to one of these departments and meet the officials there in coordination with the school administration.



I assess myself:

2. The ideal Sharī'ah solution, when it is impossible for the two spouses to live together and reconcile between them, is:
 - a. continuing marital life in an atmosphere of ongoing hostility and hate (kurh)
 - b. continuing marital life while at the same time avoiding one another and sleeping separately (hajr)
 - c. dissolution of marriage by divorce (ṭalāq)
3. Divorcing a woman during her menstrual period is:
 - a. ṭalāq sunnī (divorce based on Sunnah)
 - b. ṭalāq bid'ī (divorce based on innovation)
 - c. not a ṭalāq (divorce)
4. The following is not a remedy for wife-related nushūz (ill-conduct stemming from rebelliousness):
 - a. severe beating
 - b. refusing bed-sharing
 - c. good counseling

SN	Area of Application	Degree of Achievement		
		Average	Good	Distinguished
1	I explain the types of marital dissolution between spouses.			
2	I infer the significance of choosing the principle of the lesser of the two evils in relationships.			
3	I am motivated and make effort to learn the methods of conflict resolution			
4	I identify the moral standards of decency and legal rulings pertaining to divorce (ṭalāq) and mutually agreed divorce (khul')			

Lesson Lexicon

Term	Meaning
takhbīb – to turn a woman against her husband	to allure a wife into seeking divorce and corrupting her relationship with her husband. Allah's Messenger ﷺ said: ... لَيْسَ مِنَّا مَنْ خَبَّبَ امْرَأَةً عَلَى زَوْجِهَا ... “He is not one of us who turns a woman against her husband...” (Narrated by Abū Dāwūd).
tafriq bi ḥukm al-qāḍī (separation by a judicial ruling)	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 (ijtihād).
khul' (mutually agreed divorce)	khul' in the linguistic sense means: 'extracting or pulling out' (naz'), and in the Islamic legal sense: the separation of the husband from his wife (based on her request) for a compensation paid by the wife.
ṭalāq (divorce)	terminating the bond of a valid marriage by a specific utterance [the utterance of ṭalāq (divorce) or any substitute utterance signifying the same meaning of ṭalāq].
ṭalāq bā' in baynūnah ṣuġhrā (minor irrevocable divorce)	expiry of the wife's waiting period ('iddah) resulting from the first or second divorce without her husband revoking the divorce and taking her back.
ṭalāq bā' in baynūnah kubrā (major irrevocable divorce)	when man divorces his wife for a third time.
ṭalāq bid'ī (divorce based on innovation)	divorce occurring contrary to what Sharī'ah endorses.
ṭalāq raj'ī (revocable divorce)	the case when a man divorces his wife for the first or second time and her waiting period ('iddah) has not expired.
ṭalāq sunnī (divorce based on sunnah)	divorce occurring according to what Sharī'ah endorses.
ṭalāq mu'allaq (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 such and such you are divorced”.
'iddah (waiting period)	a period specified according to Sharī'ah 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.
nushūz (ill-conduct stemming from the wife's rebelliousness or the husband's cruelty)	linguistically speaking, the verb form of 'nushūz' means 'rise up'; nushūz 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 causes of conflicts in social and marital relationships and how to avoid them

Weak religious conscience
Bad companionship and ill-treatment taking the form of (physical, psychological and verbal) abuse and lack of mutual respect
Absence of candidness, dialogue and discussion
Lack of understanding the nature and personality of the other party
Lack of consideration for tastes, inclinations and interests of the other party
Selfishness, intolerance and always finding fault with one another
Being forced into marriage
Not seeing the woman one is engaged to
Cheating, deception, and hiding serious defects that defeat the noble purposes and honorable goals of marriage
Relationships built on materialistic objectives
Extravagant dowries and exorbitant wedding costs
Incompatibility and huge material, cultural or age differences
Negligence in fulfilling rights and performing duties
Severing blood relations
Disclosing the private matters and intimate secrets of marital life
Social influences and outside interference and meddling from family and friends (takhbīb)
Stale marriage, lack of emotional intimacy and feeling bored with the monotony of marital life
Infidelity
Doubt, suspicion and destructive jealousy
Exercising dominance and superiority over the other party
Inability to have children (infertility)
Lying and distrust
Disagreements on parenting and child rearing styles
Negligence, apathy and lack of a sense of responsibility
Constant complaining, nagging and whinging whether for a reason or for no reason at all, incessant reminding of the other party's shortcomings and continual bringing up of past problems and old issues
Stressful and burdensome demands made by some wives
Debt accumulation owing to extravagant and lavish consumer lifestyles
Greediness for the wife's wealth
Stinginess of the husband and his refusal to support and spend on his wife
Misuse and abuse of communication, social media and modern technology
Inability to give up and relinquish pre-marital relationships and affairs
Alcohol and drug addiction / alcohol and substance abuse
Unfair treatment of wives in a polygamous marriage
Exaggerating and magnifying minor issues

Lesson Five

Allah's Messenger ﷺ and Social Life

This lesson teaches me to:

1. adduce as proof events from the sīrah to support the care and concern of the Messenger ﷺ for building a cohesive and well-knit society.
2. explain the strategies used by the Messenger ﷺ to strengthen social relations.
3. connect between societal peace and the development of a Muslim State.
4. ensure societal peace and harmony by interacting with the constituent parts of society.



I take initiative to learn

The Quraysh clans, Banū Hāshim, Banū Zuhra and Banū Taym ibn Murrah, all gathered to hold a meeting where they formed a pact and joined in alliance with one another committing themselves by Allah to unite as a single force in solidarity with the oppressed against the oppressor until the former's right is restored. The Prophet ﷺ participated in this alliance (ḥilf) with his uncles, relatives and next of kin. This was before he became a Prophet and sent as a Messenger ﷺ by Allah.

Allah's Messenger ﷺ – even before his prophethood – gave a wonderful example through his affiliation to his people and society. He participated in public events and occasions, such as the building of the Holy Ka'bah, just as he also participated in the Ḥilf al-Fuḍūl (Alliance of the Virtuous) where Banū Hāshim, Banū Zuhra and Banū Taym ibn Murrah all gathered in the house of 'Abdullāh ibn Jad'ān, who prepared food for them, and they established the alliance in a sacred month (shahr ḥarām), namely, Dhul-Qa'dah. They formed a pact and joined in alliance with one another committing themselves by Allah to unite as a single force in solidarity with the oppressed against the oppressor until the former's right is restored. The Prophet ﷺ attended this alliance (ḥilf) which is regarded as one of the proud achievements of the Arabs and their acknowledgement of human rights. The Messenger ﷺ would say:

“لَقَدْ شَهِدْتُ فِي دَارِ عَبْدِ اللَّهِ بْنِ جُدْعَانَ حِلْفًا مَا أَحَبُّ أَنْ لِي بِهِ خُمْرُ النَّعَمِ ، وَلَوْ أَدْعَى بِهِ فِي الْإِسْلَامِ لَأَجَبْتُ”

Certainly, I had witnessed an alliance in the house of 'Abdullāh ibn Jad'ān I would not want to substitute it for a herd of red camels. If I were to be invited to it now during the time of Islam, I would repond (i.e. accept the invitation). (Narrated by al-Bayhaqī)

I identify:

the significance of the following:

- ◆ establishing the alliance during that period.

- ◆ the participation of the Prophet ﷺ in the alliance.



I use my skills to learn

The care and concern of the Prophet ﷺ for family bonding and cohesion:

Allah's Messenger ﷺ took great care in building the first building block of society (the family) strong, solid and firmly bonded as its strength by necessity serves as a support structure to society. The care and concern that the Messenger ﷺ had for the bonding and cohesion of his own family can be demonstrated by:

1. his benevolence and kindness towards his wives (رضي الله عنهن), his fair and equitable treatment of them and the way he joked with them. We learned that he raced Lady 'Ā'ishah (رضي الله عنها) more than once.
2. his benevolence and kindness towards his daughters (رضي الله عنهن) and his compassionate treatment of them. We learned that when Lady Fatima (رضي الله عنها) was approaching, he would stand up to greet her and kiss her on the forehead to honor her.
3. his benevolence and kindness towards his grandchildren for he used to play with them, entertain them and cheer them up.
4. his benevolence and kindness towards his servants. Anas ibn Mālik (رضي الله عنه) reported: "I served Allah's Messenger ﷺ for nine years, and I do not know him ever to have said to me: "uffan!" (an interjection expressing anger or displeasure), nor to have said to me for anything I did, why did you do such and such? why did you not do such and such rather." (Narrated by Muslim).

I specify:

my role within my family so it can be a strong building block in the Emirati society.

Prophetic guidance with respect to social relations

A neighbor inherits!!!!

Strengthening the bonds between the members of society is an important task and a huge mission that serves to preserve the dignity and prestige of society and prevents social maladies and societal ills from tearing it apart. Hence Allah's Messenger ﷺ was keen to bolster the ties and relations between all the sectors of society such as the relation of good neighborliness, which is a relation that is wide and comprehensive in scope encompassing the close and familiar, the distant and strange, the Muslim and the non-Muslim. It is reported on the authority of Ibn 'Umar ('Abdullāh son of 'Umar) (رضي الله عنهما) who said: The Messenger of Allah ﷺ said: "Jibrīl kept on advising and counselling me concerning my neighbor so much so that I thought that he is going to make him one of my heirs" (Narrated by al-Bukhārī and Muslim). He ﷺ warned against causing harm to the neighbor. It is reported on the authority of 'Uqbah ibn 'Āmir (رضي الله عنه) who said: Allah's Messenger ﷺ said: "On the Day of Resurrection, the first two adversaries disputing with each other will be two neighbors." (Narrated by Aḥmad). This means that the first two adversaries to be tried and judged on the Day of Resurrection will be two neighbors, one of whom harmed and cause injury to the other.

I explain:

the signification implied in the fact that the first adversaries on the Day of Resurrection will be two neighbors.

Taking the initiative and volunteering:

Allah's Messenger ﷺ would share and join people in their joys and sorrows and he was an exemplary model of conduct and a source of merci and tranquility for people. It is reported on the authority of Anas ibn Mālik ؓ who said that they heard a scream in Madīnah coming from the Sal' (which is a mountain in the western part of Madīnah). People ran in the direction of the sound, and was met by the Prophet ﷺ who had beaten them to the sound, and who said to them:

“لَمْ تَرَاغُوا، لَمْ تَرَاغُوا”

“Don't be scared, don't be scared”. He was on the back of an unsaddled horse belonging to Abū Ṭalḥah with a sword around his neck. He said:

“لَقَدْ وَجَدْتُهُ نَحْرًا. أَوْ: إِنَّهُ لَبَحْرٌ”

“Truly, I found it (i.e. the horse) to be like the sea” or (he said) “Indeed, it is like the sea” (Narrated by al-Bukhārī).

I expect:

a motive that made the Prophet ﷺ beat the people to the source of the sound.

I infer:

the significance of the Prophet ﷺ having headed towards the place from whence the sound emitted before the rest of the people.

I identify

the correct behavior in the following cases:

1. I saw a group of youngsters race one another in their cars on a main street.
2. I heard a voice coming from a building asking for help from the people passing by.
3. I saw a traffic accident in the street.
4. I saw a suspicious group of youth gathering together in a certain area.
5. I learned that a patient in the hospital needs a blood donor from a particular blood group.

A positive social exemplar:

The Messenger ﷺ did not content himself with strengthening social ties ranging from the family to good neighborliness and positive initiatives in his community, instead he went further than that, to participate with people in their businesses and live them through their circumstances in order to be one of them, to feel what they feel and be afflicted by what afflicts them. This led to an increase in the bonds of love, a strengthening in the ties of mutual affection which further increased and bolstered the cohesion and solidarity of society.

Extract:

prophetic strategies for strengthening social ties from the texts below:

- ▶ On the authority of Sahl ibn Ḥanīf ؓ who said:

“كَانَ رَسُولُ اللَّهِ ﷺ يَأْتِي ضُعَفَاءَ الْمُسْلِمِينَ وَيُزُورُهُمْ ، وَيَعُودُ مَرْضَاهُمْ ، وَيَشْهَدُ جَنَائِزَهُمْ”

Allah’s Messenger ﷺ used to go to weak Muslims on visits, be reassured of those who were ill among them and attend their funerals (Narrated by al-Ḥākim).

- ▶ On the authority of Zayd ibn Arqam ؓ who said:

“عَادَنِي رَسُولُ اللَّهِ ﷺ مِنْ وَجَعِ كَانِ بَعِينِي”

“Allah’s Messenger ﷺ visited me because of a pain (infection) I had in my eye” (Narrated by Abū Dāwūd).

- ▶ On the authority of Jābir ibn ‘Abdillāh ؓ who said:

هَلَكَ أَبِي وَتَرَكَ سَبْعَ أَوْ تِسْعَ بَنَاتٍ، فَتَزَوَّجْتُ امْرَأَةً، فَقَالَ النَّبِيُّ ﷺ: «تَزَوَّجْتَ يَا جَابِرُ» قُلْتُ: نَعَمْ، قَالَ: «بِكْرًا أَمْ نَثِيئًا» قُلْتُ: نَثِيئًا، قَالَ: «هَلَّا جَارِيَةٌ تَلَاعِبُهَا وَتَلَاعِبُكَ، أَوْ تُصَاحِبُهَا وَتُصَاحِبُكَ» قُلْتُ: هَلَاكَ أَبِي فَتَرَكَ سَبْعَ أَوْ تِسْعَ بَنَاتٍ، فَكَرِهْتُ أَنْ أَجِيبَنَّهُنَّ بِمِثْلِهِنَّ، فَتَزَوَّجْتُ امْرَأَةً تَقُومُ عَلَيْنَهُنَّ، قَالَ: «فَبَارَكَ اللَّهُ عَلَيْكَ» لَمْ يَقُلْ ابْنُ عُيَيْنَةَ، وَمُحَمَّدُ بْنُ مُسْلِمٍ، عَنْ عَمْرِو: «بَارَكَ اللَّهُ عَلَيْكَ»

“My father died and left behind nine daughters. I married a woman (who had been previously married). Allah’s Messenger ﷺ said to me: Jābir, have you gotten 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 her and she could amuse you? I said to him: My father died and left nine daughters behind him, so I did not like the idea of bringing them someone (i.e. a young girl) just like them, and therefore I married a woman who could look after them. Allah’s Messenger ﷺ said: May Allah bless you” (Narrated by al-Bukhārī).

- ▶ On the authority of al-Barā’ ؓ who said:

“كَانَ النَّبِيُّ ﷺ يَنْقُلُ التُّرَابَ يَوْمَ الْخَنْدَقِ، حَتَّى أَغْمَرَ بَطْنَهُ، أَوْ أَغْبَرَ بَطْنَهُ”

“The Prophet ﷺ worked on moving dust on the day of al-Khandaq (Battle of the Trench) until he covered his abdomen in dust or his abdomen was covered in dust” (Narrated by al-Bukhārī).

- On the authority of 'Ā'ishah “ who reported:

“ أَنَّهَا زَفَّتْ امْرَأَةً إِلَى رَجُلٍ مِنَ الْأَنْصَارِ، فَقَالَ نَبِيُّ اللَّهِ ﷺ: «يَا عَائِشَةُ، مَا كَانَ مَعَكُمْ لَهْوٌ؟ فَإِنَّ الْأَنْصَارَ يُعْجِبُهُمُ اللَّهْوُ»

she sent a woman to be betrothed to a man from the al-Anṣār (Helpers). Allah's Prophet ﷺ said, “O 'Ā'ishah, didn't you have some play and fun because the al-Anṣār like play and fun” (Narrated by al-Bukhārī).

- On the authority of 'Asmā' bint Abī Bakr رضي الله عنها who said:

“My mother came to visit me desiring (good relations with me) and she was a polytheist during the lifetime of the Prophet ﷺ. So, I asked the Prophet ﷺ ‘Can I visit her?’ He said ‘Yes.’” (Narrated by al-Bukhārī)

- On the authority of Anas ibn Mālik رضي الله عنه who said:

“كَانَ ﷺ يَزُورُ الْأَنْصَارَ، وَيُسَلِّمُ عَلَى صِبْيَانِهِمْ، وَيَمْسَحُ رُءُوسَهُمْ”

“The Prophet ﷺ used to visit the al-Anṣār (Helpers), greet their boys and pat them on their heads” (Narrated by al-Nasā'ī).

- On the authority of Anas ibn Mālik رضي الله عنه who said:

“كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ ﷺ، وَعَلَيْهِ رِدَاءٌ نَجْرَانِيٌّ غَلِيظُ الْحَاشِيَةِ، فَأَذْرَكَهُ أَعْرَابِيٌّ، فَجَبَذَهُ بِرِدَائِهِ جَبَذَةً شَدِيدَةً، نَظَرْتُ إِلَى صَفْحَةِ عُنُقِ رَسُولِ اللَّهِ ﷺ وَقَدْ أَثَرَتْ بِهَا حَاشِيَةُ الرِّدَاءِ، مِنْ شِدَّةِ جَبَذَتِهِ، ثُمَّ قَالَ: يَا مُحَمَّدُ مَرُّ لِي مِنْ مَالِ اللَّهِ الَّذِي عِنْدَكَ، فَالْتَفَتَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ فَصَحِكَ، ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ”

“Once I was walking with Allah's Messenger ﷺ and he was wearing a Najrānī robe with thick margins. A bedouin caught up with him and pulled him by his robe violently. I at the base of the neck of Allah's Messenger ﷺ, and the margin of the robe had made marks on it because of the violence with it was pulled. The Bedouin said, ‘O Muhammad! Give me some of Allah's wealth which is with you.’ Allah's Messenger ﷺ turned and looked at him, and smiled, and then he ordered that he be given something” (Narrated by Muslim).

I apply:

I give an example from the Prophetic Sunnah and identify the strategy I see used in the example as in the examples above.

Hadīth:

Strategy:

I adduce proof:

by way of examples that attests 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-Madīnah ”- the constitution of citizenship:

After the migration of the Prophet ﷺ to al-Madīnah, he found a harsh and bitter social reality. On the one hand, there was rampant tribal animosity between Aws and Khazraj and, on the other, between them and the Jews. The Jews had disputes and grievances among themselves that made them go to the Messenger ﷺ and have him sit in judgment of them in order to settle their disputes and grievances.

Confronted by this harsh reality, the Messenger ﷺ formulated the Charter of al-Madīnah al-Munawwarah, which was deemed the first political attempt in the early Islamic era aimed at leading society out from the vortex of tribal conflict into the vast expanse of brotherhood, mutual love and tolerance. This was because it focused on many sublime humanitarian principles such as championing the cause of the oppressed, protecting neighbors, honoring both the private and public rights (of society and its members), combating crime, mutual assistance and cooperation in the paying of blood money (diyāh), freedom of belief, helping the debtors, and other such principles as would make the citizens of the same country – despite differences in race ethnicity and belief – that they are a single family one family tasked with defending the homeland in the face of any aggression that might surprise them from the outside. The equality that exists between them is established on the basis of a common humanitarian value, namely, that people are equal in the essential attribute of human dignity.

I infer:

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

Article	Significance
That the Believers and Muslims from Quraysh and Yathrib (old name for al-Madīnah), and those who followed them and joined them and labored with them (engaged in jihād with them) are one community (ummah) to the exclusion of the rest of people.
That each party will redeem its prisoners with the kindness and justice common among believers.
That the Believers do not forsake any heavily burdened person (weighed down by debt and a big family) but provide him help in recognized goodness with regard to ransom (of a prisoner of war) and paying of blood money.

That the neighbor (or ally) is like the host (protected): neither he be harmed nor he commits offence (treachery).	.....
That Jews have their religion and Muslims have their religion.	.....

Fraternization (Mu'ākhāh) and Altruism (Īthār):

The first act that the Prophet ﷺ performed after building the mosque was institute the practice of fraternization (mu'ākhāh), which was announced in the house of Anas ibn Mālik ؓ. Mu'ākhāh is a bond that unites between the Muhājirīn (Emigrants) and the Anṣār (Helpers) on the basis of creed and strengthens the feelings of love, affection, help, protection and consolation by means of wealth and belongings. This fraternization did not give weight and importance to tribal considerations or class differences; it brought together the members of society without looking at their conditions, characteristics, descriptions, or possessions and assessts. Hence racism and fanaticism disappeared making room for the appearance of mercy and philanthropy. Allah ﷻ says:

﴿وَالَّذِينَ نَبَّؤُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾ (الحشر)

9. wa-lladhīna tabawwāu d-dāra wa-l-’imāna min qablihim yuḥibbūna man hājara ’ilayhim wa-lā yajidūna fī ṣudūrihim ḥājanatan mim mā ’ūtū wa-yu’thirūna ’alā ’anfusihim wa-law kāna bihim khaṣāṣatun wa-man yūqa shuḥḥa nafsihī fa-’ulā’ika humu l-mufliḥūna. (Sūrat al-Ḥaṣhr)

“But those who before them, had homes (in al-Madīnah) 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-Ḥaṣhr: 9).

I project:

the state of al-Madīnah from a social perspective had there been no fraternization between the Muhājirīn (Emigrants) and the Anṣār (Helpers) which the Messenger ﷺ had instituted.

1.
2.
3.

I explain and apply:

Nearly 206 nationalities co-exist in the United Arab Emirates, either transiting or residing which represent more than 150 ethnicities and use 100 dialects. These groups live together in complete harmony and integration which has had a really good impact on the various areas and domains. I explain the causes behind this co-existence (an exemplary model on a global scale) in the United Arab Emirates.

1.
2.
3.

I cooperate with the members of my group and design using my creativity:

a plan for a seminar on the effects of the societal peace that exists in the United Arab Emirates in the social, economic and political domains.



* I organize my thoughts:

Allah's Messenger ﷺ and Social Life

Concern and consideration for the family and neighbors because of the effect thereof on strengthening the social dimension

The strategies employed by the Prophet ﷺ in dealing with the individuals of society with the aim of strengthening society as a whole

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

1. Identifying the rights and duties of all family members
2. observing the right of the neighbor and warning against hurting him

- ◆ Exchanging visits
- ◆ Taking care of the poor
- ◆ Attending funerals
- ◆ Visiting the sick
- ◆ Taking care of the orphans and looking after their affairs
- ◆ Humility and social involvement and participation
- ◆ Extending congratulations and well-wishes on the occasion of marriage
- ◆ Spreading happiness
- ◆ Showing gratitude to parents even if they are polytheists
- ◆ Show compassion to children
- ◆ Giving presents

The Charter of al-Madīnah

It organized the relations of Muslims among themselves and their relationship with others from the inhabitants of Madīnah, and gave the latter the right of citizenship and participation in building and protecting the City of Madīnah.

Student Activity

I answer by myself:

- ◆ **First:** explain the prophetic methodology for strengthening society in the domain of:
 - the family:
 - the individual:
- ◆ **Second:** give a reason for:
 1. the fact that the Prophet ﷺ launched several communal initiatives directly after he had arrived in Madīnah.
.....
.....
 2. the keenness of the Prophet ﷺ to observe the right of citizenship for Muslims and non-Muslims:
.....
.....
- ◆ **Third:** The Messenger ﷺ used several strategies to strengthen social ties. Mention four of them:
.....
.....
- ◆ **Fourth:** state the most important values and principles upon which the Charter of Madīnah was founded:
.....
.....
.....
- ◆ **Fifth:** Some families in certain societies suffer from a complete disintegration in social relations between family members because of modern social media. Suggest solutions to this problem:
 1.
 2.
 3.
 4.

I enrich my experience:

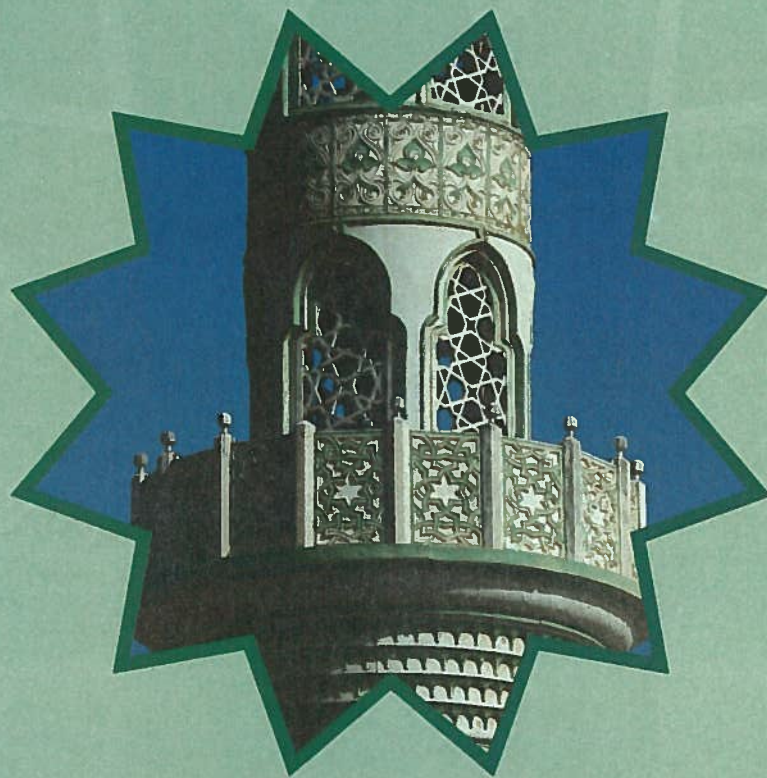


I conduct a research and prepare a report on building a market (sūq) in Madīnah after the migration- its significance and importance.



I assess myself:

SN	Area of Application	Degree of Achievement		
		Average	Good	Distinguished
1	I am very keen on maintaining societal peace and I respect the constituent elements making up the Emirati society			
2	I adduce as evidence events from the Prophet's Biography (sīrah) to prove the keenness of the Messenger ﷺ to build a coherent and well-knit society.			
3	I enumerate the strategies of the Messenger ﷺ in the area of individual relations with the aim of strengthening social relations.			
4	I draw a link between societal peace and state development.			



Unit Two

Unit Contents

SN	Domain	Theme	Lesson
1	Divine Revelation (Wahy)	Holy Qur'ān and its Sciences	The Slander against 'Ā'ishah “(ḥadīth al-ifk) – exhortation and moral lesson
2	Divine Revelation (Wahy)	Noble Ḥadīth and its Sciences	Divine Laws (as- Sunan ar-Rabbāniyah)
3	Islamic Values and Manners (Qiyam wa Ādāb)	Islamic Values (Qiyam)	Responsibility in Islam
4	Islamic Rulings and their Higher Purposes (Aḥkām wa Maqāṣid)	Islamic Legal Maxims (Qawā'id-Aḥkām)	The Five Higher Purposes of Legislation (Maqāṣid)
5	Life of the Prophet (Sīrah) and Prominent Muslim Personalities (Shakhṣiyyāt)	Proninent Muslim Personalities (Shakhṣiyyāt)	Sheikha Fatima Bint Mubarak عَظِيمَاتُ الدِّينِ

Lesson One

The Slander (Ifk) against 'Ā'ishah ؓ an Exhortation and a Moral Lesson (Sūrat al-Nūr)11-20

This lesson teaches me to:

1. recite the relevant Qur'ānic verses observing the rules of recitation
2. explain the meaning of the vocabulary contained in relevant Qur'ānic verses
3. infer some of the rulings contained in the holy verses
4. clarify the negative effects of rumors on the individual and society as a whole
5. infer the eminence of 'Ā'ishah, the Mother of Believers ؓ
6. show keenness in adhering to the values incorporated in the holy verses



I take initiative to learn

Allah's Messenger ﷺ used to take one of his wives ؓ with him when he traveled. He would not out of his own choose the wife who would accompany him out of consideration for their feelings, but rather, he would cast lots to see who among them would accompany him. In the expedition against Banū al-Muṣṭaliq, 'Ā'ishah ؓ was the one who accompanied the Prophet ﷺ.

'Ā'ishah ؓ says (relating to us what happened to her on that expedition): one night the Prophet ﷺ, announced that they were going to depart. I got up and walked until I surpassed the army camp. When I finished what I had set out to do I headed back to my hawdaj. Then I touched my chest and realized that my onyx necklace had fallen off. So I went back to search for my necklace, and was kept back by trying to find it. Meanwhile the group of men, who were given the task of mounting my hawdaj, had come, carried my hawdaj and mounted it on my camel thinking that I was in it. I found my necklace and returned to the camp and not a soul was in sight – no one calling and no one answering. I covered myself with my garment and lied down in my spot to rest knowing that should I be missed, people would come back to fetch me. By Allah, as I was lying down Ṣafwān ibn al-Mu'attal as-Sulamī passed by me, as he had also missed the army because of some need he had to see to. When he saw me he said: “innā li-llāhi wa-'innā 'ilayhi rāji'ūna (We belong to Allah and to Him we shall return), the wife of Allah's Messenger”? Then he drew the camel near to me, and said: Mount! And moved back away from me. So I mounted, and he took the camel by the head and proceeded looking for the people (they were with).

Illuminations

Ibn Ishāq reported that the wife of Abū Ayyūb al-Anṣārī ؓ said to him:

يَا أَبَا أَيُّوبَ أَمَا تَسْمَعُ مَا يَقُولُ النَّاسُ فِي عَائِشَةَ؟ قَالَ: نَعَمْ، وَذَلِكَ الْكُذْبُ. أَكُنْتُ فَاعِلَةٌ ذَلِكَ يَا أُمَّ أَيُّوبَ؟ قَالَتْ: لَا وَاللَّهِ مَا كُنْتُ لِأَفْعَلَهُ. قَالَ: فَعَائِشَةُ وَاللَّهِ خَيْرٌ مِنْكَ.

“O Abū Ayyūb, don't you hear what people are saying about 'Ā'ishah “? He said ‘Yes, it is a lie. Would you have done that, Umm Ayyūb?’ She said ‘No, by Allah, I would never have done that.’ He said ‘By Allah 'Ā'ishah is better than you’”. (Narrated by al-Ṭabarī)

I investigate:

The causes for rumors spreading so quickly?

I discuss:

Are the results of casting lots binding on those who cast them? What are the different forms that casting lots can take?



I use my skills to learn

I recite and memorize:

سورة النور 20-11

قَالَ تَعَالَى إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ 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 بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾ لَوْلَا
 جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشَّهَادَةِ فَأُولَتِيكَ 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 لَكُم 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﴾ وَيَسِّنُّ اللَّهُ لَكُمْ 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
 اللَّهُ رءُوفٌ رَّحِيمٌ ﴿٢٠﴾

Allah ﷻ says:

'inna lladhīna jā'ū bi-l-'ifki 'uṣbatun minkum lā taḥsabūhu sharran lakum bal huwa khayrun lakum li-kulli mri'in minhum mā ktasaba mina l-'ithmi wa-lladhī tawallā kibrahū minhum lahū 'adhābun 'aẓīmun ﴿١١﴾ law-lā 'idh sami'tumūhu ḥanna l-mu'minūna wa-l-mu'minātu bi-'anfusihim khayran wa-qālū hādhā 'ifkun mubīnun ﴿١٢﴾ law-lā jā'ū 'alayhi bi-'arba'ati shuhadā'a fa-'idh lam yātū bi-sh-shuhadā'i fa-'ulā'ika 'inda llāhi humu l-kādhībūna ﴿١٣﴾ wa-law-lā faḍlu llāhi 'alaykum wa-rahmatuhū fi d-dunyā wa-l-'ākhirati la-massakum fi mā 'afaḍtum fīhi 'adhābun 'aẓīmun ﴿١٤﴾ 'idh talaqqawnahū bi-'alsinatikum wa-taqūlūna bi-'afwāhikum mā laysa lakum bihī 'ilmun wa-taḥsabūnahū hayyinan wa-huwa 'inda llāhi 'aẓīmun ﴿١٥﴾ wa-law-lā 'idh sami'tumūhu qultum mā yakūnu lanā 'an natacallama bi-hādhā subḥānaka hādhā buhtānun 'aẓīmun ﴿١٦﴾ ya'izukumū llāhu 'an ta'ūdū li-mithlihī 'abadan 'in kuntum mu'minīna ﴿١٧﴾ wa-yubayyinu llāhu lakumu l-'āyati wa-llāhu 'alīmun ḥakīmun ﴿١٨﴾ 'inna lladhīna yuḥibbūna 'an tashī'a l-fāḥishatu fi lladhīna 'āmanū lahum 'adhābun 'alīmun fi d-dunyā wa-l-'ākhirati wa-llāhu ya'lamu wa-'antum lā ta'lamūna ﴿١٩﴾ wa-law-lā faḍlu llāhi 'alaykum wa-rahmatuhū wa-'anna llāha rū'fun raḥīmun (Sūrat al-Nūr) ﴿٢٠﴾

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 you heard of the affair – have a good opinion of themselves and say, “This (charge) is an obvious lie”?
13. Why did they not bring four witnesses to prove it? When they have not brought the witnesses, such 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 you rushed glibly into this affair.
15. Behold, you received it on your tongues, and said out of your mouths things of which you had no knowledge; and you thought it to be a light matter, while it was most serious in the sight of Allah.
16. And why did you not, when you heard it, say? - “It is not right of us to speak of this: Glory to Allah; this is a most serious calumny!”
17. Allah doth admonish you, that you may never repeat such (conduct), if you are (true) Believers.
18. And Allah makes the Signs plain to you: for Allah is full of knowledge and wisdom.
19. Those who like that lewdness spreads among the Believers, will have a grievous Penalty in this life and in the Hereafter: Allah knows, and you know not.
20. Were it not for the grace and mercy of Allah on you, and that Allah is full of kindness and mercy, (you would be ruined indeed). (Sūrat al-Nūr: 11-20)

I learn the interpretation of the Qur’ānic vocabulary:

Vocabulary	Meaning	My notes
إِفْك -ifk (slander)	The worst of lies	
عُصْبَةٌ - ‘uṣbatun (body)	A group	
كِبْرَهُ kibrahū (lead)	The greatest part of it	
أَمْسَكْنَاكُمْ lamassakum (seized you)	Befalls you	
أَفْضَحْتُمْ ‘afaḥtum (rushed glibly)	Talk a lot	
تَلَقَّوْنَاهُ talaqqawnahū (received it)	one taking it from the other	
هَيِّنًا hayyinan (light)	Easy	
بُهْتَانًا buhtānun (calumny)	fabrication	
تَشْيِيعًا tashī‘a (published broadcast)	Spread	
الْفَاحِشَةَ al-fāḥishatu (lewdness)	adultery	



I comprehend the significance of the verses:

I understand the significance of the verses

Out of the intricate web of evil issues forth good:

After having explained in what has gone before that accusing chaste women of adultery is a grievous crime whose punishment is painful in this life and the Hereafter, the holy verses go on to mention the story of slander (ifk) and calumny (buhtān) against the Mother of Believers (رضي الله عنها). 'Abdullāh ibn Salūl exploited the fact that 'Ā'ishah (رضي الله عنها) was late in catching up with the army and that she was brought by Şafwān ibn al-Mu'attal to the caravan. He started to circulate lies and level charges against the Mother of Believers out of sheer hate and malice for Allah's Messenger (ﷺ). His concocted falsehood spread across Madīnah and caused harm and distress to Allah's Messenger (ﷺ) and his wife (رضي الله عنها). A certain section of society passed on the talk of Ibn Salūl to one another, and the devil caused them to slip such that they engaged in the most grievous fabrication and the most heinous accusation against Lady 'Ā'ishah (رضي الله عنها) the wife of the best of mankind Muhammad (ﷺ) and the daughter of the best of men after the Prophets, Abū Bakr aṣ-Ṣiddīq (رضي الله عنه). These holy verses emphasize that those who talked about 'Ā'ishah (رضي الله عنها) were a small clique of men whose tale was not paid any attention to in comparison to the attestation of honor and integrity given to her by the entire Muslim community. Allah (ﷻ) threatened this coterie that to them will be meted out a punishment equal to the sin that they committed and that the one who had fabricated this slander (ifk) and circulated it, namely 'Abdullāh ibn Salūl, will have an enormous punishment in the Hereafter, the punishment of being in the lowest depth of Hell. Allah (ﷻ) further explains that even though it appears that on the outside this incident is evil and calamitous, the inner reality of the matter is that it holds tremendous good.

Allah (ﷻ) declared the innocence of the Mother of the Believers, 'Ā'ishah (رضي الله عنها) through divine revelation sent down from the heavens. Allah's Messenger (ﷺ) was in the house of Abū Bakr (رضي الله عنه) when the divine revelation descended upon him consuming him completely, then it cleared, and he sat up, wiped the perspiration from his face and said, "O 'Ā'ishah, rejoice and be delighted (at the good news), Allah (ﷻ) has declared 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 (ﷻ) says:

﴿لَا تَحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ﴾

lā taḥsabūhu sharran lakum bal huwa khayrun ...

"...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 Lady 'Ā'ishah رضي الله عنها by divine revelation.

Having a good opinion of others

Allah ﷻ blamed the believers who did not have a good opinion of others, especially because they knew them as well as they knew their own selves. How could they discuss rumors and circulate such things without thinking? Also, Allah ﷻ reprimanded them for having kept silent when they heard the slander and for not refuting 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 or circulated it. Also, a defendant is innocent until proven guilty. 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 ﷻ says:

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

28. ... 'in yattabi'ūna 'illā ḡ-ḡanna wa-'inna ḡ-ḡanna lā yughnī mina l-ḡaqqi shay'an. (Sūrat al-Najm)
“...They follow nothing but conjecture; and conjecture avails nothing against Truth” (Sūrat al-Najm: 28).

Therefore, it is imperative that a person has a good opinion of the people around him until the contrary is proven, in order to reap the many fruits of maintaining a good opinion, such as:

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 “بأنفسهم” (bi-'anfusihim) “men and women” instead of the expression “باخوانهم” (bi-'ikhwānihim) “their brothers” in the saying of Allah, glory be to Him:

﴿ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا﴾

(ḡanna l-mu'minūna wa-l-mu'minātu bi-'anfusihim khayran ...) “Why did not the believers - men and women - when you heard of the affair- have a good opinion of themselves”.

I infer:

from the holy verse what my duty is if I hear a rumor:

Allah ﷻ says:

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

(law-lā 'idh sami'tumūhu ḡanna l-mu'minūna wa-l-mu'minātu bi-'anfusihim khayran wa-qālū hādhā 'ifkun mubīnun)
“Why did not the believers - men and women - when you heard of the affair, - have a good opinion of themselves and say, ‘This (charge) is an obvious lie?’”

Evidence is obligatory on the claimant

Allah ﷻ blamed those who talked of the Mother of Believers 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا . He also blamed those who did not deny this slander either silently or publically. Moreover, Allah ﷻ made clear to them that adultery is only proven by four witnesses. Anyone who accuses a believer, man or woman, with this crime must bring four witnesses to prove this as the accusation cannot stand without evidence. Otherwise, he is considered a liar according to Sharī'ah and penalties and judicial procedures must be taken against the claimant. Thereafter, Allah ﷻ explained that his favors and mercy are all-enveloping in this world and in the Hereafter and that they even encompass those who talked about the Mother of Believers and circulated the slander on a large scale. Allah's favors include dropping the grievous torture in the Hereafter if they repent. The address is to all the believers except 'Abdullāh ibn Ubayy, the leader of the hypocrites, who fabricated the slander (ifk).

The Prophet ﷺ said: "A person may utter a word of which he thinks nothing, yet it angers Allah and results in his plummeting into the Hellfire". (Narrated by al-Bukhārī)

I identify:

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

I anticipate:

What the results of punishing those who circulate rumors might be:

Bearing the responsibility for what one says:

Man is responsible before Allah ﷻ and society for what he says or reports and he must bear the outcome and consequences of what he says. This obliges him to think about what he says and to not hasten to report things said by others before verifying their truthfulness, as taking this grave act lightly may destroy communities and break-up families. Allah ﷻ described in the holy verses how the particular group of people circulated the slander (ifk) without taking note of its significance for the prophetic household. They thought that it was something inconsequential whereas it was a cardinal sin and a major offence. Then Allah ﷻ guided the 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 clearly repudiating rumors that are not supported by evidence. Then Allah ﷻ advised His worshippers to never repeat this conduct, if they were committed to their faith and the safety and the security of their community. He ﷻ threatened the slanderers, who enjoy spreading lewdness and who want corrupt practices to appear in Muslim society, with a painful punishment in this world and with torture in the Hell fire in the next. Allah ﷻ concluded the verse by saying: "... وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ" ... wa-llāhu ya'lamu wa-'antum lā

ta' lamūna) ““Allah knows, and you know not”. This is a warning to those who like to circulate evil rumors, whether they show it openly or hide it in their hearts, to indicate that Allahﷻ is All-Knowing:

﴿إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾. (الأنفال 43)

43. ... 'innahū 'alīmun bi-dhāti ṣ-ṣudūri. (Sūrat al-'Anfāl)

“...for He knows well the (secrets) of (all) hearts” (Sūrat al-'Anfāl: 43).

I explain:

*Allahﷻ made the tongue an organ to receive speech “... إِذْ نَلَقْتَهُ بِاللِّسَانِ” 'idh talaqqawnahū bi-'alsinatikum ...) “Behold, you received it on your tongues...”), although receiving speech takes place through the ears not the tongue.

*It is known that speech is an oral activity only. What is the message in the words of Allahﷻ

“... وَقَوْلُونَ بِأَفْوَاهِكُمْ...” (... wa-taqūlūna bi-'afwāhikum ...) “and said out of your mouths”?

I explain:

how I would act if I heard a rumor about the spread of an infectious disease amongst school students.

I cooperate with my classmates:

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

Qur'ānic verse	Solution
<p>Allahﷻ says:</p> <p>﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا﴾ (الحجرات 6)</p> <p>6. yā-'ayyuhā lladhīna 'āmanū 'in jā' akum fāsiqun bi-nabāin ...</p> <p>“O you who believe! If a wicked person comes to you with any news, ascertain the truth” (Sūrat al-Ḥujurāt: 6)</p>	
<p>Allahﷻ says:</p> <p>﴿لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا﴾ (سورة النور: 12)</p> <p>12. law-lā 'idh sami'tumūhu ḡanna l-mu'minūna wa-l-mu'minātu bi-'anfusihim khayran ... (Sūrat al-Nūr: 12)</p> <p>” Why did not the believers - men and women - when you heard of the affair, have a good opinion of themselves” (Sūrat al-Nūr: 12).</p>	

<p>Allah ﷻ says:</p> <p>﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ﴾ (الأنعام: 68)</p> <p>68. wa-'idhā raāyta lladhīna yakhūḍūna fī 'āyatīna fa-'a'riḍ 'anhum ḥattā yakhūḍū fī ḥadīthin ghayrihī ... (Sūrat al-'An'ām)</p> <p>“When you see 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>.....</p> <p>.....</p>
<p>Allah ﷻ says:</p> <p>﴿إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ﴾ (سورة النور: 19)</p> <p>19. 'inna lladhīna yuḥibbūna 'an tashī'a l-fāḥishatu fī lladhīna 'āmanū lahum 'adhābun 'alīmun fī d-dunyā wa-l-'āakhirati ... (Sūrat al-Nūr)</p> <p>“Those who like that lewdness spreads among the Believers will have a grievous penalty in this life and in the Hereafter”. (Sūrat al-Nūr: 19)</p>	<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>
<p>Allah ﷻ says:</p> <p>﴿وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا﴾ (النور: 16)</p> <p>16. wa-law-lā 'idh sami'tumūhu qultum mā yakūnu lanā 'an natakalāma bi-hādhā ... (Sūrat al-Nūr)</p> <p>“And why did you not, when you heard it, say? - “It is not right of us to speak of this...” (Sūrat al-Nūr: 16)</p>	<p>.....</p> <p>.....</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:

In the Battle of Uḥud, the polytheists spread the rumor that they had killed Prophet Muhammad ﷺ. Someone spread a rumor about a food trading company saying that it forges the date of expiry of its products.

A female student spread a rumor smearing the reputation of one of her fellow students.

A student reported false stories about one of his fellow students who learnt about it later.

A man sent a message on Whatsapp containing false news about his country.

<p>Negative effects of rumors</p>	<p>1.</p>
	<p>2.</p>
	<p>3.</p>
	<p>4.</p>
	<p>5.</p>

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
Using websites and satellite channels to promote corrupt activities

I recite and memorize:

Sūrat al-Nūr: 21-26

سورة النور 26-21

قَالَ تَعَالَى: ﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوبَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوبَاتِ 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 أَن يُؤْتُوا أُولَى الْقُرْبَى وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلِيَعْفُوا وَلِيَصْفَحُوا أَلَا تَحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٢﴾ إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْفَاضِلَاتِ الْمُؤْمِنَاتِ لُعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَهُمْ 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﴾ الْكٰخِبٰثٰتِ لِلْخٰبِثٰثِ وَالْخٰبِثٰثِ لِلْخٰبِثٰثِ وَالطَّيِّبٰتِ لِلطَّيِّبِؕ وَالطَّيِّبٰثِ لِلطَّيِّبِؕ اُولٰٓئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾

Allah ﷻ says:

yā-'ayyuhā lladhīna 'āmanū lā tattabi'ū khuṭuwāti sh-shayṭāni wa-man yattabi' khuṭuwāti sh-shayṭāni fa-'innahū yāmurū bi-l-faḥshā' i wa-l-munkari wa-law-lā faḍlu llāhi 'alaykum wa-rahmatuhū mā zakā minkum min 'aḥadin 'abadan wa-lākinna llāha yuzakkī man yashā'u wa-llāhu samī'un 'alīmun ﴿٢١﴾ wa-lā yātali 'ulū l-faḍli minkum wa-s-sa'ati 'an yu'tū 'ulī l-qurbā wa-l-masākīna wa-l-muhājirīna fī sabīli llāhi wa-l-ya'fū wa-l-yaṣfaḥū 'a-lā tuḥibbūna 'an yaghfira llāhu lakum wa-llāhu ghaḥfūrun raḥīmun. ﴿٢٢﴾ inna lladhīna yarmūna l-muḥṣanāti l-ghāfilāti l-mu'mināti lu'inū fī d-dunyā wa-l-'āakhirati wa-lahum 'adhābun 'aẓīmun ﴿٢٣﴾ yawma tashhadū 'alayhim 'alsinatuhum wa-'aydīhim wa-'arjuluhum bi-mā kānū ya'malūna. ﴿٢٤﴾ yawma'idhin yuwaffihimu llāhu dīnahumu l-ḥaḥqa wa-ya'lamūna 'anna llāha huwa l-ḥaḥqu l-mubīnu. ﴿٢٥﴾ al-khabīthātu li-l-khabīthīna wa-l-khabīthūna li-l-khabīthāti wa-ṭ-ṭayyibātu li-ṭ-ṭayyibīna wa-ṭ-ṭayyibūna li-ṭ-ṭayyibāti 'ulā'ika mubarrāūna mim mā yaqūlūna lahum maghfiratun wa-rizqun karīmun. (Sūrat al-Nūr) ﴿٢٦﴾

21. O you 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 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 who are innocent and 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 al-Nūr)

I learn the interpretation of Qur'ānic vocabulary:

Vocabulary item	Interpretation	My notes
زكّٰى zakā (have been purified)	To purify	
يأْتَلِ yátali (resolve by oath)	To swear	
أُولُوا 'ulū (those among you who are endued)	Those who possess	
السَّعَةِ 'as-sa'ati (amplitude of means)	wealth	
يُؤْفِقِهِمْ yuwaqqihimu (pay them back)	To repay in full	



I comprehend the significance of the verses:

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

After having explained the story of the slander (ifk) and what it includes about the lack of good opinion of the believers, transmitting slanderous speech and the love of spreading lewdness, the holy verses go on to emphasize that all this stems from the evil whisperings of the devil. The verses warn the believers about following the path of the devil because the devil's goal is tempt people to indulge in evil, lewdness and abominable deeds. What is meant by lewdness is every detestable action or speech. Abominable deeds are those repudiated by Islamic rulings and values and disapproved of by people who adhere to good and tradition. The path of the devil is expressed in terms of footsteps to indicate that the devil's method of tempting the children of Adam is gradual. The devil starts with small steps to gradually lead them from minor to major sins. Thereafter, Allahﷻ refers to His favors upon the believers in the form of guiding them to goodness and truth, as well as showing them ways of repenting when they commit sins. The way Allahﷻ purifies the believers and guides them is entirely from His favors upon them and is not occasioned by their deeds and actions.

I explain:

Ending the verse with ﴿وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ (... wa-llāhu samī'un 'alīmun) “Allah is One Who hears and knows (all things)” conveys a promise of good as well as a threat.

I infer:

from the following Qur'ānic texts, the steps of the devil that I should be wary of:

Qur'ānic text	Acts that the devil beautifies that I must be wary of
<p>Allah ﷻ says:</p> <p>﴿يَأَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ﴾ (سورة البقرة)</p> <p>168. yā- 'ayyuhā n-nāsu kulū mimmā fī l- 'arḍi ḥalālan ṭayyiban wa-lā tattabi ū khuṭuwāti sh-shayṭāni ' innahū lakum ' aduwwun mubīnun. (Sūrat al-Baqarah)</p> <p>” O you 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>Allah ﷻ says:</p> <p>﴿وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنِ الشَّيْطَانُ لِقُرْبَىٰ فَسَاءَ قَرِينًا﴾ (سورة النساء)</p> <p>38. wa-lladhīna yunfiqūna ' amwālahum ri' ā a n-nāsi wa-lā yu' minūna bi-llāhi wa-lā bi-l- yawmi l- ' ākhiri wa- man yakuni sh-shayṭānu lahū qarīnan fa-sā' a qarīnan. (Sūrat al-Nisā')</p> <p>“Those who spend of their wealth ostentatiously in front of men, and have no faith in Allah and the Last Day: Whoever takes the devil for their close friend, [know] what a dreadful friend he is!” (Sūrat al-Nisā': 38)</p>	
<p>Allah ﷻ says:</p> <p>﴿إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا﴾ (سورة الإسراء)</p> <p>27. ' inna l- mubadhḥirīna kānū ' ikhwāna sh- shayṭāni wa-kāna sh- shayṭānu li- rabbihī kafūran . (Sūrat al- ' Isrā')</p> <p>“Verily spendthrifts are brothers of the devil; and the devil is to his Lord ungrateful” (Sūrat al- ' Isrā': 27).</p>	

Allah ﷻ says:

﴿ وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَتْ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴾ (سورة الإسراء)

Allah ﷻ says:

53. wa-qul li-'ibādī yaqūlū llatī hiya 'aḥsanu 'a-qul li-'ibtāna yanzaghu baynahum 'inna sh-shayṭāna kāna li-l-'insāni 'aduwwan mubīnan. (Sūrat al-'Isrā')

“Say to My servants that they should (only) say those things that are best: for the devil doth sow dissensions among them: For the devil is to man an avowed enemy” (Sūrat al-'Isrā': 53)

I deduce:

The relationship between the slander (ifk) incident and Allah's ﷻ warning about following the footsteps of the devil.

Muslims are more deserving of good morals:

Abū Bakr aṣ-Ṣiddīq ؓ used to spend on one of his cousins called Miṣṭaḥ ibn Uthāthah, who was one the poor emigrants. When he learned of the fact that he was involved in the slander (ifk) issue and of his talk about his daughter 'Ā'ishah ؓ he swore never to spend on him again. Allah ﷻ sent the revelation prohibiting an oath to refuse to do good, which was directed at Abū Bakr, singling him out to not refrain from doing good and urging him to expiate the oath he had sworn. Thus, Abū Bakr resumed spending on Miṣṭaḥ. Quranic exegetes relate that when Abū Bakr heard the words of Allah ﷻ ﴿ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ﴾ (... 'a-lā tuḥibbūna 'an yaghfira llāhu lakum ...) (“do you not wish that Allah should forgive you?”), he said: “By Allah, I would love it that Allah forgives me! And I overlook what has occurred”.

Engaging in abundant charitable deeds is a means of attaining the forgiveness and mercy of Allah on the Day of Judgment. Allah ﷻ has instructed us to pardon and overlook simultaneously to increase our good deeds. Pardoning is to abandon seeking the punishment that could be meted out against the guilty person. Overlooking is to stop blaming the guilty person in order to remove the negative effect that the person's wrongdoing has had on one's heart.

I infer from:

the words of Allah ﷻ:

﴿ وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعْيُ أَنْ يُوَفُّوا أُولِي الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ عَفْوٌ رَحِيمٌ ﴾

wa-lā yātali 'ulū l-faḍli minkum wa-s-sa'ati 'an yu'tū 'ulī l-qurbā wa-l-masākīna wa-l-muhājirīna fī sabīli llāhi wa-l-ya'fū wa-l-yaṣfaḥū 'a-lā tuḥibbūna 'an yaghfira llāhu lakum wa-llāhu ghaḥfūrun raḥīmūn.

“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 pardon and overlook. Do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful.”

I explain:

the legal maxim: “what counts is the general meaning of the words, not the specific cause of (their) revelation” as it relates to the holy verse:

﴿وَلَا يَأْتِلُ أَوْلُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلِيَعْلَمُوا لِيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

wa-lā yātali 'ulū l-faḍli minkum wa-s-sa'ati 'an yu' tū 'ulī l-qurbā wa-l-masākīna wa-l-muhājirīna fī sabīli llāhi wa-l-ya' fū wa-l-yaṣfaḥū 'a-lā tuḥibbūna 'an yaghfira llāhu lakum wa-llāhu ghafūrun raḥīmūn.

“Let not those among you who are endowed with grace and amplitude of wealth 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 pardoning and overlooking:

I give a reason for:

ending the verse by His words ﴿وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ (wa-llāhu ghafūrun raḥīmūn “For Allah is Oft-Forgiving, Most Merciful”).

The Day of Judgment, the Day of complete truth:

Allah ﷻ threatened those people who accuse chaste women of adultery. They accuse women who preserve themselves against any misdemeanor and suspicion and who do not know of the accusation leveled against them. They are women for whom lewdness has never crossed their minds due to their inner purity and their being protected by their religion. The threat of Allah ﷻ is two-fold:

Firstly: in this world: they will be declared morally corrupt, their testimony will be rejected and Sharī'ah punishment will be applied to them.

Secondly: in the Hereafter: they will be cursed on the Day of Judgment, meaning that they will be banished from the mercy of Allah ﷻ. If they do not repent in worldly life, they will be punished severely in the Hell fire. On the Day of Judgment, Allah ﷻ will make the limbs speak of those who charged chaste, married women of adultery. Their limbs will bear witness to the sins they have committed. Allah ﷻ is All-Knowing about this matter. However, the intent is to establish self-affirming evidence against them. On that day the Truth, Allah ﷻ Himself, will make a fair, equitable judgment against them, without adding or taking anything away from the truth of the matter.

I explain:

► Why Allah ﷻ says:

﴿لَعْنُوا فِي الدُّنْيَا وَالْآخِرَةِ﴾

* ... lu'inū fi d-dunyā wa-l-'āakhirati ...

"...[they] are cursed in this life and in the Hereafter..."

and does not say "Allah cursed them"?

► Why Allah ﷻ says:

﴿وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

* ... wa-lahum 'adhābun 'azīmun

"...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 ﷻ:

﴿يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ﴾

yawma tashhadū 'alayhim 'alsinatuhum wa-'aydīhim wa-'arjuluhum bi-mā 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 ﷻ:

﴿الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ﴾ (يس 65)

65. al-yawma nakhtimu 'alā 'afwāhihim ... (Sūrat Yā Sīn)

"That Day shall We set a seal on their mouths (Sūrat Yā Sīn: 65)

I express a view:

Allah ﷻ says:

﴿الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ﴾

al-khabīthātu li-l-khabīthīna wa-l-khabīthūna li-l-khabīthāti wa-ṭ-ṭayyibātu li-ṭ-ṭayyibīna wa-ṭ-ṭayyibūna li-ṭ-ṭayyibāti 'ulā'ika mubarrāūna mim mā 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."

Qur'ānic exegetes have two interpretations of this verse.

- ◆ **First interpretation:** Obscenities such as corrupt behavior, personal characteristics and words belong to impure men and women who are known for this. Good characteristics and pious deeds belong to pure men and women, which they deserve, as they have been purified of wicked and filthy deeds and they will be bestowed with an honorable reward.
- ◆ **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 ﷻ concluded the story of the slander (ifk) in a manner contrary to the intention of those who had fabricated it. They intended to defame Allah’s Messenger ﷺ and his family. However, Allah ﷻ acquitted ‘Ā’ishah رضى الله عنها from above the seven heavens. The methods of Ibn Salūl to defame her and Allah’s Messenger ﷺ and to undermine the religion of Allah ﷻ failed completely. Moreover, Allah ﷻ made his scheming backfire and in turn, raised the status of His prophet and his wives رضى الله عنهن. The evil intended was transformed into good according to Allah’s ﷻ bounty and design. The flawless reputation of ‘Ā’ishah bint aş-Şiddīq رضى الله عنها was immortalized in the Book of Allah ﷻ until the Day of Judgment as an example of purity and chastity.

I reflect and infer:

‘Ā’ishah the Mother of Believers رضى الله عنها had many virtues, which I will infer from the following texts and then complete the table:

	Text	Virtue
1	‘Ā’ishah reported: the Messenger ﷺ said one day, “O ‘Ā’ishah! This is Gabriel sending his greetings to you” (Narrated by al-Bukhārī)	..... .....
2	Allah ﷻ says: ﴿إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْفَاضِلَاتِ الْمُؤْمِنَاتِ لَأَعْتَابُ فِي الدُّنْيَا وَالْآخِرَةِ﴾ ‘inna lladhīna yarmūna l-muḥṣanāti l-ghāfilāti l-mu’mināti lu’ inū fi d-dunyā wa-l-’ākhirati ... “Those who slander chaste women, innocent and believing, are cursed in this life and in the Hereafter: ...”.	Allah ﷻ described her as ‘chaste’.
3	The Prophet ﷺ was asked, “Which of the people is most beloved to you?” The Prophet said, “‘Ā’ishah.” (Narrated by al-Bukhārī)	..... .....

I complete the following diagram:

 I organize my thoughts:

Sūrat al-Nūr: 11-21
The verses on the incident
of the slander (ifk)

Slander (ifk) is:

An example of slander (ifk): accusing chaste women of adultery:
.....

How to prove it:

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

The penalty in this worldly life of a slanderer, who has no evidence:

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

The penalty in the Hereafter of a slanderer, who has no evidence:

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

How should a believer act if he hears slander (ifk)?

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

Student Activity

I answer by myself:

♦ **Firstly:** I account for:

1. a person accusing a woman of adultery may be true in his accusation. However, if he fails to produce four witnesses he is a liar in terms of the Sharī'ah ruling.

2. how to incorporate the legal rulings and guidelines in the context of the incident of the slander (ifk) .

♦ **Secondly:** I find a link between:

The words of Allah ﷻ:

﴿وَتَحْسَبُونَهُ هَيِّئًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ﴾

wa-tahsabūnahū hayyinan wa-huwa 'inda llāhi 'azīmun

“...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 ﷺ in the ḥadīth of the two graves: (إنهما يُعَذَّبَانِ وما يُعَذَّبَانِ فِي كَبِيرٍ) “They are being tortured but not for a great thing”.

♦ **Thirdly:** find evidence of the virtues and excellence of the Mother of Believers 'Ā'ishah “.

♦ **Fourth:** Identify the verses that deal with the aspects of Allah's favor ﷻ to those who repented from their engagement in the incident of the slander (ifk):

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

	Word	Meaning
1	تَحْسَبُونَهُ tahsabūnahū (thought it)	
2	اِكْتَسَبَ iktasaba (he earned)	
3	الْإِثْمِ al-'ithmi (the sin)	
4	خُطُواتِ الشَّيْطَانِ khuṭuwāti sh-shayṭāni (the footsteps of the devil)	
5	مُبِينٍ mubīn (avowed)	

I enrich my experience:



I write a short essay explaining the excellence of advice (naṣīḥah) and the dangers of scandals on society at large.



I assess myself:

SN	Area of Application	Degree of Achievement		
		Average	Good	Distinguished
1	I recite the holy verses observing the rules of reciting the Qur'ān.			
2	I explain the vocabulary used in the holy verses.			
3	I infer some of the legal rulings mentioned in the holy verses.			
4	I explain the negative effects of spreading rumors on individuals and society.			
5	I infer the virtues and excellence of the Mother of Believers, 'Ā'ishah			
6	I seek to emulate the values mentioned in the holy verses.			

Lesson Two

Divine Laws (Sunan Rabbāniyyah)

This lesson teaches me to:

1. explain the concept of Divine Laws (Sunan Rabbāniyyah) and its categories
2. adduce evidence for the importance of understanding the Divine Laws (Sunan Rabbāniyyah) for both the individual and society
3. highlight the characteristics of the Divine Laws (Sunan Rabbāniyyah)
4. identify conditional laws (sunan sharṭiyyah) in the Holy Qur'ān and the Prophetic Sunnah
5. show keenness in seeing how I can benefit from the Divine Laws (Sunan Rabbāniyyah) in my daily life.



I take initiative to learn

People are confronted with the various circumstances of life. Both Muslim and non-Muslim alike are exposed and subjected to the trials and tribulations of life. This causes some people to ask the question: Why are we tested in life? Why is it that the Muslim believer is tested more than others and more severely than others?

The Muslim believer knows that Allah ﷻ is the One Who manages and arranges the affairs of His creatures. He also knows that everything that happens to them, happens for a divine reason that stems from Allah's Infinite Wisdom whether man is aware of it or not. He also knows that everything that occurs in the universe, does not occur by coincidence or by chance. On the contrary, it occurs in accordance with highly accurate, orderly and finely tuned laws (sunan), which are not subject to chaos and disorder.

Allah ﷻ says:

﴿وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِعِبَادٍ ﴿٣٨﴾ مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾﴾ (الدخان)

38. wa-mā khalaqnā s-samāwāti wa-l-'arḍa wa-mā baynahumā lā 'ibāna.

39. mā khalaqnāhumā 'illā bi-l-ḥaqqi wa-lākinna 'aktharahum lā ya 'lamūna. (Sūrat al-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 al-Dukhān: 38-39).

I expect:

If a Muslim believer is not afflicted by misfortunes because he is a Muslim believer, what are the expected outcomes of this?



I use my skills to learn

The Concept of Divine Laws (Sunan Rabbāniyyah):

Divine Laws (Sunan Rabbāniyyah): are the fixed and uniform laws that govern the system of creation across time and space in conformity with the Will of the Creator Allah ﷻ.

Divine Laws (Sunan Rabbāniyyah) are divided into two categories:

1. **Sunan Ḥatmiyyah (Deterministic, Necessary and Inevitable Laws):** These are the laws in which man has no choice such as death. Death is an inevitable law with respect to every creature. We find an instance of this in the words of Allah ﷻ:

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

40. lā sh-shamsu yanbaghī lahā 'an tudrika l-qamara wa-lā l-laylu sābiqū n-nahāri wa-kullun fī falakin yasbaḥūna. (Sūrat Yā Sīn)

“It is not for the sun to overtake the moon, nor for the night to outstrip the day. Each (just) swims along in (its own) orbit (according to law)” (Sūrat Yā Sīn: 40)

2. **Sunan Shartīyyah (Contingent, Conditional and Dependent Laws):** These are the laws that are linked to the action and will of man. They occur in the form of two interconnected events: one of which is a condition (shart) and the other a result (jazā'). The realization of the result (jazā') is an inevitable and necessary outcome of the realization of the condition (shart). An example of this in the Holy Qur'ān is:

﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾ (الرعد 11)

... 'inna llāha lā yughayyiru mā bi-qawmin ḥattā yughayyirū mā bi-'anfusihim ... (Sūrat al-Ra'd)

“... Verily never will Allah change the condition of a people until they change that which is in themselves (with their own souls)...” (Sūrat al-Ra'd: 11).

The condition (shart) here is changing the intellectual and mental content in man and the result (natījah i.e. jazā') is changing his external outward conditions. Therefore, if man wants his state to change from one of hardship to one of affluence, he must give up on being slack, negligent and lazy, distance himself from sinful behavior and show eagerness for 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 a particular sunnah shartīyyah (conditional and contingent law) to obtain, he must strive to satisfy its condition, that is, the required condition on which the desired result is contingent.

I mention:

other sunan ḥatmiyyah (necessary and inevitable laws).

I explain:

the signification and implication of the connection of sunan shartīyyah (conditional and contingent laws) to the action and will of man.

The Importance of Divine Laws (Sunan Rabbāniyyah):

Allah ﷻ says:

﴿يَقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ﴾ (التَّوْر)

44. yuqallibu llāhu l-layla wa-n-nahāra 'inna fī dhālika la-'ibratan li-'ulī l-'abṣāri. (Sūrat al-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 al-Nūr: 44)

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

1. the Building the Earth ('imārat al-arḍ) and the thriving of life: Humanity is required to understand the laws of Allah ﷻ (Sunan Allah) with respect to His creatures whether they are natural or social laws, inevitable or conditional, in order to be capable of understanding the movement of the world he lives in and comprehending the movement of history. This will assist him in organizing his life, carrying out his mission in life and realizing his interests and happiness in both this life and the Afterlife. All the phenomena surrounding man such as the falling of the rain, the motion of the planets, the alternation between night and day, what happens in the life of a human being in the developmental stages of his creation and formation in the womb of his mother, and similarly in the world of animals and plants (fauna and flora), etc. All of these phenomena occur and recur in accordance to the laws and norms laid down for them. Also, the constancy, uniformity and continuity of these laws made it possible for scientists to discover and understand many of them and, consequently, use them for the service of humanity.
2. They constitute a means of knowing the greatness and majesty of the Creator, Allah ﷻ: the integrative and holistic nature of these norms and laws and the harmonious interconnectedness that holds between them attest to the fact that they come from a single source and this is proof of the Oneness of the Creator, Allah ﷻ. Allah ﷻ says:

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

22. law kāna fihimā 'ālihatun 'illā llāhu la-fasadatā fa-subḥāna llāhi rabbi l-'arshi 'ammā yaṣifūna. (Sūrat al-'Anbiyā')

“If there were, in the heavens and the earth, other deities 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-'Anbiyā' : 22).

The Holy Qur'ān urges us to contemplate, ponder and inquire into the universe, which is an invitation for the believer to engage in research, discovery and exploration in pursuit of a better life for himself and for others and becoming pioneers and trailblazers in the various spheres of life. Allah ﷻ says:

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

11. ... yarfa' i llāhu lladhīna 'āmanū minkum wa-lladhīna 'ūtū l-' ilma darajātin wa-llāhu bi-mā ta' malūna khabīrun (Sūrat al-Mujādilah)

“...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-Mujādilah: 11).

3. Connecting and communicating with others, reaching out to them and engaging in a mutual exchange of benefits among people: discovering these laws and benefiting from them require the efforts of all people. This opens up channels for dialogue, cooperation and mutual understanding. This is so because discovering them is not the monopoly of a single person or single group of people; rather, it tied to and associated with hardwork and diligence, ongoing research and the continuous acquisition of scientific knowledge. All people benefit from electricity, for example, and they have all cooperated in the past – and continue to do so in the present – in developing and harnessing it in the best of ways for their mutual benefit and service.
4. Feeling inner peace and tranquility: knowing these laws instills in one's heart and mind a sense of inner peace and tranquility vis-à-vis absolute divine justice, as these laws apply to all and sundry without making any distinction or exception whatsoever irrespective of race or color. On the scale of justice of these laws all are equal. Allah ﷻ says:

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

47. wa-naḍa' u l-mawāzīna l-qisṭa li-yawmi l-qiyāmati fa-lā tuḍlamu nafsun shay' an ... (Sūrat al-'Anbiyā')

“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-'Anbiyā': 47).

I refute:

the claim that the universe came into existence by accident (chance).

I explain:

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

I anticipate and project:

what might happen if salt evaporates with water

I reflect deeply and answer:

Allah ﷻ says:

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

276. yamḥaqu llāhu r-ribā wa-yurbī ṣ-ṣadaqāti wa-llāhu lā yuḥibbu kulla kaffārin 'athīmin. (Sūrat al-Baqarah)
 “Allah will deprive usury of all blessing, but will give increase for deeds of charity: For He loves not creatures ungrateful and wicked.” (Sūrat al-Baqarah: 276).

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

Action ۞ Deed	Result
Giving zakāh (obligatory annual tax)	Increase and growth
Consuming ribā (usury, interest)	.....
Adherence to obedience and righteous deeds	.....

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

- ▶ It might take the form of a profitable business or driving away harm or
- ▶

Characteristics of Divine Laws:

The laws of Allah ﷻ in the universe and its components have three characteristics:

1. **Thabāt (Stability and Constancy):** they do not change with the change of place and time. Allah ﷻ says:

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

43. ... fa-lan tajida li-sunnati llāhi tabdīlan wa-lan tajida li-sunnati llāhi taḥwīlan. (Sūrat Fāṭir)
 “... But no change will you find in Allah’s way (of dealing): no turning off will you find in Allah’s way (of dealing). (Sūrat Fāṭir: 43)

2. **Iṭṭirād (co-extensiveness, regularity):** these laws repeat (recur) whenever their condition is repeated (recurs) and continuously. Allah ﷻ says:

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

137. qad khalat min qablikum sunanun fa-sīrū fī l-'arḍi fa-nzurū kayfa kāna 'āqibatu l-mukadhdhibīna. (Sūrat 'Āl 'Imrān)

“Many were the Ways and Patterns (Sunan) that have passed before you: travel through the earth, and see what was the end of those who rejected Truth” (Sūrat 'Āl 'Imrān: 137).

What demonstrates and points to their co-extensiveness and regularity is the fact that Allah ﷻ relates to us the stories of past nations in order that we take admonition and learn lessons from them. This because had it not been that these laws were co-extensive and regular (i.e. whenever the condition

for their existence exists, their existence follows automatically without fail), then we would not have been able to take admonition and learn lessons from them (because they would not be repeated even if the condition for their existence is found in our day and age).

3. **'Umūm (Generality):** The rules of these laws apply to all creatures without exception. Allah ﷻ says:

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

123. laysa bi-'amāniyyikum wa-lā 'amāniyyi 'ahli l-kitābi man ya'mal sū'an yujza bihī wa-lā yajid lahū min dūni llāhi waliyyan wa-lā naṣīran. (Sūrat al-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 al-Nisā': 123). Thus, in whosoever's case this condition is fulfilled and satisfied, then its accompanying law will afflict him and be applied to his case, for the resultant requital (retribution) for a deed is from the same category as the deed (al-jazā' min jins al-'amal).

I explain:

In cooperation with my group, I explain what is meant by “the resultant requital (retribution) for a deed is from the same category as the deed (al-jazā' min jins al-'amal)”.

I identify:

some of the effects and outcomes that result from the spread of lewdness (fāḥishah).

I explain why:

the rain continues to fall despite the existence of disobedient and evil acts and the spread of of lewd and indecents acts.

I extrapolate:

the sharṭ (condition) and the jazā' (resultant outcome and retribution) in the conditional laws mentioned in the following ḥadīths:

1. Allah's Messenger ﷺ said, “مَنْ يُحْرَمَ الرَّفْقَ، يُحْرَمَ الْخَيْرَ”

“He who is deprived of kindness is deprived of goodness.” (Narrated by Muslim)

Sharṭ (Condition):

Jazā' (Resultant Outcome and Retribution):

2. Allah's Messenger ﷺ said: “صَنَائِعُ الْمَعْرُوفِ تَقِي مَصَارِعَ الشُّوْءِ”

“Good works protect from evil fates”. (Narrated by al-Ṭabarānī in al-Mu'jam al-Awsat)

Sharṭ:

Jazā':

3. Allah's Messenger ﷺ said: “الْيَمِينُ الْفَاجِرَةُ تَدْعُ الدِّيَارَ بِلَاقِعٍ”

“A false oath leaves a house desolate and barren”. (Narrated by al-Suyūṭī in al-Jāmi' al-Ṣaghīr)

Sharṭ:

Jazā':

4. The Messenger of Allah ﷺ said:

“فَوَاللَّهِ مَا الْفَقْرَ أَخْشَى عَلَيْكُمْ، وَلَكِنِّي أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ الدُّنْيَا عَلَيْكُمْ، كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا، وَتُهْلِكُكُمْ كَمَا أَهْلَكْتَهُمْ”

“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-Bukhārī)

Sharṭ:

Jazā':

5. The Messenger of Allah ﷺ said:

“إِذَا خَطَبَ إِلَيْكُمْ مَنْ تَرْضَوْنَ دِينَهُ وَخُلُقَهُ فَرَوْجُوهُ، إِلَّا تَفَعَّلُوا تَكُنْ فِتْنَةً فِي الْأَرْضِ، وَفَسَادَ عَرِيضٌ”

“If someone whose piety and character you are satisfied with comes with a proposal to you (asking for your daughter's hand in marriage), then marry him (to her). If you do not do so, then there will be trials and tribulations (fitnah) on earth and a great deal of evil.” (Narrated by al-Tirmidhī)

Sharṭ:

Jazā':

Method of knowing the Divine Laws (Sunan Rabbāniyah):

First: deep insight and direct observation the movement of the universe:

Allah ﷻ has equipped man with intellect and senses to understand the universal phenomena in and around him. Man has only to open his heart and mind and inquire, contemplate, experiment and extrapolate the results to know the rules and laws that govern the existing things of this world and its physical events:

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

78. wa-llāhu 'akhrajakum min buṭūni 'ummahātikum lā ta'lamūna shay'an wa-ja'ala lakumu s-sam'a wa-l-'absāra wa-l-'af'idata la'allakum tashkurūna. (Sūrat al-Naḥl)

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

Sūrat al-Naḥl: 78).

This science is permissible and available to all without exception; the one who is more research orientated, more active and industrious and possesses greater aspiration and determination is more capable than anyone else to understand the laws of nature and benefit from them.

Second: investigating the Divine Laws through Qur'ānic texts, Prophetic ḥadīths and studying the history of nations and communities: Allah ﷻ says:

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

89. ... wa-nazzalnā 'alayka l-kitāba tibyanān li-kulli shay'in wa-hudan wa-raḥmatan wa-bushrā li-l-muslimīna . (Sūrat al-Naḥl)

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

I read and apply:

The Messenger of Allah ﷺ said:

” يَا مَعْشَرَ الْمُهَاجِرِينَ خَمْسٌ إِذَا ابْتَلَيْتُمْ بِهِنَّ، وَأَعُوذُ بِاللَّهِ أَنْ تُدْرِكُوهُنَّ: لَمْ تَظْهَرِ الْفَاحِشَةُ فِي قَوْمٍ قَطُّ، حَتَّى يُعْلِنُوا بِهَا، إِلَّا فُشِيَ فِيهِمُ الطَّاعُونَ، وَالْأَوْجَاعُ الَّتِي لَمْ تَكُنْ مَضَتْ فِي أَسْلَافِهِمُ الَّذِينَ مَضَوْا، وَلَمْ يَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ، إِلَّا أَخَذُوا بِالسِّنِينَ، وَشِدَّةَ الْعُنُونَةِ، وَجَوْرَ السُّلْطَانِ عَلَيْهِمْ، وَلَمْ يَمْنَعُوا زَكَاةَ أَمْوَالِهِمْ، إِلَّا مَنَعُوا الْقَطْرَ مِنَ السَّمَاءِ، وَلَوْلَا الْبَهَائِمُ لَمْ يُمَطَّرُوا ... “

“O Assembly of Muhājirīn (Emigrants)! 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 Mājah)

The ḥadīth deals with three negative social aspects that lead to the creation of crises which threaten the very essence of the individual and the very structure of society. The Messenger of Allah ﷺ clarified them in the form of formulae and laws “conditional laws” (sunan shartīyyah). Explain them in the table below.

SN	Prevalence of the pPhenomenon	Result
1	pervasiveness of adultery in society	.....
2	People’s manipulation and rigging of weights and scales and cheating and deceiving one another in trading and business transactions	.....
3	.....	Rain has been withheld from them.

I infer:

I carefully consider and reflect on the following ḥadīths, then formulate the conditional laws (sunan shartīyyah) in each one and explain the resultant outcome that follows from these conditional laws.

* The Messenger ﷺ said:

“مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحْمَهُ”

“Whosoever desires that his sustenance be made plentiful and his life be prolonged, then he should keep good relations with his kith and kin” (Narrated by al-Bukhārī).

*The Messenger of Allah ﷺ said:

“إِنَّ الصَّدَقَةَ لَتُطْفِئُ غَضَبَ الرَّبِّ وَتَدْفَعُ مِيتَةَ السُّوءِ”

Charity (ṣadaqah) extinguishes the wrath of the Lord and protects against evil fate” (Narrated by Ibn Ḥibbān).

*The Messenger ﷺ said:

“إِنَّكَ لَنْ تَدَعَ شَيْئًا اتَّقَى اللَّهَ تَعَالَى إِلَّا أَعْطَاكَ اللَّهُ خَيْرًا مِنْهُ”

“Indeed, you will never stop doing something for fear of Allah, except that Allah will give you something better than it (in compensation)” (Narrated by al-'Ajlūnī)

I apply:

I advise my fellow student as regards the following case on the basis of my understanding of the conditional law contained in the following noble ḥadīth: A man said to the Prophet ﷺ I leave my camel loose and put my trust in Allah? The Prophet said, اغْلِبْهَا وَتَوَكَّلْ “Tie your camel and put your trust in Allah”. (Narrated by Ibn Ḥibbān)

*a person lax and negligent in his studies on the pretext that he is putting his trust in Allah ﷻ.

Profound Wisdom

The wisdom of Allah ﷻ dictates that He not hasten the punishment of people no matter what they do. Allah ﷻ says:

﴿وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِيهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى﴾ (فاطر 45)

45. wa-law yu'ākhidhu llāhu n-nāsa bi-mā kasabū mā taraka 'alā ḡahri-hā min dābbatin wa-lākin yu'akhkhiruhum 'ilā 'ajalīn musamman ... (Sūrat Fāṭir)

“If Allah were to punish people according to what they deserve, He would not leave a single living creature upon its surface. However, He gives them respite for a stated term” (Sūrat Fāṭir: 45).

The Prophet of Allah Nūḥ (Noah) ﷺ stayed for nine-hundred and fifty years among his people calling and inviting them to believe in Allah; but only a few believed with him. This is a very long period of time for a human being today. It is not necessary for the resultant outcome to happen immediately with respect to the particular conditional law (sunnah shartīyyah); but there is no doubt that it will happen. This gives hope and opportunity in order for a person to return his sense of what is right, such that Allah will turn to him in forgiveness:

﴿إِنَّهُ هُوَ الْوَأَبُ الرَّحِيمُ﴾ (البقرة 37)

... 'innahū huwa t-tawwābu r-raḡīmu (Sūrat al-Baqarah)

Indeed, He is Oft-Returning, Most Merciful (Sūrat al-Baqarah: 37)

The wisdom of Allah ﷻ also dictates that the worldly life be for both believers and non-believers alike because the only provider and sustainer (rāziq) is Allah ﷻ. If Allah ﷻ ceases to provide and sustain the non-believers, people will believe out of sheer greed for provision and not out of conviction and certitude. This would constitute compulsion and coercion (ikrāh) into believing (īmān), and Allah ﷻ says:

﴿لَا إِكْرَاهَ فِي الدِّينِ﴾ (البقرة 256)

256. lā 'ikrāha fī d-dīni ... (Sūrat al-Baqarah)

“Let there be no compulsion in religion...” (Sūrat al-Baqarah: 256).

A non-believer might be more fortunate than a believer in the worldly life because Allah ﷻ has made the Hereafter exclusively for believers. Worldly enjoyment is incomparable to that of the Hereafter because the latter is eternal enjoyment not sullied by any distress, anxiety and worry. Allah ﷻ says:

﴿وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لِيُوشِيَهُمْ سُفُفًا مِّنْ فَضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾ وَلِيُؤْتِيَهُم آتُونًا وَسُرُرًا عَلَيْهَا يَتَكَبَّرُونَ ﴿٣٤﴾ وَزُخْرَفًا وَإِنَّ كُلَّ ذَلِكَ لَمَّا مَتَّعَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةَ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾﴾ (الزخرف)

33. wa-law-lā 'an yakūna n-nāsu 'ummatan wāḡidatan la-ja 'alnā li-man yakfuru bi-r-raḡmāni li-buyūtihim suqufan min fiḡḡatin wa-ma'ārija 'alayhā yaḡharūna.

34. wa-li-buyūtihim 'abwāban wa-sururan 'alayhā yattaki'ūna.

35. wa-zukhrufan wa-'in kullu dhālika lammā matā'u l-ḡayāti d-dunyā wa-l-'āḡhiratu 'inda rabbika li-l-muttaqīna. (Sūrat al-Zukhruf)

Divine Laws (Sunan Rabbāniyyah)

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

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

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

Similarly, Allah ﷻ hastens and brings forward the reward of a non-believer in this worldly life in return for having performed humanitarian and charitable deeds, which is due to the complete and perfect Justice and Generosity of Allah ﷻ.

I infer:

the wisdom behind putting believers through trials and tribulations.

 * I organize my thoughts:

Sunan Rabbāniyyah –
Sunan Sharṭiyyah (Divine
Laws- onditional Laws)

Concept	
Parts	Inevitable, which are: Conditional, which are:
Importance	
Characteristics	
Ways of knowing them	
Profound wisdom	

Student Activity

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

1. Sunan Rabāniyyah (Divine laws):

.....

.....

2. Sunan Ḥatiyyah (Inevitable laws):

.....

.....

3. Sunan Shartīyyah (Conditional laws):

.....

.....

◆ **Second:** Allah ﷻ says:

”أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ (1) وَوَضَعْنَا عَنكَ وِزْرَكَ“ (سورة الشرح) (2)

1. 'a-lam nashrah laka şadraka.

2. wa-waḍa' nā 'anka wizraka. (Sūrat al-Sharḥ)

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

2. And removed from you your burden (Sūrat al-Sharḥ: 1-2).

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 yaḥīqu l-makru s-sayyi' u 'illā bi-'ahlihī ... (Sūrat Fāṭir)

“but the evil plot engulfs none but its own people (who design it)” (Sūrat Fāṭir: 43).

.....

.....

2. “The canon (dictate) of Injustice” (qānūn al-ẓulm), which is uncovered by the divine law in the holy verse:

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

11. wa-kam qaṣamnā min qaryatin kānat ẓālimatan wa-’ anshānā ba’ dahā qawman ’ākharīna. (Sūrat al-’ Anbiyā’)

“How many were the communities – which were unjust – have We crushed and raised up after them another people?” (Sūrat al-’ Anbiyā’: 11)

3. The ‘law of showing ingratitude towards blessings’ (qānūn kufr al-ni’mah), which is uncovered 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 لِيَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ﴾ (النحل)

112. wa-ḍaraba llāhu mathalan qaryatan kānat ’āminatan muṭmāinnatan yātihā rizquhā raghadan min kulli makānin fa-kafarat bi-’ an’ umi llāhi fa-’ aḍāqa-hā llāhu libāsa l-ḡū’i wa-l-ḥawfi bi-mā kānū yaṣna’ūna (Sūrat al-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 favors 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 al-Naḥl: 112).

4. The ‘law of the appointed term’ (qānūn al-’ ajal), which is uncovered by the divine law in the holy verse:

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

34. wa-li-kulli ’ ummatin ’ ajalun fa-’ idhā jā’ a ’ ajaluhum lā yastākhirūna 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).

I enrich my experience:



I write a report on one of the following subjects:
 The law of gradual progression (qānūn al-tadarruj) in the Holy Qur'ān
 The ways in which Allah ﷻ answers du'ā' (supplication)



I assess myself:

SN	Area of Application	Degree of Achievement		
		Average	Good	Distinguished
1	I understand and grasp the concept of sunan rabbāniyyah (divine laws).			
2	I consciously realize the importance of understanding the divine laws.			
3	I show great keenness in investigating the divine laws in the Qur'ān and Prophetic Sunnah.			
4	I am keen to benefit from the divine laws in my daily life.			
5	I revere and venerate the Greatness of the Creator, Allah ﷻ which manifests and discloses itself in everything.			

Lesson Three

Responsibility in Islam

This lesson teaches me to:

1. distinguish between individual and collective responsibility
2. identify the Islamic worldview of responsibility and man
3. explain the areas of individual responsibility
4. explain the relation between individual and collective responsibility
5. give examples of collective responsibility taken from the institutions of Emirati society
6. bear responsibility for the tasks entrusted to me



I take initiative to learn

Allah ﷻ says:

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

30. wa-'idh qāla rabbuka li-l-malā'ikati 'innī jā'ilun fī l-'arḍi khalīfatan qālū 'a-taj'alu fihā man yufsidu fihā wa-yasfiku d-dimā'a wa-naḥnu nusabbiḥu bi-ḥamdika wa-nuqaddisu laka qāla 'innī 'a'lamu mā lā ta'lamūna. (Sūrat al-Baqarah)

“Behold, your Lord said to the angels: “I will create a vicegerent on earth.” They said: “Will You place therein one who will make mischief therein and shed blood whilst we celebrate Your Praises and glorify Your Holy (Name)?” He said: “ Verily, I know that which you do not know.” (Sūrat al-Baqarah: 30)

I investigate:

instances of Allah ﷻ honoring man.

.....

.....

.....

.....

.....

.....



I use my skills to learn

The Aim and Purpose of Man's Creation:

Allah ﷻ has honored man and raised his status above all species of creation:

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

70. wa-la-qad karramnā banī 'ādama wa-ḥamalnāhum fī l-barri wa-l-baḥri wa-razaqnāhum mina ṭ-ṭayyibāti wa-faḍḍalnāhum 'alā kathīrin mimman khalaqnā tafḍīlan. (Sūrat al-'Isrā')

“We have honored the sons of Ādam; provided them with transport on land and sea; given them for sustenance things good and pure; and and favoured them far above most of Our creation. (Sūrat al-'Isrā': 70)

Part of what was entailed by this honoring was that Allah gave man the gift of intellect and reason ('aql) and made it the locus of legal responsibility and the fulcrum on which hinges the legal obligation (taklīf) to abide by Allah's Commands, Prohibitions and Limits. Indeed, man has undertaken his task and mission (in life) and accepted the responsibility. Allah ﷻ says concerning this:

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

72 'innā 'araḍnā l-'amānata 'alā s-samāwāti wa-l-'arḍi wa-l-jibāli fa-'abayna 'an yaḥmilnahā wa-'ashfaqna minhā wa-ḥamalahā l-'insānu 'innahū kāna ḡalūman jahūlan. (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 significance of the fact that man and man alone undertook the trust at the exclusion of the rest of creation.

I investigate:

the connotations that the word 'amānah (trust) possesses that have a bearing on man undertaking his responsibilities.

.....
.....

Man and responsibility:

Feeling a sense of responsibility is something innate in the human being as a result of having undertaken the trust, which is worshipping Allah ﷻ ('ibādat Allāh) and building the earth ('imārat al-'arḍ or 'i'mār

al-'arḍ). Islam's view of the human being's responsibility is balanced and realistic one. A man is born as a tabalu rasa (blank slate) or white sheet of paper as it were, free from any liabilities and consequences. When he starts bearing responsibility, he bears the responsibility of his own actions, he alone (is responsible). Allah ﷻ says:

﴿لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾ (الأنعام 164)

164. ... wa-lā taziru wāziratun wizra 'ukhrā ... (Sūrat al-'An'ām)

"...no bearer of burdens shall bear the burden of another..." (Sūrat al-'An'ām: 164).

while at the same time taking into consideration a person's circumstances, capabilities and capacities, Allah ﷻ says:

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

286. lā yukallifu llāhu nafsan 'illā wus'ahā lahā mā kasabat wa-'alayhā mā ktasabat ...

"On no soul does 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 person accountable for the actions of another. Man is not born a sinner or sinful, just as he does not live his life free from the repercussions and consequences of his actions therein. He is accountable for his actions whether they are good or bad. Allah ﷻ says:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ. ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ. ﴿٨﴾﴾ (سورة الزلزلة)

7. fa-man ya'mal mithqāla dharratin khayran yarahū.

8. wa-man ya'mal mithqāla dharratin sharran yarahū. (Sūrat al-Zalzalah)

7. So, whosoever has done an atom's weight of good, shall see it!

8. And whosoever has done an atom's weight of evil, shall see it! (Sūrat al-Zalzalah)

I explain:

the concept of balance (tawāzun) and realism (wāqi'iyyah) within the Islamic view towards responsibility (mas'ūliyyah) in cooperation with the members of my group:

- ▶ Balance (tawāzun):
- ▶ Realism (mas'ūliyyah):

I critically assess:

the following statement on the basis of the aforementioned:

"a person who incites to commit an offense (crime) mistake shares in the responsibility of the offense"

.....

.....

The concept of responsibility:

The meaning of responsibility: for a person to be liable (legally accountable) for the consequences of his voluntary (willful) actions in his religious and world life. It relates to that which Allah ﷻ has charged him with (in terms of acts of commission and acts of omission); he will be meticulously held responsible for that. Everything in which man possesses voluntary choice (will) and power to act, he will be held responsible for. If he fulfills what he is required to observe, he will be rewarded, and if he falls short therein, he will be punished.

I deduce:

the implication of what is signified by the expression 'voluntary (willful) actions'

.....

.....

I give examples of:

involuntary actions that emanate from man

.....

.....

.....

I identify:

the states in which the legal capacity (ahliyyah) of a mukallaf person (duty-bound legally responsible person) becomes null and void (and he is thus exempted from legal obligation and responsibility):

SN	Text	Case
1	<p>The Messenger of Allah ﷺ said:</p> <p>”رُفِعَ الْقَلَمُ عَنْ ثَلَاثٍ: عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ وَعَنِ الصَّغِيرِ حَتَّى يَكْبُرَ، وَعَنِ الْمَجْنُونِ حَتَّى يَعْقِلَ“</p> <p>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 al-Nasā’ī)</p>	
2	<p>Allah ﷻ says:</p> <p>﴿فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ﴾. (البقرة 173)</p> <p>173. ... fa-mani ḍṭurra ghayra bāghin wa-lā ‘ādin fa-lā ‘ ‘iṭma ‘alay-hi. (Sūrat al-Baqarah)</p> <p>“...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)</p>	
3	<p>Allah ﷻ says:</p> <p>﴿إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ﴾. (النحل 106)</p> <p>106. ... ‘illā man ‘ukriha wa-qalbhū muṭma’innun bi-l- ‘īmāni ... (Sūrat al-Naḥl)</p> <p>“...except one who is coerced while his heart remains at peace with Faith...” (Sūrat al-Naḥl: 106)</p>	

I explain why:

religious and legal responsibility is null and void in the above cases.

The relationship between responsibility and choice:

It is by the Grace of Allah ﷻ towards His servants that He linked responsibility to man’s choice and will, such that he is not held accountable for something he has no choice in. Thus, color, gender and other matters over which he has no say nor power, he is not accountable for, and will not be judged for on the Day of Resurrection. For instance, a man will not be held judged for the number of heart beats or skin color, and similarly, he will not be judged for what he did under duress and when compelled by necessity (ḍarūrah), like if he feared that he might die due to hunger and did find except carrion (a dead animal) and ate from it in order to save himself from dying, then legal responsibility is rendered null and void in his case.

I analyze and determine:

the legal responsibility in the following scenarios according to the table below:

Scenario	Muslim's Stance	
	free to choose/forced	responsible/not responsible
Interacting with people according to Islamic morality and code of ethics		
a person fell seriously ill during Ramaḍān and doctors advised him to break his fast		
Good parenting		
praying or not praying		

Types of Responsibility:

Type One – Individual Responsibility (mas'ūliyyah fardiyyah):

This means every individual is responsible for himself and everything that emanates from him in terms of words or deeds. He is responsible for his body, mind and limbs; Individual responsibility is the primary form of responsibility in Islam. Allah ﷻ says:

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ﴾ (المدثر)

38. kullu nafsin bi-mā kasabat rahīnatun. (Sūrat al-Muddaththir)

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

Kinds of individual responsibility:

Everyone is duty-bound and legally responsible (mukallaf) and accountable (mas'ūl) before Allah ﷻ before himself and before his community. Allah ﷻ has clarified these three kinds in the following statement of His:

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

27. yā-'ayyuhā lladhīna 'āmanū lā takhūnū llāha wa-r-rasūla wa-takhūnū 'amānātikum wa-'antum ta'lamūna . (Sūrat al-'Anfāl)

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

Kinds of Individual Responsibility and Its Proofs

Kind	Meaning	Evidence
Religious Responsibility (al-Mas'ūliyyah al-Dīniyyah)	everyone will submit to questioning and interrogation before Allah ﷻ on the Day of Judgment.	Allah ﷻ says: ﴿...إِن تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ﴾ (لقمان) 16. ... 'innahā 'in taku mithqāla ḥabbatin min khardalin fa-takun fi ṣakhratin 'aw fi s-samāwāti 'aw fi l-'arḍi yāti bihā llāhu 'inna llāha laṭīfun khabīrun. (Sūrat Luqmān) “...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 Luqmān: 16).
Moral Responsibility (al-Mas'ūliyyah al-Akhlāqiyyah)	a Muslim submitting himself for subjective-accountability and self-reproachment before himself.	Allah ﷻ says: ﴿وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ﴾ (القيامة) wa-lā 'uqsimu bi-n-nafsi l-lawwāmati. (Sūrat al-Qiyāmah) And I do call to witness the self-reproaching spirit: (Eschew Evil). (Sūrat al-Qiyāmah: 2)
Responsibility before the government and public opinion	A Muslim is accountable before his community, which monitors his actions and judges them, materially from the perspective of judicial courts and morally from the perspective of public opinion	Allah ﷻ says: ﴿وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ﴾ (التوبة 105) 105. wa-quli 'malū fa-sa-yarā llāhu 'amalakum wa-rasūluhū wa-l-mu'minūna ... (Sūrat al-Tawbah) “And say: “Work (righteousness): Soon will Allah observe your work, and His Messenger, and the Believers...” Sūrat al-Tawbah: 105)

I deduce:

the type of responsibility mentioned in this story:

'Amr ibn Shu'ayb reported that his father heard his grandfather saying:

”أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ نَائِمًا، فَوَجَدَ تَمْرَةً تَحْتَ جَنْبِهِ، فَأَخَذَهَا، فَأَكَلَهَا، ثُمَّ جَعَلَ يَتَضَوَّرُ مِنْ آخِرِ اللَّيْلِ، وَفَزِعَ لِذَلِكَ بَعْضُ أَزْوَاجِهِ، فَقَالَ: ”إِنِّي وَجَدْتُ تَمْرَةً تَحْتَ جَنْبِي فَأَكَلْتُهَا، فَخَشِيتُ أَنْ تَكُونَ مِنْ تَمْرِ الصَّدَقَةِ“

“The Messenger of Allah ﷺ was sleeping. When he woke up he found a date under his side. 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 under my side and ate it. Now I fear that it might be of the dates intended for ṣadaqah (voluntary charity)’. (Narrated by Aḥmad)

Stages of individual responsibility:

A person's responsibility with respect to his actions is divided into two stages:

- ▶ Pre-action stage: since he has to make good decisions as regards what he intends to do, such that he plans well, studies the options well and estimates and assesses the consequences before commencing with the action.
- ▶ Post-action stage: thus, being responsible for his choice, the way he executed his choice and bearing the effects and consequences of his choice.

I specify:

my pre- and post-action responsibility in what follows:

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

Domains of individual responsibility:

First: man's responsibility towards himself

Man is responsible for carrying out the Commands of Allah ﷻ and avoiding His Prohibitions. Man is also required to

- preserve his self, by fulfilling its basic needs through what is lawful and wholesome,
- protect it from demise and destruction,
- grant it its Sharī'ah rights,
- safeguard it from evil and corruption,
- shield it against sins,
- purify and refine it, and
- develop its capabilities and capacities.

Thus, Islam balances between the constituent components of the human being as a genus (body, mind and spirit) with respect to every human being bearing the responsibility of preserving and taking care of these constituent components.

I deduce:

the limits of man's responsibility towards himself from the Statement of Allah ﷻ:

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

36. wa-lā taqfu mā laysa laka bihī 'ilmun 'inna s-sam'a wa-l-baṣara wa-l-fu'āda kullu 'ulā'ika kāna 'anhu mas'ūlan. (Sūrat al-'Isrā')

“And do not pursue that of which you have 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 why:

suicide is forbidden.

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

Islam established a network of relations between members of a single family which is considered a building block in the structure of a strong society as desired by Islam. Islam specified for every member in the family his own task which he must perform just as it has elaborated the rights and duties of each and every member of the family.

I identify:

the role of family members in achieving the goal for which the family has been originally formed and established:

Member	Assigned Role
Parents	Raising children on obedience to Allah
Husband	Good Companionship
Wife	
Children	

I identify:

*the responsibilities mentioned in the words of Allah ﷻ:

﴿وَأَنْكِحُوا الْأَيَامَىٰ مِنكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِن فَضْلِهِ ۗ وَاللَّهُ وَسِيعٌ عَلِيمٌ﴾ (النور)

32. wa-'ankihū l-'ayāmā minkum wa-ṣ-ṣāliḥīna min 'ibādikum wa-'imā'ikum 'in yakūnū fuqarā'a yughnihimu llāhu min faḍlihī wa-llāhu wāsi'un 'alīmun. (Sūrat al-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 encompasses all, and he knowes all things”. (Sūrat al-Nūr: 32)

Individual Responsibilities	Collective Responsibilities

Third: man's occupational (professional) responsibility

A Muslim's responsibility towards his occupation is that he does it with perfection and in the most complete way possible. Allah's Messenger ﷺ said:

“إِنَّ اللَّهَ تَعَالَى يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتَّقِنَهُ”

“Allah loves, when one of you performs an action, that he does it with perfection (itqān).” (Narrated by al-Jāmi' al-Ṣaghīr)

I apply:

I imagine that I am the head of a division in a government department and I carry out my responsibility vis-à-vis the following:

► the work environment

► the employees in the division

Fourth: man's responsibility towards his homeland and community

Every Muslim is responsible for protecting his homeland and defending it, for serving it and advancing its interests, and for its security and the prevalence of order and stability in it. He should not instigate strife and sedition (fitan), spread corruption (fasād), circulate false rumors and he should abide by the laws and institution. He should live and share in both the joys and sorrows of his country and contribute to its development and building and to finding solutions to its problems.

I cooperate with my classmates:

On the basis of the quote below:

Grounded in our belief that the protection of the country, preserving its independence, sovereignty and achievements constitute a sacred national duty on the shoulder of every citizen male and female, the constitutional institutions in the country have given effect to 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 حَفِظَهُ اللهُ.

we identify the positive aspects that joining the national service has for both the individual and the country.

.....

.....

.....

.....

.....

.....

.....

The limits of individual responsibility:

A person's responsibility is not limited to his actions alone; rather it extends beyond his actions such that he is also responsible for the effects and repercussions of his actions. Allah ﷻ says:

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

12. 'innā naḥnu nuḥyi l-mawtā wa-naktubu mā qaddamū wa-'āthārahum wa-kulla shay'in 'aḥṣaynāhu fī 'imāmin mubīnin. (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 person is held accountable for the actions of others in the following three cases:

if the action is by order from him or by his instigation

if others emulate him in his action

if he keeps silent about a particular action and he has the authority and ability to change it

I apply:

What are the limits of responsibility in the following cases?

- ▶ a woman bought clothes that violate the requirements of modesty and decency (ḥishmah)

.....

- ▶ a person directed his fellow students to a scientific and academic website

.....

Type Two – Collective Responsibility (mas'ūliyyah jamā'iyah):

Islam strikes a balance between the responsibility of the individual towards his society and the responsibility of society towards the individual by protecting the interest of both the individual and society. Islam gives public interest priority over private interest because the former subsumes individual interest. Islam views the individual in society as constituting part of a whole; he completes and is

completed by society, that is to say, they mutually complement each other. The individual is keen on the safety, coherence and prosperity of society so that he enjoys security, stability and a better standard of living under the protection of society.

I infer:

the relationship between individual and collective responsibility based on these two ḥadīths:

* An-Nu‘mān ibn Bashīr رضي الله عنه reported:

The Prophet ﷺ said,

”مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا، كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ، فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا وَبَعْضُهُمْ أَسْفَلَهَا، فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ، فَقَالُوا: لَوْ أَنَّا خَرَقْنَا فِي نَصِيبِنَا خَرْقًا وَلَمْ نُؤَدِّ مَنْ فَوْقَنَا، فَإِن يَتْرَكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا، وَإِن أَخَذُوا عَلَى أَيْدِيهِمْ نَجَّوْا، وَنَجَّوْا جَمِيعًا“

“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-Bukhārī)

”إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا“ وَشَبَّكَ أَصَابِعَهُ

* “Verily, the believers are like a structure, each part strengthening and reinforcing the other.” (Narrated by al-Bukhārī and Muslim)

Communal Obligations (furūḍ kifā’iyyah)

1. Society looking after the interests of its members:

If individual obligations (furūḍ ‘ayniyyah) are a part of the responsibilities of the individual before Allah ﷻ then communal obligations relate to the Muslim society vis-à-vis its members and their interests. Performing a communal obligation exempts (the rest of) the members of the community from responsibility and failure to perform it places all the members inside the circle of responsibility and accountability before Allah ﷻ.

Communal obligations do not stop at acts of devotion such as the funeral prayer (ṣalāt al-janāzah) or establishing Islamic law (fiqh) academies and institutions of collective ijtihād (independent legal reasoning), for example. Rather, they go beyond these examples to address and advance the interests of society in all other important domains of life such as:

- ◆ learning worldly (mundane) sciences such as Medicine, Engineering and other beneficial sciences.
- ◆ A nation cannot progress and advance without producing knowledge, embracing, nurturing and

Responsibility in Islam

sustaining scholars and scientific research, promoting innovation and quality in industry, commerce and agriculture and possessing a diversified economy, which supports state growth and development.

- ♦ creating social institutions capable of providing the poor and needy with the basic necessities of life.

I give examples of:

social welfare institutions in the United Arab Emirates.

.....

.....

.....

2. Establishing scientific and academic centres for supporting and sponsoring creative, talented and gifted people in a wide array of fields:

I anticipate and project:

the impact that of supporting and sponsoring creative people will have on the national economy:

.....

.....

3. Achieving food and economic security in Muslim society:

I suggest:

ways and means of maintaining food security in the United Arab Emirates:

.....

.....

.....

4. Establishing purpose-driven media institutions:

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

We cooperate and identify:

three characteristics of purpose-driven media:

.....

.....

.....

5. Internal and external security:

It is inconceivable for a society to progress and advance and to have power, strength and civilization without possessing the kind of force that protects it internally and externally and ensures security (for its citizens). Security is one of the greatest blessings because it is the cause of psychological, social, economic and political stability, and one of the foundations of the country's prosperity and progress. Security is the responsibility of the ruler. Allah's Messenger ﷺ said:

”عَيْنَانِ لَا تَمْسُهُمَا النَّارُ: عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللَّهِ، وَعَيْنٌ بَاتَتْ تَحْرُسُ فِي سَبِيلِ اللَّهِ“

“Two eyes will not be touched by Hellfire: An eye that cried out fear for Allah, and an eye that spent the night guarding in the path of Allah.” (Narrated by al-Tirmidhī)

I explain:

the significance of giving security priority and precedence over sustenance in the supplication (du‘ā) of our Prophet Ibrāhīm عليه السلام 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 j’al hādhā baladan ’āminan wa-rzuq ’ahlahū mina th-thamarāti man ’āmana minhum bi-llāhi wa-l-yawmi l-’ākhirī ... (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 exercise our creativity and we plan:

organizing a debate session on the concept of individual and collective responsibility in the field of learning and obtaining knowledge and the effect it has on the individual and society.

 * I organize my thoughts:

Responsibility in Islam

<p>The two types of responsibility are:</p>	<p>1. 2. collective responsibility.</p>
<p>The concept of individual responsibility:</p>	<p>.....</p>
<p>The concept of collective responsibility:</p>	<p>.....</p>
<p>Cases in which man is not held responsible and accountable:</p>	<p>1. duress and compelling necessity (iḍṭirār) 2. 3.</p>
<p>Kinds of individual responsibility are:</p>	<p>1. before Allah ﷻ 2. before 3. before</p>
<p>The two stages of individual responsibility are:</p>	<p>1. 2.</p>
<p>Domains of individual responsibility are:</p>	<p>1. responsibility towards the self 2. 3. 4.</p>
<p>Some of the domains of collective responsibility:</p>	<p>1. 2.</p>

Student Activity



I assess myself:

I answer by myself:

◆ **First:** what is meant by the following concepts?

1. Individual responsibility (mas'ūliyyah fardiyyah):

.....

2. Collective responsibility (mas'ūliyyah jamā'iyyah):

.....

◆ **Second:** explain the relationship in the following:

1. the Statement of Allah ﷻ:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَخَوْنُوا أَمْنَتِكُمْ وَأَنْتُمْ تَعْلَمُونَ (الأنفال)﴾

27. yā-'ayyuhā lladhīna 'āmanū lā takhūnū llāha wa-r-rasūla wa-takhūnū amānati-kum wa-'antum ta'lamūna (Sūrat al-'Anfāl)

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

and the Statement of Allah ﷻ

﴿وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (التوبة)﴾

105. wa-quli 'malū fa-sa-yarā llāhu 'amalakum wa-rasūluhū wa-l-mu'minūna wa-sa-turaddūna 'ilā 'ālimi l-ghaybi wa-sh-shahādati fa-yunabbi'ukum bi-mā kuntum ta'malūna. (Sūrat al-Tawbah)

“And say: “Work (righteousness): Soon will Allah observe your work, and His Messenger, and the Believers: Soon will you be brought back to the knower of what is hidden and what is open: then will He show you the truth of all that you did”. (Sūrat al-Tawbah: 105)

.....

.....

2. Responsibility and choice:

.....

.....

3. Individual responsibility and collective responsibility:

.....
.....

◆ **Third:** explain the fields of individual responsibility and give examples.

1.
2.
3.
4.

◆ **Fourth:** Allah’s Messenger ﷺ said:

” لَا تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ، وَعَنْ عِلْمِهِ فِيمَ فَعَلَ فِيهِ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ، وَعَنْ جَسَمِهِ فِيمَ أَبْلَاهُ “

“The feet of the servant of Allah shall not move [on the Day of Judgement] until he is asked about five things: about his life and what he did with it, about his knowledge and what he did with it, about his wealth and how he earned it and what he spent it on, and about his body and what he wore it out in.”

(Narrated by at-Tirmidhi)

A) Give a title to the ḥadīth:

.....

B) Specify your responsibilities 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 with respect to collective responsibility.

.....

2. security and collective responsibility.

.....

I enrich my experience:



Under the supervision of my teacher, I design a questionnaire for conducting a field study to determine to what extent do secondary school students have a sense of their individual and collective responsibilities, analyze the results and present the findings of the questionnaire to the students.



I assess myself:

SN	Area of Application	Degree of Achievement		
		Average	Good	Distinguished
1	I am keen to deliver and execute 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 (legal) accountability (taklīf) and responsibility (mas'ūliyyah).			
4	I explain the aspects of individual responsibility.			
5	I clarify the relationship between individual and collective responsibility.			
6	I give examples of the support and care that the UAE gives to communal obligations (furūḍ kifā'iyah).			

Lesson Lexicon

Term	Meaning
Ahliyyah (legal capacity)	the authority of an individual to act in a way that makes him legally accountable for whatever proceeds from him
Ikhtiyār (choice)	the ability of a person to do something without (the presence of) an influencing agent
Taklīf (religious accountability)	Sharī'ah commands and prohibitions
Tawāzun (balance)	Linguistically, it means mutual equality; what is meant here is: the parity/equivalence between a person's abilities and his duties
Mas'ūliyyah (responsibility and accountability)	legal obligation and responsibility followed by reckoning

Lesson Four

The Five Purposes of Islamic Legislation

This lesson teaches me to:

1. explain the concept of the purposes (maqāṣid) science and necessities and other aspects
2. demonstrate the benefits of studying the purposes of Sharī'ah
3. identify the relation between the purposes
4. infer the methods of preserving the five purposes of legislation
5. make sure of memorizing the five necessities



I take initiative to learn

Allah ﷻ says:

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾﴾ (المؤمنون)

115. 'a-fa-ḥasibtum 'annamā khalaqnākum 'abathan wa-'annakum 'ilaynā lā turja'ūna. (Sūrat al-Mu'minūn)

“Did you then think that We had created you in vain, and that you would not be brought back to Us (for account)?” (Sūrat al-Mu'minūn: 115).

Allah ﷻ is Wise (and His Actions are informed by and infused with Wisdom), He did not create man in vain and did not leave him aimless and purposeless going about at will. In this respect, Allah ﷻ says:

﴿أَفَحَسِبَ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿٣٦﴾﴾ (الإنسان)

36. 'a-yaḥṣAbū l-'insānu 'an yutraka sudan. (Sūrat al-Qiyāmah)

Does man think that he will be left aimless and purposeless? (Sūrat al-Qiyāmah: 36)

Allah ﷻ sent Messengers and Prophets to humanity and revealed to them Books and Divine Laws (Sharā'i' plural of Sharī'ah)) until He sealed the Messengers and Prophets with our Master Muhammad ﷺ and sealed the Books and Divine Laws with the Holy Qur'ān and Sharī'ah of Islam. Every Sharī'ah ruling in the Qur'ān or the Sunnah of the Prophet ﷺ was prescribed for a particular wisdom (ḥikmah) and aim (ghāyah), securing benefit and wellbeing (maṣlahah) or preventing harm (mafsadah), or both, in order to arrive at the realization of man's happiness both in this world and in the Hereafter. Allah ﷻ says:

﴿كَتَبْنَا أَنْزَلْنَاهُ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١﴾﴾ (إبراهيم)

1. "...kitābun 'anzalnāhu 'ilayka li-tukhrija n-nāsa mina ḡ-zulumāti 'ilā n-nūri bi-'idhni rabbihim 'ilā ṣirāṭi l-'azīzi l-ḥamīdi. (Sūrat 'Ibrāhīm)

“A Book which We have revealed unto thee, in order that you might 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 aim behind creating man by surveying and closely studying the verses of the Holy Qur'an that make reference to this goal:

The holy verse	The goal of creating man
<p>Allah ﷻ says:</p> <p>﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٧﴾﴾ (الذَّارِيَات)</p> <p>56. wa-mā khalaqtu l-jinna wa-l-'insa 'illā li-ya' budūni. 57. mā 'urīdu minhum min rizqin wa-mā 'urīdu 'an yuṭ'imūni. (Sūrat al-Dhāriyāt)</p> <p>56. I have only created Jinns and men, so that they may worship Me 57. No Sustenance do I require of them, nor do I require that they should feed Me. (Sūrat al-Dhāriyāt: 56-57)</p>	
<p>Allah ﷻ says:</p> <p>﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ﴿٣٠﴾﴾ (البقرة 30)</p> <p>30.... wa-' idh qāla rabbuka li-l-malā' ikati ' innī jā' ilun fi l-' arḍi khalīfatan ... (Sūrat al-Baqarah)</p> <p>“Behold, your Lord said to the angels: “I will create a vicegerent (khalīfah) on earth...” (Sūrat al-Baqarah: 30)</p>	
<p>Allah ﷻ says:</p> <p>﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيٰوةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٢﴾﴾ (المالك)</p> <p>2. alladhī khalaqa l-mawta wa-l-ḥayāta li-yabluwakum ' lladhī khaḥsanu ' amalan wa-huwa l-' azīzu l-ghafūru. (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>	

- What is meant by 'Ībādah (worship) in His words ﷻ:
 (لِيَعْبُدُونِ) (li-ya' budūni) “so that they may worship Me”:



I use my skills to learn

Science of the Aims and Purposes of the Sharī'ah:

Linguistically, 'maqāsid' (purposes, aims, intentions) is the plural of maqṣid (purpose, aim, intention); purpose is contrary to idleness and futil. In Arabic, 'qaṣada al-shay'a' means 'he intended something or directed himself towards something' (aspiring to something, aiming at it) and 'maqṣūd al-kalām' means 'the intended meaning of the speech' (its signification).

Maqāsid al-Sharī'ah (Aims and Purposes of the Sharī'ah) in the technical nomenclature of the Muslim scholars (iṣṭilāḥ al-'ulamā') are the general and universal objectives and final ends and specific and particular wisdom-informed reasons that the Islamic Sharī'ah observes and takes into consideration for the purpose of promoting and realizing the welfare and wellbeing of Allah's servants both in this life and the Afterlife.

I classify:

the following terms in accordance with the expression showing their relation to the Maqāsid al-Sharī'ah: maṣāliḥ mursalah (unqualified public interest, considerations of public interest), qiyās (analogical deduction), sadd al-dharā'ī (blocking the means)

Illuminations

The Sharī'ah is founded on realizing the interests of Allah's servants in both this life and the Afterlife. The Sharī'ah is all justice, all mercy and all wisdom. Every matter that deviates from justice to injustice, from mercy to its antithesis, from wellbeing and interest to a harm and detriment, and from wisdom and purpose to idleness and futility has nothing to do with Sharī'ah, even if it has been incorporated into it by way of far-fetched interpretation (tāwīl). The Sharī'ah is the Allah's justice and fair treatment of His servants, His mercy and kind treatment of His creatures, His shade on His earth and His wisdom that points to Him and to the truthfulness of His Messenger ﷺ.

Expression	Term
One of its integrals and constituent components (arkān) is the 'illah (ratio legis, underlying rational cause) which is the hub around which the ḥukm (legal ruling) revolves; 'Ilm al-Maqāsid (the Science of Higher Purposes of the Sharī'ah) investigates the rational causes underlying Sharī'ah rulings.
One of the conditions for adducing it as legal proof and as a legal argument is that it must be given credence and consideration by the Sharī'ah Maqāsid; 'Ilm al-Maqāsid determines the rules, guidelines and parameters (ḍawābiṭ) for accrediting them and rendering them valid or for discrediting them and rendering them invalid (from a Sharī'ah perspective).
This is based on preventing the means, media and measures (wasā'il) leading to harm and evil consequences (mafasid) such as preventing the selling of arms during the time of civil strife (fitnah); preventing harm and evil consequences is a Sharī'ah purpose and as such investigating and enquiring into the future outcomes of actions is something accredited, endorsed and intended by the Sharī'ah.
If a person finds himself forced by absolute necessity and is unable to find anything except carrion, it is lawful for him to eat from it because preservation of life against ruin and destruction is one of the purposes (maqāsid) of Islam.

Benefits of studying the Maqāsid al-Sharī'ah (Aims and Purposes of the Sharī'ah):

Studying the maqāsid of Sharī'ah involves several benefits, some of which are:

1. Fortifying Muslims against destructive ideas: the maqāsid (purposes) facilitate understanding the holistic and big picture of the legal rulings and great aims of Islam, which are founded on mercy and justice. Therefore, everything that leads to evil, harm and ruin has nothing to do with the Sharī'ah. Allah ﷻ says:

﴿يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ﴾ (البقرة 185)

185. ... yurīdu llāhu bikumu l-yusra wa-lā yurīdu bikumu l-'usra ... (Sūrat al-Baqarah)

"... Allah wants for you ease and facilitation; He does not want for you difficulty and hardship ..."
(Sūrat al-Baqarah: 185).

This gives a Muslim sufficient immunity against destructive da'wah calls and invitations which link Islam to violence and terrorism and attempt to conceal its good and positive qualities and to distort its true image.

2. Maqāsid (purposes and intentions) are the very soul of actions: the actions that a Muslim performs will remain barren and lifeless, without a soul if he does not grasp their intents and purposes (maqāsid) and the reflective lesson ('ibrah) behind them. The purposes enable one to realize the benefits that result from his actions so that he can be keen to reap them or the harmful effects that stem from his actions so that he can avoid them, such that in the end he performs his actions with sincerity and steadfastness.
3. Maqāsid (purposes and intentions) constitute an important source and reference for conflict resolution and minimizing juristic (fiqhī) disagreement: by giving precedence and preponderance (tarjīh) to the view that realizes the Higher Purposes of the Sharī'ah and conforms to its goals as regards securing benefit and preventing harm.
4. Maqāsid (purposes and intentions) constitute an important source and reference for exercising independent reasoning (ijtihād) in novel issues and events: as well as knowing the general and particular rulings, understanding the Sharī'ah texts and interpreting them in a sound and correct manner when applying them to these issues and events.

The relationship between ḍarūrah (necessity) and ḍarar (harm):

Ḍarūrah (necessity) is subsumed under the legal maxim of preserving the five necessities. The idea of dire need obtains in ḍarūrah (necessity) from two perspectives:

1. It is one of the causes of concession (rukḥṣah) (to prevent harm): Necessities permit illegalities (prohibited things) (al-ḍarūrāt tubīḥ al-maḥzūrāt). If necessity results from an existing or expected harm such as a dire need or a state of severe duress, Islam secures the preservation of necessities (ḍarūrāt) by permitting the performance of illegalities (maḥzūrāt).
2. It is the highest ranked and most powerful (human) interest: the need for it is acute, which is why the harm that results from its absence is so serious and the damage so great, due its singular importance and the fact that life is dependent on it. Hence, the existence ḍarūrah protects the human being against harm.

The five necessities (al-ḍarūrāt al-khams):

Ḍarūrah, in Arabic, derives from ḍarr (harm), which is the opposite of naf' (benefit). Ḍarūrah is used in the sense of 'hardship' and 'dire need'. The al-ḍarūrāt al-khams (five necessities) are also called the five kulliyāt (universals), uṣūl (principles), maqāsid (aims and purposes) and maṣāliḥ (public benefits, interests, welfare, etc.). They comprise those things upon which the life of humanity is dependent, and upon which their existence in this life and salvation in the Afterlife are contingent. Should they be absent

and cease to exist, the entire system of life will break down and collapse. The necessary public interests are confined to the five necessities

The essential public interests and benefits are restricted to five necessities arranged in order of importance:

1. Preservation of religion (ḥifẓ al-dīn)
2. Preservation of (human) life (ḥifẓ al-nafs)
3. Preservation of the intellect (ḥifẓ al-'aql)
4. Preservation of progeny (lineage) (ḥifẓ al-nasl)
5. Preservation of wealth (property) (ḥifẓ al-māl)

I infer and extrapolate:

- from these two holy verses that which pertains to the preservation of the five necessities (al-ḍarūrāt al-khams).

Allah ﷻ says:

قَالَ تَعَالَى: ﴿قُلْ تَعَالَوْا أَنل مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِن إِمْلَاقٍ مِّن نَّرْفُقِكُمْ وَإِيْسَاهُمْ وَلَا تُقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾ وَلَا تُقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِمَهْدِ اللَّهِ أَوْفُوا ذَلِكَمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾﴾. (الأنعام)

151. qul ta'ālaw 'atlu mā ḥarrama rabbukum 'alaykum 'allā tushrikū bihī shay'an wa-bi-l-wālidayni 'ihsānan wa-lā taqtulū 'awlādakum min 'imlāqin naḥnu narzuqukum wa-'iyyāhum wa-lā taqrabū l-fawāḥisha mā ḥahara minhā wa-mā baṭana wa-lā taqtulū n-nafsa llatī ḥarrama llāhu 'illā bi-l-ḥaqqi dhālikum waṣṣākum bihī la'allakum ta'qilūna.

152. wa-lā taqrabū māla l-yatīmi 'illā bi-llatī hiya 'aḥsanu ḥattā yablughā 'ashuddahū wa-'awfū l-kayla wa-l-mīzāna bi-l-qisṭi lā nukallifu nafsan 'illā wus'ahā wa-'idhā qultum fa-'dilū wa-law kāna dhā qurbā wa-bi-'ahdi llāhi 'awfū dhālikum waṣṣākum bihī la'allakum tadhakkarūna. (Sūrat al-'An'ām)

Say (O Prophet), "Come, and I shall recite what your Lord has prohibited for you: Do not associate anything with Him (as His partner); and be good to parents, and do not kill your children because of poverty - We will give provision to you, and to them as well - and do not go near shameful acts, whether they are open or secret; and do not kill a person whom Allah has given sanctity, except rightfully. This what He has enjoined upon you, so that you may understand. (152).

Do not approach the property of the orphan, except with the best possible conduct, until he reaches maturity. Give full measure and full weight in all fairness - We do not obligate anyone beyond his capacity - and be just when you speak, even though the one (against whom you are speaking) is a relative; and fulfill the covenant of Allah. This is what He has enjoined upon you, so that you may be admonished. (152). (Sūrat al-'An'ām)

The five necessities (al-ḍarūrāt al-khams)	Commands, prohibitions and significations in the above Qur'ānic text
Preservation of religion (ḥifẓ al-dīn)	
Preservation of (human) life (ḥifẓ al-nafs)	<p>﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ﴾</p> <p>wa-lā taqtulū 'awlādakum min 'imlāqin kill not your children on a plea of want</p>
Preservation of the intellect (ḥifẓ al-'aql)	<p>﴿ذَٰلِكُمْ وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ﴾</p> <p>dhālikum waṣṣākum bihī la'allakum tadhakkarūna “This is what He has enjoined upon you, so that you may be admonished” This is so because a sane person preserves these necessities and does not transgress against them.</p>
Preservation of progeny (lineage) (ḥifẓ al-nasl)	
Preservation of wealth (property) (ḥifẓ al-māl)	<p>﴿وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ﴾</p> <p>wa-'awfū l-kayla wa-l-mīzāna bi-l-qisṭi Give full measure and full weight in all fairness</p>

- ◆ the effect of the proliferation of the aforementioned crimes on society:

Preserving the five necessities:

- Al-Shāṭibī says:

The entire Muslim nation (ummah), in fact all nations, agreed that the Sharī'ah was laid down for the preservation of these necessities This has not been established for us through a particular evidence. ... On the contrary, their compatibility with the Sharī'ah has become known through complete induction (istiqrā' tāmm) that results from surveying and closely examining the sacred texts of the Qur'ān and Sunnah. Their preservation occurs through two things:

The first of them is that which firmly establishes and erects their pillars and strengthens and reinforces their foundations (jānib al-wujūd – the angle of existence i.e. doing the things that lead to the existence and continuation of these maqāṣid). The second is that which keeps away from them and protects them against breakdown and disorder that affect them or are expected to affect them (jānib al-'adam aw al-ḥimāyah – the angle of non-existence or protection i.e. leaving and protecting against the things that lead to the non-existence and termination of these maqāṣid).

I discover in the quote from al-Shāṭibī:

the way the Sharī'ah preserves the five necessities (al-ḍarūriyyāt al-khams):

the Sharī'ah preserves each purpose from two angles, namely:

- ◆ the angle of existence (i.e. doing the things that lead to the existence and continuation of these maqāṣid) (jānib al-wujūd):
- ◆ the angle of protection (i.e. protection against the things that lead to the non-existence and termination of these maqāṣid) (jānib al-ḥimāyah):

First: the Sharī'ah purpose of preserving religion (maqṣid ḥifẓ al-dīn)

The preservation of religion (ḥifẓ al-dīn) is at the forefront of all interests and purposes and to forfeit religion is to forfeit all the other purposes. Religion is a natural and innate human disposition (fiṭrah insāniyyah) and divine laws are all in agreement on the obligation of its preservation. Allah ﷻ says:

﴿ فَأَقْرِبْ وَجْهَكَ لِلدِّينِ حَنِيفًا ﴾ (الرُّوم 30)

30. fa-'aḳim wajhaka li-d-dīni ḥanīfan ... (Sūrat al-Rūm)

“So direct your countenance to the (true) Religion, being naturally inclined (towards it) ...” (Sūrat al-Rūm: 30).

Religion encompasses beliefs, acts of worship, rulings and laws which Allah ﷻ has legislated in order to organize people's relationship with their Lord as well as their relationship with one another. It is incumbent that it be preserved from two angles: the angle of existence (jānib al-wujūd) and the angle of protection (jānib al-ḥimāyah).

A. Preservation of religion from the angle of existence i.e. doing the things that lead to the existence and continuation of this maqṣid (jānib al-wujūd):

This is achieved through several ways, such as:

1. Establishing the pillars and integrals of belief (arkān al-īmān) on the basis of knowledge, reflection and contemplation and performing the pillars of Islam and its individual obligations (furūḍ 'ayniyyah), as well as following and observing those rulings of Islam that are indispensable for people becoming upright, virtuous and reformed.
2. Studying the Sharī'ah sciences and opening the doors of ijtihād (independent juristic reasoning), which is one of the communal obligations (furūḍ kifā'iyah), in order to meet the modern demands and exigencies of the contemporary era and keep abreast of the needs and interests of people. Allah ﷻ says:

﴿ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴾ (التوبة 122)

122. fa-law-lā nafara min kulli firqatin minhum ṭā'ifatun li-yatafaqqahū fī d-dīni wa-li-yundhirū qawmahum 'idhā raja'ū 'ilayhim la'allahum yaḥḍarūna. (Sūrat al-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 al-Tawbah: 122)

3. Calling to Allah ﷻ via dialogue, rational proofs, logical argument and persuasion. Allah ﷻ says:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَخَدِّ لَهُمُ الْبَاتِي هِيَ أَحْسَنُ﴾. (النحل 125)

125. ud‘u ‘ilā sabīli rabbika bi-l-ḥikmati wa-l-maw‘izati l-ḥasanati wa-jādilhum bi-llatī hiya ‘aḥsanu ... (Sūrat al-Naḥl)

“Invite (all) to the Way of your Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious...” (Sūrat al-Naḥl: 125).

Islam does not coerce anyone to embrace it. It acknowledges coexistence, living peacefully with others and invites towards mutual tolerance. Allah ﷻ says:

﴿وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ﴾. (يونس)

99. wa-law shā‘a rabbuka la-‘āmana man fī l-‘arḍi kulluhum jamī‘an ‘a-fa-‘anta tukrihu n-nāsa ḥattā yakūnū mu‘minīna. (Sūrat Yūnus)

“If it had been your Lord’s will, they would all have believed, - all who are on earth! Will you then coerce people, against their will, to believe! (Sūrat Yūnus: 99)

By referring to the Awqaf website I find out:

some of the services that the General Authority of Islamic Authority Affairs and Endowments (GAIAE) are providing in the United Arab Emirates for the preservation of religion:

- ◆
- ◆
- ◆

B. Protecting religion and preventing any form of attack on it:

This is done using several methods, such as:

1. Jihād (struggle) in the path of Allah under the banner of the ruling head of state. The ruler has the power to carry out the appropriate procedures and policies to prevent religious unrest and strife (fitnah) and ensure the freedom of belief and worship for all. Allah ﷻ says:

﴿وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتِنَتِ الْأَرْضُ بِبَعْضِهَا وَصَلَوْتُ وَمَسْجِدُ يُذَكَّرُ فِيهَا أَسْمُ اللَّهِ كَثِيرًا﴾. (الحج 40)

40. ... wa-law-lā daf‘u llāhi n-nāsa ba‘ḍahum bi-ba‘ḍin la-huddimat ṣawāmi‘u wa-biya‘un wa-ṣalawātun wa-masājidu yudhkaru fīhā smu llāhi kathīran ... (Sūrat al-Ḥajj)

“...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-Ḥajj: 40).

2. Countering those who spread corruption and enter and engage in religion with the intention of stirring up ideological or political unrest causing societal conditions to deteriorate and go into chaos. Countering them involves preventing them from disseminating their false ideas and deviant beliefs, calling them to return to the path of Truth and Righteousness and meting out punishment to them if they persist and do not give up their wicked ways. Allah ﷻ says:

﴿ وَقَالَتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ يَا أَيُّهَا الَّذِينَ آمَنُوا وَجِّهَ النَّهَارِ فَكُفِّرُوا بِنِعْمَةِ اللَّهِ الَّتِي كُفِّرْتُمْ وَلَا تَكْفُرُوا ﴾ (آل عمران)

72. wa-qālat ṭā'ifatun min 'ahli l-kitābi 'āminū bi-lladhī 'unzila 'alā lladhīna 'āmanū wajha n-nahāri wa-kfurū 'ākhirahū la'allahum yarji'ūna. (Sūrat 'Āl '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 'Āl 'Imrān: 72)

3. Islam prohibits insulting the religious beliefs of others not matter what they are. Allah ﷻ says:

﴿ وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنَالِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ ﴾ (الأنعام)

108. wa-lā tasubbū lladhīna yad'ūna min dūni llāhi fa-yasubbū llāha 'adwan bi-ghayri 'ilmin ka-dhālika zayyannā li-kulli 'ummatin 'amalahum thumma 'ilā rabbihim marji'uhum fa-yunabbi'uhum bi-mā kānū ya'malūna. (Sūrat al-'An'ām)

“Revile not you 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 prohibits deriding and scorning religion. Allah ﷻ says:

﴿ وَلَئِنْ سَأَلْتَهُمْ لِيَقُولُوا إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴾ (التوبة)

65. wa-la-'in sāaltahum la-yaqūlunna 'innamā kunnā nakhūḍu wa-nal'Abū qul 'a-bi-llāhi wa-'āyātihī wa-rasūlihī kuntum tastahzi'ūna. (Sūrat al-Tawbah)

“If you question them, they declare (with emphasis): “We were only talking idly and in play.” Say:

“Was it Allah, His Signs, and His Messenger that you were mocking?” (Sūrat al-Tawbah: 65)

The United Arab Emirates has passed a law to combat discrimination and hatred criminalizing all forms of derision and disdain directed at religion and sacred symbols as well as hate speech and accusing others of apostasy (takfir), likewise the decision that was taken to ensure the inviolability and sanctity of mosques.

Second: the Shari'ah purpose of preserving (human) life (maqṣid ḥifz al-nafs):

The Shari'ah is greatly concerned with preserving, maintaining and sustaining (human) life . This is done in two ways:

A. Preserving life from the angle of existence i.e. doing the things that lead to the existence and continuation of this maqṣid (jānib al-wujūd):

This is achieved through several means, such as:

1. Allah ﷻ has made it obligatory on man to support and maintain himself by using all the aids and devices for keeping himself alive such as the necessity of food, drink, clothing and shelter and to look after his health by taking all the necessary causal measures to prevent contracting (future) diseases and to treat existing ones.
2. Allah ﷻ has rendered lawful for man that which is unlawful and for him to eat forbidden things such as carrion (meat of dead animals) when compelled by necessity to do so to the extent it prevents him

from dying in order to preserve and sustain life. Allah ﷻ says:

﴿فَمَنْ أَضْطَرَّ عَلَيْهِ غَيْرَ بَإِغْوَاءٍ وَلَا عَارٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ﴾ (الأنعام 145)

... fa-mani ḍṭurra 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, - your Lord is Oft-forgiving, Most Merciful” (Sūrat al-’An‘ām: 145).

Some of the contemporary applications of this maxim are:

- a. that it is permissible to transplant organs from a deceased person (cadaver) to a living person due to compelling necessity (ḍarūrah) because it involves removing a harm from a living person by inflicting a lesser harm (i.e. perpetrating the lesser of two evils).

Deceased people, even though they possess ḥurmah (sanctity and inviolability), the interests of living people are placed before deceased people. This procedure (operation), nevertheless, is not conducted except according to very stringent conditions, the most important of which are: the deceased person’s permission during his lifetime to donate without any monetary compensation and likewise the consent of his (immediate) family.

- b. that it is permissible to pelt the jamarāt (three stone pillars representing the devil) at night during the Days of Tashrīq (11th, 12th, and 13th of Dhul-Ḥijjah) due to heavy crowds and to protect the lives of the pilgrims (ḥujjāj) even though it is obligatory (wājib) to pelt the jamarāt after zawāl (the sun reaching its zenith = midday) and before sunset.
- c. that certain concessions and dispensations (rukhaṣ plural of rukḥṣah) have been legislated for the protection life (the soul): such as the concession of breaking fast during Ramaḍān in the case of the sick person, combining and shortening prayers in the case of the traveller, performing tayammum (dry ablution) and wiping over a splint; these concessions (rukhaṣ) have all been legislated to protect life and remove hardship in the case of legally accountable and dutybound Muslims (mukallaḍūn). It is for this reason that the Prophet ﷺ approved and endorsed what ‘Amr ibn al-’Āṣ did when he led his Companions in prayer having performed tayammum (dry ablution) instead of a compulsory bath as he was in a state of janābah – major ritual impurity) for fear of dying (from the cold had he taken a full bath). (Narrated by Abū Dāwūd)

B. Preserving life from the angle of protection i.e. protection against the things that lead to the non-existence and termination of this maqṣid:

This is achieved through several means, such as:

1. it being prohibited to attack a person without a just cause; thus the Sharī‘ah has legislated the law of retribution (qiṣāṣ) in the case of culpable homicide or intentional killing of a human being (qatl ‘amd) and blood money (diyāh) and expiation (kaffarah) in the case of manslaughter or unintentional killing of a human being (qatl khaṭā).
2. it being prohibited to commit suicide: man is the possession of his Creator and the soul is a trust in the care of its owner; therefore, it is one’s duty to look after it and take care of it until Allah ﷻ has it returned whenever He wills.

The Five Purposes of Islamic Legislation

3. Blocking the means leading to one's own death or the death of another, such as it being prohibited to sell during times of fitnah (strife and civil unrest) due to collaborating and providing assistance to another in committing sin and aggression; it being prohibited to draw a weapon or point it (in someone's face) even if it is meant as a joke, because of the possibility of causing unintentional harm or injury; and it being prohibited to use and consume any substance that harms one's body like drugs and cigarettes.

I identify:

dangers and perils of suicide.

.....

.....

.....

One of blessings that Allah ﷻ has bestowed upon us is that He has made it subservient to us in this day and age the use of modern modes of transport. However, some people have turned this blessing into a curse. The table below shows the incidence of death due to car accidents in the UAE.

Year	Number of deaths
2010	826
2011	720
2012	628
2013	651
2014	752
2015	675

One of the contemporary applications of this maxim is: the prohibition of reckless and careless driving.

In cooperation with my classmates, I extrapolate the causes and propose solutions:

Causes of Car Accidents	Ways of Treating and Solving these Problems
.....
.....
.....

Third: the Sharī'ah purpose of preserving the intellect (maqṣid ḥifz al-'aql):

The intellect, in Islam, is accorded great importance. It is the greatest gift from the Lord of the Worlds to man and a means to know Allah ﷻ. It guides man towards Good and safeguards him from Evil, and accompanies him as a guide and aid. Through the intellect Allah ﷻ has honored man and favored him above the rest of the creatures. It is by virtue the intellect that man has risen to the task and is prepared to take up the position of being the vicegerent of Allah ﷻ on earth. It is by virtue of the intellect that he has carried the trust from Allah ﷻ (having been first offered to the heavens, the earth and the mountains who all refused to carry it). In view of this special importance, Islam sets out to preserve the intellect and has passed legislations that serve to guarantee its safety and vitality. These legislations include:

A. Preserving the mind from the angle of existence i.e. doing the things that lead to the existence and continuation of this maqṣid (developmental preservation of the intellect):

1. Pursuing knowledge and learning: this is an obligatory duty (farīdah) on every Muslim male and female as knowledge is the only way to prepare the mind in a sound, comprehensive, integral and holistic manner and to release and unleash its potentialities.
2. Motivating scientific and academic research and employing the intellectual faculty via inviting towards inquiry and reflection on the Signs (Āyāt) of Allah, the secrets and elements of the universe in order to achieve innovation, creativity and invention in all domains that serve humanity and facilitate life.

I find out:

the first practical attempt by Allah's Messenger ﷺ to eradicate illiteracy.

I analyze:

- ◆ Sciences are divided into:
 - sciences that fall within the domain of individual obligations (furūd 'ayniyyah), which comprise all that a Muslim is obliged to learn and know as regards the rules and rulings pertaining to his faith (dīn), acts of worship ('ibādāt) and transactions (mu'āmalāt), each according to his condition and specific circumstances,
 - sciences which fall within the domain of communal obligations (furūd kifā' iyyah) which the Muslim community (ummah) require in order to become a strong, self-sufficient and self-contented community.
- ▶ What are the communally-obligated sciences ('ulūm kifā' iyyah) that society needs?
- ◆ One of the responsibilities of the Muslim community (ummah) is to protect and safeguard the intellectual faculties of its members against everything that weakens their abilities and capacities for creating impact and exercise creativity. How does the Muslim community (ummah) go about protecting and safeguarding:
 - ▶ the intellectual property rights of individuals?
 - ▶ against braindrain?

B. Preserving the mind from the angle of protection i.e. protection against the things that lead to the non-existence and termination of this maqṣid (preventive preservation of the intellect):

This is achieved via:

1. prohibiting concrete (physical) elements that corrupt the human mind and intellect: by prohibiting everything that affects and harms the mind or renders it dysfunctional and its capacities useless such as forbidding alcoholic beverages and drugs.

The Five Purposes of Islamic Legislation

2. prohibiting abstract (mental) elements that corrupt the human mind and intellect via:
 - a. confronting and countering corrupt and distorted perceptions and extremist ideas with proof and persuasive arguments and exposing them as false, fallacious and erroneous,
 - b. liberating the mind from the power of myth and legend as well as illusionary and delusionary ideas based on ignorance and blind imitation,
 - c. prohibiting sorcery, augury, superstition and other forms of charlatanism and deception.

I classify:

the following mind corrupting elements in the table below:

(Horoscope – listening to shameless and immodest songs – drugs – destructive ideas – alcohol – slanderers and calumniators)

Concrete mind corrupting elements	Abstract mind corrupting elements
.....
.....
.....

Fourth: the Sharī'ah purpose of preserving progeny (maqṣid ḥifẓ al-nasl)

This scholars refer to this as ḥifẓ al-nasab (preservation of lineage). The Sharī'ah has attached great care and concern to the preservation of progeny in order to prevent intermingling of lineages and genealogies, spread of moral corruption, (sexually transmitted) diseases, being afflicted by misfortunes and ordeals.

Preserving progeny is achieved through two ways:

A. Preserving progeny from the angle of existence i.e. doing the things that lead to the existence and continuation of this maqṣid:

1. Islam has legislated the institution of marriage, urged Muslims to get marry and worked on facilitating it and eradicating the financial or social barriers to it. Marriage is the natural way of preserving progeny and honor.
2. Islam has passed legislations to protect the family during all its stages of existence, organized the rights and duties between its members and called towards establishing the family on sound foundations.

B. Preserving progeny (honor, lineage) from the angle of protection i.e. protection against the things that lead to the non-existence and termination of this maqṣid:

1. Prohibiting adultery and regarding it as one of cardinal (major) sins (kabā'ir), as well as blocking the means (sadd al-dharā'i') leading to adultery by prohibiting dazzling and alluring displays of adornment (tabarruj), commanding chastity, modesty, lowering one's gaze, covering one's nakedness and private parts, decorum and demureness in dress and by laying down rules and regulations for the intermingling and free-mixing of sexes.

2. Prohibition of slander as a way of protecting people's honor and integrity, and meting out of penalties to those who direct baseless and unproven accusations at people that undermine their honor and integrity.
3. Prohibiting adoption.

I explain why:

adoption is prohibited:

I find out from the lesson lexicon and then compare:

birth control and family planning:

Aspect of Comparison	Family Planning	Birth Control
Concept		
Sharī'ah Ruling		

Fifth: the Sharī'ah purpose of preserving wealth and property (maqṣid ḥifz al-māl)

Wealth is central and vital to life and man is innately disposed towards loving wealth. Allah ﷻ says:

﴿وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا﴾ (الفجر)

20. wa-tuḥibbūna l-māla ḥubban jamman. (Sūrat al-Fajr)

“And you love wealth with inordinate love!” (Sūrat al-Fajr: 20)

Wealth is the basic medium that assists man in securing a livelihood and exchanging benefits. This is why wealth is a vital and essential interest for both the individual and society at large because by virtue wealth they are able to live properly. Islam has passed legislations that serve to preserve wealth in two ways:

A. Preserving wealth and property from the angle of existence i.e. doing the things that lead to the existence and continuation of this maqṣid:

This is achieved by:

1. making it obligatory to spend effort and go out in pursuit of a livelihood based on lawful means.
2. circulating wealth and taking it out from the (narrow) realm of hoarding and monopoly (in the hands of a few) into the (wide) realm of circulation in society as a whole. To achieve this, Islam has made it obligatory to give zakāt (annual tax), urges people to give voluntary charity (ṣadaqah) as well as investing wealth in the various fields of production such agriculture, commerce, industry and other fields whose benefit returns to both the individual and society.
3. spending wealth in legitimate and lawful causes whether these be needs, necessities or necessities (luxuries) through moderation and equanimity being neither wasteful nor stingy.

I mention:

other ways of preserving wealth:

.....

.....

B. Preserving wealth and property from the angle of protection i.e. protection against the things that lead to the non-existence and termination of this maqṣid:

This is achieved by:

1. prohibiting infringing on the wealth of others through theft (sariqah) or usurpation and extortion (ghaṣb); Islam has legislated punishments serving as deterrents for these crimes.
2. prohibiting consuming the wealth of people unlawfully such as bribery (rishwah), gambling (qimār), cheating and deception (ghishsh) and usury (ribā).
3. prohibiting the squandering of wealth through spendthriftiness, wastefulness, etc. which causes harm and detriment to the individual, family and society.

I investigate:

the ways in which the youth waste and squander money:

.....

.....

Preserving public wealth:

Islam prohibits infringing on public wealth and property and calls the act of stealing public wealth and property ghulūl (purloining, embezzlement) and the act of vandalizing and wrecking it ifṣād (corrupting, spoiling).

I come up with an idea, and invent:

practical and creative methods for the preservation of public wealth:

1. enacting legislations that regulate and determine precisely the process of preserving public wealth and establishing supervisory authorities
2. rebuking and restraining every infringer and violator with penalties that serve as deterrents that are determined and decided by the state ruler
3.
4.

 * I organize my thoughts:

The Five Purposes of Islamic Legislation

Meaning	<p>.....</p> <p>.....</p>
Benefits of Studying Them	<p>.....</p> <p>.....</p>
The Five Necessities	<p>1.</p> <p>2.</p> <p>3. the intellect</p> <p>4.</p> <p>5.</p>
Angles of Preserving a Necessity	<p>Angle of Existence:</p> <p>Angle of Protection:</p>
Importance of Necessities	<p>.....</p> <p>.....</p>

Student Activity

I assess myself:

- ◆ **First:** arrange the following in the appropriate places in the table:
(Providing job opportunities – teaching the Sharī'ah sciences – the right to innovate and invent – helping the victims of accidents – facilitating dowries)

Preserving religion (ḥifẓ al-dīn)	Preserving life (ḥifẓ al-nafs)	Preserving progeny (ḥifẓ al-nasl)	Preserving the mind (ḥifẓ al-'aql)	Preserving wealth (ḥifẓ al-māl)
.....
.....

- ◆ **Second:** Many methods have been legislated to preserve the five necessities. For each method below identify the necessary Sharī'ah area specific to it:
 1. permanent abstinence from food and drink (.....)
 2. commanding one to get married (.....)
 3. encouraging one to do acts of obedience (.....)
 4. urging people to earn livelihood (.....)
 5. urging people to engage in scientific and academic research (.....)
- ◆ **Third:** what are the methods that you propose to safeguard society against becoming infested by alcohol and drug-related crimes?

.....

.....

I enrich my experience:



I search for three books dealing with Maqāṣid al-Sharī'ah and then write a brief report about them.

I assess myself:

SN	Area of Application	Degree of Achievement		
		Average	Good	Distinguished
1	I explain the concept of 'ilm al-maqāṣid (the science of Sharī'ah purposes).			
2	I elucidate the benefits of studying the purposes of Islamic legislation (maqāṣid al-tashrī').			
3	I specify the connection of the purposes (maqāṣid) and necessities (ḍarūriyyāt) to other areas.			
4	I extrapolate the means and methods of preserving the five purposes of Islamic legislation from the angles of existence and protection.			

Lesson Lexicon

	Term	Meaning
الإجهاض (al-'ijhād)	Abortion	the deliberate expulsion of a human fetus
الإسراف (al-'isrāf)	Spendtrifling	exceeding the limit of spending money on permissible things
التبذير (al-tabdhīr)	Squandering	spending money on forbidden things
التبني (al-tabannī)	Adoption	attributing or ascribing the lineage of one person to another person of known or unknown origin /descent with the former knowing with certainty that the latter is not from his loins
تحديد النسل (taḥdīd al-nasl)	Family Planning	determining the specific number of children one is having and settling for that number without a valid Sharī'ah reason
تدوير المال (tadwīr al-māl)	Wealth Circulation	taking the wealth out from the (narrow) realm of hoarding and accumulation in the hands of a small number of people into the (wide) realm of circulation and social participation
تنظيم النسل (tanẓīm al-nasl)	Birth Control	temporary use of certain methods and devices serving to prevent pregnancy

The Five Purposes of Islamic Legislation

الرهبانية (rahbāniyyah)	Priesthood, Monasticism	a state of permanent abstinence from marriage (celibacy)
سدّ الدّرائع (sadd al-dharā'i')	Blocking the Means	Preventing the means and methods leading to what is prohibited
علم أصول الفقه (‘ilm uṣūl al-fiqh)	The Principles of Islamic Jurisprudence	the science investigating the general evidentiary sources of fiqh (corpus of Islamic law or Islamic legal rulings), the method and mode of extrapolating (fiqh) from them, and the state of the mujtahid (the scholar who is qualified to perform independent juristic reasoning and extrapolation from the evidentiary sources)
علم الفقه (‘ilm al-fiqh)	Islamic Jurisprudence or Islamic Law	the science investigating the practical Sharī'ah rulings (i.e. rulings related to practice and not belief) that are extrapolated from their detailed and particular evidentiary sources (proofs)
فرض الكفاية (farḍ al-kifāyah)	Communal Obligation	A matter which the Legislator ^ﷻ Lawgiver requests from all dutybound and legally accountable persons, such that of a sufficient number performs it, the sin (of its non-performance) falls away from the rest; otherwise they would all be sinning (and thus held accountable).
فرض العين (farḍ al-'ayn)	Individual Obligation	an action whose performance the Lawgiver requests from every dutybound and legally accountable individual in emphatic, categorical and obligatory terms
القياس (al-qiyās)	Analogical Deduction	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.
المال العام (al-māl al-'āmm)	Public Wealth	This comprises properties owned by the state and allocated to the interest and benefit of the generality of the public.
المصالح المرسلة (al-maṣāliḥ al-mursalah)	Free Unqualified Interests	These are interests and benefits that secure Good and prevent Evil, and for which there is no proof (from the Sharī'ah) either considering them and rendering valid them or ignoring them and rendering them invalid (i.e. they are public interests that are free from being qualified as either valid and recognized by the Sharī'ah or invalid and not recognized by the Sharī'ah)

Lesson Five

Sheikha Fatima bint Mubarak حفظها الله

This lesson teaches me to:

1. learn about the upbringing of Sheikha Fatima and her biography
2. explain the different aspects of her personality
3. deduce her personal characteristics
4. mention the awards she has received
5. mention the titles bestowed on her
6. aim to be loyal to her mission that was fulfilled



I take initiative to learn

“I have worked for the sake of making women indispensable partners in the construction and development [of society]. I will continue to support women wherever they are because they are the key to peace in today’s world. Undoubtedly, women are capable of fostering a culture of peace and instilling this culture into the souls of successive generations. In today’s world, 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 am of the view that realizing peace is in the hands of educated women, who live in a society that guarantees them equality in rights and duties. Empowering women is a strategic goal towards realizing peace.

Sheikha Fatima bint Mubarak حفظها الله

I read and answer:

What are the topics dealt with in the speech above?

.....

.....



I use my skills to learn

The Mother of the Nation:

Her Highness Sheikha Fatima bint Mubarak حفظها الله, the wife of the founder of the United Arab Emirates, the Late Sheikh Zayed bin Sultan Al Nahyan, is a pioneer of women’s work and the empowerment of women in the United Arab Emirates.

Her upbringing:

Sheikha Fatima bint Mubarak حفظها الله Al Ketbi was born in the al-Hayer region in al- Ain in the Emirate of Abū Dhabi. Her childhood was spend growing up in a conservative and religious Bedouin family. She loved the simplicity of Bedouin life and its values, such as generosity, loyalty, charity and tradition. She derived her culture from this environment and grew up to be a generous, charitable, loyal and faithful believer in Allah.

Sheikha Fatima bint Mubarak رَحِمَها اللهُ married the late Sheikh Zayed bin Sultan Al Nahyan at the beginning of 1960. She drank from a school of wisdom and bounteous good- the school of Zayed رَحِمَها اللهُ , which exceeded all boundaries and reached the far corners of the globe, owing to the bounty and support of Allah ﷻ. As a result, her moral convictions became well established and her boundless energy and potential were realised. She enjoyed the continued support of Sheikh Zayed رَحِمَها اللهُ and his confidence in her views and vision.

Aspects of her personality and character:

Firstly: her eagerness for religion and morals:

Sheikha Fatima bint Mubarak رَحِمَها اللهُ has been persistent about the importance of instilling the noble values of Islam in the souls of the youth and in future generations. She has instructed different media channels, cultural organizations and educational departments to produce awareness campaigns, establish moral values and combat non-traditional types of attitudes and behaviour. She has focused on religious organisations to use them to remind the new generations of what Islam requires regarding the duties of children towards parents. She launched the Al-Birr Award to establish the significance of loyalty and giving in the community. She has also been keen on instituting the spiritual values of Ramadan through Iḥār al-Şaim [providing food for fasting people to break their fast], which she launched in a number of countries, overseeing it until it was established in all the cities of those countries.

Sheikha Fatima bint Mubarak رَحِمَها اللهُ studied the Qur'ān and its exegesis, ḥadīth and the principles of jurisprudence [Uşūl al-Fiqh]. Thus, she combined belief with learning sacred knowledge and action. She augmented her learning with the study of literature, social sciences and history. This indeed embodies the saying of the Messenger ﷺ:

” طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ “

“Seeking knowledge is a duty upon every Muslim” (Narrated by Ibn Mājah).

I cooperate and explain:

- ◆ Sheikha Fatima's studies of the religious sciences and humanities:
- ◆ the significance of Sheikha Fatima launching the Al-Birr Award:

Second: her keenness on science and education:

Sheikha Fatima has focused on the importance of developing civilized and contemporary individuals. She has aimed to educate all groups in society- males and females, children and adults. Hence, she has devoted her efforts to eradicating illiteracy, particularly illiteracy amongst women, believing that it is fundamental to fulfilling the roles of men and women in nation building, developing society and bringing about happiness. Sheikha Fatima says: “I dream of a day in which the percentage of illiteracy in the Emirates and in the Arab World reaches zero”. She has translated her convictions and dreams into a tangible reality and bears witness that illiteracy is disappearing in the Emirates and the Arab World. She has extended her generosity with donations to numerous schools in the Arab and Muslim countries and

international universities and institutes in order to promote scientific research which serves all humanity. The results of her great efforts and initiatives are apparent, especially as they pertain to Emirati and Arab women. The Messenger ﷺ said:

خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ

“The best of people are those who bring most benefit to the rest of mankind” (Narrated by al-Suyūṭī in al-Jāmi’ al-Ṣaghīr).

We investigate and find proof of:

- ◆ • the strong determination of Her Highness Sheikha Fatima:

.....

.....

- ◆ • her love of doing good everywhere:

.....

.....

Third: Preserving heritage:

In complete harmony with the direction of the founder Sheikh Zayed رحمته الله and the wise leadership of the nation, Sheikha Fatima bint Mubarak حفظها الله has exerted much effort to preserve the heritage and national identity of the Emirati people. Sheikha Fatima bint Mubarak حفظها الله has patronized heritage exhibitions and museums as well as supported Arab and Islamic heritage in general. She provided a generous donation to the Palestinian Heritage Center in order to preserve Palestinian cultural identity. She continues to patronize the Productive Families Project which preserves heritage-related professions [for Emirati women], establishes pride in the past and heads towards the future with steadfastness and confidence.

I mention:

some local exhibitions and festivals that are held under the patronage of Sheikha Fatima in order to support Emirati heritage and folklore.

- ◆
- ◆
- ◆

Fourth: The humanitarian side:

The humanitarian deeds initiated by Sheikha Fatima bint Mubarak حفظها الله have reached the far corners of the world. She has eagerly sought to take care of the elderly, children, orphans and people with disabilities, fuelled by a vision rooted in sincere religious belief. Sheikha Fatima حفظها الله says in a statement about those with special needs: “They are the bearers of excellence, in fact, because they confer upon us honor as human beings, and joy derived from faith, as through [serving] them we draw closer to Allah ﷻ hoping to please Him Alone”. Indeed, this vision, rooted in faith, allows for limitless giving and represents a

sound point of departure for anyone setting off on the path of engaging in charity and voluntary activities. It invites others to take the initiative irrespective of the size of the activity. Above all, it reflects the modesty of Sheikha Fatima bint Mubarak حفظها الله and the extent of her love for performing good deeds. The generosity of Sheikha Fatima حفظها الله has been extended to several countries. Instances of this include funding relief programs for Iraqi and Palestinian children, donating to a childrens' hospital in Egypt, supporting hospices for the elderly in Lebanon and aiding people affected by drought in Africa. She has also given tens of thousands of Eid gifts to orphans and much, much more, all of which she considers 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 حفظها الله said: "In the spirit and ethics of Islam, this is the duty of the Emirati people towards the people of Iraq". This reflects her devotion to work and the extent to which she goes beyond the limits to work for collective action for the sake of all.

I infer:

the personal characteristics of Sheikha Fatima bint Mubarak حفظها الله from the facts mentioned above:

1.
2.
3.
4.

I think and explain:

After having read about the achievements of Her Highness in various fields, I explain:

- ▶ her piercing vision when it comes to taking care of the helpless and the needy.

.....

.....

.....

- ▶ to what extent I am thankful and grateful for, and appreciative of, these magnificent efforts:

.....

.....

I think of and explain:

the fact that the voluntary activities of Sheikha Fatima are not restricted to the United Arab Emirates:

.....

I infer:

reasons for Sheikha Fatima bint Mubarak’s keen interest in participating in and patronizing conferences on charity work.

.....

.....

Launching awards:

- The “Mother of the Emirates” Award for the Ideal Mother.
- The most beautiful home garden competition- “My Garden, My City”
- H.H. Sheikha Fatima bint Mubarak International Award of Arab Youth
- H.H. Sheikha Fatima bint Mubarak Award for Usrat al-Dar Award to promote the family values of closeness and unity in Emirati society
- Innovation and Community Excellence Award
- H.H. Sheikha Fatima bint Mubarak Award for Women Athletes
- H.H. Sheikha Fatima Bint Mubarak Arabian Horse Racing World Championship for Ladies (IFAHR)



Titles:

I mention the most prominent of the many titles and designations that Her Highness Sheikha Fatima has earned:

1.
2.
3.
4.
5.

 I organize my thoughts:

Sheikha Fatima bint Mubarak حفظها الله

Upbringing

.....

.....

.....

.....

.....

.....

.....

.....

Aspects of her character

1. Religion and morals
2. Humanitarian activities
3.
4.

Awards that she has inaugurated

1.
2. Innovation and community excellence
3.
4.

Titles she has earned

1.
2.
3.
4.
5.

Student Activity

I assess myself:

◆ **Firstly:** explain:

1. Sheikha Fatima is considered the pioneer of women's work in the United Arab Emirates.

.....

.....

2. She is keen on educating all groups in society, including adults and children.

.....

.....

◆ **Second:** Mention some activities undertaken by Sheikha Fatima to preserve Emirati heritage.

.....

.....

.....

◆ **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 al-Ain region.
2. In her studies, Sheikha Fatima combined learning and action.
3. Sheikha Fatima was given the title: "The Mother of Arabs".
4. She is keen on combating non-traditional forms of behavior and conduct.

I enrich my experience:



I find in the book titled The Mother of the Nation by Dr. Maithaa Al Shāmisī the great role played by Sheikha Fatima in founding and chairing several local and regional societies.

I assess myself:

SN	Area of Application	Degree of Achievement		
		Average	Good	Distinguished
1	I seek to continue my education in order to obtain the highest possible degrees.			
2	I work to contribute to the development of society in various fields.			
3	I increase my voluntary and charitable works.			
4	I understand the importance of the achievements of Sheikha Fatima in various fields.			
5	I identify her personal characteristics and the achievement awards she has founded.			



Unit Three

Unit Contents

SN	Domain	Theme	Lesson
1	Divine Revelation (Wahy)	Holy Qur'ān and its Sciences	Social Interaction -Good Conduct and Manners
2	Divine Revelation (Wahy)	Noble Ḥadīth and its Sciences	The Prophet's Methodology in Healthcare
3	Islamic Rulings and their Higher Purposes (Aḥkām wa Maqāṣid)	Rulings Pertaining to Transactions (Aḥkām-Mu'āmalāt)	Prohibited Sales
4	National Identity and Contemporary Issues (Huwiyyah wa Qaḍāyā)	National Identity (Huwiyyah)	National Service is a Sharī'ah duty and a National Requirement

Lesson One

Social Interaction: Good Conduct and Manners

(Sūrat al-Nūr: verses 27-31)

This lesson teaches me to:

1. recite the holy verses observing the rules of proper recitation
2. explain the meaning of the relevant vocabulary contained in the holy verses
3. identify the preventive measures against adultery
4. explain the proper procedures and propriety for entering the houses of other people
5. infer the benefits that lowering one's gaze has on the individual and society
6. make sure of adhering to the values contained in the holy verses



I take initiative to learn

Man is by nature a social being who loves to form relations and engage in social interactions with others. Visiting is one of the ways in which he is able to fulfil this need (to form relations with others). Notwithstanding the fact that visiting relatives, neighbors and friends effectively contributes to strengthening the ties of love and cooperation and spreads affection and goodwill among people, except that it can be a burden on the host or lead to embarrassing and awkward situations. This may result in the severance of ties between people. In order that visitations achieve their noble goals, Islam has laid down manners and proper etiquette that govern and regulate visiting.

In cooperation with the members of my group:

- ◆ We try to ascertain the highest number of types of visiting.
- ◆ We choose three types of visiting and determine the most suitable time to perform them.

.....

.....

.....

Illuminations

Allah's Messenger ﷺ said:

مَنْ عَادَ مَرِيضًا أَوْ زَارَ أَخًا لَهُ
فِي اللَّهِ نَادَاهُ مُنَادٌ أَنْ طَيِّبْتَ وَطَابَ
مَمْشَاكَ وَتَبَوَّأْتَ مِنَ الْجَنَّةِ مَنْزِلًا

“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: ﴿يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَدْخُلُوْا بُيُوْتًا غَيْرَ بُيُوْتِكُمْ حَتّٰى تَسْتَأْذِنُوْا وَّسَلِّمُوْا عَلٰى اَهْلِهَا ذٰلِكُمْ خَيْرٌ لَّكُمْ
 لَعَلَّكُمْ تَذَكَّرُوْنَ ﴿٢٧﴾ فَاِنْ لَمْ تَجِدُوْا فِيْهَا اَحَدًا فَلَا تَدْخُلُوْهَا حَتّٰى يُؤْذَنَ لَكُمْ وَاِنْ قِيْلَ لَكُمْ اَرْجِعُوْا فَارْجِعُوْا هُوَ اَرْكَىٰ لَكُمْ
 وَاللّٰهُ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ﴿٢٨﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَدْخُلُوْا بُيُوْتًا غَيْرَ مَسْكُوْنَةٍ فِيْهَا مَتَعًا لَكُمْ وَاللّٰهُ يَعْلَمُ مَا تَبْدُرُوْنَ وَمَا
 تَكْتُمُوْنَ ﴿٢٩﴾ قُلْ لِلْمُؤْمِنِيْنَ يَعْضُوْنَ مِنْ اَبْصَارِهِمْ وَيَحْفَظُوْنَ فُرُوْجَهُمْ ذٰلِكَ اَزْكٰى لَهُمْ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا يَصْنَعُوْنَ ﴿٣٠﴾
 وَقُلْ لِلْمُؤْمِنٰتِ يَعْضُنْنَ مِنْ اَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوْجَهُنَّ وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلٰى
 رُءُوْسِهِنَّ وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا لِبُعُوْلَتِهِنَّ اَوْ اَبَائِهِنَّ اَوْ اَبْنَاؤِهِنَّ اَوْ اَبْنَاؤِ بُعُوْلَتِهِنَّ اَوْ اِخْوَانِهِنَّ اَوْ اِخْوٰنَاتِهِنَّ اَوْ نِسَاۤئِهِنَّ اَوْ مَا مَلَكَتْ اَيْمٰنُهُنَّ اَوْ التَّبٰعِيْنَ غَيْرِ اُولٰٓئِىْ مِنَ الرِّجَالِ
 اَوْ الطِّفْلِ الَّذِيْنَ لَمْ يَظْهَرُوْا عَلٰى عَوْرَتِ النِّسَاۤءِ وَلَا يَضْرِبْنَ بِاَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِيْنَ مِنْ زِيْنَتِهِنَّ وَتَوْبُوْا اِلَى اللّٰهِ جَمِيْعًا
 اِنَّهٗ الْمُوْمِنُوْنَ لَعَلَّكُمْ تَقْلِحُوْنَ ﴿٣١﴾

Allah ﷻ says:

yā-'ayyuhā lladhīna 'āmanū lā tadkhalū buyūtan ghayra buyūtikum ḥattā tastānisū wa-tusallimū
 'alā 'ahlihā dhālikum khayrun lakum la'allakum tadhakkarūna ﴿٢٧﴾ fa-'in lam tajidū fihā 'aḥadan
 fa-lā tadkhalūhā ḥattā yu'dhana lakum wa-'in qīla lakumu rji'ū fa-rji'ū huwa 'azkā lakum wa-llāhu
 bi-mā ta'malūna 'alīmun ﴿٢٨﴾ laysa 'alaykum junāḥun 'an tadkhalū buyūtan ghayra maskūnatin fihā
 matā'un lakum wa-llāhu ya'lamu mā tubdūna wa-mā taktumūna ﴿٢٩﴾ qul li-l-mu'minīna yaghuḍḍū
 min 'abṣārihim wa-yaḥfazū furūjahum dhālika 'azkā lahum 'inna llāha khabīrun bi-mā yaṣna'ūna
 ﴿٣٠﴾ wa-qul li-l-mu'mināti yagḥḍuḍna min 'abṣārihinna wa-yaḥfazna furūjahunna wa-lā yubḍīna
 zīnatahunna 'illā mā ḡahara minhā wa-l-yaḍribna bi-khumurihinna 'alā juyūbihinna wa-lā yubḍīna
 zīnatahunna 'il-lā li-bu'ūlati-hinna 'aw 'ābā'i-hinna 'aw 'ābā'i bu'ūlati-hinna 'aw 'abnā'i-hinna
 'aw 'abnā'i bu'ūlati-hinna 'aw 'iḥwāni-hinna 'aw banī 'iḥwāni-hinna 'aw banī 'aḡawāti-hinnāaw
 nisāi-hinna 'aw mā malakat 'aymānu-hunnāawi t-tābi'īna ḡayri 'ulī l-'irbati mina r-riḡāli 'awi
 ṭ-ṭifli lladhīna lam yaḡharū 'alā 'awrāti n-nisā'i wa-lā yaḍribna bi-'arjulihinna li-yu'lama mā
 yukhfīna min zīnatihinna wa-tūbū 'ilā llāhi jamī'an 'ayyuha l-mu'minūna la'allakum tufliḥūna ﴿٣١﴾

(Sūrat al-Nūr: verses 27-31)

27. O you who believe! enter not houses other than your own, until you have asked permission and greeted its inhabitants: that is best for you, in order that you may heed (what is seemly).
28. If you find no one in the house, enter not until permission is given to you: if it is said to you: Go back, then go back: that makes for greater purity for yourselves: and Allah knows well all that you 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 you reveal and what you conceal.
30. Say to the believing men that they should lower some of their gaze and guard their private parts: 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 some of their gaze and guard their private parts; that they should not display their adornment 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 adornment. And O you Believers! turn you all together towards Allah, that you may attain Bliss. (Sūrat al-Nūr)

I leran the meaning of the vocabulary of the Qur'ānic verses:

Vocabulary item	Meaning	My notes
سَأَلْتَنِيسُوا - tastānisū (have asked permission)	have requested permission	
أَزْكَى - 'azkā (greater purity)	better and purer	
يَغْضُوا - yaghuḍḍū (lower)	abstain from looking at what is not lawful to look at	
بِخُمْرِهِنَّ - bi-khumurihinna (their veils)	'khumur' is the plural of 'khimār', which is a woman's head covering	
وَلَا يُبْدِينَ - wa-lā yubdīna (and not display)	not exhibit and reveal	
جُيُوبِهِنَّ - juyūbihinna (their bosoms)	chest opening	
لِبُعُولَتِهِنَّ - li-bu'ūlatihinna (their husbands)	their spouses	
غَيْرِ أَوْلَى الْإِرْبَةِ - ghayri 'ulī l-'irbati (who have no sexual needs)	men who have need for women	



I understand the significance of the verses:

Preventive measures to protect against committing adultery:

Organizing different means and methods of communication among people increases cooperation and mutual understanding, maintains their relationships and wellbeing, safeguards the community against conflicts and stops the spread of crime. Therefore, the Qur'ānic verses specified some rules and regulations and basic principles which guarantee the continuation of sound relations between members of society and which prevent crime and the forces instigating crime. Some of these basic principles are:

First: asking permission when entering the houses of others:

One of the greatest blessings that Allah has bestowed on man is the blessing of having a home and shelter (sakan), and indeed, Allah ﷻ has conferred this blessing upon the children of Ādam:

﴿وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا﴾ (النحل 80)

80. wa-llāhu ja'ala lakum min buyūtikum sakanan

“and Allah made your houses a place of comfort and contentment ... “(Sūrat al-Naḥl: 80)

A house is called maskan (in Arabic from 'sakan' and 'sakīnah') – ‘a place of comfort and contentment’ – because it is a place of serenity (sakīnah) and tranquility (iṭmi'nān). The Sharī'ah by virtue of its wisdom has conferred on houses a sanctity and sacredness (ḥurmah), such that it has not allowed that houses be entered except with explicit permission of their owners in order to preserve people's privacy and private aspects of their lives ('awrāt). This is something that all customs, traditions and laws acknowledge.

What is intended here is to ask permission to enter a place which is not owned by the person asking for permission. The Qur'ānic verses refer to this as ist'inās 'seeking permission' (from the Arabic word 'uns meaning 'affability, politeness, cordiality') to suggest the attribute of kindness and gentleness in seeking permission which produces an atmosphere of 'uns (affability and cordiality) for both guest and host and affords the host the opportunity to prepare for receiving the guest. In this way, the guest does not become a burden on the owner of the house or a cause for embarrassment and awkwardness. Permission is to be sought three times with intervals sufficiently long for the owner of the house to respond.

There are basically two scenarios:

First Scenario: there is no one at home in which case it is not permissible to enter it in the absence of its occupants except if they have given (prior) permission.

Second Scenario: the household (its inhabitants) are present, which comprises two modes:

1. they give you permission to enter in which case the guest greets them and enters

عَنْ عَطَاءِ بْنِ يَسَارٍ: أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَسْتَأْذِنُ عَلَى أُمِّي؟ فَقَالَ: «نَعَمْ»، قَالَ: إِنَّهَا لَيْسَ لَهَا خَادِمٌ غَيْرِي، أَسْتَأْذِنُ عَلَيْهَا كُلَّمَا تَخَلَّتْ؟ قَالَ: «أَتُحِبُّ أَنْ تَرَاهَا عُرْيَانَةً؟» قَالَ: لَا، قَالَ: «فَأَسْتَأْذِنُ عَلَيْهَا»

It is narrated that a man asked the Prophet ﷺ: “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’. (Narrated by al-Bayhaqī)

2. they do not give the guest permission to enter (either by saying so explicitly or by not responding at all) in which case the guest leaves and goes back from where he came.

As for places that do not constitute residential homes like hospitals, schools, clubs, shops, general department stores, and all those places which are of public benefit and interest to people, it is preferable and recommended (mustaḥabb) to ask permission when entering them because of the good and positive effect it has on others. This leaves a good impression on those in charge of these places. An exception to this rule would be those public places that charge entrance fees, in which case it is not permissible to enter them without permission. It is not permissible to enter these places without being given permission, and paying the prescribed fees is considered asking permission.

I expect:

sinful and evil effects that result from entering the houses of others without asking for permission.

I infer the significance:

Scholars differentiate between the ruling of asking for permission (ḥukm alisti' dhān) and the ruling of greeting (ḥukm al-salām) in the Statement of Allah ﷻ:

﴿حَتَّىٰ تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا﴾

ḥattā tastānisū wa-tusallimū 'alā 'ahlihā ...

“...until you have asked permission and greeted its inhabitants...”

They assert that asking permission is obligatory (wājib) whereas greeting is recommended (mustaḥabb).

What is the significance of this?

I explain:

the ruling of insisting on entering the houses of others when permission was not given in light of the Statement of Allah ﷻ:

﴿وَإِنْ قِيلَ لَكُمْ اذْجِعُوا فَارْجِعُوا﴾

... wa-'in qīla lakumu rji'ū fa-rji'ū ...

“...if it is said to you: Go back, then go back...”

I mention:

three emergency situations in which it is permissible for a Muslim to enter inhabited residential homes without having to ask permission.

.....

.....

.....

I think and extrapolate:

two characteristics of someone who is always keen on asking permission before entering a place.

*

*

Second: lowering one's gaze and guarding one's private parts

Allahﷻ commanded men and women to lower their gaze and refrain from looking at what is not lawful for them and everything that arouses carnal desires. This is because lowering one's gaze is a means of guarding one's private parts and purifying one's heart and mind from the evil whisperings of Shayṭān (Satan) and as such it will make for greater purity for the believers in this worldly life and in the Hereafter. Similarly, a forbidden gaze is an arrow from the arrows of Iblīs (the devil) that Sharī'ah has warned us against because of the resultant danger inherent in it which could sometimes lead to adultery (zinā), in addition to distracting one from his duties and responsibilities or things that are of benefit to him.

I establish a link:

between the āyat alisti'dhān (Qur'ānic verse of asking permission) and āyat ghaḍḍ al-baṣar (Qur'ānic verse of lowering the gaze).

.....

I discuss:

Allahﷻ says:

﴿قُلْ لِّلْمُؤْمِنِيْنَ يَغْضُؤْنَ مِنْ أَبْصَارِهِمْ﴾

qul li-l-mu'minīna yaghuḍḍū min 'abṣārihim

“And say to the believing men that they should lower some of their gaze...”

What are the dangers of unlawful gazing (naḡrah muḡarramah) on the individual and society?

Dangers of unlawful gazing (naẓrah muḥarramah) on the individual	Dangers of unlawful gazing (naẓrah muḥarramah) on the society
.....
.....

I infer:

the wisdom behind joining ghaḍḍ al-baṣar (lowering the gaze) and ḥifẓ al-farj (guarding the private parts) together in the Statement of Allahﷻ:

﴿قُلْ لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ﴾

qul li-l-mu'minīna yaghuḍḍū min 'abṣārihim wa-yaḥfazū furūjahum ...

“Say to the believing men that they should lower some of their gaze and guard their private parts...”

I explain why:

the divine command for lowering the gaze appears in the plural form “يَغُضُّوا (yaghuḍḍū) ‘they should lower ...’

I identify:

the similarity between the following two Statements of Allahﷻ: the first is His Statement:

﴿قُلْ لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَّهُمْ﴾

qul li-l-mu'minīna yaghuḍḍū min 'abṣārihim wa-yaḥfazū furūjahum dhālika 'azkā lahum ...

“Say to the believing men that they should lower some of their gaze and guard their private parts: that will make for greater purity for them...”

and the second His Statement:

﴿وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسَأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ﴾ (الأحزاب 53)

... wa-'idhā sāaltumūhunna matā'an fa-s'alūhunna min warā'i ḥijābin dhālikum 'aṭharu li-qulūbikum wa-qulūbihinna ... (Sūrat al-'Aḥzāb)

53. “...And when you ask (his wives) for anything you want, ask them from before a screen: that makes for greater purity for your hearts and for theirs...”

(Sūrat al-'Aḥzāb: 53)

I identify:

The significance of the words of Allahﷻ:

wa-yaḥfazū furūjahum

“...guard their private parts...” (masculine plural)
and the words of Allahﷻ:

wa-yaḥfazna furūjahunna

“...guard their private parts...” (feminine plural)

1. Guarding one’s private parts (ḥifẓ al-farj) against adultery
2. Covering one’s nakedness (sitr al-‘awrah) from the gaze of others

3.
4.

وَيَحْفَظُوا فُرُوجَهُمْ

وَيَحْفَظْنَ فُرُوجَهُنَّ

Third: prohibiting women to display their adornment to people other than their unmarriageable relatives (maḥārim):

Allahﷻ has prohibited women from displaying their adornment (zīnah) to people other than their unmarriageable relatives (maḥārim). Allahﷻ excluded from adornment (zīnah) in this context that which is difficult to cover and conceal, due to the fact that in order to perform certain tasks, women need to expose their hands or in order mix and interact with people, they need uncover their faces.

Adornment (zīnah) comprises everything that women use to beautify themselves with such as jewellery, kohl or henna. It is divided into two types:

First: hidden adornment (zīnah khafīyyah):- (such as bracelets, necklaces and earrings) this type of adornment is not permissible to be displayed except to the husband, unmarriageable relatives (maḥārim) and those mentioned in the holy verse.

Second: apparent adornment (zīnah zāhirah):- (except what must ordinarily appear thereof) this is every kind of adornment that is impossible (or difficult) to hide and conceal such as the adornment of the face and the hands (rings, kohl and henna).

The Qur’ānic verses then go on to make it obligatory (wājib) on a woman to cover her entire body except the face and the hands and to conceal it from every man for whom it is lawful to marry her. As for her unmarriageable relatives (maḥārim) who are not permitted to marry her, such as sons and brothers, she is allowed to dress lightly in front of them. Likewise, these verses also prohibit a woman from deliberately doing things to attract attention to her adornment even if it is hidden and concealed by her clothes.

From the Principal Qur'ānic Commentaries (Exegetical Works)

(Min Ummahāt al-Tafāsīr)

Allahﷻ says:

﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ﴾

.... wa-tūbū 'ilā llāhi jamī'an 'ayyuha l-mu'minūna ...

“...And O you Believers! Turn you all in repentance towards Allah...”

wa-tūbū (turn you all in repentance) is a command. There is no disagreement in Muslim Ummah on the fact that ‘repentance’ is compulsory and on that it is an individual obligation. The discussion on it was already dealt with in “Sūrat al-Nisā” and other sūrahs, and so there is no need to repeat that here. The meaning (of the verse) is: Turn you all in repentance towards Allah for you are not free and devoid of forgetfulness and negligence in fulfilling the rights due to Allahﷻ. Do not abandon the practice of repentance in all circumstances.

I reflect and explain:

The Statement of Allahﷻ:

﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

... wa-l-yaḍribna bi-khumurihinna ‘alā juyūbihinna ...

“...draw their veils over their bosoms...”

indicates the properties of a Muslim woman’s ḥijāb (head covering). Clarify and explain the ḥijāb.

I explain why:

the Qur'ānic verse does not mention the paternal and maternal uncles among the men in whose presence it is permitted for a woman to display her adornment, in collaboration with my classmates.

I discuss and anticipate:

the wisdom behind mentioning the husband’s father and grandfather before the wife’s sons as regards displaying her adornment in their presence according to the sequential order mentioned in the Qur'ānic verse.

I explain:

the wisdom behind permitting a woman to display her adornment in the presence of the following categories:

Category	Wisdom
a woman's descendants and ascendants (father, brother, son)
male slave(s) i.e. what her right hand possesses (mulk al-yamīn)
male attendants having no (sexual) need
small children

I deduce:

Intermingling (of men and women) in Islam is permissible, but with rules and regulations, such as:

that it be free of seclusion (khalwah – being alone with the opposite gender) and in public places.

that it not lead to social or moral harm.

I extrapolate other rules and regulations for the permissible intermingling of sexes from the following Qur'ānic verses:

*Allah ﷻ says:

﴿قُلْ لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ﴾

qul li-l-mu'minīna yaghuḍḍū min 'abṣārihim ...

“Say to the believing men that they should lower some of their gaze...”

According to the practice of the chain of transmission, al-Ṭabarī 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 ﷻ says:

﴿وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُجُوبِهِنَّ﴾

... wa-lā yubdīna zīnatahunna 'illā mā ḡahara minhā wa-l-yaḡribna bi-khumurihinna 'alā juyūbihinna ...

“...that they should not display their adornment except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms...”

*Allah ﷻ says:

﴿وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ﴾

... wa-lā yaḡribna bi-'arjulihinna li-yu'lama mā yukhfīna min zīnatihinna ...

they should not strike their feet in order to draw attention to their hidden adornment

I reflect and answer:

Allah's Messenger ﷺ said:

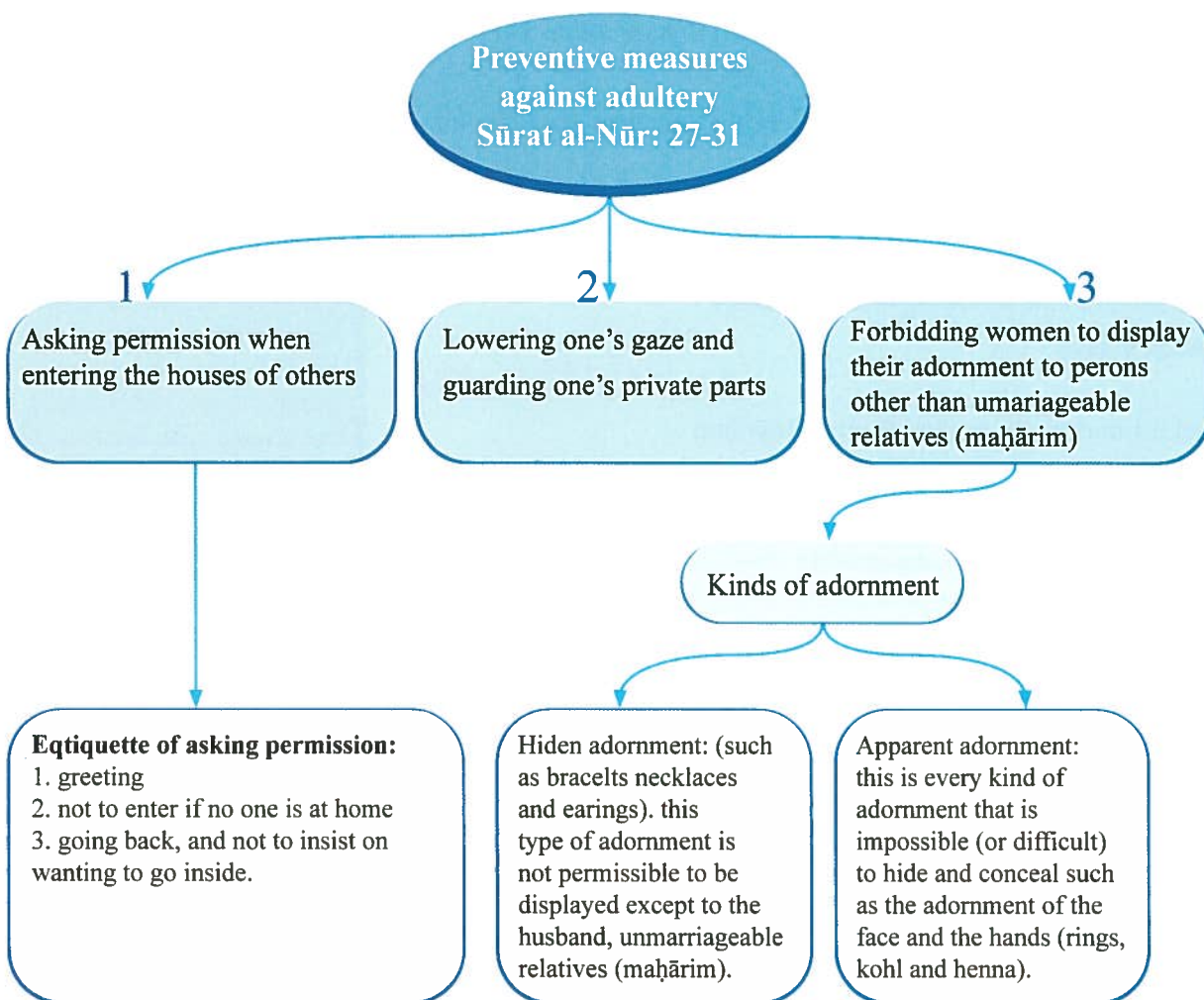
“ لَا يَخْلُونَ رَجُلًا بِامْرَأَةٍ ”

“No man should be alone with a woman (i.e. meet with her in seclusion)” (Narrated by al-Bukhārī and Muslim). Prohibited seclusion (khalwah) a man being alone with a strange marriageable woman (‘imrāah ajnabiyyah) woman (whom he is permitted to marry) in a place away from the sight and hearing of people. What are the dangers of being alone with a strange marriageable woman?

.....

.....

*** I organize my thoughts:**



Student Activity

Answer by myself:

- ◆ **First:** Infer two of the many benefits that lowering one's gaze has for the individual:
.....
.....
- ◆ **Second:** Explain the meaning conveyed by the particle (preposition) “مِنْ” (min = ‘some of’) in the words of Allah ﷻ ﴿ يَغُضُّوا مِنْ أَبْصَارِهِمْ ﴾ (yaghuḍḍū min 'abṣārihim) (lower some of their gaze):
.....
.....
- ◆ **Third:** identify the holy verse signifying that the door of repentance (tawbah) is open for the one wishes for himself success in both this life and the Afterlife:
.....
.....
- ◆ **Fourth:** Identify in the two verses (30-31) the preventive measures that protect against committing adultery:
.....
.....
- ◆ **Fifth:** explain the significance of the words of Allah ﷻ: ﴿ هُوَ أَزْكَى لَكُمْ ﴾ (huwa 'azkā lakum) (that makes for greater purity for yourselves):
.....
.....
- ◆ **Sixth:** explain the following words:

SN		
1	يُؤْتِنَ permission is given to you (yu' dhana)	
2	جُنَاحٌ fault (junāḥun)	
3	مَتَاعٌ use (matā'un)	
4	تُبْدُونَ you reveal (tubdūna)	
5	تَكْتُمُونَ you conceal (taktumūna)	

I enrich my experience:



I search in the books of Islamic jurisprudence (fiqh) and Qur'ānic exegesis (tafsīr) for the scholarly disagreement on the signification of the words of Allahﷻ: (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 class.



I assess myself:

SN	Area of Application	Degree of Achievement		
		Average	Good	Distinguished
1	I am keen to memorize the relevant Qur'ānic verses.			
2	I observe the rules and manners of proper Qur'ānic recitation.			
3	I explain the vocabulary contained in the relevant Qur'ānic verses.			
4	I enumerate the preventive measures that the verses instruct in order to safeguard 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 for the individual and society.			
7	I am keen on imbibing the values mentioned in the holy verses.			

Lesson Two

The Prophetic Methodology in Healthcare

This lesson teaches me to:

1. explain the concept of health and healthcare.
2. explain the importance of health in the life of the individual and community.
3. identify the constituent components of health in the Prophetic Sunnah
4. infer the causes behind the spread of diseases despite the progress achieved in the medical sciences.
5. be keen in maintaining my health as a means of thanking Allahﷻ.



I take initiative to learn

Allahﷻ says:

﴿ وَإِن تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَّحِيمٌ ﴾

18. wa-'in ta'uddū ni'mata llāhi lā tuḥṣūhā 'inna llāha la-ghafūrun raḥīmun.

“If you would count up the favours of Allah, never would you be able to enumerate and calculate them: for Allah is Oft-Forgiving, Most Merciful” (Sūrat al-Naḥl: 18).

If we were to spend our entire life counting the blessings of Allahﷻ we will never be able to enumerate and calculate them. In fact, we will stand powerless trying to encompass all the positive and good things of even just one of these blessings. Truly, amongst the greatest and most magnificent of these blessings is the blessing of health and wellbeing. Health is a great and generous gift from Allahﷻ, and preserving it constitutes one of the aims and purposes of the Sharī'ah. The Messengerﷺ said:

“مَنْ أَصْبَحَ مِنْكُمْ مُعَافَى فِي جَسَدِهِ، آمِنًا فِي سِرْبِهِ، عِنْدَهُ قَوْلٌ يَوْمِهِ، فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا”

► “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-Bukhārī)

“سَلُوا اللَّهَ الْعَفْوَ وَالْعَافِيَةَ، فَإِنَّ أَحَدًا لَمْ يُعْطَ بَعْدَ الْيَقِينِ خَيْرًا مِنَ الْعَافِيَةِ”

► “Ask God for forgiveness and health, for after being granted certainty (yaqīn), one is given nothing better than (good) health.” (Narrated by al-Tirmidhī)

I determine:

what is meant by اليقين (al-yaqīn or certainty) in the aforementioned ḥadīth:

I explain:

Preserving health is one of the great aims and purposes of Sharī'ah.



I use my skills to learn

The concept of healthcare:

Health means: “a state of complete physical, mental, and social well-being and not merely the absence of disease and disability”.

Healthcare means: promoting and supporting healthy behaviors (practices) and providing the conditions suitable these behaviors (practices) such as (prevention, protection, care and treatment) in order to improve health and the overall quality of life.

In view of the massive technological progress that the world has witnessed in the fields of diagnosis and treatment, the spread of disease was supposed to be in remission and everyone was meant to enjoy good health and wellbeing. However, as hospitals increased, so did the number of patients and as the sphere of treatment expanded, so did the sphere of disease, with the current situation being that disease continues to claim lives. This resulted in serious repercussions on the economic, social and psychological level, especially in developing nations. Statistics show that lifestyles that are incompatible with health are the leading cause of disease plaguing humanity. They also show that there is no way of avoiding these diseases other than by avoiding these unhealthy lifestyles and replacing them with other lifestyles that are healthy and wholesome.

I deduce:

the causes behind the spread of disease in our current age despite of the large-scale progress that humanity has achieved in the medical sciences.

” وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا “

wa-'in ta'uddū ni'mata llāhi lā tuḥṣūhā
“If you would count up the favours of Allah, never would you be able to enumerate and calculate them...”



As such, Islam shows extreme care and concern that every Muslim must enjoy bodily health and psychological wellbeing, by virtue of which he is able to engage in acts of righteousness and goodness towards himself, his family and his community, and by virtue of which he is able to engage in building and developing the earth. The Messenger ﷺ praised and paid tribute to the strong believer when he said:

” الْمُؤْمِنُ الْقَوِيُّ، خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ “

“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' (al-mu'min al-qawī).

I explain why:

- ◆ a society lacking health security will lead to a deterioration in the economic condition.
- ◆ providing healthcare increases the happiness of the individual and society.

The methodology of Prophet ﷺ with respect to bodily health:

The person who reflects on the Prophetic Sunnah finds that it gives explicit attention to health and the preservation of its constituent components and finds also that it rich in advice, counsels and instructions that relate to healthy and wholesome liestyles and that set man on the right path in taking care of his physical health and its basic components, which are as follows:

First: nutrition (diet)

In Islam nutrition is a blessing from Allah ﷻ and from the good things that He has provided for us. 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 assits in the performance of its duties and obligations, as well as carrying out the rights of servitude to Allah ﷻ and engaging in building the earth.

The Prophetic Sunnah has highlights nutrition as a basic factor in the preservation of health and guides the Muslim's gaze towards it. Likewise, it also directs him to choose good wholesome food and abstain from bad unwholesome food, and to be be keen on being balanced and moderate in supplying the body with its basic needs of nutrion while taking care and making sure that what he is consuming of

food and drink is clean.

I reflect and deduce:

from the following ḥadīths, the Prophetic instructions and the health values contained in them:

“ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: ” رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ الرُّطَبَ بِالقِنَاءِ ”

* It is reported that 'Abdullāh ibn Ja'far ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ said: I saw the Prophet ﷺ eating ripe dates with cucumber. (Narrated by Abū Dāwūd).

It has been reported that when Ibn Māsawayh, the doctor, heard the saying of Allah's Messenger ﷺ:

“مِمَّا مَلَأَ أَمَمِي وَعَاءَ شَرًّا مِنْ بَطْنٍ...”
 “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”.

*The Messenger ﷺ said

”كُلُوا الزَّيْتِ وَأَدْهِنُوا بِهِ فَإِنَّهُ مِنْ شَجَرَةٍ مُبَارَكَةٍ“

“Use olive oil in eating and for rubbing (on the body), for it is from a blessed tree” (Narrated by al-Tirmidhī).

*Al-Miqdām ibn Ma’dikarib said I heard Allah’s Messenger ﷺ says:

”مَا مَلَأَ أَدَمِيَّ وَعَاءٌ شَرًّا مِنْ بَطْنٍ. بِحَسَبِ ابْنِ آدَمَ أَكَلَاتُ يُقَمِّنَ صُلْبَهُ، فَإِنْ كَانَ لَا مَحَالَةَ فَتَلْتُ لِعَطَامِهِ وَتَلْتُ لِشِرَابِهِ وَتَلْتُ لِنَفْسِهِ“

“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-Tirmidhī)

*

”عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ ﷺ: «نَهَى أَنْ يَتَنَفَّسَ فِي الْإِنَاءِ“

Abdullāh ibn Abī Qatādah reported that his father said the Prophet ﷺ forbade breathing in the vessel. (Narrated by Muslim)

*

”عَنْ أُمِّ أَيْمَنَ، أَنَّهَا عَزَبَتْ دَقِيقًا، فَصَنَعَتْهُ لِلنَّبِيِّ ﷺ رَغِيفًا، فَقَالَ: ”مَا هَذَا؟“ قَالَتْ: طَعَامٌ نَصْنَعُهُ بِأَرْضِنَا، فَأَحْبَبْتُ أَنْ أَصْنَعَ مِنْهُ لَكَ رَغِيفًا، فَقَالَ: ”رُدِّيهِ فِيهِ، ثُمَّ اعْجِنِيهِ“

It was narrated from Umm ‘Ayman that she sifted some flour and made a loaf of bread for the Prophet ﷺ.

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 that I see in it as in the previous examples.

Ḥadīth:

Value:

I critically assess:

the following case: Someone eats one meal per day, but it is the equivalent of three meals in terms of quantity.

Second: cleanliness and personal hygiene:

Cleanliness in Islam is a behavior that is rooted in īmān (faith); it is a cause for worship and a path leading to love of Allah ﷻ. The Prophetic Sunnah is filled with instructions that act as principles of health awareness and channels of preserving public health like the command to take ablution (wuḍū'), perform ritual bath (ghusl), take care of personal hygiene, be keen on ensuring the following is clean: food, drink, clothes, courtyards, surrounding environment, mosques and public places whose cleaning is considered an act of devotion, and for which Allah ﷻ has promised a compulsory recompense in the form of forgiveness and reward.

Illuminations

Islam made cleanliness part of worship. If the first chapter (sūrah) that was revealed commanded learning and knowledge ('ilm), the second chapter of the Holy Qur'ān commanded cleanliness (naẓāfah):

﴿وَبِأَنَّكَ فَطَرْتَهُنَا﴾ (المدر) 4.

4. wa-thiyābaka fa-ṭahhir
“And your garments purify (them)!” (Sūrat al-Muddaththir: 4)

I explain:

*the aspects of cleanliness that the Messenger ﷺ took great care in directing the Muslims towards in the following ḥadīths:

Abū Hurayrah رضى الله عنه reported: The Prophet ﷺ said:

“خَمْسٌ مِنَ الْفِطْرَةِ: الْخِتَانُ، وَالْإِسْتِحْدَادُ، وَتَنْفُ الْإِبطِ، وَتَقْلِيمُ الْأَظْفَارِ، وَقَصُّ الشَّارِبِ”

“Five traits (practices) are a part of the innate and primordial disposition (fiṭrah): circumcision, shaving pubic hair, removing hair from the armpits, shortening the moustache, and clipping the nails.” (Narrated by al-Bukhārī)

*Abū Hurayrah reported: The Prophet ﷺ said:

“إِمَاطَةُ الْأَدْيِ عَنِ الطَّرِيقِ صَدَقَةٌ”

“Removing harmful things from the path is a charity (ṣadaqah)”. (Narrated by Muslim)

*Jābir ibn ‘Abdillāh رضى الله عنه reported: Allah’s Messenger ﷺ paid a visit to us and saw a dishevelled man whose hair was disordered. He said: “أَمَا كَانَ يَجِدُ هَذَا مَا يُسَكِّنُ بِهِ شَعْرَهُ” “Could this man not find something to make his hair lie down?” He saw another man wearing dirty clothes and said: “أَمَا كَانَ هَذَا يَجِدُ مَاءً يَغْسِلُ بِهِ ثَوْبَهُ” “Could this man not find something to wash his garments with”. (Narrated by Abū Dāwūd)

*Abū Mālik al-Ash‘arī reported that the Messenger of Allah ﷺ said:

“الطُّهُورُ شَطْرُ الْإِيمَانِ”

“Cleanliness is half the faith.” (Narrated by Muslim)

I apply:

I mention an example from Sunnah and identify the aspects of cleanliness I find in it as in the previous examples.

Ḥadīth:

Aspect of cleanliness:

Third: Prevention and Protection

Islamic legislations came and were passed to build a society that strives towards idealism in all domains of its life, including the health domain. Many of the teachings of Islam have laid down the foundations of what can be called a ‘healthy society’ by firmly establishing the essential components and elements of health such as nutrition, cleanliness, hygiene and prevention.

The teachings of preventive healthcare contained in the Prophetic Sunnah came with something of a deeper and more detailed treatment and with following a style and method that is closer to mandatoriness and obligation (ilzām) as a way of confirming and corroborating the role of prevention in supporting positive health with and creating a wholesome Muslim community capable of bearing the trust and performing the mission of Allahﷻ on earth.

Illuminations

Health Potential:

The Messenger of Allahﷺ said,

اغْتَنِمْ خُمْسًا قَبْلَ خُمْسٍ: ... صِحَّتَكَ قَبْلَ سَقَمِكَ ...

“Take advantage of five before five: ...your health before your illness...” The methods of enhancing and strengthening the health potential of a Muslim include:

1. sound and balanced diet (nutrition)
2. prevention and protection
3. sport and exercise
4. sleep and rest
5. relaxation and peace of mind

1. Preventive healthcare in the Prophetic Sunnah uses two methods for preserving the health of the individual and society and keep it in its best condition; these are:
2. Prevention against harm and disease in advance before people contract them by using different health-enhancing means such as nutrition, cleanliness, hygiene, physical fitness, peace of mind, sleep, etc.

Preventing an infectious and contagious disease from spreading when it first breaks out.

I deduce:

the preventive measures that the following ḥadīths call for:

Ḥadīth	Preventive measures
<p>The Messengerﷺ said:</p> <p>إِذَا سَمِعْتُمْ بِالطَّاعُونَ بِأَرْضٍ فَلَا تَنْخُلُوهَا، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا مِنْهَا</p> <p>“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-Bukhārī)</p>	<p>Quarantine in order to stop the disease to from spreading to other regions.</p>

<p>The Messenger ﷺ said: ” لَا يُورَدُ الْمُمْرِضُ عَلَى الْمُصِحِّ “ “A sick person should not mix with unaffected people” (Narrated by Muslim).</p>	<p>Isolating a patient with an infectious disease so that the disease is not transmitted to others.</p>
<p>The Messenger ﷺ said: ” إِذَا تَنَاءَبَ أَحَدُكُمْ، فَلْيُمْسِكْ بِيَدِهِ عَلَى فِيهِ، فَإِنَّ الشَّيْطَانَ يَدْخُلُ “ “</p> <p>“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).</p>	
<p>The Messenger of Allah ﷺ said: ” تَخَيَّرُوا لِنُطْفَتِكُمْ، وَانْكَحُوا الْأَكْفَاءَ، وَانْكَحُوا إِلَيْهِمْ “ “Choose the best for your sperm, and marry compatible women and propose marriage to them.” (Narrated by Ibn Mājah)</p>	
<p>The Messenger of Allah ﷺ said: ” إِنَّ هَذِهِ النَّارَ إِنَّمَا هِيَ عَدُوٌّ لَكُمْ، فَإِذَا نَمْتُمْ فَاطْفِنُوهَا عَنْكُمْ “ “Indeed this fire is your enemy so when you go to sleep then extinguish it.” (Narrated by al-Bukhārī and Muslim)</p>	
<p>Allah’s Messenger ﷺ said: ” لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَغْتَسِلُ مِنْهُ “ “None of you should urinate in standing water and then bathes in it.” (Narrated by (al-Tirmidhī)</p>	
<p>Allah’s Messenger ﷺ said: ” لَا يَجِلُّ لِمُسْلِمٍ أَنْ يَرَوْعَ مُسْلِمًا “ “It is not permissible for a Muslim to frighten another Muslim” (Narrated by Abū Dāwūd).</p>	<p>It is forbidden to frighten and scare people because of the physical and psychological dangers it has for the individual and the socio-economic repercussions for society.</p>

Fourth: sport

Sport is group of activities that serve to preserve the body’s strength and power, bring about physical fitness and maintain its current health by increasing its ability to withstand disease and also by making the body impervious and resistant to many diseases such as heart disease, hypertension (high blood pressure) and diabetes. The Prophetic Sunnah directs us to perform some sport and that is due to the fact that the Messenger ﷺ himself performed it or approved of it in the case of his Companions.

I discover:

I ponder over the following ḥadīths and write down the types of sport that the Prophetic Sunnah has directed us to and link them to modern types of sport:

* Uqbah ibn ‘Āmir said ﷺ: I heard the Messenger of Allah ﷺ say when he was delivering a sermon from the pulpit:

The methodology of the Prophet ﷺ as regards psychological wellbeing:

Reinforcing psychological wellbeing

Allah ﷻ says:

﴿الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾ (الرعد)

28. alladhīna 'āmanū wa-taṭma'innu qulūbuhum bi-dhikri llāhi 'a-lā bi-dhikri llāhi taṭma'innu l-qulūbu. (Sūrat al-Ra'd)

” Those who believe, and whose hearts find tranquility and peace of mind in the remembrance of Allah for without doubt in the remembrance of Allah do hearts find tranquility and peace of mind” (Sūrat al-Ra'd: 28)

In educating his Companions, Allah's Messenger ﷺ adopted a purpose-driven educational methodology which strikes a balance between the material and spiritual sides of a Muslim's personality which results in the realization of a balanced and well-adjusted personality that enjoys psychological wellbeing. This methodology incorporates three axes (pivots):

1. Establishing and firmly grounding the concept of belief:

There is no doubt that belief in Allah ﷻ and His Decree and Predestination (of all things) constitutes the foundation of psychological wellbeing in the individual rendering him free and safe from evil whisperings and doubts about his existence, destiny and purpose in life. This creates in him an urge for positive behavior and performing virtuous deeds.

Belief in Allah ﷻ teaches man the reality and essence of putting one's trust in Allah ﷻ (tawakkul) and being contented with what Allah has decreed and ordained, such that he does not despair and feel dispondent; rather he praises Allah, shows gratitude, feels contentment and exercises patience and endurance. Similarly, worshipping Allah ﷻ teaches man to struggle against his lower self (mujāhadat al-nafs), strengthens his will and resolve, develops his spirit and potential for participation, instills in him a feeling of happiness and procures for him psychological and emotional security which is founded on certain belief in the power of Allah ﷻ to take care of him and preserve and protect him.

2. Reinforcing those abilities and capabilities in a Muslim that help him to control his urges and emotional responses:

The one who reflects deeply on the Sunnah of Prophet ﷺ and engages with it on a profound level finds that it calls in clear and no uncertain terms towards disciplining and controlling bodily urges, psychological reactions and emotional responses and satisfying these needs in conformity with the Sharī'ah and in concordance with the dignity of man. As such, Islam urges Muslims to get married and forbids them and warns them against committing fornication.

Also, the Messenger ﷺ called us to control and gain domination over psychological urges such as the urge for aggression, possession and venting anger, as well as other emotional responses.

3. Instructing Muslims to adopt the qualities that are essential for psychological wellbeing:

The Messenger ﷺ was greatly concerned with building, nurturing, educating and preparing the human being to bear his responsibilities. Thus, he taught him to be upright and steadfast (istiqāmah) in his behavior and adorn himself with good morals and praiseworthy character traits in his personal conduct

and in his interaction with others. He also urged us to extend a helping hand to others and instilled in us self-confidence and self-reliance, as well as satisfaction and contentment with what Allahﷻ has preordained and decreed for him. The Messengerﷺ would instill in his heart and mind security, tranquility and freedom from fear and anxiety. He would urge him to work, produce and strive for perfection in what they do. He would also encourage him to pursue learning and seek knowledge and liberate himself from the shackles of ignorance, illusions, delusions and superstitions. In short, the Messengerﷺ would teach his Companions everything that is good, gracious and beautiful in terms of qualities, traits and manners which modern-day psychologists regard as important indicators of mental wellness and psychological wellbeing.

I explain:

the effect and impact that the Prophetic instructions and directives have on psychological wellbeing based on the following texts:

” عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ يَوْمًا، فَقَالَ: إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوْ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ “

On the authority 'Abdullah ibn 'Abbās, رَضِيَ اللَّهُ عَنْهُمَا who said: “One day I was riding behind the Prophet ﷺ; he said to me, if you ask, ask of Allah. If you seek help, seek help from Allah. Know that if the Ummah 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 (and in your favor). 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-Tirmidhī).

► The Messengerﷺ said:

” إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ فَضَّلَ عَلَيْهِ فِي الْمَالِ وَالْخَلْقِ، فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ “

“If one of you look at a person who is better than him in wealth and physical makeup, let him look at the person lower than him in both these respects”(Narrated by al-Bukhārī).

► Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ reported that the Messengerﷺ said:

” إِذَا غَضِبَ أَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيَجْلِسْ، فَإِنْ ذَهَبَ عَنْهُ الْغَضَبُ وَإِلَّا فَلْيَضْطَجِعْ “

“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 Abū Dāwūd). The Messengerﷺ said:

” لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ “

“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.” (Narrated by al-Bukhārī)

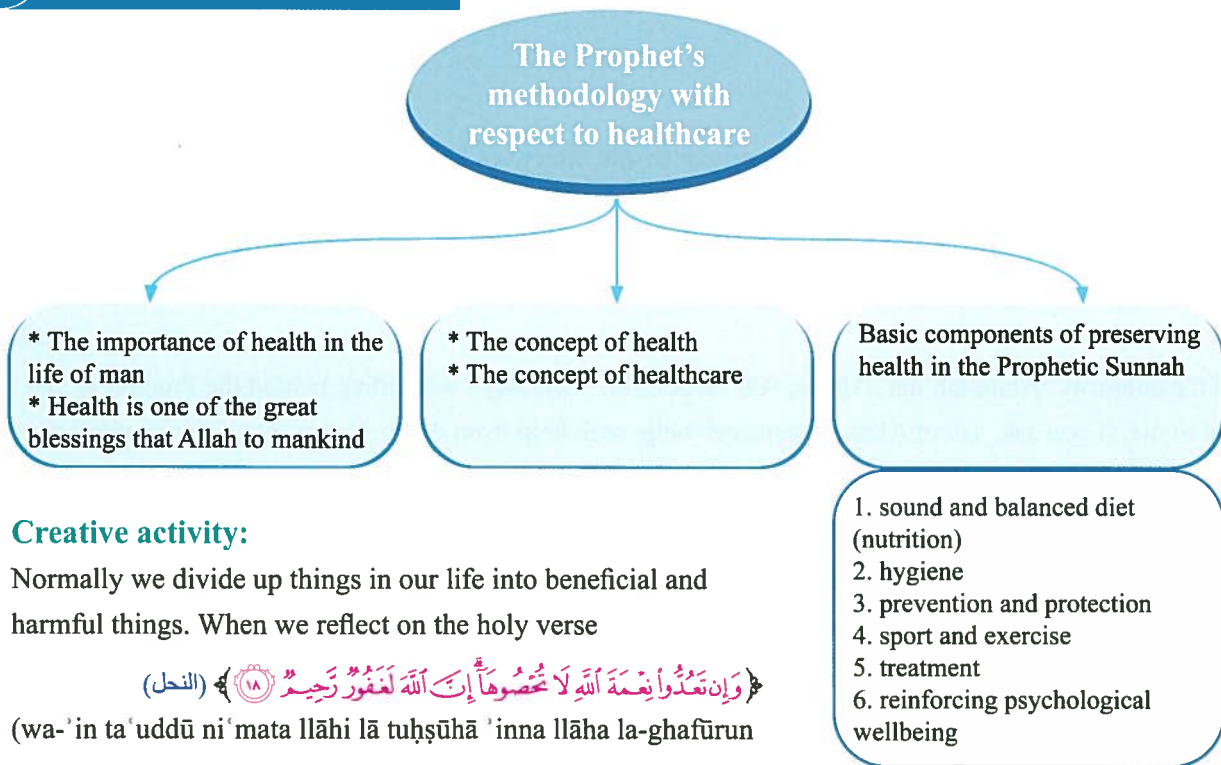
I apply:

I mention an example from the Prophetic Sunnah and identify the effect and impact of the instructions that I discern in this example as in the above cases.

Ḥadīth:

Effect and Impact:

*** I organize my thoughts:**



Creative activity:

Normally we divide up things in our life into beneficial and harmful things. When we reflect on the holy verse

﴿وَأِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ﴾ (النحل)

(wa-'in ta'uddū ni'mata llāhi lā tuḥṣūhā 'inna llāha la-ghafūrun

raḥīmūn) (If you would count up the favours of Allah, never would you be able to enumerate and calculate them: for Allah is Oft-Forgiving, Most Merciful- Sūrat al-Naḥl: 18), we instantly think of the clear blessings that Allah bestows on us such as hearing, sight, water, air, sun, moon But have we ever thought for one moment about the things we regard as “harmful”? Have we ever thought of classifying the things we regard as harmful and incorporating them in a list containing the uncountable blessings of Allah? Many of us regard them as curses because we see what is immediately under our feet and the present moment. But if we look deeply and more profoundly, we will discover that most of the things we regard as harmful provide us with benefit greater than its harm and that should they be absent from our lives, we are going to miss them a great deal.

I imagine what if:

- ◆ diseases disappeared from this world; what would happen? Would it be good or bad?
- ◆ we never forgot anything and remember all the events in our lives?
- ◆ we did not feel pain?

Student Activity

♦ **First:** Adduce evidence from the Prophetic Sunnah pointing the care that Islam gives to the following:

1. aspects of personal hygiene (the practices of *fiṭrah* – promordial and innate disposition – *sunan al-fiṭrah*)

.....

2. Health procedures and measures in Islam are not only a part of hygiene (*nazāfah*), but part of worship (*'ibādah*).

.....

3. Islam introduced the first preventive concept of quarantine.

.....

♦ **Second:** what are the health benefits that result from the Prophetic guidance in the following?

1.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَرْقُدُ مِنْ لَيْلٍ وَلَا نَهَارٍ، فَيَسْتَنْقِظُ إِلَّا تَسْوَكَ قَبْلَ أَنْ يَتَوَضَّأَ“

'Ā'ishah رَضِيَ اللَّهُ عَنْهَا reported that whenever the Prophet ﷺ got up from sleep by day or night, he used to clean his teeth with a 'siwāk' before performing ablution. (Narrated by Abū Dāwūd)

.....

2.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: "كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَأْكُلَ أَوْ يَشْرَبَ غَسَلَ يَدَيْهِ، ثُمَّ يَأْكُلُ وَيَشْرَبُ“

'Ā'ishah رَضِيَ اللَّهُ عَنْهَا said if Allah's Messenger ﷺ wanted to eat or drink he would wash his hands and then eat or drink. (Narrated by al-Nasā'ī)

.....

♦ **Third:** what are the maxims of the preservation of health to which Allah's Messenger ﷺ is referring in his statement:

”مَا مَلَأَ آدَمِيٌّ وَعَاءً شَرًّا مِنْ بَطْنٍ. بِحَسْبِ ابْنِ آدَمَ أَكْلَاتِ يَقْمَنَ صُلْبُهُ، فَإِنْ كَانَ لَا مَحَالَةَ فَتَلَّتْ لِبَطْنِهِ وَتَلَّتْ لِشَرَابِهِ وَتَلَّتْ لِنَفْسِهِ“

“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-Tirmidhī)

.....

♦ **Fourth:** explain the effect of prevention and protection on:

♦ the individual:

♦ society:

♦ economy:

♦ **Fifth:** explain the relationship between psychological wellbeing and physical wellbeing.

.....

I enrich my experience:



I write on one of the following subjects:

1. the relation between physical health and knowledge acquisition
2. the geniuses among Muslim scholars in the field of medicine and their impact on its progress on a humanitarian level
3. The care and concern of the United Arab Emirates in achieving health security for all members of society



I assess myself:

SN	Area of Application	Degree of Achievement		
		Average	Good	Distinguished
1	I understand the concept of health.			
2	I am aware of Islam's care and concern for the health of people.			
3	I understand the importance of health and health care for the individual and society at large.			
4	I identify the aspects of healthcare in the Prophetic Sunnah.			
5	I am keen to respond to the instructions and directives of the Prophet ﷺ as regards health.			
6	I appreciate the healthcare that the United Arab Emirates is providing for all people without exception.			

Lesson Lexicon

Term		Meaning
الاستعداد (alistihdād)		shaving the hair surrounding a man's private parts (pubic hair)
الطهور (al-ṭuhūr)	purification	wuḍū' (ablution)
الطاعون (al-ṭā'ūn)	(bubonic) plague	a contagious epidemic disease caused by bacteria: Enterobacteriaceae Yersinia (pestis), transmitted by rats and their fleas and after it infects people it is spreads through direct transmission
المرضى (al-mumriḍ)		a person afflicted with a contagious disease
الماء الدائم (al-mā' al-dā'im)	stagnant water	standing and stagnant water that is not flowing
يربعون حجرا (yarba'ūn ḥajaran)		lifting weights
البيئة المحيطة (al-bī'ah al-muḥīṭah)	surrounding environment	that which surrounds a person in terms of elements from the environmen in a specific place and time
الصحة النفسية (al-ṣiḥḥah al-nafsiyyah)		psychological balance and wellbeing that a person feels in himself and that eables him to coexist with others in his society
التوافق الداخلي (al-tawāfuq al-dākhlī)	internal harmony	for a person to be internally balanced and feel self-contented, self-satisfied and self-confident
الإيجابية في الحياة (al-'ijābiyyah fī al-ḥayāh)	Positivity (positive attitude) in life	a person's harmonious living and interaction with his environment due to the benefit and wellbeing that it yields for all and sundry without exception

Lesson Three

Prohibited Sales (al-Buyū' al-Muḥarramah)

This lesson teaches me to:

1. explain some prohibited sales.
2. mention applied forms of prohibited sales.
3. elucidate the Islamic proofs for the prohibition of these sales.
4. infer the wisdom behind prohibiting these sales.
5. make the necessary effort and take the required steps to avoid prohibited sales



I take initiative to learn

Allah's Messenger ﷺ said:

“مَنْ غَشَّنَا فَلَيْسَ مِنَّا”

“Whoever cheats us is not one of us” (Narrated by Muslim).

Types of commercial cheating:

By hiding defects in commodities	By making the commodity appear better than what it really is



I use my skills to learn

A person needs to interact with others and exchange benefits (goods and services) with them to fulfil his needs. Islam permits the concluding sales and purchase contracts (i.e. contracts involving buying and selling) to secure this interest. However, Islam prohibits certain types of sales, which compromise the interest and wellbeing of individuals and society. As a manifestation of the tolerant and generous nature of Islam is evidenced we find that prohibited sales are limited to a small and narrow area. This area includes objects whose sale is prohibited due to the very nature of the objects themselves such as the sale of alcohol and drugs. It also includes objects whose sale is prohibited due to the resultant consequences such as oppression, cheating and deception and other similar causes that lead to conflict, animosity, hatred and loss of confidence in dealing and interacting with people. Hence, the prohibition in all these cases is to secure the interest of people and preserve their welfare and to ward off the effects that result from these types of sales. Prohibited sales and transactions include:

First: Ribā (Usury)

Allah ﷻ says:

﴿وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾ (البقرة 275)

“...wa-’aḥalla llāhu l-bay’ a wa-ḥarrama r-ribā ...” (Sūrat al-Baqarah: 275).

Allah has allowed trade and forbidden usury (Sūrat al-Baqarah: 275)

Ribā (usury) is the increment (i.e. the excess accruing) or deferment (of payment or delivery) in exchanging specific (types of) goods. It is forbidden by Sharī’ah.

Ribā (usury) is not itself a contract (‘aqd), but it is introduced in some types of sales or debts thereby rendering them unlawful (harām). Muslim scholars are in agreement that ribā (usury) occurs in two forms: ribā al-duyūn (debt usury) and (ribā al-buyū’) sales usury.

First: Ribā al-Duyūn (Debt Usury)

This is the ribā (usury) that is found in debt financing (mudāyanāt) such as loans (qurūd) and future sales (buyū’ ‘ājilah); debts are more general and encompassing than loans. Ribā al-duyūn is of two types

1. ribā al-qarḍ (loan usury): this the increment stipulated over and above the principal (original amount) in a loan; it is called ribā al-qarḍ (loan usury) because the excess is stipulated from the beginning of the loan contract. An illustration of this is: when a person borrows an amount of money from another person, and the lender (muqriḍ) imposes a condition on the borrower (muqtariḍ) to repay the debt with an increment (increase). Allah ﷻ says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنفَقُوا لَلَّهِ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتِغُوا فَلَئِمَّ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾﴾ (البقرة)

278. yā-’ayyuhā lladhīna ‘āmanū ttaqū llāha wa-dharū mā baqiya mina r-ribā ‘in kuntum mu’minīna

279. fa-’ in lam taf’alū fa-’ dhanū bi-ḥarbin mina llāhi wa-rasūlihī wa-’ in tubtum fa-lakum ru’ūsu

’amwālikum lā tazlimūna wa-lā tuzlamūna.

O you who believe! Fear Allah, and give up what remains of your demand for usury, if you are indeed believers.

If you do it not, Take notice of war from Allah and His Messenger. But if you turn back, you shall have your capital sums: Deal not unjustly, and you shall not be dealt with unjustly (Sūrat al-Baqarah: 278, 279).

2. ribā al-dayn (debt usury): this is the increment accruing from the debt at the time it is due. Here the request for the increment occurs after the debtor has defaulted on repaying the debt by the set deadline, and is not stipulated from the beginning of the contract. An illustration of this is: when one party is indebted to another party, and it makes no difference whether it is a loan (qarḍ) or a forward sale (bay' 'ājil), such that when the payment deadline arrives and the debtor defaults on the repayment (of his debt), the lender increases for him he time limit in exchange for an increase in the value of the debt from the debtor (due to late payment). Allahﷻ says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾ (آل عمران)

130. yā-'ayyuhā lladhīna 'āmanū lā tākulū r-ribā 'aḍ'āfan muḍā'afatan wa-ttaqū llāha la'allakum tufliḥūna. "O you who believe! Devour not usury, doubled and multiplied; but fear Allah that you may (really) prosper" (Sūrat 'Āl 'Imrān: 130)

The wisdom behind prohibiting ribā al-duyūn (debt usury):

Ribā al-duyūn (debt usury) has been prohibited due to its detrimental effects on the individual and society:

1. On the individual level:

1. Its effect on the usurer (murābī): ribā produces in the usurer hard-heartedness, callousness selfishness, stinginess and greed. In his feverish hankering after money, the usurer becomes like someone seized with a fit of utter madness. Allahﷻ describes the state of userers on the Day of Judgment in His Statement:

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ﴾ (البقرة 275)

275. alladhīna yākulūna r-ribā lā yaqūmūna 'illā ka-mā yaqūmu lladhī yatakhabbatūhu sh-shayṭānu mina l-massi ...

"Those who devour usury will not stand except as stand one whom the Evil one by his touch has driven to madness..." (Sūrat al-Baqarah: 275).

Its effect on the debtor: the debtor drowns in debts, and ends up spending most of his life paying off the interest of his overburdening debts, which may reach double or tripple the original debt amount if not more. The result in many cases is the destruction of thriving and flourishing households and dislodgment of families.

2. On the societal level: for ribā (usury) has adverse social and economic effects:

1. from the social perspective: it crushes the spirit of solidarity and cooperation among people and divides society into two classes: the rich and the poor, the haves and the have nots, with the result that hatred and disintegration become the order of the day in place of love and affection.

2. from the economic perspective:
 - a. depriving the country of really beneficial and productive projects such as factories and commercial companies, which boost the economy and stimulate employment. Because of ribā (usury) the money of the rich is transformed into a commodity that is profit guaranteed without this money participating in the real economic development of the country.
 - b. price increase on goods and services where holders (owners) of production projects calculate the usurious interest as a part of the production costs; this leads to a price increase on consumables.

Alternatives to ribā loans:

Islam has legislated several alternatives to ribā (usury) in order to satisfy people’s needs, safeguard their rights and make society into one that is based on cooperation, solidarity and mutual insurance. These include:

1. Qarḍ Ḥasan (Good Loan i.e. Interest Free Loan): In the qarḍ ḥasan the meanings of mercy, consolation and magnanimity find expression by virtue of one’s empathetic feeling towards the other, which in turn leads to an increase in love and affection among people.
2. ‘Aqd Sharākah (Partnership Contract involving Joint Venture, Profit Sharing, etc.): In a sharākah contract the economic power of (business) partners is increased, which in turn leads to production increasing, commodities becoming abundant and the best services being offered to the consumer. This ensures that quality is produced all-round.
3. ‘Aqd Muḍārabah (Muḍārabah Contract = Silent Partnership): Muḍārabah avails opportunities for the investment of talents and capacities, and hence contributes towards human development for the members of society in addition to economic development by mobilizing capital.
4. Bay’ bil-taqṣīṭ (Sale with Installment Payment): Bay’ bil-taqṣīṭ makes it easy for many people to fulfill their needs according to their capacities and capabilities, protects their dignity and saves them from having to resort to ribā (usury).

The following has been adduced as proof for bay’ bil-taqṣīṭ, namely, the fact that the Prophet of Allah, Mūsā (Moses) ﷺ, married the daughter of the virtuous man and paid her dowry over span of ten years.

I compare:

► a comparison between ribā (interest) loan to a ḥasan (good interest free) loan:

Aspect of Comparison	Ḥasan (Good Interest Free) Loan	Ribā (Interest) Loan
Sharī’ah ruling	Recommendable	.....
Repayment	The debtor repays exactly the original amount he has borrowed	.....
Purpose	Fulfilling the needs of those in need and the lender earns reward from Allahﷻ	.....
Outcomes	.....	Economic crises that harm the individual and society at large

Prohibited Sales (al-Buyū' al-Muḥarramah)

- a comparison between bay' bil-taqṣīt (sale with installment payment) and ribā (interest) loan:

Aspect of Comparison	Bay' Bil-Taqsīt (Sale with Installment Payment)	Ribā (Interest) Loan
Shari'ah ruling	Permissible	.....
Commodity	There are real commodities and genuine objects of sale such as cars, real estate, furniture; the money is just a means.	The ribā loan converts the money into a commodity.
Default (penalty) interest (interest for/on late payment)	No penalty on late payment of installments	.....
Generality of the benefit	Both parties benefit from this transaction; the merchant benefits from increment and profit and the purchaser benefits from the time period and delay because he unable to pay in cash	.....

Second: Ribā al-Buyū' (Usury in Trade/ Sales)

The proof for this type of ribā is the ḥadīth of 'Ubādah ibn aṣ-Ṣāmit ؓ who reported that Allah's Messenger ﷺ said:

”الذَّهَبُ بِالذَّهَبِ، وَالْفِضَّةُ بِالْفِضَّةِ، وَالْبُرُّ بِالْبُرِّ، وَالشَّعِيرُ بِالشَّعِيرِ، وَالتَّمْرُ بِالتَّمْرِ، وَالْمَلْحُ بِالمَلْحِ، مِثْلًا بِمِثْلٍ، سِوَاءَ بِسِوَاءٍ، يَدًا بِيَدٍ، فَإِذَا اِخْتَلَفَتْ هَذِهِ الْأَصْنَافُ، فَبِيعُوا كَيْفَ شِئْتُمْ، إِذَا كَانَ يَدًا بِيَدٍ“

“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).

Ribā al-buyū' (usury in trade/ sales) relates to sales contracts and commercial exchanges and trade-offs. It is divided into two parts: Ribā al-Faḍl (increment) and Ribā al-Nasī'ah (deferment).

First: Ribā al-Faḍl (increment): this is selling an item from the ribawī items (commodities) for another of the same genus (kind) with an increment or increase (ziyādah). Example: exchanging one hundred grams of new gold for a hundred and fifty grams of old gold with the exchange (i.e. giving of the one item and the receiving of the other item) occurring in the same contracting session.

Second: Ribā al-Nasī'āh (deferment): the term nasā in normal Arabic usage means 'to defer or delay'; it is selling one ribawī item (commodity) for another ribawī item and deferring receipt of one of the two items. Example: exchanging AED 5210 for one thousand Dinars; the first receives the Dirhams immediately and the second receives the Dinars after one month.

Ribawī Items or Commodities: these are particular commodities in which it is unlawful for there to be disparity (tafāḍul) in selling each of the categories of ribawī commodities for another of the same genus (kind) except on two conditions: complete parity (tasawī) and immediate reciprocal and mutual possession (taqābuḍ) of the exchanged commodities. Likewise it is also unlawful to sell a commodity from genus for another commodity from a different genus except on condition of immediate reciprocal

possession (taqābuḍ). These ribawī commodities are: gold, silver, dates, wheat, salt and barley. They also comprise every category incorporated by one of the following two underlying causes (of ribā):

1. it must constitute athmān (real money or currency as a measure of value): that is to say, gold and silver. Paper money (banknotes) and metal coins – while not being athmān (real money or currency which is gold and silver) in their own right – acquire the legal status and ruling of athmān by likening them analogically (qiyās) to athmān by virtue of the fact that they are used as a measure of value or currency (thaman) to buy other necessary things such as clothes. It is permissible to exchange different types of currencies such as Dirhams for Dinars on condition that the receiving and giving (of the respective currencies) take place before the parties involved go their separate ways.
2. it must constitute aqwāt (sustenance and nourishment) “foods (aṭ'imah) that are taken as sustenance and nourishment and are storable”. These are barley, wheat, dates and salt. Rice and other necessary food items which people of a particular country depend on in their food are given the legal status and ruling of aqwāt (the four abovementioned foods) by likening the former analogically (qiyās) to the latter. Moreover, it is incumbent that these aqwāt (foods) be storable and hence fruits, vegetables, milk, etc., are not included in their ruling.

Mubādalah (Exchange) and its Five Modes:

Mubādalah (exchange) between two compensatory items does not exceed the following five modes:

Kind of Mubādalah	Example	Ruling
Two ribawī commodities of the same kind	Buying a gold bracelet for an ounce of gold	Valid on two conditions: immediate taqābuḍ (reciprocal and mutual possession of exchanged items) and tasāwī (parity) in quantity (weight)
Two ribawī commodities different in kind but the same underlying cause	Buying \$100 for AED 367	Valid with the stipulation of immediate taqābuḍ as a condition but not tasāwī
Two ribawī commodities different in kind and underlying cause	Buying a kilogram of dates for AED 20	Valid with neither tasāwī nor immediate taqābuḍ being stipulated as a condition
A ribawī commodity for a non-ribawī commodity	Buying a car for AED 100,000	Valid with neither tasāwī nor immediate taqābuḍ being stipulated as a condition
Two non-ribawī commodities	Buying (exchanging) a wristwatch for a mobile phone	Valid with neither tasāwī nor immediate taqābuḍ being stipulated as a condition

Alternative for sales ribā:

It was narrated from Abū Sa'īd al-Khudrī and Abū Hurayrah رضي الله عنهما that the Messenger of Allah ﷺ appointed a man in charge of Khaybar and the man brought some Janīb dates. The Messenger of Allah said, “Are all the dates of Khaybar like this?” The man said: “No (by Allah, O Messenger of Allah), we

take a ṣā' (volume measurement of 4 double handfuls) of these for two ṣā's, and two ṣā's for three ṣā's (of other types of dates)." The Messenger of Allah ﷺ said:

“ لَا تَفْعَلْ، بَعِ الْجَمْعَ بِالذَّرَاهِمِ، ثُمَّ ابْتَغِ بِالذَّرَاهِمِ جَنِيْبًا ”

“Do not do that. Sell the mixed dates for Dirhams then buy the Janīb dates with the Dirhams” (Narrated by al-Bukhārī).

I infer:

the alternative to ribā al-buyū' (usury in trade/ sales) from the above ḥadīth:

The wisdom behind forbidding ribā al-buyū' (usury in sales):

Ribā al-buyū' (usury in trade/ sales) was prohibited based on the basis of Sadd al-Dharā' i' [Blocking the means to evil] from three angles:

1. Preventing the monopoly on food and sustenance (aqwāt) and necessary commodities (amwāl ḍarūriyyah), causing hardship and incurring great harm to people.
2. Preventing injustice and exploitation that may result from the practice of bartering.
3. Avoiding ribā al-duyūn (debt ribā i.e. ribā incurred by debts) because of the fluctuation in their prices and the variation in their value from time to time.

I compare:

how ribā al-buyū' (usury in trade/ sales) differs from ribā al-duyūn (debt ribā) in certain matters including:

Ribā al-Duyūn	Ribā al-Buyū'
	Its unlawfulness resides in it being unlawful as a means (to an unlawful and evil outcome); thus, it is made unlawful as a way of blocking the means (to an unlawful and evil outcome).
	May include increment only, or deferment only
	Applies to ribawī commodities only.

Second: Bay' al-Najash (sale by false bidding/ price-hiking) sales

When you تَجَشَّتُ الصَّيْدَ (najashtu al-ṣayda) it means 'I excited, stimulated and provoked the wild game'. In the Sharī'ah it means 'increasing the price of a commodity (falsely and artificially) by someone who does not intend to buy it'.

The Sharī'ah ruling on najash is that it is forbidden because of the ḥadīth narrated on the authority of 'Abdullāh ibn 'Umar رضي الله عنهما who said:

“ وَنَهَى النَّبِيُّ ﷺ عَنِ النَّجْشِ ”

“The Prophet ﷺ forbade the practice of najsh (i.e. false bidding in order to artificially inflate or hike the price of the object of sale)”. Abū Hurayrah reported that the Prophet ﷺ said: **وَلَا تَنَاجَشُوا** “Do not bid falsely against one another (in order to artificially inflate the price)”. As for the sale itself, it is a valid (transaction) and the buyer has the right to return the object of sale or keep it if he has been abnormally deceived and wronged.

There are several forms of najash in Sharī'ah, such:

- ▶ **The first form of najash:** a person overbids in an auction with no intention of buying the commodity being auctioned whether this is agreed upon between the person overbidding and the owner of the commodity or between him and the broker (simsār /dallāl), or even in the absence of such an agreement between them and that one is just overbidding with no intention of buying.
- ▶ **The second form of najash:** a seller gives a false description of the product by attributing to it features and properties that it does not possess in order to incite the buyer's desire and urge him to buy it. What is meant here are the features and properties that relate to the product's quality, utility and value. An example of this is when the seller says: This product works and is durable for twenty years, or it is made in a particular country, or is used by some prominent person, or it is one of a kind not to be found anywhere in the world.

I anticipate and project:

the dangers of najash:

I establish:

the appropriate description of the following case and give a reason:

A person asked about the price of a commodity, and so the seller told him. The buyer then said: Another merchant sells the same commodity for a lesser price” in order to deceive the seller into reducing the price.

Conducting a sale over another sale:

This is when a person conducts a sale to override the sale of another seller before him, or when he makes a purchase to override the purchase of a another buyer before him, or when he rents a house to override the renting of that house by tennant before him, etc. This is prohibited because the Prophet ﷺ said:

” لَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ “

“None of you should conduct a sale to override the sale of another” (Narrated by al-Bukhārī).

The form that this takes is as follows: a buyer and seller agree on the sale of a car for eighty thousand dirhams , for example, with the transfer of ownership paperwork to be completed lateron. Then a third

person comes and offers the seller an increase on the price that the first buyer paid in order to take the car; this is prohibited (ḥarām)

As for when the two original parties are still negotiating the price and have not agreed on anything definite, then this is not prohibited.

I specify:

the harmful effects of conducting a sale to override the sale of a prior seller.

Fourth: gambling (qimār) and unlawful betting (murāhanah muḥarramah):

Gambling (qimār) is taking money that has been stipulated in a game from the losing/defeated party.

Gambling (qimār) is exactly what Allah ﷻ refers to in the Qur'ān as الميسر (al-maysir). Gambling is a contract based on ignorance, and occurs predominantly in games and competitions.

The Sharī'ah ruling on gambling: The Muslim scholars unanimously agree on prohibition and unlawfulness of gambling. The evidence for this ruling is the Statement of of Allah ﷻ:

﴿يَأْتِيهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ

الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾﴾ (المائدة)،

90. yā-'ayyuhā lladhīna 'āmanū 'innamā l-khamru wa-l-maysiru wa-l-'anṣābu wa-l-'azlāmu rijsun min 'amali sh-shayṭāni fa-jtanibūhu la'allakum tufliḥūna.

91. 'innamā yurīdu sh-shayṭānu 'an yūqi'a baynakumu l-'adāwata wa-l-bagḥḍā'a fī l-khamri wa-l-maysiri wa-yaṣuddakum 'an dhikri llāhi wa-'ani ṣ-ṣalāti fa-hal 'antum muntahūna. (Sūrat al-Mā'idah)

O you who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, - of Satan's handwork: eschew such (abomination), that you 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 you not then abstain? (Sūrat al-Mā'idah: 90,91)

Additional evidence for this ruling is the statement of the Messenger ﷺ:

”مَنْ قَالَ لِصَاحِبِهِ: تَعَالَ أَقَامِرُكَ، فَلْيَتَصَدَّقْ“

“If a man says to his friend come I will gamble with you, he should give ṣadaqah (voluntary charity).

(Narrated by al-Bukhārī)

I deduce:

from the following statement: “wine is associated with gambling twice in the two aforementioned verses”.

- ▶ the significance of this association.
- ▶ the quality that wine and gambling have in common and that links between them (wajh al-shabah or tertium comparationis).

- the harmful effects of gambling (maysir) mentioned in the two holy verses.

.....

.....

.....

Gambling comes in many forms, such as the following:

1. two or more people are playing a game, and each one puts down money such that the winner in the game takes all the money.
2. what is called 'lottery' (Arabic: yānaṣīb); this is a type of competition in which people buy certain (numbered) tickets with the aim of win huge amounts of money by drawing the numbers of these tickets; the number of winning (jackpot) tickets is limited.

Not counted amongst the forms of gambling is what shops and supermarkets do in terms of assigning tickets to certain purchased goods or handing them out to those present for one or the other occasion and then conducting a lucky draw for people to win certain prizes.

I extrapolate:

that the wisdom behind prohibiting gambling (qimār) is:

1.
2.
3.
4. to prevent squandering wealth and wasting money for nothing in return and for no reason.
5. to safeguard and protect society against idleness, inactivity, laziness and earning a livelihood without exerting effort or engaging in work.

Murāhanah (betting) and rihān (wagering); murāhanah is venturing and risking (mukhāṭarah) and rihān is a competition involving (pledging on) horses and the like.

Some of the forms that it takes are: betting between two or more such that if a team wins, the loser has to give money or food or drinks while if the opposite happens (i.e. the other team wins) the second has to do the same.

Betting in this sense is prohibited (ḥarām) by general agreement among the scholars because it comes from the two parties involved, each of whom wavers and vacillates between winning and gaining or losing and paying.

The prize is permissible (ḥalāl) in the following cases:

- a. if the prize is presented by a third party other than the two contestants, like when it is presented by the ruler, or a particular government apparatus, authority, ministry or institution or an outside party donating the prize according to law;
- b. if the prize sponsor is one of the two contestants, who says to his adversary if you beat me, then I owe such and such and if I beat you, then you don't owe me anything;

c. if the the prize sponsor comprises all the contestants except one at least, who partakes in the competition and who is a real competitor, such that if he beats them and wins, he takes all their money and if he loses, he does not pay or owe anything.

Paying prizes in competitions: victory in competitions is the defining feature of every ambition, and what really makes contests exciting and sensational is the mutual competitiveness and rivalry that goes on both on the level of organizations and individuals. Competition is defined as contest between two or more parties in which one of them shows his dominance over the other in trying to outdo him. This evidenced by the statement of the Prophet ﷺ:

” لَا سَبَقَ إِلَّا فِي نَضَلٍ، أَوْ خُفٍّ، أَوْ حَافِرٍ “


There is not competition except in archery, racing a camel, and racing a horse.” (Narrated Abū Dāwūd). The Mālikī scholars assert: it is not permissible except in the case of horses and camels. Scholars have rendered analogous (qiyās) to these cases every area that serves as a way to the strength, upliftment and development of this country. This can be manifested in various domains: military domain, like the prizes given to the winners in archery in the army, technological domain, like the the prizes given to creative thinkers and innovators, academic and intellectual domain, like the prizes given in the Holy Qur'ān memorization competitions, and the prizes given to the top students in educational institutions, and also the cognitive and commercial domains, etc.

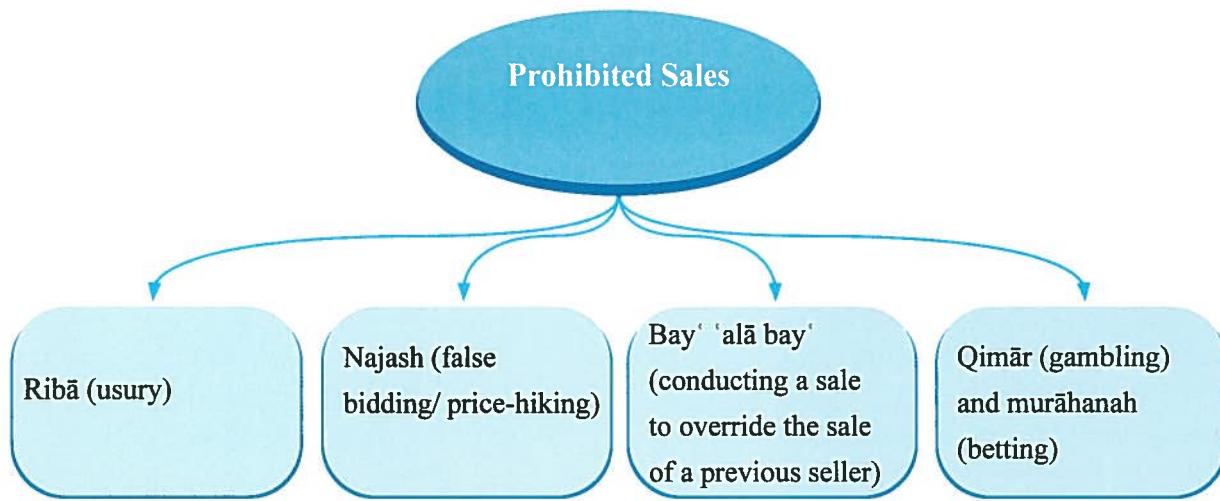
Commercial (Business) Competitions: these are competitions organized by providers of goods and services to attract buyers and promote the goods and services that they are offering. Prizes are specified for winners who are mostly picked and determined through lucky draw. These prizes are two types: First type: where the vouchers for participating in the competition are given free of charge. These competitions are permissible from a Shari'ah perspective because they do not involve deceiving and deluding the participants.

Second type: where the vouchers are linked to purchasing a certain commodity, and something similar. If the participants actually need that commodity, then entering the competition is permissible; however, if they buy the commodity only to participate in the competition and do not in fact need it, or if there is an increase in the price of the commodity, then entering the competition is not permissible because the money spent is done with the intention of winning the prize, and the prize is not definite and assured.

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 used to fund the program. Some of the proceeds also go towards the prizes that are distributed among some of the callers while other callers lose out.

 * I organize my thoughts:



Student Activity

I answer by myself:

♦ **First:** what is the Sharī'ah ruling in the following cases and provide justification:.

Case	Ruling	Justification
a person bought a car on the spot (cash), and then sold it for a lower price.		
A lady sold thirty grams of used gold for twenty grams of new gold.		
a person sold a hundred kilograms of khalas dates for a hundred and fifty kilograms of barhi dates.		
a person borrowed a sum of money and the lender stipulated that he the borrower repay the debt with a 12% interest.		
a person bought a gold jewelry set for ten thousand dirhams to be payed a month later.		

♦ **Second:** explain why:

1. the prohibition of entering commercial (business) competitions which require an entry fee.

2. the prohibition of making a purchase to override the purchase made by a previous buyer.

♦ **Third:** place a check (✓) against the correct statements and a cross (X) against the incorrect ones and then correct the mistakes.

SN	Statement	Answer	Correcting the mistake
1	Increment on a debt when the deadline for its repayment is due falls in the category of ribā al-buyū' (ribā in trade/ sales).		
2	A stipulated condition for selling gold with dirhams tasāwī (parity) in quantity (weight) and taqābuḍ (reciprocal and mutual possession of exchanged items) before parting and leaving (the contracting session).		
3	The sale of fruits before they are ready and ripe (for consumption) is permissible.		
4	It is permissible for person to subscribe to a magazine which he does not actually want, but is only interested in winning the prize which is "a luxurious car" for which there will be a lucky draw among the subscribers to determine the winner.		

♦ **Fourth:** complete the following: the negative and unsavory effects that result from:

1. ribā economically:

.....

2. qimār (gambling):

.....

♦ **Fifth:** Fill in the table below with the appropriate answer.

Item	Cause	Conditions
Gold for gold
Dates for dates
Gold for banknotes
Dates for rice

I enrich my experience:



I search for other types of prohibited sales



I assess myself:

SN	Area of Application	Degree of Achievement		
		Average	Good	Distinguished
1	I explain some prohibited sales (buyū' muḥarramah).			
2	I mention practical examples of prohibited sales.			
3	I explain the evidence that proves the unlawfulness of these sales.			
4	I infer the wisdom behind prohibiting these types of sales.			
5	I am keen and take great care to avoid these prohibited sales.			

Lesson Lexicon

Arabic Term	English Term	Meaning
الأثمان (athmān)	real money or currency	gold and silver; paper money (banknotes) acquire the legal status of athmān by being likened to them analogically (qiyās)
الأزلام (azlām)	divination by arrows	[belomancy] arrows that polythesists used to swear by; the singular form in Arabic is 'zalam'; they comprised three arrows: the first had "Do!" written on it, the second "Don't!" and the third had nothing written on it (blank); if they wanted to travel or embark on something important, they would shuffle the arrows, and if the one with "Do!" emerged, they will it, if the one with "Don't!" emerged, they would leave it, and if the third one emerged, they would reshuffle the arrows.
الأنصاب (anṣāb)	stones	stones next to which the polythesists used to slaughter their sacrifices.
البيع (bay')	trade (sale)	exchanging one commodity (māl) for another commodity (māl) through transferring possession (tamlik) and acquiring possession (tamalluk) in a Sharī'ah legitimate and compliant way.
بيع التقسيط (bay' taqsīt)	installment sale	a sale in which the object of sale (mabī') is delivered (immediately) for a deferred price to be paid separately (in piecemeal) on specified portions at designated times.
بيع التقسيط الصوري (bay' taqsīt ṣūrī)	artificial installment sale	a sale for a deferred price in which the buyer does not intend to obtain the commodity. The purpose of the transaction is to obtain the money.
الجنيب (janīb)		a select and exclusive type of date.
حق الملكية العقريّة (ḥaqq al-milkiyyah al-fikriyyah)	intellectual property right	the right of an author or inventor to prevent benefiting from something he has written or invented except by his permission.
الدلال (dallāl)	broker	one who acts as an intermediary in negotiating agreement between the seller and buyer.
الربا (ribā)	usury	An increment or deferment in the exchanging specific commodities.
سدّ الذرائع (sadd al-dharā'i')	blocking the means	preventing the means leading to what is prohibited and unlawful.
السلم (salam)	forward sale	a sale of a specified commodity to be delivered later (i.e. deferred delivery) for an advance payment received during the contracting session.
الصاع (ṣā')	ṣā' or volume measurement of 4 double handfuls	Prophetic Ṣā', a measuring unit of volume equal to four moderate handfuls using both hands, which equals approximately two and a half kilograms.
الصرف (ṣarf)	money exchange	sale of a monetary value (naqd) for monetary value (naqd) whether of the same kind or different.

الغبن (ghabn)	(excessive) overcharging, over-pricing or price manipulation/ rigging in general	to be outdone in selling or buying (a commodity) such as selling a commodity for less than its (normal) value or buying it for more than its normal value.
الغش التجاري (ghishsh tijārī)	Commercial fraud	any deliberate act through which one of the parties intends to deceive the other party by changing the qualities of a commodity.
الفسخ (faskh)	termination (dissolution)	lifting the legal ruling that results from the contract (i.e. the resultant contractual terms and obligations) and returning each of the two counter-values (' iwaḍayn) to its respective owner.
القرض الحسن (qarḍ ḥasan)	good (interest-free) loan	the lender giving ownership of money to the borrower for the latter to repay the equivalent of what he owes as liability to the lender at the end of lending period without a stipulated or commonly accepted increment (increase).
القرض الربوي (qarḍ ribawī)	interest-based (usurious) loan	the lender giving ownership of money to the borrower for the latter to repay together with a stipulated or agreed upon increment when he defaults on the repayment (of the loan).
المضاربة (muḍārabah)	muḍārabah contract = silent partnership	a contract between two parties whereby one party provides the capital and the other performs the (required) work such that the profit is divided between them as per agreement, and all (financial) losses are borne by the capital owner / provider.
المقايضة (muqāyaḍah)	bartering, barter exchange	people exchanging objects, basic items, goods, commodities, benefits among themselves without using money.
المسابقة (musābaqah)	competition	A contest between two or more parties in which one of them shows his dominance over the other(s).
المسابقات التجارية (musābaqāt tijāriyyah)	commercial (business) competitions	competitions organized by providers of goods and services with the aim of attracting customers.
اليانصيب (yānaṣīb)	lottery	a competition in which people buy tickets in order to win huge amounts of money.
يذا بيد (yadan biyad)	hand by hand	to receive the things to be exchanged before parting company.

Lesson Four

National Service is a Shari'ah Duty and a National Requirement

This lesson teaches me to:

1. infer that love of and devotion to one's country is a natural and innate inclination in man
2. explain the concept of 'National Service'
3. explain the importance of National Service for the individual and society at large
4. bring to mind from our past and modern heritage images that express love of and devotion to one's country and sacrifice for its sake
5. be eager and keen to perform National Service as a religious and national duty



I take initiative to learn

When the Prophet ﷺ embarked on the migration, he stood still and addressed Makkah al-Mukarramah bidding farewell to it – his beloved hometown from which he was driven out – saying:

“ مَا أَطْيَبِكَ مِنْ بَلَدٍ وَأَحَبَّكَ إِلَيَّ وَلَوْلَا أَنَّ قَوْمِي أَخْرَجُونِي مِنْكَ مَا سَكَنْتُ غَيْرَكَ ”

“What a good city you are and how beloved you are to me. Had it not been that my people expelled me from you, I would not not have resided in any other city but you” (Narrated by al-Tirmidhī).

I reflect and answer:

I describe the feelings and emotions of the Messenger ﷺ as he left Makkah.

I infer:

the significance of the words of the Messenger ﷺ “qawmī” (my people) although they disagreed with him and forced him to leave Makkah.





I use my skills to learn

Trust, Loyalty and Honor:

Allah ﷻ commands us to obey the ruler. He ﷻ says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾ (النساء: 59)

59. yā-'ayyuhā lladhīna 'āmanū 'aṭī'ū llāha wa-'aṭī'ū r-rasūla wa-'ulī l-'amri minkum ...

“O you who believe! Obey Allah, and obey the Messenger, and those charged with authority among you...” (Sūrat al-Nisā':59).

Also, Allah's Messenger ﷺ ordered us to receive and obey commands:

اسْمَعُوا وَأَطِيعُوا، وَإِنْ اسْتَعْمَلَ حَبَشِيٌّ كَانَ رَأْسَهُ زَبِيْبَةً

“You should listen to and obey your ruler even if he was an Abyssinian slave whose head looks like a raisin” (Narrated by al-Bukhārī). Obedience to the ruler is a part of obeying Allah ﷻ, just as protecting the homeland, advancing its interests and maintaining its integrity is the responsibility of the ruler, such that if the ruler issues a command, the subjects are obliged to listen and obey (executing the order) as he has commanded and in the manner he has prescribed. This is because in doing so there is unity of purpose and unity of voice both of which are among the foundations on which rest the solidarity of society and the protection and preservation of the country. Watching over the homeland, safeguarding its interests and sacrificing for its sake constitute a great honor both in this life and the Afterlife.

The Messenger of Allah ﷺ said:

“عَيْنَانِ لَا تَمْسُهُمَا النَّارُ: عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللَّهِ، وَعَيْنٌ بَاتَتْ تَحْرُسُ فِي سَبِيلِ اللَّهِ”

“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-Tirmidhī).

I express a view and provide justification for it:

There some people who imperil the lives of youth, exploit their youthful age and lack experience and urge them to take their lives for a worthless, wretched and meaningless cause, selling it to them as jihād fi sabilillāh (fighting in the Cause of Allah ﷻ).

A Person's Connection to his Homeland:

Life is a gift from Allah ﷻ and great blessing. It is the basis of all blessings as no other blessing can exist without the blessing of life. It is one of the five necessities (al-ḍarūrat al-khams) which can only exist in a country that safeguards and protects them such that they grow and flourish and a country in which a life of dignity is assured. It is from this premise that serving one's country is a necessity and a major duty – and whatever is required for something wājib (compulsory) to be complete is itself wājib (compulsory).

The Messenger ﷺ said:

“مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ دِينِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ دَمِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ أَهْلِهِ فَهُوَ شَهِيدٌ”

“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.” (Narrated by al-Tirmidhī)

So, what about one who sacrifices himself protecting all of these things? Yes, the person who serves his country and offers the dearest and most precious thing that he possesses (namely, his life), then he has in fact sacrificed himself for the sake of all of these things; for he sacrificed himself for the sake of his religion, for the sake of his own life, the lives of his family, their safety, security and happiness and in so doing he has achieved glory from all angles both in this worldly life and in the Afterlife.

Illuminations

Affiliation to the homeland manifests itself in several forms:

- * in respecting its systems, institutions and laws,
- * in holding fast to everything that leads to its unity and strength,
- * in preserving its facilities and achievements,
- * in being concerned about keeping it clean and beautiful,
- * in the sincerity of the worker in his work and workplace.”

Loving one’s country and feeling a sense of belongingness towards it is something natural and innate (fiṭrī) in man, as man constantly yearns and longs for his country. Allah’s Messenger ﷺ would make evident his yearning and longing for Makkah and so did the Muhājirūn (Emigrants), and (at the same time) he would not conceal his love for Madīnah and its people. He expressed his feelings and emotions in words that evinced the most exquisite of images and the most truthful of meanings – he always used to repeat:

“اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَحُبِّنَا مَكَّةَ أَوْ أَشَدَّ”

“O Allah, make us love Madīnah as we love Makkah or even more than that” (Narrated by al-Bukhārī and Muslim). The Messenger ﷺ also used to say:

“بِسْمِ اللَّهِ، تُرْبَةُ أَرْضِنَا، بِرِيقَةٍ بَعْضِنَا، يُشْفَى سَقِيمُنَا، بِإِذْنِ رَبِّنَا”

“In the Name of Allah, the soil of our land with the saliva of some of us, may our patient be cured by the Permission of our Lord” (Narrated by al-Bukhārī and Muslim).

The Prophet ﷺ also used to change the names of some places in order to deepen people’s love for their homeland and for their country and in order that they be optimistic at all times. Ibn Ḥibbān reported in his Ṣaḥīḥ (collection of sound ḥadīths) on the authority of ‘Ā’ishah “ that the Prophet ﷺ passed by a land called غَدِيرَة (Ghadirah) (Barren) and named it خَضِرَة (Khaḍirah) (Green). He ﷺ even gave expression to a spiritual and emotional relationship between man and his land when he said:

“أُحُدُّ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ”

“Uḥud is a mountain which loves us and which we love” (Narrated by al-Bukhārī). Allah’s Messenger ﷺ did this in order that people not link between Uḥud and what transpired during the Battle of Uḥud for one’s homeland remains one’s homeland irrespective of circumstances.

The concept of homeland has broadened in scope such that it has traversed the meaning of a limited locality and region to include the entire state. The boundaries of the state (dawlah) and its authority constitute the boundaries of the homeland (waṭan). This means that the safety of the homeland and its security constitute an integral indivisible whole. A Muslim’s affiliation to his homeland (waṭan) is an

affiliation to the entire geographical expanse of his country and state (dawlah), safeguarding its assets, protecting its boundaries and developing its resources with knowledge and action, generation after generation. Likewise, affiliation to one's homeland incorporates protecting its reputation, image and citizens, meeting its obligations and elevating its status on all platforms. All of this contributes to boosting the country's strength economically, politically and socially. This we see happening in very tangible and concrete way in the United Arab Emirates.

I explain:

man's connection to his homeland.

I demonstrate:

that love of country does not conflict with religion.

I infer:

a Muslim's duty towards his homeland.

The country's rightful authority over its citizens:

Establishing of the National and Reserve Service Authority at the General Headquarters of the Armed Forces has been endorsed. It will be the higher authority to oversee matters relating to national service, which is compulsory for all male citizens aged between 18 to 30 from the date of issuance of the law. Those under this category should be medically fit.

Proceeding from the aforementioned and recognizing the importance of national service, on the part of the UAE leadership, in protecting the homeland, its assets and achievements, H.H. Sheikh Khalifa bin Zayed Al Nahyan, the President of the United Arab Emirates, issued Federal Law No.6 of 2014 on the National Military Service and Reserve Force in accordance with the principles of the UAE Constitution (as referred to in Article No. 43) which states that defending the Union is a sacred duty of every citizen and national service is an honor for citizens as per the law.

The Concept of National Service:

This term has two meanings:

1. general meaning: national service in the general sense 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. specific meaning: a relatively short period of specified by the ruler, which a youngster spends in the ranks of the national army receiving special training, learning the general principles relating to love of country, defending the unity of its land and its independence, inculcating in him the spirit of citizenship and respect for the country's constitution, religious and sacred symbols and the principles and foundations on which society is founded.

I summarize:

- ▶ National Service in its general sense takes on several forms, including:

.....

.....

- ▶ National Service in its specific sense comprises:

.....

.....

The Importance of National Service:

National Service seeks to establish, develop and instill a number of values and principles in the youth of this country in accordance with scientific fundamentals and practical training programs and exercises.

These values and principles include:

1. deeply ingraining and firmly establishing the values of homeland, leadership, belonging and sacrifice, in the hearts and minds of the youth.
2. promoting the concept of good citizenship among youth and connecting them the lofty ideals of the country.
3. reinforcing the security capabilities of the state in confronting crises, disasters and emergency situations, ensuring the continued operation of state departments under various circumstances, and promoting the country's standing regionally and globally.
4. raising the level of security awareness among citizens in facing internal and external threats.
5. increasing the competence and productivity of young citizens, stimulating their energies for creativity, innovation and excellence, and creating new job opportunities,
6. building a leadership personality together with all its constituent components such as physical strength, self-reliance, bearing responsibility, discipline, respect for law and appreciating the value of time, and
7. protecting the country's resources, assets and achievements.

I classify:

the aforementioned goals in the table below by placing the number of the goal under the appropriate title:

National Goals	Social Goals	Economic Goals	Security Goals

I explain:

The Shari'ah ruling with respect to the following:

- ▶ a person working at an institution that works against the interests of the state and the homeland.
- ▶ a person affiliated to a group that is banned by the ruler.
- ▶ a person refusing to execute orders issued by his officials in charge because they conflict with his personal interests.

Examples of love for the homeland:

from the major ḥadīth works

Anas ibn Mālik رضي الله عنه narrated that whenever the Messenger ﷺ returned from travel and saw the high streets of Madīnah, he would urge his camel (nāqah) to run faster and if it was (another) riding animal (dābbah), he would (manually) goad it on to make it move faster.

In this ḥadīth, we learn that the Prophet ﷺ, when returning from travel and on seeing the high streets of Madinah, would rush his camel and he if was riding another animal other than a camel, he would goad it on in order that he reaches Madīnah more 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 total confidence: 'I never used to pray regularly and since joining the National Service, I have taken it upon myself to perform the five prayers on time following the example of my colleagues'. I was tremendously heartened by this because we seek through this national project to realize moderate Islamic education away from harshness (tashaddud) and fanaticism ('aṣabiyyah). Anyone who knows the truth of Islam and its fundamental principles realizes that the homeland is a trust, that affiliation to it and obeying the ruler constitute an Islamic legal and moral duty and ethics and that betraying it is a major sin".
- ▶ >The people of the United Arab Emirates mourned with total pride and honor the death of a troop of martyrs from the brave Emirati Armed Forces, who were brought up on the values of magnanimity and sacrifice. They were involved, as part of the Arab Coalition Forces, in Operation Restoring Hope

National Service

to the Yemeni People, where they gave their lives generously defending the country, their nation, their brothers and upholding the truth. In doing so they composed immortal heroic epics and recorded their lives in letters of light after carrying out their noble mission in the best possible manner in the cause of protecting the stability of security and reinforcing the opportunities for peace, progress and construction.

Illuminations

Al-Aşma'ī said: "I heard a Bedouin say: if you want to know a man – that is his aşālah (purity of pedigree and quality of descent) and nabl (gentry and nobility) – look at the way he misses his homeland and yearns for his brothers because that is a sign of loyalty and the pure pedigree and genuine gentry of his forefathers.

I investigate:

another example from the glorious history of the United Arab Emirates that shows sacrifice, loyalty and affiliation vis-à-vis the Emirates and its true, pure and authentic principles and traditions.

* I organize my thoughts:

National Service is a Sharī'ah Duty and a National Requirement

National Service is a Sharī'ah duty and a national requirement

The concept of National Service

The importance of National Service

Man's connection to his homeland

Examples of love for the homeland

Student Activity

I answer by myself:

- ◆ **First:** explain the difference between the general and special sense of the concept of National Service.

.....

.....

.....

- ◆ **Second:** mention five goals relating to the National Service.

1.

2.

3.

4.

5.

- ◆ **Third:** explain the connection between man and his homeland.

.....

.....

.....

- ◆ **Fourth:** provide evidence for
- the love that Prophet ﷺ displayed towards his homeland.

.....

- National Service being a Sharī'ah duty.

.....

- the homeland being one the necessities (darūrāt).

.....

I enrich my experience:



I conduct research on one of the following topics:
 * the effect of National Service on the academic and scholarly achievement of students
 * the effect of National Service on shaping the personalities of students



I assess myself:

SN	Area of Application	Degree of Achievement		
		Average	Good	Distinguished
1	I internalize the meaning of loving one's homeland and its causes.			
2	I am able to differentiate between the general and special sense of National Service.			
3	I understand and grasp the importance of National Service.			
4	I identify what contradicts and opposes affiliation to the homeland.			
5	I have a keen eagerness to do National Service in all its forms.			
6	I appreciate the generous giving of those who have served the homeland and sacrificed themselves for its sake.			

Lesson Lexicon

Term	Meaning
Ḍarūrāt (Necessities & Essentials)	Things that are essential and indispensable for carrying one's religious and worldly affairs.
Ḥājiyyāt (Needs and Requirements)	Things that are needed in terms of living in a manner that is adequate and free from hardship.
Tahsīnāt (Niceties and Refinements)	Adopting what is appropriate in terms of refined, elegant and cultivated practices and avoiding coarse, vulgar and defiled ways.
A leading personality	A personality who possesses the required enthusiasm and the necessary desire to achieve goals.
Traits of a leading personality	Strength, flexibility, mutual respect, commitment to duties, participation, self-confidence and the capacity to give (generosity).

Enriching Activities

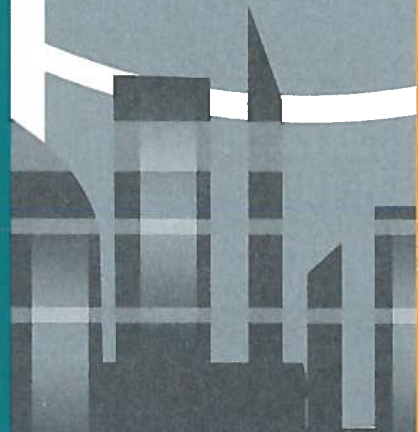
PROGRAM OF REINFORCING NATIONAL IDENTITY
Belonging, allegiance, public safety, volunteering



Attended the event

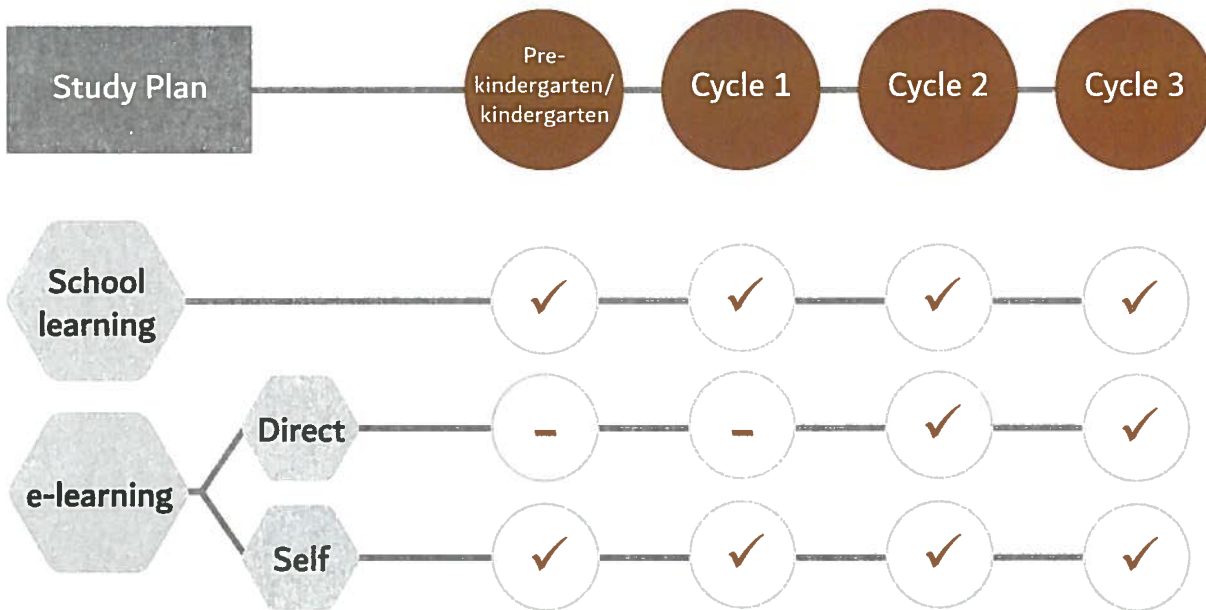
Choose which events you
volunteer at

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



Hybrid education in the Emirati school

Within the strategic dimension of the development plans in the Ministry of Education, and its endeavor to diversify education channels and overcome all the challenges that may prevent it, and to ensure continuity in all circumstances, the Ministry has implemented a hybrid education plan for all students at all levels of education.



Channels for obtaining a textbook:



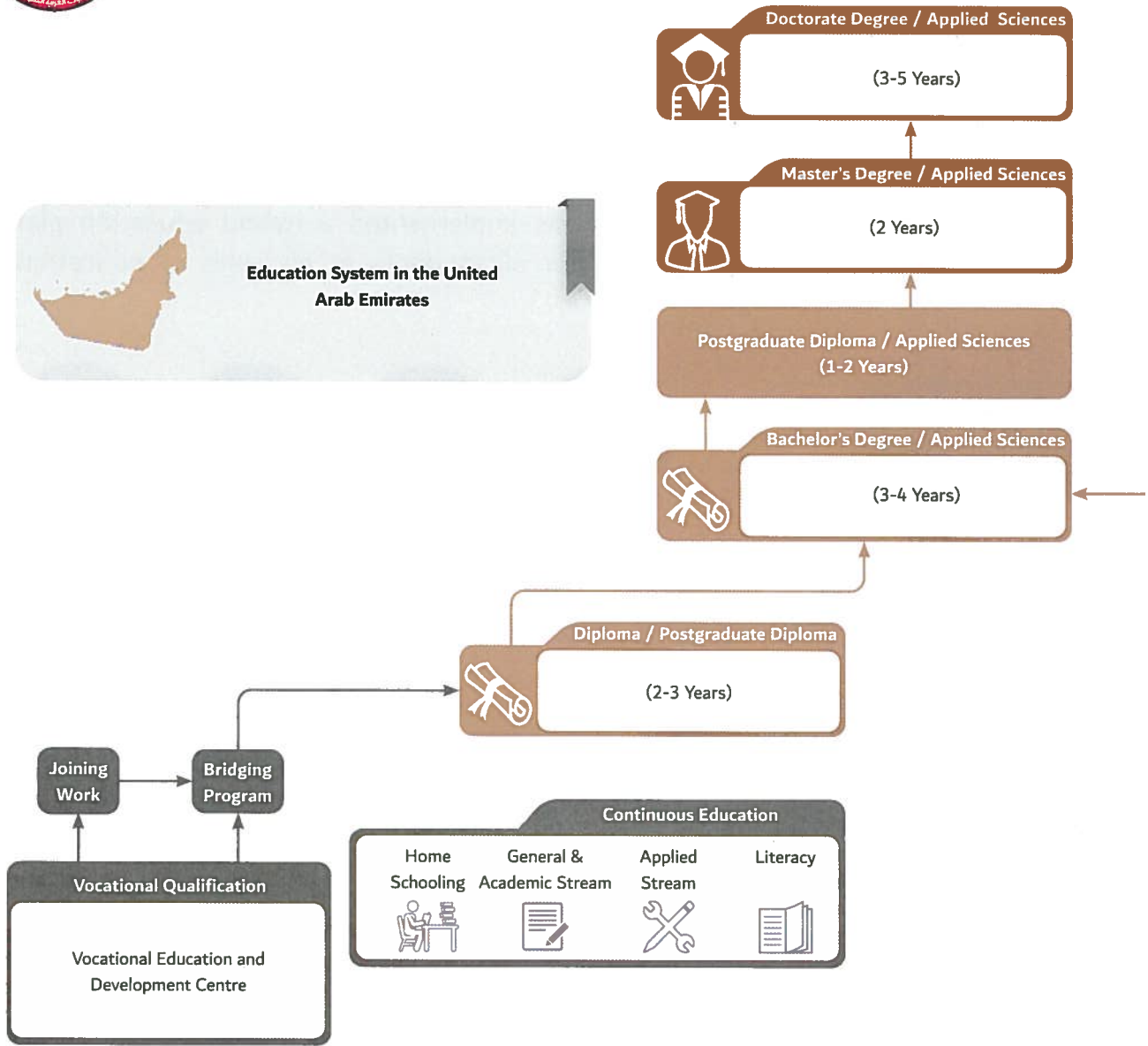
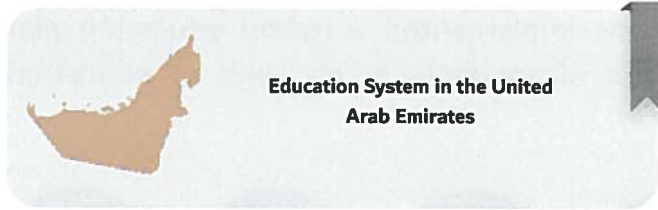
برنامج محمد بن راشد
للتعلم الذكي
Mohammed Bin Rashid
Smart Learning Program

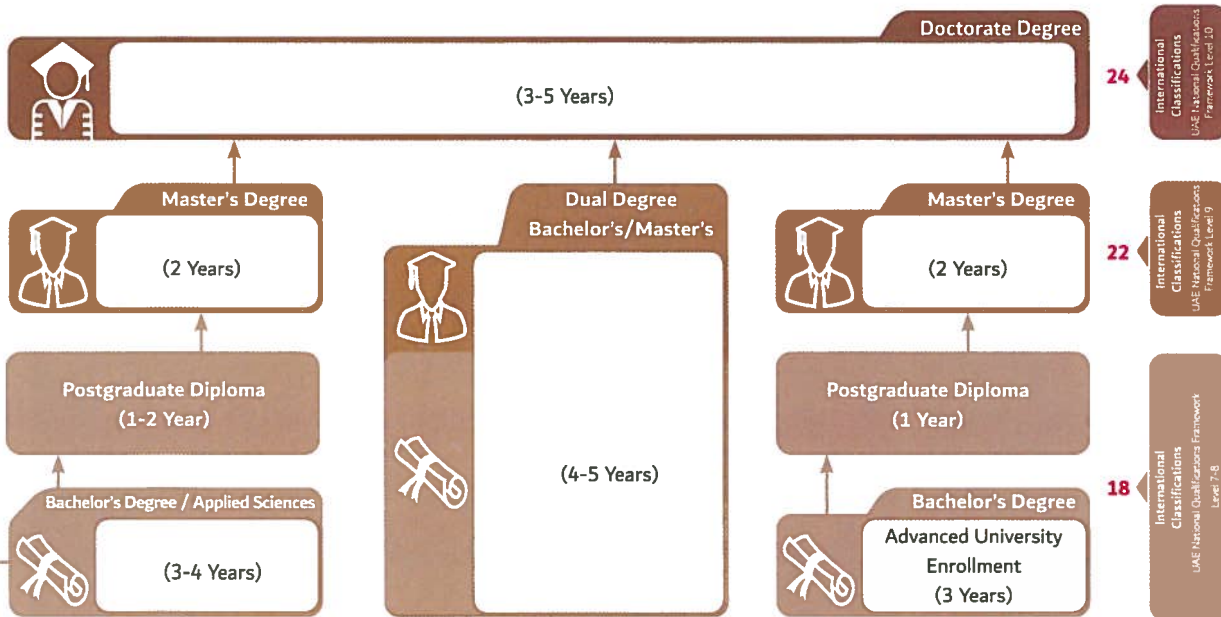
Electronic units





**UNITED ARAB EMIRATES
MINISTRY OF EDUCATION**





The Ministry coordinates with national higher education institutions to admit students in various majors in line with the needs of the labour market and future human development plans. Higher Education institutions also determine the number of students that can be admitted according to their capabilities, mission and goals. They also set the conditions for students' admission to various programmes according to the stream they graduated from, the levels of their performance in the secondary stage, and their results from the Emirates Standard Assessment Test.

Integration and coordination between General and Higher Education systems allow for the approval and calculation of school study courses within university studies according to the school stream and university specialisation, which reduces the duration of university studies.

