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Student book



Grade
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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 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 ﷻ 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 (Huwiyyah wa Qaḍāyā).

This new textbook has sought to translate the curriculum standards into comprehensive tables of contents and stipulate 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 concepts.’

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 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 *سُبْحَانَكَ وَيَا كَرِيمَ* 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



Table of Contents



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| SN | Domain | Theme | Lesson |
|-------------------|--|--|--|
| Unit One | | | |
| 1 | Divine Revelation (Waḥy) | The Holy Qur'ān and Its Sciences | Sūrat al-Kahf: 1-8 |
| 2 | Divine Revelation (Waḥy) | The Holy Qur'ān and Its Sciences | Makkan and Madinan Qur'ān |
| 3 | Islamic Creed ('Aqīdah) | Faith-Based Reasoning | Reason and Intellect in Islam |
| 4 | Islamic Rulings and their Higher Purposes (Aḥkām wa Maqāṣid) | Maxims of Islamic Rulings (Qawā'id) | The Islamic Juristic (Legal) Schools |
| 5 | Life of the Prophet (Sīrah) and Prominent Muslim Personalities (Shakhṣiyyāt) | Prominent Muslim Personalities (Shakhṣiyyāt) | Sakīnah bint al-Ḥusayn |
| Unit Two | | | |
| 1 | Divine Revelation (Waḥy) | The Holy Qur'ān and Its Sciences | "The Companions of the Cave" |
| 2 | Divine Revelation (Waḥy) | The Holy Qur'ān and Its Sciences | Stages of the Collection of the Qur'ān |
| 3 | Islamic Creed ('Aqīdah) | Faith-Based Reasoning | The Methodology of Thinking in Islam |
| 4 | Islamic Rulings and their Higher Purposes (Aḥkām wa Maqāṣid) | Maxims of Islamic Rulings (Qawā'id) | Endowments: Giving and Growth |
| 5 | National Identity and Contemporary Issues (Huwiyyah wa Qaḍāyā) | Contemporary Issues (Qaḍāyā) | Human Development in Islam |
| Unit Three | | | |
| 1 | Divine Revelation (Waḥy) | The Holy Qur'ān and Its Sciences | The Owner of the Two Gardens |
| 2 | Divine Revelation (Waḥy) | The Noble Ḥadīth and Its Sciences | The Prophetic Sunnah |
| 3 | Islamic Values and Manners (Qiyam wa Ādāb) | Islamic Manners (Ādāb) | Dressing Etiquette |
| 4 | Islamic Rulings and their Higher Purposes (Aḥkām wa Maqāṣid) | Maxims of Islamic Rulings (Qawā'id) | Juristic Diversity and Disagreement |
| 5 | Life of the Prophet (Sīrah) and Prominent Muslim Personalities (Shakhṣiyyāt) | Life of the Prophet (Sīrah) | The Prophetic Method of Propagation (Da'wah) |



Unit One

1



Unit Contents



| No. | Domain | Theme | Lesson |
|-----|--|--|--------------------------------------|
| 1 | Divine Revelation (Waḥy) | The Holy Qur'ān and its Sciences | Sūrat al-Kahf: 1-8 |
| 2 | Divine Revelation (Waḥy) | The Holy Qur'ān and its Sciences | Makkan and Madinan Qur'ān |
| 3 | Islamic Creed ('Aqīdah) | Faith-Based Reasoning | Reason and Intellect in Islam |
| 4 | Islamic Rulings and their Higher Purposes (Aḥkām wa Maqāsid) | Maxims of Islamic Rulings (Qawā'id) | The Islamic Juristic (Legal) Schools |
| 5 | Life of the Prophet (Sīrah) and Prominent Muslim Personalities (Shakhṣiyyāt) | Prominent Muslim Personalities (Shakhṣiyyāt) | Sakīnah bint al-Ḥusayn |



Sūrat al-Kahf: 1- 8

I learn from this lesson to:

1. recite the holy Qurānic verses observing the rules of tajwīd .
2. explain the meanings of the words contained in the relevant Qurānic verses.
3. explain the causes behind the revelation of Sūrat al-Kahf.
4. analyze some of the significations and implications of the holy verses.
5. read the hloy verses from memory.



I take the initiative to learn

Sūrat al-Kahf was revealed in Makkah after Quraysh had dispatched al-Naḍr ibn al-Hārith and ‘Uqbah ibn Abī Mu‘ayyṭo Madīnah. Quraysh said to them: “Ask the Rabbis(Jewish Scholars) in Madīnah about Muhammad his qualities and character and tell them about what it is he is saying for they are the People of the Scripture and they possess knowledge of the kind we don't possess.”

The delegation of Quraysh set out to Madinah. There they asked the Jewish Rabbis about the Prophet, to which they responded: “Ask him about three matters; if he answers you correctly concerning them, then he is a prophet who has been sent (by Allah), and if he does not, then he is a deceiver who is saying things that are not true. Ask him about some young men who have gone before in an earlier era- what was their story for theirs is a strange and wondrous tale. Ask him about a man who was a prolific traveler and reached the eastern and the western parts of the earth. What was his story? Ask him about the soul (rūh)- what is it?”

The delegation of Quraysh returned to Makkah, and upon reaching Makkah, they said: “O people of Quraysh, we have come to you with a decisive solution which will put an end to the problem between you and Muhammad. Then they came to the Messenger of Allah ﷺ and asked him (about the three matters), and so Sūrat al-Kahf was revealed which answered their questions. Allah / has made Sūrat al-Kahf a guiding light for the believer. The Messenger of Allah ﷺ says: “Whoever recites Sūrat al-Kahf on Friday, it will illuminate him with light from one Friday to the next.” (Narrated by al-Suyūṭī in al-Jāmi‘ al-Ṣaḡhīr).

Illuminations

The Messenger ﷺ said: “Whoever memorizes ten verses from the beginning of Sūrat al-Kahf will be protected from al-Dajjāl (the False Messiah).”

(Narrated by Muslim)

I analyze: I discuss the underlying causes behind Quraysh's attitude taking into account the outcomes resulting from that.



I use my skills to learn:

- I recite and memorize:

سورة الكهف

قَالَ تَعَالَى: ﴿الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۝١ قَيْمًا لِيُنذِرَ بَأْسًا شَدِيدًا مِمَّنْ لَدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ۝٢ مَتَكِينٍ فِيهِ أَبَدًا ۝٣ وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۝٤ مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا ۝٥ فَلَعَلَّكَ بِنِعْمَتِ اللَّهِ عَلَيْهِمْ إِنْ لَمْ يُؤْمِنُوا بِهِدَا الْحَدِيثِ آسَفًا ۝٦ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ۝٧ وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرًّا ۝٨﴾

Sūrat al-Kahf

Allah, سُبْحَانَكَ رَبِّيَ، **says:**

1. al-ḥamdu li-llāhi lladhī 'anzala 'alā 'abdihi l-kitāba wa-lam yaj' al lahū 'iwajā
2. qayyiman li-yundhira bāsan shadīdan min ladunhu wa-yubashshira l-mu'minīna lladhīna ya'malūna ṣ-ṣāliḥāti 'anna lahum 'ajran ḥasanan
3. mākhithīna fīhi 'abadan
4. wa-yundhira lladhīna qālū ttakhadha llāhu waladan
5. mā lahum bihī min 'ilmin wa-lā li-'ābā'ihim kaburat kalimatan takhruju min 'afwāhihim 'in yaqūlūna 'illā kadhiban
6. fa-la'allaka bākhi'un nafsaka 'alā 'āthārihim 'in lam yu'minū bi-hādhā l-ḥadīthi 'asafan
7. 'innā ja'alnā mā 'alā l-'arḍi zīnatan lahā li-nabluwahum 'ayyuhum 'aḥsanu 'amalan
8. wa-'innā la-jā'ilūna mā 'alayhā ṣa'īdan juruzan

Praise be to Allah Who has revealed the Scripture unto His slave, and has not placed therein any crookedness,

2. (But has made it) straight, to give warning of stern punishment from Him, and to bring unto the believers who do good works the news that theirs will be a fair reward.
3. Wherein they will abide for ever;
4. And to warn those who say: Allah has chosen a son,
5. (A thing) whereof they have no knowledge, nor (had) you fathers. Dreadful is the word that comes out of their mouths. They speak nothing but a lie.
6. Yet it may be, if they believe not in this statement, that you (Muhammad) will torment your soul with grief over their footsteps.
7. Lo! We have placed all that is in the earth as an ornament thereof that we may try them: which of them is best in conduct.
8. And lo! We shall make all that is therein a barren mound

I study the interpretation of the Qurānic vocabulary:

| Word | Meaning |
|---|-----------------------------------|
| عَوَجًا 'iwajā (crookedness) | deviating from Truth to Falsehood |
| قَيِّمًا qayyiman (straight and upright) | straight and moderate |
| بَاخِعٌ bākhi'un (torment to death) | ruine and destroy |
| أَسْفًا asafan (out of grief) | with anguish and agony |
| لِنَبْلُوهُمْ li-nabluwahum (that we may test them) | that we may try and test them |
| صَعِيدًا ṣa'īdan (mound) | Dust or dry soil |
| جُرُزًا juruzan (barren) | arid and bare with no herbage |



I grasp the significations and implications of the verses

An All-Great Lord and an All-Holy Qur'ān

The holy sūrah begins by praising Allah سُبْحَانَ رَبِّكَ الْعَلِيِّ in order to teach people how to thank and praise their Lord and Cherisher, Allah سُبْحَانَ رَبِّكَ الْعَلِيِّ, in a way that befits His Majesty. Celebrating the praises of Allah سُبْحَانَ رَبِّكَ الْعَلِيِّ (ḥamd) is in lieu of every blessing and bounty coming from Allah سُبْحَانَ رَبِّكَ الْعَلِيِّ. Showing thanks and gratitude to Allah (shukr) is in lieu of a blessing and bounty relating specifically to the person expressing his thanks and gratitude to Allah. The blessings and bounties of Allah سُبْحَانَ رَبِّكَ الْعَلِيِّ are countless and therefore praising Him is an obligatory duty (wājib) on every one of His creatures at every moment. Among the greatest of His Blessings is the blessing of having sent our Master Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as a mercy unto the worlds and the blessing of having revealed the Holy Qur'ān. For indeed, Allah سُبْحَانَ رَبِّكَ الْعَلِيِّ has revealed the Qur'an in the form of a Book that is absolutely free from any crookedness, contradiction or incongruency, which points to the fact that the Qur'ān is perfect and complete in and of itself. Moreover, He has sent It as a Book that is straight (qayyiman), that is, upright and true in its details, such that It completes and fulfills all else and is a cause for guiding and directing the creation to its Creator, the Real and True Allah سُبْحَانَ رَبِّكَ الْعَلِيِّ begins by first negating the quality of imperfection and deficiency (from the Qur'ān) saying: ﴿وَلَمْ يَجْعَلْ لَّهُ عِوَجًا﴾ (wa-lam yaj'al lahū 'iwajā) “and has not placed therein any crookedness” in order to negate the initial thought that comes to the mind which is that the Qur'ān belongs to the category of speech produced by humans, or that it is magic, or that it is poetry. Allah سُبْحَانَ رَبِّكَ الْعَلِيِّ then follows up this negation with an affirmation that the true essence of the Qur'ān is that it is ﴿قَيِّمًا﴾ – (qayyiman) (straight)”, moderate and a straight path that distinguishes Truth from Falsehood and that it brings people out from the darkness of misguidance, fanaticism and extremism into the light of moderation, temperance and happiness. Hence, it is on this basis that people are duty-bound to praise and thank Allah سُبْحَانَ رَبِّكَ الْعَلِيِّ, since the Holy Qur'ān, even though it was sent down upon our Master Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the form of revelation, it was nevertheless sent to all of humanity.

I cooperate with my classmates: in collaboration with the members of my group I discuss the following statement:

Arabs have a saying that goes as follows: فِي رَأْيِهِ عَوْجٌ وَفِي عَصَاهُ عَوْجٌ (fī rāyihī 'iwajun wa fī 'aṣāhu 'awajun) ‘his opinion contains an 'iwaj (crookedness in the abstract sense) and his walking stick an 'awaj (crookedness in the concrete sense).

We deduce a rule that justifies and validates the use of the word ﴿عَوْجًا﴾ with the letter 'ayn vowelled with a kasrah in the first verse.

I explain: I provide a logical justification for the following:

The aforementioned verses mention the Qur'ānic attribute of ﴿قَيِّمًا﴾ (qayyiman) meaning ‘straight’ after first mentioning ﴿وَلَمْ يَجْعَلْ لَّهُ عِوَجًا﴾ (wa-lam yaj'al lahū 'iwajā) “and has not placed therein any crookedness”.

A General Message:

Allah ﷻ sent a messenger to every community (ummah) but sent our Master Muhammad ﷺ as a messenger to the whole of humanity. Thus, Allah ﷻ made him the final of all prophets and his mission the final of all missions which clarified to people the rights and entitlements owed to them and the duties and obligations they (in turn) owe to others: ﴿لِيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ﴾ (li-yundhira bàsan shadīdan min ladunhu wa-yubashshira l-mu'minīna) "... to warn of a severe punishment from Him, and to give good news to the believers ...". The verse, furthermore, indicates the various attitudes people had towards the message; they basically formed two parties: a party that believed in the message and the another party that disbelieved in it, and hence the warning of a severe punishment from Allah ﷻ to those who disbelieve in the message so that maybe they will return to Allah's Guidance after it has become clear to them what the final outcome will be, thus save themselves from that final ending, become of those who believe in the Message of Allah's Messenger ﷺ and thus receive the blessed tidings of everlasting bliss and eternal life in Gardens of Paradise wherein there is neither toil nor struggle. Here we find that Allah ﷻ has given precedence to warning people of a punishment (over giving them glad tidings of a reward) in this verse so as to make it clear to us that saving humanity is the priority and not punishing them. Allah ﷻ says:

﴿ مَا يَفْعَلُ اللَّهُ بِعَدَائِكُمْ إِن شَكَرْتُمْ وَءَامَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴾

147. mā yaf'alu llāhu bi-'adhābikum 'in shakartum wa-'āmantum wa-kāna llāhu shākiran 'alīman

"Why should Allah punish you if you give thanks and be faithful? And Allah is All-Appreciative (Ever-Rewarding), All-Knowing." (Sūrat al-Nisā': 147)

In spite of this, Allah ﷻ has left it to man to choose his own path such that no one is to force another to make a particular choice. Allah ﷻ says:

﴿ وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَن فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴾

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

And had your Lord willed, all who are in the earth would have believed together. Would you (Muhammad) compel men until they are believers? (Sūrat Yūnus: 99)

I compare:

On the basis of the above, I complete the comparison according to the table below:

| Aspect of comparison | وَيُبَشِّرَ - wa yubashshira (and to give good news) | وَيُبَشِّرَ - wa yubashshira (and to give good news) |
|----------------------|---|---|
| Meaning | | |
| Outcome | | |

I deduce:

I reflect on the statement of Allah ﷻ: سُبْحَانَ رَبِّيَ الْعَلِيِّ: ﴿الْمُؤْمِنِينَ الَّذِينَ يَمْعَلُونَ الصَّالِحَاتِ﴾ - (al-mu'minīna lladhīna ya'malūna ṣ-ṣāliḥāti) "...the believers who do good works ..." and extrapolate from it one of the values of Islam.

A false argument:

Allah, ﷻ says: ﴿وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا﴾ (wa-yundhira lladhīna qālū ttakhadha llāhu waladan) "and to warn those who say, 'Allah has taken a son.'" After the warning was first came in a general sense, it now comes a second time but in a more specific and detailed sense. This is because the polytheists used to say "we worship angels, and the angels are the daughters of Allah, so the warning and the response came together both to them (the polytheists) and to those who say similar things to what they say, whether it be they themselves or their forefathers before them. This is because they adopted this belief on the basis of blind imitation and not out of conviction, without knowledge, rational argument or proof. This constitutes falsehood in its very essence because the existence of a son means to satisfy a psychological need like fatherhood or motherhood, or a material need such as ancestral connection or extending a helping hand to one's parents; and a need is an imperfection and deficiency (naqṣ) on the part of the one in need, and Allah ﷻ is absolutely above imperfection and deficiency. Allah ﷻ says: ﴿لَمْ يَكِدْ وَلَمْ يُؤَلَدْ﴾ 3. (lam yalid wa-lam yūlad). He begets not nor was begotten (Sūrat al-'Ikhlāṣ: 3)

The warning is repeated in the verse to demonstrate the enormity of what they are saying and claiming and the gravity of what they have chosen for themselves.

I reflect and find a link:

In the first warning Allah ﷻ explains what it is that He is warning of. Mention what it is that He is warning them of in the second instance.

Allah ﷻ says: ﴿كَبُرَتْ كَلِمَةً﴾ (kaburat kalimatan) "...Monstrous is the utterance...", that is to say, grievous is the utterance, being the ultimate in disbelief, and as such deserves severe punishment.

State what this utterance is and where it occurs in another sūrah of the Holy Qur'ān

The Prophet of Mercy:

Allah, سُبْحَانَهُ وَتَعَالَى, says: ﴿فَلَمَّا كَبَتْ نَفْسُكَ عَلَىٰ أَن تَدْرِيهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا﴾

"fa-la 'allaka bākhi 'un nafsaka 'alā 'āthārihim 'in lam yu 'minū bi-hādihā l-ḥadīthi 'asafan"

"It may be that you (Muhammad) will torment your soul to death for their sake, should they not believe this (Heavenly) Discourse, out of grief".

Allah سُبْحَانَهُ وَتَعَالَى addresses His Messenger ﷺ saying "It is almost as if you, Muhammad, are killing yourself because your people are not believing in your da'wah". Allah سُبْحَانَهُ وَتَعَالَى has compared His Prophet, who has brought the good of both this world and the Next to all of humanity, and then his people reject and shun him, with someone whose loved ones have left him, and is consumed by extreme sadness on account of them being far away and fear that they might perish. This is all because he loves them and loves for them what he loves for himself. Never would he rush to inflict harm on them but instead he would continue to beseech Allah سُبْحَانَهُ وَتَعَالَى pleading to him and hoping that to bring forth their progeny predisposed those who the declare the Divine Unity (tawḥīd) Allah. This was in fact the state of the Messenger ﷺ throughout his twenty-three years of preaching Islam and his instruction to his Companions and his ummah (community) until the Day of Judgment with respect to all people.

These verses here point to the importance of the psychological dimension of the human being such that one should not allow his grief, anger, or despair to completely dominate him in order not to bring destruction upon himself whether by way of death or a bad and negative reaction.

I find a solution

a person experienced a huge loss and became stricken with severe grief and despair such that he lost his appetite, and says that his life is over. I find a structured solution to this problem in a series of sequential steps

| I identify the problem | I identify the causes | I identify the priorities | I specify the solutions |
|------------------------|-----------------------|---------------------------|-------------------------|
| | | | |
| | | | |
| | | | |

I infer:

instantiations of the Prophet's love for people.

The Worldly Life is an Abode of Trials and Tribulations

Allah, سُبْحَانَهُ وَتَعَالَى, says: ﴿إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا﴾

7. 'innā ja'alnā mā 'alā l-'arḍi zīnatan lahā li-nabluwahum 'ayyuhum 'aḥsanu 'amalan

“Indeed We have made whatever is on the earth an adornment for it that We may test them [to see] which of them is best in conduct.”

Allah سُبْحَانَهُ وَتَعَالَى makes it clear that the worldly life is an abode of testing and that He created the earth and what is on earth of animals, plants, water and air as adornment for it, such that people can enjoy its beauty and everything on it that serves a means towards their subsistence and earthly habitation

without it distracting them from the purpose for which they have been created- Allah سُبْحَانَهُ وَتَعَالَى says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ 56. wa-mā khalaqtu l-jinna wa-l-'insa 'illā li-ya'budūni

I did not create jinn and humans except that they worship Me (Sūrat al-Dhāriyāt: 56). Hence, being

tried and tested (ibtīlā') reveals who of them is the best in putting their trust in Allah سُبْحَانَهُ وَتَعَالَى and showing

obedience towards Him with respect to what Allah سُبْحَانَهُ وَتَعَالَى has created for them in this world. Thus, he

benefits from it in the manner Allah سُبْحَانَهُ وَتَعَالَى has prescribed by not being wasteful and extravagant and

in obedience to Allah سُبْحَانَهُ وَتَعَالَى and he inhabits the earth developing and cultivating as an act of worship

(‘ibādah) to Allah سُبْحَانَهُ وَتَعَالَى. Everything on earth Allah سُبْحَانَهُ وَتَعَالَى has created and made subservient for the

benefit of humanity and on the Day of Resurrection the earth He will transform all of it into dust, such that the earth will be smooth and even with no life on it. This, then, is a submission to the fact that Allah

سُبْحَانَهُ وَتَعَالَى is the Creator (الخالق- al-Khāliq), provider (الرازق- al-Rāziq), Giver of Life (المُحْيِي- al-Muḥyi), Taker of Life (المميت- al-Mumīt) and to Him belong the keys to everything.

I investigate:

The word زِينَةٌ (zīnah - ‘adornment’) is occurs in the statement of Allah سُبْحَانَهُ وَتَعَالَى: ﴿إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا﴾

(‘innā ja'alnā mā 'alā l-'arḍi zīnatan lahā) “Indeed We have made whatever is on the earth an adornment for it ...”,

in cooperation with my classmates and under the supervision of the teacher, I state the various meanings of the word زِينَةٌ (zīnah - ‘adornment’) and their respective significations and implications

| Meaning | Significations and Implications |
|---------|---------------------------------|
| | |
| | |
| | |
| | |
| | |

I reflect:

Which of these significations and implications apply to the holy verse?

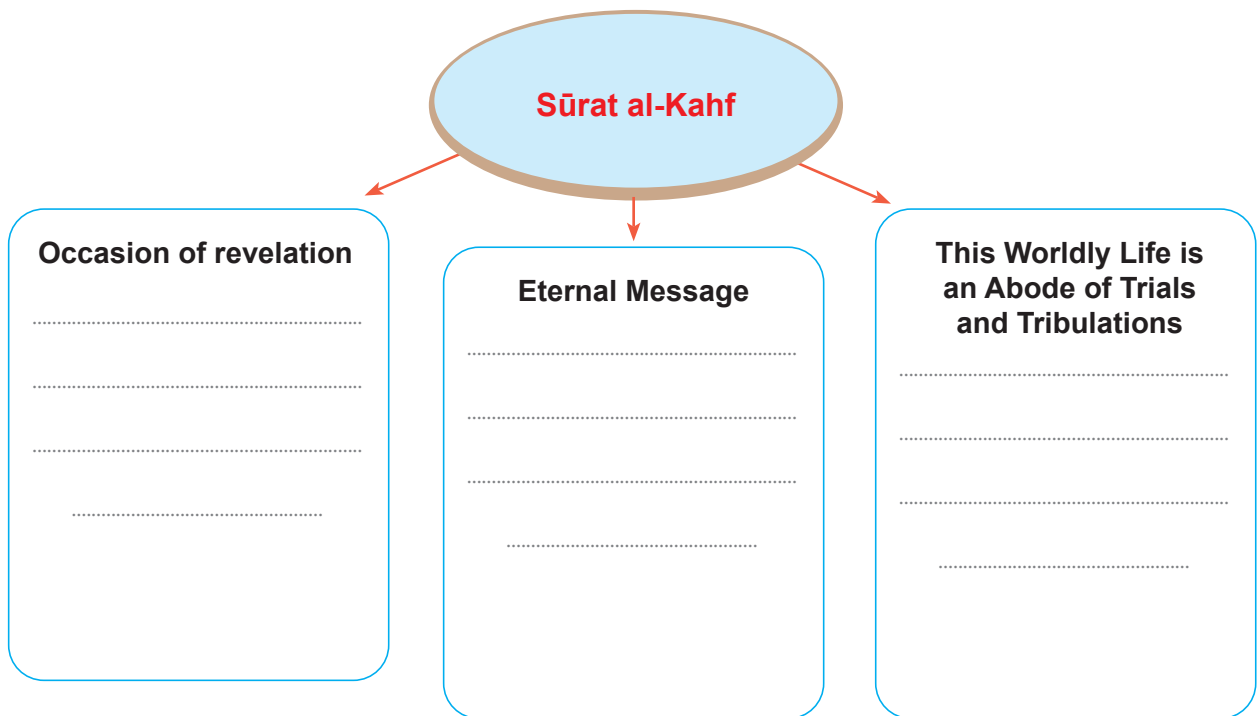
.....

I express myself:

in front of my fellow students, describing the aspects of beauty in one of the elements in nature explaining how the Magnificence of the Creator is manifested in the particular element that I have chosen.



I organize my concepts



Student Activities

I answer by myself:

- ◆ **First:** I summarize the cause of descension of Sūrat al-Kahf.
- ◆ **Second:** I state what is meant by the statement of Allah ﷻ: **لَنَبْلُوَنَّكُمْ أَحْسَنُ عَمَلًا** (lahā li-nabluwāhum 'ayyuhum 'aḥsanu 'amalan) "...that We may test them [to see] which of them is best in conduct."
- ◆ **Third:** I choose the expression closest in meaning to the Qur'ānic words from the list of expressions by underlining it:

| | Word | Meaning |
|---|---|---|
| 1 | الْكِتَابِ - al-kitāba (Scripture) | The Holy Qur'ān, the Torah, the Bible |
| 2 | وَيُبَشِّرُ - wa yubashshira (bring the news) | To warn, to tempt, to announce good tidings |
| 3 | الصَّالِحَاتِ - Aṣ-Ṣāliḥāti (righteous deeds) | Good things, good works, refraining from sins |
| 4 | أَبَدًا - 'abadan (for ever) | without interruption (uninterruptedly, without rest, without end (endlessly)) |
| 5 | قَائِمًا qayyiman (straight and upright) | qayyiman (straight and upright) |

- ◆ **Fourth:** I explain the meaning of the words of Allah, ﷻ:

كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا

"kaburat kalimatan takhruju min 'afwāhihim 'in yaqūlūna 'illā kadhīban"

"...Monstrous is the utterance that comes out of their mouths, and they say nothing but a lie."

- ◆ **Fifth:** I extrapolate from in the first and second verse the following rules of Qur'ānic recitation:

| | |
|---|--|
| إِخْفَاء حَقِيقِي (ikhfā' haqīqī) Actual concealment | |
| إِظْهَار شَفَوِي (izhār shafawī) Labial manifestation and accentuation | |
| إِدْغَام بَغْنَة (idghām bighunnah) Assimilation with nasalization | |
| إِدْغَام بَغَيْر غُنَّة (idghām bighayri ghunnah) Assimilation without nasalization | |



I enrich my experience

There are those who say that every prophet who was sent with the language of his people was specifically sent to them. They have been refuted by the following counter argument: 'what if he was sent with a language other than the language of his people, would his people have understood him? The answer is obviously 'No'. Hence, they would never believe in him. Thus, if his people don't believe in him, then other people also will not believe in him. Hence, it is not necessarily the case that a prophet was sent specifically to his people



I assess myself

| SN | Learning Area | Level of Achievement | | |
|----|--|----------------------|------|-----------|
| | | Average | Good | Excellent |
| 1 | Reciting the relevant Qur'ānic verses with proper tajwīd | | | |
| 2 | Memorizing the relevant Qur'ānic verses | | | |
| 3 | Meaning of the relevant Qur'ānic vocabulary | | | |
| 4 | Overall meaning. | | | |
| 5 | Legal rulings mentioned in the verses | | | |



I make my mark

I memorize Sūrat al-Kahf and recite it always, especially on Fridays

Makkan and Madinan Qur'an

I learn from this lesson to:

1. explain the wisdom behind the revelation of the Qur'an piecemeal (munajjaman).
2. define what is meant by the Makkan and Madinan Qur'an.
3. explain the distinctive features of the Makkan and Madinan Qur'an.
4. summarize the benefits of knowing the Makkan and Madinan Revelation.



I take the initiative to learn

The Holy Qur'an was revealed to our Prophet Muhammad ﷺ in stages over a period of approximately twenty-three years. This means that it was revealed in Makkah al-Mukarramah and al-Madīnah al-Munawwarah (the radiant city) in accordance with the movement of the Prophet ﷺ. As such, space had its impact on the sūrahs of the Qur'an, whether in terms of their classification, characteristics or the various sciences that developed around them subsequently as evidenced in the studious efforts of the Muslim scholars.

The fact that the Qur'an was revealed in piecemeal form prompted some people to ask at the time - why was not the Holy Qur'an sent to the Prophet ﷺ all at once in a single book. The Holy Qur'an

answered this question instantly; **Allah**, سُبْحٰنَهُ وَعَالِيٌّ، says:

﴿ وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٢﴾ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾ ﴾

32. wa-qāla lladhīna kafarū law-lā nuzzila 'alayhi l-qur'ānu jumlatan wāḥidatan ka-dhālika li-nuthabbita bihī fu'ādaka wa-rattalnāhu tartīlan

33. wa-lā yātūnaka bi-mathalin 'illā ji' nāka bi-l-ḥaqqi wa-'aḥsana tafsīran

32. And those who disbelieve say: , 'Why has not the Qur'an been sent down to him all at once?' So it is, that We may strengthen your heart with it, and We have recited it [to you] in a measured tone..

33. And they do not bring you any similitude but that We bring you the Truth (in response to it), and better (than their similitude) as an exposition (Sūrat al-Furqān)

I cooperate with my classmates and extrapolate:

In collaboration with the members of my group, I determine the wisdom behind revealing the Qur'an piecemeal with reference to the two previous verses.

I imagine and determine:

the geography of the places in which the Holy Qur'an was revealed in terms of location and nature.



I use my skills to learn:

Introduction to the Makkan and Madinan Qur'ānic Revelations

Scholars agree that the Holy Qur'ān is divided into Makkan and Madinan revelations:

Makkan Revelations: constitute what was revealed before the Migration of the Prophet ﷺ (Hijrah) even if it was not revealed in Makkah.

Madinan Revelations: constitute what was revealed after the Migration, even if it was revealed in Makkah (and not Madinah).

Characteristics of Makkan and Madinan Revelations:

Interest in the Makkan and Madinan sūrahs of the Holy Qur'ān of Muslim scholars began during the time of the al-Tābi'ūn (the Successors i.e. the generation of Muslims that succeeded the Prophet's Companions. This was due to the importance that this science held for the rest of the sciences of the Qur'ān, such as al-nāsikh wa l-mansūkh (the abrogating and abrogated verses) (), asbāb al-nuzūl (causes and occasions of descension) and the various 'ulūm al-tafsīr (sciences of Qur'ānic Interpretation and exegesis). The tireless efforts of scholars in this field of inquiry continued unabated until it reached the status of an independent science having its own sources and prominent luminaries. Among those who contributed to this science were al-Ḍahāk ibn Muzāḥim (الضحاك بن مزاحم) - and Ibn Shihāb al-Zuhrī (ابن شهاب الزهري) - in his book Tanzīl al-Qur'ān (The Revelation of the Qur'ān).

The resolute efforts of scholars in this science have continued until the present day. Scholarly dissertations and academic theses have been conducted on the topic of Makkan and Madinan revelations such as Masters and Doctoral dissertations on the distinctive characteristics of Makkan and Madinan revelations.

It should not occur to one's mind that there is a difference between Makkan and Madinan revelations as regards the obligation of acting according to their respective rulings or their proven authenticity and status as Qur'ān. Both types of revelation constitute the Speech of Allah ﷻ revealed to the Prophet Muhammad ﷺ, narrated by a continuous chain of large multitudes of transmitters, recited as an act of worship, and inscribed between the two covers of the compilation of written pages called a muṣḥaf (codex = a collection of sheets in book form). However, every stage of the Prophetic da'wah mission had its own character and unique circumstances and, consequently, its own topics and methods.

These research studies and academic investigations have identified the characteristic features of the Makkan and Madinan revelations in the following manner:

Makkan verses

1. focus on the following matters:
 - calling to Tawḥīd and worshipping Allah, mentioning the Day of Judgement, Paradise and Hell Fire, arguing with polytheists and calling to adhering to moral virtues.
2. relating numerous stories of the prophets and how they were rejected by their communities for the purpose of deriving lessons, rebuffing (the disbelievers) and comforting the Messenger ﷺ.
3. short end-of-verse breaks (fawāṣil) highly eloquent and pithy expressions, concise wording and highly elegant style.
4. The form of address in them is mostly ﴿يَا أَيُّهَا النَّاسُ﴾ (yā-'ayyuhā n-nāsu) "O mankind!"; while at the same time not containing ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾ (yā-'ayyuhā lladhīna 'āmanū) "O you who believe!"
5. They include all the verses in which the word ﴿كَلَّا﴾ (Kallā) "Nay" is mentioned.
6. They include all the verses containing a 'sajdah' (سجدة) 'prostration'.

Madinan verses

1. focus on explaining the following matters:
 - practical legislations and detailed rulings concerning acts of devotion, transactions, Shari'ah penalties, jihad, peace, war, the family institution, rules of governance and methods of legislation.
2. addressing the Ahl al-Kitāb (People of the Book) and inviting them to Islam.
3. lengthy portions and verses in a style that firmly establishes the rules and objectives of Islamic legislation
4. the form of address in them is mostly ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾ (yā-'ayyuhā lladhīna 'āmanū) "O you who believe!"
5. Uncovering the behavior of the hypocrites and explaining the danger they represent to Islam.

I cooperate and apply:

- In cooperation with the members of my group, I distinguish between Makkan and Madinan revelations giving reasons:

| Qur'ānic verses | Type of Revelation | Reason |
|---|--------------------|--------|
| <p>Allah, سُبْحَانَ رَبِّيَ الْعَلِيِّ، says: ﴿يَأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ﴾ (البقرة: 278)</p> <p>278. yā-'ayyuhā lladhīna 'āmanū ttaqū llāha wa-dharū mā baqiya mina r-ribā 'in kuntum mu'minīna "O you who believe! Be afraid of Allāh and give up what remains (due to you) from Ribā (usury) (from now onward), if you are (really) believers" (Sūrat al-Baqarah: 278).</p> | | |
| <p>Allah, سُبْحَانَ رَبِّيَ الْعَلِيِّ، says: ﴿وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ، يَبْنَىٰ لَا تَشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ (لقمان: 13)</p> <p>13. wa-'idh qāla luqmānu li-bnihī wa-huwa ya'izuhū yā-bunayya lā tushrik bi-llāhi 'inna sh-shirka la-zulmun 'azīmun "And (remember) when Luqmān said to his son when he was advising him: "O my son! Join not in worship others with Allāh. Verily! Joining others in worship with Allāh is a great zulm (wrong) indeed" (Sūrat Luqmān: 13).</p> | | |
| <p>Allah, سُبْحَانَ رَبِّيَ الْعَلِيِّ، says: ﴿يَأَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لِمَا كُنتُمْ تَنفُونَ﴾ (البقرة: 183)</p> <p>183. yā-'ayyuhā lladhīna 'āmanū kutiba 'alaykumu ṣ-ṣiyāmu kamā kutiba 'alā lladhīna min qablikum la'allakum tattaqūna "O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqūn (the pious)" (Sūrat al-Baqarah: 183)</p> | | |
| <p>Allah, سُبْحَانَ رَبِّيَ الْعَلِيِّ، says: ﴿كَلَّا إِنَّهَا تَذْكِرَةٌ ﴿١١﴾ فَمَنْ شَاءَ ذَكَرْهُ﴾ (عبس: 11-12)</p> <p>11. kallā 'innahā tadhkiratun 12. fa-man shā'a dhakarahū 11. Nay, (do not do like this), indeed it (these Verses of this Qur'ān) are an admonition, 12. So whoever wills, let him pay attention to it (Sūrat 'Abasa)</p> | | |

I analyze:

In cooperation with the members of my group, I explain the causes and reasons that led to the topics of discourse in the Holy Qur'ān changing after the Migration to Madinah.

.....

.....

.....

I express a view:

In collaboration with another group, we determine the topics of discourse that are appropriate to the era we live in today.



**Benefits of Knowing the Makkan and Madinan Revelations:
Knowledge of the Makkan and Madinan revelations has many benefits such as:**

1. It helps to follow the life of the Messenger ﷺ and trace the salient events in his life through the Qur'ānic verses. The revelation of the Qur'ān spanned twenty-three years coinciding with the events that the Prophet ﷺ was experiencing and living through. Hence, understanding the Makkan and Madinan revelations became ancillary and complementary to the scientific inquiry of the Life of the Prophet.
2. The various methods and approaches of the Qur'ān are known through a consideration of the state and condition of the addressee which can also be beneficial for the method of calling and inviting (da'wah) to Allah ﷻ through wisdom and beautiful preaching. رُوِيَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَوْلَهَا: إِنَّمَا نَزَلَ أَوَّلَ مَا نَزَلَ سُورَةٌ مِنَ الْمُفَصَّلِ فِيهَا ذِكْرُ الْجَنَّةِ وَالنَّارِ، حَتَّى إِذَا ثَابَ النَّاسُ لِلْإِسْلَامِ نَزَلَ الْحَلَالُ وَالْحَرَامُ، وَلَوْ نَزَلَ أَوَّلَ شَيْءٍ لَا تَشْرَبُوا الْخَمْرَ. لَقَالُوا: لَا نَدَعُ الْخَمْرَ أَبَدًا. وَلَوْ نَزَلَ أَوَّلَ شَيْءٍ: لَا تَزْنُوا. لَقَالُوا لَا نَدَعُ الزَّنا أَبَدًا. It was reported that 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا said: "In fact, the first verses to be revealed were in a chapter from the al-Mufaṣṣal (i.e. the group sūrahs from Qāf or al-Ḥujurāt to the end of the Qur'ān), in which is mentioned Paradise and Hellfire in detail. When the people embraced Islam, the verses regarding the lawful and unlawful were revealed. If the first verse to be revealed was not to drink wine, they would have said: we will not stop drinking. And if it had been revealed not to commit adultery, they would have said: we will never stop committing adultery" (Narrated by al-Bukhārī)
3. It aids in knowing the history of Islamic legislation and identifying the wisdom of Allah ﷻ behind His legislation (and the way He legislates) through first laying the intellectual and psychological foundations and thereafter constructing upon them the rulings, commands and prohibitions which had a huge impact on people embracing Islam and complying with its teachings.
4. It assists in knowing and understanding the period of time during which the Qur'ān was revealed.

I do research and add:

other benefits that knowledge of the Makkan and Madinan revelations holds with the aid of any of the available learning resources:

- »
- »

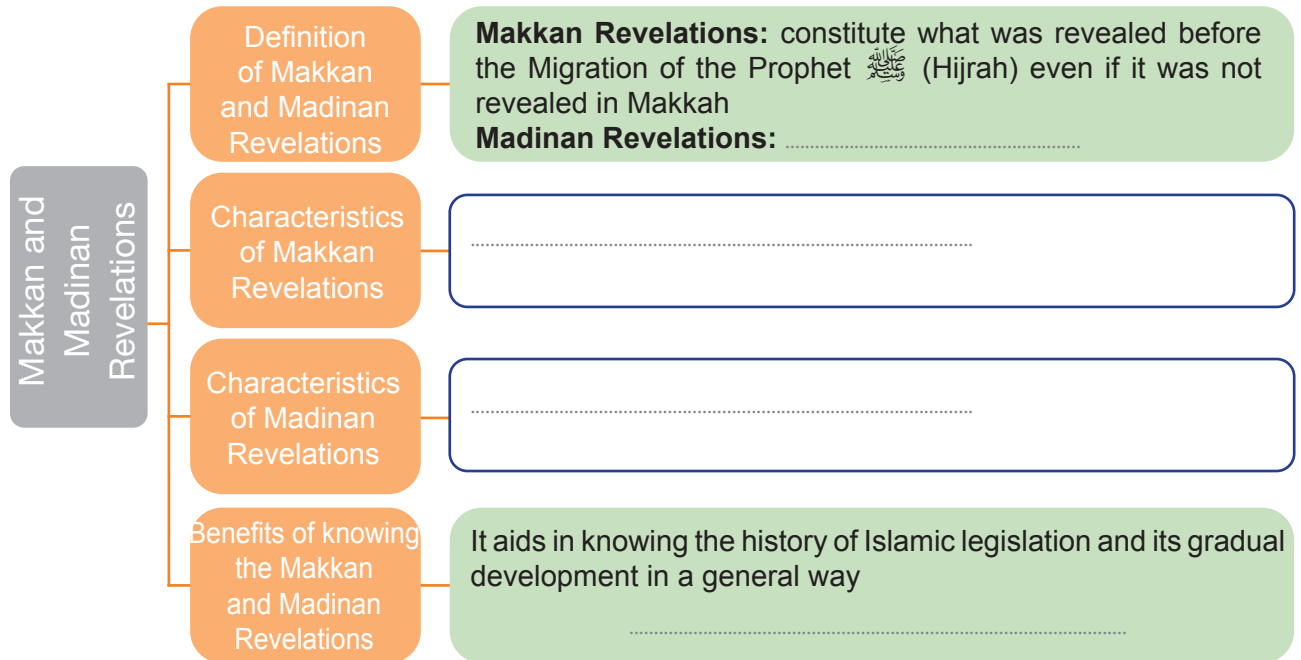
I express my duty towards the Holy Qur'ān

- »
- »



I organize my concepts

I complete the following conceptual diagram:



Student Activities

First: I answer by myself:

1) I explain the following:

- why the Makkan verses focus on matters of Islamic creed.

.....

2) I compare the Makkan to Madinan verses in terms of the themes and topics that each of the two types addresses explaining the wisdom behind the difference in theme and topic between the Makkan and Madinan revelations:

| Themes and topics addressed by Makkan verses | Themes and topics addressed by Madinan verses |
|--|---|
| | |
| Wisdom behind the difference between Makkan and Madinan surahs as regards the themes and topics that they respectively cover: | |

Second: I enrich my experience:

- The longest verse in the Qur'ān is verse number: in Sūrat
* its type: because: , and
- I search in the Muṣḥaf (Qur'ān) for a Makkan verse revealed in Madinah stating the verse number and the name of the sūrah in which it occurs.
»
»

I assess myself

I state the level to which I have achieved the learning outcomes in this lesson:

| SN | Learning Area | Level of Achievement | | |
|----|--|----------------------|------|-----------|
| | | Average | Good | Excellent |
| 1 | I explain the wisdom behind the revelation of the Holy Qur'ān in piecemeal form. | | | |
| 2 | I define the notion of Makkan and Madinan revelations | | | |
| 3 | I identify the Makkan and Madinan verses when reciting the Holy Qur'ān. | | | |
| 4 | I compare between the Makkan and Madinan revelations as regards their respective characteristics | | | |
| 5 | I summarize the benefits gained from knowing the Makkan and Madinan revelations | | | |

I make my mark

- I read the following statement and make a similar statement.

I specify a time on a daily basis to artistically appreciate the style of the Holy Qur'ān in order to enrich my vocabulary and become an eloquent speaker and an intelligent conversationalist, who represents his country as a journalist, writer or orator

«

The Mind in Islam



I learn from this lesson to:

1. extrapolate instantiations of how the mind is venerated in Islam.
2. explain that there exists no contradiction between the Sharī'ah and the mind.
3. infer the effect of reading on the development of the mind.



I take the initiative to learn

Scientists estimate that if ten pieces of information were saved every second in the memory of a human being throughout his life, only half this memory might be filled up. So, what is the size of this memory? What is science going to discover of the secrets of this part of the human body? Is the brain the same as the mind?

Some use the word mind to refer to the brain. The truth of the matter is that the mind is one thing and the brain is another. Scientists maintain that the mind is a form of consciousness that emanates from the brain. The brain is the tool of the mind and mental intellection whereas the mind (mental intellection) involves understanding, perceiving and knowing the qualities and properties of things in terms of beauty, ugliness and perfection.

I compare:

I find other differences between the mind and the brain.



I use my skills to learn:

A Great Blessing for a Great Purpose. Allah ﷻ has distinguished man from the rest of creation with possessing mind; He has singled him out for this great blessing. Many great things result from this distinctive quality such as free will, computation and calculation, etc.. No doubt there is a great wisdom behind this, which becomes evident when determining the purpose for which man

has been created Allah, ﷻ, says: [الذاريات: 56] ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

56. wa-mā khalaqtu l-jinna wa-l-'insa 'illā li-ya 'budūni

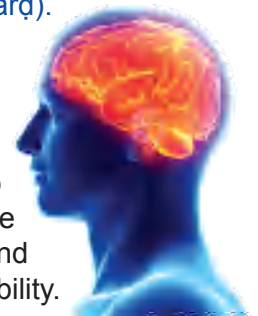
I did not create jinn and humans except that they worship and serve Me (Sūrat al-Dhāriyāt: 56)

The actualization of servitude ('ubūdiyyah) to Allah ﷻ requires the actualization of vicegerency (khilāfah) on earth and building and developing the earth (i'mār al-arḍ).

Allah, ﷻ, says: ﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾

30. wa-'idh qāla rabbuka li-l-malā'ikati 'innī jā'ilun fī l-'arḍi khalīfatan

And (remember) when your Lord said to the angels: "Verily, I am going to place on earth a vicegerent" (Sūrat al-Baqarah: 30).his requires deliberation, calculation, deep thinking, knowledge and consciousness. Thus, Allah ﷻ endowed man with the blessing of the mind so that he would become capable of carrying out his mission in life, and should he fail in that, the cause would be negligence, laxity, recklessness or irresponsibility.



I investigate:

In cooperation with the members of my group, we determine the factors that help a person to carry out his mission in life.....

I research and deduce:

I consult the al-Mu'jam al-Mufahris li Alfāz al-Qur'ān (Qur'ānic Concordance or Indexed Dictionary of the Vocabulary of the Holy Qur'ān) (المعجم المفهرس لألفاظ القرآن الكريم) or a digital Qur'ān program and determine the frequency with which the Qur'ānic words in the table below occur.

| Qur'ānic word | Frequency of Occurrence in the Qur'ān |
|--|---------------------------------------|
| تتفكروا tatafakkarū (you think, plural) تتفكرون tatafakkarūn (you think, plural) يتفكروا yatafakkarū (they think, plural) يتفكرون yatafakkarūn (they think, plural) | |
| تعقلون ta'qilūn (you understand, plural) | |
| يفقهون yafqahūn (they understand, plural) | |

I discover:

the significance of the frequency of occurrence of the Qur'ānic words in the table above.



Instantiations of the way in which Islam venerates the mind:

Islam venerates the mind, and this veneration of mind has several expressions and manifestations such as:

First: the mind (intellect) is the locus of legal obligation (manāṭ al-taklīf):

Islam links a person's legal obligation to discharge Sharī'ah rulings to the mind (reasoning), such that if he is sane he is legally obligated and if he is insane he is not legally obligated.. A sane person is legally obligated to discharge the rulings of Islam and responsible and accountable for his conduct because he is capable of understanding these rulings and adhering to them. However, if he loses his sanity for a reason outside his control, he is exempted from any legal obligation by Islamic law, and hence will not be held accountable for what he does or does not do, intentionally or unintentionally. A person who loses his sanity becomes entitled to protection and care. His responsibilities (like standing guarantee and the power to act on his own behalf) are transferred to others; he becomes unaccountable. The Messenger ﷺ said: "The Pen is lifted from three person (i.e., their deeds are not recorded): the one who is asleep until he wakes up; the child until he reaches puberty; and the insane person until he regains his sanity." (Narrated by al-Nasā'ī)

The mind is a great blessing, and when this blessing disappears or made to disappear life becomes chaotic without a order or stability

Second: those who possess intellect and reason are the highest in status

Islam has conferred on those who possess intellect and reason a great rank, which they earn through their pursuit of learning and knowledge, through their continuous endeavor to attain the truth and through devoting their knowledge and effort to serve humanity and bring about their happiness.

Allah سُبْحَانَهُ وَعَالِي **says:** [المجادلة: 11] ﴿يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

11. ... yarfa`i llāhu lladhīna `āmanū minkum wa-lladhīna `ūtū l-`ilmā darajātin wa-llāhu bi-mā ta`malūna khabīrun

“...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)

In order for the intellect to attain the truth, the intellect must adhere to the experimental method, which is based on analysis, testing and interpreting the results, not on blind imitation. **Allah**, سُبْحَانَهُ وَعَالِي, **says:**

[الإسراء: 36] ﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا﴾

36. wa-lā taqfu mā laysa laka bihī `ilmun `inna s-sam`a wa-l-başara wa-l-fu`āda kullu `ulā`ika kāna `anhu mas`ūlan

“And follow not (i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard). Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allāh)” (Sūrat Al-`Isrā` : 36)

People of intellect do not rely on rumors whether it pertains to their own knowledge or their passing judgment on things. For this reason, we find that the Islamic guidance and instruction as regards maintaining social security, when something occurs or an urgent matter arises, is that people verify the truth of the matter from authentic and authorized sources **Allah**, سُبْحَانَهُ وَعَالِي, **says:**

[النساء: 83] ﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ﴾

83. wa-`idhā jā`ahum `amrun miṅna 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 Apostle, or to those charged with authority among them, the truth of the matter would have come to the knowledge of those of them who are able to investigate ...” (Sūrat al-Nisā` : 83)

Those of them who are able to investigate are the people of intellect, wisdom and sound judgment.

I criticize:

In collaboration with the members of my group, I reflect on the following statement, analyze it and form an informed opinion about it:

“The value of knowledge is is judged by the benefits it yields for the person possessing that knowledge only.”

Third: Islam made the mind the basis of accepting Islamic call (da`wah)

Allah, سُبْحَانَهُ وَعَالِي, **says:**

[آل عمران: 190] ﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ﴾

190. `inna fī khalqī s-samāwāti wa-l-`arḍi wa-khtilāfi l-layli wa-n-nahāri la-`āyātin li-`ulī l-`albābi

“Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding” (Sūrat `Āl `Imrān: 190)

This is an invitation for those endowed with reason and intellect to contemplate and reflect on creation in order to adduce evidence and furnish proof for the Greatness and Oneness of the Creator .

Science (‘ilm) and faith (īmān) are not disconnected and separate from one another. On the contrary, faith (īmān) requires of man to approach religion with an open mind, to become insightful, discerning and clear-minded through the truths contained in it and cognizant of its deep and profound meanings,

and is thus transformed into a firmly grounded unshakeable faith (īmān) **Allah, سُبحانه و تعالیٰ, says:**

﴿وَالَّذِينَ إِذَا ذُكِرُوا بِآيَاتِنَا رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا﴾ [الفرقان: 73]

73. wa-lladhīna ‘idhā dhukkirū bi-‘āyāti rabbihim lam yakhīrū ‘alayhā ṣumman wa-‘umyānan
“And those who, when they are reminded of the revelations of their Lord, fall not deaf and blind thereat “(Sūrat al-Furqān: 73)

That is to say, they receive ‘the revelations of their Lord’ with open and receptive hearts and gazing upon them with the profound insights of divine guidance; this is the case with the learned scholars in particular and the Muslim believers in general.

Allah, سُبحانه و تعالیٰ, says:

﴿يَتَأْتِيهَا النَّاسُ ضُرْبٌ مِّثْلُ مَا فَاسْتَمِعُوا لَهُ؛ إِنَّكَ الْذَّيْبُكَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ؛ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبِ وَالْمَطْلُوبِ﴾ [الحج: 73]

I reflect
and infer

73. yā-‘ayyuhā n-nāsu ḍuriba mathalun fa-stami‘ū lahū ‘inna lladhīna tad‘ūna min dūni llāhi lan yakhlūqū dhubāban wa-lawi jtama‘ū lahū wa-‘in yaslubhumu dh-dhubābu shay‘an lā yastanqidhūhu minhu ḍa‘ufa ṭ-ṭālibu wa-l-maṭlūbu.
O people, here is a parable set forth to you, so listen to it carefully: Verily, those whom you invoke besides Allah cannot create (even) a fly, even though they all join together for the purpose. And if the fly snatched something away a thing from them, they would have no power to release it from its possession. (Equally) weak are (both) the seeker and the sought.
Sūrat al-Ḥajj: 73)

- I ponder over the holy verse and infer the following from it

The issue it discusses

.....

The rational argument in support of this issue

.....

I think and reconcile:

Allah, سُبحانه و تعالیٰ, says:

﴿وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أُولَئِكَ كَانُوا فِي أَعْيُنِنَا سَوِيًّا وَلَا يَهْتَدُونَ﴾ [البقرة: 170]

170. wa-‘idhā qīla lahumu ttabi‘ū mā ‘anzala llāhu qālū bal nattabi‘u mā ‘alfaynā ‘alayhi ‘ābā‘anā ‘a-wa-law kāna ‘ābā‘uhum lā ya‘qilūna shay‘an wa-lā yahtadūna

“When it is said to them: “Follow what Allah has revealed.” They say: “Nay! we shall follow the ways of our fathers.” What (they would they do that) even though their fathers had no understanding at all, nor were they rightly guided?” (Sūrat al-Baqarah: 170).

How do I reconcile adherence to the indigenous customs and traditions of the United Arab Emirates with the fact that Islam prohibits blind imitation?

Fourth: the respect Islam accords to the role of the intellect:

Islam values the role of the intellect in understanding the laws and mysteries of the universe in order to benefit from what Allah ﷻ has created and made subservient to people, all of this for the comfort and happiness of humankind. Islam also calls people to respect the findings they have arrived at by themselves, as well as those arrived at by others. Allah, ﷻ, says:

[آل عمران: 191] ﴿وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطُلًا تُبْحِنُنَا فَيَقِينَا عَذَابَ النَّارِ﴾

191. ... wa-yatafakkarūna fī khalqī s-samāwāti wa-l-'arḍi rabbanā mā khalaqta hādha baṭīlan subḥānaka fa-qinā 'adhāba n-nāri

"... and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire..." (Sūrat 'Āli 'Imrān: 191)

It is for this reason that Muslim Scholars and Scientists respected the sciences and knowledge of past nations, built on them and further developed them.

Islam has prescribed (commanded) everything that keeps the mind in peak condition and functioning at its fullest capability and proscribed (prohibited) everything that weakens the mind and renders its functioning null and void. As such, Islam has declared unlawful attacking and infringing upon the mind in such a way so as to render it incapable of performing its function, such as drinking alcohol or consuming anything that causes intoxication or languidness and loss of vigor, Allah, ﷻ, says:

[البقرة: 90] ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾

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

O you who believe! Wine, gambling, altars and divining arrows are filth, of Satan's handwork. Therefore, refrain from it, so that you may be successful. (Sūrat al-Mā'idah: 90).

Hence, drug abuse is a heinous crime committed against the mind even if it be at the hands of the victim himself by doing it to his own mind.

Also, Islam prohibited disabling and intoxicating the mind by succumbing and giving in to fanaticism, extremism and dangerous and destructive ideas or looking at things in a negative way such as pessimism, believing magicians and sorcerers, believing and promoting rumors without verifying or questioning them; all this serves to belittle and denigrate the mind and to render it futile and non-existent

I find out:

the legal position on drugs according to UAE Law.

I discuss
and
demonstrate

I demonstrate via logical and rational argument that the United Arab Emirates do indeed love Islam and the Muslims and that they stand up in support of them.

The Conflict between Reason ('Aql) and Revelation (Naql):

The predominance of intellect in man is amongst the signs that point to perfection except that there are limits to this predominance beyond which it cannot go. If the intellect were capable of perceiving and comprehending everything required by people, they would dispense with the need for revelation and prophets. Allah / says in Āyat al-Kursī (the Throne Verse) in Sūrat al-Baqarah:

255. ... ya'lamu mā bayna 'aydīhim wa-mā khalfahum wa-lā yuḥīṭūna bi-shay'in min 'ilmihī 'illā bi-mā shā'a

“He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills.” (Sūrat al-Baqarah: 255).

Therefore, the intellect in Islam is regarded as one of the sources for knowing and determining the Islamic rulings and laws and their higher purposes, however, it does not constitute an independent source but requires the Sharī'ah to instigate, direct and guide it. Therefore, Sharī'ah and the intellect are mutually supportive and complement one another; thus, clear and explicit texts from the Qur'ān and authentic Sunnah are not contradicted by clear and explicit rational judgments; on the contrary, the rational mind attests to their validity and authenticity.

Reading nourishes the mind and nurtures the faculties:

The first verse that was revealed of the Holy Qur'ān is the statement of **Allah**, سُبْحَانَكَ وَبِحَمْدِكَ:

﴿أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ [العلق: 1]

1. iqrā bi-smi rabbika lladhī khalaqa

Read in the Name of your Lord Who created (Sūrat al-'Alaq: 1)

This signifies the paramount importance of reading, for it is considered to be one of the most important channels for developing the mind. Reading enables us to interact and be in contact with the experience and expertise of other nations and communities and to access and engage with the work of scientists and researchers in a wide array of areas. Reading develops the mind by expanding the reader's imagination, generating new ideas and improving the memory due to the effect reading has on stimulating the brain. This makes the reader less liable to contracting Alzheimer's Disease and Dementia.

“Countries are built on the minds of their people not on the wealth and resources they possess.”

Quotes of H.H. Sheikh Muhammad bin Zayed, may Allah protect him

I distinguish

Allah, سُبْحَانَكَ وَبِحَمْدِكَ, says:

﴿أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ ① خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ② أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ③ الَّذِي عَلَّمَ بِالْقَلَمِ ④ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ⑤ [العلق]

1. iqrā bi-smi rabbika lladhī khalaqa

2. khalaqa l-'insāna min 'alaqin

3. iqrā wa-rabbuka l-'akramu

4. alladhī 'allama bi-l-qalami

5. 'allama l-'insāna mā lam ya'lam

1. Read! In the Name of your Lord, Who created (all that exists),

2. Created man from a clot of congealed blood

3. Read! And your Lord is the Most Generous

4. Who taught (man) the use of the pen

5. (Who) taught man that which he knew not (Sūrat al-'Alaq).

I give the meaning of 'reading' (qirā'ah) in the first and third verses.



I organize my concepts

| Instances of Islam's veneration of the intellect | Benefits of reading to the intellect |
|---|---|
| The intellect is with the locus of legal responsibility and obligation (taklif) | One of the most important means of developing the intellect |
| The high rank of those who possess intellect and reason | ..... |
| | |
| | |

Student Activities

I answer by myself:

1. I summarize, in my own words, Islam's veneration of the intellect.

.....

2. . I advance evidence showing the concordance between Sharī'ah and the intellect.

.....

3. . I identify certain areas of reading that strengthen the intellect.

.....

I enrich my experience

I choose from the following:

1. I design an awareness-raising e-bulletin showing that Islam strongly forbids attacking the intellect and undermining its benefits in any shape or form.
2. I design a PowerPoint presentation on the importance and benefits of reading in building the personality and character of a Muslim.
3. I search for a good and beneficial book. I read it and then summarize it according to the table below:

| | |
|------------------------|--|
| Title of the Book | |
| Author | |
| Overall Topic | |
| Main Ideas | |
| My Opinion of the Book | |

I assess myself

| SN | Area of Application | Level of Achievement | | |
|----|---|----------------------|------|-----------|
| | | Average | Good | Excellent |
| 1 | I avoid everything that nullifies the benefits of the intellect and is harmful to it | | | |
| 2 | In my discussions with others, I am very keen to use rational and logical arguments and proofs. | | | |
| 3 | I accept everything mentioned in the Holy Qur'ān and Authentic Sunnah and do not object to it intellectually. | | | |
| 4 | I pay thoughtful attention to what is transmitted via social media and verify its authenticity. | | | |
| 5 | I make sure of reading good and beneficial books because they nourish the intellect. | | | |

Islamic Juristic (Fiqhī) Schools (Madāris Fiqhiyyah)

I learn from this lesson to:

1. explain the concept of Islamic juristic schools (madāris fiqhiyyah).
2. analyze the causes behind the emergence of the Islamic juristic schools.
3. compare between the various juristic schools.



I take initiative to learn:

عَنْ ابْنِ عُمَرَ قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْأَحْزَابِ: "لَا يُصَلِّيَنَّ أَحَدُ الْعَصْرِ إِلَّا فِي بَنِي قُرَيْظَةَ". فَأَدْرَكَ بَعْضُهُم الْعَصْرَ فِي الطَّرِيقِ فَقَالَ بَعْضُهُمْ لَا نُصَلِّي حَتَّى نَأْتِيَهَا، وَقَالَ بَعْضُهُمْ بَلْ نُصَلِّي، لَمْ يَرُدَّ مِنْ ذَلِكَ. فَذَكَرَ لِلنَّبِيِّ ﷺ فَلَمْ يُعْنَفْ وَاحِدًا مِنْهُمْ" [رواه البخاري]

‘Abdullāh ibn ‘Umar reported: “On the day of (the Battle of) al-Aḥzāb (Confederates) Allah’s Messenger ﷺ said, ‘None of you Muslims should offer the ‘Asr prayer but at Banū Qurayzah’s place.’ The ‘Asr prayer became due for some of them on the way. Some of those said, ‘We will not offer it till we reach the place of Banu Quraiza,’ while some others said, ‘No, we will pray at this spot, for the Prophet did not mean that for us.’ Later on, it was mentioned to the Prophet and he did not berate any of the two groups.” (Narrated by al-Bukhārī)

‘Abdullāh ibn ‘Umar reported: “On the day of (the Battle of) al-Aḥzāb (Confederates) Allah’s Messenger ﷺ said, “None should offer the ‘Asr prayer except at Banū Qurayzah.” Some of them got f ‘Asr prayer on the way. So, some of them said: ‘We do not offer prayer until we get to Banū Qurayzah,’ and some of them said: No, we will offer prayer (here and now) instead. That is not what was desired of us. So this incident was told to the Prophet ﷺ and he did not reprimand anyone of them. (Narrated by al-Bukhārī)

I analyze and infer:

In cooperation with the members of my group, I analyze the respective ijtihād (independent reasoning) of the Companions ! in this situation as per the table below:

| | | |
|--|--|---|
| Explaining the problem | The Prophet ﷺ ordered them to perform ‘Asr prayer at Banū Qurayzah; however, on their way there the time of the prayer became due. If they pray on the way, they would go contrary to the apparent and literal interpretation of the command of the Prophet ﷺ and if they delayed the prayer until they reached Banū Qurayzah, the time of the prayer would lapse. | |
| Respective Ijtihad (independent reasoning) of the Companions | Position (1) | Position (2) |
| | they performed ‘Asr prayer inside its prescribed time such that they offered it on the way (rather than at Banū Qurayzah). | they delayed ‘Asr prayer until after its prescribed time such that they offered it at Banū Qurayzah (rather than on the way). |
| Proof of each party | (2) | (1) |
| Cause of disagreement between the two parties | ..... | ..... |
| Cause of disagreement between the two parties | ..... |  |
| Point of similarity between the two parties | ..... |  |

| | |
|--|--------------------|
| Outcome | - - |
| How can I benefit from this situation? | - |



I use my skills to learn:

The Ijtihād (Independent Reasoning) of the Companions and their Dispersal to Various Cities

The Prophet ﷺ did not leave this world only after the Sharī‘ah had been completed and perfected. Allah, سبحانه وتعالى, says:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ﴾ [المائدة: 3].
 3. ... al-yawma ‘akmaltu lakum dīnakum wa-‘atmamtu ‘alaykum ni‘matī wa-raḍītu lakumu l-‘islāma dīnan fa-mani ḍṭurra fī makhmaṣatin ghayra mutajānifin li-‘ithmin fa-‘inna llāha ghafūrun raḥīmun
 “This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above-mentioned meats), then surely, Allāh is OftForgiving, Most Merciful” (Sūrat al-Mā‘idah: 3).

There did not exist in the time of the Prophet ﷺ a written and recorded body of fiqh (jurisprudence). Instead, the Companions set themselves the task of spreading and teaching this religion as they understood it from Allah’s Messenger ﷺ as he was their source of reference and authoritative guide to whom they would have recourse in every matter whether small or big. The Companions would not decide and deliberate on a matter without knowing the truth about it from the Prophet ﷺ. After the demise of the Prophet ﷺ the Companions set out calling and inviting people to Islam, and spread across the Islamic World. Each Companion would set out with the (particular) knowledge of Sharī‘ah proofs he carried with him and the (particular) competencies and capabilities he possessed for independent reasoning, and they would mix with the people and begin disseminating their knowledge.

With the passage of time the increasing numbers of people and the ever expanding lands and territories of the Muslims, new issues began to emerge and unprecedented incidents started to appear—incidents that were not prevalent during the time of the Prophet ﷺ. Hence, there arose the need to know the Islamic ruling on these issues and to find solutions to them. It was the scholars from among the Prophet’s Companions, their Successors ! and those who came after them who rose to this task.

Moreover, it was in these new circumstances, that what is known as al-ijtihād bi al-rāy (independent reasoning based on personal opinion) emerged and became one of the sources of Sharī‘ah legislation. By al-rāy (personal opinion) is meant what the intellect opines after reflection and consideration and searching for the truth in the new issue at hand. Scholars later on agreed by way of convention to give (الرأي) opinion the technical designation of (قياس) ‘Qiyās’ (analogical reasoning analogy), ‘Istiḥsān’ (juristic preference) ‘al-Maṣāliḥ al-Mursalah’ (public interests considered neither valid nor invalid by the Sharī‘ah) and Sadd al-Dharā‘i’ (blocking the means to evil).

Some of the jurists among the Companions made maximal use of rāy (personal opinion) like ‘Alī bin Abī Ṭālib and ‘Abdullāh ibn Mas‘ūd, while others made minimal use of rāy like ‘Abdullāh ibn ‘Umar, ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ and al-Zubayr ibn al-‘Awwām !.

The Successors (al-Tābi‘ūn) followed the method and approach of the Companions in determining the legal rulings (aḥkām) and completed the process through sessions of knowledge and circles of learning (majālis al-‘ilm) which spread to the eastern and western corners of the Islamic World. The people of every city would take and receive knowledge from their respective teachers and be influenced by their legal opinions. This is how disagreement in legal opinion (rāy) began and subsequently spread. After this there emerged what is known as the two schools of Madinah and Iraq.

I think and infer:

The reason for the spread of juristic disagreement after the era of the Companions.

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The emergence of juristic schools (madāris fihiyyah):

By juristic school (madrāsah fihiyyah) is meant a method or approach which a particular Muslim jurist (faqīh) follows and which others adopt from him and follow him in it until they eventually become known by it. The most prominent among these juristic schools were:

First: the Madinah School:

This was the first juristic school as Madinah was the capital city of Islam and the abode in which the Prophet ﷺ and his Companions lived and dwell. ‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ used to prohibit the senior Companions from leaving Madinah so that he could seek their legal advice and consult with them on issues and matters of exigency.

The most prominent among the fuqahā’ (jurists) of this school were ‘Umar ibn al-Khaṭṭāb, Zayd ibn Thābit , ‘Abdullāh ibn ‘Umar and the Mother of Believers, ‘Ā’ishah bint al-Ṣiddīq !. Among the Successors (al-tābi‘ūn) there are seven jurists (fuqahā’) who became renowned; they are grouped by a poet in the following couplets:

إِذَا قِيلَ مَنْ فِي الْعِلْمِ سَعَهُ أَبْحَرِ رَوَاتُهُمْ لِلْعِلْمِ نَيْسَتْ خَارِجَهُ
فَقُلْ هُمْ عَيْدُ اللَّهِ عُرْوَةُ قَاسِمٌ سَعِيدٌ أَبُو بَكْرٍ سُلَيْمَانُ خَارِجَهُ

Translation:

If it is said: who, in knowledge, are (like) the seven oceans; whose transmission exceeds not (authentic) knowledge,

Then say: they are ‘Ubaydullāh, ‘Urwah, Qāsim, Sa‘īd, Abū Bakr, Sulaymān and Khārijah

[وكان المفتون بالمدينة من التابعين: سعيد بن المسيب، وعروة بن الزبير، والقاسم بن محمد، وخارجة بن زيد، وسالم بن عبد الله بن عمر بن الخطاب، وأبان بن عثمان، وأبو سلمة بن عبد الرحمن بن عوف، وأبا بكر بن عبد الرحمن بن حارث بن هشام، وسليمان بن يسار، وعبيد الله بن عبد الله بن عتبة بن مسعود، وهؤلاء هم الفقهاء السبعة.]

I search and arrange:

I search on the Internet for the names of the Seven Jurists (al-Fuqahā’ al-Sab‘ah) and arrange their names in order of year of death.

| SN | Name of Faqīh (Jurist) | Year of death |
|----|------------------------|---------------|
| 1 | | |
| 2 | | |
| 3 | | |
| 4 | | |
| 5 | | |
| 6 | | |
| 7 | | |

The Madinah School was characterized by its large-scale reliance on Prophetic Ḥadīth and a paucity of rationally derived legal deductions (tafrī'āt) and personal opinion in comparison to the Iraqi School for the following reasons:

Abundance of established Prophetic practices (sunan) and traditions (āthār), and that being so in the City of Madinah where most of the Companions stayed particularly the senior Companions ! and what they knew of the Prophetic Sunnah;

Paucity of new events faced by them compared to the new events and developments that appeared in Iraq because of its relationship and co-existence with ancient civilizations;

the fact that Madinah was free and protected from the ideas and philosophies which the Iraqi School was exposed to.

In addition, the Madinah School was the first to record and write down the Prophetic Sunnah; they gathered and collected the ḥadīths, wrote them down and rid them from defects and blemishes. Likewise, they compiled the recorded statements and sayings of the fuqahā' (jurists) of every city from amongst the Companions and Successors and formulated the rules of the science of Ḥadīth and Personality Criticism as regards attesting to the unreliability (الجرح) or reliability (التعديل) of ḥadīth transmitters.

Second: the Iraqi School:

This school was established due to the migration of a number of Companions to Iraq more than to any of the other Islamic territories where more than three hundred Companions settled in Iraq in addition to the fact that the Caliphate moved there after Madinah and al-Sham (the Levante).

The most prominent among the fuqahā' (jurists) of this school were 'Alī ibn Abī Ṭālib, 'Abdullāh ibn Mas'ūd and Anas ibn Mālik !. The Successors who attained prominence comprised Masrūq ibn al-Ajda' al-Hamadānī, al-Aswad ibn Yazīd al-Nakhaṭī, Shurayḥ ibn al-Hārith al-Qādī and Imām Abū Hanīfah. The Iraqi School was characterized by its reliance on personal opinion (rāy), analogical deduction (qiyās) and hypothetical fiqh (fiqh iftirāḍī) for the following reasons:

The paucity of established Prophetic practices (sunan) and traditions (ḥadīths) as a result of the small number of Companions in comparison to Madinah;

Large scale occurrence of new events and developments because Iraq was mixed and culturally diverse society and much more complex than the society of Madinah;

Numerous acts of unrest (fitan) and the emergence of factions and sects (firaq); some of which resorted to the fabrication of ḥadīth (waḍ' al-ḥadīth). This required, on the part of the scholars, the utmost degree of verification and authentication in the acceptance of ḥadīth while at the same time adhering to sound and authentic ḥadīths and giving them precedence over personal opinion (rāy).

The Iraqi School stood out for delving deep into the meanings of Sharī'ah texts, expanding the scope of their semantic signification and extracting the rational and effective causes ('ilal) behind the rulings and deducing (a legal judgment) by drawing an analogy from one case (on which the Sharī'ah has pronounced a judgment) to another case that is similar (but on which the Sharī'ah is silent). Similarly is the case with laying the basis for what is known as hypothetical fiqh (fiqh iftirāḍī), which is indicative of a fiqh that is far-sighted and future oriented in its outlook. Modern scholars have benefited greatly from hypothetical fiqh in the determination of legal rulings pertaining to some cotemporary developments and emerging issues.

I reflect and anticipate:

1. the causes behind the extensive and elaborate use of qiyās (deductive analogy) and ijtihād (independent reasoning) by the Iraqi School to the extent that it earned itself the title of "the school of personal opinion" (madrasat rāy).

2. The causes behind the fabrication of ḥadīth (waḍ' al-ḥadīth).

3. The hazards of circulating lies and rumors.

Mutual Love and Respect between the Adherents of the Two Schools

When we speak about the differences between the juristic schools, it should not immediately be thought that these controversies between them are due to private ulterior goals, narrow personal interests or the pursuit of name and fame. Not at all, for Imām Abū Ḥanīfah was offered the position of a judge, and he declined, and the Caliph proposed to Imām Mālik to unify the people on the basis of his madhhab (juristic school), and he

4 Lesson Four

rejected the idea.

From this we find that public interest (al-maṣlaḥah al-‘āmmah) is the foundation and that the desire for truth and what is good for the country and its people is the essential basis that no one transgresses aside from the fact that these disagreements were not in the realm of al-uṣūl (the primary principles and foundations – "roots") but rather in the realm of al-furū‘ (the secondary rulings and laws – "branches"). This reflects the flexibility and leniency of this religion. Consequently, the disagreement was of a scholarly and intellectual nature based on evidence and logic in an arena where dialogue and discussion prevailed.

Despite the disagreement between the Iraqi and Madinah Schools, they continued to respect each others's views and heap praise on . When they disagreed among themselves, they would do so with the ethical character traits of scholars such as tolerance (samāḥah), having a good opinion of the other person (ḥusn al-ẓann), refraining from backbiting (ijtināb al-ghībah), from breaking-off relations (ijtināb al-qaṭī‘ah) and from hurling accusations at the other person (ijtināb ittihām al-ākhar). Imām al Shāfi‘ī - used to say: "People are (all) dependent with regard to fiqh on Abū Ḥanīfah". Shu‘bah, one the Scholars of Ḥadīth, said at the time of Abū Ḥanīfah's death "Gone with him is the (entire) fiqh of Kūfah, may Allah have mercy on us and on him".

Imām Aḥmad ibn Ḥanbal would say (of Ishāq ibn Rāhawayh): "There is none who has crossed the bridge to Khurāsān like Ishāq. Even if he disagreed with us on some matters, it is in the nature of people to differ with one another" [Siyar A‘lām al-Nubalā‘ (Biographies of Noble Personalities)].

I investigate and suggest:

I identify the most notable negative scenes that occur among football fans and propose suitable solutions to them.

| Negative Scene | Proposed solution |
|----------------|-------------------|
| | |
| | |

I criticize:

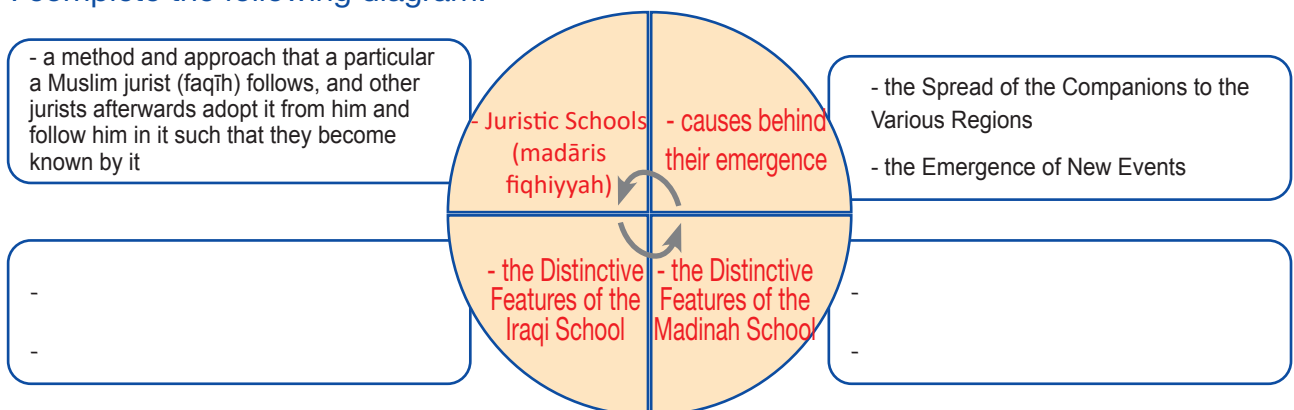
I analyze the following statement and form an opinion:

"there can be no ijtihād (independent reasoning) alongside the existence of an explicit text (naṣṣ)".

.....

I organize my concepts

◆ I complete the following diagram:



Student Activities

I answer by myself:

- the Distinctive Features of the Madinah School

| Aspects of comparison | The Madinah School | The Iraqi School |
|------------------------------|--------------------|------------------|
| Causes for Their Development | | |
| Distinctive Features | | |
| Methodology | | |

I enrich my experience

1. I choose one of the personalities mentioned in the lesson and write a brief report on him.
2. I look up some fiqhī (juristic) issues on which the Companions differed and write them up in a report.

I assess myself

| SN | Area of Application | Level of Achievement | | |
|----|--|----------------------|------|-----------|
| | | Average | Good | Excellent |
| 1 | I respect the other's opinion when disagreeing. | | | |
| 2 | I make sure that I know the evidence and arguments of the various viewpoints when there is disagreement. | | | |
| 3 | I respect all the Muslim scholars when there is disagreement. | | | |
| 4 | I follow the position based on logical argument and evidence even if it conflicts with my personal whim and fancy. | | | |
| 5 | I ascertain the validity and authenticity of hadīths by asking specialized scholars | | | |

Sakīnah bint al-Ḥusayn - رضي الله عنها

I learn from
this lesson
to:

1. explain the lineage of Sakīnah bint al-Ḥusayn رضي الله عنها .
2. deduce the impact of religious upbringing in the life of Sayyida Sakīnah bint al-Ḥusayn رضي الله عنها .
3. summarize the ethical character traits in the personality of Sayyida Sakīnah bint al-Ḥusayn رضي الله عنها .



I take the initiative to learn

I answer by myself

Throughout Islamic history there have emerged pioneering examples of women who have performed an active role – alongside men – in the advancement of Islamic civilization, and hence contributed in a large way to shaping the events in the Muslim world and positively influencing its civilizational trajectory motivated by their strong sense of responsibility towards building society. Leading these exemplary models were personalities who were in the forefront of taking initiative and hard work in the cause of raising and uplifting Islam. The Mother of Believers Khadījah " assumed the lead pioneering role followed by ‘Ā’ishah, Umm Salamah, Fāṭimah and Ṣafīyyah and many others#. From the successors of this blessed household another pioneering woman came to prominence- the Blessed Sayyida Sakīnah bint al-Ḥusayn, the devout worshipper and memorizer of the Qur’ān (al-‘ābidah al-ḥāfiẓah).

- I mention some of the roles through which women can contribute to building society.



I use my skills

Lineage:

She was Āminah, daughter of al-Ḥusayn ibn ‘Alī !. She was born in the fourth decade from the time of the Prophet’s migration. Her mother was al-Rabāb, from the Banū Kalb tribe. She was named after her grandmother Āminah bint Wahb, the mother of the Prophet r. However, her mother nicknamed her Sakīnah (which means ‘tranquility’ in English) when she realized that people experienced tranquility and affinity in her presence because of her kind and generous soul and her cheerful and light-hearted nature..

I think and find a link:

- How the nickname 'Sakīnah' reflects on her moral character traits رضي الله عنها ?

Her upbringing:

Sayyidah Sakīnah رضي الله عنها grew up in the spaciousness of the Prophetic home, the home of the Prophet's grandson, al-Ḥusayn ibn 'Alī I. She was very close to her father, who found tranquility and peace of mind in her company, such that she would clear and rid his mind from worries and make him feel at peace. Sayyidah Sakīnah was blessed with a unique personality shaped and formed by having been raised in a house filled with sacred knowledge and virtuous deeds. Her father would not settle down in an area except people would throng around him to drink from the fountain of his knowledge and hear from him the hadīths of the Messenger of Allah ﷺ. When she reached womanhood, she became one of the respectable ladies of the Quraysh society and earned a her high reputation owing to her outstanding qualities such as graciousness, knowledge and good character. Moreover, she was one of the female Successors (tābi'iyāt) who had memorized and narrated the hadīth of Allah's Messenger ﷺ.

I think and infer:

the effect that upbringing has on a person's personality and give an example of this from the contemporary world.

Her marriage:

Sayyidah Sakīnah رضي الله عنها married Muṣ'ab ibn al-Zubayr ibn al-'Awwām -, and what a good wife she was to her husband and what a good mother she was to her children. She performed her house chores and reared her children in accordance with the Prophetic guidance, which she had inherited from her father. After her marriage to Muṣ'ab ibn al-Zubayr, her star shone even more brilliantly in the universe of virtuous women and earned widespread fame in the Islamic territories for her knowledge, gracious morals and the kind of care she accorded her children and husband.

I think and infer:

I infer the outcome that follows from the fact that Sayyidah Sakīnah رضي الله عنها joined between sacred knowledge on the one hand and the responsibility of fulfilling the rights owed to her husband and children on the other hand.

I identify:

the role of a Muslim woman in family building.

Her attributes and knowledge:

Sayyidah Sakīnah رَضِيَ اللهُ عَنْهَا was blessed with a sharp intellect, enlightened mind, and a broad perspective. She was also a person of profound insight who memorized the Qur'an and acted according to its dictates. She would devote herself wholly to Allah سُبْحَانَهُ وَعَالِيهِ جَسَدًا، بَدَنًا، وَنَفْسًا، and humble and subdue herself to Him through worship. She devoted her mind to sacred knowledge through learning and teaching. Students of knowledge would seek her out in order to narrate from her (Prophetic ḥadīth and sacred knowledge).

Sayyida Sakinah رَضِيَ اللهُ عَنْهَا was awe-inspiring, strong in character, steadfast and patient in facing crises, never giving in to despair. She was renowned for her poetic taste and literary appreciation as she was one of the eloquent women of Quraysh and Banū Hāshim. She inherited her flair for poetry from her father D. Her mother, al-Rabāb bint Imri' al-Qays al-Kalbiyyah, was regarded as one of the eloquent women and Arab poetesses. Sakīnah رَضِيَ اللهُ عَنْهَا was fluent, eloquent and well-spoken, mentally alert and she used words appropriately and in their proper contexts. Sakīnah رَضِيَ اللهُ عَنْهَا was renowned for the respect that she showed towards the scholars of her time and for her veneration of the Companions! acknowledging their right and status in conformity with the statement of Allah سُبْحَانَهُ وَعَالِيهِ:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ﴾ [الحشر: 10]

10. wa-lladhīna jā' ū min ba'dihim yaqūlūna rabbanā ghfir lanā wa-li-'ikhwāninā lladhīna sabaqūnā ...

"And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us ..." (Sūrat al-Ḥashr:10).

Because of her veneration of the Companions, she named one of her sons 'Uthmān

I reflect and investigate:

Based on the biography of Sayyidah Sakīnah رَضِيَ اللهُ عَنْهَا I mention the qualities that are necessary for the type of personality that a female leader must possess

Her death:

Sayyidah Sakīnah رَضِيَ اللهُ عَنْهَا was approaching eighty – having reached a level of knowledge and excellence that set her apart from women of her time – when she passed away in the City (Madīnah) of the Messenger of Allah ﷺ on a Thursday in year 117 A.H. Her funeral prayer was attended by a large number of Muslims may Allah have mercy on her and on her forefathers

I form an opinion:

I mention the aspects in which Sayyidah Sakīnah is deemed an exemplary leader explaining my viewpoint

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I organize my concepts

I mention the aspects in which Sayyidah Sakīnah is deemed an exemplary leader explaining my viewpoint

Lineage

Upbringing

Marriage

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Attributes

knowledge

death

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Student Activities

I answer by myself:

1. I enumerate three causes that influenced the personality of Sayyidah Sakīnah E explaining the influence of each cause on her life.

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2. I write down what I know of the way Sayyidah Sakīnah رَضِيَ اللهُ عَنْهَا revered scholarship and scholars.

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3. I explain the scholarly rank of Sayyidah Sakīnah رَضِيَ اللهُ عَنْهَا .

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.....

I enrich my experience

In collaboration with the members of my group, we design a practical project for emulating the example of Sayyidah Sakīnah E clarifying in it:- the most important aspects in which she must be emulated, manner of emulation, things aid in the application of these aspects, potential obstacles during application, and how to overcome these obstacles according to the table below:

| Aspects to be emulated | Manner of emulation | Things assisting in application | Potential obstacles | Proposed solutions |
|------------------------|---------------------|---------------------------------|---------------------|--------------------|
| | | | | |
| | | | | |
| | | | | |
| | | | | |
| | | | | |



I assess myself

I assess the impact of the lesson on Sakīnah bint al-Ḥusayn رضي الله عنها on my conduct and worship.

| SN | Area of Application | Level of Achievement | | |
|----|--|----------------------|------|-----------|
| | | Average | Good | Excellent |
| 1 | I am keen on acquiring knowledge and applying what I have learnt. | | | |
| 2 | I revere my teacher, respect him and recognize his prestigious status. | | | |
| 3 | I always strive to serve the Qur'ān. | | | |
| 4 | I emulate Sayyidah Sakīnah رضي الله عنها in her her attributes and character traits. | | | |
| 5 | I recognize the prestigious status of the Companions of Allah's Messenger, and therefore I show respect to them and pray for them. | | | |



Unit Two



2



Unit Contents



| No. | Domain | Theme | Lesson |
|-----|---|----------------------------------|--|
| 1 | Divine Revelation (Wahy) | The Holy Qur'ān and Its Sciences | The Companions of the Cave" |
| 2 | Divine Revelation (Wahy) | The Holy Qur'ān and Its Sciences | Stages of the Collection of the Qur'ān |
| 3 | Islamic Creed ('Aqīdah) | Faith-Based Intellect | The Methodology of Thinking in Islam |
| 4 | Islamic Values and Manners (Qiyam wa Ādāb) | Islamic Values (Qiyam) | Endowments: Giving and Growth |
| 5 | Contemporary Issues and Identity (Qaḍāyā wa Huwīyyah) | Contemporary Issues (Qaḍāyā) | Human Development in Islam |



Sūrat al-Kahf

9. 'am ḥasibta 'anna 'aṣḥāba l-kahfi wa-r-raqīmi kānū min 'āyātina 'ajaba
 10. 'idh 'awā l-fityatu 'ilā l-kahfi fa-qālū rabbanā 'ātinā min ladunka raḥmatan wa-hayyi' lanā min 'amrinā rashada
 11. fa-ḍarabnā 'alā 'ādhānihim fī l-kahfi sinīna 'adada
 12. thumma ba'athnāhum li-na'lama 'ayyu l-ḥizbayni 'aḥṣā li-mā labithū 'amadan
 13. naḥnu naquṣṣu 'alayka nabā'ahum bi-l-ḥaqqi 'innahum fityatun 'āmanū bi-rabbihim wa-zidnāhum hudan
 14. wa-rabaṭnā 'alā qulūbihim 'idh qāmū fa-qālū rabbunā rabbu s-samāwāti wa-l-'arḍi lan nad'uwa min dūniḥi
 'ilāhan la-qad qulnā 'idhan shaṭaṭan
 15. hā'ulā'ī qawmunā ttakhadhū min dūniḥi 'ālihatan law-lā yātūna 'alayhim bi-sultānin bayyinin fa-man 'azlamu
 mimmani ftarā 'alā llāhi kadhiban
 16. wa-'idhi 'tazaltumūhum wa-mā ya 'budūna 'illā llāha fa-'wū 'ilā l-kahfi yanshur lakum rabbukum min raḥmatihī
 wa-yuhayyi' lakum min 'amrikum mirfaqa
 17. wa-tarā sh-shamsa 'idhā ṭala'at tazāwaru 'an kahfihim dhāta l-yamīni wa-'idhā gharabat taqriḍuhum dhāta
 sh-shimāli wa-hum fī fajwatin minhu dhālika min 'āyāti llāhi man yahdi llāhu fa-huwa l-muhtadi wa-man yuḍli
 fa-lan tajida lahū waliyyan murshidan
 18. wa-taḥsabuhum 'ayqāzan wa-hum ruqūdun wa-nuqallibuhum dhāta l-yamīni wa-dhāta sh-shimāli wa-kalbuchum
 bāsiṭun dhirā'ayhi bi-l-waṣīdi lawi ṭṭala'ta 'alayhim la-wallayta minhum firāran wa-la-mulī'ta minhum ru'ban

9. Or deem you that the Companions of the Cave and the Inscription are a wonder among Our portents?
 10. When the young men fled for refuge to the Cave and said: Our Lord! Give us mercy from Your presence and
 shape for us right conduct in our plight
 11. Then We sealed up their hearing in the Cave for a number of years.
 12. And afterward We raised them up that We might see (i.e. witness or reveal Our knowledge) which of the two
 parties would best calculate the time that they had tarried.
 13. We narrate unto you their story with truth. Lo! they were young men who believed in their Lord, and We
 increased them in guidance.
 14. And We made firm their hearts when they stood forth and said: Our Lord is the Lord of the heavens and the
 earth. We cry unto no god beside Him, for then should we utter an enormity.
 15. These, our people, have chosen (other) gods beside Him though they bring no clear warrant (vouchsafed) to
 them. And who does greater wrong than he who invents a lie concerning Allah?
 16. And when you withdraw from them and that which they worship except Allah, then seek refuge in the Cave;
 your Lord will spread for you of His mercy and will prepare for you a pillow in your plight.
 17. And you might have seen the sun when it rose move away from their cave to the right, and when it set go past
 them on the left, and they were in the cleft thereof. That was (one) of the portents of Allah. He whom Allah
 guides, he indeed is led aright, and he whom He sends astray, for him you will not find a guiding friend.
 18. And you would have deemed them awake though they were asleep, and we caused them to turn over to the
 right and the left, and their dog stretching out his forelegs on the threshold. If you had observed them closely
 you had assuredly turned away from them in flight, and had been filled with awe of them.

I learn the interpretation of the Qur'ānic terms:

| Qur'ānic Term | Interpretation |
|---|---------------------------|
| الرَّقِيمِ (ar-raqīmi)- Inscription | The name of a valley |
| أَمَدًا (ʿamadan)- time | duration |
| وَرَبَطْنَا (wa rabaṭnā) - We made firm | Strengthened their hearts |
| آلِهَةً (ʿālihatan) - gods | object of worship |
| شَطَطًا (shaṭaṭan) - enormity | guessing |
| تَزَاوَرُ (tazāwaru) - move away | Incline towards |
| تَقَرَّضَهُمْ (taqriḍuhum) - go past them | Become horizontal |
| بِالْوَصِيدِ (bil-waṣīdi) – threshold | door |



grasp the significations and implications of the verses

The mercy of Allah is close to us:

Allah ﷻ addresses Muhammad saying: “Do not think what happened to the Companions of the Cave is something marvelous when conceived of in terms of the Power of Allah ﷻ. His Power is boundless and infinite. In fact, everything around you as regards the signs (āyāt) of Allah ﷻ, and the manifestations of His Power- such as the creation of the heavens and earth, subjugation of the sun and moon, the creation of people themselves is more marvelous and magnificent than what you have been asked of. All the signs of Allah are marvelous and wonderful.

These youths lived in a city whose inhabitants worshipped idols and made offerings and sacrifices to them. These youths found that what their people were doing was devoid of any intellect and logic. Their hearts opened up to faith and belief and they stood up and said: “Our Lord is the Creator of the heavens and earth, the Lord and the King of everything and we shall never worship anyone other than Him nor will we ask help from anyone other than Him”. As for the idols which the inhabitants of the city worshipped and which they made with their own hands and then turned into gods which they would worship without any rational argument or proof, all of this is no more than total excessiveness

, blatant falsehood fabricated against Allah ﷻ, complete deactivation of the intellect and gross injustice against one's own self.

These youths dedicated themselves sincerely to Allah ﷻ and thus Allah increased them in guidance and certainty, strengthened their hearts and granted them enduring patience. When their affair became known and news of them spread, they feared for their lives and escaped from the city in haste without taking with them any food and water supplies while invoking Allah's Help and calling upon Allah to take care of them and guide them to the path of rectitude. When night fell, they found

themselves next to a cave. They said: “Let us enter this cave so that Allah ﷻ may provide us with a means of subsistence and plenty of resources”. They slept in the cave with the idea of working out the following day what it is that they were going to do.

I cooperate:

One of the indicators of true reliance on Allah is taking the necessary causal measures (al-akhdh bil-asbāb). With the help of my group, I identify the causal measures that the youths have taken in relation to the events that have occurred up to this point in the sūrah.

.....

.....

I analyze:

the events in the story to identify the motives that drove the youths to take refuge in the cave.

.....

.....

Confidence and Trust in Allah سُبْحَانَكَ وَبِحَمْدِكَ (al-thiqah bil-lāh)

The youths slept with their last words being: **يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مِرفَقًا** (yanshur lakum rabbukum min rahmatihī wa-yuhayyi' lakum min 'amrikum mīrfaqa) "...Your Lord will unfold His mercy for you, and He will help you on to ease in your affair ...". They resigned their affair to Allah and did not know that Allah سُبْحَانَكَ وَبِحَمْدِكَ had preordained that they sleep for three hundred and nine years during which Allah protected them from hearing any sounds at all so that they the sounds did not disturb them cutting their sleep short and waking them up. Allah سُبْحَانَكَ وَبِحَمْدِكَ subjected the sun to them twice everyday day providing them with sunlight - when it rose it would turn away from the cave inclining towards the right before its heat became intense in order that its rays not burn them and when it set it would be vertically opposite to them such that the amount of sunlight that they needed would reach them all the while they were sleeping in the open space of the cave and their dog lying in front of the cave entrance. Anyone who saw them would think that they were awake as their eyes were open. Allah سُبْحَانَكَ وَبِحَمْدِكَ would turn them over to the right and to the left so that their clothes do not get spoiled and their bodies do not develop sores due to prolonged contact with the earth. Allah سُبْحَانَكَ وَبِحَمْدِكَ also made their appearance look frightening such that if an observer were to look at them he would be utterly horrified such that he would not dare return to that place again or speak to others not even himself about what he saw. They were in a desolate place that no human would contemplate going to nor any beast would pass through. Thus, Allah kept away from them every danger that had the potential to threaten their wellbeing or disclose their secret, for He has power over everything.

I anticipate:

if a person were to sleep for a whole year, the many changes will happen to him.

.....

.....

I analyze:

the events that took place in the story and explain their significations and implications as per the table below:

| | |
|-----------------------------|-------|
| Power | ..... |
| Greatness | ..... |
| Mercy | ..... |
| Preservation and protection | ..... |

I find the difference:

We say: 'Ghār Hīrā' (the Cave of Hira) and 'Aṣḥāb al-Kahf' ('the Companions of the Cave'); I explain the difference in Arabic between (غار) 'ghār' and (كهف) 'kahf'.

سورة الكهف

قَالَ تَعَالَى: ﴿وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾ إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذًا أَبَدًا ﴿٢٠﴾ وَكَذَلِكَ أَعْرَضْنَا عَنْهُمْ لِيَعْلَمُوا أَنَّهُ وَعدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا ﴿٢١﴾

Sūrat al-Kahf

19. wa-ka-dhālika ba'athnāhum li-yatasā'alū baynahum qāla qā'ilun minhum kam labithtum qālū labithnā yawman 'aw ba'ḍa yawmin qālū rabbukum 'a'lamu bi-mā labithtum fa-b'athū 'aḥadakum bi-wariqikum hādhihī 'ilā l-madīnati fa-l-yanzur 'ayyuhā 'azkā ṭa'āman fa-l-yātikum bi-rizqin minhu wa-l-yatalaṭṭaf wa-lā yush'iranna bikum 'aḥadan
20. 'innahum 'in yaẓharū 'alaykum yarjumūkum 'aw yu'īdūkum fī millatihim wa-lan tufliḥū 'idhan 'abadan
21. wa-ka-dhālika 'a'tharnā 'alayhim li-ya'lamū 'anna wa'da llāhi ḥaqqun wa-'anna s-sā'ata lā rayba fihā 'idh yatanāza'ūna baynahum 'amrahum fa-qālū bnū 'alayhim bunyānan rabbuhum 'a'lamu bihim qāla lladhīna ghalabū 'alā 'amrihim la-nattakhidhanna 'alayhim masjidan

19. And in like manner We awakened them that they might question one another. A speaker from among them said : How long have you tarried? They said: We have tarried a day or some part of a day, (Others) said: Your Lord best knows what you have tarried. Now send one of you with this your silver coin unto the city, and let him see what food is purest there and bring you a supply thereof. Let him be courteous and let no man know of you.
20. For they, if they should come to know of you, will stone you or turn you back to their faith; then you will never prosper.
21. And in like manner We disclosed them (to the people of the city) that they might know that the promise of Allah is true, and that, as for the Hour, there is no doubt concerning it. When (the people of the city) disputed of their case among themselves, they said: Build over them a building; their Lord knows best concerning them. Those who won their point said: We verily shall build a place of worship over them

I learn the interpretation of the Qur'ānic terms:

| Vocabulary item | Interpretation |
|--|--------------------|
| بِوَرِقِكُمْ (Biwariqikum) - silver coins | Silver dirhams |
| يَظْهَرُوا (yazharū) - know of you | Know where you are |
| مِلَّتِهِمْ (millatihim) - their faith | Their religion |

Three centuries:

Allah سُجِّلَتْ وَجَعَالِي woke them up just as He had put them to sleep; they did not lose any weight; nor did their features change. This attests to the Power of Allah سُجِّلَتْ وَجَعَالِي and His Ability to resurrect the dead and bring about the Day of Judgment.

When they woke up, one of them asked: ‘How long did we sleep?’ Some of them said: a day; others said: part of a day. Then they realized that the matter was not as they had thought. One of them said: “ رَبِّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ ” (rabbukum 'alamu bi-mā labithtum) ‘Your Lord best knows what you have tarried’, so

leave this matter to Allah سُجِّلَتْ وَجَعَالِي and take care of yourselves and your affairs and preoccupy yourselves with what will benefit and improve your lives”. They said: “Well, send one of you to the city to bring food and let him look for the best ḥalāl (lawful) food and let him be kind and gentle in his interaction with the people as that would be more conducive so as not to attract any attention to himself. If he fails to do so, they will discover who we are, and then either kill us or force us back to their way of worshipping which is worshipping idols and all our deeds will be futile and in vain”.

However, there is absolutely nothing that can avert Allah's command and decree. When their messenger entered the market-place, people looked at him in a strange way because of the silver dirhams which he had with him and which were used as the currency over three centuries ago. So, they took him to the ruler, who was a pious believer.

He asked the man what his story was and learned that he was one of the youths who fled persecution due to their faith during the reign of a previous king. Thus did Allah disclose their matter to the people in order that they may know that it is true that the Final Hour will come to pass. Then the man showed them the location of the cave and the king and the people of the city all set out to see the youths. When they entered upon them, Allah caused them to die a true death. The people of the city wanted to build a mere structure over them; but the majority of them said: “Rather we should build over them a mosque in which to pray and which is in agreement with this great sign”.

Sūrat al-Kahf is the center of the Holy Qur'ān. The word وَلْيَتَلَطَّفْ (wa-l-yatalaṭṭaf) ‘be courteous’ is the center most word of the Holy Qur'ān. The letter ‘ت’ (t) in this word is the center most letter of the Holy Qur'ān

I explain why:

| | |
|---|-------|
| 'the Companions of the Cave' woke up from their sleep | ..... |
| their secret was revealed to the people of their time | ..... |
| their story is narrated in the Holy Qur'ān | ..... |

I explain logically:

the features of the youths did not change after three hundred years.

I discuss:

Allah's Messenger ﷺ said: "Be keen on what is beneficial to you and do not be weak and give up" (Narrated by Ibn Mājah). In light of the dialogue that occurred between the Companions of the Cave, I discuss the ḥadīth providing practical examples from my own life.

- I recite and memorize:

سورة الكهف

قَالَ تَعَالَى: ﴿ سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ
وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُل رَّبِّي أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تَحَارِ فِيهِمْ إِلَّا مِرَّةً ظَاهِرًا
وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٢﴾ وَلَا تَقُولَنَّ لِّشَأْيٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا ﴿٢٣﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ وَادْذُكُرْ
رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا ﴿٢٤﴾ وَلِئْتُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ
وَأَزْدَادُوا تِسْعًا ﴿٢٥﴾ قُلِ اللَّهُ أَعْلَمُ بِمَا لِئْتُوا لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِنْ
دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٦﴾ وَأَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ
وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٧﴾

Sūrat al-Kahf

22. sa-yaqūlūna thalāthatun rābi'uhum kalbuhum wa-yaqūlūna khamsatun sādisuhum kalbuhum rajman bi-l-ghaybi wa-yaqūlūna sab'atun wa-thāminuhum kalbuhum qul rabbī 'a'lamu bi-'iddatihim mā ya'lamuhum 'illā qalīlun fa-lā tumāri fihim 'illā mirā'an zāhīran wa-lā tastafti fihim minhum 'aḥadan
23. wa-lā taqūlanna li-shay'in 'innī fā'ilun dhālika ghadan
24. 'illā 'an yashā'a llāhu wa-dhkur rabbaka 'idhā nasīta wa-qul 'asā 'an yahdiyani rabbī li-'aqraba min hādhā rashadan
25. wa-labithū fī kahfihim thalātha mi'atin sinīna wa-zdādū tis'an
26. quli llāhu 'a'lamu bi-mā labithū lahū ghaybu s-samāwāti wa-l-'arḍi 'abṣir bihī wa-'asmi' mā lahum min dūnihī min waliyyin wa-lā yushriku fī ḥukmihī 'aḥadan
27. wa-tlu mā 'uḥiya 'ilayka min kitābi rabbika lā mubaddila li-kalimātihī wa-lan tajida min dūnihī multaḥadan

22. (Some) say they were three, the fourth among them being their dog; (others) say they were five, the sixth being their dog, making idle conjectures at the unseen; (yet others) say they were seven, the eighth being their dog. Say: "My Lord knows best their number; It is but few that know their (real case)." Dispute not concerning them, except on a matter that is clear, nor consult any of them about (the affair of) the Sleepers. (Some) will say: They were three, their dog the fourth, and (some) say: Five, their dog the sixth, making idle conjectures at the unseen; and (some) say: Seven, and their dog the eighth. Say (O Muhammad): My Lord is best aware of their number. None knows them save a few. So contend not concerning them except with an outward contending, and ask not any of them to pronounce concerning them.

23. And say not of anything: Lo! I shall do that tomorrow,
24. Except if Allah will. And remember your Lord when you forget, and say: It may be that my Lord guides me unto a nearer way of truth than this.
25. And (it is said) they tarried in their Cave three hundred years and add nine.
26. Say: Allah is best aware how long they tarried. His is the Invisible of the heavens and the earth. How clear of sight is He and keen of hearing! They have no protecting friend beside Him, and He makes none to share in His government.
27. And recite that which has been revealed unto you of the scripture of your Lord. There is none who can change His words, and you will find no refuge beside Him.

I interpret the Qur'ānic vocabulary:

| Vocabulary item | Interpretation |
|--|---|
| رَجْمًا (rajman) - making idle conjectures | engaging in sheer speculation and guesswork |
| تُمَارٍ (tumāri) - dispute | argue |
| وَلِيٍّ (waliyyin) - protecting friend | who takes care of their affairs |
| كِتَابِ رَبِّكَ (kitābi rabbika) - the Book of your Lord | The Holy Qur'ān |
| مُلْتَحَدًا (multaḥadan) - refuge | Safe haven |

What Allah wills will be:

The noble verses inform us of the disagreement amongst people with respect to the number of the youths. Some people maintained that they were three and the fourth one their dog. Others maintained that they were four and the fifth one their dog. There were still others who maintained that they were five and the sixth one their dog.” All this was sheer speculation and guesswork and not based on any definitive knowledge or evidence. There were even others who maintained that they were seven and their dog the eighth”. Allah ﷻ then orders His Prophet to refer the matter to Allah ﷻ as He is the One Who knows best their number, and a few of those whom Allah has endowed with knowledge. He then orders His Prophet not to argue about them with anyone, nor ask anyone concerning them except telling people what Allah has made clear to him about their affair and nothing more. Ibn ‘Abbās would say: “I am of the few who know them; they were seven and their dog the eighth”. The Prophet ﷺ when Quraysh asked him, would say: “Tomorrow I will tell you”. The revelation delayed and people started to talk about it. Then the revelation came with the answer. Allah ﷻ says instructing His Messenger ﷺ and as a way of teaching the people: ‘Do not say I shall do something in the future without saying inshā’ Allāh (‘If Allah wills) because no one knows what one is going to earn tomorrow; so remember Allah and mention His Name and ask Him for guidance and direction.

Allah ﷻ said that the ‘People of the Cave’ slept in the cave for three hundred and nine years. Yet Allah ﷻ addresses His Prophet ﷺ saying: “Tell them that no one knows the duration that they slept for except Allah ﷻ and those of His creation whom He has given access to this knowledge. He knows the unseen in the heavens and on earth. **Then Allah ﷻ says:** ﴿أَبْصِرْ بِهِ وَأَسْمِعْ﴾ (‘abṣir bihī wa-‘asmi’) "How perfectly and completely He sees and hears". This is a form for expressing wonderment and amazement (ta‘ajjub) used to magnify Allah's praise and glorification of Himself, that is to say, "How perfectly and completely He sees and hears everything that exists, and created beings have none but Allah to take care of them and to manage and take charge of their affairs. He has no partner who shares in His Divine Essence, Attributes and Actions. So, recite the Holy Qur'ān and what it has made clear to people as regards the matter of the ‘Companions of the Cave’, as there is absolutely no change in the Divine Word of Allah ﷻ because it is the Truth, and you will not need a refuge wherein to find safe haven in because Allah ﷻ is your Guardian Protector and He is Sufficient for you and for all the believers.

1 Lesson One

I reflect:

On the words of Allah, **سُجِّلَتْ وَتَعَالَى :**

سَيَقُولُونَ ثَلَاثَةً رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةً سَادِسُهُمْ كَلْبُهُمْ رَجْمًا
بِالْغَيْبِ وَيَقُولُونَ سَبْعَةً وَثَامِنُهُمْ كَلْبُهُمْ

"sa-yaqūlūna thalāthatun rābi' uhum kalbuhum wa-yaqūlūna khamsatun sādisuhum kalbuhum rajman bi-l-ghaybi wa-yaqūlūna sab' atun wa-thāminuhum kalbuhum".

"...(Some) say they were three, the fourth among them being their dog; (others) say they were five, the sixth being their dog, making idle conjectures at the unseen; (yet others) say they were seven, the eighth being their dog...."

- I collaborate with the members of my group on the following:
- we infer from the holy verse the effect of companionship on the individual.

.....

.....

.....

- we deduce evidence from the holy in support of the viewpoint of Ibn 'Abbās: "They were seven, the eighth being their dog".

.....

.....

I work out the possible scenarios:

A person says: "I shall go on pilgrimage (ḥajj) next year".

In collaboration with the members of my group, I work out the possible scenarios which this person may encounter.

.....

.....

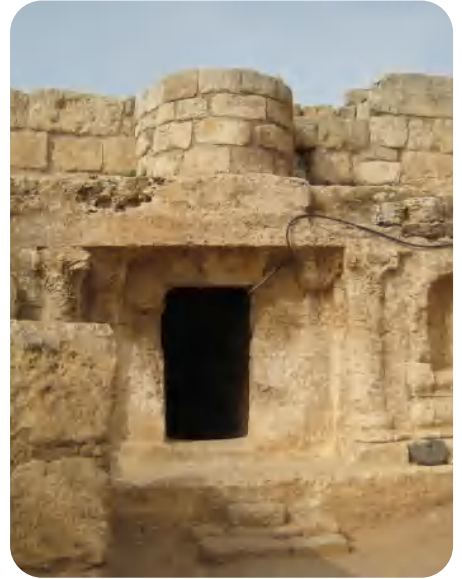
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On the basis of the possible scenarios we arrived at, we accentuate the importance of saying **إِنْ شَاءَ اللَّهُ** "If Allah wills".

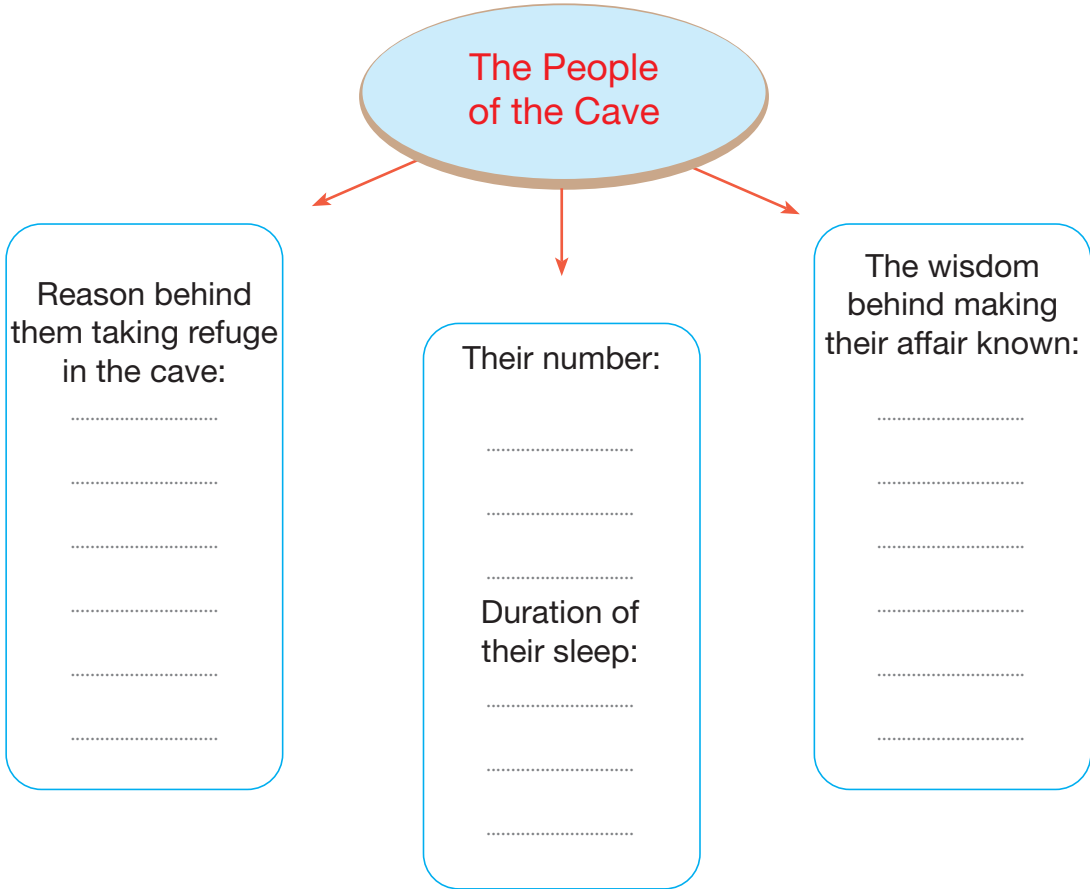
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Organizing my information



Student Activities

I answer by myself:

- ◆ **First:** I explain what is meant by the words of Allah, سُبْحَانَ رَبِّيَ الْعَلِيِّ :
 ﴿وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذًا شَطَطًا﴾
 "wa-rabaṭnā 'alā qulūbihim 'idh qāmū fa-qālū rabbunā rabbu s-samāwāti wa-l-'arḍi lan nad'uwa min dūnihī 'ilāhan la-qad qulnā 'idhan shaṭaṭan"
 "We gave strength to their hearts: Behold, they stood up and said: "Our Lord is the Lord of the heavens and of the earth: never shall we call upon any god other than Him: if we did, we should indeed have uttered an enormity!"
- ◆ **Second:** I mention the reason behind the delay in revelation to the Prophet ﷺ after he had said to Quraysh: "Tomorrow I shall tell you".

.....

1 Lesson One

◆ **Third:** I adduce evidence from this event that demonstrates the truthfulness of Allah's Messenger ﷺ.

.....

.....

◆ **Fourth:** I explain the meaning of the following terms and expressions:

| SN | Word | Meaning |
|----|--|---------|
| 1 | فَصَرَبْنَا عَلَى آذَانِهِمْ (fa-ḍarabnā 'alā 'ādhānihim) We sealed up their hearing | ..... |
| 2 | أَمَدًا ('amadan) time | ..... |
| 3 | وَرَبَطْنَا عَلَى قُلُوبِهِمْ (wa-rabaṭnā 'alā qulūbihim) We strengthened their hearts | ..... |
| 4 | شَطَطًا (shaṭaṭan) | ..... |
| 5 | رَجْمًا بِالْغَيْبِ (rajman bi-l-ghaybi) | ..... |
| 6 | أَفْتَرَى عَلَى اللَّهِ كَذِبًا ('iftarā 'alā llāhi kadhīban) invents a lie concerning Allah | ..... |
| 7 | لَا مُبَدِّلَ لِكَلِمَاتِهِ (lā mubaddila li-kalimātihī) none can change His words | ..... |



I enrich my information

Ibn 'Abbās narrated: "We were with Mu'āwiyah D in the Baḥr al-Rūm (Sea of Byzantium). We arrived at the cave in the 'Companions of the Cave' were. Mu'āwiyah said: 'I would like to enter and look at them. I said to him: 'Allah has prevented one who is better than you from doing so.' Allah

says: ﴿لَوْ أَطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمَلَيْتَ مِنْهُمْ رُجْمًا﴾

"lawi ṭṭala 'ta 'alayhim la-wallayta minhum firāran wa-la-muli 'ta minhum ru 'ban"

"...if you had come up on to them, you would have certainly turned back from them in flight, and would certainly have been filled with terror of them". lawi ṭṭala 'ta 'alayhim la-wallayta minhum firāran wa-la-muli 'ta minhum ru 'ban

"...if you had come up on to them, you would have certainly turned back from them in flight, and would certainly have been filled with terror of them".



I assess myself

| SN | Area of Application | Level of Achievement | | |
|----|---|----------------------|------|-----------|
| | | Average | Good | Excellent |
| 1 | I make special effort to recite the Qur'ān according to the rules of tajwīd. | | | |
| 2 | I memorize the relevant Qur'ānic verses and constantly revise what I have memorized. | | | |
| 3 | I express in my own words the meaning of the Qur'ānic terms and use them in my day-to-day living and interaction with others. | | | |
| 4 | I understand the overall meaning and apply the lessons contained in it | | | |
| 5 | I make special effort to observe the (legal) rulings contained in the verses | | | |



I make my mark

I make sure of saying **إِنْ شَاءَ اللَّهُ** 'If Allah wills' whenever I intend doing something in the future.

Stages of the Gathering and Compilation (Jam‘) of the Holy Qur’ān



I learn from this lesson to:

1. explain the stages of the gathering and compilation (jam‘) of the Holy Qur’ān
2. compare between the efforts of Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ and those of ‘Uthmān ibn ‘Affān رَضِيَ اللهُ عَنْهُ in the service of the Holy Qur’ān.
3. explain the roles of Abū Bakr رَضِيَ اللهُ عَنْهُ and ‘Uthmān ibn ‘Affān in serving the Holy Qur’ān.



I take an initiative to learn



I read and answer:

Throughout history, humankind has never known a book that has received so much attention, interest and concern for its preservation like what the Holy Qur’ān has. Notwithstanding the fact that Allah سُبْحَانَهُ وَعَالِيهِ جَلَالُهُ Himself has guaranteed its preservation and protection against distortion and corruption for Allah, سُبْحَانَهُ وَعَالِيهِ جَلَالُهُ, says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾ [الحجر: 9]

9. ‘innā naḥnu nazzalnā dh-dhikra wa-‘innā lahū la-ḥāfiẓūna

“Verily We: It is We Who have sent down the Dhikr (i.e. the Qur’ān) and surely, We will guard it (from corruption)” (Sūrat al-Hijr: 9).

we still find the Messenger ﷺ and the Companions ! receiving and transmitting it with the care and consideration. In fact, the Companions ! competed with one another in learning and teaching it and in putting it into practice. In addition to this utmost care and consideration for the Holy Qur’ān on the part of the Messenger ﷺ and the Companions ! the Archangel Jibrīl (Gabriel) عَلَيْهِ السَّلَام would go over it with the Messenger ﷺ every year in the Month of Ramaḍān. After the death of the Messenger ﷺ Muslims gave themselves over wholeheartedly to the service of the Holy Qur’ān by memorizing it, writing it down and applying it in their daily lives.

- I suggest to my classmates a method that will enable us to memorize the Holy Qur’ān.

.....

- I mention three reasons that motivated the Companions to memorize the Holy Qur’ān.

.....





I use my skills to learn

First: : Jam' (gathering and compiling) the Holy Qur'an in the time of the Prophet ﷺ.

The Meaning of Jam' (Gathering and Compiling the Qur'an) in the Prophetic Era:

Jam' (gathering and compiling the Qur'an) in the time of the Prophet ﷺ has two senses in which it is used:

The first of the two senses: jam' meaning memorization (ḥifẓ), that is to say learning the Qur'an by heart; Allah, ﷻ, says: [القيامة: 17] ﴿إِن عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ﴾

17. 'inna 'alaynā jam' ahū wa-qur'ānahū

"It is for Us to gather and collect it (i.e. the Qur'an)" (Sūrat al-Qiyāmah: 17).

that is, to gather and collect it in the heart of the Prophet ﷺ and the hearts of the Companions !.

The second of the two senses: jam' meaning written compilation (kitābah). The Prophet ﷺ used to order some Companions ! to write down the revelation and compile it (in the form of a book or

scripture). Allah ﷻ says: [البينة: 2] ﴿رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً﴾ ﴿فِيهَا كُتُبٌ قَيِّمَةٌ﴾

2. rasūlun mina llāhi yatlū ṣuḥufan muṭahharatan

3. fihā kutubun qayyimatun

2. A Messenger from God, rehearsing purified pages

3. in which there are scriptures (compiled writings) true and right (Sūrat al-Bayyinah).

'Abdullāh ibn 'Umar said: "Allah's Messenger ﷺ prohibited travelling with the Qur'an to the land of the enemy" (Narrated by al-Bukhārī). The prohibition here relates to travelling to the land of the enemy with the Qur'an in written form not the Qur'an memorized (in the bosoms of men).

I reflect and argue:

- I formulate my answer in response to someone who claims that the jam' of the Qur'an in the Prophetic era was restricted to memorization only and did not include writing.

Permission to write down the Holy Qur'an:

The Prophet ﷺ permitted all the Companions to write down the Holy Qur'an as mentioned in the ḥadīth of Abū Sa'īd al-Khudrī: "Do not write anything from me; whoever has written anything from me other than the Qur'an let him erase it" (Narrated by Muslim). However, the Prophet ﷺ did not rely on the writings of the Companions; rather, he appointed special scribes to write down the revelation; they would write down the Qur'an as soon as it was revealed. It has been reported on the authority of al-Barā' ibn 'Āzib that he said: "When the verse [النساء: 95] ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ﴾ (lā yastawī l-qā'idūna mina l-mu'minīna ...) "Not equal are those of the believers who sit (at home)" (Sūrat al-Nisā': 95) was revealed, the Prophet called Zayd and had it written down. Then Ibn Umm Maktūm came and complained about his handicap, and Allah revealed [النساء: 95] ﴿غَيْرِ أُولِي الضَّرَرِ﴾ "except those who are handicapped" (Sūrat al-Nisā': 95)" (Narrated by al-Bukhārī). The entire the Qur'an was written down in the presence of the Prophet ﷺ and by order from him and under his supervision since the beginning of the revelation and until the very last verse of the Holy Qur'an was revealed.

I think and prove:

- That the Prophet permitted the Companions to write down the Qur'ān notwithstanding the fact that he had prohibited them from writing down anything taken from him when he said: "Do not write anything from me...".

- If I had been among the Companions ! and heard the Prophet ﷺ permit the writing down of Divine Revelation. I state what I would have done to serve the Holy Qur'ān.

The Qur'ān was not compiled into a single volume (Muṣḥaf) in the Prophetic era

Divine revelation continued to descend in successive fashion upon the Prophet such that some of verses of a sūrah would descend, and then stop with the descension of other verses before or after that sūrah, after which revelation resumes with the verses of the first sūrah, and it continued in this way until the revelation reached completion just before the death of the Prophet ﷺ. This made it difficult for the Qur'ān to be compiled into a single codex (muṣḥaf). Nevertheless, the Holy Qur'ān was completely written down in the presence of the Prophet ﷺ; but it was not compiled and placed between the two covers of a single codex (muṣḥaf) nor was it arranged in written in the same order as it was arranged in the hearts of those have memorized it.

I infer:

I give three reasons why the Qur'ān was not compiled into a single volume (muṣḥaf) during the time of the Prophet ﷺ.

Second: Jam' (gathering and compiling) the Qur'ān during the reign of Abū Bakr رضي الله عنه

In the Battle of Yamama, many Companions were martyred; among them were seventy of the Holy Qur'an hafizes (Companions who memorized the Qur'an). One of them was Salim Mawla (non-Arab Muslim) Abu Hudhayfa, who was one of those to take the Qur'an from according to the order of the Prophet, peace be upon him. Owing to this Umar, may Allah be pleased with him, hurried to Abu Bakr aṣ-Ṣiddīq and advised him to collect the Qur'an and write it in one book (Mus-haf).

I reflect and ponder:

the possible scenarios and outcomes had Abū Bakr al-Ṣiddīq not taken the advice of 'Umar ibn al-Khaṭṭāb presenting my own viewpoint on the matter.

The method of compiling the Holy Qur'ān during the reign of Abū Bakr al-Ṣiddīq رضي الله عنه:

When Abū Bakr al-Ṣiddīq رضي الله عنه made the decision to compile the Holy Qur'ān, he charged 'Umar ibn al-Khaṭṭāb رضي الله عنه and Zayd ibn Thābit رضي الله عنه with this great task. One of the most important reasons for choosing Zayd ibn Thābit رضي الله عنه was that he had witnessed the final reading or review (by Jibrīl) of the Qur'ān (al-'arḍah al-akhīrah) in addition to the credentials mentioned in Abū Bakr's commendation of him when he

said to him: "You are a young and intelligent man, we know nothing to your discredit, and you used to record the revelations for the Messenger of Allah ﷺ, so go out in pursuit of the Qur'an and compile it (into a single book)"

Umar ibn al-Khaṭṭāb and Zayd ibn Thābit, may Allah be pleased with them, followed a definitive methodology by relying on two sources:

1. What was written in the presence of the Prophet ﷺ and under his supervision;
2. What was preserved in the memories of people (who knew it by heart).

Zayd ibn Thābit said: "So I went out in pursuit of the Qur'an compiling and collecting it from parchments, scapula, leaf-stalks of date palms and from the memories of men (who knew it by heart)". The compilation of the Qur'an took fifteen months and it was completed before the death of Abū Bakr al-Ṣiddīq and it was called 'al-Muṣḥaf' (Qur'ānic Codex).

I infer and decide:

- I mention the decision that I would have taken if I were in the position of Zayd ibn Thābit رضي الله عنه and give reasons for my decision.

.....

.....

.....

- I mention what I conclude from the fact that it took Zayd ibn Thābit رضي الله عنه one year and three months to compile the Holy Qur'an.

.....

.....

.....

The main features characterizing the compilation of the Holy Qur'an during the reign of Abū Bakr al-Ṣiddīq رضي الله عنه

The compilation of the Holy Qur'an during the reign of Abū Bakr al-Ṣiddīq رضي الله عنه it was characterised by several features, the most important of which were:

It was compiled in a single codex (muṣḥaf) with the verses and chapters arranged in order.

It conformed to what was confirmed in the final reading or review (al-'arḍah al-akhīrah) of the Holy Qur'an with Jibrīl '.

It included the Seven Modes (al-Aḥruf al-Sab'ah) which were confirmed in the final review.

Its validity and accuracy were unanimously agreed on by the Companions (ijmā' al-ṣahābah).

I think and infer:

- I give four reasons that led to the Companions ! agreeing unanimously to on the validity and accuracy of the muṣḥaf which was compiled during the reign of Abū Bakr al-Ṣiddīq رضي الله عنه .

.....

.....

.....

.....

Third: Copying (naskh) the Holy Qur'ān during the reign of 'Uthmān ibn 'Affān رَضِيَ اللهُ عَنْهُ

Reason for copying the Qur'ān

The Islamic conquests expanded during the reign of 'Uthmān ibn 'Affān رَضِيَ اللهُ عَنْهُ and the Companions were scattered in the new territories. The inhabitants of each territory took the recitation of the Qur'ān from those of the Companions ! who travelled to and settle in their territory. This was so because each Companion taught the particular ḥarf (mode) which he had received from the al-Aḥruf al-Sab'ah (Seven Modes) revealed to the Messenger ﷺ. Therefore, there were differences in the modes (ḥurūf) of Qur'ānic rendition and ways of Qur'ānic recitation between the various Muslim territories. People began to differ in the way they recited the Qur'ān until it led to a situation where they would reject one another's recitation

I read and summarize:

- In my own style, I summarize the reason that had prompted 'Uthmān ibn 'Affān رَضِيَ اللهُ عَنْهُ to copy the Holy Qur'ān.

Methodology of copying

Caliph 'Uthmān ibn 'Affān رَضِيَ اللهُ عَنْهُ specified the steps to be taken in compiling the Holy Qur'ān, namely:

1. Appointing the committee that will compile the Qur'ān headed by Zayd ibn Thābit رَضِيَ اللهُ عَنْهُ because he was the one whom Abū Bakr al-Ṣiddīq D had charged previously with the task of compiling the Holy Qur'ān.
2. Taking the codex (ṣuḥuf) which Zayd ibn Thābit رَضِيَ اللهُ عَنْهُ compiled during the reign of Abū Bakr al-Ṣiddīq D as the basis for making the official copies of the Qur'ān (Muṣḥafs).
3. Direct supervision of the compilation and copying process by 'Uthmān ibn 'Affān رَضِيَ اللهُ عَنْهُ.
4. The Qur'ānic script be written in a form that incorporates that which has been authentically established of the al-Sab'ah al-Aḥruf (Seven Modes) in the final revision (al-'ardah al-akhīrah).
5. That the committee refer to Caliph 'Uthmān ibn 'Affān before writing down anything that requires checking.
6. When the committee members differed on how to write down a particular word they would write it down according the Ḥarf (Mode) of Quraysh.

I analyze and anticipate:

- What, in my view, would have changed in the methodology of copying the Holy Qur'ān during the reign of 'Uthmān ibn 'Affān رَضِيَ اللهُ عَنْهُ if modern technology was available to him?

Dispatching the Muṣḥafs to the various Muslim cities:

‘Uthmān ibn ‘Affān رضي الله عنه ordered that the Muṣḥafs be dispatched to the various Muslim cities to put an end to the conflict and controversies in reading the Holy Qur’an. He sent a Muṣḥaf to every city, ordered all other copies to be burned and kept one copy with himself, which came to be known as the al-Muṣḥaf al-Imām (the Master Copy Muṣḥaf). The Muslim Ummah took great care of these ‘Uthmānī Muṣḥafs and took them as master copies for writing and preparing duplicate Muṣḥafs generation after generation. Allah سُبْحَانَهُ وَتَعَالَى says:

[أَفْصَلَتْ : 42] لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ

42. Lā Ya'thi Al-Bāṭilu Min Bayni Yadayhi Wa Lā MinKhalfihi Tanzīlun Min Ḥakīmin Ḥamīdin
 “Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allāh)” (Sūrat Fuṣṣilat: 42).

I prove:

- that ‘Uthmān ibn ‘Affān's copying of the Holy Qur’an into Muṣḥafs prevented conflict and strife from occurring among the Muslims

- In cooperation with the members of my group I complete, the following table of comparison:

| Aspect of comparison | Compilation of the Qur’an during the reign of Abū Bakr al-Ṣiddīq <small>رضي الله عنه</small> | Copying of the Qur’an during the reign of ‘Uthmān ibn ‘Affān <small>رضي الله عنه</small> |
|----------------------|--|--|
| Cause | | |
| Resultant Outcome | | |



I organize my concepts

| Compilation of the Qur'ān during the Prophetic Era | Compilation of the Qur'ān during the Caliphate of Abū Bakr al-Ṣiddīq <small>رضي الله عنه</small> | Copying of the Qur'ān during the Caliphate of Dhū al-Nūrayn ("the Possessor of the Two Lights"), 'Uthmān <small>رضي الله عنه</small> |
|--|--|--|
| Meaning of compilation (jam') in this context: | Meaning of compilation (jam') in this context: | Meaning of copying (naskh) in this context: |
| Method of writing (kitābah): | Reason for compilation (jam'): | Reason for copying (naskh): |

Student Activities

I answer by myself:

1. The compilation of the Holy Qur'ān during the Prophetic reign assumed two forms. I specify these two forms explaining the importance of how they mutually complement one another.

.....

.....

2. I compare between the respective efforts of Abū Bakr al-Ṣiddīq 'Uthmān ibn 'Affān in terms of their service to the Holy Qur'ān as per the table below:

| During the reign of Abū Bakr al-Ṣiddīq <small>رضي الله عنه</small> | During the reign of 'Uthmān ibn 'Affān <small>رضي الله عنه</small> |
|--|--|
| | |

3. I mention the reason for the order issued by 'Uthmān ibn 'Affān رَضِيَ اللهُ عَنْهُ to burn all the Muṣḥafs and endorse only the Muṣḥaf which he had sent to the Muslim territories despite the fact that the other Muṣḥafs were sound and authentic and free from distortion and corruption.

.....

.....

I enrich my experience

4. One of the merits of the al-Muṣḥaf al-Imām (Master Copy of the Qur'an) endorsed by 'Uthmān ibn 'Affān رَضِيَ اللهُ عَنْهُ was that it incorporated the Seven Modes (al-Aḥruf al-Sab'ah) in which the Holy Qur'an was revealed. I look up the meaning of the al-Aḥruf al-Sab'ah and the difference between them and the Ten Qirā'āt (Canonical Readings).

.....

.....

I assess myself

I assess the effect that the lesson "Stages of Compiling the Holy Qur'an" has had on my conduct and acts of worship:

| SN | Aspect of Application | Level of achievement | | |
|----|--|----------------------|------|-----------|
| | | Average | Good | Excellent |
| 1 | I recite my 'wird' (fixed portion) of the Holy Qur'an daily and regularly. | | | |
| 2 | I make sure that I don not utter except what pleases Allah سُبْحَانَ رَبِّيَ عَالِي . | | | |
| 3 | I always seek to serve the Holy Qur'an according to specific and well-planned ideas. | | | |
| 4 | I emulate Zayd ibn Thābit D in the determination and resoluteness (himmah) he showed in preserving the Book of Allah سُبْحَانَ رَبِّيَ عَالِي and raise my own determination and resoluteness as regards my studies. | | | |
| 5 | I take my teacher as my role model, show him respect and acknowledge his worth. | | | |

The Methodology of Thinking in Islam

I learn from this lesson to:

1. explain the concept of 'the methodology of thinking'.
2. identify the characteristics of methodological thinking in Islam.
3. infer the effect of methodological thinking on the individual and society.



I take the initiative to learn

Every day scientists are discovering more and more secrets of the human mind. The mind has massive potential and every human being has huge mental capacities that emerge whenever he believes in their potential, stimulates them properly and puts them to good and positive use. These capabilities may disappear and fade away due to neglect and preoccupation with trivial matters. Scientists say that memory related problems stem from misuse.

The importance of the mind is evidenced in the functions it is meant to perform in our lives, such as distinguishing between right and wrong, repelling harm, securing benefit, acquiring knowledge and science, and many other functions. Hence, we find that Islam has accorded the mind a suitable and worthy status; such that in many Qur'ānic verses it addresses itself directly to those who endowed with minds and intellects.

Allah سبحانه و تعالی says: [النحل: 12] ﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ﴾

12. 'inna fī dhālika la- 'āyātin li-qawmin ya' qilūna

"...Surely, in this are proofs for people who use their intellects..." (Sūrat al-Nahl: 12)

drawing attention to the role that people endowed with minds and intellects should assume and calls upon us to respect the strides made by the intellect and appreciate the knowledge, expertise and the conclusions reached by people of sound mind and intellect..

Moreover, Islam granted the intellect freedom of thought by calling people to engage in contemplation and reflection for the purpose of benefitting from all that Allah has made subservient in the universe and to enable man to perform his role in life and achieve that will cause him to realize his happiness. In view of this sublime end, it is necessary to avoid things that weaken the intellect or waste its energies because the man's welfare is linked to the intellect being in the best of conditions. Therefore, Islam has laid out a methodology for thinking, which regulates its course, ensures that it reaches findings with which the mind is satisfied and in which people have confidence.

I express myself:

Under the teacher's supervision , I speak about the difference between the mind ('aql), brain (الدماغ dimāgh) and cerebrum (mukhkh) .



I use my skills to learn:

The methodology of thinking in Islam:

It comprises intellectual and systematic, steps encompassed by Divine direction to ensure that thinking reaches sound and valid conclusions. These steps begin as soon as the mind is exposed to a stimulus that excites it into action which starts with sense perception and conceptual awareness.

This step consists in gathering information and grasping the problem while at the same time respecting

the feelings, privacy and dignity of others . The Prophet ﷺ would not explicitly name someone who held a particular standpoint; rather, he would say using non-explicit language: “What is wrong with an employee who ... , or he would say “What is wrong with folks who ...”.

This is followed by the second step, which consists in finding possible solutions, in other words, stating hypotheses. This is effectively a desire to engage in positive participation and proceed to the best course of action. This is followed by the third step, which is ensuring the viability of the solutions and singling out the best solution based on complete rationality and objectivity. We may call this stage ‘hypothesis verification’ (i.e. verifying the validity of hypotheses). It is here that we find that methodological thinking in Islam is thinking that is scientific and intellectual and is concerned with the means as it is with the end results because noble ends require noble means as well.



I compare:

between methodological thinking and random thinking in the table below:

| Aspect of comparison | Methodological thinking | Random thinking |
|----------------------------------|-------------------------|-----------------|
| the aim of this kind of thinking | | |
| Clarity of methodology | | |
| its end results | | |

Characteristics of methodological thinking in Islam:

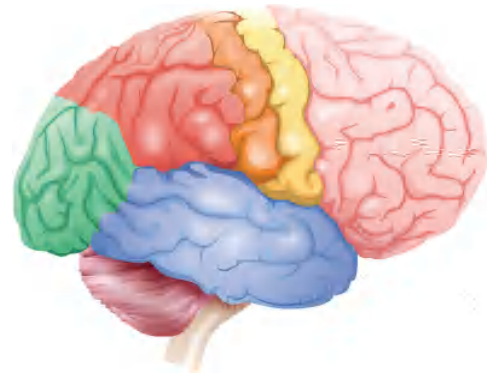
Methodological thinking In Islam has its own special characteristics; when Muslims abide by them, they achieve excellence in various fields, and great scientists in different fields appear from their midst. The contemporary world continues to be indebted to them appreciate and value their efforts. The most significant of these special characteristics are:

1) Thinking is a form of worship in the general sense:

Allah ﷻ has commanded us to think and contemplate in many verses. Allah ﷻ says: **وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ** [آل عمران : 191]

191. ... wa-yatafakkarūna fī khalqī s-samāwāti wa-l-'arḍi rabbanā mā khalaqta hādhā baṭīlan subḥānaka fa-qinā 'adhāba n-nāri

“...and they think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire...” (Sūrat 'Āl 'Imrān: 191)



A Muslim when he is engaged in thinking he is engaged in worshipping Allah سُبْحَانَهُ وَعَآلِهِ and as such he will be rewarded for it. It is not possible for a Muslim to worship Allah and earn his reward except through that which Allah

loves and through that which is good and beneficial to people. It is for this reason that thinking in the Islamic spirit is regarded as one of the ways that lead to knowing Allah سُبْحَانَهُ وَعَآلِهِ

and fearing Him. Allah سُبْحَانَهُ وَعَآلِهِ says:

28. ... 'innamā yakshhā llāha min 'ibādihī l-'ulamā'u ...

[فاطر: 28] ﴿ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ﴾

“ ... Only those of His servants who are knowledgeable truly fear Allah...” (Sūrat Fāṭir: 28).

The thought of a Muslim stems from his belief in Allah, سُبْحَانَهُ وَعَآلِهِ, and his belief in the mission of Allah’s Messenger, ﷺ. Hence, a Muslim controls himself in thinking by adhering to a framework within the whole Divine Sharia.

A Muslim's thinking stems from his belief in Allah سُبْحَانَهُ وَعَآلِهِ and his belief in the mission and message of Allah’s Messenger ﷺ, thus controlling and regulating himself in his thinking through a framework governed by the complete and holistic Divine Shari‘ah.

The Messenger ﷺ says: in a ḥadīth in which narrates from His Lord (this is called ḥadīth qudsī):
 “قَالَ اللهُ عَزَّ وَجَلَّ إِذَا هَمَّ عَبْدِي بِحَسَنَةٍ وَلَمْ يَعْمَلْهَا كَتَبْتُهَا لَهُ حَسَنَةً فَإِنْ عَمَلَهَا كَتَبْتُهَا عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضَعْفٍ وَإِذَا هَمَّ بِسَيِّئَةٍ وَلَمْ يَعْمَلْهَا لَمْ أَكْتُبْهَا عَلَيْهِ فَإِنْ عَمَلَهَا كَتَبْتُهَا سَيِّئَةً وَاحِدَةً”

“Allah سُبْحَانَهُ وَعَآلِهِ says ‘Whenever My servant intends to do a good deed, but does not actually do it, I record it for him as a single good deed. And if he actually does it, I record it as ten good deeds up to seven hundred fold (in his account). If My servant intends to do a bad deed, but does not actually do it, I do not record it against him. And if he actually does it, I record it as a single bad deed’ (Narrated by al-Bukhārī and Muslim).

I reflect and infer:

I reflect on the ḥadīth qudsī (divine ḥadīth) above and infer the extent to which Islam values positive thinking.

2) Thinking is governed by morals:

Morals in Islam are constant because they derive from a firmly established creed and not from narrow or temporary and transient interests. Thinking in Islam respects the knowledge of others, appreciates their efforts and builds on them. Moreover thinking in Islam is based on dialogue and respect for the other. As such it is flexible and complies with scientific integrity and intellectual honesty. Thus, no one is to ascribe to himself what is not his. Allah سُبْحَانَهُ وَعَآلِهِ says:

﴿ لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴾ [آل عمران: 188]

188. lā taḥsabanna lladhīna yafraḥūna bi-mā 'ataw wa-yuḥibbūna 'an yuḥmadū bi-mā lam yaf' alū fa-lā taḥsabannahum bi-mafāzatin mina l-'adhābi wa-lahum 'adhābun 'alīmun

“Do not think that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done,- do not think them secure from chastisement; for them awaits a painful chastisement” (Sūrat 'Āl 'Imrān: 188).

Morals regulate the course of thinking such that it does not cause harm to others, deprive them of their rights or forfeit their wellbeing and interests. Hence, it is a thinking that is moral and ethical in nature.

I think and apply:

Allah's Messenger ﷺ said:

"لَقَدْ هَمَمْتُ أَنْ أَنْهَى عَنِ الْغِيلَةِ فَنظَرْتُ فِي الرُّومِ وَفَارِسَ فَإِذَا هُمْ يُغِيلُونَ أَوْلَادَهُمْ فَلَا يَضُرُّ أَوْلَادَهُمْ ذَلِكَ شَيْئًا"
 "I intended to prohibit sexual intercourse with a suckling woman (ghīlah), but then looked into what the Romans and the Persians were doing, and found that they engaged in sexual intercourse with women suckling their children and that did not cause any harm to their children" (Narrated by Muslim).

I analyze the noble ḥadīth in terms of the characteristic expressed in the precept: "Thinking in Islam is governed by morals" identifying the following:

- the thinking of Prophet r as regards the welfare of the Muslim community (ummah).

- the respect showed by the Prophet r for the experience and expertise of others

- accepting the findings and thinking of others

3) Thinking in Islam is objective in that it observes accuracy and pursues truth:

Islam commands us to take wisdom and make it one's own no matter where it is to be found because wisdom is the lost property (dāllah) of the believer. Part of the objectivity of a believer when passing judgment on issues is to avoid falling under the sway and influence of his desires and emotions because they may cause one's

thinking to derail and veer off course like someone who clings fanatically to his opinion. Allah سبحانه و تعالی says:

﴿ أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ ﴾ [الجماعة: 23]

23. 'a-fa-rāayta mani ttakhadha 'ilāhahū hawāhu wa-'aḍallahu llāhu 'alā 'ilmin ...

"Have you seen him who has taken his desires as his god, and Allah has let him go astray, despite having knowledge, ..." (Sūrat al-Jāthiyah: 23).

Therefore, Islam warns against delusive conjecture and speculation because this does not lead to truth;

instead it orders us to rely on evidence and demonstrative proofs. Allah سبحانه و تعالی says:

﴿ وَمَا يَبِيعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴾ [يونس: 36]

36. wa-mā yattabi'u 'aktharuhum 'illā ḡannan 'inna ḡ-ḡanna lā yughnī miña l-ḡaqqi shay'an ...

"Most of them follow nothing but conjecture. Assuredly conjecture avails naught against truth" (Sūrat Yūnus:36).

I discuss and form an opinion:

A person says to his friend, "What is right remains right even if it infuriates us; and what is wrong remains wrong even if it pleases us". His friend belittled his opinion.

In cooperation with the members of my group, we reflect on the above scenario and form an opinion that is well-justified.

4) Thinking in Islam is positive:

Islam assigned every individual in society a role to perform and to work towards realizing it, which represents his goal and purpose in life. By doing so he becomes a productive element in society being a benefit to himself and to others. For this reason, it is necessary that the one abandon negative thinking and avoid the obstacles and impediments to sound thinking and hence no toleration for despair, frustration and dependency.

Allah سبحانه و تعالی says:

﴿ قُلْ يَبْعَادَى الَّذِينَ اسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴾ [الزمر: 53]

3 Lesson Three

53. qul yā-ibādiya lladhīna 'asrafū 'alā 'anfusihiḥim lā taqnaṭū min raḥmati llāhi 'inna llāha yaghfiru dh-dhunūba jamī'an 'innahū huwa l-ghafūru r-raḥīmu

"Say: "O My servants who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allāh, verily Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful" (Sūrat al-Zumar: 53)

Likewise, one must also distance oneself from jealousy as a type of negative behavior that stirs animosity and destroys the energies and capabilities of society

Allah's Messenger ﷺ said:

"دَبَّ إِلَيْكُمْ دَاءُ الْأُمَمِ قَبْلَكُمْ؛ الْحَسَدُ وَالْبَغْضَاءُ هِيَ الْحَالِفَةُ، لَا أَقُولُ تَخْلُقُ الشَّعْرَ وَلَكِنْ تَخْلُقُ الدِّينَ وَالَّذِي نَفْسِي بِيَدِهِ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا أَفَلَا أَنْبَيْتُمْ بِمَا يُبَيِّنُ ذَاكُمْ لَكُمْ أَفَشُوا السَّلَامَ بَيْنَكُمْ"

"There has come to you the disease of the nations before you, jealousy and hatred. This is the 'shaver' (destroyer); I do not say that it shaves hair, but that it shaves (destroys) faith. By the One in Whose Hand is my soul, you will not enter paradise until you believe, and you will not believe until you love one another. Shall I not tell you of that which will strengthen love between you? Spread (the greeting of) salam amongst yourselves" (Narrated by al-Tirmidhī).

The Prophet ﷺ even changed the names of some people in order to keep them away from all that is negative and transfer them to all that is positive. Thus, he changed the name of a woman from 'Āṣiyah (disobedient) to Jamīlah (beautiful). In like fashion, Islam calls towards optimism, hope and having a good opinion of Allah

سُجْدًا وَيَعَالَى. When a man came to the Prophet ﷺ asking him for help, the Prophet ﷺ ordered him to sell some of his possessions, divide half of the sale proceeds between the members of his family and buy an axe with the other half. The man did so. Some days later, the man came with money enough to avail him from having to beg from people. In this incident, the Prophet ﷺ transferred this man from a state of negativity, dependency and despair to a state of positivity, productivity, hope and optimism. This example is representative of the methodology of thinking in Islam.

5) Thinking is holistic and balanced:

This means that thinking encompasses all aspects of material and spiritual life, such that no one aspect dominates over another. As we need thinking in Sharī'ah sciences, we also need it in physical sciences so that the progress becomes balanced and all aspects of life flourish at the same time. Salman رضي الله عنه said to Abū al-Dardā',

"إِنَّ لِنَفْسِكَ عَلَيْكَ حَقًّا، وَلِرَبِّكَ عَلَيْكَ حَقًّا، وَلِضَيْفِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِأَهْلِكَ عَلَيْكَ حَقًّا، فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ"

'Your soul has a right over you, your Lord has a right over you, your guest has a right over you and your family has a right over you; so give each right holder its right'. Later, the two of them visited the Prophet ﷺ and mentioned that to him. The Prophet ﷺ said, "صَدَقَ سَلْمَانُ"

"Salman has spoken the truth" (Narrated by al-Bukhārī). Just as Islam encourages worship, it also encourages work and production, so much so that it elevated work to the level of worship. All this frees a Muslim's inner capacities and unleashes his latent energies for thinking, working and producing.

I analyze and identify:

There are many notable natural reserves in the United Arab Emirates, including terrestrial and marine natural reserves. These projects all have their respective plans and goals.

In collaboration with another group, we analyze the idea and then specify aspects of how comprehensive and well-balanced these projects are.



The effect that methodological thinking in Islam has on society:

- There are many positive effects that methodological thinking has on society. These effects include:
- 1) the unity and protection of society by unifying its vision and efforts. Every member in society has a role to perform. This in turn requires a high degree of awareness of the members' respective responsibilities and the goals that their society aspires towards. Moreover, it requires a high level of systemization in thinking based on the characteristic properties of Islamic methodological thinking.
 - 2) the progress of society in all walks of life such that it occupies its place among nations and preserves its national identity and unique character without isolating itself from others.
 - 3) disseminating a culture of dialogue and building bridges of communication between nations.
 - 4) embracing the other and respecting his opinion, and this serves to create a climate of cooperation and coexistence between nations and communities.
 - 5) thinking that is global and universal in nature, such that (scientific) findings become a joint right shared by all and serve all of humanity and not the sole right of any particular society at the exclusion of all other societies.

I anticipate:

In collaboration with my group, we anticipate other effects that systematic and methodological thinking generate

.....

.....

 I organize my concepts

Methodological thinking in Islam

| Definition | Characteristics | Effect |
|--|---|--|
| It comprises intellectual and systematic, steps encompassed by Divine direction to ensure that thinking reaches sound and valid conclusions. | - it is a form of worship in the broader sense. - - - - | - unity of society and preservation of its security. - - - - |

Student Activities

I answer by myself:

1. I summarize in my own words the characteristics of methodological thinking in Islam.

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2. I criticize the following positions:

- Someone helps his fellow student in the examination because he regards this as an act of mutual assistance and cooperation.

.....

- Someone disagrees with the viewpoint of his fellow student and accuses him of ignorance and lack of knowledge.

.....

- Someone resends everything that he receives from his fellow student on social media before verifying its authenticity.

.....

I enrich my experience

1. I write an article on “Critical Thinking in the Holy Qur’ān”.

2. I design a PowerPoint presentation on Positive Thinking in Islam.



I assess myself

| SN | Area of Application | Level of Achievement | | |
|----|---|----------------------|------|-----------|
| | | Average | Good | Excellent |
| 1 | The clarity of the concept of methodological thinking in Islam. | | | |
| 2 | Summarizing the characteristics of methodological thinking in Islam. | | | |
| 3 | I make wisdom my own no matter where it's found and benefit from it even if it comes from my enemy. | | | |
| 4 | I make sure that my thinking is always positive and avoid being negative. | | | |
| 5 | Exploring the effect of methodological thinking on the individual and society. | | | |

Waqf (Establishing an Endowment) is Giving and Growth

I learn from this lesson to:

1. explain the concept of waqf (establishing an endowment).
2. illustrate the virtue of waqf.
3. distinguish between the various types of waqf.
4. explain the role waqf plays in serving the community.



I take the initiative to learn

The General Authority of Islamic Affairs & Endowments (Awqaf) in the United Arab Emirates launched an endowment project under the motto of 'Mafhas al Qatah' (مفحص القطاة) ('sandgrouse nest' referred to in a Prophetic ḥadīth). The Awqaf set the value of one 'mafhas' (nest) at two hundred dirhams with the aim of investing the amount paid (for every mafhas), and using the proceeds to build and maintain mosques in all of the emirates comprising the UAE.



The General Authority of Islamic Affairs & Endowments

I think:

In collaboration with one of my fellow students, I identify the goals that the Awqaf endeavors to achieve by launching the endowments project under the motto 'Mafhas al Qatah'.

.....

.....

.....



I use my skills to learn:

Islam is committed to spreading a spirit of solidarity among the members of society, and in order to achieve this, it has legislated and instituted many channels of charitable giving, such as: Zakāh (obligatory annual tax), Ṣadaqah (voluntary charity), Hibah (gift giving) and Waqf (endowment).

Definition of waqf (endowment):

Waqf literally means ‘restricting and ‘preventing’. Thus, the Arabic sentence وَقَفْتُ كَذَا (waqafu kadhā) means "I restricted such and such"; what is meant by waqf is for a person dedicate something which he owns for the benefit of people, such that he does not sell it, give it away as a gift to anyone or let it be inherited after his death. The benefit is reaped either from the endowed item or property itself or from the proceeds and returns generated by it, of which some is spent in charitable and benevolent causes.

I enumerate:

within three minutes, as much as possible of the types of items and property established as waqf nowadays



Waqf is a means of drawing near to Allah ﷻ :

Allah ﷻ legislated for us the institution of waqf, urged people to practice it and made it one of the many types of voluntary charity (ṣadaqāt) through which a Muslim draws near to Allah ﷻ. Allah’s Messenger ﷺ says:

"إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ"

“When a man dies, his deeds come to an end except for three things: ṣadaqah jāriyah (ongoing charity); knowledge which is beneficial; or a virtuous child who prays for him (the deceased).” (Narrated by Muslim). He also says:

"إِنَّ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ عِلْمًا عَلَّمَهُ وَنَشَرَهُ، وَوَلَدًا صَالِحًا تَرَكَهُ، وَمُصْحَفًا وَرَّثَهُ، أَوْ مَسْجِدًا بَنَاهُ، أَوْ بَيْتًا لِابْنِ السَّبِيلِ بَنَاهُ، أَوْ نَهْرًا أَجْرَاهُ، أَوْ صَدَقَةً أَخْرَجَهَا مِنْ مَالِهِ فِي صِحَّتِهِ وَحَيَاتِهِ يُلْحَقُهُ مِنْ بَعْدِ مَوْتِهِ"

“Verily, among the good and virtuous deeds that will join a believer after his death are: knowledge which he taught and spread, a righteous child he left behind, a copy of the Quran he left for inheritance, a mosque that he built, a house that he built for travelers, a river he caused to flow, and charity that he gave from his wealth while he was healthy and alive. These deeds will join him after his death” (Narrated by Ibn Mājah).

I cooperate and compare:

In collaboration with the members of my group, I explain the similarities and differences between ṣadaqah (giving voluntary charity) and waqf (establishing an endowment) .

| Aspect of comparison | Ṣadaqah (Giving Voluntary Charity) | Waqf (Establishing an Endowment) |
|-------------------------|------------------------------------|----------------------------------|
| Points of Dissimilarity | - | - |
| | - | - |
| | - | - |
| Points of Similarity | - | - |
| | - | - |
| | - | - |

Waqf of the Early Muslims:

The Companions ! competed amongst one another in dedicating a lot of their wealth to waqf and devoting it to various charitable and benevolent causes, so that the benefit of this wealth could encompass all members of society, so much so that Jābir رضي الله عنه said: "I do not know of anyone from the Muhājirīn (Emigrants) and the Anṣār (Helpers) but has endowed some of his wealth as a perpetual and never-ending (inalienable) ṣadaqah, which is never to be bought, given as a gift or inherited". Here are some examples of this practice:

‘Umar ibn al-Khaṭṭāb رضي الله عنه dedicated a piece of land which he owned in Khaibar to waqf. Ibn ‘Umar رضي الله عنه relates to us: "‘Umar acquired a piece of land in Khaibar. "He came to Allah’s Messenger صلى الله عليه وسلم and sought his advice in regard to it, saying: O Messenger of Allah, I have acquired a piece of land in Khaibar. I have never acquired any wealth more valuable in my estimation than this, so what do you instruct me to do with it?" Thereupon Allah’s Messenger صلى الله عليه وسلم said: "إِنْ شِئْتَ حَبَسْتَ أَصْلَهَا وَتَصَدَّقْتَ بِهَا"

If you wish, you may dedicate the original property as inalienable endowment, and give it (i.e. the proceeds and produce coming from it) as ṣadaqah (charity). So ‘Umar gave it as a (permanent and inalienable) ṣadaqah declaring that the property must not be sold, given away as gift, or inherited : Ibn ‘Umar said, he gave it (i.e. the proceeds and produce coming from it) as ṣadaqah to the poor, next of kin, for the emancipation of slaves, in the cause of Allah, to wayfarers and guests. There is no sin on the one who administers it if he eats something from it in a reasonable manner, ... (Narrated by al-Bukhārī and Muslim, and the wording is that of Muslim).

I identify the integrals (arkān) of waqf in the waqf established by ‘Umar ibn al-Khaṭṭāb رضي الله عنه :

- Endower or Founder of the Waqf (Wāqif)
- Endowed Object or Property (Mawqūf)
- Beneficiary of the Endowment (Mawqūf ‘alayh)
- Declaration (Verbal/Written) (Ṣiḡḥah)

‘Uthmān ibn ‘Affān D bought the well of Rūmah with the aim of endowing it for charitable causes. As such, endowments were not restricted to the building of mosques. Thus, the Companions ! would engage in various types of waqf for the purpose of earning reward and satisfying the needs of society.

"عَنْ ثُمَامَةَ بْنِ حَزْنِ الْقَشِيرِيِّ، قَالَ شَهِدْتُ الدَّارَ حِينَ أَشْرَفَ عَلَيْهِمْ عُمَانُ فَقَالَ أَنْشَدَكُمْ بِاللَّهِ وَبِالإِسْلَامِ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدِمَ الْمَدِينَةَ وَلَيْسَ بِهَا مَاءٌ يُسْتَعْدَبُ غَيْرَ بئرِ رُومَةَ فَقَالَ " مَنْ يَشْتَرِي بِئْرَ رُومَةَ فَيَجْعَلُ فِيهَا دَلْوَهُ مَعَ دِلْوِ الْمُسْلِمِينَ بِخَيْرٍ لَهُ مِنْهَا فِي الْجَنَّةِ؟ ". فَاشْتَرَيْتُهَا مِنْ صُلَيْبٍ مَالِي فَجَعَلْتُ دَلْوِي فِيهَا مَعَ دِلْوِ الْمُسْلِمِينَ"

It was narrated on the authority of Thumāmah ibn Hazn al-Qushayrī said: "I was present at the house when ‘Uthmān looked out over them and said: 'I adjure you by Allah and by Islam, are you aware that when the Messenger of Allah came to Madīnah, and it had no water that was considered sweet (suitable for drinking) except the well of Rūmah, he said: "Who will buy the well of Rūmah and dip his bucket in it alongside the buckets of the Muslims, in return for a better one in Paradise?" and I bought it with my capital and dipped my bucket into it alongside the buckets of the Muslims" (Narrated by al-Nasā’ī). The original version was narrated by al-Bukhārī without the full chain of narrators (he only mentions ‘Uthmān) in the Book of Drinking and Watering Crops: The Chapter on Drinking and ‘he who regards it permissible to give water as charity, a gift or a bequest

‘Uthmān ibn ‘Affān called on the Prophet صلى الله عليه وسلم and the Companions to witness his endowment when declared that he dedicates the well of Rūmah as waqf to serve as a water supply for the Muslims.



A picture showing the well of Rūmah in al-Madīnah al-Munawarah

I issue a ruling: in collaboration with one of my fellow students, I explain the ruling on the following providing rational justification:

- the endower or founder benefits from a portion of the endowment proceeds
- recording in writing and having witnesses for endowments nowadays

Women contributed immensely and played a huge role in the flourishing of endowments and their utilization in the service of the community under Islam. The Mother of Believers, Umm Ḥabṭbah Ramlah bint Abī Sufyān " donated a piece of land which she owned to her mawālī (non-Arab Muslims under her patronage) and relatives. Likewise, Ḥaḥṣah bint ʿUmar " bought jewelry and endowed it to the House (Family) of al-Khaṭṭāb.

I search:

for other examples of endowments established by women in Islamic civilization, in the fields of education, care and patronage, with the help of the Internet or library, and then I read my findings to my classmates.

The Conditions of Establishing a Waqf:

Islam systematized the institution of waqf and stipulated for it conditions such that ensure the sustainability of both the endowed object and the utility (that it yields) in order that the benefit be widespread so as to encompass all members of society. These conditions include:

- that the wāqif (endower and founder) be capable of handling financial matters, i.e. he must be an adult, sound of mind, acting freely out of his own accord and not under compulsion and must own the property that he intends to establish as an endowment,
- that the mawqūf (property established as a waqf) be property that is (a) valued, i.e. it has value from the perspective of the Sharīʿah, (b) known, such that it is defined and specific, so as to prevent any discord and dissension among people, and (c) perpetual in yielding benefit and extracting usufruct,
- that the mawqūf ʿalayh (beneficiary) be a good and benevolent cause (jihāt birr) and not an evil and malevolent cause (jihāt sharr), and that it be cause that does not cease i.e. it does not terminate,
- for the ṣīghah (declaration) it is stipulated that it be decisive and mandatory (in its formulation), such that the establishment of a waqf cannot be concluded via a promise nor is it valid that it be made to hinge on a condition.

I discuss and provide rational justification for:

the ruling as regards endowments in the form of electronic books and websites, such as as the online Waqfeya Library that makes available books in the form of electronic (digital) copies.

Types of endowment:

There are several types of endowment according to the party benefiting from the endowment; on the basis of this, endowment is divided into three types, which are:

Family (Ahli) endowment: here benefit is initially for the relatives of the endower or particular individuals; it is also called waqf ‘dharri’ (family) or private waqf (endowment).

Charitable endowment: it is called public endowment; this is where benefit is intended for one or more perpetual charity foundations, whether these are particularly described, such as the poor, or public charity institutions.

Joint Endowment: this type combines charitable endowment and family endowment; the endower (al waqif) specifies a portion of the benefits of the endowment for his family and leaves the other portion to charitable deeds. An instance of this is when an endower makes his house a trust to different beneficiaries such as his family and the poor.

I clarify:

the type of waqf in the following:

| waqf | Type |
|--|-------|
| ‘Umar ibn al-Khaṭṭāb dedicating a piece of land in Khaibar as waqf for the poor, the next of kin, and the emancipation of slaves | |
| ‘Uthmān ibn ‘Affān رَضِيَ اللهُ عَنْهُ bought the well of Rūmah and dipped his bucket into it along with the buckets of the Muslims. | |
| Ḥafṣah bint ‘Umar " bought jewelry and dedicated it as waqf for the House (Family) of al-Khaṭṭāb. | |

Waqf is a service to the community:

Since the time of the Prophet ﷺ and through the ages, Muslims have become increasingly sophisticated in innovating diverse aims and areas for establishing waqf. Thus, awqāf (endowments) witnessed growth and diversity as Muslims have not left a single domain of charity without founding a waqf in it to guarantee its perpetuity and the continuity of its benefit in the quest for realizing social solidarity among the members of society. Examples of waqf include:

The awqāf relating to mosques, their utilities and their supplies where Muslims embarked upon the construction of mosques, illuminating them, supplying them with muṣḥafs and digging wells for these mosques so that people can take ablution;

The awqāf relating to schools and school facilities such as dorms for foreign students, study and reading rooms, research and writing rooms and health utilities;

The awqāf relating to academic and cultural libraries;

The awqāf relating to health services such as hospitals, clinics, nursing homes and agencies spending on behalf of patients and doctors;

The awqāf relating to social services for taking care of the poor, children, women, servants and the unemployed;

The awqāf relating to the environment such as maintaining water channels, aqueducts and rivers

The awqāf relating to birds and cats.

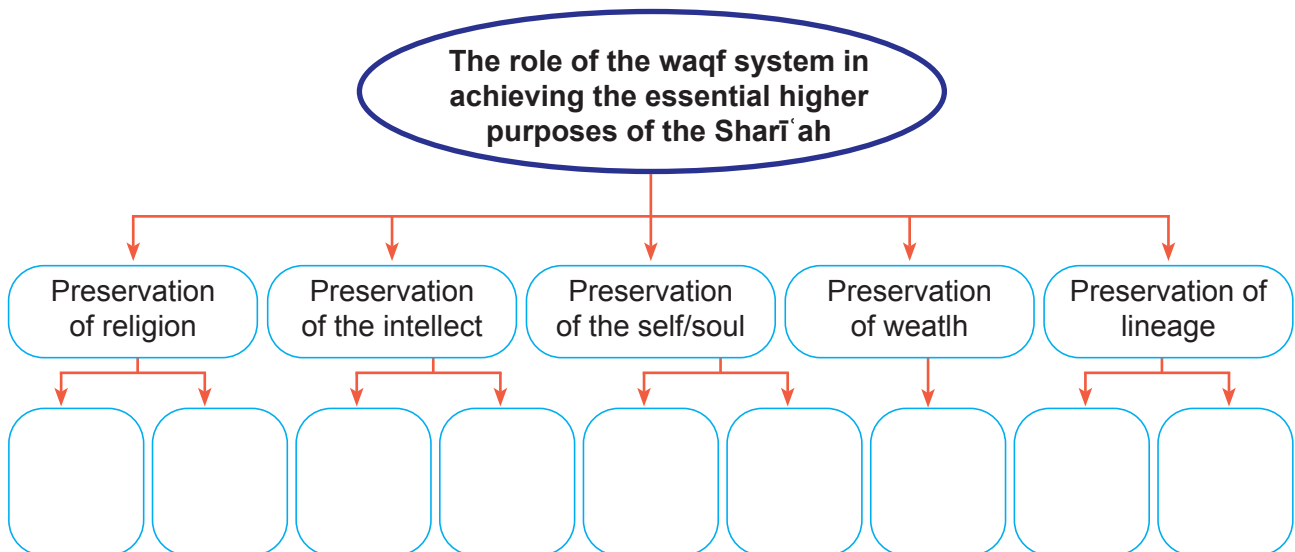
The institution of Waqf, throughout the passage of time, adequately covered the higher purposes of the Shari‘ah through the diversity of its categories and variety of its domains.

I collaborate and infer

- A** the positive effects that the institution of Waqf has on close relatives or on benevolent causes.

| Positive effects on close relatives | Positive effects on benevolent causes |
|-------------------------------------|---------------------------------------|
| | |
| | |
| | |
| | |

- B** The role of the Islamic waqf system in achieving the essential higher purposes of the Shari'ah as per the diagram below:



The UAE and Waqf:

Our wise leadership fully understand the value and virtue of waqf and its role in developing society in all walks of life. Our father and leader, the founder of the United Arab Emirates, the late Sheikh Zayed bin Sultan Al Nahyan - was well ahead of time through his prescient, proactive and forward-looking approach to waqf. He founded many awqāf (endowments) in diverse charitable and benevolent causes both inside and outside the UAE so as to encompass all members of society regardless of religion or material and financial standing; in fact, his charitable work extended beyond human beings to include plants and birds. Rulers and merchants followed in his footsteps; and even more than that, ordinary individuals hurried to make contributions to a collective waqf whose operational processes and procedures are facilitated by widespread waqf foundations which serve to organize, develop and take care of the awqāf in different parts of the country.

I search and express:

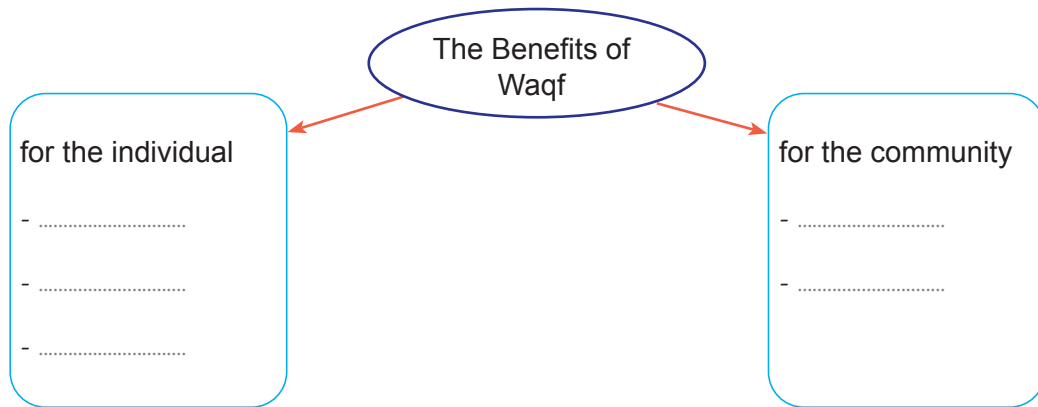
I search for various examples of awqāf in the UAE and express what my duty is towards the awqāf that are spread throughout the different parts of my country.

Examples of awqāf in the UAE:

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

I express what my duty is towards awqāf that are spread throughout various parts of the Emirates

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



Student Activities

First: I answer by myself:

1) How do you respond to someone who alleges that waqf involves freezing the endowed property (mawqūf) and taking it out of the circle of beneficial property?

.....
.....

2) I explain the concept of waqf.

- I explain the value and excellence of waqf.

.....

- I distinguish between the various types of waqf.

.....

- I clarify the role of waqf in serving society.

.....

Second: I enrich my experience

1. I visit the Zayed Bin Sultan Al Nahyan Charitable and Humanitarian Foundation and then write a report on the efforts of Sheikh Zayed bin Sultan Al Nahyan, the founding father of the United Arab Emirates - in founding and supporting waqf projects inside and outside the country.

2. In cooperation with my classmates, I draw up a program for a project on the role of Waqf in serving society under the motto “Emirates Endowment” and then present it to my teacher.

I assess myself

- ◆ To what extent have I achieved the learning outcomes in this lesson?

| SN | Learning Area | Level of Achievement | | |
|----|--|----------------------|------|-----------|
| | | Average | Good | Excellent |
| 1 | I explain the concept of waqf. | | | |
| 2 | I explain the value and excellence of waqf. | | | |
| 3 | I distinguish between the various types of waqf. | | | |
| 4 | I clarify the role of waqf in serving society. | | | |

I make my mark

I read the following statement and fill the blank lines according to the pattern in the statement:

- I am very keen to make members of my community aware of the role of waqf in developing the the country

-

-

Human Development in Islam

I learn from
this lesson
to:

1. explain the concept of human development.
2. analyze the relationship between development and the vicegerency (khilāfah) of man on earth.
3. infer the characteristics of human development in Islam.
4. explain the goals of human development.
5. summarize some experiments in human development.



I take the initiative to learn

Human resource development is considered a basic pillar of all other areas of development; As such, it is not possible for development in any field to occur without recourse to the human element. For this reason, the focus on human resource development began in order to achieve the inclusive development of society. The concept of human development centers around the releasing a human being's energies and capabilities in order to realize his needs and attain to a higher level. It is totally in concordance with the concept of development in general, which is the transition of society from a lower to a higher level, from a traditional mode of living to another, more advanced mode of living.

The discourse on development began in the latter half of the twentieth century in light of the new and emerging needs of man, specialization of the various areas of science and the increase in population numbers. Is this really the beginning of human development?

Illuminations

The Messenger ﷺ says:

إِنْ قَامَتِ السَّاعَةُ وَفِي يَدِ أَحَدِكُمْ فَسِيلَةٌ فَلْيَغْرِسْهَا

“If the Hour starts to happen and in the hand of one of you is a palm shoot or seedling, let him plant it”. (Majma' al-Zawā'id).



I use my skills to learn:

Human development is a form of worship:

Allah ﷻ revealed the Holy Qur'ān to His Messenger, Muhammad ﷺ, as a seal serving as the final of Divine Books and as a confirmation of their truth. The person who ponders over the Holy Qur'ān will find that

its subject-matter is the human being and that everything in it is directed and addressed to him. Allah ﷻ has made the Qur'ān a light and guidance for humankind to bring them out from the darkness of ignorance into

the light of knowledge, from confusion and deviance to guidance and success. Allah ﷻ says:

﴿يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ [المائدة: 16]

16. yahdī bihi llāhu mani ttaba'a riḍwānahū subula s-salāmi wa-yukhrijuhum mina ḡ-ḡulumāti 'ilā n-nūri bi-idhnihi wa-yahdīhim 'ilā ṣirāṭin mustaqīmīn

Wherewith Allāh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to a Straight Path (Islāmic Monotheism) (Sūrat al-Mā'idah: 16). The first word in the Qur'ān is: ﴿أَقْرَأْ﴾ [العلق: 1]. (“Aqra”) “Read!” “Read!” (Sūrat al-'Alaq: 1), in order that the

development of man be started from the very first moment, and that it becomes obligatory on him to develop his capacities and capabilities it is has become man's duty to develop his energies and capabilities, constantly and continuously so as to be transformed from a traditional mode of living to another, quantitatively and qualitatively more advanced mode of living.

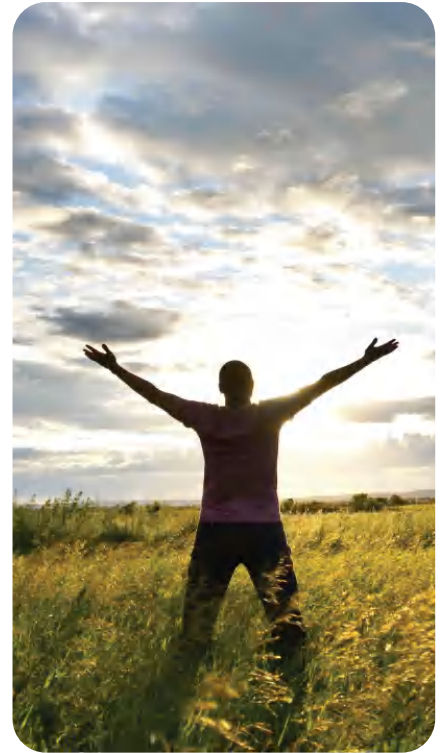
From here we find that the Holy Qur'an had laid down the foundation of human development, which is science and knowledge, and determined for it its goals in numerous holy verses centuries ago. Thus, the Muslim's integration into human development is an Islamic duty and Sharī'ah obligation. This is in order that he ascend to higher ranks in religious devotion, worship and self-realization, be able to keep abreast of the spirit of the age, safeguard his his wellbeing, the wellbeing of his community and the wellbeing of all people, and realize the true meaning

of vicegerency (khalīfah) on earth. Allah سُجِّلَتْ رَعَالِي says:

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِیْفَةً ۗ﴾ [البقرة: 30]

30. wa-'idh qāla rabbuka li-l-malā'ikati 'innī jā'ilun fī l-'arḍi khalīfatan ...

And (remember) when your Lord said to the angels: "Verily, I am going to place on earth a vicegerent (khalīfah)" (Sūrat al-Baqarah: 30).



I analyze:

In collaboration with the members of my group, we analyze the relationship between the vicegerency of the human being on earth and the concept of human development.

| Elements | Elaboration | | |
|---|----------------|----------|-------|
| The wisdom behind the creatiin of man | | | |
| The goal of man's vicegerency | | | |
| The goal of realizing man's vicegerency | | Duration | ..... |
| Goal of human development | | Duration | ..... |
| Hence the relationship between human development and vicegerency on earth | | | |

The characteristics of human development in Islam:

First: universal and comprehensive (shumūl):

Islam’s view of development is universal and comprehensive, that is to say, it encompasses man, the universe and life and explains the nature of the relationship of each one with the other. Allah ﷻ says:

﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ [البقرة: 29]

29. huwa lladhī khalaqa lakum mā fī l-’arḍi jamī’an thumma stawā ’ilā s-samā’i fa-sawwāhunna sab’a samāwātin wa-huwa bi-kulli shay’ in ‘alīmun

He it is Who created for you all that is on earth, then He turned to the heavens and made them into seven heavens, and of all things He has perfect knowledge.” (Sūrat al-Baqarah: 29)

The Universe, together with everything in it, is subjected to the service of man; man in turn is tasked with investing, developing, maintaining and sustaining its natural resources. Allah ﷻ says:

﴿اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۖ هُوَ أَنشَأَكُمْ مِّنَ الْأَرْضِ وَأَسْعَمَكُمُ فِيهَا فَأَسْمِعُكُمْ فِيهَا فَاستَعْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ ۚ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ﴾ [هود: 61]

61. ... ’u’budū llāha mā lakum min ’ilāhin ghayruhū huwa ’anshāakum mina l-’arḍi wa-sta’marakum fihā fa-staghfirūhu thumma tūbū ’ilayhi ’inna rabbī qarībun mujībun

“Worship Allāh, you have no other deity but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Ever-Near, Responding [to the call of whoever calls unto Him]” (Sūrat Hūd: 61).

In doing so, man will maintain the continuity of life in all its forms. However, this will not be achieved unless man develops himself intellectually and behaviorally in order to be capable of developing other fields- social, economic, environmental, financial and cultural - and realizing his spiritual needs in a balanced and moderate way without giving one field preference over the other.

I anticipate:

- In collaboration with my classmates and under the supervision of the teacher, we determine the expected outcomes in each of the cases below.

| | |
|--|----------------|
| a person eats voraciously arguing that he wants to enjoy himself. | ..... ..... |
| A person devotes himself totally to worship and gives up work permanently. | ..... |

I assess critically:

- In conversation with the members of my group, we discuss the following statement and pass a judgment on it (correct or incorrect):

| | |
|-----------|-----------------------------|
| Statement | The end justifies the means |
| Judgment | ..... |
| Reason | ..... |

Second: divine (rabbāniyyah):

As explained before, the Holy Qur'ān was revealed to bring about man's happiness in both this life and the Afterlife, guide him and help him manage his affairs in the best way possible. This is the

highest level of human development. Allah ﷻ says:

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ﴾ [الأعراف: 96]

96. wa-law 'anna 'ahla l-qurā 'āmanū wa-ttaqaw la-fataḥnā 'alayhim barakātin mina s-samā'i wa-l-'arḍi

“And if the people of the towns believed and feared Allah, We would have opened for them blessings from the heavens and the earth ...” (Sūrat al-'A'rāf: 96).

This is a promise of Allah, Who created all creatures and knows what is good and wholesome for them and what is bad and harmful for them; hence, the outcome of this is sound and guaranteed.

On the other hand, the knowledge that humanity has arrived at is subject to testing, continuous modification and improvement, fine-tuning in the quest for truth. In the course of this, man might pay a dear price for possible errors. Yet there is nothing to prevent the carrying out of research, or the mutual exchange of expertise, experience and benefit, or collaboration among all of humanity in order to realize common human interests. Allah ﷻ says: [المائدة: 2] ﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

3. wa-ta'āwanū 'alā l-birri wa-t-taqwā wa-lā ta'āwanū 'alā l-'ithmi wa-l-'udwāni wa-ttaqū llāha 'inna llāha shadīdu l-'iqābi

“...Help each other in righteousness and piety, and do not help each other in sin and aggression. And fear Allāh. Verily, Allāh is Severe in punishment” (Sūrat al-Mā'idah: 2)

Third: humanitarian (insāniyyah):

Allah ﷻ says: [الإسراء: 70] ﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ﴾

70. wa-la-qad karramnā banī 'ādama ...

“And indeed We have honoured the Children of Ādam...” (Sūrat al-'Isrā': 70)

Honoring here is general, to all “the children of Adam”; it is not restricted to place and time. The bestowal of honor here is general and all-encompassing, to include all of “the children of Ādam”; it is not limited to time and place. This means that man, in general, is the center of human development in the Holy Qur'ān. As such, he has to look after this bestowal of honor (from Allah) and raise his rank

with respect to it. Allah ﷻ says: [المجادلة: 11] ﴿يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

11. ... yarfa'ī llāhu lladhīna 'āmanū minkum wa-lladhīna 'ūtū l-'ilma darajātin wa-llāhu bi-mā ta'malūna khabīrun

“...Allāh will raise in rank 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)

By having his rank raised, man realizes his role in life and lives a dignified and happy life filled with virtuous deeds, motivated by the desire for sincerity, knowledge and perfection.

I apply:

I reflect on the following noble ḥadīth and then answer:

The Messenger of Allah ﷺ said:

"مَنْ كَتَمَ عِلْمًا أَلْجَمَهُ اللَّهُ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِّنْ نَّارٍ"

“Whoever holds back knowledge and hides it from others, then Allah will tie around his mouth on the Day of Resurrection a bridle made of fire” (Narrated by Ibn Ḥibbān).

- I link the ḥadīth to what is suitable from the aforementioned characteristics.

5 Lesson Five

I design:

- I sketch a plan for human development as per the table below:

| Name of plan | I develop myself | Expected Difficulty |
|--------------|------------------|--|
| My goal | | Method of solving difficulty: |
| Duration | | |
| Procedure | | Expected Outcome:..... |

Goals of human development:

Based on the concept of human development, we elucidate its goals in the following way:

- 1-Advancing man intellectually and behaviorally.
- 2-Releasing the energies and capabilities of man and utilizing them in the best way.
- 3-Self-reliance and making man productive, active and effective in society and capable of fulfilling and satisfying his needs.
- 4-Transition of individuals and society to a better standard and affording both the individual and society a dignified life.
- 5-Realizing both public and private interests while giving priority to public interest.
- 6-Making man capable of continuous self-development without limits

I form an opinion:

Through discussion with my group, we form a certain idea of the following cases as per the table:

| Case | My opinion | Reason |
|--|-------------------------|-------------------------|
| a person says: I have developed myself; but I do not want to work. | | |
| a person says: I have developed myself; but the jobs I have been offered are not in accordance with my level. | | |
| a person likes the textile industry and purchases a weaving machine but knows absolutely nothing about it and how to operate it. | | |



Experiences in human development:

Some scholars started their quest for knowledge when they were advanced in age; however, age did not deter them from pursuing knowledge. As a result, they acquired prestige and stature among scholars and their status among people became elevated. One such scholar was al-'Izz ibn 'Abd al-Salām -. He started his quest for knowledge after he surpassed fifty years of age. He showed diligence in his pursuit for knowledge until he became one of the most renowned scholars of his age. He taught people language (lughah), grammar (nahw), jurisprudence (fiqh) and Qur'ānic exegesis (tafsīr). He also wrote books. His books can still be found in university libraries, and students of knowledge continue to quench their thirst for sacred knowledge from these books and this will continue for as long as Allah ﷻ wills



I discuss:

Reports on human development indicate that one of the results of human development is a marked decrease in the rates of infection of certain diseases.

- In a discussion session with my classmates, we identify two reasons for this.

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I search:

for a story of one of the scholars who pursued knowledge while at an advanced age and summarize it for the students in the class.

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I organize my information

Human development in Islam:

Development is a form of worship

Its characteristics

Its goals

Its meaning:

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Its beginning:.....

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Its evidence:

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Student Activities

I answer by myself:

First: I explain the ruling on human development in Islam and give an evidence in support of it.

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Second: I explain what is meant by the characteristic of universality and comprehensiveness (shumūl) in human development.

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Third: I identify the relationship between human development and natural resource development.

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Fourth: I enumerate the goals of human development.

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I enrich my information

قَالَ تَعَالَى: ﴿فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾ وَيُمْدِدْكُمْ بِأَمْوَالٍ وَيَبْنِيَنَّ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٢﴾﴾ [نوح]

Allah, سُجِّدَ لَهُ وَتَعَالَى, says:

10. fa-qultu staghfirū rabbakum 'innahū kāna ghaffāran

11. yursili s-samā'a 'alaykum midrāran

12. wa-yumdidkum bi-'amwālin wa-banīna wa-yaj'al lakum jannātin wa-yaj'al lakum 'anhāran

10. "So I said, 'Ask forgiveness from your Lord; for He is Oft-Forgiving;

11. "'He will send rain to you in abundance;

12. "'Give you increase in wealth and sons; and bestow on you gardens and bestow on you rivers (of flowing water). (Sūrat Nūḥ)

| | |
|---|--|
| <p>فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا fa-qultu staghfirū rabbakum 'innahū kāna "So I said, 'Ask forgiveness from your Lord; for He is Oft-Forgiving</p> | <p>Repenting and reverting from what is wrong to what is right, and this constitutes human development.</p> |
| <p>يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا yursili s-samā'a 'alaykum midrāran "He will send rain to you in abundance</p> | <p>Here there is a reference to the cause of life and the predominant favors of Allah سُجِّدَ لَهُ وَتَعَالَى, and this secures for them comfort, relief and peace of mind</p> |
| <p>وَيُمْدِدْكُمْ بِأَمْوَالٍ وَيَبْنِيَنَّ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا wa-yumdidkum bi-'amwālin wa-banīna wa-yaj'al lakum jannātin wa-yaj'al lakum 'anhāran 'Give you increase in wealth and sons; and bestow on you gardens and bestow on you rivers (of flowing water)</p> | <p>Here there is a reference to natural resources and children which in turn is a reference to the rights of future generations.</p> |

I assess myself

| SN | Learning Area | Level of Achievement | | |
|----|---|----------------------|------|-----------|
| | | Average | Good | Excellent |
| 1 | The concept of human development | | | |
| 2 | The Concept of development | | | |
| 3 | Islamic Ruling on human development | | | |
| 4 | Characteristics of human development | | | |
| 5 | Significations and implications of the characteristics of human development | | | |
| 6 | Goals of human development | | | |



Unit Three

3



Unit Contents



| No. | Domain | Theme | Lesson |
|-----|--|-------------------------------------|--|
| 1 | Divine Revelation (Waḥy) | The Holy Qur'ān and Its Sciences | The Owner of the Two Gardens |
| 2 | Divine Revelation (Waḥy) | The Noble Ḥadīth and Its Sciences | The Prophetic Sunnah |
| 3 | Islamic Values and Manners (Qiyam wa Ādāb) | Islamic Manners (Ādāb) | Dressing Etiquette |
| 4 | Islamic Rulings and their Higher Purposes (Aḥkām wa Maqāṣid) | Maxims of Islamic Rulings (Qawā'id) | Juristic Diversity and Disagreement |
| 5 | Life of the Prophet (Sīrah) and Prominent Muslim Personalities (Shakhṣiyyāt) | Life of the Prophet (Sīrah) | The Prophetic Method of Propagation (Da'wah) |



The Owner of the Two Gardens

I learn from this lesson to:

- 1- recite the holy Qurānic verses observing the rules of tajwīd.
- 2- explain the meanings of the words contained in the relevant Qurānic verses.
- 3- summarize the story of the Owner of the Two Gardens.
- 4- analyze some of the situations depicted in the story.
- 5- infer the significations and implications of some of the verses.
- 6- apply the values that are mentioned in these Qurānic verses.



I take the initiative to learn

The demands of Quraysh made to the Prophet ﷺ continued unabated. Here is an instance of Umayyah ibn Khalaf asking the Prophet to expel the poor believers from his assembly (majlis) so that the nobles and elders of Makkah could join the majlis and listen to him. This was because Umayyah thought that it was unbecoming for these nobles and elders to sit together with the poor and weak in the same gathering. Allah ﷻ commanded the Prophet ﷺ to endure patiently and align himself with these poor Muslims who believed in Allah out of their own free will and desire never ceasing to mention and invoke the Name of Allah day and night. This was despite the fact that the Prophet ﷺ so much desired that these nobles and chiefs would embrace Islam, which would then result in the entire Quraysh and all the people embracing Islam. So Allah ﷻ revealed

﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ﴾
 wa-ṣbir nafsaka ma'a lladhīna yad'ūna rabbahum bi-l-ghadāti
 wa-l-'ashiyyi yurīdūna wajhahū
 "And restrain yourself whole-heartedly with those who pray to their Lord morning and evening, seeking His Countenance..."



I use my skills to learn:

I recite and memorize:

سورة الكهف

قَالَ تَعَالَى: ﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ، وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ، عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرْطًا﴾ (٢٨) وَقُلِ الْحَقُّ مِن رَّبِّكَ فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيُكْفِرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِن يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهُ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا﴾ (٢٩) إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا﴾ (٣٠) أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرَى مِن تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِن أَسَاوِرَ مِن ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِن سُنْدُسٍ وَإِسْتَبْرَقٍ مُّتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا﴾ (٣١)

Illuminations

The Messenger ﷺ says:
 "مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ عُصِمَ مِنَ الدَّجَالِ"
 "Whoever memorizes ten verses from the beginning of Sūrat al-Kahf will be protected from the al-Dajjāl"
 (Narrated by Muslim).

Sūrat al-Kahf

28. wa-ṣbir nafsaka ma‘a lladhīna yad‘ūna rabbahum bi-l-ghadāti wa-l-‘ashiyyi yurīdūna wajhahū wa-lā ta‘du ‘aynāka ‘anhum turīdu zīnata l-ḥayāti-dunyā wa-lā tuṭī‘ man ‘aghfalnā qalbahū ‘an dhikrinā wa-ttaba‘a hawāhu wa-kāna ‘amruhū furuṭan

29. wa-quli l-ḥaqqu min rabbikum fa-man shā‘a fa-l-yu‘ min wa-man shā‘a fa-l-yakfur ‘innā ‘a‘adnā li-ḥ-ḥalīmīna nāran ‘aḥāṭa bihim surādiqihā wa-‘in yastaghīthū yughāthū bi-mā‘in ka-l-muhli yashwī l-wujūha bi‘sa sh-sharābu wa-sā‘at murtafaqan

30. ‘inna lladhīna ‘āmanū wa-‘amilū ṣ-ṣāliḥāti ‘innā lā nuḍī‘u ‘ajra man ‘aḥsana ‘amalan

31. ‘ulā‘ika lahum jannātu ‘adnin tajrī min taḥṭihimu l-‘anhāru yuḥallawna fīhā min ‘asāwira min dhahabin wa-yalbasūna thiyāban khudran min sundusin wa-‘istabraqin muttaki‘īna fīhā ‘alā l-‘arā‘iki nī‘ma th-thawābu wa-ḥasnat murtafaqan

28. And restrain yourself whole-heartedly with those who pray to their Lord morning and evening, seeking His Countenance; and let not your eyes overlook them, desiring the pomp of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, who follows his own lust and whose case has been abandoned.

29. Say: The truth is from your Lord. Then whosoever will, let him believe, and whosoever will, let him disbelieve. Lo! We have prepared for disbelievers Fire. Its fence encloses them. If they ask for showers, they will be showered with water like burning oil which scalds the faces. Calamitous the drink and ill the resting place!

30. Lo! as for those who believe and do good works, Lo! We suffer not the reward of one whose work is goodly to be lost.

31. As for such, theirs will be Gardens of Eternal Delight, wherein rivers flow beneath them; therein they will be given armllets of gold and will wear green robes of fine and thick silk, reclining upon couches therein. Blessed the reward, and fair the resting place!

- I learn the interpretation of the Qur’ānic vocabulary:

| Qur’ānic Vocabulary | Explanation |
|---|---|
| بِالْفَدْوَةِ وَالْعِشِيِّ - bi-l-ghadāti wa-l-‘ashiyyi “morning and evening” | The first and last part of the day |
| زِينَةَ الْحَيَاةِ الدُّنْيَا zīnata l-ḥayāti d-dunyā “the pomp of the life of the world” | the pomp of the life of the world such as: wealth, children, status and power |
| فُرُطًا - furuṭan “abandoned” | deserted, forsaken and deep regret |
| سُرَادِقُهَا - surādiqihā “its fence” | its wall |
| كَالْمُهْلِ - ka-l-muhli “boiling oil” | residue of burning oil |
| مُرْتَفَقًا - murtafaqan “resting” place” | residence |
| سُنْدُسٍ sundusin “fine silk” | soft and fine silk |
| وَإِسْتَبْرَقٍ - wa-‘istabraqin “thick silk” | thick silk, that is to say, heavy and dense |
| الْأَرَائِكِ - al-‘arā‘iki “couches” | beds |



understand the signification and implication of the verses:

A honorable person is the one whom Allah has honored

Allah ﷻ clarifies for the Prophet ﷺ the truth, and thus commands him not to keep the poor and weak away from his gathering, but rather to go out of his way to sit and be with them. Hence, Allah ﷻ honors them by them being able sit in the company of the Master of Creation and forbids the Prophet ﷺ from letting his eyes look beyond them to others such as Umayyah. Umayyah was one to follow to his desires and lusts and allowed himself to be deceived by enduring hope such that his heart became heedless paying no attention to worship. This led to his end being one of regret and loss. Therefore, Prophet did not listen to what he had asked of him.

However, it is not required that all people be like the poor and weak and like the Aṣḥāb al-Ṣuffah (People of the Porch), who devoted their lives to worship and adoration in the Prophet's Mosque (al-Masjid al-Nabawī), for the Messenger ﷺ said: *الْيَدُ الْغُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى* "The upper hand is better than the lower hand" (Narrated by al-Bukhārī). Therefore, Allah made them a minority; so if they exist, no one should despise them or be annoyed with them. Yet people should not be deceived by those who pretend to be meek and poor in order to stir people's empathy and extort money from them. *﴿ وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ﴾* (wa-quli l-ḥaqqu min rabbikum...) "Say: The truth is from your Lord ..." i.e. Inform them, O Messenger of Allah, that the path to truth is what their Lord, Allah ﷻ, has revealed. So whoever wants to follow the truth, let him believe in Allah and whoever wants to disbelieve, then let him do so, because the deeds of every human being return and go back to him so that in the final analysis he is held responsible. So let him choose for himself what he wants, but whoever wrongs himself by disbelieving in the Truth that was revealed, Allah ﷻ has indeed prepared for him a fire that will completely envelop him, so that there is no escape, no relief, and no end. Everytime they plead for help from the punishment, they are given help with thick greasy water like oil which scalds their faces because of the intensity of its heat, and how still when they drink it.

Yet for whoever chooses to do injustice to himself by disbelieving in the truth that has been revealed by Allah, Allah ﷻ has kept in wait a fire that will envelop them; there is no escaping this fire, no relief from it, no end to it. Whenever they call for help; hot, heavy, oily water will be poured on them to burn their faces- but how about drinking such water?

reflect and infer:

In collaboration with the members of my group, we infer some significations and implications in the

Statement of Allah ﷻ: *﴿ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ﴾*

"fa-man shā'a fa-l-yu'min wa-man shā'a fa-l-yakfur"

"...Then whosoever will, let him believe, and whosoever will, let him disbelieve..."

1. Freedom of belief; or 'there is no compulsion in religion'; or no one should be forced to be believe.
2. It is a warning (taḥdhīr) and not a matter of choice (takhyīr).
3. Every human being is held accountable for his action, or responsible for his choice.

The reward of believers:

The mere fact that one is saved from the punishment that will meted out to those who have wronged themselves is a great victory in and of itself; but Allah ﷻ is generous towards the one who believes and performs righteous action, purifying his intention, doing his work to perfection and refraining from what His Lord has made unlawful. Such will not have their reward diminished at all, instead they will find more in store for them from their Lord. For them there will be Gardens of Perpetual Bliss, with rivers, adornments and delight. Their attire will be of silk, their adornments of gold and their sitting chambers are places of comfort, ease and solace free of distress, hardship and suffering. Indeed, for them in Paradise there is that which no eye has

seen, no ear has heard and no human heart has ever imagined.

WHILE Allah ﷻ condemns the final outcome of disbelief and rejection (kufr) He praises the final outcome of belief and faith (īmān)? Allah ﷻ gives priority and precedence to the account relating to the retribution of those who have wronged themselves, because He loves for His servants to have belief and faith (īmān), and hence warns them against the danger of doom and destruction first and foremost since the mere deliverance from punishment is a victory in and of itself. Allah ﷻ says:

﴿فَمَنْ ذُخِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ﴾ [آل عمران: 185]

... "fa-man zuhẓiḥa 'ani n-nāri wa-'udkhila l-jannata fa-qad fāza" ...

"...And whoever is kept away from the Fire and admitted to Paradise, he indeed is victorious..." (Sūrat 'Al 'Imrān: 185).

I discuss:

with my classmates and under the supervision of the teacher, the following observation:

"A person is more fearful of punishment than his eagerness for acquiring and securing benefits for himself."

سورة الكهف

قَالَ تَعَالَى: ﴿وَأَضْرَبَ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّةَيْنِ مِنْ أَعْنَبٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا ۝٣٢ كِلْتَا الْجَنَّةَيْنِ ءَانَتْ أَكْلُهَا وَلَمْ تَطْلُم مِّنْهُ شَيْئًا وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا ۝٣٣ وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ۝٣٤ وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا ۝٣٥ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُودْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ۝٣٦ قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا ۝٣٧ لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ۝٣٨ وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنْ تَرَىٰ أَنَا أَقْلَ مِنْكَ مَالًا وَوَلَدًا ۝٣٩ فَعَسَىٰ رَبِّي أَنْ يُؤْتِيَنَّ خَيْرًا مِنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فَنُصِيعَ صَعِيدًا زَلَقًا ۝٤٠ أَوْ يُصِيعَ مَآوَهَا غُورًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا ۝٤١ وَأُحِيطَ بِشَمْرِهِ فَاصْبَحَ يَقْلِبُ كَفَيْهِ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ۝٤٢ وَلَمْ تَكُن لَّهُ فِتْنَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْصَرًا ۝٤٣ هُنَالِكَ الْوَلِيَّةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ۝٤٤﴾

Sūrat al-Kahf

32. wa-ḍrib lahum mathalan rajulayni ja 'alnā li-'aḥadihimā jannatayni min 'a-ḍrib lahuḥafafnāhumā bi-nakhlin wa-ja 'alnā baynahumā zar'an

33. kiltā l-jannatayni 'ātaṭ 'ukulahā wa-lam taẓlim minhu shay'an wa-fajjarnā khilālāhumā naharan

34. wa-kāna lahū thamarun fa-qāla li-ṣāḥibihī wa-huwa yuḥāwiruhū 'ana 'aktharu minka mālan wa-'a'azzu nafaran

35. wa-dakhala jannatahū wa-huwa zālimun li-nafsihī qāla mā 'azunnu 'an tabīda hādhīhī 'abadan

36. wa-mā 'azunnu s-sā'ata qā'imatan wa-la-'in rudidtu 'ilā rabbī la-'ajidanna khayran minhā munqalaban

37. qāla lahū ṣāhibuhū wa-huwa yuḥāwīruhū 'a-kafarta bi-lladhī khalaqaka min turābin thumma min nuṭfatin thumma sawwāka rajulan
38. lākinna huwa llāhu rabbī wa-lā 'ushriku bi-rabbī 'aḥadan
39. wa-law-lā 'idh dakhalta jannataka qulta mā shā'a llāhu lā quwwata 'illā bi-llāhi 'in tarani 'ana 'aqalla minka mālan wa-waladan
40. fa-'asā rabbī 'an yu'tiyani khayran min jannatika wa-yursila 'alayhā ḥusbānan mina s-samā'i fa-tuṣbiḥa ṣa'īdan zalaqan
41. 'aw yuṣbiḥa mā'uhā ghawran fa-lan tastaṭī'a lahū ṭalaban
42. wa-'uḥīṭa bi-thamariḥī fa-'aṣbaḥa yuqallibu kaffayhi 'alā mā 'anfaqa fiḥā wa-hiya khāwiyatun 'alā 'urūshihā wa-yaqūlu yā-laytanī lam 'ushrik bi-rabbī 'aḥadan
43. wa-lam takun lahū fi'atun yanṣurūnahū min dūni llāhi wa-mā kāna muntaṣiran
44. hunālika l-walāyatu li-llāhi l-ḥaqqi huwa khayrun thawāban wa-khayrun 'uqban
32. Coin for them a similitude: Two men, unto one of whom We had assigned two gardens of grapes, and We had surrounded both with date palms and had put between them tillage.
33. Each of the gardens gave its fruit and did not withhold anything thereof. And We caused a river to gush forth therein.
34. And he had (varieties of) fruit. And he said unto his comrade, when he spake with him: I am more than you in wealth, and stronger in respect of personnel.
35. And he went into his garden, while he (thus) wronged himself. He said: I think not that all this will ever perish.
36. I think not that the Hour will ever come, and if indeed I am brought back unto my Lord I surely shall find better than this as a resort.
37. And his comrade, while he disputed with him, exclaimed: Disbelieve you in Him Who created you of dust, then of a mixed drop, and then fashioned you a man?
38. But He is Allah, my Lord, and I ascribe unto my Lord no partner.
39. If only, when you entered your garden, you had said: That which Allah wills (will come to pass)! There is no strength save in Allah! Though you seest me as less than you in wealth and children.
40. Yet it may be that my Lord will give me better than your garden, and will send on it a chastisement from heaven, and some morning it will be smooth land,
41. Or some morning the water thereof will be lost in the earth so that you can not make search for it.
42. And his fruit was beset (with destruction). Then began he to wring his hands for all that he had spent upon it, when (now) it was all ruined on its trellises, and to say: Would that I had ascribed no partner to my Lord!
43. And he had no troop of men to help him as against Allah, nor could he save himself.
44. In this case is protection only from Allah, the True. He is best for reward, and best for consequence.

I learn the explanation of the relevant Qur'ānic vocabulary:

| Term | Explanation |
|---|---|
| أُكُلَهَا - 'ukulahā (its fruit) | Its yield and produce |
| وَلَمْ تَظْلِم - wa-lam taẓlim (and did not withhold) | its yield was complete and was not diminished and reduced in anyway |
| نَفَرًا - nafaran (personnel) | children, servants, attendants and folk |
| مُنْقَلَبًا - munqalaban (a resort) | a place of return |
| نُطْفَةٍ - nuṭfatin (a mixed drop) | the ovum after it has been fertilized by sperm (zygote) |
| حُسْبَانًا - ḥusbānan (chastisement) | punishment |
| صَعِيدًا زَلَقًا - ṣa'īdan zalaqan (leveled ground) | smooth and barren land |
| الْوَلِيَّةُ - al-walāyatu (protection) | help and succour |

To Allah belongs the Most Sublime Similitude:

Allah ﷻ sets forth similitudes in His Glorious and Illustrious Book in order to bring closer to our understanding that which that cannot be easily grasped and to reveal that which allurements and enticements conceal. Thus, He relates to the people the story of two brothers, each of whom inherited wealth. The first of them bought a piece of land, cultivated it, produced on it grapevines and surrounded it with palm trees. He grew on it all that Allah ﷻ wished for him to grow and all that Allah ﷻ endowed him with as regards the varieties of trees and fruits, and made a river flow through the land until the all the gardens became ripe and abounded in fruits of all kinds. He ended up having many laborers and servants. As for the second brother, he spent his inheritance money in the service and obedience of Allah ﷻ. So, when the two of them met and started conferring together, the first one said to his brother: ﴿أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا﴾ ('ana 'aktharu minka mālan wa-'a'azzu nafaran) "I am more than you in wealth, and stronger in respect of personnel", priding himself in his abundant wealth, children and bands of personnel. Conceit and self-delusion began to fill his heart, such that he looked at his wealth and his gardens, forgetting the bounties that Allah ﷻ had bestowed on him, and forgetting the Power of Allah ﷻ and His Ability to provide for others as He provided for him, or to withhold from him as He withheld from others. Thus, He said: "I do not think this wealth will ever perish", and became misguided even to the extent that he doubted the coming of the Hour. He had the audacity to say: ﴿وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا﴾ (wa-mā 'azunnu s-sā'ata qā'imatan wa-la-'in rudidtu 'ilā rabbī la-'ajidanna khayran minhā munqalaban) "I think not that the Hour will ever come, and if indeed I am brought back unto my Lord I surely shall find better than this as a resort". He thought he deserved better than this even in the Hereafter.

His brother reminded him of the greatness of his Lord and of how He had created him from dust, then from a mere fertilized egg that is invisible to the naked eye. So, how can he forget all this and give into to arrogance, vainglory and delusion after Allah ﷻ had made him into a man, granted him health and wellbeing in body and mind and will. Had Allah ﷻ deprived him of any of these bounties, he would not have been able to do anything at all.

He also reminded him of Allah's Generosity towards him, for Allah ﷻ made him greater in wealth and children and stronger in manpower. Thus, it became incumbent on him to remember Allah's Generosity and thank Him for it: ﴿مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ﴾ (mā shā' a llāhu lā quwwata 'illā bi-llāhi) "That which Allah wills (will come to pass)! There is no strength save in Allah!

1 Lesson One

He also reminded him of Allah's Power in Him sustaining the weak and poor one and destroying the garden of the mighty and strong one by way of a chastisement from heaven, transforming it into a level, slippery stretch of land, or causing its water to seep deep under the ground, making it impossible for anyone to retrieve it.

The two gardens were destroyed and Allah سُبْحَانَهُ وَتَعَالَى does not tell us how they were destroyed because Allah سُبْحَانَهُ وَتَعَالَى is capable of destroying them with or without a cause. Allah سُبْحَانَهُ وَتَعَالَى says:

[المعدثر: 31] ﴿وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ﴾

... wa-mā ya‘lamu junūda rabbika ‘illā huwa ...

And none can know the hosts of your Lord but He. (Sūrat al-Muddaththir: 31)

It is as though you are looking at the man and he is completely enveloped in powerlessness, he together with all his manpower, and he is looking at his gardens crumbling and collapsing from their tall arbors and trellises, causing them to perish at both their roots and branches, such that he begins to slap his hands in agony and regret, “and say: Would that I had ascribed no partner to my Lord” : ﴿وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا﴾ (wa-yaqūlu yā-laytanī lam ‘ushrik bi-rabbī ‘ahadan) Everything was lost and became just like his brother. The truth became evident which is that victory belongs to Allah alone, and that Allah سُبْحَانَهُ وَتَعَالَى is the Best in rewarding compared to anyone else, and the best in bestowing the supreme end which He has ordained for the Believers.

link:

I reflect on the story of the two men and find a link between the story and the words of Allah, سُبْحَانَهُ وَتَعَالَى : ﴿فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ﴾ fa-man shā‘a fa-l-yu‘min wa-man shā‘a fa-l-yakfur"

Then whosoever will, let him believe, and whosoever will, let him disbelieve

| | |
|---|--|
| 1 | Each of the two men choose his own way |
| 2 | Each human beign is responsible for the choice he makes |
| 3 | The link: the story is an elaboration of the outcome of belief (īmān) and disbelief (kufr) as mentioned in the verse. |

I analyze:

In cooperation with the members of my group, we analyze the story and complete the following table:

| Elements | Owner of the two gardens | His brother |
|--|----------------------------------|-------------------------------------|
| Way in which the money was spent | Invested in land and agriculture | Spent in acts of obedience to Allah |
| Cause for the wealth finishing | | |
| Profit and loss | | |
| Psychological effects | | |
| The truth arrived at by the two brothers | | |



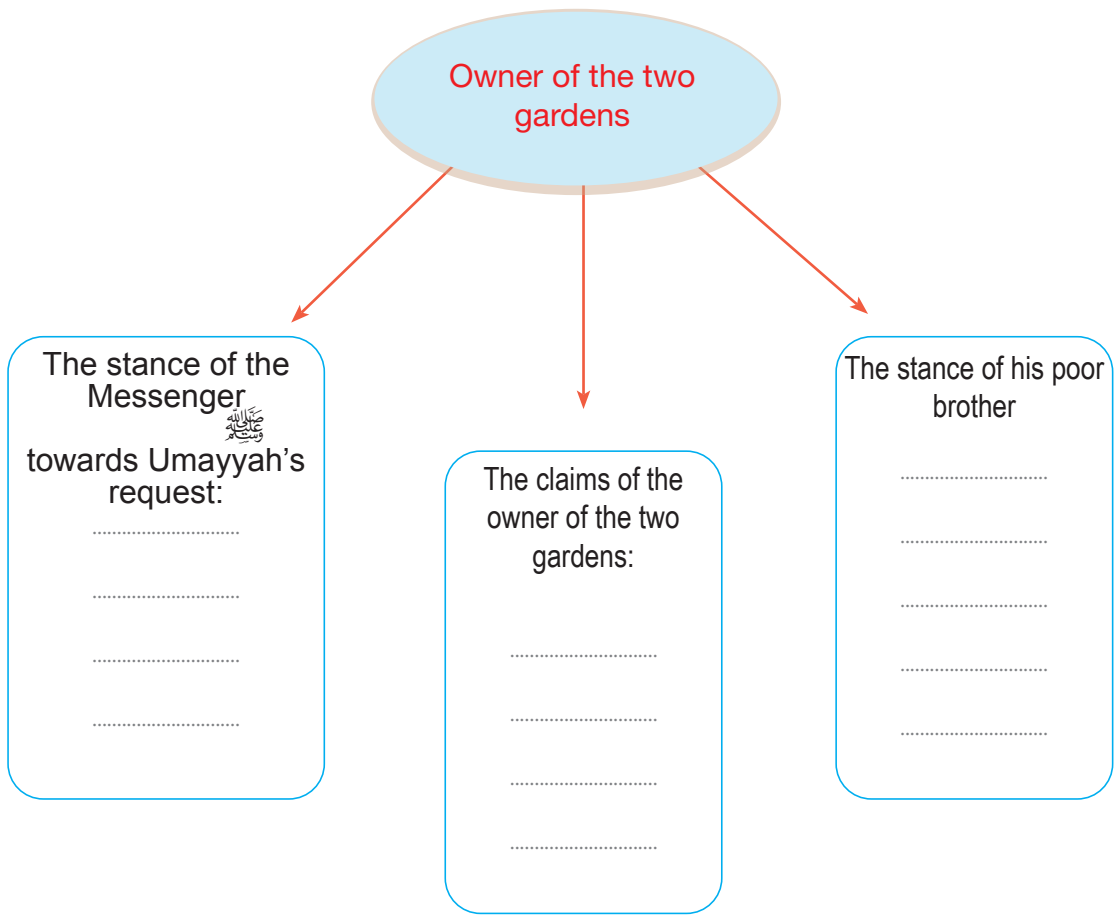
I critically assess:

I discuss with my classmates under the supervision of the teacher the following statement:
 “Investing money, building and developing the earth (i‘mār al-arḍ) and agriculture are noble and lawful practices, but in the story of the two men above they departed from their true nature and character.”

I hypothesize:

In an open discussion with my classmates and under the supervision of the teacher, we put down the possibilities that would prevent the likes of the owner of the two gardens from meeting with the same end that he had met with

I organize my information



Student Activities

I answer by myself:

◆ **First:** What is meant by the words of Allah ﷻ : *سُبْحَانَكَ وَيَا أَعْلَى سَمَائِكَ وَالْحَقُّ مِنْ رَبِّكَ وَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ* (wa-quli l-ḥaqqu min rabbikum fa-man shā'a fa-l-yu'min wa-man shā'a fa-l-yakfur) "Say: The truth is from your Lord. Then whosoever will, let him believe, and whosoever will, let him disbelieve".

.....

.....

◆ **Second:** What was it that the poor man reminded his rich brother with?

.....

.....

◆ **Third:** What is the significance in not mentioning the way in which the two gardens were destroyed

.....

.....

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

| SN | Word | Meaning |
|----|---------------------------------------|---------|
| 1 | زَرْعًا - zar'an (tillage) | |
| 2 | تَبِيدَ – tabīda (perish) | |
| 3 | غَوْرًا - ghawran (lost in the earth) | |
| 4 | صَعِيدًا - ṣa'īdan (smooth land) | |
| 5 | سُرَادِقُهَا – surādiqihā (its wall) | |
| 6 | كَالْمُهْلِ – ka-lmuḥli (molten lead) | |



I search for

◆ the difference between the following:
(الْوَالِيَاةُ) (al-walāyah) with the wāw vowelised with a fathah (wa):

.....
(الْوَالِيَاءُ) (al-wilāyāh) with the wāw vowelised with a kasrah (wi):

When the man persisted in his arrogance, conceit and self-delusion, he denied that the Hour will come to pass, and then his fiṭrah (primordial disposition) is triggered and he wants to make up (for his folly) saying: ﴿... وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي...﴾ (wa-la-'in rudidtu 'ilā rabbī) "... and if indeed I am brought back unto my Lord ...", but Satan did not leave and desert him, and he retrogressed once more, saying: ﴿... وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا﴾ (wa-la-'in rudidtu 'ilā rabbī la-'ajidanna khayran minhā munqalaban) "and if indeed I am brought back unto my Lord I surely shall find better than this as a resort". He counts it as having done Allah a favor by him being worthy of better than his then current condition.



Enriching my information



I assess myself

| SN | Learning Area | Level Achieved | | |
|----|---|----------------|------|-----------|
| | | Average | Good | Excellent |
| 1 | Reciting the relevant Qur'ānic verses. | | | |
| 2 | Memorizing the relevant Qur'ānic verses. | | | |
| 3 | Meanings of the relevant Qur'ānic vocabulary. | | | |
| 4 | The overall meaning. | | | |
| 5 | The particular rulings mentioned in the Qur'ānic verses. | | | |
| 6 | Reciting the relevant Qur'ānic verses according to the rules of tajwīd. | | | |



I make my mark

I thank My Lord for the blessings He has bestowed upon me: by granting me health and strength in my body, supplying me with sustenance from His Generosity, and providing me with security in my country. I praise You, My Lord and thank You for Your Generosity.

The Prophetic Sunnah



I learn from this lesson to:

- 1- define the Prophetic Sunnah. explain the place of the Sunnah in Islamic Legislation (tashrī‘).
- 2-adduce evidence for the legal authority of the Prophetic Sunnah.
- 3-clarify the stances of the Prophetic Sunnah vis-à-vis the Holy Qur’ān.

- 4-summarize the Muslim's duty towards the Prophetic Sunnah.
- 5-refute those who deny the legal authority of the Prophetic Sunnah.

The Prophetic Sunnah: the Second Source of Sharī‘ah



I take the initiative to learn

The Messenger ﷺ is our role model (qudwah) in all aspects of human life. Allah ﷻ says

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا [الأحزاب: 21]

"la-qaḍ kāna lakum fī rasūli llāhi ‘uswatun ḥasanatun li-man kāna yarjū llāha wa-l-yawma l-’ākhirā wa-dhakara llāha kathīran"

"Indeed in the Messenger of Allāh (Muhammad SAW) you have a exemplary model to follow for him who hopes in (the meeting with) Allāh and the Last Day and remembers Allāh much..." (Sūrat al-’Aḥzāb: 21). Role model (qudwah) comprises behavior and action, and it is not just a word that we utter. As such it is necessary that we know his Sunnah in order to emulate him in our words, actions and interactions with all that Allah ﷻ has created in this vast universe.

I link and specify:

- I mention the greatest possible number of areas in which the Messenger ﷺ can be emulated based on my study of his ḥadīths and sirah (biography) in previous years.



I use my skills to learn:

the definition of Sunnah

Linguistically speaking, it means ṭarīqah and minhāj (both of which mean way, path or method). Allah ﷻ says:

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِن قَبْلُ وَلَكِن يَحْدِثُ اللَّهُ تَبْدِيلًا [الأحزاب: 62]

"sunnata llāhi fī lladhīna khalaw min qablu wa-lan tajida li-sunnati llāhi tabdīlan"

"That was the Sunnah (Way) of Allāh in the case of those who passed away of old, and you will not find in the Sunnah (Way) of Allāh any change" (Sūrat al-’Aḥzāb: 62).

that is to say, you will not find in the Ṭarīqah (Way) of Allāh any change .

Technically speaking, it means what has been transmitted from the Prophet ﷺ in terms of sayings, actions, tacit approvals or attributes

Divisions of the Prophetic Sunnah

◆ The Sunnah is divided into four types:

Sunnah relating to Sayings (Qawliyyah) : this is everything that emanated from the Prophet ﷺ in terms of sayings, such when he said: *إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ*

“Verily, deeds are (judged) only by intentions” (Narrated by al-Bukhārī and Muslim).

Sunnah relating to Actions (Fi’liyyah): this is everything that has been transmitted to us as regards the actions of the Prophet ﷺ in his different circumstances such as his actions during prayer, performing the Hajj rites, and so on and so forth. These actions are compulsory and must be followed, because they emanated from the Prophet ﷺ with the intention of being passed as Sharī’ah legislation.

Sunnah relating to Tacit Approvals (Taqriyyah) : this refers to everything that the Prophet ﷺ saw or knew about but remained silent about or agreed to it. An example of this is that the Companions ate a lizard (iguana) at the dinner table of the Prophet ﷺ and he did not reproach them for eating it.

Sunnah relating to Attributes (Waṣfiyyah), and comprises two categories:

- Moral/Ethical Attributes (ṣifāt khuluqiyah): these are the virtuous and praiseworthy traits and the noble and lofty qualities that Allah has created in the Prophet ﷺ as part of his natural and innate disposition. Of this category is the ḥadīth of ‘Ā’ishah " when she described the character of the Prophet ﷺ and said: *كَانَ خُلُقَهُ الْقُرْآنَ*

“His character is the Qur’ān” (Narrated by Muslim).

- Physical/Bodily Attributes (ṣifāt khuluqiyah): these attributes pertain to his physique that Allah created him with as well as his bodily features. Of this category is the following description:

كَانَ رَسُولَ اللَّهِ ﷺ أَحْسَنَ النَّاسِ وَجْهًا، وَأَحْسَنَهُمْ خَلْقًا وَخَلْقًا لَيْسَ بِالطَّوِيلِ الذَّاهِبِ وَلَا بِالْقَصِيرِ

“Allah’s Messenger ﷺ was the most beautiful of them in countenance; the best of them in physical stature; he was neither overly tall nor short” (Narrated by al-Bukhārī).

I cooperate and identify:

- in cooperation with the members of my group, I reflect on the following ḥadīths and identify the type of Sunnah it refers to:

| Prophetic Ḥadīths | Type of Sunnah |
|---|----------------|
| <p>On the authority of ‘Urwah ibn al-Zubayr that ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا " said: <i>لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَوْمًا عَلَى بَابِ حُجْرَتِي، وَالْحَيْشَةُ يَلْعَبُونَ فِي الْمَسْجِدِ، وَرَسُولُ اللَّهِ ﷺ يَسْتُرُنِي بِرِدَائِهِ أَنْظُرُ إِلَى لَعِبِهِمْ</i> “One day I saw the Messenger of Allah ﷺ at the door of my room and the Ethiopian boys were playing in the mosque. The Messenger of Allah ﷺ screened me with his garment while I was watching them” (Narrated by al-Bukhārī).</p> | |
| <p>The Messenger of Allah ﷺ said: <i>"لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ"</i> "None of you becomes a believer until I am dearer to him than his parents, his children and all mankind" (Narrated by al-Bukhārī).</p> | |
| <p>On the authority of Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ : <i>"لَمْ يَكُنِ النَّبِيُّ ﷺ سَبَّابًا، وَلَا فَحَّاشًا، وَلَا لَعَانًا، وَكَانَ يَقُولُ لِأَحَدِنَا عِنْدَ الْمَغْتَبَةِ: "مَا لَهُ تَرَبَّ جَبِينُهُ"</i> “The Prophet ﷺ did not swear, cuss, use profane language, curse others, or spread obscenity. He would say to one of us when reprimanding: “What’s wrong with him, may his forehead be covered in dust?” (another way of saying, may he make prostration to Allah) (Narrated by al-Bukhārī).</p> | |
| <p>On the authority of Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ : <i>كَانَ النَّبِيُّ ﷺ يُوجِزُ الصَّلَاةَ وَيُكْمِلُهَا</i> “The Prophet ﷺ would keep his prayer short yet perfectly complete.” (Narrated by al-Bukhārī).</p> | |
| <p>On the authority of Abū Sa’id al-Khudri رَضِيَ اللَّهُ عَنْهُ who said: <i>"خَرَجَ رَجُلَانِ فِي سَفَرٍ، فَحَضَرَتِ الصَّلَاةَ وَلَيْسَ مَعَهُمَا مَاءٌ، فَتَيَمَّمَا صَعِيدًا طَيِّبًا فَصَلَّيَا، ثُمَّ جَدَا الْمَاءَ فِي الْوَقْتِ، فَأَعَادَ أَحَدُهُمَا الصَّلَاةَ وَالْوُضُوءَ وَلَمْ يُعِدِ الْآخَرَ، ثُمَّ أَتَى رَسُولَ اللَّهِ ﷺ فَذَكَرَا ذَلِكَ لَهُ فَقَالَ لِلَّذِي لَمْ يُعِدْ: "أَصِيبَتْ السُّنَّةُ، وَأَجَزْتَ صَلَاتَكَ". وَقَالَ لِلَّذِي تَوَضَّأَ وَأَعَادَ: "لَكَ الْآخِرُ مَرَّتَيْنِ"</i> "Two men went out on a journey, and when it was time for prayer, and having no water with them, they performed tayammum and prayed. Then they found some water during the time of the same prayer. One of them repeated his prayer with ablution and the other did not. When they saw the Messenger of Allah ﷺ they asked him about the proper procedure in such a case. He said to the one who did not repeat his prayer, 'You have acted according to the Sunnah and your prayer is valid for you.' He said to the other, 'You will get a double reward.' (Narrated by Abū Dāwūd and al-Nasā’ī).</p> | |

Evidence for the Legal Authority of the Sunnah:

The (Prophetic) Sunnah is one of the sources of religion (uṣūl al-dīn); it is the second source of Sharī'ah legislation in terms of hierarchical order. However, in terms of legal authority, the Qur'ān and Sunnah are equal in rank. The proofs for that from the Holy Qur'ān, Sunnah, ijma' (scholarly consensus) and reason are abundant.

1. Allah ﷻ says: (آل عمران: 32) ﴿قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ﴾

32. qul 'aṭī'ū llāha wa-r-rasūla

Say (O Muhammad): "Obey Allāh and the Messenger" (Sūrat 'Al 'Imrān: 32).

2. Allah, ﷻ, says: (النساء: 80) ﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾

80. man yuṭī' i r-rasūla fa-qad 'aṭā' a llāha

"Whoso obeys the Messenger obeys Allah..." (Sūrat al-Nisā': 95).

3. Allah, ﷻ, says: (النحل: 44) ﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾

44. ... wa-'anzalnā 'ilayka dh-dhikra li-tubayyina li-n-nāsi mā nuzzilā 'ilayhim wa-la' allahum yatafakkarūna

"...And We have also sent down unto you (O Muhammad) the reminder and the advice (the Qur'ān), that you may explain clearly to the people what is sent down to them, and in order that they may reflect ..."

(Sūrat al-Naḥl: 44)

4. The Messenger, ﷺ, said:

"أَلَا وَإِنَّ مَا حَرَّمَ رَسُولُ اللَّهِ ﷺ مِثْلُ مَا حَرَّمَ اللَّهُ"

"Verily, whatever the Messenger of Allah has prohibited is like that which Allah has prohibited." (Narrated by Aḥmad and Ibn Mājah).

5. The scholars of the Muslim Ummah are unanimously agreed that the Prophetic Sunnah constitutes a source of Islamic Sharī'ah legislation.

6. Allah ﷻ chose His Prophet, Muhammad ﷺ to convey His message to humanity and commanded him to explain it to them so that learn the Sharī'ah of Allah and abide by it. Furthermore, Allah ﷻ informs us that our Master Muhammad ﷺ does not speak out of his own accord. Hence his explanation and discourse must be Sharī'ah legislation for us and that we are obliged to follow.

I contemplate and infer:

In cooperation with the members of my group, I contemplate the following proofs and explain how they are furnished as evidence supporting the legal authority of the Sunnah.

• Allah, ﷻ, says: [الأحزاب: 36] ﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾

"wa-mā kāna li-mu'minin wa-lā mu'minatīn 'idhā qaḍā llāhu wa-rasūluhū 'amran 'an yakūna lahumu l-khiyaratu min 'amrihim ..."

"It is not for a believing man nor a believing woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision..." (Sūrat al-'Aḥzāb: 32).

• Allha, glory be to Him, says: [النساء: 65] ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

65. fa-lā wa-rabbika lā yu'minūna ḥattā yuḥakkimūka fī-mā shajara baynahum thumma lā yajidū fī 'anfusihih ḥarajan mimmā qaḍayta wa-yusallimū taslīman

"But nay, by your lord, they will not believe (in truth) until they make you judge of what is in dispute between them and find within themselves no dislike of that which you decide, and submit with full submission" (Sūrat al-Nisā': 65).

• **Allha**, **سُبْحَانَهُ وَوَعَالِي**, **says:** [النور: 63] ﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

"fa-l-yaḥdhari lladhīna yukhālifūna ‘an ‘amrihī ‘an tuṣībahum fitnatun ‘aw yuṣībahum ‘adhābun ‘alīmun"
 "...So, those who violate his order (i.e. the Messenger's order) must beware, lest they are visited by a trial or they are visited by a painful punishment." (Sūrat al-Nūr: 63)

The Messenger ﷺ said: "تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمَا بِهِمَا: كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ"

"I have left behind me two things, you will never go astray as long as you cling to them. They are the book of Allah and the Sunnah of His Prophet." (Narrated by Aḥmad and Mālik in the al-Muwaṭṭāʾ)

I explain, in my own words, what a Muslim's duty is towards the Prophetic Sunnah:

-
-
-
-



The Place of the Sunnah in the Sharī'ah:

Allah **سُبْحَانَهُ وَوَعَالِي** gave the Prophets the task of delivering His Message to the people and commanded them to explain His message and guide people to the Straight Path. Allah **سُبْحَانَهُ وَوَعَالِي** addresses our Prophet, Muhammad ﷺ saying:

﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾ [النحل: 44]

"...And We have also sent down unto you (O Muhammad) the reminder and the advice (the Qur'ān), that you may explain clearly to the people what is sent down to them, and in order that they may reflect ..." (Sūrat al-Naḥl: 44)

The explanation that the Prophet ﷺ gives of His Lord's Message is the very essence of his task and mission. The Sharī'ah will never be complete except with the Sunnah of the Prophet ﷺ. So the Purified Prophetic Sunnah has explained to us the acts of worship (‘ibādāt) and the legal rulings

(aḥkām) mentioned in the Book of Allah **سُبْحَانَهُ وَوَعَالِي**:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ [الحشر: 7]

7. ... wa-mā ‘atākumu r-rasūlu fa-khudhūhu wa-mā nahākum ‘anhu fa-ntahū ...

"And whatsoever the Messenger (Muhammad) gives you, take it, and whatsoever he forbids you, abstain (from it)" (Sūrat al-Ḥashr: 7).

2 Lesson Two

I compare:

The Prophetic Sunnah constitutes Revelation from Allah ﷻ just like the Holy Qur'ān. This is evidenced by the fact that Alla ﷻ says: (سورة النجم) ﴿وَمَا يَنطِقُ عَنِ الْهَوَىٰ ۗ ۝٦٠ إِن هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾

3. wa-mā yanṭiqu 'ani l-hawā

4. 'in huwa 'illā wahyun yūḥā

3. He does not speak of (his own) desire

4. It is no more than a Revelation that has been revealed (Sūrat al-Najm)

- I show the similarities and differences between the Holy Qur'ān and the Prophetic Sunnah in the diagram below:

| Matters specific to the Qur'ān | Matters shared between the Qur'ān and Sunnah | Matters specific to the Sunnah |
|--------------------------------|--|--------------------------------|
| | | |
| | | |
| | | |
| | | |

I critically assess and provide justification:

- Some maintain that it suffices to use the Holy Qur'ān as a source of Sharī'ah rulings without recourse to the Prophetic Sunnah.

| My view | Reasons |
|---------|---------|
| | |
| | |
| | |
| | |

The relationship between the Prophetic Sunnah and the Holy Qur'ān

The relationship between the Prophetic Sunnah and the Holy Qur'ān is manifested in the following way:

First: it serves to reinforce what is mentioned in the Holy Qur'ān:

Here the Sunnah came to confer greater emphasis and give more attention to particular rulings; an instance of this is the statement of the Messenger ﷺ: "إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ" ﷺ

"...your blood and wealth are inviolable ..." (Narrated by Mulsim), which is in agreement with the verses pointing to the prohibition of spilling the blood of others and seizing their wealth unlawfully, as stated in the

words of Allah ﷻ:

﴿يَأْتِيهَا الذِّبْرُ ۚ ءَامِنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ﴾ (النساء: 29)

29. yā- ayyuhā lladhīna `āmanū lā tākulū `amwālakum baynakum bi-l-bāṭili ...

“O you who believe! Do not devour one another’s possessions wrongfully...” (Sūrat al-Nisā’: 29).

And the words of Allah, ﷻ: ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِدًا فَجَزَاؤُهُ جَهَنَّمُ﴾ (النساء: 93)

93. wa-man yaqtul mu`minan muta`ammidan fa-jazā`uhū jahannamu

“Whoso slays a believer intentionally, his requital is Hell...” (Sūrat al-Nisā’: 93).

it serves to explain and clarify what is mentioned in the Holy Qur`ān, and comprises three types:

1. Sunnah explaining the details of what is mentioned only synoptically and generally in the Qur`ān; an example of this is the ḥadīths in which the rules of prayer are detailed, for the Prophet ﷺ said: "صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي" "

“Pray as you have seen me pray.” (Narrated by al-Bukhārī and Muslim).

2. Sunnah specifying the generality of the Holy Qur`ān; an example of this is the ḥadīth explaining that what is meant by the word *ẓulm* (ظلم) – wrongdoing – in the Statement of Allah ﷻ:

﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ [الأنعام: 82]

"alladhīna `āmanū wa-lam yalbisū `īmānahum bi-ẓulmin ... "

“It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with *ẓulm* (wrongdoing)...” (Sūrat al-`An`ām: 82).

is shirk (polytheism), for some of the Companions understood the word *ẓulm* in the general sense (of wrongdoing rather than the more specific sense of polytheism). This prompted them to say: ‘Who amongst us does not wrong himself?’ Thereupon, the Messenger ﷺ said:

"لَيْسَ كَمَا تَظُنُّونَ، إِنَّمَا هُوَ الشَّرْكَ، كَمَا قَالَ لُقْمَانُ لِابْنِهِ: إِنِّي بَنِي لَا تَشْرِكْ بِاللَّهِ إِنَّ الشَّرْكَ لَظُلْمٌ عَظِيمٌ"

‘The meaning is not as you presume (namely wrongdoing), rather the meaning is shirk (polytheism), like what Luqman says to his son: “O my son! Join not in worship others with Allāh. Verily! Joining others in worship with Allāh is a mighty *ẓulm* (wrong) (Narrated by al-Bukhārī)

3. Sunnah qualifying what is mentioned in an absolute and unrestricted sense in the Holy Qur`ān. An example of this is that Allah ﷻ has ordered that the bequest (waṣīyyah) be taken out and its payment made.

Allah ﷻ says: ﴿مِنْ بَعْدِ وَصِيَّتِهِ يُوصَىٰ بِهَا﴾ (النساء: 12)

12. ... min ba`di waṣīyyatin yūṣā bihā ...

“...after payment of bequest has been made ...” (Sūrat al-Nisā’: 12).

and the Sunnah determined that the value of the bequest be one third (of the deceased’s estate). The Messenger of Allah ﷻ says: "الثُلُثُ وَالثُلُثُ كَثِيرٌ"

“A third and a third is a lot”. (Narrated by al-Bukhārī)

Third: it serves to introduce and highlight new rulings on which the Holy Qur`ān is silent:

Examples of this are:

forbidding a man to combine in marriage a woman and her paternal aunt or a woman and her maternal aunt at the same time; the Messenger ﷻ said:

"لَا يُجْمَعُ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا، وَلَا بَيْنَ الْمَرْأَةِ وَخَالَتِهَا"

“A man cannot marry a woman and her paternal aunt, or a woman her maternal aunt” (Narrated by al-Bukhārī and Muslim),

forbidding the eating of every predatory animal with canines/fangs; the Messenger of Allah ﷻ said:

"أَكُلْ كُلَّ ذِي نَابٍ مِنَ السَّبَاعِ حَرَامٌ"

“Eating of predatory animals with canine teeth is unlawful” (Narrated by Mālik), forbidding the eating of donkeys, making obligatory the paying of ṣadaqat al-fiṭr and, rendering permissible the wiping over leather socks (mash` al-khuffayn).

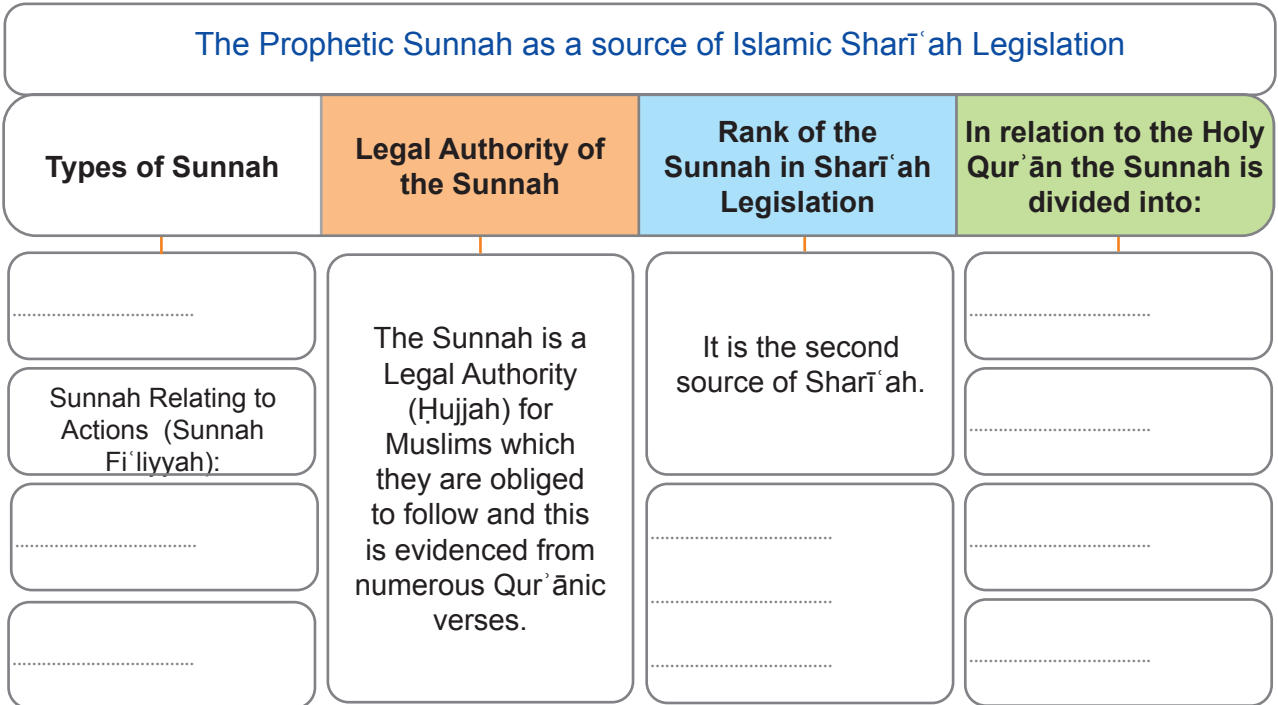
collaborate and specify: the type of relationship between the Holy Qur'ān and the Prophetic Sunnah in the following:

| The Holy Qur'ān | The Prophetic Sunnah | Type of relationship |
|---|--|---|
| <p>Allah, سُبْحَانَ رَبِّكَ رَبِّكَ الْعَالِي, says: يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِي كَرِهَ مِثْلُ حِظِّ الْأُنثَيَيْنِ [النساء: 11] 11. yūṣīkumu llāhu fī 'awlādikum li-dh-dhakari mithlu ḥaẓẓi l-'unthayayni ... "Allah charges you concerning (the provision for) your children: to the male the equivalent of the portion of two females..." (Sūrat al-Nisā': 11).</p> | <p>Allah's Messenger ﷺ said: "الْقَاتِلُ لَا يَرِثُ" "The killer does not inherit." (Narrated by al-Tirmidhī and Ibn Mājah).</p> | <p>قَالَ تَعَالَى: يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِي كَرِهَ مِثْلُ حِظِّ الْأُنثَيَيْنِ [النساء: 11]</p> |
| | <p>On the authority of Abū Mūsā al-Ash'arī: "حُرِّمَ لِبَاسُ الْحَرِيرِ وَالذَّهَبِ عَلَى ذُكُورِ أُمَّتِي وَأَجَلَ لِنِسَائِهِمْ" The Prophet ﷺ said wearing silk and gold is prohibited for Muslim males and permitted for Muslim (females)" (Narrated by al-Bukhārī)</p> | |
| <p>Allah, سُبْحَانَ رَبِّكَ رَبِّكَ الْعَالِي, says: وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ حَيْثُ أَشْتَفَعُ إِلَيْهِ سَبِيلًا [آل عمران: 97] 97. ... wa-li-llāhi 'alā n-nāsi ḥijju l-bayti mani ṣaṭā'a 'ilayhi sabīlan ... "...And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allāh, those who can afford the expenses (for one's conveyance, provision and residence)..." (Sūrat 'Āl 'Imrān: 97).</p> | <p>The Messenger ﷺ said: "لِتَأْخُذُوا مِنَّا حَيْثُ شِئْتُمْ" "Take from me your rites of Hajj" (Narrated by Muslim).</p> | |
| <p>Allah, سُبْحَانَ رَبِّكَ رَبِّكَ الْعَالِي, says: وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ [النساء: 19] 19. wa-'āshirūhunna bi-l-ma'rūfi "...But consort with them in kindness..." (Sūrat al-Nisā': 19).</p> | <p>The Messenger of Allah ﷺ said: "اتَّقُوا اللَّهَ فِي النِّسَاءِ، فَإِنَّهُنَّ عَوَانُ عُنْدِكُمْ، أَخَذْتُمُوهُنَّ بِأَمَانَةِ اللَّهِ، وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ" "Fear Allah regarding women. Verily, you have taken them as a trust from Allah, and intercourse has been made permissible by the word of Allah..." (Narrated by Muslim).</p> | |



I organize my concepts

- I complete the diagram below:



Student Activities

First: : I answer by myself:

1- I identify the type of Sunnah in the following examples:

- (.....) Amr ibn al-ʿĀṣ D performed dry ablution (tayammum) out of fear for the cold and the Messenger ﷺ concurred with him on this.
- (.....) The following ḥadīth was transmitted from the Messenger ﷺ: "لَا ضَرَرَ وَلَا ضِرَارَ" "Let there be no harm nor the reciprocation of harm" (Narrated by Ibn Mājah).
- (.....) كَانَ الرَّسُولُ ﷺ أَخَفَّ النَّاسِ صَلَاةً عَلَى النَّاسِ.

The Messenger ﷺ was the lightest of people in prayer with people. (Narrated by al-Suyūṭī in the al-Jāmi' al-Ṣaghīr).

2- I explain the reasons for not taking the Holy Qur'ān as the only source of Sharī'ah legislation without referring to the Prophetic Sunnah.

3- I identify the position of the Prophetic Sunnah towards the Holy Qur'ān in the following examples by placing a check (√) in the appropriate column:

| SN | Examples | Sunnah's Position towards the Holy Qur'ān | | |
|----|--|--|---|-------------------------------|
| | | Sunnah Mu'akkidah (reinforces and corroborates the Qur'ān) | Sunnah Mubayyinah (explains and clarifies the Qur'ān) | Sunnah introduces new rulings |
| 1 | "عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ فَرَضَ زَكَاةَ الْفِطْرِ مِنْ رَمَضَانَ عَلَى كُلِّ نَفْسٍ مِنَ الْمُسْلِمِينَ" 'Abdullāh ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا said: "Allah's Messenger ﷺ ordered Zakāt al-Fiṭr (i.e. Zakāt of breaking fast) from Ramaḍān on every single one of the Muslims." (Narrated by Muslim) | | | |
| 2 | The ḥadīth which states: "لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ، وَلَا فَرَسِهِ صَدَقَةٌ" "There is no ṣadaqah on a Muslim for a slave nor a horse belonging to him" (Narrated by Abū Dāwūd), in relation the Statement of Allah ﷻ: ﴿وَأَتُوا الزَّكَاةَ﴾ [البقرة: 110] : سُجِّلَتْ، وَعَالِي 110. ... wa- 'ātū z-zakāta ... "...and give Zakāt..." (Sūrat al-Baqarah: 110) | | | |
| 3 | The ḥadīth which states: "أَمْسِكْ عَلَيْكَ لِسَانَكَ" "Control your tongue" (Narrated by Aḥmad and al-Tirmidhī) in relation to the Statement of Allah ﷻ: سُجِّلَتْ، وَعَالِي ﴿أَيُّبُ أَحَدِكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ﴾ [الحجرات: 12] ... 'a-yuḥibbu 'aḥadukum 'an yākula laḥma 'akhīhi maytan fa-karihtumūhu ... "...Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting)..." (Sūrat al-Hujurat: 12). | | | |

Second: I enrich my experience

In collaboration with those of my fellow students who are outstanding, I design an awareness-raising bulletin on the effect of the Prophetic Sunnah on the life of Muslims. I then present it to my teacher and post it on the Internet.



I assess myself

To what extent have I realize the outcomes of learning in this lesson?

| SN | Learning Area | Level of Achievement | | |
|----|---|----------------------|------|-----------|
| | | Average | Good | Excellent |
| 1 | I define the Prophetic Sunnah. | | | |
| 2 | I explain the rank of the Prophetic Sunnah in Shari'ah legislation. | | | |
| 3 | I furnish evidence that proves the status of the Prophetic Sunnah as a legal authority and a legislative source for Shari'ah rulings. | | | |
| 4 | I explain the various positions of Sunnah towards the Holy Qur'an. | | | |
| 5 | I explain a Muslim's duty and obligation towards the Prophetic Sunnah | | | |
| 6 | I I oppose those who deny the Shari'ah and Legislative Authority of the Sunnah. | | | |



I make my mark

-I plan a project together with my classmates and under the supervision of my teacher for the revival of the Prophetic Sunnah in our school.

-I derive from the Prophetic Sunnah the art and etiquette of dealing with others in order to improve the way I communicate with members of my community.

Islamic Dress Code



I learn from this lesson to:

- 1-explain the importance of clothes for human beings.
- 2-determine what is permissible in terms of dressing and adornment for both men and women.
- 3-explain the importance of being economical in dressing and adornment.
- 4-recite from memory the du'ā' (supplication) for wearing clothes.
- 5-summarize the benefits of observing proper Islamic etiquette and manners of dressing and adornment.



I take the initiative to learn

Clothing in all its types and forms is a blessing from Allah ﷻ that He has endowed and privileged human beings with from amongst all created beings. Essentially, all types of clothing are permissible to wear except for those items for which prohibition has been proven by Sharī'ah evidence. This is due to the Statement of Allah ﷻ: [الأعراف: 32] ﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ﴾

32. qul man ḥarrama zīnata llāhi llatī 'akhraja li-'ibādihī wa-t-ṭayyibāti mina r-rizqi ...

Say (O Muhammad): "Who has forbidden the adornment of Allah which He has brought forth for His servants, and the things, clean and pure, (which He has provided) for sustenance?" (Sūrat al-'A'rāf: 32).

I think:

In cooperation with one of my fellow students, I mention the greatest possible number of ways to thank Allah ﷻ for the blessing of clothing.

.....

.....

.....



I use my skills to learn:



Clothing fulfils the essential needs of man, for it covers his nakedness, protects him from heat and cold and gives him a good appearance. Allah, ﷻ, says:

[سورة الأعراف: 26] ﴿يَبْنَیْ ءَادَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِي سَوْءَ بَدَنِكُمْ وَرِدْشًا وَلِبَاسَ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ﴾

"yā-banī 'ādama qad 'anzalnā 'alaykum libāsan yuwārī saw'ātikum wa-rīshan wa-libāsu t-taqwā dhālika khayrun ..."

"O Children of Adam! We have bestowed garments upon you to cover yourselves (screen your private parts, etc.) and as an adornment, and the garment of righteousness (taqwā), that is better (than all of them) ..." (Sūrat al-'A'rāf: 26)..

I cooperate and compare:

The above verse mentions two types of clothing (garment). In collaboration with the members of my group, I distinguish between these two types explaining the relationship that holds between them.

| The two types of clothing | Physical Garment | Spiritual Garment |
|--------------------------------|------------------|-------------------|
| Meaning | | |
| Importance | | |
| Relation between the two types | | |

Covering the private body parts:

Wearing clothes that cover one’s private parts is an obligatory duty, according to the Statement of Allah ﷻ: [الأعراف: 26] **يٰۤاٰدَمُۢمَّا كُنَّا عَلٰىكَ لِبَاسًا يُّوۡرٰى سَوَءَ تَكۡوۡمِكَ** **سُبْحٰنَكَ وَبِحَمْدِكَ** "yā-banī ‘ādama qad ‘anzalnā ‘alaykum libāsan yuwārī saw’ātikum wa-rīshan walibāsu t-taqwā dhālika khayrun ...
 “O Children of Adam! We have bestowed garments upon you to cover yourselves (screen your private parts, etc.) and as an adornment, and the garment of righteousness (taqwā), that is better...” (Sūrat al-‘A‘rāf: 26).
 The ‘awrah (private parts of the human body) comprises everything that Allah has prohibited to be shown in front of those for whom it is not permissible to look at. The ‘awrah of a man is the area between his navel and knee. Covering this area with clothing is obligatory. The ‘awrah of a woman is her entire body except the face and the hands. Allah ﷻ says: [النور: 31] **وَلَا يَبۡدِيۡنَ زِيۡنَتَهُنَّ اِلَّا مَا ظَهَرَ مِنْهَا** ... "wa-lā yubdīna zīnatahunna ‘illā mā zahara minhā ..."
 "...and not to show off their adornment except that which is apparent thereof..." (Sūrat al-Nūr: 31)
 A woman is permitted to adorn herself as she wishes in her house and in front of her non-marriageable relatives, as long as it conforms with the morals and manners of Islam.

I discuss and identify:

The design of the clothing that covers the ‘awrah of every man and woman and the benefits of conforming to them in table below:

| Design of the clothing that covers a man’s ‘awrah | Benefits of conforming to them |
|---|--------------------------------|
| Loose clothes that do not show the outline of his ‘awrah. | |
| | |
| | |
| | |



| Design of the clothing that covers a woman's 'awrah | Benefits of conforming to them |
|---|--------------------------------|
| | |
| | |
| | |
| | |



I anticipate:

The dangers of not conforming to the required designs of clothes.

.....

.....

.....

The type of clothing and adornment that is prohibited for men and women:

❖ Islam allows women to wear gold and silk; but prohibited men from doing so. The evidence for this is what was reported on the authority of 'Alī D who said:



"إِنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ حَرِيرًا، فَجَعَلَهُ فِي يَمِينِهِ، وَأَخَذَ ذَهَبًا فَجَعَلَهُ فِي شِمَالِهِ، ثُمَّ قَالَ: "إِنَّ هَذَيْنِ حَرَامٌ عَلَى ذَكَورِ أُمَّتِي"

"The Prophet ﷺ took some silk in his right hand and some gold in his left, declaring, "These two are haram for the males among my followers" (Narrated by Ahmad and Abū Dāwūd).

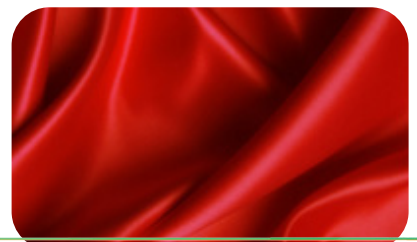
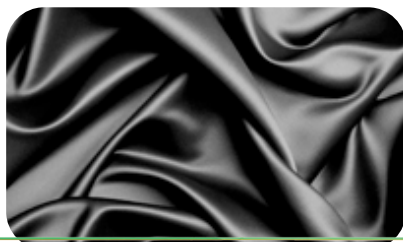
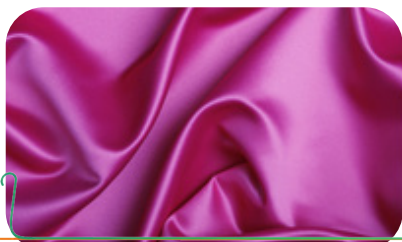


❖ Islam permitted men to wear silver, due to it being established that the Prophet ﷺ had a ring made of silver (Narrated by Abū Dāwūd).

❖ Islam prohibits men and women from imitating one another in their clothing. It was narrated from Ibn 'Abbās رضي الله عنه who said:

"لَعَنَ رَسُولُ اللَّهِ ﷺ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ"

"the Prophet ﷺ cursed men who imitate women and women who imitate men" (Narrated by al-Bukhārī).



I explain:

Islam prohibits men from wearing silk and gold and permits them both for women.

I find a solution:

To the phenomenon of men and women imitating one another in appearance and clothing.

| | |
|----------------------------|----------------|
| Description of the problem | ..... |
| Causes of the phenomenon | ..... ..... |
| Suitable solutions | ..... ..... |

Islam prohibits the wearing of capricious and unrealistic clothing, meaning clothing that is abnormal or unfamiliar, or excessively luxurious and expensive, for the sake of attracting attention, boasting or looking pompous before people. In so far as clothing and adornments are concerned, Islam has urged people to use reasonable adornments and maintain a respectable appearance, especially on occasions that bring together large numbers of people such as the two ‘Ids (Eid festivals) and Fridays. Allah ﷻ loves to see the effect of His blessings on His servants provided that moderation is observed. Allah ﷻ says:

﴿وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا﴾ [سورة الفرقان: 67]

67. wa-lladhīna ‘idhā ‘anfaqu lam yusrifū wa-lam yaqturū wa-kāna bayna dhālika qawāman
 “And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes)” (Sūrat al-Furqān: 67).

I make a judgment:

I express my view on the following behaviors and give reasons.

| Behavior | View | Reason |
|---|-------|--------|
| Some youths go out in public places in their sleepwear. | | |
| | | |
| | | |
| | | |

3 Lesson Three

| | | |
|--|---|---|
| <p>Some people pray in mosques in clothing with animal images printed on them.</p> | <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> | <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> |
| <p>Some people buy clothing and accessories at exorbitant prices.</p> | <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> | <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> |
| <p>Your classmate saw a young man wearing indecent clothes and informed the authorities concerned.</p> | <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> | <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> |

I study and discover:

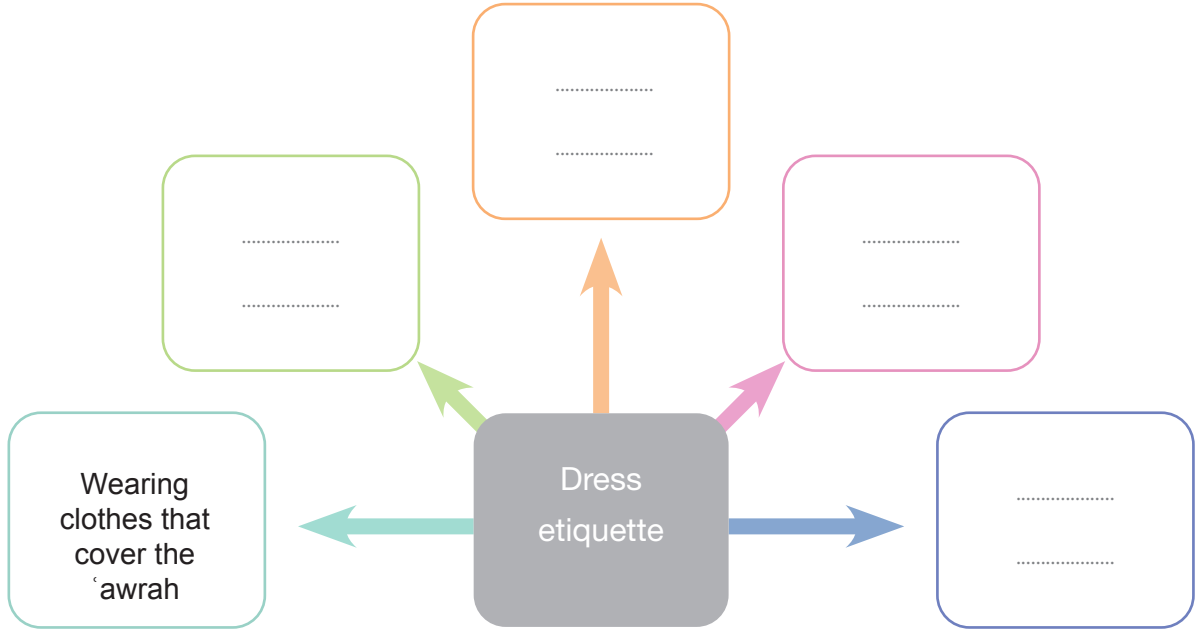
Other types of dress etiquette in the following ḥadīths:

| Prophetic Ḥadīths | Dress Etiquette |
|--|---|
| <p>On the authority of Mu‘ādh ibn ‘Anas <small>رَضِيَ اللَّهُ عَنْهُ</small> who said: the Prophet said:</p> <p>"مَنْ لَبَسَ ثَوْبًا فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ غَيْرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ"</p> <p>“Whoever puts on a garment and says ‘Praise be to Allah Who has clothed me with this and provided me with it through no might and power on my part,’ will be forgiven his previous and latter sins” (Narrated by Abū Dāwūd).</p> | <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> |
| <p>The Prophet <small>صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</small> when wearing a new dress used to mention it by name – a qamīṣ (shirt), izār (upper garment), ‘imāmah (turban) – and then say:</p> <p>"اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا هُوَ لَهُ ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا هُوَ لَهُ"</p> <p>“O’ Allah, I ask You the good associated with it and the good it is intended for; and I take refuge in you against the evil hidden in it and the evil it has been made for” (Narrated by Abū Dāwūd).</p> | <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> |
| <p>"كَانَ رَسُولُ اللَّهِ <small>صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</small> يُحِبُّ التَّيْمَنَ فِي شَأْنِهِ كُلِّهِ، فِي نَعْلَيْهِ، وَتَرَجُلَيْهِ، وَطُهُورِهِ"</p> <p>“The Messenger of Allah <small>صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</small> used to like to begin from the right hand side in all of his affairs: in wearing his sandals, dismounting his riding animal, and cleansing and purifying himself (wuḍū’, ghusl, etc.)” (Narrated by al-Bukhārī).</p> | <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> |



I organize my concepts

I summarize the dress etiquette in the following conceptual diagram:



Student Activities

First: I answer by myself:

1. I justify the following:

- Clothes are considered one of Allah's blessings to have been conferred on humankind.

.....

2. I explain the Sharī'ah rulings on the following and give reasons:

- A man put on a silver ring given to him as a present by his mother.

.....

- A woman went to work wearing tight clothing

.....

3 Lesson Three

3. I distinguish between a woman's 'awrah in front of her unmarriageable relatives (maḥārim) and the limits of her 'awrah in front of strange men in the table below:

A woman's 'awrah

| In front of unmarriageable relatives (maḥārim) | In front of strange men |
|--|-------------------------|
| | |

I enrich my experience

I design an awareness raising bulletin on Islamic dress etiquette, show it to my teachers and post it on the Internet.



I assess myself

To what extent do I adhere to the required Islamic dress etiquette?

| SN | Area of Application | Level of Achievement | | |
|----|---|----------------------|------|-----------|
| | | Average | Good | Excellent |
| 1 | I make sure that I wear modest clothing. | | | |
| 2 | I avoid wearing clothing that Allah has decreed is impermissible. | | | |
| 3 | I adhere to standards of cleanliness and adornment in my appearance inside and outside the house. | | | |
| 4 | I buy clothing that fulfills my needs and is within my budget. | | | |
| 5 | I supplicate and mention Allah's name whenever I wear my clothes. | | | |
| 6 | I begin dressing myself from my right hand side. | | | |



I make my mark

I read the statement below and complete what is required in the space.

- I strive to preserve an acceptable, public standard in my appearance and portray an honorable image of my society and homeland.

.....
.....



Scholarly Disagreement of the Muslim Jurists (Ikhtilāf Fuqahā')



I learn from
this lesson
to:

- 1- infer the reasons for jurisprudential (fiqhī) disagreement between the four Madhhabs (Schools of Islamic Legal Thought)
- 2- prove that disagreement is a universal law out mercy to the people
- 3- explain the position of Muslims towards the scholarly disagreement among Muslim jurists (ikhtilāf al-fuqahā')



I take the initiative to learn

Ever since the very inception of Islam, Muslims have been concerned and preoccupied with knowledge and science in general which included the Sharī'ah sciences (Islamic Sacred Knowledge). Many scholars rose to prominence in the various fields of scientific endeavor such as Medicine and Astronomy. Some of these scholars were pioneers in some sciences such as Chemistry and Algebra. Muslims scholars and scientists left behind a wealth of scientific knowledge in different fields, which laid the foundations for scientific progress in the subsequent ages. Among those who became famous and prominent in the Sharī'ah sciences were the Scholars (Founders) of the Four Madhhabs ('ulamā' al-madhāhib al-arba'ah), who came to have disciples and students who spread their madhhabs and scholarly opinions in vast regions of the Islamic World. This was at a time in which many other mujtahids (scholars endowed with independent juristic reasoning and original thinking) existed whose madhhabs did not achieve renowned status. It is inconceivable – given this huge number of erudite scholars – that they will agree and have consensus on all the issues. Rather, they agreed on certain issues and disagreed on others. This scholarly disagreement among the Muslim jurists was reasonable and acceptable because it was disagreement that existed in the area of the detailed branches and secondary offshoots (furū') of the dīn and not in the area of the fundamental roots and principles (uṣūl) and cardinal beliefs ('aqā'id) of the dīn.

I strike a balance:

I compare between ikhtilāf (disagreement and difference) and khilāf (conflict and clashing) as per the table below:

| Aspect of comparison | Ikhtilāf (Disagreement and Difference) | Khilāf (Conflict and Clashing) |
|----------------------|--|--------------------------------|
| Concept | | |
| Ruling | | |

There are some who maintain that there is no difference between the two concepts.



I use my skills to learn:

Reasons of scholarly disagreement among Muslim Jurists (Asbāb Ikhtilāf al-Fuqahā')

The Muslim jurists, whenever they disagreed on the ruling of a particular legal (fiqhī) issue, would each explain his particular viewpoint by presenting the evidence and legal argument on which he bases his legal ruling and scholarly judgment. Some of them might even resort to one another's viewpoints. This did not lead them to mutually shun one another, harbor animosity and bear gridges towards one another and be divided amongst themselves. There are many causes for scholarly and juristic disagreement. The following are some of the causes:

1) Variation in the ability to understand the evidentiary texts and extrapolate the rulings from them

Some jurists were endowed with a high capacity for understanding while the capacities of other jurists were manifested in memorization. Some of them combined these two capacities. As a result of this variation in capacity differences and disagreements occurred in the extrapolation of legal rulings. The Prophet ﷺ says:

"رُبَّ حَامِلٍ فِيهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ وَرُبَّ حَامِلٍ فِيهِ لَيْسَ بِفَقِيهِ"

"It may perhaps be that many a carrier and transmitter of fiqh (sacred knowledge and understanding) passes it on to someone more adept and learned in fiqh than him and it may perhaps be that many a carrier and transmitter of fiqh is not a faqīh (someone of great legal acumen and juristic skill) at all" (Narrated by Abū Dāwūd and al-Tirmidhī).

An Instance of this is the following two statements of the Prophet ﷺ: "مَنْ جَرَّ ثَوْبَهُ خِيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ": "Allah will not look on the Day of Judgment at him who drags his robe (behind him) out of pride."

Abū Bakr رضي الله عنه then said 'One side of my robe slacks down unless I get very careful about it.'

Upon which Allah's Messenger ﷺ said, "لَسْتَ مِنْ مِمَّنْ يَصْنَعُهُ خِيَلَاءَ" 'You are not of those who do that with pride (khuyalā')' (Narrated by al-Bukhārī).

"مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الْإِزَارِ فِي النَّارِ" "Whatever of the izār (lower garment) is below the ankles is in the Fire" (Narrated by al-Bukhārī).

Scholars differed in the understanding and interpretation of the above two ḥadīths. Some of them understood the prohibition as absolute and unrestricted (muṭlaq) whereas others restricted the prohibition to pride (khuyalā').

2) Wide semantic scope of the Arabic language and multiplicity of textual significations and implications:

An instance of this is when a homonym (lafz mushtarak) occurs in Sharī'ah discourse, which is a word that was coined to signify several diverse meanings, such that the Muslim jurists disagree on the construal of this word in terms of what is really intended by it (from amongs its several possible meanings). This is like their disagreement on what the Sharī'ah intends through the word الْقُرْء (qar' plural form: الْقُرُوء – qurū') in the Statement of Allah سُبْحَانَهُ وَعَالِي [البقرة: 228] وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ

228. wa-l-muṭallaqātu yatarabbaṣna bi- 'anfusiḥinna thalāthata qurū' in ...

"And divorced women shall wait (as regards their marriage) for three menstrual periods" (Sūrat al-Baqarah: 228)..

The word الْقُرْء is homonymous whose meaning is shared equivocally between ṭuhr (period of purity in-between two menstrual cycles) and ḥayḍ (menstruation). As a result, the Muslim jurists differ on the waiting period ('iddah) of a divorced woman: is it to be calculated on the basis of menstruation or purity?

3. Different ways in which the ḥadīth has reached the jurist:

An example of this is that a ḥadīth does not reach a particular jurist, and therefore is unable to act on it, or it reaches him but with a weak chain of transmitters (isnād ḍa'īf), or the ḥadīth reaches one jurist with a (completely) different wording, such that the ḥadīth signifies a different meaning for him.

I explain why:

a ḥadīth might not reach some scholrs

4. Difference in qawā'id uṣūliyyah (uṣūlī maxims i.e. maxims pertaining to uṣūl al-fiqh or Islamic legal theory) and ḍawābiṭ al-istinbāṭ (the rules of legal interpretation and extrapolation):

A lot of juristic disagreement can be reduced to this cause because it is multifaceted. An example of this is the uṣūlī maxim on which Muslim jurists disagree, namely: Does a command (amr) signify immediate or delayed performance?

The majority of jurists maintain the view that an absolute (unqualified) command signifies immediate performance; but the Hanafī jurists disagree with them, saying that it signifies delayed performance. Allah سُبْحَانَهُ وَعَالِي says: [البقرة: 184] وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ

183. wa-mān kānā marīḍan 'aw-'alā safarīn fa-'iddatun min 'ayyāmin 'ukhara ...

"...but if any of you is ill or on a journey the prescribed number (Should be made up) from days later. ..." (Sūrat al-Baqarah: 184)

This verse informs us about the command to make up fast (qaḍā' al-ṣawm) in the case of the one who breaks his fast during Ramaḍān. As a result of their disagreement on the aforementioned uṣūlī maxim concerning the absolute command, the Muslim jurists also disagree on a certain fiqhī (legal) issue, which concerns the ruling on nafl (supererogatory) fasting in the case of someone who has to make up (qaḍā') missed days of Ramaḍān.

I reflect and infer:

I explain the effect of the disagreement between the Muslim jurists on the uṣūlī maxim concerning the absolute command as it relates to above issue in the following table:

| Madhhab of the Majority of Scholars | Ḥanafī Madhhab |
|-------------------------------------|----------------|
| | |

I reflect and infer:

On the authority of ‘Abdul-Wārith ibn Sa‘īd who said: “I went to Kūfah and asked Abū Ḥanīfah - about a man who sold a commodity and stipulated a condition. He said: ‘The Messenger of Allah ﷺ prohibited selling and the stipulation of a condition; the sale is invalid and the stipulated condition is invalid. Then I went to Abū Laylā and told him about this. He said ‘Ā’ishah " said ‘The Messenger of Allah ﷺ ordered me to buy Barīrah, stipulate a condition and then free her’ (Narrated by Abū Dāwūd), the sale is valid and the condition invalid. Then I went to Ibn Shubrumah and he said on the authority of Jābir ibn ‘Abdillāh ؓ who said: ‘I sold the Prophet ﷺ a camel; but made the stipulation that I should be allowed to ride it back to Madīnah.’ The sale valid and the condition is valid” (Narrated by al-Haythamī).

- I deduce from this situation one of principles of juristic disagreement.

The fruits of difference:

- ◆ Mercy and latitude for people: The variety and diversity of scholarly opinions on different issues provides Muslims with latitude in choosing the most suitable and beneficial opinion for sorting out issues based on Shari‘ah proofs, as a way of realizing the principle of removing difficulty and hardship. Therefore, when the Companions and jurists after them disagreed on matters, they did not feel dismayed and uneasy about the disagreements and differences. ‘Umar ibn ‘Abdil-‘Azīz said: “It would not have pleased me that the Companions of Allah’s Messenger ﷺ did not disagree, because had they not disagreed, we would not have had permission (rukḥṣah) to do so”.
- ◆ richness and vastness of Islamic juristic knowledge: Due to the fact that scholars held different viewpoints and the attempt of each group to prove the validity and soundness of its viewpoint and defend what it considers to be the correct viewpoint, juristic richness came about in the various fields of fiqh (jurisprudence), lughah (linguistics), ḥadīth and uṣūl al-fiqh (the principles of jurisprudence).
- ◆ Promoting research, creativity and innovation: as a result of scholarly disagreement, each party sought to prove the validity of its opinion by more than one method, which required scholars to increase scholarly and intellectual output.

I critically assess:

- the following statement with justification: “The preferred action group is one which consists of members with heterogeneous, disparate and divergent ideas”.

Categories of people in terms of 'fiqh' (jurisprudence):

If a Muslim wants to know the ruling on a particular matter on which there exists scholarly disagreement, he falls into one of three categories:-

The first: a scholar who has attained to the rank of *ijtihad* (independent legal reasoning), such that he exercises independent reasoning investigating and inquiring into the various proofs and evidentiary principles.

The second: a student of knowledge who has not attained to the rank of *ijtihad* (independent reasoning); he has no recourse but to follow the learned mujtahids and conduct research to ascend gradually in the ranks of scholarship and acquire expertise and competence to conduct *tarjih* between the various proofs from their sources, that is to say, he is competent to make comparisons between the various proofs and evidence and able to distinguish the preferred one.

The third: an ordinary lay person who has not studied *fiqh*; he has no recourse but to ask scholars that he trusts their religiosity and knowledge without resorting to evidential support as Allah

سُبْحَانَكَ وَبِعَالِيكَ
سَيِّدِنَا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ [النحل: 43]

... fa-s' alū 'ahla dh-dhikri 'in kuntum lā ta'lamūna

"...ask of those who possess Knowledge if you do not know" (Sūrat al-Naḥl: 43)

A Muslim's position as regards the differences between scholars:

- benefiting from the rich and vast legacy of juristic knowledge left behind by scholars in the form of *fawās*, *ijtihadāt* (independent legal judgments), opinions and Qur'ānic interpretations of *ḥadīth* commentaries.
- respecting the views of credible and reliable scholars, asking Allah to have mercy on them by saying رَحِمَهُمُ اللَّهُ rahimahumu Allāh (may Allah have mercy on them) when they are mentioned, and find reasons and excuses for them if they err.
- giving precedence to authentic and sound proofs from the Qur'ān and Sunnah over human opinion if the two conflict; this has always been the practice of scholars. Imam Mālik - said: "I am only a human being, sometimes I am right and sometimes I am wrong; examine what I say in light of the Qur'ān and Sunnah". However, this is addressed to scholars, and not just anyone who reads a religious text, takes its surface and apparent meaning without any knowledge and comprehension, discards the views of the scholars and renders their scholarly methodologies and intellectual traditions null and void.
- emulating the morals and character traits of scholars when differences arise, such as magnanimity, tolerance, having a good opinion, asking Allah to have mercy on them, talking only good and mentioning only positive things about them, and maintaining contact and communication with them. Yūnus al-Ṣadaḥī says in this regard: "I have never met someone who is more reasonable and rationally-minded than al-Shāfi'ī. One day I debated him on a particular matter and then we went our separate ways. I then met him, and he held my hand and said: 'O Abū Mūsā, can't we be brothers even if we disagree on a matter?'"

I reflect and deduce:

Mālik ibn Anas - said when al-Mansūr went on pilgrimage (ḥajj) he said to me: "I intend to issue an order that the books you have written be made copies of and then I send to each of the Muslim territories a copy and order them to act on what is written in it, and not to refer to any other source over and above it". I said: "O Commander of the Muslims, do not do this. People have already been exposed to prior viewpoints, heard (other) *ḥadīths* and transmitted (other) narrations, such that each community of people took that which came to them before and worship Allah thereby from the disagreement of the people. So let the people be and leave them and what the inhabitants of every city (territory) have chosen for themselves thereof."

- I deduce from the stance of Imām Mālik one of the morals from *Morals and Ethics of Disagreement*.

I critically assess:

- the following scenarios and point out the error in each and the right action that is required:
- A person heard a *fatwā* one of the learned scholars that did not agree with his opinion, so he verbally attacked the learned scholar.
- Error:
- Correct action:

A person lodged a complaint against the imām of a mosque because he does not read the *al-basmalah* (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ) [to say:

4 Lesson Four

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (In the name of -"Allah, "the Most Gracious, "the Most Merciful]) in an audible voice when reading al-Fātiḥah nor does he invoke the du'ā' al-qunūt (Qunūt supplication) during the Dawn (Fajr) prayer.

- Error:

- Correct action:

Someone asks more than one scholar for a fatwā on a controversial matter until he is given the fatwā that suits and wants to hear.

- Error:

- Correct action:

People and Fatwā:

Many people have the nerve and audacity to issue fatwā on religious matters whether they have religious knowledge or not. Some of them might read a book, attend a lecture, listen to an interview or a fatwā given by one of the scholars, and based on that designates and appoints himself as a mujtahid (a scholar who is able to exercise independent legal reasoning) and starts issuing fatwās thus misguiding many people and causing harm to many others. Such a person has indeed done a great wrong and injustice to himself by setting himself a task he is not equal to. Allah ﷻ says:

[النحل: 25] لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلَا سَاءَ مَا يَزُرُونَ

25. li-yaḥmilū 'awzārahum kāmilatan yawma l-qiyāmati wa-min 'awzāri lladhīna yuḍillūnahum bi-ghayri 'ilmin 'a-lā sā'a mā yazirūna

“They will bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!” (Sūrat al-Naḥl: 25)..

Fatwā is a huge and serious matter and it must be received and taken from those qualified people to do so and from trustworthy and credible sources, especially in matters that concern society and relate to the lives of individuals and the future of generations.

The United Arab Emirates established a fatwā center (Official Fatwa Center) in which people's questions are answered by qualified scholars who have been authorized by the Ruler. The UAE has made calls to the center toll free so that people do not hesitate to ask the questions they want answers to.

In addition to this center, there are official authorities, foundations and departments which represent the UAE and which specialized in matters pertaining to this matter. This protects and prevents individuals and society from into the traps and snares of people of malicious intents and ulterior motives, and similarly dubious and suspicious websites and some media channels with no clear definable goals and identity.



I organize my concepts

- I complete the table below:

Causes of differences amongst fuqahā' (jurists)

• Variation in the ability to understand proofs and evidence and extrapolate rulings from them.

-
-
-

Benefits of difference

• Mercy and facilitation to people.

-
-

A Muslim's position towards differences amongst fuqahā' (jurists)

• Benefiting from the rich and vast legacy of juristic knowledge left behind by scholars.

* Great mercy to people.....

-
-

Student Activities

I answer by myself:

I explain what is meant by the following terms:

- * Ikhtilāf (Disagreement and Difference):
- * Jumhūr al-‘Ulamā’ (Majority of Scholars):
- * Fiqh Branches (Detailed Legal Rulings):

2) I mention four of the ethics of difference between the fuqahā’ (jurists)

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.....

.....

.....

3) I respond to someone who maintains that disagreement between the scholars is an unhealthy phenomenon.

.....

I enrich my experience

1. Allah, سُبْحَانَهُ وَعَالِي, says:

43. ... wa-^[النساء: 43]in kuntum marḍā’aw ‘alā safarin ‘aw jā’ a ‘aḥadun minkum mina l-ghā’iṭi ‘aw lāmastumu n-nisā’ a fa-lam tajidū mā’an fa-tayammamū ṣa’īdan ṭayyiban ...

“...And if you be ill, or on a journey, or in travel, or if one of you has come after relieving himself, or you have touched women, and you and not water, than go to high clean soil and rub your faces and your hands (therewith)...” (Sūrat al-Nisā’: 43).

Scholars disagree on the meaning of لَامَسْتُمْ (lāmastum) ‘touched’. What is the effect of their disagreement on the meaning considering the differences in their viewpoints?

2. I write research paper in which I discuss a particular Islamic legal (fiqhiyyah) issue, explaining the cause of the scholarly disagreement on this issue and highlighting the preferred view.
3. I compile the sayings of some scholars in them praising one another in spite of their differences in viewpoint

I assess myself

| SN | Area of Application | Level of Achievement | | |
|----|---|----------------------|------|-----------|
| | | Average | Good | Excellent |
| 1 | I accept difference of viewpoints and benefit from the views of others. | | | |
| 2 | I respect the views of others even if I am not convinced by them | | | |
| 3 | I give precedence to sound evidence from the Qur’ān and Sunnah over human opinion if the two conflict. | | | |
| 4 | I emulate the manners of the scholars during disagreement such as tolerance and having a good opinion of others. | | | |
| 5 | I make sure when seeking for a fatwā to ask trustworthy and credible scholars who are renowned for their knowledge and religiosity. | | | |

The Da‘wah Methodology of the Prophet ﷺ

I learn from this lesson to:

- 1- define the concept of the Prophetic Da‘wah Methodology (Prophetic Method of Doing Da‘wah)
- 2-explain the characteristics of the Prophetic Da‘wah Methodology
- 3-mention the approaches and styles of the Prophetic Da‘wah Methodology
- 4-explain the effect of the Prophetic Da‘wah Methodology on a Muslim’s life



I take the initiative to learn

I read and infer:

Mu‘āwiyah ibn al-Hakam al-Sulamī reported: I was praying with the Messenger of Allah ﷺ while a man among the people sneezed, so I said, رَجَمَكَ اللهُ “May Allah have mercy on you!” The people began to glare at me in disapproval, so I said, “Woe to me! Why are you staring at me?” They struck their hands on their thighs telling me to be quiet, so I said nothing even though I was upset, and the Prophet finished the prayer. Let my father and mother be ransomed for him, for I have not seen before or after him another teacher better at instruction. By Allah, the Prophet did not scold, strike, or revile me. The Prophet ﷺ said:

"إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ، إِنَّمَا هُوَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ"

“Verily, it is not fitting for this prayer to have anything of human speech, but rather only the glorification and exaltation of Allah and the recitation of the Quran.” (Narrated by Mulsim)

- On the basis of the above ḥadīth, I identify the qualities that I would like to see in Muslim dā‘iyah (caller to Islam or Muslim da‘wah worker).

.....

.....

.....



I use my skills

The Concept of the Prophetic Da‘wah Methodology

The Prophetic method (manhaj) of doing da‘wah is a broad term more general and is more comprehensive and encompassing than the term style or approach (uslūb) and way (ṭarīqah). It is a complete and holistic process of building and constructing the way of calling, inviting and propagating (da‘wah) to Allah ﷻ which incorporates the ways (ṭarā‘iq), approaches, styles, (asālib), rules (qawā‘id) and principles

(uṣūl) that lead to da‘wah ‘ilā Allah ﷻ (calling and propagating to Allah ﷻ). Allah ﷻ says:

[يُوسُفُ: 108] ﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾

"qul hādhihī sabīlī ‘ad ‘ū ‘ilā llāhī ‘alā baṣīratīn ‘ana wa-manī ttaba ‘anī wa-subḥānā llāhī wa-mā ‘ana mina l-mushrikīna"

Say (O Muhammad): "This is my way; I invite unto Allāh with sure knowledge, I and whosoever follows me with sure knowledge. And Glorified and Exalted be Allāh (above all that they associate as partners with Him).

And I am not of the Polytheists (Sūrat Yūsuf: 108).

The Prophet ﷺ, in his da'wah, followed a number of approaches, styles and techniques that took into consideration the diversity of people's faculties of understanding as well as their natural dispositions, aptitudes, positions and class. Allah ﷻ says:

[النحل: 125] ﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْ لَهُم بِالَّتِي هِيَ أَحْسَنُ﴾

125. ud' u 'ilā sabīli rabbika bi-l-ḥikmati wa-l-maw'izati l-ḥasanati wa-jādilhum bi-l-lati hiya aḥsanu ...

"Invite (mankind, O Muhammad) to the Way of your Lord with wisdom and fair preaching, and argue with them in a way that is better" (Sūrat al-Nahl: 125)

I think and express myself:

- I describe in my own words the concept of the Muslim's methodology in doing da'wah.

The Characteristics of the Prophetic Da'wah Methodology:

The methodology that the Prophet ﷺ employed in doing da'wah was marked by several characteristics that highlight the greatness of calling, propagating and inviting (da'wah) to Allah ﷻ and that Islam is the Religion of the Truth. Allah ﷻ says: [آل عمران: 19] ﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

19. 'inna d-dīna 'inda llāhi l-'islāmu ...

"Truly, the religion with Allāh is Islām..." (Sūrat 'Āl 'Imrān: 19).

The most important of these characteristics are:

First: Clarity (Wuḍūḥ)

The methodology of the Prophet ﷺ was clear in goal, creed and style. No one among the polytheists and idolators found any difficulty in understanding the purpose and intention of the

Prophet ﷺ in calling and inviting to Allah ﷻ. The Prophet ﷺ did not conceal or hide anything pertaining to his calling and inviting people to Islam. When the Prophet r climbed the top of Mount al-Ṣafa and summoned the Quraysh until they assembled round him, he said: "Tell me! What would you be thinking if I were to inform you that the enemy will be raiding you by day or by night, would you believe me?" They answered, "We have never known you to tell a lie." Muhammad said, "Know that I am a warner and that I warn you of a severe punishment". He sent letters to the kings in which he called them to worship Allah, the One, at that time. This was by Allah's Order and Command. Allah

ﷻ says: [المؤمنون: 32] ﴿أَنِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ﴾ " 'ani 'budū llāha mā lakum min 'ilāhin ghayruhū..."

"Worship Allāh! You have no other llāh (God) but Him" (Sūrat al-Mu'minūn: 32).

The Prophet ﷺ was a harbinger of good to all humankind. Allah ﷻ says

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ

الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَأَنْ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا﴾ [النساء: 36]

36. wa-'budū llāha wa-lā tushrikū bihī shay' an wa-bi-l-wālidayni 'iḥsānan wa-bi-dhī l-qurbā wa-l-yatāmā wa-l-masākīni wa-l-jāri dhī l-qurbā wa-l-jāri l-junubi wa-ṣ-ṣāhibi bi-l-janbi wa-bni s-sabīli wa-mā malakat 'aymānukum 'inna llāha lā yuḥibbu man kāna mukhtālan fakhūran

"Serve Allah, and join not any partners with Him; and do good- to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer (you meet), and what your right hands possess: For God loveth not the arrogant, the

vainglorious;" (Sūrat al-Nisā': 36).

This is what caused the polythesists puzzlement in rejecting the Prophet ﷺ as they could not find holes or weak points in his da'wah style and approach such as lying, cheating or even flattery, and could therefore only accuse him (falsely) of sorcery. Allah ﷻ says:

﴿وَيَجِبُونَ أَنْ يَأْتُواهُمْ مُنْذِرِينَ مِنْهُمْ وَقَالَ الْكَاْفِرُونَ هَذَا سِحْرٌ كَذَّابٌ﴾ [سورة ص: 4]

"wa-`ajibū` an jā`ahum mundhirun minhum wa-qāla l-kāfirūna hādhā sāḥirun kadhdhābun"

"And they marvel that a warner from among themselves has come unto them, and the disbelievers say: This is a sorcerer, a charlatan." (Sūrat Ṣād: 4)

Thus, the da'wah approach of the Prophet ﷺ was distinguished by its clarity and openness.

I think and critically assess

I critically assess the following statement: "People with suspicious goals and dubious motives operate in a cloud of secrecy".

Second: Gradual Progression (Tadarruj)

The Prophet progressed gradually in his da'wah to Allah ﷻ without burdening and overloading people. He started with his household, and Lady Khadijah " believed in him. Then he directed his call to those closest to him, for out of all the people they would be the most deserving of the good that he is bringing and the most acquainted with him. Then he invited his his kinsmen (clan) and thereafter he started presenting himself to the tribes during the Hajj seasons. He was not hasty in his da'wah until people started accepting it and becoming more open to it. He taught Mu'adh ibn Jabal this same methodology. When he sent Mu'adh to Yemen he said to him: "You will be coming to a community who constitute People of Sacred Scripture. So when you come to them, then call them to testify that there is no Deity but Allah and Muhammad is the Messenger of Allah. If they accept and obey you in that, then tell them that Allah has prescribed for them five prayers every day and night. If they accept and obey you in that, then tell them that Allah has prescribed for them a charitable tax to be taken from the rich and given to the poor. If they accept and obey you in that, then beware of taking from them the best of their wealth, and fear the supplication of the oppressed person who has been unfairly wronged (mazlūm), for there is no barrier between it (his supplication) and Allah" (Narrated by al-Bukhārī).



I reflect and apply:

- How do you apply the principle of gradual progression in da'wah with respect to the following case: You have friends who commit lots of sins and you want to give them da'wah calling them to stop committing these sins?

.....

.....

.....

Third: Total Trust in the Help of Allah ﷻ and that He will grant victory (Thiqah bi-Naşrillah)

The Messenger ﷺ said:

"لَيَبْلُغَنَّ هَذَا الْأَمْرُ مَا بَلَغَ اللَّيْلُ وَالنَّهَارُ، وَلَا يَتْرُكُ اللَّهُ بَيْتَ مَدْرٍ وَلَا وَبَرٍ إِلَّا أَنْخَلَهُ اللَّهُ هَذَا الدِّينَ، بَعْرٌ عَزِيزٌ أَوْ بَدَلٌ ذَلِيلٌ، عَزَا يُعِزُّ اللَّهُ بِهِ الْإِسْلَامَ، وَذَلَا يُذِلُّ اللَّهُ بِهِ الْكُفْرَ".
 "This matter will certainly reach every place touched by the night and day. Allah will not leave an urban house nor a rural house except that Allah will cause this religion to enter it, by which the honorable will be honored and the disgraceful will be disgraced. Allah will honor the honorable with Islam and he will disgrace the disgraceful with unbelief".

The Prophet r set out going about and doing his da'wah being fully confident and totally trusting that Allah would help him and grant him victory, that this religion would extend to the eastern and western parts of the earth by the Will of Allah ﷻ and that even if the whole world join together to form a coalition waging war on Islam, Allah ﷻ will make it emerge triumphant and victorious.

On the authority of Thawbān D who reported that the Messenger of Allah ﷺ said:

"إِنَّ اللَّهَ زَوَى لِي الْأَرْضَ، فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا، وَإِنَّ مَلِكَ أُمَّتِي سَيَبْلُغُ مَا زَوَى لِي مِنْهَا"

"Allah has unfolded for me the earth to the extent that I saw its eastern and western parts. The kingdom of my community (ummah) will reach as far as what has been unfolded to me (Narrated by Muslim).

I infer:

- I infer two pieces of good news from the two ḥadīths above.

.....

.....

.....

.....

The Prophet's ﷺ Styles and Approaches in Doing Da'wah:

The da'wah style of the Prophet ﷺ was marked by wisdom (ḥikmah) proceeding from the words of Allah ﷻ

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ﴾ [النحل: 125] : سُبْحَانَكَ وَبِحَمْدِكَ

125. ud'u ilā sabīli rabbika bi-l-ḥikmati wa-l-maw'izati l-ḥasanati wa-jādilhum bi-llatī hiya 'dḥsanu
 "Invite to the Way of your Lord with wisdom and fair preaching, and argue with them in a way that is better"
 (Sūrat al-Naḥl: 125)

This was clearly reflected in the way people were embracing Islam individually and collectively in groups.

On the authority of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ who is reported to have said: al-Ṭufayl ibn 'Amr al-Dawsī (who was from the clan or tribe of Daws) came to the Prophet ﷺ and said: 'Daws have engaged in disobedience and refused (to listen), so call and supplicate to Allah to bring destruction upon them. The Messenger ﷺ turned himself to face the direction of the qiblah and raised his hands to the sky. So they said: 'These people (i.e. Daws) are doomed'. But (instead) the Messenger ﷺ said:

"اللَّهُمَّ اهْدِ دَوْسًا وَابِ بِهِمْ، اللَّهُمَّ اهْدِ دَوْسًا وَابِ بِهِمْ"

"O Allah, guide Daws and bring them (to us) as rightly guided Muslims; O Allah, guide Daws and bring them (to us) as rightly guided Muslims" (Narrated by al-Bukhārī). Thereafter, they all embraced Islam.

I think and infer:

- Where in the story of al-Ṭufayl ibn 'Amr al-Dawsī do you find wisdom being exemplified in the Da'wah Methodology of the Prophet ﷺ.

.....

- In your view, what changed in the lives of the Companions after witnessing this scenario?

.....

A young man came to the Prophet ﷺ and he said, "O Messenger of Allah, give me permission to commit adultery (zinā)." The people turned to him and rebuked him saying, "Quiet! Quiet!" The Prophet said, "Come closer." The young man came closer to him and he told him to sit down. The Prophet said, "Would you like that for your mother?" The man said, "No, by Allah, may I be sacrificed for you. People would not like it for their mothers." The Prophet said, "Would you like that for your daughter?" The man said, "No, by Allah, may I be sacrificed for you. People would not like it for their daughters." The Prophet said, "Would you like that for your sister?" The man said, "No, by Allah, may I be sacrificed for you. People would not like it for their sisters." The Prophet said, "Would you like that for your aunts?" The man said, "No, by Allah, may I be sacrificed for you. People would not like it for their aunts." The Prophet placed his hand on him and he said, "O Allah, forgive his sins, purify his heart, and guard his chastity." After that, the young man never again turned to anything sinful.

I think and propose:

- What is the suggestion that you are making to your classmates to protect and safeguard themselves from adultery?

.....

- What will you do to ensure that your advice reaches the hearts of your classmates and is acted upon?

.....

.....

Being a Good Example (Qudwah Ḥasanah):

Many of the polythesists and idolators embraced Islam and found peace in the hearts and minds when they saw the words of the Prophet ﷺ exemplified in his action and embodied in his personality. He was the example and a role model par excellence for his Companions ! to the extent that Allah ﷻ described him being an Uswah Ḥasanah (Good and Exemplary Model) saying:

[الأحزاب: 21] ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾

"la-qad kāna lakum fī rasūli llāhi 'uswatun ḥasanatun li-man kāna yarjū llāha wa-l-yawma l-'ākhirā wa-dhakara llāha kathīran"

"Indeed in the Messenger of Allāh (Muhammad SAW) you have a good and exemplary model to follow for him who hopes in (the Meeting with) Allāh and the Last Day and remembers Allāh much..." (Sūrat al-'Aḥzāb: 21).

Lady 'Ā'ishah " described him saying: كَانَ خُلْفَهُ الْقُرْآنَ

"The moral character of the Prophet was the Qur'ān" (Narrated by Muslim). So, when the Prophet ﷺ would order Muslims to observe truthfulness, trustworthiness, good neighborliness, fearing Allah ﷻ, etc. the Companions did not have exert effort and go to great pains to find out what the Prophet ﷺ meant and intended in that regard; rather they would only have to look at his action and follow his example. The Messenger ﷺ, whenever he charged people with a task he would be the first to execute it. Here is an example of him carrying bricks and blocks with his his noble hands in order to participate in the building of the Prophetic Mosque (al-Masjid al-Nabawī) and another example of him taking an axe to help in the digging of the trench (al-khandaq).

♦ I specify:

the distinctive features of a 'good exemplary model' that you would like to see in yourself.

.....

.....

Seeking Facility and Ease (Taysīr) and Giving Good News (Tabshīr):

The Prophet ﷺ instilled in the hearts and minds of his Companions ! facility and easement (yusr). This is because whenever he was given a choice between two matters, he would choose the easier of the two as long as it did not constitute a sin. When he sent Abū Mūsā al-'Ash'arī and Mu'ādh ibn Jabal to Yemen, he advised them saying:

"يَسِّرَا وَلَا تُعَسِّرَا وَيَسِّرَا وَلَا تُنْفِرَا وَتَطَوَّعَا وَلَا تَخْتَلِفَا"

“Facilitate and make things easy and don't complicate and make things difficult; give good news and don't scare and drive (people) away; Be united and work together collaboratively and don't be divided” (Narrated by Muslim). Facilitation (taysīr) goes hand-in-hand with giving good news (tabshīr); the Prophet ﷺ used to give his Companions good news of reward from Allah ﷻ. In this regard, he said:

"بَشِّرِ الْمَشَّائِينَ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ بِالنُّورِ النَّامِ يَوْمَ الْقِيَامَةِ"

“Give those who walk to the mosque in darkness, the good news of a complete and full light on the Day of Resurrection” (Narrated by al-Tirmidhī).

I infer:

through dialogue and discussion, the qualities that a Muslim must possess in order for him to be characterized by the two qualities of taysīr (facilitating matters) and tabshīr (giving good news).

.....

.....

.....

.....

The Prophetic Method of a Muslim's life:

The Companions were schooled and trained in the methodology of Allah's Messenger ﷺ until it became for them a mode of behavior that is deeply ingrained in them by which they lived and upon which they reared and raised their children. They followed this methodology after the Prophet ﷺ generation after another until Islam spread by virtue of this methodology. In East Asia, entire communities and nations embraced Islam due to the conduct and behavior of Muslim merchants and their benevolent treatment of these indigenous communities and nations both in word and deed.

I design:

a presentation clarifying the true image of Islam as I understand it from the methodology of Prophet ﷺ in doing da'wah.

.....

.....

.....

I summarize:

the dangers of tashaddud (excessive strictness) on Islamic Da'wah.

.....

.....

I organize my concepts

Styles and Approaches of the Prophetic Methodology of Doing Da'wah

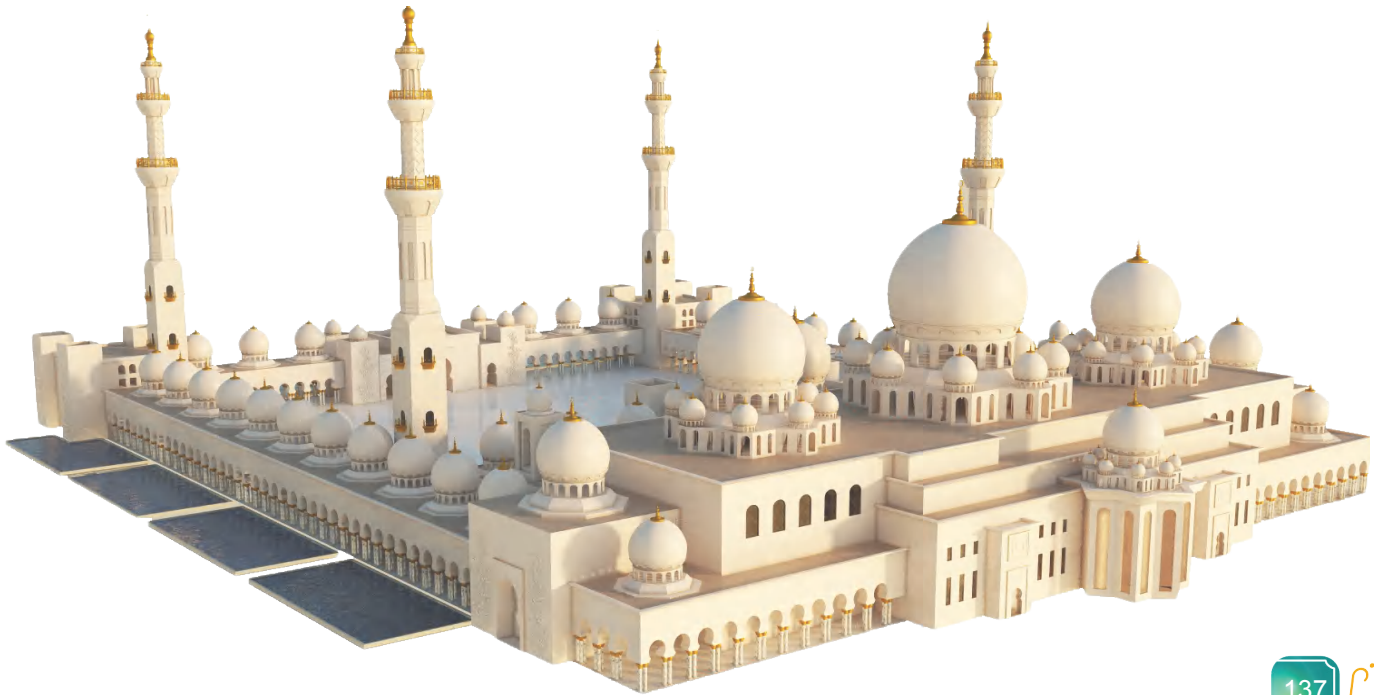
Characteristics of the Prophetic Methodology of Doing Da'wah

The concept of the Prophetic Methodology of Doing Da'wah

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Student Activities

I answer by myself:

1. What is the concept of the Prophetic Methodology of Doing Da'wah?

.....

.....

2. I classify the characteristics of the Prophetic Methodology and styles and approaches of the Prophet ﷺ in the doing da'wah in the table below:

| Characteristics of the Prophetic Methodology | Styles and Approaches of the Prophetic Methodology of Doing Da'wah |
|--|--|
| | |
| | |
| | |
| | |
| | |
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| | |

3. I find a solution: You received a message wherein someone says that he has seen the Prophet ﷺ in a dream and he commanded a certain thing, and now this person wants people to circulate this message.

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.....



I enrich my experience

4. I design a project in which I explain the methodology of a Muslim student: How he can be a dā'ī (caller) to Allah ﷻ through his moral character being guided by the Prophetic Methodology of doing da'wah.

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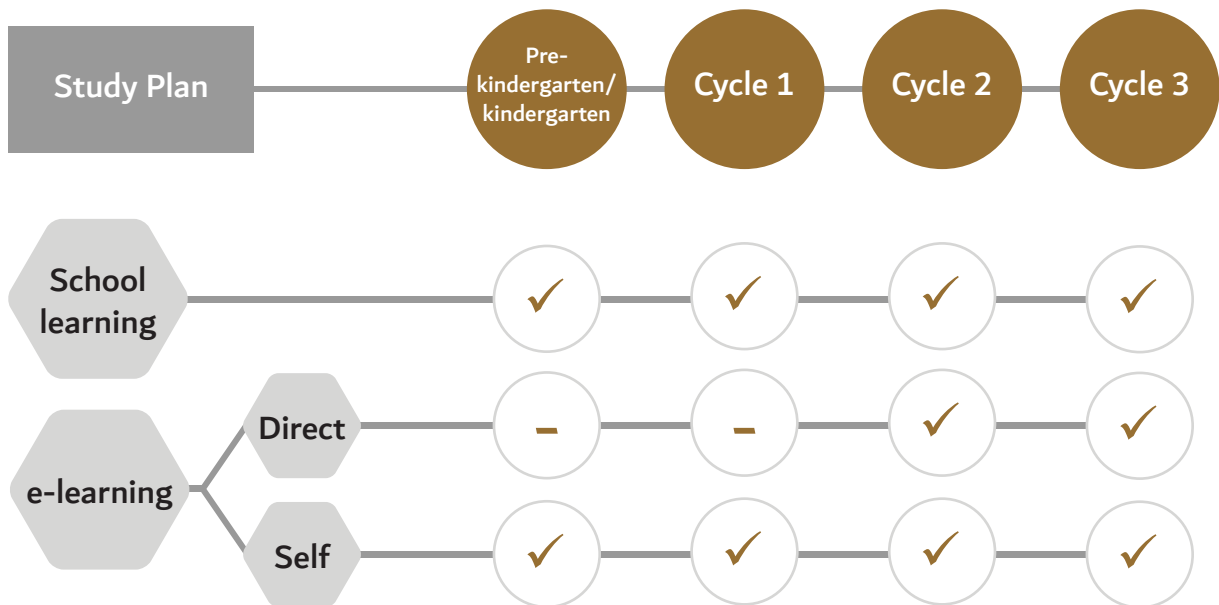
I assess myself

5. I assess the effect that the lesson on the Prophetic Methodology of doing da'wah has on my behavior and worship.

| SN | Area of Application | Level of Achievement | | |
|----|--|----------------------|------|-----------|
| | | Average | Good | Excellent |
| 1 | I am clear with everyone in both what I say and do. | | | |
| 2 | I am keen on representing and exemplifying Islam in my behavior. | | | |
| 3 | I strive to serve the dīn (religion) of Allah ﷻ. | | | |
| 4 | I am serious and hardworking in my studies and not negligent and lazy. | | | |
| 5 | I regard my teacher as my exemplary model and therefore, I respect him and acknowledge his value and true worth. | | | |

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.



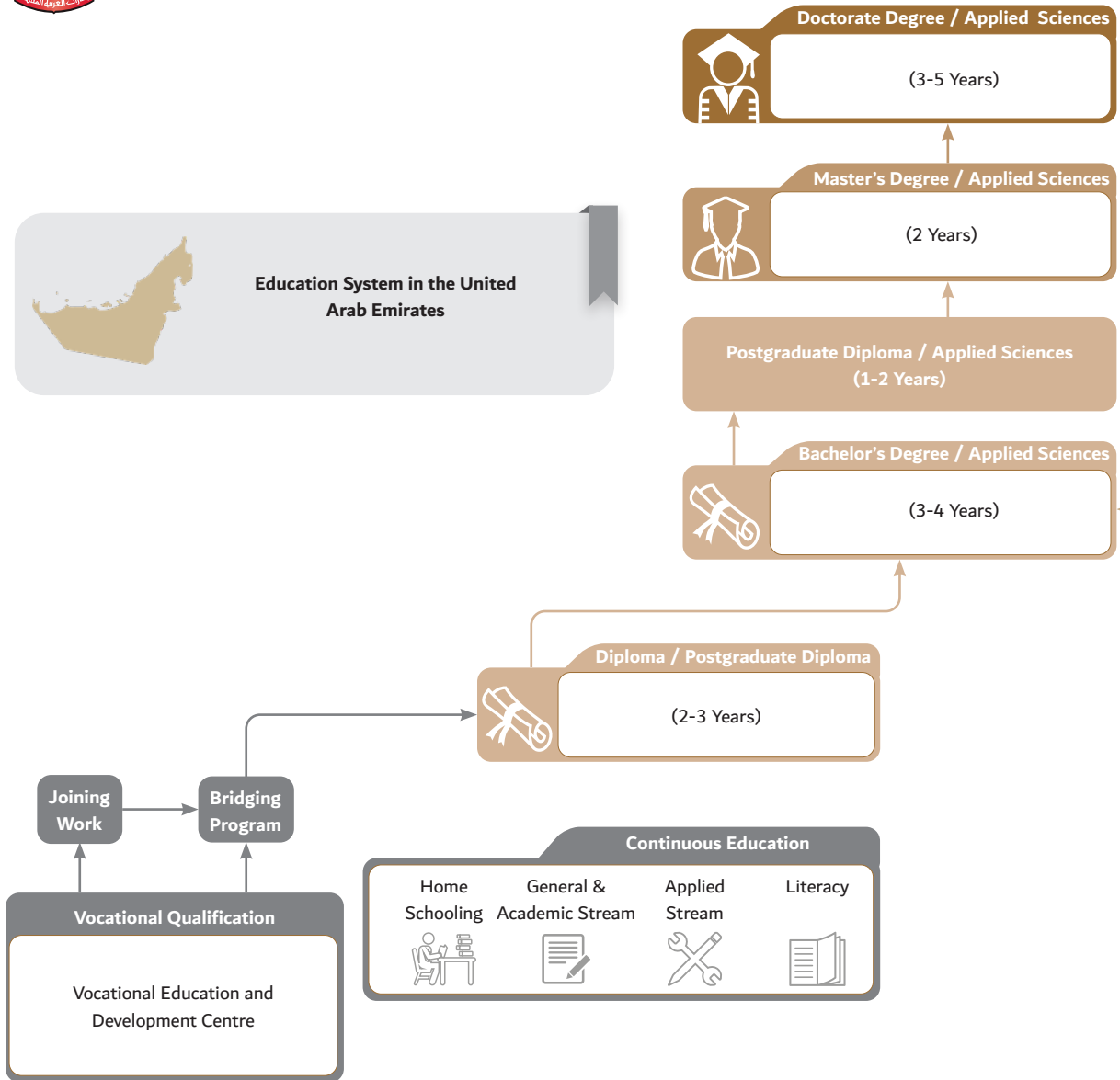
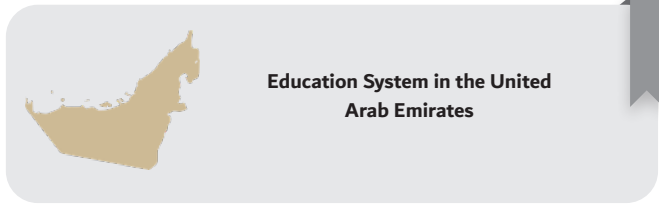
Channels for obtaining a textbook:

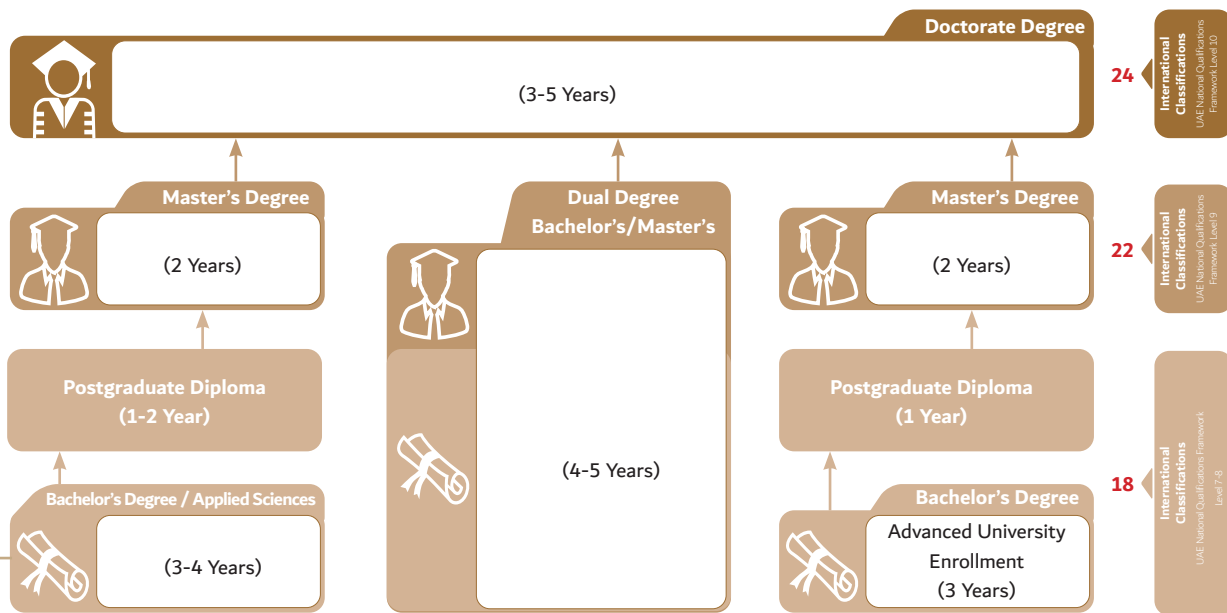


برنامج محمد بن راشد
للتعلم الذكي
Mohammed Bin Rashid
Smart Learning Program

Electronic units



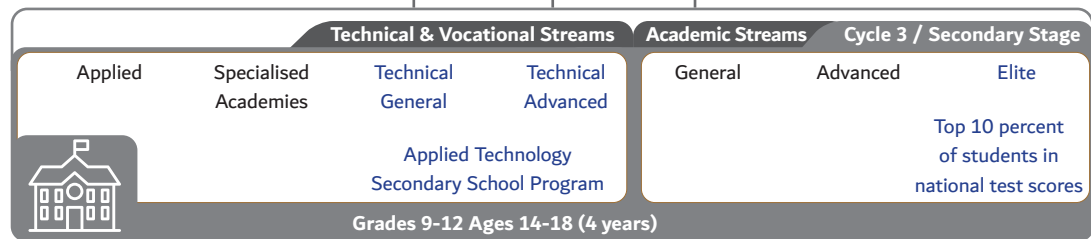




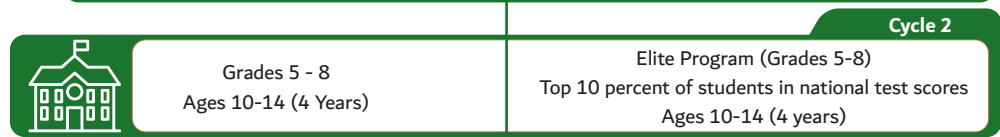
The Ministry coordinates with national higher education institutions to admit students in various majors in line with the needs of the labour market and future human development plans. Higher Education institutions also determine the number of students that can be admitted according to their capabilities, 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.

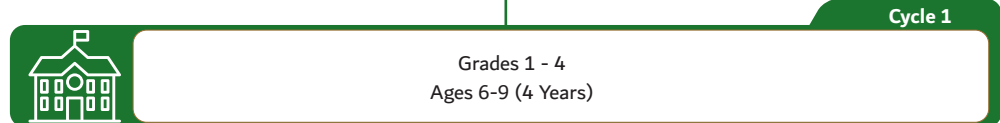
18 International Classifications UAE National Qualifications Framework Level 5-6



12 International Classifications UAE National Qualifications Framework Level 3-4



12 International Classifications



6 International Classifications



3 Theoretical Starting Age International Classifications

Basic Education

*End of Book
Praise be to Allah*

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"/> |
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