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Grade

11

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Student book

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Fatwas

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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. Peace and Blessings be upon the most honored of Messengers, our Master Muḥammad ﷺ, who was sent as a mercy to all nations, and upon his family and companions.

The Curriculum Design Team of the Islamic Education Series is pleased to present to our dear students this new edition of the Islamic Education textbook. We pray to Allah ﷻ that it will help increase their knowledge, expand their intellectual horizons, and elevate and refine their moral character; for Allah is the One who always hears and responds whenever called upon.

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), and

- National Identity and Contemporary Issues (Huwiyyah wa Qaḍāyā).

This new textbook endeavors to translate the curriculum standards into comprehensive tables of contents and stipulates the learning outcomes at the beginning of each lesson under the heading: ‘I learn from this lesson.’

Each lesson consists of:

- an introduction entitled: ‘I take initiative to learn’,
- a presentation entitled: ‘I use my skills to learn’, and
- a conclusion entitled: ‘I organize my ideas’.

This is followed by students 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 text book 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 holistic thinking, 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 compassionate teachings of Islam which are characterized by moderation, balance, equanimity, tolerance, clemency, love, peace, cohesion, harmony, respect for human dignity, a rejection of violence and hatred, reinforcement of positivity, and a sense of individual and communal responsibility. Moreover, the book attaches importance to developing performance skills that are specific to Islamic Education and places special emphasis on Islamic values in order to build conscientious personalities who are committed to their religion, take pride in their heritage, contribute to nation building and open up new horizons of cooperation and collaboration for promoting shared human values.

Furthermore, the learning activities are both numerous and diverse so as to contribute towards developing critical thinking in learners, for critical thinking today constitutes an indispensable tool in contemporary life wherewith students fortify themselves against aberrant ideas and reckless

blind imitation. The book also aims to enable its students to develop creative and innovative thought, in accordance with the broader UAE Vision 2021 entitled “United in Ambition and Determination” en route to making the UAE one of the best countries in the world. In addition, it seeks to develop life-skills that aid problem-solving and timely and sound decision-making. Similarly, it contributes towards honing the abilities of the students and heightens their awareness of the need to invest in material and human resources as well as preserving and developing the nation’s wealth. We hope that this way of presenting the topics and content will aid our students in utilizing the learning channels at their disposal such as observation, thinking, experimentation, application, self-learning, research, inquiry, and extrapolating evidence-based results. As we present this book to our students, we pray to Allah that the planned and intended benefits be realized, by bringing into effect the learning standards framework of Islamic Education and by developing thinking and performance skills with a view to building a generation able to create and innovate, face the challenges of their time and raise the standing of their country in honor and dignity.

And Allah alone grants success.

Curriculum Design Team of the Islamic Education Series



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Unit One

Unit Contents

SN	Domain	Theme	Lesson
1	Divine Revelation (Wahy)	The Holy Qur'ān and its Sciences	Steadfastness upon Truth
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3	The Values and Manners of Islam	The Values of Islam	Abstinence (Isti'fāf)
4	Islamic Rulings and their Purposes	Transactions	Financial Contracts of Islam
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Lesson One

Steadfastness upon Truth – Sūrat al-Aḥzāb (1-8)

This Lesson teaches me to:

1. recite Sūrat al-Aḥzāb correctly.
2. explain the new vocabulary of the verses.
3. deduce some rulings from the verses.
4. clarify the significance of the verses.
5. adhere to the values implicit in the verses.

I take the initiative to learn:

Before their embrace of Islam, Abū Sufyān and 'Ikrimah, along with others, came to Al-Madinah after the Battle of 'Uḥud. They went to 'Abdullah bin Ubayy after the Prophet ﷺ had given them a promise of their safety, allowing them to speak to him. So they spoke to the Prophet ﷺ in the presence of 'Umar ibn al-Khaṭṭāb رضى الله عنه saying: "Refrain from mentioning our gods Al-Lat, Al-'Uzza and Manat, and say that they have intercession and benefit for those who worship them, and we will leave you and your lord alone." This was difficult for the Prophet ﷺ to tolerate so Allah ﷻ revealed the following verses:

سورة الأحزاب ﴿يَأْتِيهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِيعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝﴾

[yā-'ayyuhā n-nabiyyu ttaqi llāha wa-lā tuṭi' i l-kāfirīna wa-l-munāfiqīna 'inna llāha kāna 'alīman ḥakīman)

O Prophet, fear Allah and do not obey the disbelievers and the hypocrites. Indeed, Allah is ever Knowing and Wise." [Sūrat al-Aḥzāb: 1]

I anticipate :

The consequences of the request of Abū Sufyān and his companions.





I use my skills to learn:

I recite and learn by heart:

Sūrat al-Aḥzāb

قَالَ تَعَالَى: ﴿يَتَأْتِيَ النَّبِيَّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝١﴾ وَأَتَّبِعَ مَا يُوحَىٰ
إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝٢﴾ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ۝٣﴾ مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ
قَلْبَيْنِ فِي جَوْفِهِ ۚ وَمَا جَعَلَ أَزْوَاجَكُمْ الَّتِي تَظَاهَرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ
وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ۝٤﴾ أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي
الدِّينِ وَمَوَالِكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُم بِهِ ۚ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝٥﴾ الَّتِي
أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُنَّ أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ
وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ۝٦﴾ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ
مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ۝٧﴾ لِيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ
وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ۝٨﴾

Sūrat al-Aḥzāb

yā-'ayyuhā n-nabiyyu ttaqi llāha wa-lā tuṭī'i l-kāfirīna wa-l-munāfiqīna 'inna llāha kāna 'alīman ḥakīman * wa-ttabi' mā yūḥā 'ilayka min rabbika 'inna llāha kāna bi-mā ta'malūna khabīran * wa-tawakkal 'alā llāhi wa-kafā bi-llāhi wakīlan * mā ja'ala llāhu li-rajulin min qalbayni fī jawfihī wa-mā ja'ala 'azwājakumu llā'ī tuzāhirūna minhunna 'ummahātikum wa-mā ja'ala 'ad'iyā'akum 'abnā'akum dhālikum qawlukum bi-'afwāhikum wa-llāhu yaqūlu l-ḥaqqu wa-huwa yahdī s-sabīla * ud'ūhum li-'ābā'ihim huwa 'aqsaṭu 'inda llāhi fa-'in lam ta'lāmū 'ābā'ahum fa-'ikhwānukum fī d-dīni wa-mawālīkum wa-laysa 'alaykum junāḥun fī-mā 'akḥṭatum bihī wa-lākin mā ta'ammadat qulūbukum wa-kāna llāhu ghafūran raḥīman * an-nabiyyu 'awlā bi-l-mu'minīna min 'anfusihihim wa-'azwājuhū 'ummahātuhum wa-'ulū l-'arḥāmi ba'ḍuhum 'awlā bi-ba'ḍin fī kitābi llāhi mina l-mu'minīna wa-l-muhājirīna 'illā 'an taf'alū 'ilā 'awliyā'ikum ma'rūfan kāna dhālika fī l-kitābi maṣṭūran * wa-'idh 'akhadhnā mina n-nabiyyīna mīthāqahum wa-minka wa-min nūḥin wa-'ibrāhīma wa-mūsā wa-'īsā bni maryama wa-'akhadhnā minhum mīthāqan ghalīẓan * li-yas'ala ṣ-ṣādiqīna 'an ṣidqihim wa-'a'adda li-l-kāfirīna 'adhāban 'alīman" [Sūrat al-Aḥzāb: 1-8]

1. O Prophet, fear Allah and do not obey the disbelievers and the hypocrites. Indeed, Allah is ever Knowing and Wise.
2. And follow that which is revealed to you from your Lord. Indeed Allah is ever, with what you do, Acquainted.
3. And rely upon Allah ; and sufficient is Allah as Disposer of affairs.
4. Allah has not made for a man two hearts in his interior. And He has not made your wives whom you declare unlawful your mothers. And he has not made your adopted sons your [true] sons. That is [merely] your saying by your mouths, but Allah says the truth, and He guides to the [right] way.
5. Call them by [the names of] their fathers; it is more just in the sight of Allah . But if you do not know their fathers - then they are [still] your brothers in religion and those entrusted to you. And there is no blame upon you for that in which you have erred but [only for] what your hearts intended. And ever is Allah Forgiving and Merciful.
6. The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers. And those of [blood] relationship are more entitled [to inheritance] in the decree of Allah than the [other] believers and the emigrants, except that you may do to your close associates a kindness [through bequest]. That was in the Book inscribed.
7. And [mention, O Muhammad], when We took from the prophets their covenant and from you and from Noah and Abraham and Moses and Jesus, the son of Mary; and We took from them a solemn covenant.
8. That He may question the truthful about their truth. And He has prepared for the disbelievers a painful punishment.”

I learn the meaning of the vocabulary of the verses:

Words	Meaning
تُظَاهِرُونَ tuzāhirūna	The word zihar was a pre-islamic practice when a man would tell his wife that you are like the back (zahr) my mother as a way of separating from her
أَدْعِيَاءُكُمْ ad'iyā'kum	which means a (دعي) It is the plural of the word da'iyun .boy who is attributed to other than his father
أَوْلَىٰ awlā	More worthy
جُنَاحٌ junāḥun	Sin
وَأَوْلُوا الْأَرْحَامِ wa'ūlū 'l-arḥām	Close relatives
مِيثَاقًا غَلِيظًا mīthāqan ghalīẓan	Great covenant of loyalty

My Notes



I understand the significance of the verses

First: Reverence for the Messenger of Allah ﷺ

This glorious Sūrah opens with calling the Prophet ﷺ through the attribute of his Prophethood, saying: “O Prophet” as a way of both honoring him and to draw our attention to his lofty status (Peace and blessings be upon him). This was also intended to teach Muslims to respect and appreciate him in speech by calling him in his capacity as a Prophet ﷺ and sending prayers and blessings upon him.

Beginning with the vocative form, this Sūrah demonstrates how significant and obligatory the matter of steadfastness upon the obedience of Allah and compliance with His command is. It also indicates that those who disbelieve inwardly and outwardly (i.e. open disbelief), or those who disbelieve inwardly but pretend to believe outwardly (hypocrisy), are not from those who the Prophet ﷺ should listen to or obey. Even if the prohibition from obeying warring disbelievers and hypocrites was addressed to the Prophet ﷺ this order includes all Muslims as we are all instructed to obey him ﷺ .

For Allah ﷻ says: *سورة النساء 59 ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾*
 [yā-’ayyuhā lladhīna ’āmanū ’aṭī’ū llāha wa- aṭī’ū r-rasūla wa- ulī l-’amri minkum]

“ O you who have believed, obey Allah and obey the Messenger and those in authority among you. .”
 [Sūrat al- Nisā’ :59]

Obeying those whom Allah ﷻ has ordered us to obey is from the perfection of us obeying Allah ﷻ with regards to His commands and prohibitions .

I give evidence:

Of the honor that Allah ﷻ has given the prophet (evidence – showing signs of this).

I apply:

One of the principles of jurisprudence states: That which is considered is the general meaning of the words not the specific particulars (of text or incident).

I apply to the verse:

﴿يَتَّخِذُ النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِيعِ الْكَافِرِينَ وَالْمُنَافِقِينَ﴾

"yā-’ayyuhā n-nabiyyu ttaqi llāha wa-lā tuṭī’i l-kāfirīna wa-l-munāfiqīna".

“O Prophet, fear Allah and do not obey the disbelievers and the hypocrites. Indeed, Allah is ever Knowing and Wise.”

The specific particulars (of the context)	The discussion that occurred between the Prophet ﷺ and the delegation that visited him.
Words showing the general meaning of the text	The disbelievers and hypocrites (adding the definite article “the” to the present participle indicates the general import of the text).
Applying the rule	The matter is applicable to all

Second, community integrity:

Allah ﷻ says :

(إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا)

[‘inna llāha kāna ‘alīman ḥakīman]

“Indeed, Allah is ever Knowing and Wise.”

Allah is the ‘Ālīm (All-Knower) of all the consequences of matters and Ḥakīm (All-Wise) in His sayings and deeds. So He is ‘Ālīm in what He has prohibited you from doing in the past and Ḥakīm concerning what He has ordered you to do in the future; namely, to follow the revelation of His Prophet ﷺ and adhere to the Qur’ān and Sunnah. This command requires whosoever has faith to adhere and abide by the instructions therein, for Allah ﷻ is well informed of what everyone does (whether they choose to believe or not) .

Then, Allah ﷻ commanded His Prophet ﷺ to put his trust in Him. He is Sufficient for those who place their trust and commit their affairs to Him ﷻ as He is the One Who safeguards them from people’s harm and slander. In that period of time, there were pre-Islamic habits devoid of sound reason and logic such as:

- ◆ They said men have two hearts, even saying that of the Prophet ﷺ. Ibn ‘Abbās رضى الله عنه said that “There existed a group of people who said of the Prophet: ‘Do you not see he has two hearts, one with you and another with them’.
- ◆ A wife becomes like a mother (in terms of non-permissibility of marital relationship) if her husband said to her: "You are to me as the back of my mother."
- ◆ An adopted son is given the same lineage as their adopted parents.

The expiation of Al-Dhahr
As the following order:

1. Freeing a believing slave.
2. If not find, he fasted for two consecutive months.
3. If can not, feed sixty poor people of the Basic food.

So Allah ﷻ revealed to His Prophet ﷺ that such customs were invalid falsehoods and were the product of people’s vain talk being devoid of any sense, reasoning and were thus unjustifiable. Whereas Allah ﷻ reveals nothing except that it is the true, and does not guide to anything except the truth. So Allah ﷻ, the Creator of everything, did not create a man with two hearts, but rather one heart that is capable of encompassing faith or disbelief, there being no need for two separate hearts.

Similarly, a wife is not eternally rendered forbidden for her husband upon his saying to her: "You are unlawful to me like the back my mother." In spite of the hideousness of this practice (called *zihar*), a man has the right to come back to his wife following an expiation performed on his part.

In addition, Allah ﷻ did not make the lineage rights of the adopted son the same as those of the real one (through birth); for he does not have the right to inherit from his adopted parents, whilst it is permissible for him to marry within his adopted family (as he is not a blood relative). All of this is done to preserve people’s rights, maintain family cohesion, prevent injustice and keep the purity of lineage.

Then, Allah ﷻ tells us that a person whose lineage is known, must belong to his father, whilst a person with unknown origins cannot be ascribed to a lineage that is not his own. His relation to those

who care for him is that of the brotherhood of faith and guardianship, a relationship based on solidarity, loyalty and integrity. For this reason, Islam urges for the sponsorship of orphans, but this cannot be done on a principle of deception and falsehood.

Since there always lies the possibility of human mistakes, Allah ﷻ has alleviated the embarrassment and the guilt of such mistakes and He ﷻ concluded the verse by saying:

(وَكَانَ اللَّهُ غَفُورًا رَحِيمًا)

"wa-kāna llāhu ghafūran raḥīman".

And ever is Allah Forgiving and Merciful.

‘Umar رضي الله عنه once heard a man saying: “O Allah, forgive me all my mistakes”. Upon hearing this ‘Umar رضي الله عنه said: “Ask Allah for forgiveness for your intentional sins as for your unintentional mistakes, consider them forgiven”.

Then, the verses show that the Prophet’s relationship to believers should be privileged over any other relationship. Wherein obeying the Prophet ﷺ is more important than responding to the needs of even our own selves, as he is more merciful to believers than they are to themselves, more eager to bring them good or keep them away from harm. For Allah ﷻ Says:

(لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ) (التوبة)

"la-qad jā'akum rasūlun min 'anfusikum 'azīzun 'alayhi mā 'anittum ḥarīṣun 'alaykum bi-l-mu'minīna raūfun raḥīmun".

There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful. [Sūrat al-Tawbah: 128]

The Prophet ﷺ clarifies this meaning when he said : “ I am closer to every believer than himself, so if anyone (dies and) leaves a debt, I shall be responsible for paying it; and if anyone leaves behind wealth [as inheritance], it shall go to his heirs.”. [Narrated by Abu Dawūd.]

Due to the closeness of the wives to the Prophet (peace and blessings be upon him), Allah ﷻ honored them and called them 'Mothers of the Believers', conferring on them this special rank in the hearts of all those believe. He ﷻ also testified to their purity by saying :

(إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا) (الأحزاب 33)

"innamā yurīdu llāhu li-yudhhiba 'ankumu r-rijsa 'ahla l-bayti wa-yuṭahhirakum taḥīran".

Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.

[Sūrat al-Aḥzāb: 33].

He ﷻ thus prohibited them marrying after the Messenger of Allah ﷺ as a way of honoring him and them as well as exalting their status. This is why Allah ﷻ said:

(وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا) (الأحزاب 53)

"wa-lā 'an tankihū 'azwājahū min ba'dihī 'abadan".

And it is not [conceivable or lawful] for you to marry his wives after him, ever.

[Sūrat al-Aḥzāb: 53]

Then the verses declared that inheritance amongst believers is as a result of three things only: kinship, marriage and trusteeship. As for societal connections amongst people, involving the exchange of commodities and grants between brothers in faith, friends and acquaintances through bequeaths, gifts or donations, then there is no harm in these initiatives.

Out of mercy for His servants, Allah ﷻ considered their conditions and circumstances and revealed the Sharī‘ah in a gradual manner, step by step, in order to make it easy for minds to accept and be pleased with it; may Allah ﷻ grant them [the companions of the Prophet upon to whom the Sharī‘ah was initially disclosed] the utmost blessings and favors. He ﷻ thus legislated the provisions of inheritance, prohibition of wine and the rulings on adoption in a gradual manner. The Prophet ﷺ being an example was keen to first implement the order of Allah ﷻ upon himself, thus he cancelled his adoption of Zayd and henceforth called him by the name of his father: Zayd son of Harithah, رضي الله عنه.

I infer:

* The manifestation of Islam’s concern with the family as understood from the verses of the Qur’ān.

* The importance of the principle of gradation in life..

I compare:

Allah ﷻ says:

(وَكَفَىٰ بِاللَّهِ وَكِيلًا)

[wa kafā billahi wakīlan], “Allah is sufficient as a Trustee. (Surat Al-Ahzab).

* I differentiate between tawakkul (trust in Allah) and tawākul (putting trust in Allah while doing nothing).

Tawakkul :	.....
Tawakkul :	.....

I explain:

The manifestations of Allah’s honoring of the Prophet’s wives.

His wives	.....

I discuss:

The case of a husband who deserted his wife without reason (possible motives, forms of desertion, results from reality)

Motives:
From the forms of desertion:
Results from reality:

Knowledge and wisdom:

The two attributes of knowledge and wisdom often occur together in the Qur'ān. Allah ﷻ says :

(إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا)

[inna llāha kāna 'alīman ḥakīman], “Indeed, Allah is ever Knowing and Wise .” [Al-Nisā':11] This highlights the significance of combining both knowledge and wisdom. For knowledge means to know the truth of things and what is related to them; while wisdom is to put things/ apply knowledge in its proper context. So knowledge on its own is not enough; wisdom must be a necessary companion for that knowledge to be employed in a manner that is useful for people and their prosperity. This indicates that such knowledge is valueless without proper action. For example, a patient's knowledge of the name of a medicine, its composition and benefits is not enough for him to cure himself of a disease, rather he or she must take the medicine according to instructions..

I give an example:

I give a practical example of the need for knowledge to be coupled with action.

I look up:

Some meanings of the word al-Ḥikmah ('wisdom') in dictionaries.

The Covenant of Prophets :

Allah ﷻ says :

(وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا). (سورة الأحزاب: 7)

"awa-'idh 'akhadhnā mina n-nabiyyīna mīthāqahum wa-minka wa-min nūḥin wa-'ibrāhīma wa-mūsā wa-'īsā bni maryama wa-'akhadhnā minhum mīthāqan ghalīẓan".

“And (remember) when We exacted a covenant from the Prophets, and from you (O Muhammad) and from Noah and Abraham and Moses and Jesus son of Mary. We took from them a solemn covenant.” (SuratAl-Ahzab)

What is Allah's covenant with His Prophets ﷺ ?

- ★ To convey His messages and revelations without any adding or taking away anything from it.
- ★ To testify to the truth of each other Prophet, thus each Prophet ﷺ confirms the belief in those Prophets sent before and after him.
- ★ That each Prophet ﷺ believe in the last of the Prophets; i.e. our Master, Prophet Muhammad, the Messenger of Allah, peace and blessings of Allah be upon him.

The verse pointed out that Allah ﷻ took from all the Prophets ﷺ this covenant, which He ﷻ then lauded. The verses also singled out five from the Prophets with special mention, namely those who were deemed to be the most firm of heart and determination (‘ulū al-‘Azm) amongst the Messengers, their being: Muhammad, Noah, Abraham, Moses and Jesus, peace be upon them all. The above verse began with the Prophet Muhammad ﷺ to honor and praise him, and because he is the one who acquainted us with the rest of Prophets so that we can believe in them, peace be upon them all.

From the illustrious Commentaries on the Holy Qur'an

Allah, ﷻ, says:

﴿لَيْسَ لِّلصَّادِقِينَ عَن صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا﴾

[li-yas'ala ṣ-ṣādiqīna 'an ṣidqihim wa-'a'adda li-l-kāfirīna 'adhāban 'alīman]

“That He may ask the truthful of their truthfulness. And He has prepared a painful doom for the unfaithful.” (Surat Al-Ahzab)

On the Day of Judgement, Allah ﷻ will ask the truthful Prophets about their truthfulness in conveying the message. He ﷻ has prepared for those who disbelieve in the Prophets a painful torment. [Tafsīr al-Jalalayn commentary]

I infer:

The significance of mentioning the Prophets in plural form and the covenant (mithāq) in singular form in the verse:

﴿وَلِذَٰلِكَ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ﴾

I infer and explain:

Allah ﷻ says:

قَالَ تَعَالَى: (وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ،
وَلَتَنْصُرُنَّهُ، قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾). (آل عمران)

[wa-'idh 'akhadha llāhu mīthāqa n-nabiyyīna la-mā 'ātaytukum min kitābin wa-ḥikmatin thumma jā'akum rasūlun muṣaddiqun li-mā ma'akum la-tu'minunna bihī wa-la-tanṣurunnahū qāla 'a-'aqrartum wa-'akhadhtum 'alā dhālikum 'iṣrī qālū 'aqrarnā qāla fa-shhadū wa-'ana ma'akum mina sh-shāhidīna]

And [recall, O People of the Scripture], when Allah took the covenant of the prophets, [saying], "Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him." [Allah] said, "Have you acknowledged and taken upon that My commitment?" They said, "We have acknowledged it." He said, "Then bear witness, and I am with you among the witnesses." (Surat Al Imran)

Allah's Covenant with the Prophets includes their nations.

✱✱ I read the above statement and complete:

Deduction:	
Explanation:	



I organize my concepts

Steadfastness to the truth

Honoring the Prophet ﷺ	Its manifestations	.....	
	Its manifestations	Prohibiting marrying any of his wives after his death.		
The command is addressed to the Prophet ﷺ and his nation	لا تُطع [Lā Tuṭī‘] (Obey not)			
			
			
Cancellation of wrong customs	Such as Ḍihār, which means a husband separating from his wife by telling her : "You are to me like the back of my mother" ,			
 ,			
Allah’s covenant with the Prophets	.....		
			
			
Reasons for inheritance	Kinship	Marriage	Belonging (walā)	
	
The favorable status of the Prophet’s wives	.....		.....
			

Activities

I answer by myself:

◆ First:

Explain the meaning of Allah's saying:

(يَتَأَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا).

“O Prophet, fear Allah and do not obey the disbelievers and the hypocrites. Indeed, Allah is ever Knowing and Wise.” (Surat Al-Ahzab 1)

◆ Second:

What is the significance of Allah's saying:

1. (وَكَفَىٰ بِاللَّهِ وَكِيلًا)؟

And sufficient is Allah as Disposer of affairs.” (Surat Al-Ahzab:3)

2. (ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ)؟

Call them by [the names of] their fathers; it is more just in the sight of Allah ” (Surat Al-Ahzab 5)

◆ **Third:**

I search for the Sharī‘ah rulings included in the holy verses:

.....

.....

◆ **Fourth:**

I infer the importance of annulling the permanent prohibition of a wife by the practice of Zihār :

.....

◆ **Fifth:**

According to the following table, compare/contrast the Islamic idea of caring for an orphan (kafālatu l’-yatīm) with the conventional notion of adoption (tabannī: wherein lineage rights are ascribed to the adopted):

Aspect of Comparison	Sponsorship of an Orphan (kafālatu l’-yatīm)	Adoption (tabannīyun)
Concept
Objective
Sharī‘ah Ruling



**I enrich my
experience:**

I search for the reasons for describing five special Prophets, peace be upon them all, as being ‘firm of heart amongst the Messengers’ (‘ulū al-‘Azm min al-rusul).



I assess myself:

SN	Aspect of Learning	Degree of achievement		
		Average	Good	excellent
1	I am keen to memorize the verses by heart.			
2	I honor the Wives of the Prophet, peace be upon him.			
3	I respect a person of unknown descent.			
4	I observe the provisions included in the verses.			
5	I apply the rules and etiquette of recitation.			

Lesson Two

'Aql (Intellect) and Naql (Revelation)

This lesson teaches me to:

1. Define the relationship between reason and revelation.
2. Clarify the role of the intellect towards the texts of revelation.
3. Explain the view of Islam concerning the role of the human intellect.
4. Deduce the goals of the role of the human intellect .
5. Clarify reasons for the supposed distancing of the role of the intellect from revealed text.
6. Infer the universality of Islam through proofs.

I take the initiative to learn:

Allah the Almighty says :

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

[wa-mā khalaqnā s-samāwāti wa-l-'arḍa wa-mā baynahumā lā 'ibīna* mā khalaqnāhumā 'illā bi-l-ḥaqqi wa-lākinna 'aktharahum lā ya'lamūna]

“And We created not the heavens and the earth, and all that is between them, in play. We created them not save with truth; but most of them know not.

[Al-Dukhān: 38-39].

Indeed, Allah ﷻ never creates anything but for a wisdom. He has made for each of His creatures a specified role to perform. Furthermore, Allah ﷻ has enabled His creatures with exact capacity in the proportionate measure they require to perform their mission. Allah ﷻ has thus created man with a special task and made him His steward and representative on earth to cultivate it and maintain its balance, and to submit and worship Him ﷻ thereby.

I list :

The matters by which Allah ﷻ has favored Man over other creatures so he is able to fulfill his mission:

- ◆
- ◆
- ◆



I use my skills to learn that:

Why the need for both reason and revealed text:

Allah ﷻ has endowed man with all that is required to cultivate the earth. So, He ﷻ has blessed him with intellect and will, and furthermore, He ﷻ has subdued what is in Heavens and Earth for him and given him the ability to choose his deeds and words.

Given this endowment, what was the need for revelation? Does Man need such revelation to fulfill his mission?

The answer to the questions above has to be an unequivocal "Yes". This is because, whilst Allah ﷻ has created man and endowed him with the potentiality to cultivate the earth, there also resides within him the potentiality to destroy the earth and disrupt its balance, undermining the efforts of others and impede vital projects that aid the earth's development and maintenance. Thus the will and effort that aids Man in planting a tree is the same will and effort that can be used in reverse, i.e. to uproot trees. How many a time is the human intellect, will and freedom to choose, instead of being utilized to maintain the environment, instead utilized for its destruction – simply for the profit and material gain of a few. As the modern stories of deforestation, mass extinction, ground water depletion, global warming and numerous other ecological crises indicate; there is a need to regulate human creative and intellectual capacity within the course of proper direction through the guidance of divine revelation that aids the actualization of the the intellect in conforming to the role for which it was created. Undoubtedly, the One who created human beings knows best what is right and wrong for them; hence the role of revelation is to clarify the proper relationship of man towards his Lord, himself and the wider universe. Revelation is thus intended to purify human beings and instigate their utmost will and intellectual potentiality in research, discoveries and innovation; all intended and utilized for the responsible stewardship of the universe. Thus, man's cultivation of the earth is to be considered a manifestation of his piety towards Allah ﷻ as well as aiding the well-being of mankind, for ultimately Allah ﷻ is not in need of anything from His creation.

I infer:

- * Who has the right to enact laws and regulations (for public welfare)?

.....

.....

- * The importance of laws for the life of nations

.....

The Intellect and its Immense Responsibility

Human beings differ in their intellectual and emotional capabilities and efforts, even a person at an individual level finds himself swaying between states of mental and emotional strength and weakness commensurate to their circumstances and conditions. However, most individuals when they direct their full attention to a particular affair, have the capacity to unleash their inherent capability and intellectual powers in dealing with the truth therein. How does one discern the truth? There are many who claim to be true and yet embody falsehood. Take for the example, the notion of "false prophets", who claim that they receive revelation and profess themselves to be Messengers from God, demanding that they be honored with delivering this message to people, whereas the truth remains otherwise. Or even those

who claim to have been inspired to deliver something on behalf of the Prophets (through dreams, visions, etc.). Should people in such cases simply believe these claims without evaluating them in anyway and surrender themselves to whatever someone tells them?!

The simple answer is: No. Just as the intellect without revelation has the capacity to be misguided, to engage with revelation without using one's intellect is the way of ignorant and usually leads to misguidance. For this reason, Allah says:

وَالَّذِينَ إِذَا ذُكِرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوْا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾ (الفرقان 73)،

[wa-lladhīna 'idhā dhukkirū bi- 'āyāti rabbiḥim lam yakhīrū 'alayhā ṣumman wa- 'umyānan]

“And [the believers are] those who, when they are reminded of the revelations of their Lord, do not fall upon them deaf and blind.” (al-Furqān: 73)

This verse indicates that true believers are those who when they recite the Qur'ān engage their senses of seeing and hearing in a manner that opens up the contemplative mind and heart. In other words, they are not blind or deaf to the message contained within the Qur'ān, but rather engage with it with open scrupulous minds. A sound mind contemplates the nature of that which it claims to know which helps it in building firm and unshakable convictions therein. Therefore, we find that the Qur'ān

often addresses people's intellects directly, summoning them to engage with it. He ﷻ says:

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾ (الرعد 4)،

['inna fī dhālika la- 'āyātin li-qawmin ya 'qilūna]

“Indeed in that are signs for a people who reason.” (Al-Ra'd: 4).

This verse is an invitation to engage the mind with all its faculties and intellectual tools with both the verses of Qur'ān and the the natural signs of the universe – for both of them are signs (ayāt) that should be reflected upon. Such a method and call to direct experience was employed by the Prophet ﷺ when he spoke to the people of Makkah saying: “Do you not see that if I were to tell you that behind that mountain lies enemy troops, would do you believe me? They responded by saying: We have not experienced any lie from you.” [Narrated by Al-Bukhari]. Thus the Prophet ﷺ addressed their minds first and foremost before formally delivering the message so they could see through their reflection that their own previous knowledge and experience indicated that the Prophet ﷺ only spoke the truth, hence they should trust the Qur'ān as being truthful. In similar manner, the Qur'ān addresses the intellects of its readers by saying:

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ أَفَلَا تَعْقِلُونَ ﴿١٦﴾ (يونس 16)

"qul law shā' a llāhu mā talawtuhū 'alaykum wa-lā 'adrākum bihī fa-qad labithtu fikum 'umuran min qabliḥī 'a-fa-lā ta 'qilūna".

Say, "If Allah had willed, I would not have recited it to you, nor would He have made it known to you, for I had remained among you a lifetime before it. Then will you not use your intellect?"

[Yūnus: 16]

What an enormous responsibility the intellect carries! It determines man's future and happiness. Concerning the boundaries of the intellect's responsibilities, they could be listed as follows:

- ★ Investigating the truthfulness of the medium responsible for conveying the message, namely the Prophets, peace be upon them all.
- ★ Understanding the revelation and discerning its purposes.
- ★ Establishing the proof based on revelation.
- ★ Enforcing Allah's commands and prohibitions.

A person with a sound intellect does not accept or reject anything without testing it in light of evidence, just as you would not believe in a physician without having trust in his medical knowledge. This is why the sound mind rejects baseless rumors, firstly because it is aware that they are based on lies but secondly because the people who propagate them often seek to be anonymous precisely because they wish to cause strife and corruption in society. Sound minds and hearts always refute such anarchy as they can see where following such ideas lead to, in that this disrupts the tremendous role man has been entrusted with in providing compassionate stewardship and instead sows extremism and division. The strife we see in today's world, where in the name of religion even, people are willing to kill others and sometimes themselves (through suicide) is a sign of blurred intellects and hearts; how can taking an innocent life ever bring someone closer to Allah? Rather such actions are a pointer to the state of turmoil within such individuals that has blocked access to their own hearts, so in their unresolved pain and trauma, they manifest anger that negates their own humanity, and become like beasts; actually even worse (because an animal is just being an animal, but such people have forgotten what it means to be human). The Qur'ān describes those who have muted their hearts and intellects in this manner by saying:

(أُولَئِكَ كَالْأَنْعَامِ بَلَّ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ) (الأعراف 179).

"ulā'ika ka-l-'an'āmi bal hum 'aḍallu 'ulā'ika humu l-ghāfilūna".

“They are like cattle. Rather, they are much more misguided: for they are heedless (of warning).” [Al-A‘rāf: 179].

I survey:

The names of some of the outlawed extremist groups nowadays.

-
-
-

I discuss:

In cooperation with my group and under supervision of my teacher, we discuss this phrase: “Some people judge others as disbelievers whenever they disagree with them .”

The relationship between reason and revelation

Allah ﷻ sent Messengers ﷺ and entrusted them with revelation in order to convey the message to the people, addressing everyone according to the degree of their illuminated hearts and mind. For it is the mind and the illuminated intellect which serves as the foundational tool for understanding in the human being. It is this intellect that determines whether one receives the textual “Revelation” as intended, for it is the degree of light or lack thereof in the intellect which determines the degree of comprehension and discernment of the message of Allah ﷻ. Any text you read, of any sort, revelation or otherwise is always understood and interpreted by you; i.e your mind. This applies to everyone, hence this is the deep reason why an enlightened intellect and revelation should always be compatible and consistent with each other, since Allah ﷻ is the creator of both, and illuminates both the mind and the revelation to work in tandem. That said, the knowledge of Allah is absolute, whilst the human intellect is created, which means that the human mind remains limited in its capacity and knowledge, despite its tremendous discoveries. This is why the intellect needs to be supplemented by revelatory

knowledge. As one of the contemporary Scholars said: Our information is like the diameter of a circle, as the diameter expands, the entire circumference (of what we can know) expands manifold too. Thus enlightened reason and revelation are both sources of knowledge that should ideally always go hand in hand. They both have one goal: to reach the Truth and Truth is one of the Names of Allah, Al-Haqq (The Ultimately Real or True). So in an Islamic sense, the relationship between true reason and true revelation is seen as being integrative, none annuls the other, and there need be no disagreement between transmitted textual revelation and the illuminated intellect. On the other hand, what may appear to be conflict between the text of true revelation and the intellect is often more of a pointer to the false use of the intellect, wherein it becomes clouded by vain, egoic desires. There are no shortage of scholars today, from the highest levels of intellectual scholarship, who came to embrace Islam purely through a sincere application of their minds in the search of truth. The Qur'ān settled the matter when Allah ﷻ Said:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّكَ اللَّهُ عَزِيزٌ غَفُورٌ (فاطر 28)،

Indeed only those of God's servants who have knowledge fear Him. Truly God is Mighty, Forgiving. [Fāṭir: 28]. The above verse indicates that the natural outcome of knowledge should be belief in God and reverential awe of Him. This is why the Qur'ān enjoins upon to call people through the intellect:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِّ لَهُمْ بِآلَتِي هِيَ أَحْسَنُ (النحل 125).

“Call to the way of your Lord with wisdom and fair exhortation, and reason with them by way of that which is best.” [Al-Naḥl: 125].

This summon by our Lord to use knowledge (from texts or information) and wisdom (being the intellectual understanding and application of that knowledge) in our reasoning with people is sufficient as a proof of the need for there to be intimate agreement between the two. Hence from the earliest times, Islamic Scholars were inspired to read classical Greek logic (also known as "Scholastic logic") or Medieval Latin philosophy; all with the intent to remove any obscurity or ambiguity that may exist in the relation between textual revelation and intellectual understanding, and hence highlighting the true essence of the Islamic faith, as the innate faith of humanity at large.

I research:

How it is possible for the mind to experience states under which it feels incapable of abiding by Allah's commandments, so it rejects them, deeming them to be in conflict with its whims and desires. An example of this would be drug addicts who stop hearing the advice of those around them, and become willing to breach all laws that were actually designed and intended to save them, only because their desires have become controlled by the addictive impulse that has taken control of their minds. Such people are often not willing to accept that their best interests lie in leaving their addiction, so the opposition they feel to Allah's commands is because of their addictive desires, and not the true intellect (which deep down knows that these commands are for their own good).

So, what do you think may be the matters that affect the mind and prevent it from sound comprehension ?

-
-
-

I express:

In short sentences, write about “The value of Dialogue”?

.....

The Islamic viewpoint on the challenge of utilizing the human intellect:

The Qur'ān challenges the human intellect in order to dignify it, to actualize its true deserved rank so that it can play the role it was created for. This challenge is not to belittle the human mind as some may imagine. It is unreasonable to think that the Qur'ān would set a challenge that was not feasible, as in that case the challenge would be meaningless.

The challenge to use the intellect was put into play when the allegation was made by some pagan Arabs that a foreign person was teaching the Prophet ﷺ the Qur'ān. At that point Allah ﷻ demonstrated that sound intellects could never support such a claim, by engaging the query fully and discovering its logical faults and inconsistencies. If someone foreign was teaching the Prophet ﷺ how could they come up with the level of eloquence of Arabic in the Qur'ān? How was it possible for someone to teach the Prophet ﷺ over 23 years (the period of time the Qur'ān was revealed over) without anyone observing this supposed teacher doing the teaching and never discover him? Given that the Qur'ān is often contextual, with verses being revealed responding to direct incidents in the Prophet's ﷺ life, how did such a teacher come up with verses to match these incidents? In attempting to answer these questions, a sound intellect cannot help but conclude that the allegation of a supposed teacher is baseless, and can never be justified.

In similar manner, the Qur'ān challenges mankind to ponder over the creation in Allah's universe and to constantly seek knowledge from all of the signs around one. In this regard Allah ﷻ mentions the words of the Prophet Abraham ﷺ saying:

﴿فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى الْكَوْكَبَ قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ﴿٧٦﴾﴾ (الأَنْعَامُ 77).

"fa-lammā janna 'alayhi l-laylu rāa kawkaban qāla hādhā rabbī fa-lammā 'afala qāla lā 'uhibbu l-'āfilīna * fa-lammā rāa l-qamara bāzighan qāla hādhā rabbī fa-lammā 'afala qāla la-'in lam yahdīnī rabbī la-'akūnanna mina l-qawmi d-ḡāllīna".

"When the night grew dark upon him he beheld a star. He said: This is my Lord. But when it set, he said: I love not things that dissappear (76). And when he saw the moon uprising, he exclaimed: This my Lord. But when it set, he said: Unless my Lord guide me, I surely shall become one of the folk who are astray (77). [Al-An'ām: 76-77]

In the above verse, the Prophet Abraham ﷺ was clearly demonstrating through intellectual reasoning that Allah ﷻ is the One creating the cosmos. Thus everything within it eventually dissappears whereas the One who created it, i.e. Allah ﷻ can never dissappear. In summary, an inability to understand the Qur'ān should never be taken as a sign of its lack of reason, rather it is a pointer to the lack of intellectual reason we are applying in understanding it. For the Qur'ān when reflected upon is not only consistent with a sound intellect but actually aids it in unleashing its potential and discovering the depths of illumination it can attain in knowing its Creator.

I explain:

The limits of the human intellect from the words of Allah ﷻ : "And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little. " [Al-Isrā': 85]

I contemplate:

What would happen if Allah ﷻ had not informed Man about aspects of the unseen that the human mind cannot normally discern?

I deduce:

Qur'anic verses	Purpose of challenge
<p>(أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٨﴾). (البقرة)</p> <p>* 'a-lam tara 'ilā lladhī ḥajja 'ibrāhīma fī rabbihī 'an 'ātāhu llāhu l-mulka 'idh qāla 'ibrāhīmu rabbiya lladhī yuḥyī wa-yumītu qāla 'ana 'uḥyī wa-'umītu qāla 'ibrāhīmu fa-'inna llāha yāti bi-sh-shamsi mina l-mashriqi fa-'ti bihā mina l-maghribi fa-buhita lladhī kafara wa-llāhu lā yahdī l-qawma ḏ-zālimīna *</p> <p>Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship? When Abraham said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Abraham said, "Indeed, Allah brings up the sun from the east, so bring it up from the west." So the disbeliever was overwhelmed [by astonishment], and Allah does not guide the wrongdoing people. [Al Baqarah: 258]</p>	<p>.....</p>
<p>(فَجَعَلَهُمْ جُودًا إِلَّا كِبْرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾). (الأنبياء)</p> <p>* fa-ja'aluhum judhādhan 'illā kabīran lahum la'allahum 'ilayhi yarji'ūna *</p> <p>So he broke them to pieces, (all) but the biggest of them, that they might turn (and address themselves) to it. (Al-Anbiyaa: 58)</p>	<p>.....</p>
<p>(وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجِبُكُمْ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿١٠٣﴾). (النحل)</p> <p>* wa-la-qad na'lamu 'annahum yaqūlūna 'innamā yu'allimuhū basharun lisānu lladhī yulḥidūna 'ilayhi 'a'jamiyyun wa-hādhā lisānun 'arabiyyun mubīnun *</p> <p>“And We certainly know that they say, "It is only a human being who teaches the Prophet." The tongue of the one they refer to is foreign, and this Qur'an is [in] a clear Arabic language.”</p> <p>(Al-Nahl: 103)</p>	<p>.....</p>
<p>(أَمْ يَبْدؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ، وَمن يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَعْلَهُ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ ﴿٦٤﴾). (النمل)</p> <p>* 'am-man yabdāu l-khalqa thumma yu'īduhū wa-man yarzuqukum mina s-samā'i wa-l-'arḍi 'a-'ilāhun ma'a llāhi qul hātū burhānakum 'in kuntum ṣādiqīna *</p> <p>“Is He [not best] who begins creation and then repeats it and who provides for you from the heaven and earth? Is there a deity with Allah ? Say, "Produce your proof, if you should be truthful</p> <p>(Al-Naml: 64)</p>	<p>.....</p>

The level of the Challenge :

After what some of the people of Makkah said concerning the Qur'ān being taught by a mysterious [unknown] person, an intellectual challenge was posed relevant to their condition; for they were a people of language who prided themselves on their eloquence of Arabic. So if it really was true that the Prophet ﷺ was being taught the Qur'ān by another human being, then given their own eloquence : let them seek the help of the entirety of humanity, every possible human being and see if they can come up with the likes of the Qur'ān. The inability to do so, would shed light on the implausibility of the Prophet ﷺ being taught by anyone, let alone a single human being.

I cooperate with my group:

Let us organize the five verses mentioned below according to the degree of the challenge :

(أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيْنَ وَادْعُوا مَنِ اسْتَعْظَمْتُمْ مِنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٣﴾ (هود)

“Or do they say, "He invented it"? Say, "Then bring ten surahs like it that have been invented and call upon [for assistance] whomever you can besides Allah , if you should be truthful.” (Hud: 13)

(فَلْيٰتُوْا بِحَدِيْثٍ مِّثْلِهِ اِنْ كَانُوْا صٰدِقِيْنَ ﴿٣٤﴾ (سورة الطور)

* fa-l-yatū bi-ḥadīthin mithlihī 'in kānū ṣādiqīna *

“Then let them produce speech the like thereof, if they are truthful” (Al-Tur: 34)

(قُلْ لِيْنَ اَجْتَمَعَتِ الْاِنْسُ وَالْجِيْنُ عَلٰٓى اَنْ يٰتُوْا بِمِثْلِ هٰذَا الْقُرْاٰنِ لَا يٰتُوْنَ بِمِثْلِهِ وَلَوْ كَانَتْ بَعْضُهُمْ لِبَعْضٍ ظٰهِيْرًا ﴿٨٨﴾ (الاسراء)

* qul la-'ini jtama'ati l-'insu wa-l-jinnu 'alā 'an yatū bi-mithli ḥadhā l-qur'āni lā yatūna bi-mithlihī wa-law kāna ba'ḍuhum li-ba'ḍin ḡāḥiran *

Say, "If [all of] mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other helpers." (Al-Israa: 88)

(وَ اِنْ كُنْتُمْ فِيْ رَيْبٍ مِّمَّا نَزَّلْنَا عَلٰٓى عَبْدِنَا فَأْتُوْا بِسُوْرَةٍ مِّثْلِهِ وَادْعُوا شُهَدٰٓءَكُمْ مِنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٢٣﴾ فَاِنْ لَّمْ تَفْعَلُوْا وَلَنْ تَفْعَلُوْا فَاتَّقُوا النَّارَ الَّتِيْ وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ اُعِدَّتْ لِلْكَافِرِيْنَ ﴿٢٤﴾ (البقرة)

* wa-'in kuntum fī raybin mimmā nazzalnā 'alā 'abdinā fa-'tū bi-sūratin min mithlihī wa-d'ū shuhadā'akum min dūni llāhi 'in kuntum ṣādiqīna * fa-'in lam taf'alū wa-lan taf'alū fa-ttaqū n-nāra llatī waqūduhā n-nāsu wa-l-ḥijāratu 'u'iddat li-l-kāfirīna *

And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a Surah the like thereof and call upon your witnesses other than Allah , if you should be truthful.

But if you do not - and you will never be able to - then fear the Fire, whose fuel is men and stones, prepared for the disbelievers. (Albaqarah: 23, 24)

(اَمْ يَقُوْلُوْنَ افْتَرَاهُ قُلْ فَأْتُوْا بِسُوْرَةٍ مِّثْلِهِ وَادْعُوا مَنِ اسْتَعْظَمْتُمْ مِنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٣٨﴾ (يونس)

* 'am yaqūlūna ftarāhu qul fa-'tū bi-sūratin mithlihī wa-d'ū mani staḡatum min dūni llāhi 'in kuntum ṣādiqīna *

“Or do they say [about the Prophet], "He invented it"? Say, "Then bring forth a surah like it and call upon [for assistance] whomever you can besides Allah , if you should be truthful ” (Younus: 38)

I infer:

The degrees of challenge from the previous activity.

I cooperate and specify :

The role the intellect plays in the following texts:

** The Prophet ﷺ said “Dutifulness to relatives increases one's life span.” [Al-Jāmi‘ a al-Ṣaghīr] and Allah سبحانه وتعالى says:

(فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ). (الأعراف 34) **

"fa-'idhā jā' a 'ajaluhum lā yastākhirūna sā'atan wa-lā yastaqdimūn".

** And for every nation is a [specified] term. So when their time has come, they will not remain behind an hour, nor will they precede [it]. (Al-Aaraaf: 34)

** The Prophet ﷺ said “Zamzam water is according to the purpose it is drunk for” [al-Bayhaqī]. In an invented saying that is claimed to be a Hadīth: “In eggplant, there is a remedy for all maladies”.

I think and infer:

Based on the following texts, complete the table below:

(تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا) (الفرقان)،

"tabāraka lladhī nazzala l-furqāna ‘alā ‘abdhī li-yakūna li-l-‘ālamīna nadhīran-i".

Allah ﷻ says: "Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner" (Al-Furqan: 1)

The Prophet ﷺ said: " Every Prophet was sent to his people specifically , [but] I was sent to all of mankind in its entirety" [Bukharī & Muslim]. Thus the Prophet ﷺ is the seal and last of all the Prophets and likewise his message is the finality and culmination of all revelation before.

The verse is considered evidence of:	.....
The Ḥadīth is regarded evidence of:	.....
Result	.....



I organize my ideas :

**Reason and Revealed
Texts**

The role of the intellect towards the text.	<hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>
The aim of challenging the intellect	<hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>
Reasons for the separation of the intellect from textual revelation.	<hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>
The view of Islam on the intellect	<hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>



Student Activities

I answer by myself:

◆ **First:** What do these concepts mean:

1. The sound (transmission of revealed) text:

2. The sound intellect:

.....

3. The linguistic Miracle of the Qur'ān :

.....

◆ **Second:** Clarify the relationship between revealed text and a sound intellect using the following narrations : It is narrated that Alī رضي الله عنه said: “Had religion been by mere opinion, it would have been more logical to wipe the bottom of the leather socks (khuff) rather than their top. [However] I saw the Prophet ﷺ wipe over the [upper] surface of the khuff. ”

.....

.....

◆ **Thirdly:** Clarify the Islamic view of the challenge of the intellect.

.....

◆ **Fourthly:** List the levels of intellectual challenge posed to people concerning the Qur'ān.

.....

.....

.....

◆**Fifthly Fifthly:** Clarify the intellect’s role in the following verse:

(أَلَمْ تَرَ إِلَى الَّذِينَ حَاجَّ إِبرَهِيمَ فِي رَبِّهِ أَنْ ءَاتَاهُ اللهُ الْمُلْكَ إِذْ قَالَ إِبرَهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبرَهِيمُ فَإِنَّ اللهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٥٨﴾). (البقرة)

* 'a-lam tara 'ilā lladhī ḥājja 'ibrāhīma fī rabbihī 'an 'ātāhu llāhu l-mulka 'idh qāla 'ibrāhīmu rabbiya lladhī yuhyī wa-yumītu qāla 'ana 'uhyī wa-'umītu qāla 'ibrāhīmu fa-'inna llāha yātī bi-sh-shamsi mina l-mashriqi fa-'ti bihā mina l-maghribi fa-buhita lladhī kafara wa-llāhu lā yahdī l-qawma z-zālimīna *

Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship? When Abraham said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Abraham said, "Indeed, Allah brings up the sun from the east, so bring it up from the west." So the disbeliever was overwhelmed [by astonishment], and Allah does not guide the wrongdoing people." (Albaqaraa: 256)

<p>The role of the intellect towards the source of life</p>	<p>.....</p>
<p>The role of the intellect in weighing up the different stances</p>	<p>.....</p>
<p>The side more worthy of being accepted</p>	<p>.....</p>
<p>Inference based on the revealed text</p>	<p>.....</p>



I enrich my experience:

I prepare a report on manifestations of the universality of Islam



I assess myself

Ser. No.	Field of Learning	Degree of achievement		
		Average	Good	Excellent
1	I adhere to true Islam in all my affairs.			
2	I adhere to the Book of Allah and the Sunnah of His Messenger, peace be upon him.			
3	I help all distressed Muslims around the globe.			
4	I keep away from blind imitation, especially in religious affairs .			
5	I contemplate upon all that I hear, read and say.			

Lesson 3

Isti'faf (Abstinence)

This lesson teaches me to:

1. Explain the meaning of isti'fāf .
2. Explain the effects of isti'fāf upon both the individual and society.
3. Clarify the domains of isti'fāf .
4. Be avid in observing Islamic values and manners.

I take the initiative to learn

Highlights

The Prophet ﷺ said: "The person who learns ten verses from the beginning of Sūrat al-Kahf will be immune to the influence of the Dajjāl (Anti-Christ)."

[Narrated by Muslim]

قَالَ تَعَالَى: (وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ) (القصص)

* wa-btaghi fi-mā 'ātāka llāhu d-dāra l-'āakhirata wa-lā tansa naṣībaka mina d-dunyā wa-'ahsin ka-mā 'ahsana llāhu 'ilayka wa-lā tabghi l-fasāda fī l-'arḍi 'inna llāha lā yuḥibbu l-mufsidīna *

"But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters" [Al-Qaṣaṣ: 77]

I discuss:

The meaning of Iḥsān (excellent spiritual conduct) from real-life scenarios that one encounters daily:

"Perfecting one's work, Generosity towards others, , ,"



I use my skills to learn

The Concept of isti'fāf :

Isti'fāf literally means to seek 'iffa (abstinence) and to take the means thereby . Abstinence here means to abstain from improper behavior and to embody all that is contrary to it, such as a sense of virtue and good character. Isti'fāf is thus synonymous and inclusive of all the positive traits that allows for such morality , decency and sense of honor, as we will see later.

I give my opinion:

About the relationship between isti'fāf (abstinence) and tasāmuḥ (mutual tolerance).

The importance and effects of isti'fāf (abstinence):

Isti'fāf represents high moral character defined by true faith and sows in society the seeds of solidarity, cooperation and tolerance. It has great effects on individuals and society, including:

First: The effects of isti'fāf (abstinence) upon individuals:

1. High ambition, keeping them away from trivialities, busying themselves with that of benefit, such as beneficial knowledge; and always being part of the solution, whether it pertains to themselves, society or the world at large. Thus, such people have raised their ambitions beyond the temporal world and have dedicated their existence to that which is higher, i.e. Allah.
2. They assume communal responsibility, for such abstinence ensures the seeking of mutual good and prevents harming others. This enables an individual to conduct his duty towards his community by extending benefit to all of creation .
3. Winning the trust, respect and love of others as Allah ﷻ says:

﴿وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾

* wa-lā tastawī l-ḥasanatu wa-lā s-sayyi' atu dfa' bi-llatī hiya aḥsanu fa-'idhā lladhī baynaka wa-baynahū 'adāwatun ka-'annahū waliyyun ḥamīmun *

“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend.”

[Sūrat Fuṣṣilat: 34]

Second: The effect of abstinence upon society:

The impact of abstinence on society is no less significant than that on the individual. There is a close relationship between the effects of this high Islamic moral on both society and individual. This close relationship is manifest in the following ways:

1. The solidarity of society against threats as a result of mutual trust amongst its members.
2. Freedom of society from crime because its members assume their societal responsibilities.
3. Progress and prosperity of the community as a result of the diligence and high aspirations of its members.
4. Stable financial investment , economic dealings and exchange of mutual benefits and interests amongst its members, strengthening the economic security of society.

I infer:

From the above the dangers of lack of abstinence.

1.
2.

Domains of abstinence:

Based on its original linguistic meaning, the word isti'fāf (abstinence) in Arabic: استعفاف, occurs three times in three verses of the Qur'ān:

Allah ﷻ says:

﴿ وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۖ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۗ ﴾ سورة النساء: 6

* wa-man kāna ghaniyyan fa-l-yasta'fif wa-man kāna faqīran fa-l-yākul bi-l-ma'rūfi *

"And whoever, [when acting as guardian], is self-sufficient should refrain [from taking a fee]; and whoever is poor - let him take according to what is acceptable ." (Surat An-Nisa:6)

He ﷻ also says:

﴿ وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ ﴾ سورة النور: 33

* wa-l-yasta'fifi lladhīna lā yajidūna nikāḥan ḥattā yughniyahumu llāhu min faḍlihi *

" But let them who find not [the means for] marriage abstain [from sexual relations] until Allah enriches them from His bounty ." (Surat An-Nur:33)

He ﷻ also says:

﴿ وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَن يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَن يَسْتَعْفِفْنَ خَيْرٌ ۗ ﴾

لَهُنَّ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٠﴾ (سورة النور)

* wa-l-qawā'idu mina n-nisā'i llāti lā yarjūna nikāḥan fa-laysa 'alayhinna junāḥun 'an yaḍa'na thiyābahunna ghayra mutabarrijātin bi-zīnatin wa-'an yasta'fifna khayrun lahunna wa-llāhu samī'un 'alīmun *

"And women of post-menstrual age who have no desire for marriage there is no blame upon them for putting aside their outer garments [but] not displaying adornment. But to modestly refrain [from that] is better for them. And Allah is Hearing and Knowing." (Surat An-Nur)

Abstinence or isti'fāf represents a comprehensive manner of behaving that is inclusive of all the conduct that should be embodied by Muslim men and women in their dealings, worship, relationships, feelings and emotions. It even covers the proper manner by which someone requests money, as Allah says:

﴿ لِلْفُقَرَاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ

التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَاقًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَاِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٧٣﴾ (سورة البقرة)

* li-l-fuqarā'i lladhīna 'uḥṣirū fī sabīli llāhi lā yastaṭī'ūna ḍarban fī l-'arḍi yaḥsabuhumu l-jāhīlu

'aghniyā' a mina t-ta' affufi ta' rifuhum bi-sīmāhum lā yas' alūna n-nāsa ' ilhāfan wa-mā tunfiqū min khayrin fa-'inna llāha bihī ' alīmun *

“[Charity is] for the poor who have been restricted for the cause of Allah , unable to move about in the land. An ignorant [person] would think them self-sufficient because of their restraint, but you will know them by their [characteristic] sign. They do not ask people persistently [or at all]. And whatever you spend of good - indeed, Allah is Knowing of it. ” (Surat Al-Baqarah)

However it is worth noting that the verses of isti'fāf in the Qur'ān particularly focus on two areas, namely: wealth and marriage.

1. The first area: Isti'fāf in marriage and honor (a'rād):

Allah ﷻ says:

﴿وَلَيْسَتَعَفِيفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ﴾ سورة النور: 33

* wa-l-yasta'fifi lladhīna lā yajidūna nikāḥan ḥattā yughniyahumu llāhu min faḍlihī *

“ But let them who find not [the means for] marriage abstain [from sexual relations] until Allah enriches them from His bounty .” (Surat An-Nur:33)

The above verse is mentioned in the context of urging society to facilitate the affairs of marriage and make it more easy for young people who intend to get married. However, despite this emphasis, the verse addresses those who for whatever reason are unable to get married, and encourages them to embody isti'fāf (abstinence) from illicit sexual activity, until Allah ﷻ facilitates marriage for them from His bounty. Abstinence here is a comprehensive term that embodies chastity in all its forms, wherein any form of sexual activity that is not permissible is to be shunned. Hence isti'fāf here is not just abstaining from the adulterous act, but also abstaining from means that could lead upto it or arouse desires for it such as looking at the opposite gender with a lustful gaze, talking about sexual acts/imagery, pornography in all its forms, erotic stories or anything that stirs imagination in way that is impermissible.

For this reason the Prophet Muhammad ﷺ said:

“O young men, whoever among you can afford to get married, let him do so, because it helps lower the gaze and protects the private parts [from engaging in the impermissible]; and whoever cannot afford it, then let him fast, for that will be a shield for him.” [Narrated by Bukharī]

So staying away from sexual temptation and means that lead to adultery, whilst keeping oneself busy with that which is beneficial, like acts of worship and sports that aid health , is a way of observing isti'fāf (abstinence) in the manner intended . As for Allah's saying:

﴿وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ (سورة النور)

* wa-l-qawā'idu mina n-nisā'i llātī lā yarjūna nikāḥan fa-laysa 'alayhinna junāḥun 'an yaḍa'na thiyābahunna ghayra mutabarrijātin bi-zīnatin wa-'an yasta'fifna khayrun lahunna wa-llāhu samī'un 'alīmun *

"And women of post-menstrual age who have no desire for marriage there is no blame upon them for putting aside their outer garments [but] not displaying adornment. But to modestly refrain [from that] is better for them. And Allah is Hearing and Knowing." (Surat An-Nur)

This verse was revealed in the context of ruling on forms of ornamentation and modesty for women beyond a certain age. It clarifies that there is a degree of dispensation in terms of required covering for women who have no more desire for marriage, due to their old age and the reduced probability of their attracting others to commit indecency. Despite this dispensation, Allah ﷻ then pointed out that to refrain from discarding these outer garments is better for them from the position of piety. To not act upon what is otherwise permissible out of reverential fear that one may come close to committing something forbidden is a demonstration of piety and devoutness referred to as war'a; whereas to abide in such upright character is called murū'ah. Hence, isti'fāf (abstinence) in its comprehensive sense includes the attitude of war'a and murū'ah and translates to a refined way of behavior, states and being.

I suggest:

Appropriate means to realize isti'fāf (abstinence) whilst interacting through social media and being on the internet :

1.
2.
3.
4.

I discuss and identify:

Four ways to realize isti'fāf (abstinence) in the following:

* Workplace and public employment:

1.
2.
3.
4.

* Writing and publication:

Abide with the Publications and Publishing Law in the country

1.
2.
3.
4.

* The second area: Isti'fāf in wealth:

Allah ﷻ says:

﴿وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۖ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾ سورة النساء: 6

* wa-man kāna ghaniyyan fa-l-yasta'fif wa-man kāna faqīran fa-l-yākul bi-l-ma'rūfi *

“And whoever, [when acting as guardian], is self-sufficient should refrain [from taking a fee]; and whoever is poor - let him take according to what is acceptable .”

(Surat An-Nisa:6)

This verse was revealed in the context of encouraging prospective guardians to provide care for orphans and their wealth. In this regard, the Shari‘ah discourages a rich guardian from benefitting from an orphan’s wealth or taking anything from it, even though he provides a service for the orphan that he would otherwise be justified in charging a recompense/fee for; this renunciation is also a demonstration of isti‘fāf (abstinence). Such isti‘fāf (abstinence) in wealth in general includes all financial transactions and ways of earning money. Thus, a Muslim demonstrating isti‘fāf refrains from all potential unlawful and unethical ways of earning money; such as theft, usury, gambling, cheating, monopolies, fraud, trickery and other acts that are forbidden by Allah ﷻ and His Messenger ﷺ.

Aside from income, isti‘fāf also includes expenditure, i.e. the ways in which money is spent. Thus, isti‘fāf entails moderation in spending, refraining from extravagance, generosity instead of stinginess in addition to abstaining from spending on unlawful things.

I analyze and find a solution:

In cooperation with my group, we analyze the following problems and set three criteria that help realize isti‘fāf and provide suitable solutions appropriate to the problem as per the following table:

*
** Online shopping and marketing.

The Problem	The non-conformance of the product to the announced specifications, and selling of fake commodities.
Its Causes	Breaking the law; the consumer did not resort to the specialist authorities;
Its Results	.....
The Solution:	..... ..... .....

*
** Commercial advertisements:

The Solution:
---------------	-------------------------

Self-purification and isti'fāf :

By nature, man has both good and evil elements within him. Therefore, he needs to monitor his behavior and restrain any evil inclinations within himself, especially his lustful appetites and wanton desires. He thus has an obligation to purify himself by ensuring his good inclinations and feelings prevail in his mind and heart, such that he responds to virtues and good morals, and replaces his evil inclinations and desires with the good; replaces darkness with the light. It is the attitude of isti'fāf that embodies and enables him to do all of this.

So what is the right way to develop isti'fāf, and to acquire positive virtues and character-traits? Some of the ways this can be achieved, include:

1. Observing acts of worship regularly, especially prayer. Allah ﷻ says:

﴿وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾ سورة العنكبوت: 45

* wa-'aqimi ṣ-ṣalāta 'inna ṣ-ṣalāta tanhā 'ani l-faḥshā'i wa-l-munkari *

“and establish prayer. Indeed, prayer prohibits immorality and wrongdoing.”

(Surat Al-Ankabut:45)

2. Perform the voluntary prayers, remember Allah ﷻ and say the supplications. The Messenger of Allah ﷺ used to say frequently:

«يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَىٰ دِينِكَ». (سنن الترمذي)

(Yā muqallib al-qulūb, thabbit qalbī 'alā dīnika).

(O turner of hearts, make my heart firm upon your religion!) [Sunan al-Tirmidhī]

3. Good company which aids a person upon the good and keeps him away from harming himself or others.

I read and infer:

The Prophet ﷺ said: “Indeed Knowledge is acquired in the process of learning, and clemency is attained through the process of being clement . Whoever seeks goodness will [eventually] be endowed with it, and whoever wards off evil will be protected from it.” (Al-Jamea As-Sagheer)

❄ From the noble Ḥadīth, I infer a way to attaining isti'fāf and purifying the heart.

1.
2.

 I organize my ideas:



Its concept:	.....
Its importance:	.....
Its impact:	On individuals:	.....
	On Society:	.....
Its domains	.....
	
Its means of attainment	.....



Student Activities

I answer by myself:

◆ 1st: Explain the following concepts:

1. murū'ah.

.....

2. 'iffa (abstinence).

.....

◆ 2nd: Explain the relationship between the effects of isti'fāf on individuals and society, as follows:

★ Type of relationship :

★ Explanation:

◆ 3rd: Mention the most important ways to attain the manners of isti'fāf ...

•

•

•

•

◆ 4th: Explain how isti'fāf is achieved in marriage.

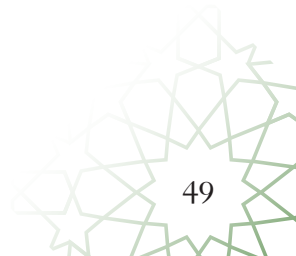
.....

.....

◆ 5th: Mention proofs of the possibility of attaining isti'fāf through other than marriage.

.....

.....





I enrich my experience:

I write a brief article about the moral quality of isti'fah in the market-place and shopping.



I assess myself:

Serial No.	Learning aspect	Achievement level		
		Average	Good	Excellent
1	I am keen on isti'fah in all cases.			
2	I focus my attention on what is useful.			
3	I define isti'fah, its effects and domains.			
4	I set my aims and focus my efforts on attaining isti'fah.			

The Lesson Vocabulary:

Term	Meaning
الإحسان (iḥsān)	In Worship (‘Ibādah) : To worship Allah سبحانه وتعالى as if you see Him, and if you cannot see Him, [know that] He sees you. In Dealings (Mu‘āmalāt) : To expend benefit of whatever kind for others.
المروءة (murū‘ah)	The psychological characteristics and ethics that motivate a person to observe good morals and beautiful conduct.
الْوَرَع (war‘a)	To give up the [otherwise] permissible out of fear of committing the impermissible .
الوصي (waṣiyya)	The guardian who is entrusted to dispose of and take care of an orphan’s property or wealth .
المسؤولية المجتمعية (al-masu‘ūliyyah al-mujtam‘āiyyah)	Commitment and contribution to the development, progress and prosperity of a community in social and environmental areas.
القمار (al-qimār)	Any game of chance played between participants for a sum of money collected between them, wherein the winners benefit entirely and losers are deprived of it.
الاحتكار (al-iḥtikār)	To take ownership of commodities, goods or services and restrict their open access through the markets in which they operate; such that one can freely manipulate its prices without any regulation.
الغش (al-ghish)	Trickery and deceit concerning goods or services being sold, such that buyers are unaware of the true value of the commodities they are buying.
النوافل (al-nawāfil)	Any extra worship offered other than that which has been made obligatory (e.g. sunnah prayer).
الزينة الظاهرة al-zāhirah)	All that a woman can display as adornment and is permissible to expose to people in accordance with Sharī‘ah prescriptions. .

Lesson 4

Financial contracts in Islam

This lesson teaches me to:

1. Define the meaning of contracts (sing. 'Aqd or plural 'Uqūd) .
2. Explore the importance attached to the regulation of financial contracts.
3. Specify the elements and conditions of financial contracts.
4. Clarify the classification of financial contracts in terms of their religious legitimacy and ultimate purpose.
5. Illustrate the features of financial contracts in Islam.

I take the initiative to learn

Allah سبحانه وتعالى says:

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اَوْفُوْا بِالْعُقُوْدِ اُحِلَّتْ لَكُمْ بَهِيْمَةُ الْاَنْعَامِ اِلَّا مَا يَتْلُو عَلَيْكُمْ غَيْرِ مُحِلِّي الصَّيْدِ وَاَنْتُمْ حُرْمٌ اِنَّ اللّٰهَ يَحْكُمُ مَا يُرِيْدُ
(المائدة) (١)

"yā-'ayyuhā lladhīna 'āmanū 'awfū bi-l-'uqūdi 'uḥillat lakum bahīmatu l-'an'āmi 'illā mā yutlā 'alaykum ghayra muḥillī ṣ-ṣaydi wa-'antum ḥurumun 'inna llāha yaḥkumu mā yurīdu".

O you who have believed, fulfill [all] contracts. Lawful for you are the animals of grazing livestock except for that which is recited to you [in this Qur'an] - hunting not being permitted while you are in the state of iḥrām [pilgrim garb]. Indeed, Allah ordains what He intends. [Sūrat al-Mā'idah : 1]

I discuss and deduce:

- ◇ The command mentioned in the above Qur'ānic verse?
- ◇ Synonyms for the word 'Uqūd or contracts?



I make use of my skills to learn:

Contracts and obligations in Islam are classified according to their subject area. For example, there are religious obligations wherein a person is held accountable before Allah ﷻ alone; there are social obligations attached to customary expectations of society; then there are international treaties/obligations and implicit agreements of nationhood/citizenship, educational and learning obligations (such as intellectual copyrights), in addition to financial obligations and other types.



Definition of 'Aqd (Contract)

Linguistic definition of 'Aqd (contract):
Uniting various sides/parties and joining them together .

Technical definition of 'Aqd: The legal binding of two parties intent in a transaction in a manner that is religiously sanctioned and permissible. .



I categorize:

The following contracts and obligations according to their suitable equivalents in the table:
Peace Treaty –Scholarship –Vow - Sale – Oath – Lease – Marriage.

Types of contracts and obligations	Contracts
Religious obligations
Social obligations
International obligations
Financial Obligations
Knowledge Obligations

Significance of regulating and notarizing contracts:

To regulate financial contracts and its obligations there is an important need to prevent conflicts and manage risk. This is achieved through delineating the duties and obligations each of the parties owes to the other within the contract, seeking to protect their rights through proper attestation and witnesses, as well as other means. Allah ﷻ says in the verse pertaining to financial obligation, being the longest verse in the Qur'ān:

﴿وَلَا تَسْمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ﴾ سورة البقرة: 282

* *wa-lā tas'amū 'an taktubūhu ṣaghīran 'aw kabīran 'ilā 'ajalihī* * (Surat Albaqarah: 282) "And do not be [too] weary to write it [contract for debt], whether it is small or large, for its [specified] term." " Surat Albaqara: 282.

I anticipate:

The consequences of violating the contract in the following case:

The buyer undertook a remittance to make the payment while the seller did not undertake delivery of goods.

I infer:

Some merits of notarization and regulation of contracts:

-
-

Elements of financial contracts:

Amongst the essential elements of transaction in Islam is mutual consent. Allah ﷻ says:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالِكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾ (سورة النساء)

* *yā-'ayyuhā lladhīna 'āmanū lā tākulū 'amwālakum baynakum bi-l-bāṭili 'illā 'an takūna tijāratan 'an tarāḍin*

Coercion in contract

The coerced sale is not legal except if coercion is rightfully implemented, such as when a judge obliges a procrastinating debtor to sell some of his properties to pay off debts, and when private property is expropriated for public interest according to legalistic criteria.

minkum wa-lā taqtulū 'anfusakum 'inna llāha kāna bikum raḥīman * O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful. (Surat Al-Nisaa: 29)

The essential pillars of a contract are three: the proper form (ṣīghah) of contract, the two [or more] contracting parties (mut'āqadāni) and the subject matter of the contract (ma'qūd 'alayhi).

Coercion in contracts:

A coerced sale is not valid except if such coercion is rightfully justified , such as when a judge obliges a procrastinating debtor to sell some of his properties to pay off his debts, or when private property is expropriated for public interest according to criteria approved both legally and religiously.

The first element: The proper form of contract:

An essential valid form for a contract in the Sharī'ah is that it should consist of: an offer (ījāb) and acceptance (qabūl). This offer and acceptance can be effected either through words (speech), writing, gestures or acts (e.g. reciprocal delivery). This essential form can be expressed in any clear, understood and customary manner such as by using the means of modern communication (email, fax, etc.) in concluding contracts.

I extract from vocabulary of the lesson :

Proper Form:

I clarify:

The type of form for contracts in the following cases:

* A lady sent a list of books she wanted to buy from a web site, after which she received a positive response accepting her request for purchase via email . After this, she paid the sum by a credit card.

* After this, she paid the sum by a credit card. In a commercial marketplace, a buyer pays the price shown on the display screen to the clerk without conversing with him..

* He exported a ton of dates and the agreement was concluded through audio-visual communication via a videophone. During the conversation, the exporter said: "I sold you a ton of dates we have agreed upon at twenty thousand Dirhams" and the importer replied: "I accepted".

The second element: The two [or more] contracting parties :

I infer:

From the two following texts infer the most important conditions that should be available in the two contracting parties:

◆ Allah ﷻ says :

﴿وَابْتَلُوا لِيَنظُرَ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ ءَأَسْتَمَ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ﴾

سورة النساء: 6

* wa-btalū l-yatāmā ḥattā `idhā balaghū n-nikāḥa

fa-'in `ānastum minhum rushdan fa-dfa'ū `ilayhim

`amwālahum * (Surat Al-Nisaa: 6) And test the orphans [in their abilities] until they reach marriageable age. Then if you perceive in them sound judgement, release their property to them. (Surat Al-Nisaa: 6)

◆ The Messenger of Allah ﷺ said: "The pen has been lifted [i.e. they are not accountable] from three: From the sleeper until he wakes up, from the minor until he grows up, and from the insane until

he comes back to his senses." "reported by Aḥmad in his Musnad."

1.
2.
3.
4. To be able to willingly and voluntarily choose.

There is no difference between men and women in establishing contractual legal capacity. Such a capacity is even extended to non-human beings (legal person) such as enterprises and commercial corporations.

I apply:

I identify the two contracting parties in each of the following contracts :

- Proxy contract (agent - principal)

Definition of Discretionary Maturity

Maturity is defined as the capacity of a person to plan and effect his financial affairs and make the appropriate use of wealth he possesses . It is a not condition that such maturity be contemporaneous with puberty; it may occur before or even after puberty. A person not possessing such maturity is called Safīh (incompetence, implying a lack of rational maturity) . An exception to the general rule of requiring maturity are small children buying petty items such as a candy from a grocery.

- Agency contract (Agent - Principal)
- Loan contract (.....).
- Mortgage contract (.....).
- Leasing contract (.....).
- Debt contract (.....).

The third element: The subject matter of the contract:

It is what is concluded as the subject matter within the contract wherein: It might be goods such as in a sales contract, a usufruct such as in leasing contract or a service such as in an agency contract (e.g.power of attorney).

It determine:

The subject matter of a contract in each of the following agreements (service –good – usufruct):

- ★ Security Agreement :
- ★ Mortgage Agreement :
- ★ Lease Agreement :

Amongst the required conditions of the subject matter of a contract are that it must be:

1. In the possession of the Selling Party : The Messenger of Allah ﷺ said: "Do not sell what you do not possess " [Reported by Al-Nisāī]. Hence it is not permissible to sell that which one does not own, such as the possessions of others (without their authorizing one to do so).
2. Be lawful or permissible to sell: Hence wine, pork (or products derived from pigs) and harmful goods are not allowed to be sold.
3. Be specified, known and accurately defined: Hence it is not permissible to sell something unknown or that which is falsely or insufficiently described. Likewise it is not permissible to sell something that has tangible defects that are otherwise covered or hidden without proper disclosure.

I pass judgment with justification:

Provide the Juristic ruling on following contracts:

1. He rented a car from the company he works in without informing its owners.

2. He contracted a company to supply foods that had expired (past their due date).

3. He rented an apartment for residence and then illegally subleased it to others.

Types of financial contracts in Islam:

Jurists categorize financial contracts according to various considerations amongst which are:

1. First consideration (on the basis of Sharī'ah) :

In terms of Sharī'ah, contracts are divided into two categories (in terms of religious acceptance or prohibition):

a. Religiously mandated contracts: They are contracts accredited by the Sharī'ah, with the corresponding religiously mandated effects and outcomes.

A Muslim should observe the validity of the essential elements/pillars of a contract and ensure that no unlawful condition is added to it. If he is unfamiliar with the Sharī'ah ruling pertaining to any kind of contract that he is about to enter to or an issue within it, then he should refer the matter to specialized religious scholars and jurists and to the reliable center for religious edicts (Fatwa) that may be present in his country.

b. Religiously impermissible contracts: They are the contracts which the Sharī'ah prohibits as they have effects and outcomes that are not in accordance with Islam.

This may happen because of a forbidden condition or description in relation to a contract, making it non-compliant with the Sharī'ah, such as contracts that include usury, gambling, deception or fraud. The Messenger of Allah ﷺ said: "Muslims abide by their conditions", and "Reconciliation is permissible amongst Muslims, except for a reconciliation that makes the lawful unlawful, or the unlawful lawful." [Reported by Abu

Dawūd]. (Reported by Abu Dawud).

Ī state the juristic ruling:

* He contracted with a person to invest his money on condition that the investment must be free from any illegal dealings.

* He borrowed a sum of money; but the lender stipulated that he should repay it at 20% interest..

2. The second consideration (on the basis of its aim)

Contracts are divided in accordance with their purposes into: exchange, charity and documentation.

I extract from the lesson lexicon:

- ★ Contracts of mutual-exchange (mu‘āwaḍāt):
- ★ Contracts of benevolence (tabarru‘āt):
- ★ Contracts of attestation (tawthīqāt):

I categorize:

Financial contracts in conformity with their equivalents in the table:

mortgage – endowment – lending – forward sale – gift – guarantee – sale – speculation - investment partnership (silent partner).

Categories of financial contracts	Contracts
Contracts of mutual-exchange
Contracts of benevolence
Contracts of attestation

Features of financial contracts in Islam:

1. Flexible and compatible with the spirit of the age: The original state of financial contracts and their conditions is that everything is permissible except when there is clear Sharī‘ah evidence of prohibition, as

Allah says:

سورة البقرة: 275 ﴿وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾

* wa-‘aḥalla llāhu l-bay‘a wa-ḥarrama r-ribā * "Allah has permitted trade and has forbidden interest". (Surat Albaqara: 275).

The Sharī‘ah is eternal and valid for all times and places, without ever becoming irrelevant and never being

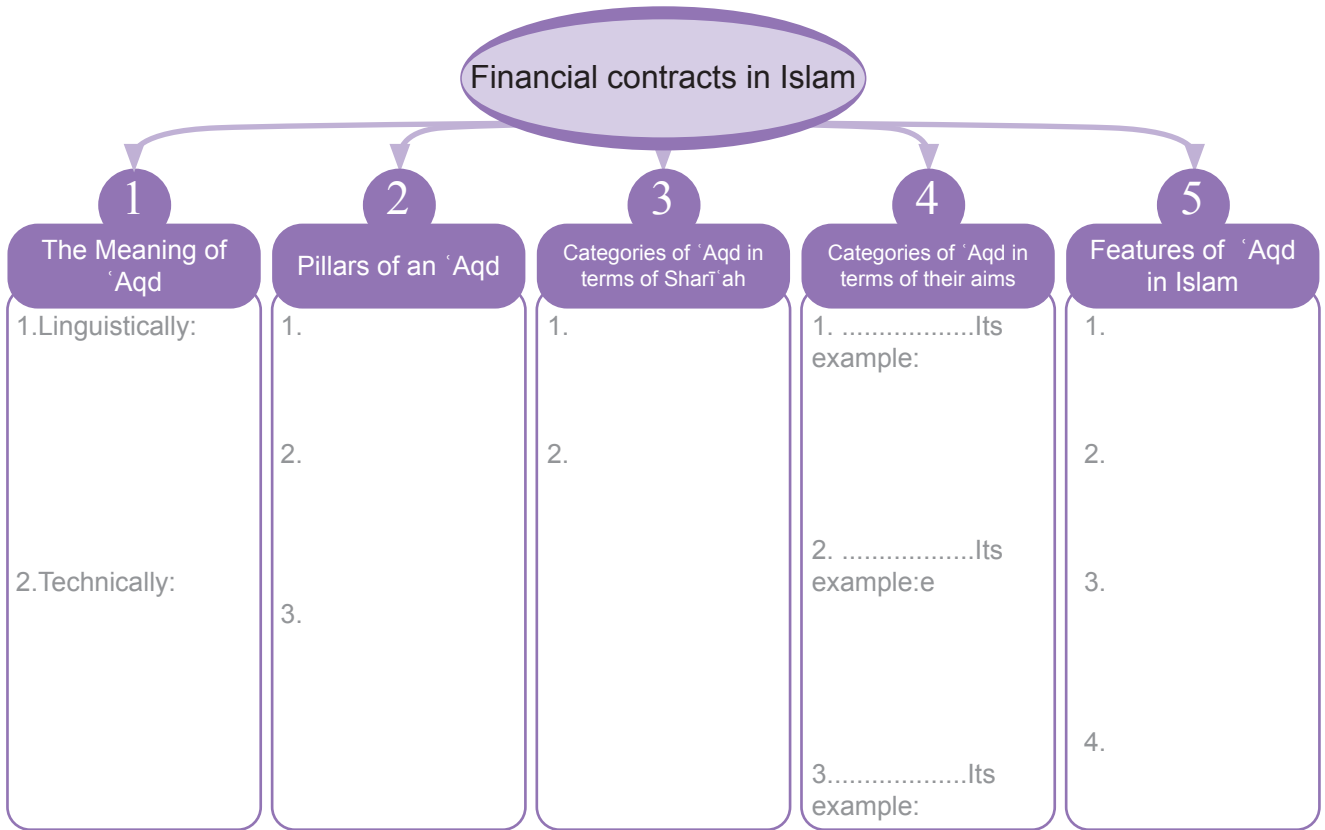
outdated. That said, the contracts initially investigated by the predmodern jurists were relatively simple, specifically defined and limited, yet appropriate to their times. Contemporary financial contracts, in contrast, are far more complicated, being many, variegated and of a sophisticated nature. This has entailed that contemporary jurists have had to apply juristic reasoning in order to adapt the classical contracts to better fit the financial needs of the modern world. This has resulted in a set of modern Islamic Finance contracts and products such as: Murabaha to the purchase orderer, [Islamic] credit cards, lease ending with ownership, [Islamic] insurance contracts; and other contracts that are constantly being innovated and evolving.

2. Regulated by ethical and faithful values: The Muslim should be honest and sincere and does not wrong an employee or cheat anyone whether old or young. He should be fair with all the people irregardless of their gender, race or creed; whether he has contracted with a Muslim or a non-Muslim. He should not accept any unlawful contracts or conditions in order to attain an illicit gain in his dealings. He should ensure that all means of his profit and earning is legitimate as the end does not justify the means. His abstaining from the impermissible and abiding by sacred law should not be motivated by external deterrents put in place by fear of people, but instead should be based on an internal state of reverential fear and hope for Allah that takes root in his heart. This internal state and watching over one's heart called (murāqabah) is amongst the most effective means by which a human being can self-regulate his life, bringing about an innate morality that prevents them from cheating or tricking others.

3. Fulfilling the needs of society: This is evident in the flexibility of some contracts, such as those wherein the price is paid upfront although the contracted item (the sold subject matter) is non-existent. An example of this would be the istiṣnā'a contract, which is a manufacturing contract of exchange with payment on spot and deferred delivery of the manufactured item; the salam contract which is a forward sale contract; and the muqāwalah contract which is a construction contract. These contracts were facilitated in order to make things easy for people due to their essential needs. For example, farmers can utilize the salam contract without needing to wait for selling their yield to gain money. Farmers being inactive and unable to earn money would mean that they may struggle to meet their expenses concerning machinery, workers and seeds, whereas the provision of money upfront would prevent such risks. This is why the salam contract, mirroring a forward sale, allows for buyers of the agricultural product to pay the farmers in advance, and then to later receive the products of agreed specification on an agreed date; being a win-win situation for all. Ibn Abbās رضي الله عنه reported that when the Prophet ﷺ came to Madinah, they used to pay for dates to be received two or three years in advance. He ﷺ said: 'Whoever pays in advance for dates, let him pay for a specified amount, a specified weight, to be delivered at a specified time.' [Bukhārī and Muslim].

4. They are enforceable: Islam attaches great respect to contracts and enjoins adherence to their conditions and the fulfillment of them. Allah ﻻ ﻳﻮﺩﻯ ﻟﻠﻤﻨﻜﻪﺭ says: **سورة الإسراء: 34 وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَتْ مَسْئُولًا**

* wa-'awfū bi-l-'ahdi 'inna l-'ahda kāna mas'ūlan * "And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned" Surat Al-Israa: 34. "The reward of honoring the promises of these contracts is not confined to material gains in life alone but also extended to the hereafter.



Student Activities

I answer on my own:

◆ **First:** Choose the appropriate contract in the list below from amongst the brackets:

1. He took a small water bottle and gave the grocer one Dirham without any of them talking . (permissible -impermissible)
2. He said: "I buy this cell phone from you by whatever amount of dirhams it is that I possess in my pocket." (permissible -impermissible)
3. They agreed on the price but the buyer stipulated that payment be paid in installments and the seller accepted. (permissible -impermissible)

◆ **Second:** Choose the correct answer from the following:

1. Only one contract amongst the following contracts is legitimate according to Sharī'ah :
 - A He agreed to sell his car for fifty thousand Dirhams..
 - B He agreed to sell pork for thousand Dirhams.
 - C He agreed to lend him one hundred thousand Dirhams to be repaid a year later provided that he should pay a 5 % fine for each month's delay.
 - D He agreed to lend his traveling father's car without informing his father.
2. Amongst the effects of abiding by contracts:
 - A Guarantee of rights among citizens of society.
 - B To instill confidence in the souls of dealers.
 - C To encourage investment.
 - D All of the above.
3. One of the following entities is ineligible and its actions do not entail a legitimate religious sanctioned outcome:
 - A A dumb (mute) person
 - B Enterprises or Corporations.
 - C A person under coercion
 - D All of the above.

◆ Third: Put true (√) or false (x) in the blank in front of the following sentences:

He monopolized a commodity to raise the price and control its sale amongst people.

One of the two contractors accepted the other's demand to dismiss sale and cancel the contract.

He concealed from the buyer that his car had had a big accident.

◆ Fourth: Explain the following!

1. Forward sales through the salam contract are permissible even though the subject-matter being sold is still not existent.

.....

2. Muslims' avoidance of livelihoods whose income is religiously doubtful.

.....

3. The negation of contractual eligibility due to emergency symptoms such as insanity or incompetency.

.....



I enrich my
experience:

I research for a contemporary financial contract, and then mention the opinion of the Official Fatwa Call Centre in the United Arab Emirates about this contract, by giving a presentation on it before my colleagues.



I assess myself

Serial	Learning aspect	Achievement level		
		Average	Good	Excellent
1	I clarify the meaning of 'uqūd (contracts) .			
2	I infer the importance of regulating financial contracts.			
3	I stand by my commitment of contracts and honor my agreement and conditions of contracts			
4	I categorize financial contracts according to their kinds.			
5	I summarize the features of financial contracts in Islam.			

Lesson Vocabulary :

Term	Meaning
Leasing	To transfer ownership of usufruct for a determinable period in return for a compensation.
Monopoly	To keep people's necessary sustenance and rations so as to sell them later at a higher price than its known price to harm people.
Istisnā`	A contract by which a manufacturer binds himself to manufacture an inexistent, yet specified item, through materials he has in return for a compensation.
Lending	To convey beneficial usufruct for a product without a compensation for a determinable period.
Al-Iqālah (Recession of contract)	Both parties of the contract agree to cancel the contract and any possible ramifications from it.
Eligibility	An Individual's competence to act in a way that makes him religiously eligible and accountable for his actions.
Affirmation (Ijāb)	The "offer" that represents what is initially proposed by one of the two contractin parties to indicate the essential form of a contract.
Credit cards (conventional)	They are issued by banks and allow their holders to borrow for a short term. If the holder does not completely pay off his engagements during the grace period that might be 55 days, he would then be required to pay a monthly minimum installment in addition to a percentage or interest charge added to the used sum. If he fails to pay in due time or exceeds the maximum amount allowed in the credit card, the borrower incurs a certain fine.
Sale	An exchange based on the transferring and receiving of an item's possession from the seller to the buyer in return for a compensation.
An installment sale	It is a sale in which the sold item is delivered in return for delayed price paid by installments at known parts in determined times.
The salam contract (forward sale)	To sell a deferred item for an immediate price.

Term	Meaning
Murabaha sale to the Purchase Orderer	The client submits an application to the bank to buy a certain specific commodity/item. After the bank receives the commodity, the client buys it from the bank at a deferred price with disclosed and known profit.
A lease ending in ownership	A lease contract for a specific item for a determined period, followed by selling the same thing in return for an agreed upon sum of money. Effectively, the rent paid in installments comes to be regarded as a part of the sale price.
Insurance	A contract pursuant to which the subscriber pays a defined sum of money to an insurance company in return of compensating him in the event e of any damage or accident to the insured.
Security Agreements [Conventional sequestration]	An agreement between two conflicting parties wherein a a third party should keep the disputed property till the end of the conflict in return for materialcompensation .
Debt	It is what is owed or what one is bound to pay to another such as a loan, deferred sale price or the like. Debt is more general than loan.
Interest (Ribā)	<p>“Ribā” is a term that is used when two parties exchange items of same kind (such as money for money), wherein one party in the form of a surplus or extra amount due to a delay. It is not an acceptable or permissible form of contract in Islam [and almost all world religions] but is prevalently used involved insome kinds of sales or debts. Scholars generally agree that usury takes two forms:</p> <ol style="list-style-type: none"> 1. Interest of debts (duyūn): Interest that is earned on lending money to another party. This interest (Ribā) appears in debts (duyūn- plural of dayn) as a percentage or a fixed amount added to the principal amount of debt. 2. Interest of sales (buyū’): A type of Ribā that results from a sale transaction of ribawi items wherein there is either a deferment or unequal exchange of their amounts. <p>The ribawi items that are subject to Ribā include the precious metals such as gold and silver (which modern day paper/digital money are treated as analogous to) or those items that can be eaten or stored, maintained and measured or weighed (and hence acquire material value) such as wheat, barley, rice and dates.</p>

Term	Meaning
Discretionary Maturity (Rushd)	One's ability to handle their financial matters and make the best use of wealth .
Essential Element/Pillar (Rukn)	These are essential pillars of the contract for it be religiously valid. This includes the: proper contract form; two [or more] contracting parties, ; subject matter of contract, all being pillars of the contract as they are essential elements to its religious validity.
Mortgage	To hold/safeguard property to guarantee the right of the creditor. The creditor can recover his right from such property in case the debtor fails to pay off.
Weak-mindedness	A registered company or corporation that represents the financial interests of a group of persons, having independent legal rights and obligations. This entity usually also has financial disclosure requirements that is not dependent on the life or death of any of the persons who founded it.
Legal person	A group of persons or properties which have entity, rights and independent financial disclosure that are not dependent on the life or death of any of the persons who constitute it.
Condition	It is what the existence of the contract depends on and is not one of its constituents.
Muḍārabah or Investment Partnership [wherein the investor is a silent partner]	A contract between two parties wherein one invests (as silent partner) to the other and the other does the work (as working partner). The profit is divided between them as per their agreement, whereas any capital loss is incurred by the investor (rabb al-māl) i.e. the owner of the capital.
Essential Form of contract	A word or act made by the contracting parties indicating an offer (ijāb) and acceptance (qabūl), i.e. the intent of concluding and accepting the contract.
Linguistic meaning of aqd or contract	‘Aqd or contract means to bind or to strengthen.

Term	Meaning
Technical definition of 'aqd	An expression of the matching between a positive proposal made by one of the contractors and the acceptance of the other contractor in a way which has an impact on the subject of the contract
Contracts of benevolence	Unilateral voluntary contracts that are not meant for gaining any personal material benefit.
Contracts of attestation	Contracts that guarantee a receipt of rights held by others.
Mutual Exchange contracts	Contracts that have compensation from both parties.
Acceptance (qabūl)	The second statement of the second party which indicates acceptance and agreement with the offer.
Loan (qarḍ)	To lend money to whoever might need it which is then returned later without expectancy of more.
Gambling (qimār)	A zero sum game, wherein money is deposited in exchange for taking a chance on a risky result. For the parties depositing money someone has to lose for others to win.
Guarantee (kafālah)	The assurance (undertaking) from a debtor to a creditor, giving the latter the right to claim in the event of non-payment of debt, through the creditor himself, or by replacement debt or asset.
Handover	This contract is literally called ahandover because the price is handed to seller by the buyer who receives commodity handed over from the seller, all without speaking.
The contracted (subject matter of the contract)	All that which is transacted for in contracts.
Contracting (muqāwalah)	A contract in which one of the parties undertakes to manufacture something or to perform work in consideration of a defined sum of money such as building a house.

Term	Meaning
Vow (nadhar)	To undertake an act of worship not otherwise obligated to be done by Sharī'ah .
Gift (hibah)	To transfer ownership of something to another one without a compensation.
Deposit (wadī'ah)	Wealth/asset pledged to a trustful person to keep without reward or any disposal except with the owner's permission.
Endowment (waqf)	To endow possessed property for the benefit of people, without selling, granting or bequeathing it to another one after death. It is instead maintained benevolently for the wider public/a designated group of people to benefit from it or from its revenue.
Power of attorney (wakālah)	To assign someone else through proxy/agency to perform another person's acts.
Oath (yamīn)	To swear by one of the names of Allah or His attributes coupled with the stated desire to perform some undertaking .

Lesson Five

Arabic language and culture

This lesson teaches me to:

1. Clarify the importance and status of language.
2. Infer the relation between language and culture.
3. Explain the necessity of entrenching Arab-Islamic culture.
4. Define the features of Arabic-Islamic culture.
5. Illuminate the endeavors of the UAE in protecting Arabic language.
6. Reinforce my Arabic language and consolidate my Islamic culture.

I start to learn:

Allah ﷻ says:

قَالَ تَعَالَى: (يَتَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفُسُكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾). (الحجرات)

"yā-'ayyuhā n-nāsu 'innā khalaqnākum min dhakarīn wa-'unthā wa-ja'alnākum shu'ūban wa-qabā'ila li-ta'ārafū 'inna 'akramakum 'inda llāhi 'atqākum 'inna llāha 'alīmun khabīrun"

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." Surat Al-Hujurat: 13. "

The Qur'ānic verse above indicates how human civilization and society naturally consists of divisions based on nations and tribes and that the process of knowing and getting acquainted with each other's humanity through such diversity is both innate and inevitable when sought.

I discuss:

- ◆ The tools and means of acquaintance and communication amongst people.
- ◆ The most significant characteristics that distinguish some people over others.



I apply my skills to learn

Importance and value of language:

Language is a basic constituent of the identity of man on both a personal and national levels, it also reinforces one's sense of self-esteem. Language is also a tool of mutual understanding, self-expression and the means of describing one's continuous and diverse needs. Hence, Ibn Jinnī said in his definition of language, "It is the voice by which every people express their purpose." In other words, a human being's need for language cannot be circumscribed, for it has no boundaries, as communication is innate to humanity itself, in that it represents the core means by which needs are expressed and fulfilled. Therefore, every individual is in need of possessing a strong language that precisely enables him to express himself, fulfilling the tangible and intangible requirements of his life. In-fact, in many cases, there is a direct connection between the achievement of one's goals and on the eloquence, ability and mastery one has of language.

From the "UAE Vision"

Our distinctive culture remains based on our authentic Islamic values.

Hence, Arabic is highly worthy of its native speakers' pride of its rich and huge wealth of meanings and vocabularies. This is why it is one of the richest and most abundantly spoken languages all over the world. It is sufficient that the Arabic language was the vehicle for Divine speech and laws of Allah ﷻ, Who chose it for His final revelation, i.e. the Qur'ān. Allah ﷻ says:

12 سورة الأحقاف: ﴿وَهَذَا كِتَابٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا يُنذِرُ الَّذِينَ ظَلَمُوا وَبُشْرَىٰ لِلْمُحْسِنِينَ﴾

* wa-hādhā kitābun muṣaddiqun lisānan 'arabiyyan li-yundhira lladhīna ḡalamū wa-bushrā li-l-muḡsinīna *

""And before it was the scripture of Moses to lead and as a mercy. And this is a confirming Book in an Arabic tongue to warn those who have wronged and as good tidings to the doers of good" Surat Alahqaf: 12.

Several non-Arab scholars have attested to the value of the Arabic language. The German linguist Freitag, for example, said that: "Arabic is the richest language in the world"; likewise the Italian linguist Carlo Nallino said: "The Arabic language surpasses all other languages, and the tongue is unable to express its merits". Similarly, the Historian, George Sarton said, "Arabic is the easiest and clearest language of the world."

The association of Arabic with the Qur'ān increases the level of attention and caring it deserves because its mastery is the key to understand the different sciences of the Qur'ān, such as

exegesis and rulings. It is the also the means to study the sciences of the noble Sunnah. All these considerations make an in-depth study of the sciences of the Arabic language - in order to understand the Qur'ān and Sunnah – as the most praiseworthy deed that is worthy of Allah's reward.

Allah's preservation of the Qur'ān is consequently a protection of the Arabic language. Allah

سُبْحَانَ رَبِّيَ عَالِي says: سورة الحجر: 9 ﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

* 'innā naḥnu nazzalnā dh-dhikra wa-'innā lahū la-ḥāfiẓūna ." Surat Alhijr: 9. Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian. All of this increases the significant status of the Arabic language and assurance in its survival and continuity.

Characteristics of Arabic:

Serial	Characteristic	Meaning	Evidence and examples
1	Rhetoric and eloquence.	Easiness, clarity and wonderful rhetoric style	<p>1.Creativity in Allah's saying: "اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۖ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ" "* Allāhu nūru s-samāwāti wa-l-'arḍi mathalu nūrihī ka-mishkātin fīhā miṣbāḥun * . "Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp." [Al-Nūr : 35].</p> <p>2. Al Wa'īd ibn Al-Mughīrah's [A leader of the Quraysh, who opposed the Prophet ﷺ] testimony in favor of the Qur'ān: It has a sweetness to it, and a charm upon it; the highest part of it is fruitful and the lowest part of it is gushing forth with bounty; it dominates and cannot be dominated, and it crushes all that is under it..</p>
2	Derivation	There are more than twenty-five thousand entries (roots) in Arabic from which new forms can be derived until the Arabic vocabulary became expanded to more than six million words; each strongly connected to each other. It is a feature Allah ﷻ has endowed Arabic with to guarantee its survival and development, enabling it to cope with changes and transformations.	<ul style="list-style-type: none"> Derive a group of words from the entry: Kataba In other languages, there is no relation between the words of the same family. Write in another language the meanings of some words derived from entry: Kataba then state the difference.
3	Implication (ishtirāk)	It means that one word has more than one meaning.	<p>The word Al-'Ayn could mean: eye, fountain, envy or spy, etc.</p> <ul style="list-style-type: none"> Other meanings :

Serial	Characteristic	Meaning	Evidence and examples
4	Extensification and Synonymy	Synonymy means that one meaning has more than a word to indicate it.	Al-'Asad (lion) is known alternatively as: Layth, Ghadanfar, Hizabr. • Other examples:

I express:

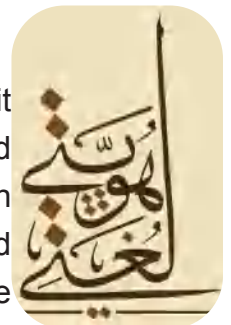
My high appreciation of Arabic and illustrate its beauty in what I write:
 (choice of word, eloquence of phrase, description and coherence of sentences...)

.....

.....

The relation between language and culture:

Language is the tongue of culture and a container that is able to protect it against loss. It is the way by which culture can be channeled to people and can have influence upon them. The more powerful a culture is the easier it can spread and expand. Therefore, countries and nations always seek to spread and teach their languages in order to propagate their culture and disseminate their values and principles.



The Arabic language preserved the heritage of its people with all its cultural constituents, such as arts, sciences, literature, values and other aspects of achievement. It has manifested aspects of beauty, creativity and elegance in Arabic-Islamic culture and conveyed it to generations, which reflects the power and accuracy of its language.

Culture is one of the factors of linguistic strength and richness. The more a culture is flourishing, the more its language is plentiful and powerful. When a new art appears - such as Arabic short fiction - or new branches of scientific knowledge, the language then undertakes the mission of explaining and creating new suitable equivalent vocabularies. When the Qur'ān was revealed in Arabic, this was a boon to Arabic which consequentially became so vivid and powerful that it became the language of all intellegentia and science for many centuries. Arabic was the lingua franca of its time, resultantly, foreign Scholars were keen to learn it in order

to study it and translate its cultural legacy into other languages; a prominent example being Copernicus (alongside many others) who translated the works of Ibn al-Haytham in astronomy.

Thus, the relation between culture and language is an integral one, and could even be said to be indispensable, because the severance of such a relation endangers both culture and language.

I infer:

The duty of the youth towards their language and culture.

.....

.....

.....

I suggest:

A plan to increase cultural activity at school.

.....

.....

.....

I describe:

The “Reading Nation” Initiative, clarifying its impact on culture in Islamic Arabic world.

.....

.....

Among the definitions of culture:

to know something about everything or to know everything about something.

I determine:

The causes of youth's abandonment of classical Arabic.

.....

.....

Culture is a responsibility:

The definitions of culture vary from general to specific according to the purpose of the definition. With regard to its general meaning: the definition includes all sciences, knowledge and arts that should be mastered. Regarding its particular meaning: it pertains to the subject of the culture, such as the culture of environment or dialogue. This is why the definition is specific to the subject, inclusive of all sciences, knowledge and arts that are related to the subject. Each society or nation has a peculiar culture that distinguishes it from other people.

females whether they are young or old. It is a tool by which their conduct, life style and attitudes can be conveyed. For example, the Messenger of Allah ﷺ said: "I was sent to perfect noble character ." This and other Hadith show the ethical cultural character desired of individuals and society and demonstrate their desired life embodiment . In demonstrating this, Muslim and Arab merchants, purely through the nobility of their character, managed to spread Islam in all countries they reached thanks to their righteous behavior and high culture.

The consolidation of society's culture and developing it with all its constituents is a religious obligation that strengthens one's relation with one's Lord ﷻ and with others in view of the underlying pillars of this culture which consist of genuine Islamic values and principles. It fortifies society against destructive ideas and calls based on selfishness and egocentricity.

Entrenchment of culture is a national duty since society's culture is an indispensable part of its national identity. It reflects its conventions and constants upon which relationships between countries are built and cooperation is made in politics, economics, peace, security and other big issues. It is crystal clear that the brilliant image of the United Arab Emirates emanates from its Islamic faith, ethics, values and heritage. This enables the UAE to gain its well-deserved international and regional status on all levels and aspects of life.

Characteristics of Arabic-Islamic culture:

Arabic-Islamic culture shares with many other cultures a lot of characteristics, such as resilience, acquisition, accumulation, development and adaptability. Yet, it has more advantages over other cultures without being prevented from affecting or being affected by other cultures. Many books of ancient civilizations were translated into Arabic and evolved alongside Islamic culture, before being re-translated into other languages.

The characteristics of the Arabic-Islamic culture:

- ◆ A faith-based culture: This culture has clear answers about man, life and universe. For Man is a creature that has honored by Allah ﷻ, as He states: " **وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ** " **And We have certainly honored the children of Adam**" Surat Alesraa: 70. Life thus has an objective, which has been defined to worship Allah ﷻ, populate the earth and maintain it through decent life. Allah ﷻ says: " **إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً** " **Indeed, I will make upon the earth a successive authority** " Surat Albaqara: 30 ". For the Universe is also an aspect of

creation that Allah ﷻ has made serviceable, hence render to the trusteeship of Man. Allah ﷻ says:

﴿وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٌ بِأَمْرِ رَبِّكَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ﴾

سورة النحل

" And He has subjected for you the night and day and the sun and moon, and the stars are subjected by His command. Indeed in that are signs for a people who reason." Surat Annahl: 12.

All of this is a great favor from Allah ﷻ that necessitates great thanks to Him, through moderation, avoidance of any wasting or extravagance and protection of the rights of next generations.



- ◆ A culture that fulfills the needs of the human beings:
It gives human beings the knowledge, sciences and experience needed to bring up a balanced good character that is able to soundly think and correctly differentiate between good and evil. It urges people to do good as well as to avoid and detest evil.
- ◆ A culture that is based on principles and values: it is the culture of coexistence, tolerance and other values and virtues..

I contemplate and mention:

Other characteristics of Arabic-Islamic culture:

.....

.....

.....

The United Arab Emirates and protection of the Arabic language and culture::

The wise leadership in the country have made much effort to reinforce the status of the Arabic language and culture because it is the crux of Emirati identity. The Arabic language also reflects the genuine values of its society, which has deep rooted Islamic Arabic origins. Therefore, the United Arab Emirates initiated a package of qualitative initiatives to protect the Arabic language and culture by upgrading the status of Arabic in society and reviving it as a language of science and knowledge. Among the most important initiatives are:

- ★ The "Arabic Language Charter" intended to serve as a reference for all policies and laws related to protecting the Arabic language and strengthen its usage in daily life, such as using it in internal and external governmental dealings, advanced governmental services delivered to the audience and giving it priority in media programs and local channels, too. The information needed by the public should be provided in Arabic, in addition to other languages.

- ★ Following the directives of President His Highness Sheikh Khalifa bin Zayed Al Nahyan, may Allah protect him, the UAE Cabinet has approved the declaration of 2016 as the UAE Reading Year.
- ★ Launch an electronic initiative to publish Arabic content on the Internet.
- ★ Organize public and private school competitions to discover, support and encourage creative and excellent talents among students. Such competitions include those on writing, calligraphy, reading and poetry. They are supervised by the Ministry of Education within a series of annual programs and events during the schooling year.
- ★ To establish a faculty of translation under the umbrella of the Mohammed Bin Rashid School for Communication (MBRSC) in Dubai to graduate well qualified interpreters to translate science and knowledge.



I discuss:

With my group, I discuss some materials of the "Arabic Language Charter".

With my group, I discuss some materials of

The United Arab Emirates emphasizes the principles provided for in the following articles:

The first article: Arabic is the official language of the country pursuant to the seventh article of the constitution of the United Arab Emirates.

The second article: Arabic is the language of the government and thus all letters, correspondence, treaties, official agreements, acts and decisions issued by the United Arab Emirates must be issued in Arabic.

The third article: Arabic is the language of official communication within governmental authorities and between these authorities and other relative ones.

The fourth article: Arabic is the basic language in services delivered by the government bodies. Such services should also be offered in other languages for Arabic nonspeaking persons if necessary.

The fifth article: Arabic is an essential pillar in education in the United Arab Emirates. The Ministry of Education and other concerned entities must exert their best to develop the methods and skills of learning and teaching Arabic in public as well as private schools. Private schools

must adhere to Arabic to enable Emirati students and other Arabic speaking students to master their tools.

The sixth article: The government should encourage teaching Arabic for Arabic non-speakers through schools by developing ways and styles of teaching for Arabic speaking students in all stages of education. It should also encourage centers of teaching Arabic to elders in the country's universities as well as Arabic teaching centers subsidiary to the private sector in order to build bridges in terms of culture and civilization.

The seventh article: The government directs institutions charged with higher education to regard Arabic as a stipulation in study in governmental universities with an emphasis on modernizing education methods in Arabic so as to develop the linguistic abilities of graduates. This will ensure the sustainable development of the country in the future.

The eighth article: Higher education institutions and research centers in the United Arab Emirates should contribute to upgrading Arabic by enriching it with technical and scientific terminology. They should encourage Arabic linguistic researches and studies so as to regain the historical role of Arabic language in terms of creativity and innovation.

The ninth article: The government should support and encourage the Arabic content and translation of world literary and scientific works into Arabic to accomplish sustainable civilizational awakening.

The tenth article: The government should encourage cultural and artistic events and other activities and initiatives that contribute to the rise of Arabic.

The eleventh article: The government should direct concerned entities in economic sector and business to use Arabic and correctly offer all data related to consumer products common in the United Arab Emirates in Arabic in the first instance then in other languages if necessary.

The twelfth article: Audio and video media outlets should present their programs and shows in Arabic as much as possible with a focus on programs specified for children in classical Arabic so as to make them precisely familiar with Arabic language.

The thirteenth article: All governmental concerned authorities formulate and enforce their policies, regulations and laws in a way that ensures the implementation of the articles of this charter within the duties of each of them.

 I organize my concepts

Arabic language and culture

Language	Its significance: Its status:
Characteristics of Arabic	..... .....
Relation between language and culture	..... .....
Reinforcement of culture	Religious obligation. National duty.
Characteristics of culture	..... .....
The United Arab Emirates and protection of language and culture	..... ..... .....



Student Activities

I answer by myself:

◆ First: Explain the following concepts:

1. Islamic culture:

2. Arabic language:

◆ Second: Explain the impact of values and morals upon culture:

.....
.....

◆ Third: Show the relation between culture and status of countries .

.....
.....

◆ Fourth: Mention patterns of the endeavors of the United Arab Emirates to protect the Arabic language and culture.

.....
.....



Ascribe the following sayings to their sayers:

Serial	Quotations	Speaker
1	"Learn Arabic, for it is part of the religion"	.....
2	I'm the sea; in its interior pearls hide, did they ask the diver about my shells?!	.....
3	We must maintain our ancient heritage because it is the origin and the crux and we should abide by it.	.....
4	The cultural project we sought to adopt and enforce continuously advanced according to our Islamic Arabic pillars. We abided by this spirit in all what we have implemented of projects and plans in all fields of education, culture and science. We aspired to instill that in the minds of the youngsters so as to protect our civilizational identity against any loss at time of globalization.	His Highness Sheikh Dr. Sultan bin Muhammad Al Qasimi.
5	Arabic thanks to the holy Qur'ān expanded to an extent never experienced by any other language in the world.	..... .....
6	I feel a little bit foolish because I did not learn foreign languages. I would like to learn French, Arabic or Chinese.	..... .....
7	How can one resist the elegance and charm of such a unique language that has a correct logic. The neighbor of the Arabs in the countries they conquered were fascinated by this language.	..... .....
8	Islamic sciences at their peak were like the light of a moon in the gloom that used to cover Europe in the Middle Ages.	..... .....

Secondly: Write a brief report about translating the Qur'ān and its exegesis into a language other than Arabic.



I assess myself:

Serial	Aspect of learning	Achievement level		
		Intermediate	Good	Excellent
1	I can differentiate between the concept of language and the concept of culture.			
2	I realize the characteristics inherited in my Islamic culture and my Arabic language.			
3	I manage to define the relation between the language and the culture.			
4	I adhere to my language and enrich my culture.			
5	I'm proud of my culture and language.			
6	I highly appreciate what the United Arab Emirates undertakes of measures to maintain and protect our Islamic culture and Arabic language.			

Lesson Vocabulary :

The concept	The meaning
Culture	Sciences, knowledge and arts that are required to be mastered (Alwaseet dictionary)
	All that might enlighten the mind, purify the taste and develop the sense of criticism and judgment for individuals and society. It includes knowledge, beliefs, arts, ethics and all abilities in which the individual can contribute to his society." (the philosophical dictionary)
	It is all spiritual, material, intellectual and emotional characteristics that distinguish certain society. It includes arts, literature, life styles, basic rights of the human being, values systems, traditions and beliefs". (UNESCO)
International treaty	An agreement written between international parties that initiate rights and mutual commitments under the general international law.
Civilization	Manifestations of progress and advancement in fields of science, religion, art, literature and architecture along with all distinguishing features.
Orientalism	Specialization of western scholars in oriental languages, literature and knowledge.



Unit Two

Contents of the unit

S.N.	Domain	Theme	Lesson
1	Divine Revelation	The Qur'ān and its Sciences	The Battle of the Confederates
2	Divine Revelation	The Qur'ān and its Sciences	Scientific Miracles in the Qur'ān
3	The Values and Morals of Islam	Islamic Morals	The Etiquette of Dialogue
4	Islamic Rulings and their Purposes	The Purposes of Islamic Rulings	Sources of Islamic Legislation
5	The Prophet's Biography and Historical Personalities	The Prophet's Biography	The Features of Planning in the Prophet's Biography

Lesson One

The Battle of the Confederates – Chapter of Ahzāb 9-20.

This lesson teaches me to:

1. Listen to the holy verses adhering to the rulings of recitation.
2. Explain the meanings of the holy verses' vocabulary.
3. Infer some rulings of the holy verses.
4. Clarify the indications implied in the holy verses.
5. I adhere to the values included in the holy verses.

I start to learn:

After Allah ﷻ had commanded his Prophet ﷺ and believers to be devoted towards and fear Him and after He had clarified that righteousness lies in adherence to His revelation and truly trusting on Him; the following verses were revealed to depict one of the cases of trials believers were afflicted with. It was one of the hardest times Muslims went through. The ordeal indicated by the holy verses was known as the Battle of the Confederates, trench or Ahzāb. It has been described figuratively as the day of 'The Earthquake' in the Qur'ān. In ordeals and tribulation, realities become clear as people differ in their reactions and thus the strong become distinct from the weak, and believers from skeptics. However, Allah ﷻ does not abandon His devoted sincere worshippers and those who are certain of meeting their Lord, Glory be to Him.

Hudhaifa Ibn Yaman, may Allah be pleased with him, said: "I remember the night of the Battle of the Confederates; while we were sitting lined up, the Prophet ﷺ received us one by one till he saw Ali and said: 'Bring me news about the enemy.' I came to scout the camp of the confederates and found out that there was a strong wind in their camp and by Allah I would listen to the sound of stones in their baggage and furnishings. The wind was hitting them and they used to say: We should depart. I came to tell him the news and Allah ﷻ said:"

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ﴾
 "O you who believe! Remember Allah's favor upon you". (Albaihaqi)

I anticipate:

The factors that led to confederation of tribes against Al Madinah Al Munawwarah.



I use my skill to learn:

I recite and learn by heart:

سورة الأحزاب

قَالَ تَعَالَى: ﴿يَأَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿١﴾
 إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا ﴿١٠﴾ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا
 زِلْزَالًا شَدِيدًا ﴿١١﴾ وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٢﴾ وَإِذْ قَالَت طَّائِفَةٌ مِّنْهُمْ يَا هَلْ يَأْتِيهِمْ لِقَاءُ
 فَرَجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِذْ يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾ وَلَوْ دَخَلَتْ عَلَيْهِمْ مِّنْ أَسْطَارِهَا ثُمَّ سَأَلُوا الْفِتْنَةَ
 لَأَنزَلْنَا وَمَا تَلَبَّثُوا فِيهَا إِلَّا بَسِيرًا ﴿١٤﴾ وَلَقَدْ كَانُوا عَاهِدُوا لَكُمْ مِنْ قَبْلِ أَنْ يُؤْتُواكُمُ الْآيَاتِ الْكَافِرَةَ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿١٥﴾ قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ
 مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا تُمْسِنُونَ إِلَّا قَلِيلًا ﴿١٦﴾ قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لِمَنْ مِنْ دُونِ اللَّهِ وِلِيًّا
 وَلَا نَصِيرًا ﴿١٧﴾ قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلْمْ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾ أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ
 إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْمَخَوْفُ سَلَفُوكُمْ بِالسِّنَةِ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ
 وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾ يَحْسِبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبِيَائِكُمْ وَلَوْ
 كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا ﴿٢٠﴾﴾

"O you who believe Remember Allah's favor unto you when there came against you hosts, and We sent against them a great wind and hosts you could not see. And Allah is ever All-Seer of what you do. When they came upon you from above you and from below you, and when eyes grew wild and hearts reached to the throats, and you were imagining vain thoughts concerning Allah. There were the believers sorely tried, and shaken with a mighty shock. And When the hypocrites, and those in whose hearts is a disease, were saying: Allah and His messenger promised us nothing but delusion. And when a party of them said: O folk of Yathrib! There is no stand (possible) for you, therefore, turn back. And certain of them (even) sought permission of the Prophet, saying: Our homes lie open (to the enemy). And they lay not open. They but wished to flee. If the enemy had entered from all sides and they had been exhorted to treachery, they would have committed it, and would have hesitated thereupon but little. And verily they had already sworn unto Allah that they would not turn their backs (to the foe). An oath to Allah must be answered for. Say: Flight will not avail you if you flee from death or killing, and then you dwell in comfort but a little while. Say: Who is he who can preserve you from Allah if He intends harm for you, or intends mercy for you. They will not find that they have any friend or helper other than Allah. Allah already knows those of you who hinder, and those who say unto their brethren: "Come you hither unto us!" and they come not to the stress of battle save a little, being sparing of their help to you (believers). But when the fear comes, then you (Muhammad) seest them regarding you with rolling eyes like one who faints unto death. Then, when the fear departs, they scald you with sharp tongues in their greed for wealth (from the spoil). Such have not believed. Therefore, Allah makes their deeds fruitless. And that is easy for Allah. They hold that the clans have not retired (for good); and if the Clans should advance (again), they would fain be in the desert with the wandering Arabs, asking for the news of you and if they were among you, they would not give battle, save a little." (Surat Al-Ahzab: 9:20.)

I seek to identify the exegesis of the Qur'ānic vocabulary :

Word	Meaning	Exegesis
وَجُنُودًا لَّمْ تَرَوْهَا wa-junūdan lam tarawhā	Soldiers you didn't see	They were the Angels
زَاغَتِ الْأَبْصَارُ zāghati l-'abṣāru	When eyes grew wild	Lean towards
وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ wa-balaghati l-qulūbu l-ḥanājira	And hearts reached to the throats	Rose to the throats out of panic
غُرُورًا ghurūra	Delusion	Falsehood
عَوْرَةً 'awratun	Lie open	Far away from the city without protectors.
أَقْطَارِهَا aqṭārihā	From all sides	Directions.
سُئِلُوا الْفِتْنَةَ su' ilū l-fitnata	Exhorted to treachery	Asked to disbelieve.
أَشِحَّةً 'ashiḥḥatan	In their greed for wealth	Become stingy
بَادُونَ فِي الْأَعْرَابِ bādūna fī l-'a'rābi	Fain be in the desert with the wandering Arabs	Living in the desert outside the city.

I understand the significance of the verses

Unforgettable days:

The holy verses started with the reminding of Allah's favors, glory be to Him, which are always in support of the Muslims and dispel any anguish. The confederates came from everywhere till they filled the passes and valleys. The tribes of Ghaṭfān and Banu Asad came from the top of the valley in the east and went to the side of Uḥud while Quraysh came from the west from the bottom of the valley and stayed at Mujamma' Al-Asyāl. Banu Al Nadīr and Banu Āmir went in the direction of the trench. There were about ten thousand soldiers around Al Madinah seeking to eradicate Islam. Although the Messenger of Allah ﷺ and Muslims knew about their arrival, the sight of this many people was hard for them. The verses described the fear that they felt and the ordeal they went through. Their hearts were about to move to their throats out of panic and there were many doubts; but the believers were certain of Allah's support and confident of His



promise, glory be to Him. The hypocrites said that Muhammad and his companions would perish, and they exerted their best to discourage people and fill them with despair. They said, all that Muhammad promised us of – whilst he was breaking the rock and whilst digging the trench - is false. They exaggerated and overestimated the situation to weaken Muslims saying: "It is of no use defending Al Madinah against such a huge surrounding army. This war has nothing to do with us. O people of Yathrib go home!" In order to succeed in undermining the resolve of Muslims, they started to flee on the pretext that their houses were on the outskirts of the city and were undefendable.

I infer:

* The times at which many rumors spread and why:

.....

* The most significant risks of rumors:

.....

I suggest:

Ways to overcome rumors.

.....

I determine:

The causes of aggression on Al Madinah Al Munawwara.

.....

I clarify:

The indication in Allah's saying: "When they came upon you from above you and from below you.".....

.....

Traits and conduct::

The holy verses clarified some behaviors of hypocrites and revealed some of their intent which appeared in their deeds below:

- ◆ Asking the Prophet ﷺ for a permission to disseminate despair and defeatism among the ranks of the Muslims.
- ◆ Using false pretexts to justify their cowardice and weakness.
- ◆ To promulgate rumors in Al Madinah so as to propagate disorder and desperation within society.
- ◆ Withdrawal and fleeing to their homes at times when there is a dire need by society for all capacities of its individuals.

Their acts reflected their characteristics, lies and the weakness of their faith. The holy verses then illustrated their inner intentions. Had the confederates entered Al Madinah, they would have hurried to apostasy and fought against the Muslims although they had promised Allah at the time of peace to be steadfast and never flee, but they ran away even before the beginning of the combat. If they really had been true believers, they would have realized that fleeing would not save them from death, and that standing firm in battle would never decrease one's life even one moment. Life and death are only in the hands of the Allah ﷻ and the time of death cannot be accelerated or delayed. Hence Allah ﷻ says:

﴿فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾. (النحل 61).

* fa-'idhā jā'a 'ajaluhum lā yastākhirūna sā'atan wa-lā yastaqdimūna *

"And when their term has come, they will not remain behind an hour, nor will they precede [it].

" [Al-Nahl : 61]

I draw out:

From the holy verses, the dangers posed by hypocrites.

1.
2.
3.
4.

I reflect and answer:

Allah says : ﴿وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا﴾. "Wa Kāna 'Ahdu Allāhi Mas'ūlān"
 "An oath to Allah must be answered for."

The holy verse carries both a warning and threat, explain them both!

.....

.....

I discuss and explain:

The Almighty Allah says: ﴿قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُم مِّنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً﴾.

"qul man dhā lladhī ya'ṣimukum mina llāhi 'in 'arāda bikum sū'an 'aw 'arāda bikum raḥmatan"

"Say: Who is he who can preserve you from Allah if He intends harm for you, or intends mercy for you. They will not find that they have any friend or helper other than Allah".

In cooperation with my group, I ponder on the following phrases then discuss them based on the above, through their application in reality according to the following table:

* Caution does not alter destiny.

Meaning	.....
Ruling on being cautious at work	.....
Relation with making use of the best available causes	.....

* Live in this world as if you were given eternal life, and work for the Hereafter as if you would die tomorrow.

Meaning	.....
Its impact on economy and civilization	.....
Its impact on social relations	.....

Images from the incident:

First: Imagine the scene or picture of those hindering the progress of society while asking their brethren to leave their duty and give up fighting with the Prophet, peace be upon him, and companions. They did not participate except minimally to attest to their attendance, trying to make Muslims believe that they are with them. They have no merit or advantage and they are either frustrated or frustrating the efforts of others in fields of work, achievement, creativity and donation. Their harm is bigger than their benefit.

Second: Imagine the picture of hypocrites and the turmoil and panic as if they were on the verge of death due to their feeling of danger. They hoped that there were away from Al Madina at a safe place content with asking about what happened. They did not care except about their security even if it was to be at the expense of their people and nation. Such people, even in case of peace only long for their own selfish interests and benefits. Allah ﷻ says:

﴿فَإِذَا ذَهَبَ الْخَوْفُ سَلَفْتُمْ بِالسِّنَةِ حِدَادٍ أَشْحَةً عَلَى الْخَيْرِ أَوْلَيْتُكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا﴾

"fa-'idhā dhahaba l-khawfu salāqūkum bi-'alsinatīn ḥidādīn 'ashiḥḥatan 'alā l-khayri 'ulā'ika lam yu'minū fa-'aḥbaṭa llāhu 'a'mālahum wa-kāna dhālika 'alā llāhi yasīra".

"But when the fear comes, then you (Muhammad) seest them regarding you with rolling eyes like one who faints unto death. Then, when the fear departs, they scald you with sharp tongues in their greed for wealth (from the spoil). Such have not believed. Therefore, Allah makes their deeds fruitless.

And that is easy for Allah"

They offended the Prophet ﷺ and the believers, only to gain material advantages.

Third: Imagine the picture of believers who deserved Allah's support, ﷻ, since the Messenger of

Allah ﷻ and the believers did not leave their places and stayed sincerely and steadfastly. They did not disobey the commands of their commander and never lost hope of Allah's mercy or gave up their trust in Him.

Fourth: Imagine the picture of the confederates' camp when Allah ﷻ sent His soldiers against them, such as wind, cold and disunion. Their tents scattered, their luggage dispersed, their deception and plots of the hypocrites went in vain, and their hopes failed

I infer:

Four values that are contrary to the conduct of hypocrites and reinforce cohesiveness among Muslims.

1.
2.
3.
4.

I link:

The values I deducted to the following:

* National service:

.....

* Social scale:

.....

I explain:

Allah ﷻ saying: ﴿أُولَٰئِكَ لَمْ يُؤْمِنُوا فَحَبَطَ اللَّهُ أَعْمَالَهُمْ﴾. "ulā'ika lam yu'minū fa-'aḥbaṭa llāhu 'a'mālahum". "Such have not believed. Therefore, Allah makes their deeds fruitless."

- ★ The meaning:
- ★ "Such" here refers to:
- ★ The cause of frustration of deeds:

I justify:

The stand of hypocrites in the battle of confederates which increased the panic and ordeal of the Muslims.

.....

I analyze:

Allah ﷻ says: **﴿يَسْأَلُونَ عَنْ أَنْبَاءِكُمْ﴾**.

“yas'alūna 'an 'anbā'ikum” "asking for the news of you".

In cooperation with my group and within the context of the holy verses, I state the nature of the question and prove my findings.

.....

I organize my ideas

The Battle of Confederates

Allah's favors upon believers	.....
	
The Confederates	Participating Tribes	.....
	Their Goal	.....
The hypocrites:	Their Qualities	.....
	
	Their Conduct	.....
	
Their Danger	.....
	
The Result of the Battle	.....



Student Activities

I answer by myself:

◆ **First:** the Almighty Allah says:

﴿أَشْحَهَ عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِأَلْسِنَةٍ حِدَادٍ أَشْحَهَ عَلَى الْخَيْرِ﴾

"*ashiḥḥatan 'alaykum fa-'idhā jā' a l-khawfu ráaytahum yanẓurūna 'ilayka tadūru 'a 'yunuhum ka-lladhī yughshā 'alayhi mina l-mawti fa-'idhā dhahaba l-khawfu salaqūkum bi-'alsinatīn ḥidādin 'ashiḥḥatan 'alā l-khayri*".

"Being sparing of their help to you (believers). But when the fear comes, then you (Muhammad) seest them regarding you with rolling eyes like one who faints unto death. Then, when the fear departs, they scald you with sharp tongues in their greed for wealth (from the spoil)."

The holy verse talks about hypocrites in two different cases. Explain them!

.....

.....

◆ **Second:** What is the indication implied in Allah's saying:

1. ﴿أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ﴾ "Adhkurū Ni`mata Allāhi `Alaykum " "Remember Allah's favor unto you"?

.....

2. ﴿وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ﴾ "Wa Balaghati Al-Qulūbu Al-Ḥanājira" "and hearts reached to the throats"?

.....

◆ **Third:** Clarify the causes behind the battle of the trench:

.....

.....

◆ **Fourth:** Summarize the role of the hypocrites during the confederates' siege of Al Madinah:

.....

.....

◆ **Fifth:** A hypocrite is not affiliated to his society and nation. Prove that meaning through the holy verses.

.....



**I enrich my
experience:**

I search for the story of Ali Ibn Abi Talib, may Allah be pleased with him, with Amr Ibn Abd Wudd in the Battle of the Confederates.



I assess myself

Serial	Learning aspect	Level of achievement		
		Average	Good	Excellent
1	I memorize the holy verses.			
2	I avoid the attributes of the hypocrites			
3	I infer the meanings of the holy verses.			
4	I try to assimilate the values implied in the holy verses.			
5	I apply the rulings and manners of Qur'ānic recitation.			
6	I summarize the overall meaning of the holy verses.			

Lesson Two

The Qur'ān and Scientific Miracles

This lesson teaches me to:

1. Define the concept of scientific miracle.
2. Compare scientific miracles to a scientific exegesis.
3. I clarify the importance of scientific miracles.
4. I explain the benefits of scientific miracles.
5. I cite examples of scientific miracles in the Qur'ān.



I start to learn

The Almighty Allah says: ﴿ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴾ (يس 38)

”**“wa-sh-shamsu tajrī li-mustaqarrin lahā dhālika taqdīru l-‘azīzi l-‘alīm”**

“And the sun runs on unto a resting place for it. That is the measuring of the All-Mighty, the All-Wise.” [Yā-Sīn: 38]

The Qur'ān actually states the the central star at the heart of our solar system, to which the earth belongs, i.e. the Sun [which is classified as a yellow dwarf star]. This constellation exists in the Milky Way, which is one of a huge number of galaxies existing in this universe. Can you imagine the size of the eEarth compared to the universe now?

Highlight

Allah ﷻ says: :
﴿ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴾

"They [celestial bodies] float each in an orbit." [Ya-Sin: 40])



I contemplate:

Returning to the statement "And the sun runs on unto a resting place for it." .

- ◊ What is the implication in expressing the sun's running by the Arabic verb: Tajree?
- ◊ If it has a resting place, where is it?
- ◊ What is the opinion of astronomers regarding that?



I use my skills to learn

The concept of scientific inimitability:

The Qur'ān is the greatest miracle of the Prophet ﷺ and this linguistic miracle is a supernatural thing coupled with a challenge [to produce the like of its linguistic rhetoric] made by Allah ﷻ as evidence of the truthfulness of His Messenger ﷺ. However, no challenge was posed for the various scientific miracles mentioned in the Qur'ān because based on the knowledge at the time, it was not possible to prove or negate the Qur'ānic claims, as the scientific knowledge itself for testing these claims was insufficient at the time of their occurrence.

The Qur'ān tells us about scientific facts that have since been proved by experimental science, claims that were impossible to verify at time of the Messenger of Allah ﷺ; otherwise, they would have been everyday statements, not being miraculous in their nature. That said, one aspect of the Qur'ānic miracle is to inform about things that would happen in the future, including scientific discoveries.

Linked to this is the scientific exegesis of the Qur'ān by making use of what man has achieved in this era to understand the scientific signs and indications in the Qur'ān. According to the Prophet ﷺ "The Qur'ān can never be exhausted by the plentitude of repetitions of its recitation, and its wonders shall never cease". [Al –Tirmidhī]

When discovered, scientific facts become an ownership of humanity because their Creator is the Allah ﷻ, regardless of the one who discovered them. The discoverers are worthy of appreciation and people can make the best use of such discoveries in their interest, knowledge and life affairs. Therefore, some scholars wrote scientific commentaries on the Qur'ān, not because the Qur'ān needs proofs, but to help to understand the indications of the holy verses. The more human knowledge expands, the more universal verses indications in the holy Qur'ān widen in a way that suits each age. Allah ﷻ says:

﴿سُرِّيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَبَيِّنَ لَهُمُ أَنَّهُ الْحَقُّ﴾ (فصلت 53).

"sa-nurīhim 'āyātinā fī l-'āfāqī wa-fī 'anfusihiḥ ḥattā yatabayyana lahum 'annahu l-ḥaqqu "

(Fussilat 53)

"We shall show them Our signs on the horizons and within themselves until it will be manifest unto them that it is the Truth."

Regarding the Qur'ānic verses pertaining to creed, ethics, acts of worship and dealings, they they have concise structure that can be understood by all people of all ages in the same meaning.

I compare:

Between Between the definition of a fact and scientific theory (I find out that the difference is....):

* Scientific fact:

* Scientific theory:

Why scientific inimitability?

The Prophet ﷺ is the seal of prophets and messengers, and his message is the last of all messages. Due to the evolution of people's life along the course of time and the emergence of new developments in every age, there appears a need to make harmony and accord between what the human being believes in and what he lives in reality. Such harmony reinforces his belief in Allah ﷻ, increases his adherence to values and ethics and deepens his convictions. It also refutes the whispers of Satan and annuls the allegations of indolence and isolation.

It is known that the knowledge base of humanity, especially that of the natural sciences expands with the elapse of time and increases through research, discovery and experimentation. Such incremental knowledge is the norm put forth by Allah ﷻ in his creatures. Allah ﷻ says:

﴿لِكُلِّ نَبِيٍّ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ﴾ (الأنعام) ١٧

"For every message is a limit of time, and soon shall ye know it." (Alan`aam:67). Conducting a scientific exegesis of the Qur'ān, i.e. that which is based on scientific facts we find out that there is no contradiction between science and religion and that the miracle of the Prophet ﷺ is continuous. The Prophet ﷺ said about the Qur'ān: "Its miracles never expire" [Tirmidhī]. In other words, the Qur'ān

always carries evidence and argument that supports the nature of reality, for it proceeds from a Divine Source.

The Qur'ān's miraculous nature is also a call for each and every Muslim to increase research and experimentation to explore the realities of the universe and contribute to different branches of humanities, which will help to deepen belief in Allah ﷻ and reflect the brilliant image of Islam away from any delusions or deformation.

I define:

The field of inimitability that is more attractive to my attention whilst stating the reason :

.....
.....

I justify:

The challenge facing the Arabs through the linguistic Miracle.

.....
.....

Fields of the scientific miracle and inimitability in the Qur'ān:

The Qur'ān includes many verses related to the universe, speaking about the creation of human beings, plants, animals, stars, heaven and earth. Therefore, we find in it, all aspects of the scientific miracle according to the previous definition. About this we can say the Qur'ān details scientific miracle in the seas, astronomy, medicine and the like. Thus, the fields of scientific inimitability as detailed in the Qur'ān are numerous and diverse.

I contemplate upon and answer:

Does the Prophetic Sunnah include scientific miracles?

.....
.....

I determine:

The fields of scientific miracle indicated by the following holy verses in the following table:

Verses	Transliteration and Translation	Field
<p>أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَعَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَكْدُهٗ لَمْ يَكَدْ يَرِئُهٗا وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ ﴿٤٠﴾ (النور)</p>	<p>“Aw Kažulumātin Fī Baħrin Lujjīyin Yaghshāhu Mawjun Min Fawqihī Mawjun Min Fawqihī Saħābun ˆ Žulumātun Ba`đuhā Fawqa Ba`đin 'Idhā 'Akhraja Yadahu Lam Yakad Yarāhā ˆ Wa Man Lam Yaj`ali Allāhu Lahu Nūrāan Famā Lahu Min Nūrīn” “Or as darkness on a vast, abysmal sea. There covers him a wave, above which is a wave, above which is a cloud. Layer upon layer of darkness. When he holds out his hand he scarce can see it. And he for whom Allah has not appointed light, for him there is no light.” [Al-Nūr:40]</p>	.....
<p>فَلَا أَقْسِمُ بِمَوْقِعِ النُّجُومِ ﴿٧٥﴾ وَإِنَّهُ لَقَسَمٌ لَّو تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾ (الواقعة)</p>	<p>“Falā 'Uqsimu Bimawāqi`i An-Nujūmi. Wa 'Innahu Laqasamun Law Ta`lamūna `Ažīmun” “Nay, I swear by the places of the stars. And lo! that verily is a tremendous oath, if you but knew.” [Al Waqī`ah: 75- 76]</p>	.....
<p>يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾ (النحل)</p>	<p>“Yakhruju Min Buṭūnihā Sharābun Mukhtalifun 'Alwānuhu Fīhi Shifā'un Lilnāsi ˆ Inna Fī Dhālika La`āyatan Liqawmin Yatafakkarūna”. “There comes forth from their bellies a drink diverse of hues, wherein is healing for mankind. Lo! herein is indeed a portent for people who reflect” [Al-Nahl: 69]</p>	.....
<p>وَلَا تَقْرَبُوا الزِّنَىٰ ۗ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا (الإسراء) ﴿٣٢﴾</p>	<p>“Wa Lā Taqrabū Az-Zinā ˆ Innahu Kāna Fāħishatan Wa Sā'a Sabīlāan” “And come not near unto adultery. Lo! it is an abomination and an evil way.” [Al-Isrā` : 32]</p>	.....
<p>بَلْ لَّي قَادِرِينَ عَلَىٰ أَنْ نَسُوِيَ بَنَانَهُ (القيامة) ﴿٤﴾</p>	<p>“Balā Qādirīna `Alā 'An Nusawwiya Banānahu” “Yea, verily. Yea, We are able to restore the tips of his very fingers!” [Al-Qiyāmah: 4]</p>	.....

Verses	Transliteration and Translation	Field
<p>﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْفُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ﴾ (المائدة 3)</p>	<p>“Hurrimat `Alaykumu Al-Maytatu Wa Ad-Damu Wa Lañmu Al-Khinzīri Wa Mā 'Uhillā Lighayri Allāhi Bihi Wa Al-Munkhaniqatu Wa Al-Mawqūdhatu Wa Al-Mutaraddiyatu Wa An-Naṭīḥatu Wa Mā 'Akala As-Sabu'u 'Illā Mā Dhakkaytum”</p> <p>“Forbidden unto you (for food) are carrion and blood and swine flesh, and that which has been dedicated unto any other than Allah, and the strangled, and the dead through beating, and the dead through falling from a height, and that which has been killed by (the goring of) horns, and the devoured of wild beasts, saving that which you slaughter (before its death)”</p> <p>[Al-Mā'idah: 3]</p>	

I investigate:

Other kinds of miracle in the Qur'ān:

The merits of scientific miracle:

First: To prove the authenticity of the Qur'ān, and thus prove the truthfulness of Muhammad's prophethood, peace be upon him. The devil always stirs his whispers in some weak souls. However, Allah ﷻ shows through scholars in every era that true science always attests to the soundness of Islam and the truthfulness of His Messenger ﷺ. Allah ﷻ says:

﴿لَكِنِ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ، بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا﴾ (النساء)
 “Lakini Allāhu Yash/hadu Bimā 'Anzala 'Ilayka 'Anzalahu Bi'ilmihī Wa 'Al-Malā'ikatu Yash/hadūna ' Wa Kafā Billāhi Shahīdān ”

"But Allah (Himself) testifies concerning that which He has revealed unto you; in His knowledge has He revealed it; and the Angels also testify. And Allah is Sufficient Witness." ."
 [Al-Nisā': 166].

Allah ﷻ reveals many proofs in all branches of knowledge through the ages. Hence the scholarly exegesis or explanation of the verse just referenced has been: "but Allah confirmed your prophethood, [O Muhammad], by the Qur'ān he revealed to you."

Second: To increase faith, by what is revealed to the world through Allah's signs in the universe, which make a Muslim's belief stronger. For Allah ﷻ says:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾ (الأنفال 2)

“Innamā Al-Mu'uminūna Al-Ladhīna 'Idhā Dhukira Allāhu Wajilat Qulūbuhum Wa 'Idhā Tuliyat `Alayhim `Āyātuḥu Zādat/hum `Īmānān Wa `Alá Rabbihim Yatawakkalūna”

"They only are the (true) believers whose hearts feel fear when Allah is mentioned, and when the revelations of Allah are recited unto them they increase their faith, and who trust in their Lord;" [Al-Anfāl:2].

Thus, believers become certain of the divine source of this miraculous book and that the Almighty Allah is the revealer; therefore, they become more inclined to acts of worship and obedience to the Almighty Allah.

Third: To encourage Muslim to research, investigate and seek more knowledge through meditation on universe, pondering upon the scientific secrets in the Qur`ān and to gain an in-depth understanding of juristic texts and rulings. This will reveal the brilliant face of Islam by both scientific argument along with religious argument, thereby encompassing all aspects of inimitability.

Fourth: To rectify the relation between science, religion and faith. The scientific miracle in the Qur`ān erases any causes of conflict that might arise between experimental science and religion which has occasionally prevailed in the past as a result of false practices and understanding (within both science and religion). It also consolidates respect and the high status deserved by scholars because they are the most capable of perceiving Allah's power and greatness. Allah ﷻ says:

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾ (الذاريات) (فاطر)

“Innamā Yakhshá Allāha Min `Ibādihī Al-`Ulamā`u” “Inna Allāha `Azīzun Ghafūrun”

"And of men and beasts and cattle, in like manner, diverse hues? The erudite among His bondsmen fear Allah alone. Lo! Allah is All-Mighty, Oft-Forgiving." [Fātir: 28]

I enumerate:

Other advantages of the scientific miracle in the Qur`ān:

Criteria of scientific exegesis:

In spite of the importance of scientific miracle in the Qur`ān and its huge merits, it has firm, inevitable criteria because it pertains to explaining the revelation through both the Qur`ān and the Sunnah. Their explanation obviously has foundations and rules. The Holy Qur`ān is a book of guidance, which guides people to their good and helps them fulfill the mission they were created for. Hence Allah ﷻ says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي﴾ (الذاريات)

“Wa Mā Khalaqtu Al-Jinna Wa Al-'Insa 'Illā Liya`budūni” "I created the jinn and humankind only that they might worship Me." [Al-dhāriyāt:56]. Revelation cannot be explained according to the whims of anyone or according to a theory or something that scientists are not unanimously agreed on. An exegete must therefore put before his eyes the following criteria::

1. To confine the miracle to scientific facts that are decisively and unanimously agreed upon and drawn from their genuine source.

- Allah's knowledge is all comprehensive and infallible while that of human beings is limited and fallible. So, Allah's sayings must have priority over any other sayings.
- Allah's revelation is absolutely authentic and verified. That said, in terms of meaning and denotation, some verses are definitive as regards their denotation, whereas others are speculative or ambiguous, so they are open to many interpretations. It is in the latter category that scientific discoveries might help us, whereas they too be mere theory or established scientific facts. One of the postulates we hold to is that the Qur'ān cannot contradict established scientific facts. However, theories that might be right or wrong should not lead us to interpret the text for the sake of them according to improbable considerations that are in conflict with language, syntax, semantics and rules of exegesis.
- That the devotional aspect of the Qur'ān always remain the foundation for such analysis. For the Qur'ān is revelation, intended to guide us to Allah ﷻ, not a book of facts and figures to discover the latest scientific facts, i.e. mere information intended for a material gain. For example, whilst the prayer has many health benefits, its primary purpose is devotion to Allah ﷻ – not a form of advanced "yoga", that could be turned into a sport or the latest fitness craze.

I suggest :

More criteria for scientific exegesis in the Qur'ān:

.....

.....

Among the examples of scientific miracle in the Qur'ān:

The almighty Allah says: ﴿ وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴾ (الذاريات)
 "Wa As-Samā'a Banaynāhā Bi'ayyidin Wa 'Innā Lamūsi'ūna" "We have built the heaven with might, and verily, We are steadily expanding it" [Al-dhāriyāt: 47]

Modern science asserts that the heaven is always expanding. Astronomers say: "The universe expands. So who told the Prophet about that fact in those ancient times when there were no telescopes or satellites?! The fact is that it is a revelation from Allah ﷻ, the creator of this universe?"

I explain:

The aspects of scientific inimitability in Allah's saying:

﴿ فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعْدُ فِي السَّمَاءِ ﴾ (الأنعام 125)

"Faman Yuridi Allāhu 'An Yahdiyahu Yashrahū Şadrahu Lil'islāmi" "Wa Man Yurid 'An Yuđillahu Yaj`al Şadrahu Ğayyiqāan Ĥarajāan Ka'annamā Yaşşa``adu Fī As-Samā'i" .

"And whomsoever it is Allah's will to guide, He expands his bosom unto the Surrender, and whomsoever it is His will to send astray, He makes his bosom close and narrow as if he were engaged in sheer ascent up to the skies. Thus Allah lays ignominy upon those who believe not." [Al-An'am:125]

I contemplate and connect:

The reason why many scientists adopted Islam after being cognizant of some signs of the universe:

.....

 I organize my concepts

Definition of scientific miracle

.....

.....

.....

Examples:

Allah ﷻ says:

1.
2.

The scientific miracle in the Qur'ān

Among the criteria of scientific miracle

1.
2.
3.

Why a scientific miracle

1.
2.



Student Activities

I answer by myself:

◆ **First:** : Allah, the Almighty says:

﴿وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا﴾ (نوح)

“Wa Allāhu Ja`ala Lakumu Al-'Arḍa Bisāṭān ” "And Allah has made the earth a wide expanse for you" [Nūh: 19]

Does the explanation of the verse contradict the fact of spherical form of the earth? Explain your opinion in light of rules and criteria put forth for scientific miracle in the Qur`ān.

.....

.....

◆ **Second:** : show the aspects of scientific miracle in these verses:

1. Allah ﷻ says: :

﴿وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ﴾ (الأنبياء)

“And We made the sky a protected ceiling, but they, from its signs, are turning away. ” [Al-Anbiyā: 32]

.....

.....

2. Allah ﷻ says: :

﴿وَأَيَّةٌ لَهُمْ اللَّيْلُ نَسَلَخْنَا مِنْهُ النَّهَارَ فَاذَاهُمْ مُّظْلِمُونَ﴾ (يس)

“Wa 'Āyatun Lahumu Al-Laylu Naslakhu Minhu An-Nahāra Fa'idhā Hum Muḏlimūna” "A token unto them is night. We strip the day thereof, and lo! they are in darkness." [Yā-Sin: 37].

.....

.....

◆ **Third:** Mention three criteria of scientific interpretation of the Qur`ān:

1.
2.
3.

◆ **Fourth:** Clarify the impact of scientific miracle on Muslims and non-Muslims:

.....

.....



I enrich my experience

There are those who claim that the scientific inimitability in modern age is not effective and that the Qur'ān is a religious book that has nothing to do with science. I write down a report supported with evidence and discuss it with the students under the supervision of my teacher in the class.



I assess myself:

Serial	Learning aspect	Level of achievement		
		Average	Good	Excellent
1	Reading scientific books.			
2	Determining the concept of scientific interpretation in the Qur'ān.			
3	Comprehending modern scientific issues related to the Qur'ān.			
4	To follow all new developments in scientific miracle, especially numbers in the Qur'ān.			
5	To explore the Qur'ānic verses that speak about creation of the human being.			

Lesson Three

Manners of Dialogue

This lesson teaches me to:

1. Explain the meaning of manners of dialogue in Islam.
2. Define the manners of dialogue and the characteristics of the debater.
3. List the manners and benefits of good listening.
4. Learn about the deficiencies of effective dialogue.

I take the initiative to learn

Allah ﷻ has granted man the grace of mind and tongue in an expression of honor and preference over all other creatures. The grace of speech is one of the greatest favors that Allah ﷻ has bestowed upon Man. Through both the tongue and the mind, man is able to communicate with others. As a result, he was able to search for the truth and to understand the opinions of others. In addition, man was able to explain and defend his causes. At times he may support the opinions of other people and at other times oppose another.

In order to preserve his faith, the Muslim must guard and control his tongue. Allah's Messenger ﷺ said: "The faith of a servant of Allah will not become straight unless his heart is straight and his heart is not straight unless his tongue is straight."

The tongue is the most useful human organs if it were valid. Conversely, it could be most harmful one if it were corrupt.

Highlights

Imam Ash-Shafi'i, may Allah have mercy on him, said: "Whenever I face an opponent in a debate I pay no attention whether the truth may flow from his tongue or from mine."

I consider and discuss:

The aesthetic aspects of the Qur'ānic guidelines on manners of dialogue through the Holy verses. Allah, glory be to Him, said:

﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ قُلْ لِلَّهِ وَإِنَّا أَوْلِيَاكُمْ لَعَلَّ هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ ﴿٢٤﴾ قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نَسْتَعِلُّ عَمَّا تَعْمَلُونَ ﴿٢٥﴾﴾ (سبأ)

[* qul man yarzuqukum mina s-samāwāti wa-l-'arḍi quli llāhu wa-'innā 'aw 'iyyākum la-'alā hudan 'aw fī ḍalālīn mubīnin * qul lā tus'alūna 'ammā 'ajramnā wa-lā nus'alu 'ammā ta'malūna *]

“Say, "Who provides for you from the heavens and the earth?" Say, "Allah . And indeed, we or you are either upon guidance or in clear error." '(24) Say, "You will not be asked about what we committed, and we will not be asked about what you do." (25).” [Sabā: 24-25].”



I use my skills to learn

The concept of manners of dialogue:

- ◆ Manners of dialogue means the etiquette of conversation we embody with others. It is the means of reaching an understanding and rapprochement among human beings. For any debater to be successful and acceptable to the other, he/she must choose the appropriate language and method for a good dialogue.

I think and propose:

Other factors that help conducting a successful dialogue:

1.
2.
3.

Characteristics of the sincere debater:

Sincere Debaters should

- ◆ * Abide by sincerity and avoided boasting and bragging. Reaching the truth must be the goal of any fruitful dialogue.
- ◆ * Adhere to good morals and maintain friendly facial expressions and demeanour. This would have a great positive impact on both their counterparts and the outcome of the dialogue. It should also help maintain the atmospheres of friendliness among the parties of a dialogue. The Prophet ﷺ said: “Your smiling in the face of your brother is charity.” [Al-Tirmidhī]
- ◆ * Weigh up the remarks according to the Shar‘ah (Islamic law) when conversing with others. Allah ﷻ says: :

﴿ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴾ (ق)

[Maa yalfizu min qawlin illaa ladaihi raqeebun 'ateed]

(Man does not utter any word except that with him is an observer prepared [to record])[Qaf: 18]

- ◆ Show flexibility, modesty and respect for others and their opinions.
- ◆ Avoid anger and emotional and obscene words as these would reflect weakness and bad manners. The Prophet ﷺ said: “The Muslim is the one from whose tongue and hand other Muslims are safe” [Narrated by Al-Bukhārī]

I anticipate:

The effect of time and place on the outcome of a dialogue.

1.
2.

Manners of dialogue:

- ◇ speak about what they know; an ignorant may validate an invalid ruling and vis versa; or may render the prohibited admissible or vis versa.
- ◇ be gentle, kind and wise in their speech. The Prophet, peace be upon him, said: “Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective.” (Narrated by Muslim)
- ◇ show respect to others taking into account and appreciating their status and ranks.
- ◇ avoid fabrication and acting unnaturally during the dialogue. Rather, they should use clear common terms that express the desired meaning easily. The Prophet, peace be upon him, said: “The most disliked among you to me and the farthest of you from me will be the pompous, the garrulous, and Al-Mutafaihiqun.” (Narrated by Al-Tirmidhi) (Those are: the very talkative, the arrogant, and those who offend people when speaking to others, respectively.)
- ◇ define the topic of the dialogue and show good listening,

I contemplate upon and conclude:

The characteristics of a sincere debater as indicated by the following text:

* Allah ﷻ says :

قَالَ تَعَالَى: ﴿مَرَدَفَعٌ بِأَلَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾ . (فصلت 34)

[Idfa' billatee hiya ahsanu fa'ithal lathee bainaka wa bainahoo 'adaawatun ka'annahoo waliyun hameem]

(Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend) [Fussilat: 34]

* The Prophet ﷺ said: “The believer is neither a defamer nor a curser nor outrageous nor obscene.”
[Agreed upon in Bukharī and Muslim]

I think and criticize:

Someone who talks to people on social networking sites with a pseudonym:

- ★ What is the purpose of such dialogue?
- ★ What is the credibility of such dialogue?
- ★ What is the purpose of hiding the real name:
- ★ The results of dialogues through these sites:

Etiquette of listening:

Good listening to the other, or the “art of listening” as commonly known, is one of the factors that ensure the success of any dialogue. It demonstrates the high level of dialogue and imposes respect for all parties in a dialogue or debate. Facing the speaker while listening to his words is a reflection of such respect for the speaker and of interest and seriousness of the dialogue. The Prophet ﷺ held a conversation with Utba bin Rabi’a. He listened to him until he finished, and asked: “Have you finished?” Yes, said Utba. Only then did the Prophet ﷺ start talking.

Allah ﷻ says :

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾ (المجادلة).

[* qad sami‘a llāhu qawla llatī tujādīluka fī zawjihā wa-tashtakī ‘ilā llāhi wa-llāhu yašma‘u taḥāwurakumā ‘inna llāha samī‘un baṣīrun *]

(Certainly has Allah heard the speech of the one who argues with you, [O Muhammad], concerning her husband and directs her complaint to Allah. And Allah hears your dialogue; indeed, Allah is All-Hearing and All-Seeing) [Al-Mujādilah:1]

Hence, parties to a dialogue should have no excuse not to listen to their counterparts, and they should not abandon this noble manner.

Some of the advantages of silence and good listening:

- ★ Help parties in a dialogue acquire the proper and correct understanding, hence the ability to choose the appropriate response.
- ★ Enable parties in a dialogue to gain more knowledge, skill and deliberation.
- ★ May serve as “safety exits” for the parties in a dialogue . The Prophet ﷺ said: “May Allah have mercy upon a servant who speaks the good and enjoys its blessing, or refrains from speaking [that which is evil] and remains safe.” [Narrated by Abu Dawūd]
- ★ Maintain affections and respect among parties in a dialogue .
- ★ Helps win others’ trust and confidence.

I describe and criticize:

A dialogue in which both parties speak at the same time via a satellite channel

Common mistakes and deficiencies with Debates:

- ◆ Worsening the language of dialogue as a result of resorting to insulting, cursing, and humiliation
- ◆ Making prejudgments that the opinion of the other is definitely wrong.
- ◆ Apprehension, embarrassment and courtesy.
- ◆ Vain discourse and ill speech that cause the loss of time and making and more mistakes.
- ◆ Allah ﷻ says: ﴿وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا﴾ (الفرقان 72)

[Wa ithaa marroo billaghwi marroo kiraamaa]

(When they pass near ill speech, they pass by with dignity) [Al-Furqān: 72]

- ◆ Inclusion of irrelevant thoughts and topics to the subject of dialogue. As a result, the dialogue loses its purpose and value

~~~~~  
I discuss with my group:

Other errors which may occur during the dialogue:

.....

.....

~~~~~  
Find a solution:

For the following situation: An angry debater

.....

~~~~~  
I criticize and explain

\* Nowadays, many people tend to discuss topics they know nothing about.

.....

\* Salim praises himself a lot while talking to others using the word "I am":

.....





I organize my concepts

The meaning of dialogue

1. ....
2. ....

Some of the key qualities of a sincere debater

1. Consistency of his words with the rulings of Shar'ah (Islamic law).
2. ....
3. ....

The Dialogue

Some of the manners of listening

1. Good listening.
2. ....
3. ....

Some of the errors of dialogue

1. Low language of dialogue.
2. ....
3. ....

## The Student Activities

### I answer on my own:

◆ **First:** Complete the following:

a) Some of the benefits of good listening:

.....

b) Some of the benefits of defining the dialogue's topic:

.....

◆ **Second:** Determine the appropriate method of dialogue with:

a) A university's president: .....

b) Your father: .....

c) A small child: .....

◆ **Third:** Link each of the following texts with the appropriate manner of dialogue and an attribute of interlocutor:

1. Allah ﷻ says:

[Maa yalfizu min qawlin illaa ladaihi raqeebun 'ateed]

(Man does not utter any word except that with him is an observer prepared [to record] [Qāf: 18]

﴿ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴾ (ق)

.....

2. The Messenger of Allah ﷺ said: "The strong person is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." (Narrated by Al-Bukhari)

.....

3. The Messenger of Allah ﷺ said: “A good word is regarded as charity.” (Narrated by Al-Tirmidhi)

.....

4. The Messenger of Allah ﷺ said: “O ‘Ā’isha, verily Allah is kind and He loves kindness and confers upon kindness which he does not confer upon severity and does not confer upon anything else besides it (kindness).” (Narrated by Muslim)

.....

.....

5. Allah ﷻ says :

﴿وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ﴾ (لقمان)

[Waqsid fee mashyika waghdud min sawtik; inna ankaral aswaati lasawtul hameer]

(And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys.) [Luqmān: 19]

.....



**I enrich my experience**

In cooperation with my distinguished colleagues, I create an awareness-raising leaflet that contains advices for young people about manners of dialogue and listening. I then present the leaflet to my teacher and broadcast it through the school radio station.



**I assess myself:**

| Serial | Learning aspect                                                                                             | Level of achievement |      |           |
|--------|-------------------------------------------------------------------------------------------------------------|----------------------|------|-----------|
|        |                                                                                                             | Medium               | good | excellent |
| 1      | Commitment to the manners of dialogue.                                                                      |                      |      |           |
| 2      | Commitment to the manners of listening                                                                      |                      |      |           |
| 3      | Avoiding dialogue deficiencies.                                                                             |                      |      |           |
| 4      | Contributing to the dissemination of these manners and etiquettes among students.                           |                      |      |           |
| 5      | Having the necessary qualities for dialogues conducted according to “ways that are best and most gracious.” |                      |      |           |

## Lesson Four

## Sources of Islamic Sharia

## This lesson teaches me to:

1. Explain the meaning of sources of the Islamic Sharī'ah .
2. State the key characteristics of the Qur'ān.
3. Clarify the authority of the noble Sunnah of the Prophet ﷺ.
4. Infer the importance of independent

- reasoning (Ijtihād) in deducing Sharī'ah rules.
5. State some sources of Sharī'ah that are based on independent reasoning (Ijtihād).



## I take the initiative to learn

## I discuss:

- ◆ Are the Qur'ān and Sunnah texts limited or conytinually expansive and relevant in their meaning ?
- ◆ How do we know the rule regarding a contemporary matter that was not provided for in the Holy Qur'ān or noble Sunnah of the Prophet?



## I use my skills to learn

Sources of Islamic Sharī'ah are the base and foundations on which a Scholar relies to deduce Sharī'ah rules. The Holy Qur'ān and the Prophet's Sunnah are the two main sources of Islamic Sharī'ah.

## Gradual Revelation of the Qur'ān

The Qur'ān was revealed gradually in stages over the period of 23 years. The reasons for this are as follows:

1. To make it easy to memorize, think of its verses and understand its meanings;
2. To make the heart of the Prophet firm, peace be upon him, as well as the hearts of the believers;
3. To proceed step by step in laying down Sharī'ah rules and educating Muslims;
4. To provide solutions for urgent situations, such as dealing with the rumors concerning the 'Incident of the Lie' (Hadithat Al-lfk); and
5. To answer various questions, such as the questions about the nature of the soul, Dhul-Qarnayn and People of the Cave.

## First: The Holy Qur'ān

The Holy Qur'ān is the first source of Sharī'ah . Semantically speaking, the word “Qur'ān” is the gerund (verbal noun) of the verb Qara'a (to recite). Religiously speaking, the “Qur'ān” represents the miraculous speech of Allah which was revealed to the Prophet Mohammad, peace be upon him, and then passed to us through concurrent oral transmission. It starts with Sūrat al-Fātiḥah and ends with Sūrat al-Nās. Reciting the Qur'ān is an act of worship.

## 1. Explanation of the definition" the Qur'ān being an act of worship":

- ★ The words of Allah ﷻ: The Holy Qur'ān consists entirely of the words of Allah ﷻ ; it was revealed to our Messenger Mohammad ﷺ through the Faithful Spirit Jibreel, عليه السلام.

- ★ Allah ﷻ says:

﴿ وَإِنَّهُ لَنَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾ (الشعراء)،

“Wa 'Innahu Latanzīlu Rabbi Al-'Ālamīn (192) Nazala Bihi Ar-Rūḥu Al-'Amīn (193) `Alá Qalbika Litakūna Mina Al-Mundhirīn (194)” (And indeed, the Qur'an is the revelation of the Lord of the worlds. (192) The Trustworthy Spirit has brought it down (193) Upon your heart, O Mohammad - that you may be of the warners (194)) [Ash-Shu`arā': 192-194]. The order of the verses and surahs in the Qur`ān was inspired by Allah, ﷻ.

- ★ Passed through concurrent oral transmissions: it was passed to us concurrently, whether verbally or in writing, by a group of people who received it concurrently from a group of people. So, it was impossible for them all to have all colluded to lie about it. The text of the Qur`ān is proven and undisputed in terms of transmission and certainty. Allah ﷻ says :

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾ (الحجر)

“(Indeed, it is We who sent down the Qur`ān and indeed, We will be its guardian.) [Al-Ĥijr: 9].

- ★ Miraculous: The Qur`ān was revealed in clear Arabic. Its linguistic superiority lies in its fluency, eloquence, cohesion and superb style. Allah ﷻ says :

﴿ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾ (يوسف)

“‘Innā 'Anzalnāhu Qur`ānān `Arabīyāan La`allakum Ta`qilūn” (Indeed, We have sent it down as an Arabic Qur'an that you might understand.) [Yūsuf: 2]. Further, its miraculous aspects in relation to unseen, scientific and legislative matters make it an eternal miracle until the Day of Judgment.

### Discover using the internet:

Names and attributes used by Allah, ﷻ, to refer to the Holy Qur`ān.

.....

.....

### Explain:

It is not allowed to translate the Qur`ān literally to other languages.s.

.....

## 2. Some types of rules in the Holy Qur'an:

- ★ The Holy Qur'an included several types of rules, including the following:

### **The Qur`ān as Evidence of Rules**

In terms of their value as evidence, texts of the Holy Qur`ān are of two types:

**First:** conclusive texts which constitute direct and explicit evidence of a Sharī`ah rule..

**Second:** inconclusive texts in relation to a Sharī`ah rule. In this case, effort is required to be made to understand the intended meaning by Allah, glory be to Him. One example is the meaning of the word Qur`ān in the saying of Allah ﷻ:

﴿ وَالْمُطَلَّقَاتُ يَرْجِعْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ﴿٢٢٨﴾ (البقرة)

“Wa Al-Muṭallaqātu Yatarabbaṣna Bī'anfusihinna Thalāthata Qurū ” (Divorced women remain in waiting for three periods) [Al-Baqarah: 228]. In this instance, the Qur`ān ' could mean menstruation or becoming pure after menstruation. So, the value of this text as evidence is inconclusive.

- ★ Faith-related rules: comprising everything that is related to belief in Allah, His angels, His Books, His Messengers, the Day of Judgment, and Predestination both its good and bad consequences.
- ★ Morality-related rules: comprising rules that urge observation of good morals and avoidance of bad morals.
- ★ Practical rules: comprising two sections:
  - Rules concerning acts of worship: which strengthen belief and regulate one's relationship with his Lord, such as prayer, fasting, zakat, pilgrimage and others; and
  - Rules of interpersonal dealings: which regulate relations people, whether individuals or groups, such as personal status, courts, financial contracts and other rules

The rules as stated in the Qur'ān are either given in detail or in a general capacity. The comprehensive nature of the Qur'ān does not mean that it deals with all matters and facts in detail through special and direct texts. Rather, the texts of the Qur'ān are either explained in detail or stated in general with explanation in the Prophet's Sunnah. Furthermore, the texts of the Qur'ān have guided us to deduce rules regarding new matters from Sharī'ah sources that are based on independent reasoning, such as consensus of Muslim scholars (Ijmā'), deductive analogy (Qiyās), unqualified public interest (Al-Masāliḥ Al-Mursalāh), blocking the means to evil (Sadd Al-Dharā'i') and preference (Istiḥsān); as well as general purposes, overall rules and legislative principles of Sharī'ah, such as moderation, ease and seeking to serve the interests of people and protect them from vices. Through these sources, rules regarding new matters can be deduced, thereby crystalizing the meaning of comprehensiveness and perfection.

### Second: the Noble Sunnah of the Prophet ﷺ

Semantically speaking, the word Sunnah indicates the way which is habitual, whether it be good or bad.

In Ḥadīth terminology, and its more technical religious understanding, the word Sunnah specifically means all the sayings, acts, confirmations or states of the Messenger ﷺ; that are to be emulated by the sincere believers. .

#### 1. The authority of the Prophet's Sunnah:

- The Prophet's Sunnah is a principal Sharī'ah authority for the Muslims when the attribution can be confirmed as being authentic and a Sharī'ah rule can be inferred from it. It is the second primary source of Sharī'ah after the Qur'ān. Its primacy is represented in the order of the Qur'ān itself, wherein the command for the believers to obey the Messenger, peace be upon him, is repeated in more than ten places in the Qur'ān, including the following verse: Allah ﷻ says :

### Highlights

The statement that men are in charge of women means that men are responsible for caring for women, providing for them, spending on them, and doing everything that is required to protect them. Generally speaking, the onus on working and earning for the family falls on Men, as they have the physical dexterity and character to bear the toils of the world. . On the other hand, whilst by no means being exclusive, the Qur'ān recognizes the natural caretaking and nurturing element in women. This is physically attestable by the fact that only women have been entrusted with the tremendous rank of motherhood, being able to give birth and nurture and take care of children in a manner that is nigh impossible for me. Thus, if we look at both the genders, and the innate skills they both possess, we will realize that they complement each other. There is no superiority just mutual equality expressed in different ways.

﴿ مَا آفَاءَ اللَّهِ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَالرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾ (الحشر) ﴿٧﴾

“\* mā `afā`a llāhu `alā rasūlihī min `ahli l-qurā fa-li-llāhi wa-li-r-rasūli wa-li-dhī l-qurbā wa-l-yatāmā wa-l-masākīni wa-bni s-sabīli kay lā yakūna dūlatan bayna l-`aghniyā`i minkum wa-mā `ātākumu r-rasūlu fa-khudhūhu wa-mā nahākum `anhu fa-ntahū wa-ttaqū llāha `inna llāha shadīdu l-`iqābi (And what Allah restored to His Messenger from the people of the towns - it is for Allah and for the Messenger and for [his] near relatives and orphans and the [stranded] traveler - so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah ; indeed, Allah is severe in penalty.)\* [Al-Ḥashr: 7]

• Allah ﷻ says :

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴾ (النجم) ﴿٤﴾

“Wa Mā Yanṭiqu `Ani Al-Hawá (3) 'In Huwa 'Illā Waḥyun Yūḥá (4)” (Nor does he speak from his own inclination. (3) It is not but a revelation revealed, (4)) Al-Najm: 3-4]

• There were also several hadiths of the Prophet ﷺ which stress this. For example, the Messenger of Allah ﷺ said: “Soon there will come a time that a man will be reclining on his pillow, and when one of my hadiths is narrated he will say: 'The Book of Allah is sufficient between us and you. Whatever it states is permissible, we will take as permissible, and whatever it states is forbidden, we will take as forbidden.' Verily, whatever the Messenger of Allah, peace be upon him, has forbidden is like that which Allah has forbidden” [narrated by Al-Bukharī].

## 2. The states of the Prophet's Sunnah in relation to the Holy Qur`ān:

a. Sunnah that stresses the content of the Holy Qur`ān: For example, Allah, ﷻ, said: “

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ ﴾ (الحجرات) ﴿١٠﴾ “Innamā Al-Mu`uminūna 'Ikhwatun” (The believers are but brothers) Al-Ḥujurāt]. The same meaning has also been repeated in many hadiths, including the saying by the Prophet, ﷺ: “A Muslim is a brother of another Muslim.” [narrated by Al-Bukharī]

b. Sunnah that interprets and explains the content of the Holy Qur`ān. This is of three types:

• Sunnah that details a general rule in the Holy Qur`ān: Sunnah has detailed general rules in the Holy Qur`ān. One example is the details provided in Sunnah concerning prayer. Allah ﷻ

says : ﴿الرُّومُ﴾ ﴿٣١﴾ ﴿مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ﴾ (الزُّم) ﴿٣١﴾ “Munībīna 'Ilayhi Wa Attaqūhu Wa 'Aqīmū Aṣ-Ṣalāata Wa Lā Takūnū Miāna Al-Mushrikīn” (Adhere to it, turning in repentance to Him, and fear Him and establish prayer and do not be of those who associate others with Allah) [[Al-Rūm: 31]. However, the verses have not specified details of establishing prayer, how to perform it or number of rak`ahs; this was provided in the Sunnah.

• Sunnah that specifies a general meaning in the Holy Qur`ān: One example is the hadith which explains that the intended meaning of injustice is polytheism in the saying by Allah, ﷻ:

﴿الْأَنْعَامُ﴾ ﴿٨٢﴾ ﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾ (الأنعام) ﴿٨٢﴾ “Al-Ladhīna `Āmanū Wa Lam Yalbisū `Imānahum Biẓulmin 'Ulā'ika Lahumu Al-`Amnu Wa Hum Muhtadūn” (They who believe and do not mix their belief with injustice - those will have security, and they are rightly guided) [Al-'An`ām: 82]. Some Companions had understood it in general and said: “Who among us has not done injustice to himself?” The Prophet ﷺ said: “It is not what you have understood; injustice is polytheism. Have not you heard the saying of the righteous man; Allah ﷻ says:

﴿ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ، يَبْنَى لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴾ (١٣) ” “Wa 'Idh Qāla Luqmānu Liābnihi Wa Huwa Ya`izuhu Yā Bunayya Lā Tushrik Billāhi 'Inna Ash-Shirka Laẓulmun `Aẓīm” (And mention, O Mohammad, when Luqman said to his son while he was instructing him, "O my son, do not associate anything with Allah. Indeed, association with him is great injustice.") [Luqmān: 13]



- Sunnah that limits an absolute meaning in the Holy Qur'ān: For example, Allah, ﷻ, ordered the exclusion of the bequest: ﴿لَمَنْ بَعْدَ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ﴾ (النساء 12) “Min Ba`di Waṣīyatin Yūṣá Bihā 'Aw Daynin Ghayra Muḍārrin Waṣīyatan Mina Allāhi Wa Allāhu `Alīmun Ḥalīm” (after any bequest which was made or debt, as long as there is no detriment caused. This is an ordinance from Allah, and Allah is Knowing and Forbearing.) [An-Nisā': 12]. The Sunnah also limited a bequest to one third of one's estate; as the Messenger of Allah ﷺ said: “One third, [can be given], yet even one third is too much” [narrated by Muslim].
- c. Sunnah that states new rules which were not mentioned in the Holy Qur'ān: such as the prohibition of marrying a woman and her aunt simultaneously, the prohibition of eating the meat of donkeys, the prohibition of eating all fanged beasts of prey, the order to perform the prayers of solar and lunar eclipses, the order to pay Zakāt Al-Fiṭr, the permissibility of wiping over footwear and the right of the grandmother to inherit one sixth of the estate of a deceased person if the mother of such deceased person was not alive.

### I specify:

The type of relation between the Qur'ān and the Prophet's Sunnah in the following:

| S | Texts of Qur'ān and Sunnah                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | Type of relation |
|---|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------|
| 1 | Al-Mughirah bin Shu'bah reported that the Messenger of Allah, ﷺ, wiped over socks and footwear. [narrated by Al-Nasa'i].                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | .....            |
| 2 | Allah, ﷻ, said: ﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ﴾ (النساء 19) “Wa `Ashirūhunna Bil-Ma`rūf” (And live with them in kindness.) [An-Nisā': 19], and the Prophet ﷺ said: , peace be upon him, said: “Act kindly towards women” [narrated by Muslim].                                                                                                                                                                                                                                                                                                                                                                                                                                                  | .....            |
| 3 | Allah ﷻ says : ﴿وَاللَّهُ عَلَى النَّاسِ حُجُّ الْبَيْتِ مِنْ أَسْطِطَاعِ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾ (آل عمران 97)، “Wa Lillāh `Alá An-Nāsi Ḥijju Al-Bayti Mani Astaṭā`a 'Ilāyhi Sabīlāan Wa Man Kafara Fa'inna Allāha Ghanīyun `Ani Al-`Ālamīn” (And due to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds.) [Āli - 'Imrān: 97], and the Prophet, ﷺ said: “Learn your rituals by seeing me performing them, for I do not know whether I would be performing Hajj after this Hajj of mine.” [narrated by Muslim]. | .....            |
| 4 | Allah ﷻ, says ﴿حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالْدَّمُ﴾ (المائدة 3) “Ḥurrimat `Alaykumu Al-Maytatu Wa Ad-Dam” (Prohibited to you are dead animals, blood,) [Al-Mā'idah: 3], and the Prophet, ﷺ, said: “Two kinds of dead meat and two kinds of blood have been permitted to us. The two kinds of dead meat are fish and locusts, and the two kinds of blood are the liver and spleen” [narrated by Muslim].                                                                                                                                                                                                                                                                                  | .....            |

|   |                                                                                                                                                                                                                                          |       |
|---|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| 5 | Ali bin Abu Talib, may Allah be pleased with him, reported that the Messenger of Allah ﷺ prohibited temporary marriage with women and prohibited eating the meat of donkeys on the day of Khaybar. [narrated by Al-Bukhari and Muslim].  | ..... |
| 6 | Ibn 'Umar, <small>رضي الله عنه</small> , reported that the Messenger of Allah ﷺ enjoined for Zakāt Al-Fiṭr; a Sā'a of dates or a Sā'a of barley, upon everyone, free or slave, male or female, of the Muslims. [narrated by Al-Bukhari]. | ..... |

### Sources of Sharī'ah that are based on independent reasoning (Ijtihād). :

The texts of the Qur'ān and the Prophet's Sunnah guide us to other sources of Sharī'ah based on independent reasoning through which rules regarding new matters can be deduced.

Independent reasoning means making efforts to deduce a Sharī'ah rule. It aims at two things:

- ◆ Understanding the texts of the Qur'ān and the Prophet's Sunnah and deducing Sharī'ah rules from them through the application of texts on facts and matters.
- ◆ Deducing rules regarding new matters which have not been provided for.

The most important sources of Sharī'ah that are based on independent reasoning are as follows:

#### **1. First: The Consensus of Muslim Scholars (Ijmā')**

It means the consensus of Muslim religious scholars (those who are generally considered trustworthy) after the death of the Prophet, ﷺ, regarding a Sharī'ah rule at a certain era.

Example: The consensus of the Companions regarding the succession of Abu Bakr, رضي الله عنه, following the death of the Prophet, ﷺ.

The authority of consensus is based on several pieces of evidence, including most notably the following:

a) Allah سبحانه وتعالى says:

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۖ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ۝﴾  
 Wa Man Yushāqiqi Ar-Rasūla Min Ba'di Mā Tabayyana Lahu Al-Hudā Wa Yattabi` Ghayra Sabīli Al-Mu'uminīna Nuwallihi Mā Tawallá Wa Nuṣlihi Jahannama Wa Sā'at Maṣīrā" (And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination.) [An-Nisā': 115]. So, this verse indicates that one must follow the way of the believers. Adopting the consensus of trustworthy religious scholars constitutes following of the way of the believers.

b. The Messenger of Allah ﷺ said: "Allah will not gather my nation upon error." [narrated by Al-Tirmidhi].

#### **Some contemporary examples of consensus:**

1. Blood donation: no trustworthy religious scholar is known to have a different opinion.
2. Prohibition of embodying the character of Prophet Mohammad, peace be upon him, as well as the characters of all Prophets and Messengers, in movies and TV series because this could result in detracting from their status and reverence..

### 3. Second: Deductive Analogy (Qiyās)

It means including a matter which has not been provided under the same rule of another matter which has been provided for because the two matters share the same underlying rationale/effective cause of the rule (al-‘illah).

Example:

- Making an analogy between a fermented drink made from dates/raisins/grapes that turns alcoholic if left for two-three days (called nabīdh) on the basis that it can be analogously derived as an extension (al-far‘) from the original case (al-‘asl) of ruled upon wine as being prohibited (al-ḥukm), i.e. because they both share the effect of making people drunk/intoxicated (al-‘illah).
- making an analogy between extreme hunger and thirst (al-far‘) and anger (al-‘asl) in terms of prohibiting a judge from issuing a decision when he is in that state (al-ḥukm), because in both cases the mind of the judge is busy with something that will prevent him from taking the right decision (al-‘illah).

The authority of deductive analogy is based on several pieces of evidence, including most notably the following:

- a) Allah ﷻ says: ﴿يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ﴾ (الحشر 2)  
 “Yukhrībūna Buyūtahum Bi’aydīhim Wa ‘Aydī Al-Mu’umīnīna Fā`tabirū Yā ‘Ulī Al-‘Abṣār” (they destroyed their houses by their own hands and the hands of the believers. So learn a lesson, O people of vision.) [Al-Ḥashr: 2]. Learning a lesson happens when one makes an analogy between two things and applies the same rule of the first to the second.
- b) According to Abdullah bin Abbas رضي الله عنه, a man said: “O Messenger of Allah! My father has died and he did not perform pilgrimage; shall I perform pilgrimage on his behalf?” The Prophet, ﷺ, said: “Don't you think that if your father owed a debt you would pay it off?” The man said: “Yes.” He said: “The debt owed to Allah is more deserving of being paid off.” [narrated by Al-Nasa’i].

I deduce:

How the above ḥadīth provide evidence of the authority of deductive analogy.

I apply:

**First:** The concept of deductive analogy on getting busy with the mobile phone during the Friday sermon.

The Messenger of Allah ﷺ said: “When the Imam is delivering the Friday sermon, and you ask your companion to keep quiet and listen, then no doubt you have done an evil act.” [narrated by Al-Bukhari]. .

Deduce the rule using the following table.

|                                                                                          |       |
|------------------------------------------------------------------------------------------|-------|
| <b>Original case (al-‘asl)</b>                                                           | ..... |
| <b>Derived extension (al-far‘)</b>                                                       | ..... |
| <b>Effective cause of the rule (al-‘illah)</b>                                           | ..... |
| <b>The rule regarding the original case (Ḥukm al-‘asl)</b>                               | ..... |
| <b>The rule regarding the extended matter through analogy (Ḥukm al-far‘ bi-l’-qiyās)</b> | ..... |

**Second:** By making an analogy to gambling:



A contestant participates in a TV show through a telephone call, which charges an additional amount for the call. These amounts are later used to finance the program, and from these amounts prizes are distributed to some callers, while other lose the money they paid for their telephone calls.



Someone buys goods from a shopping mall and pays the price of real purchase items, which he will benefit from. Then, he receives a prize from the shopping mall, while other customers do not receive a prize.

Which of these two above cases is considered gambling? Why?

.....

.....

### Third: Unqualified Public Interest (Al-Maṣāliḥ Al-Mursalah)

This is public interest which brings benefit or prevents evil, but there is no evidence to support it or refute it.

The authority of public interest has been established by inferring from Sharī‘ah texts which indicate that achieving justice is a necessity because applying this principle serves the interests of people. Allah ﷻ says :

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾ (النحل: 30)

“Inna Allāha Ya‘murū Bil-‘Adli Wa Al-‘Iḥsāni Wa ‘Itā‘i Dhī Al-Qurbá Wa Yanhá ‘Ani Al-Faḥshā‘i Wa Al-Munkari Wa Al-Baghyi Ya`iẓukum La`allakum Tadhakkarūn”

(Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.) [An-Naḥl: 90]. This principle has become a general rule that is adopted by all religious schools. The Maliki School was the first to adopt public interest as a basis for its Sharī‘ah rules, and as a way of making things easy, which is itself a directive under the Islamic Sharī‘ah .

The source of Al-Maṣāliḥ Al-Mursalah specifically seeks that Maṣāliḥ that may otherwise be unqualified, in that it is a new matter, hence through such a source the Sharī‘ah keeps apace with time and allows for ingenuitive ways of finding solutions for the problems that face people in line with the demands of the time they live in. This is all in line with the broader aims of Islam, which is aimed at achieving the welfare of people through ultimately the facilitation of things that benefit them (jalb al-maṣāliḥ) and prevention of things that are detrimental to them (daff al-mafāsid).

One example of this is the compilation of the Qur’ān by the Companions, رضي الله عنهم, during the time of Abu Bakr Al-Ṣiddīq, رضي الله عنه, as such compilation is beneficial for Islam and Muslims; hence it will protect the Qur’ān from loss. Even though the Prophet, ﷺ, did not compile the Qur’ān, he did not prohibit it. In addition, it serves public interest.

Contemporary examples of the adoption of public interest include the following:

1. Official documentation of contracts: such as documenting marriage contracts at the court, documenting title deeds, etc. This serves public interest.
2. Having courts with various specialties and establishing courts of appeal to examine the judgments issued by courts of first instance.
3. Using ATM cards, checks and electronic transfers to pay obligations, which facilities people’s interests and protects them from risks.
4. Traffic regulations, such as requiring applicants for a driving license to undergo an eye test.
5. Using national ID cards, which help maintain security and provide better services to people.

#### I give an example:

Of a contemporary matter for which the rule was deduced on the basis of public interest.

#### Fourth: Customary Norms (al-'Urf)

Customary Norms (al-'Urf) are acts or sayings which people are used to.

The authority of customary norms has been established in the Holy Qur'ān. Allah ﷻ says:

﴿وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ﴾ (البقرة 233)

“Wa `Alá Al-Mawlūdi Lahu Rizquhunna Wa Kiswatuhunna Bil-Ma`rūf” (Upon the father is the mothers' provision and their clothing according to what is acceptable [ma`rūf]) [Al-Baqarah: 233]. The phrase “What is acceptable” (ma`rūf) in the verse means the norms of the people in estimating provision and clothing. In this manner, customary norms could be general for all people in town, or special to people working in a certain trade, such as merchants, fishermen and farmers.

One of the Sharī'ah principles regarding the consideration of customary norms is: “A known norm is equivalent to a stipulated condition, unless it contradicts a text (Qur'ān, Sunnah, etc.) or consensus [of the Scholars].”

Religious scholars have considered norms and habits in their fatwas, to the extent that there is no conflict with the rules of Sharī'ah , to make things easier for people.

Contemporary examples of norms include the following:

1. Patent, invention and intellectual property rights: patent rights, copyright and software rights have, by norm, considerable financial value and cannot be used without permission from their owners.
2. Trade names and trademarks rights, which have become, by norm, private property which cannot be counterfeited or used without the permission of their owners.

#### I make a judgment and respond with evidence:

According to the norms of some peoples, the dowry is a right of the man which should be paid by the woman.

\* What is the rule of Sharī'ah in this respect?

.....

\* What is the evidence to support your view ?

.....

#### Fifth: Blocking the Means to Evil (Sadd al-Dharā'i')

Semantically speaking, the word al-Dharā'i' is plural of the term dharī'ah; which has the meaning of "means employed".

Religiously speaking, the term Sadd al-Dharā'i' thus entails blocking the means which are otherwise in themselves permissible, but may be used to do that which is prohibited.

Whilst the principle of blocking the means to evil is used by all religious scholars, it is most notably used by scholars of the Maliki School, so much so that it is almost attributed to this school exclusively.

Adoption of the principle of blocking the means to evil has been established by many pieces of evidence, including the following:

Allah ﷻ said:

﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ﴾ (الأنعام 108)

“Wa Lā Tasubbū Al-Ladhīna Yad’ūna Min Dūni Allāhi Fayasubbū Allaha `Adwan Bighayri `Ilm” (And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge.) [Al-An‘ām: 108]. So, Allah ﷻ prohibited the believers from insulting the false idols of the polytheists, because it may make them in their ignorance insult Allah ﷻ as requital. So, this act was prohibited under Sharī‘ah because it results in harām or impermissible.

Other examples include: the prohibition of selling grapes to people who will use them to make wine, and the prohibition of selling a weapon to a murderer or criminal. The sale of grapes and weapons may be otherwise permitted in and of themselves; but when these are sold to people who are expected to use them for evil/impermissible purposes, the rule regarding such sale becomes impermissible likewise.

Contemporary examples of this rule include the following:

- 1) Banning of the sale of fire crackers to the public [youth], because of their dangers and the damages they cause.
- 2) Banning of the sale of androgens and drugs without prescription, because of their potentially damaging effects on a person’s health.
- 3) Prohibiting people from driving above certain speeds on public roads to protect the lives and property of people.
- 4) Blocking websites which spread sedition and promote immorality among people.

I analyze and decide:

I look at the following statements and decide::

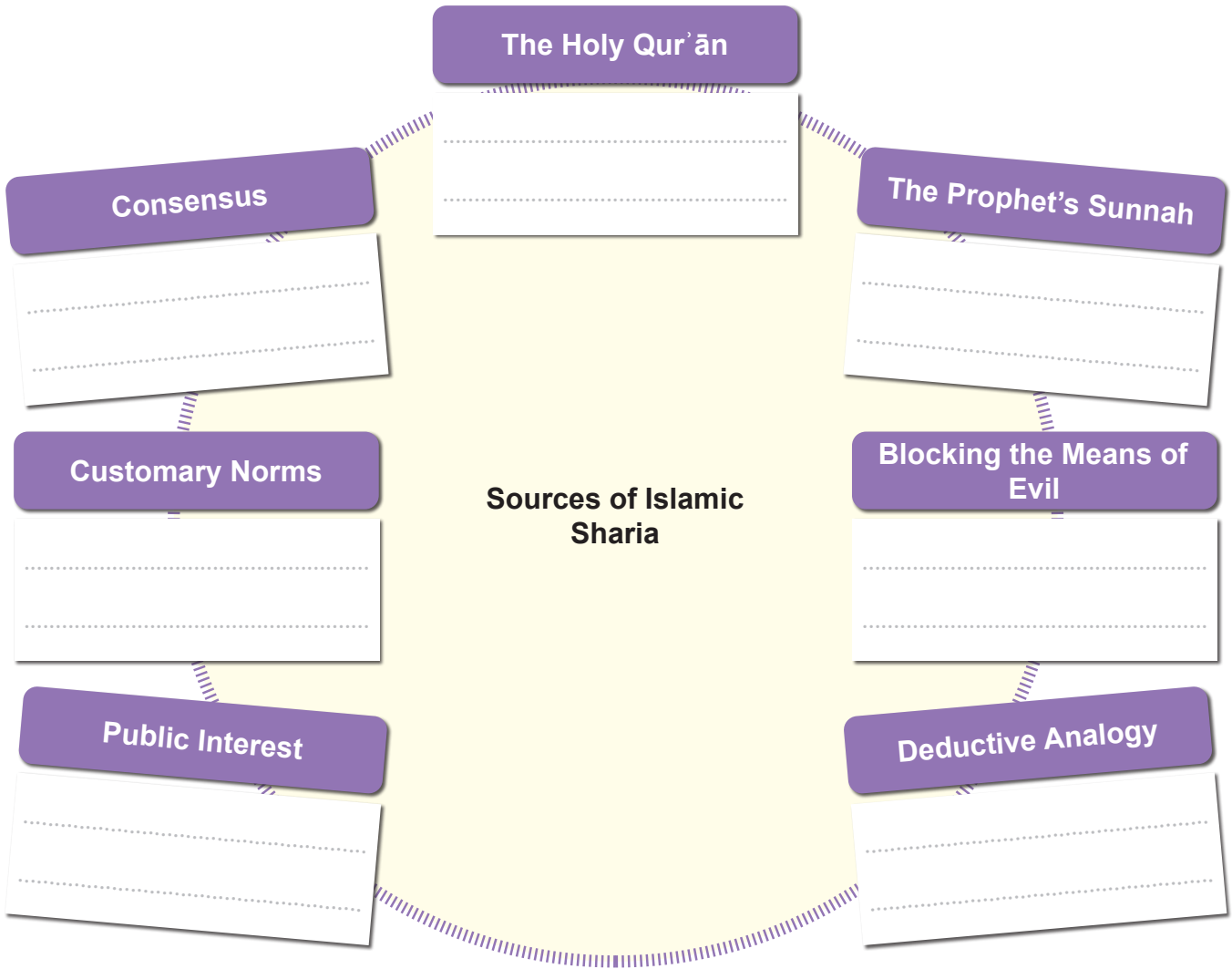
❄ "The mad cow disease has spread in a country from which we import meat".

|          |       |
|----------|-------|
| Problem  | ..... |
| Result   | ..... |
| Decision | ..... |
| Reasons  | ..... |

❄ He wants to lend his car to a person with criminal history:

|          |       |
|----------|-------|
| Problem  | ..... |
| Result   | ..... |
| Decision | ..... |
| Reasons  | ..... |

 I organize my concepts





## Student Activities

### I answer by myself:

◆ **First:** Specify the Sharī'ah source that is relied on in the matters listed in the table below:

| Matter                                                                                         | Source |
|------------------------------------------------------------------------------------------------|--------|
| Patent right and copyright.                                                                    | .....  |
| Banning the sale of weapons during the time of sedition.                                       | .....  |
| Prohibiting people from driving above certain speeds on roads.                                 | .....  |
| The compilation of the Qur'ān during the of Abu Bakr Al-Siddiq, may Allah be pleased with him. | .....  |
| Banning drugs.                                                                                 | .....  |
| Prohibition of marrying a woman and her aunt simultaneously.                                   | .....  |

### ◆ Second:

1. Independent reasoning (Ijtihād) aims at two things:

.....

.....

2. What do we mean when we say in the definition of the Qur'ān that "Reciting the Qur'ān is an act of worship"?

.....

◆ **Third:** Tick the following statements as true (✓) or false (x), then correct the false ones:

|   | Statement                                                                                         | Answer | Correction of false ones |
|---|---------------------------------------------------------------------------------------------------|--------|--------------------------|
| 1 | Adopting the principle of public interest is a way of making things easy under Islamic Sharī'ah . |        | .....                    |
| 2 | Norms and habits have no consideration in the fatwas of religious scholars.                       |        | .....                    |

|   | Statement                                                                                                                      | Answer | Correction of false ones |
|---|--------------------------------------------------------------------------------------------------------------------------------|--------|--------------------------|
| 3 | When making analogy, the rule of the branch matter applies to the original matter.                                             |        | .....                    |
| 4 | Consensus is the agreement of religious scholars during the time of the Prophet, peace be upon him, regarding a Sharī'ah rule. |        | .....                    |

◆ **Fourth:** Reorder the words to make the definition of the words between brackets:

1) a rule / to / by making / of the Sharī'ah / a widening / efforts / deduce (definition of independent reasoning, Ijtihad)

.....

2) condition / a known / a stipulated / norm / is equivalent to (A Sharī'ah rule concerning customary norms)

.....

3) to / blocking / evil / means / the (Sadd al-Dharā'i')

.....

◆ **Fifth:** Some people demand equality between males and females when it comes to inheritance in order to achieve justice between children:

1) What is the rule of Sharī'ah in this regard.

.....

2) Is this issue really of public interest? State your opinion with supporting evidence, either for or against public interest??

.....

3) What is the evidence to that?

.....



I enrich my experience

One of the sources of independent reasoning (Ijtihād) for Imam Malik, may Allah be pleased with him, is the consensual action of the people of Madinah (Ijmā' or 'Amal ahl-al-Madinah). I research the intended meaning of this and give one example in which the Maliki School has adopted this source of Sharī'ah. Then, I present my findings in front of my classmates.



## I assess myself

| S | Aspect                                                                                | Level   |      |           |
|---|---------------------------------------------------------------------------------------|---------|------|-----------|
|   |                                                                                       | Average | Good | Excellent |
| 1 | I explain the meaning of sources of Islamic Sharī'ah .                                |         |      |           |
| 2 | I state the characteristics of the Qur'ān.                                            |         |      |           |
| 3 | I clarify the authority of the noble Sunnah of the Prophet ﷺ .                        |         |      |           |
| 4 | I infer the importance of independent reasoning (Ijtihād) in deducing Sharī'ah rules. |         |      |           |
| 5 | I state some sources of Sharī'ah that are based on independent reasoning (Ijtihād).   |         |      |           |

## Lesson Vocabulary

| Term                              | Meaning                                                                                                                                                                                                                                                     |
|-----------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Preference (Istihsan)             | To make the rule regarding a certain matter different from the rule regarding similar matters on the basis of special Sharia evidence.                                                                                                                      |
| The Qur'an, semantically speaking | The gerund of the verb Qara'a (to recite).                                                                                                                                                                                                                  |
| The Qur'an, religiously speaking  | The miraculous words of Allah which were revealed to the Prophet Muhammad, peace be upon him, and passed to us through concurrent oral transmissions. It starts with Surat Al-Fātiḥah and ends with Surat An-Nās. Reciting the Qur'an is an act of worship. |
| Public Interest                   | Every benefit for which there is no evidence to support or refute.                                                                                                                                                                                          |

## Lesson Five

## Milestones of Planning in the Prophet's Sīrah (biography)

## This lesson teaches me to:

1. Explain the philosophy on which planning is built in Islam.
2. Demonstrate the methodology of planning followed by the Prophet ﷺ in his da'wah (دعوة - calling to Allah).
3. Mention the importance of planning in the life of individuals and society.
4. Discover the landmarks in the methodology of da'wah (calling to Allah) by referring to some models and quotes in the Prophet's Sīrah .

## I take the initiative to learn

Our distinct culture has placed emphasis on the enduring of its authentic Islamic values; namely, the values of progress and moderation. These values are linked to our rich language and while celebrating our Emirati customs and heritage, they enhance our national identity.

“This vision anticipates the desired future and stops at the year 2021 when we are going to celebrate the golden jubilee of our endeared federation. This vision emulates the methods of the founding fathers while being simultaneously inspired by the program of federal action, which has been launched by His Highness Sheikh Khalifa bin Zayed Al Nahyan the President of the State and endorsed by their Highnesses members of the Supreme Council, the Rulers of the Emirates”.

I describe:

Vision 2021 saying:

.....

.....

What:

Do I know of strategic planning?

.....

.....

.....



I use my skills to learn

◇ Allah ﷻ says:

﴿فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ﴾ (الحجر) ٩٤

“Then declare what you are commanded and turn away from the polytheists.” [Al-Hijr: 94]

◇ Allah ﷻ says:

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ﴾ (المائدة) 67

“O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message....”[Al-Mā'idah: 67]

As soon as Allah's Messenger ﷺ received this command from his Lord, he realized that he had been set a great, immense task and that there was no room for failure and randomness. He committed himself to deliver the message of his Lord without any sort of negligence. Right from the very beginning he knew that it was going to be an extremely dangerous mission and that he was going to face numerous obstacles, stubbornness, persecution, isolation, etc.

With my student group I explain:

\* What is meant by the words of Waraqa bin Nawfal to Allah's Messenger ﷺ : “I wish I were young and could live up to the time when your people would turn you out.” Allah's Messenger ﷺ asked, “Will they drive me out?” Waraqa replied in the affirmative and said, “Anyone (man) who came with something similar to what you have brought was treated with hostility” [Narrated by Al-Bukharī].

\* Some of the components of a strategic plan in the light of the above:

Awareness and responsibility:

- ◇ Anyone who studies the Sīrah of the Prophet ﷺ instantly realizes that he understood his mission and goal and that he was determined and did not give in or despair. He accepted his responsibility and set out using all his energy and exerted all his effort to deliver the mission.
- ◇ In setting out on da'wah, he was committed to the Qur'ān, to challenge the difficulties and to

be keen on carrying out what had been entrusted to him. He prepared the tools he was going to employ, specified his goals and laid down his plans. Owing to the favor of Allah ﷻ his endeavors were met with unparalleled success; the light of his da'wah spread all over the world.

◇ Allah ﷻ says:

﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٤٦﴾﴾ (الأحزاب)

"45. Yā 'Ayyuhā An-Nabīyu 'Innā 'Arsalnāka Shāhidāan Wa Mubashshirāan Wa Nadhīrāan  
46. Wa Dā`tāan 'Ilā Allāhi Bi'idhnihi Wa Sirājāan Munīrāan "

"45. O Prophet! Truly We have sent thee as a Witness, a Bearer of Glad Tidings, and Warner,-  
46. And as one who invites to Allah's (grace) by His leave, and as a lamp spreading light." [Al-`Aḥzāb]

◇ Allah, ﷻ, says:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾﴾ (يوسف)

Say, "This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah ; and I am not of those who associate others with Him." [Yūsuf: 108]

I deduce:

With my student group the content of the Prophet's ﷺ, mission and his vision of executing this mission:

\* The Mission: .....

.....

\* The Vision: .....

.....

### The methodology of planning in the Prophet's da'wah:

Allah's Messenger ﷺ lived his life according to sound thinking, foresight and precise planning; his steps in execution were not improvised. He had a clear perception of both the present and the future; his slogan as regards this was:

﴿هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ﴾

“Say, "This is my way; I invite to Allah ”

### **First: the concept of planning in Islam :**

Planning in Islam is ‘thinking and studying individually and collectively in order to realize a legitimate, future project together with identifying legitimate methods of realizing this project coupled with a clear perception of what can happen and trusting in Allah, ﷻ’.

I infer:

With my student group the elements of planning incorporated in the concept

.....

.....

.....

**Second: the importance of planning in the life of individuals and society**

1. Realizing the desired goals
2. Investing time, effort and resources in the best ways
3. Easiness of reviewing and assessing and hence correction and follow-up
4. Overcoming difficulties and surmounting obstacles with ease
5. Reducing anxiety and stress thus providing an atmosphere of innovation and creativity
6. Avoiding disorderliness, disruption and confusion in action

**Third: Milestones of planning in the Prophet's Sirah:**

1. Identifying goals and priorities:

◆ Allah ﷻ says: ﴿أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ﴾ (الملك)

22. 'Afaman Yamshī Mukibbāan `Alá Wajhihi~ 'Ahdá 'AmmanYamshī Sawīyāan `Alá Şirāṭin Mustaḳīmin

“Is then one who walks headlong, with his face grovelling, better guided,- or one who walks evenly on a Straight Way?” [Al-Mulk: 22]

◆ Allah ﷻ, says: ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ (الشعراء)

214. Wa 'Andhir `Ashīrataka Al-'Aqrabīna

“And admonish thy nearest kinsmen” (Sūrat Ash-Shu`arā': 214)

◆ Advising Mu'adh when he sent him on a mission to Yemen, Allah's Messenger ﷺ said: “Verily, you are coming to a people among the people of the Book, so call them to testify there is no God but Allah and I am the Messenger of Allah. If they accept that, then teach them that Allah has obligated five prayers in each day and night. If they accept that, then teach them that Allah has obligated charity to be taken from the rich and given to the poor. If they accept that, beware not to take from the best of their wealth. Beware of the supplications of the oppressed, for there is no barrier between it and Allah. ” [Narrated by Al-Bukharī ].

I infer:

- \* The first verse referred to two types of people by virtue of their methodologies in life:
  - The first type consists of those who .....
  - The second type consists of those who identify their goals, lay down their plans and take as a guide divine methodology.

- \* The second verse referred to adopting the fiqh of priorities in the methodology of the Prophet's da'wah :

### I identify:

The elements of planning in the advice of the Prophet ﷺ to Mu'adh, رضي الله عنه :

## 2. Enacting legislation and public policies:

The purpose of approving policies and legislations is to guarantee that the ruler fulfills his obligations towards the economic, social and cultural rights of the members of society. This involves controlling their dealings according to the law and general principles, creating forms of cooperation and solidarity between members of society, finding a good basis to do justice and establishing the concept of equality. .

### \* First example:

The constitution formulated by the Messenger ﷺ when he arrived in Madinah, included legislation whose objective was primarily intended to organize the relationship between the different groups of the Madinah society, especially the emigrants (المهاجرين - Muhajirun) and the Helpers (الأنصار - Ansar). The legislation included: **“Those Jews who accompany and support the Believers will be helped and will be treated with equality”** (Narrated by Abu Dawūd). This was pioneering legislation in the field of mutual care of the different sectors of society that are subject to state sovereignty; wherein these different sectors have the right to be helped against unjustifiable aggression, whether by Muslims or non-Muslims, from inside or outside the state.

### Highlight

Policies represent a general guide leading to effective action. Usually they are general as regards application. They are meant to provide a means of guidance identifying the field of necessary activities in order to realize goals.

### I find evidence of:

the following by referring to the 'constitution of Madinah and its legislations'.

- \* The right to security and safety for every member in society.

- \* The freedom of belief and practicing ceremonies is guaranteed to all.

### \* Second example:

When instructing the army of Muslims on its way to a battle, Allah's Messenger ﷺ used to say: "Fight in the name of Allah, for the sake of Allah and the Shari'ah of Allah's Messenger. Do not kill an old,



aged man nor a child or a woman and do not go to extremes” [Narrated by Abu Dawūd].

### I infer:

The general policy of dealing with enemies in the battle.

.....

.....

### 3. Implementing practical procedures and programs of education of awareness-raising:

In several deeds and acts of devotion requiring specific procedures to perform them, the Messenger ﷺ did not content himself with verbal exposition only. He practically demonstrated them in detail in the presence of Muslims and commanded them to perform them as he had done so that they benefit from practical application. For instance:

- ★ Allah’s Messenger ﷺ used to say to Muslims: “Pray as you have seen me praying.” [Narrated Al-Bukhari]
- ★ He used to specify the period of fasting saying: “Whenever you sight the new moon observe the fast and when you sight it again break your fast. But if the sky is cloudy, then observe fast for thirty days” [Narrated by Muslim].
- ★ In the Farewell Pilgrimage, he performed all the rites of Hajj in front of Muslims in a practical, detailed manner. He used to say to them: “Take from me your rites of Hajj” [al-Jāmi‘ as-Saghīr].

### I explain:

- ✳✳ The practical procedure in teaching Muslims Hajj and prayer:
- .....

- ✳✳ The temporal program for performing Hajj obligation (فريضة - farida):
- .....

### 4. Investing in available energies and resources:

- ★ Allah’s Messenger used to discover and develop talents, actualize energies and use them in the benefit of Muslims in times of peace and war.
- ★ It has been proved that he tested the ability of Zayd bin Thabit to memorize and found that he was good at memorizing in a perfect manner. So he instructed him to learn languages saying: “Zayd, learn the writing of the Jews for me” (Narrated by Ibn Hajar). Zayd learned the Scripture of the Jews in half a month.

- ★ The Messenger ﷺ continued to take care of Zayd and develop his capabilities; he said to Zayd: “Zayd do you know the Syriac language? I sometimes come across it.” I said, “No.” He said, “Go and learn it.” Zayd learnt it in seventeen days. (Narrated by Ibn Hayaah)
- ★ When the Messenger ﷺ saw the writing of Zayd, he was pleased with it; but he was keen on developing Zayd’s capacities in this field so he said: “Zayd, if you write ‘Bismillah, al-Rahmān, al-Rahīm’ (In the name of Allah, the Beneficent, the Merciful), then show the ‘Sīn’ (السين letter ‘s’) in it” [al-Jāmi‘ as-Saghīr].
- ★ When the Prophet ﷺ realized that the war prisoners of Badr were literate and could not pay ransom he accepted fidya (فدية -: ransom payment ) in the form that each one of them teaches ten of the boys of Madinah reading and writing.

I summarize:

The most important characteristics of the Prophet’s ﷺ strategy to spread knowledge referring to the above-mentioned information.

- Encouraging talented persons to seek for knowledge such as: .....
- .....
- .....
- .....

I explain:

With the help of my student group the way Allah’s Messenger ﷺ invested in available energies and resources in the following matters:

- \* Controlling water resources in the Battle of Badr:  
.....
- \* Providing protection to Muslims in Ghazwah al-Khandaq (the Battle of the Trench):  
.....

5. Following up results and linking them to the will of Allah, ﷻ:

After exerting effort in planning and taking due action, one has to trust in Allah, ﷻ:

﴿وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ۚ (٢٣) إِلَّا أَن يَشَاءَ اللَّهُ ۗ﴾ (الكهف 23-24)

23. Nor say of anything, "I shall be sure to do so and so tomorrow"-

24. Except [when adding], "If Allah will."

[al-Kahf]

If anything (in the form of trouble) comes to you, don't say: “If I had not done that, it would not have happened so and so,” but say: “Allah did that what He had ordained to do as your ‘if’ opens the (gate) for the Satan.” [Narrated by Muslim].

I read and answer:

First: First: The Messenger of Allah ﷺ appointed a man from Banu Asad

**Highlight**

Trusting in Allah  after planning and preparing stirs optimism, perseverance and setting out in the kind of persistence and resolve that is not bound by despair and frustration.

tribe who was called Ibn Lutbiyya in charge of Sadaqa (i. e. authorised him to receive Sadaqa from the people on behalf of the State). When he returned (with the collections), he said: This is for you and (this is mine as) it was presented to me as a gift. The Messenger of Allah ﷺ stood on the pulpit and praised God and extolled Him. Then he said: “What about a State official whom I give an assignment and who (comes and) says: This is for you and this has been presented to me as a gift? Why didn't he remain in the house of his father or the house of his mother so that he could observe whether gifts were presented to him or not? By the Being in Whose Hand is the life of Muhammad, any one of you will not take anything from it but will bring it on the Day of Judgment, carrying on his neck a camel that will be growling, or a cow that will be bellowing or an ewe that will be bleating. Then he raised his hands so that we could see the whiteness of his armpits. Then he said thrice: O God, I have conveyed (Thy Commandments). [Narrated by Muslim]

- ★ Second: In the Battle of Badr (يوم بدر) the Prophet ﷺ looked at his followers and they were a little more than three hundred. He looked at the polytheists and they were one thousand. The Prophet ﷺ then looked towards Makkah, raised his hands and dressed in a robe and izar (إزار -waist clothing) said: “O Allah, fulfill what You promised me. O Allah, if You make this group of Muslims perish, You will never be worshipped on earth.” He continued pleading to Allah, Exalted and Sublime be He, until his robe dropped. Abu Bakr came over to him and took up his robe then said: “O Allah’s Prophet, [maybe that is] enough of entreating your Lord, [for I believe] He will fulfill his promise to you” [Narrated by Ahmed].

### I explain [reasons for]:

- \* The fact that the Messenger ﷺ had insisted on explaining his position as to the action of Ibn Lutbiyya publicly and before all:

- \* The fact that the Messenger ﷺ insisted on pleading to his Lord in the Battle of Badr:

### Four models of planning in the Prophet's methodology:

Throughout the period that the Messenger ﷺ had spent in his da'wah there were many forms of planning, which were no different from contemporary planning except in some methods and styles. However, in actuality it comprised the essential elements of a plan. It was introduced in all political, religious, social, economic and military activities.

#### The First model: the Prophet's Hijrah (migration):

Allah's Messenger ﷺ realized that the environment of Makkah had become hostile to his da'wah. The resistance of the polytheists was increasing day by day; the progress of da'wah came to an impasse. There was no use of repeating the attempt and an alternative had to be found.

The Prophet ﷺ decided to migrate to Yathrib (يثرب) He started planning for this in a meticulous way. This was reflected in taking several steps and executing a number of procedures to achieve the ultimate goal.

I explain and justify:

With my student group the steps and procedures taken by Allah's Messenger, ﷺ, in order to achieve his goal and give reasons for taking them.

| <b>Identifying the general goal of the Prophets Migration</b><br>Gaining a territory where a Muslim society could be established and a state could be founded to perform its mission in the best way. |                |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| Procedures and assigning roles                                                                                                                                                                        | Justification  |
| Sending Mus'ab ibn Umair, رضي الله عنه, to Yathrib.                                                                                                                                                   | .....<br>..... |
| Keeping Ali ibn Abi Talib in Makkah.                                                                                                                                                                  | .....<br>..... |
| Assigning Abdullah ibn Abu Bakr the task of coming to the cave after sunset.                                                                                                                          | .....<br>..... |
| Agreeing with Amir ibn Fuhayra to bring his goats near the cave.                                                                                                                                      | .....<br>..... |

| <b>Identifying the general goal of the Prophets Migration</b><br>Gaining a territory where a Muslim society could be established and a state could be founded to perform its mission in the best way. |                                                                                               |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------|
| <b>Procedures and assigning roles</b>                                                                                                                                                                 | <b>Justification</b>                                                                          |
| .....<br>.....                                                                                                                                                                                        | Because he was the companion and the trusted councilor.                                       |
| Preparing camels, which were suitable for travel, four months before the date and in utter secrecy                                                                                                    | To avoid the kind of haste and confusion that might occur at the moment of going on migration |
| Assigning Asmā' bint Abu Bakr the task of coming to the cave every day.                                                                                                                               | .....<br>.....                                                                                |
| .....<br>.....                                                                                                                                                                                        | To be the skillful, honest guide in the Hijrah (migration) journey                            |
| Heading to the south of Makkah                                                                                                                                                                        | .....<br>.....                                                                                |

### The second model: the rise of the state:

When the Messenger ﷺ arrived at Makkah, he found a discordant society with numerous allegiances and beliefs . Therefore, he determined to establish a new society, which was unified in its belief in Allah and founded on love, mutual brotherhood and imbued with tranquility and a spirit of tolerance. The society he conceived of is one governed by heavenly morals and just laws, which heads towards true knowledge and sets of in a quest for prosperity and advancement. Thus we find that the Messenger ﷺ preplanned all these matters; he did not rush any of these affairs , but struggled, exercised patience and referred matters to Allah ﷻ until his goals were gradually achieved without resorting to haphazard decisions.

I infer and apply:

I complete the table below:

| Procedures                                                                                                                      | Goals |
|---------------------------------------------------------------------------------------------------------------------------------|-------|
| Building the Prophet's mosque                                                                                                   | ..... |
| Establishing 'mutual brotherhood' (Muakhat-<br>مؤاخاة) between the Meccan Mahajirūn (emigrants) and the Medinan Ansār (Helpers) | ..... |
| Writing the Constitution of Madinah                                                                                             | ..... |
| Establishing what is known as Kitāb al-Waḥī (the Book of Revelation)                                                            | ..... |
| Identifying the borders of Madinah                                                                                              | ..... |
| Identifying the location of Souq (marketplace)                                                                                  | ..... |

 I organize my concepts

**Philosophy of planning**

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

**Importance of planning**

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



**[Blank header box]**

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

**[Blank header box]**

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



## Student Activity

**I answer by myself:**

◆ **First:** I explain the following concepts

1. Planning in Islam:

.....

2. Public policies and legislations:

.....

◆ **Second:** Explain the importance of planning in the life of the individual and society:

.....

.....

◆ **Third:** Plan with your student group an entertainment trip you would like to make to the zoo in Al Ain city.

★ Objective:.....

★ Timing:.....

★ Abilities and conditions: : .....

.....

★ Means and needs: : .....

★ Identifying responsibilities: .....

★ Procedure: .....

★ Assessing the trip: .....

◆ **Fourth:** Identify the aspects of planning in the Prophet's Sīrah with respect to the following:

★ Education.....

★ Society building: .....





I enrich my experience

- I search in Sūrat Yūsuf and its interpretation for the strategic plan laid down by Allah's Prophet Yūsuf to protect the economy and security of his people.
- The Vision 2030 Plan of Abu Dhabi reflects an ambitious and clear vision of the future. I summarize the most important points in this plan:

.....

.....

.....

.....



I assess myself

| S | Aspect of learning                                                                           | Level   |      |           |
|---|----------------------------------------------------------------------------------------------|---------|------|-----------|
|   |                                                                                              | Average | Good | Excellent |
| 1 | I can reconcile the two concepts of trusting in Allah and taking measures and means to plan. |         |      |           |
| 2 | I understand the importance of planning to the individual and society.                       |         |      |           |
| 3 | I understand the methodology of Muhammad ﷺ in planning during his da'wah mission .           |         |      |           |
| 4 | I am able to identify aspects of planning in many stages of Islamic da'wah .                 |         |      |           |
| 5 | I am proud of the Messenger's ﷺ methodology in planning.                                     |         |      |           |



# Unit Three

# Unit Contents

| SN | Domain                                  | Theme                            | Lesson                                                                                     |
|----|-----------------------------------------|----------------------------------|--------------------------------------------------------------------------------------------|
| 1  | Divine Revelation                       | The Holy Qur'ān and its Sciences | Emulating the Example of Allah's Messenger ﷺ                                               |
| 2  | Divine Revelation                       | The Hadīth and its Sciences      | Mutawātir (Mass Transmitted) Hadith & Aḥad Hadīth (a hadīth narrated by only one narrator) |
| 3  | The Rulings of Islam and their Purposes | Transactions                     | The Methodology of Islam in family building                                                |
| 4  | The Prophet's Sīrah and Personalities   | Personalities                    | Umm Salamah, may Allah be pleased with her                                                 |

## Lesson One

## Emulating Allah's Messenger, peace be upon him - Sūrat Al-Aḥzāb: 21-27

**This lesson  
teaches  
me to:**

1. Recite the verses from memory observing the rules of recitation
2. Interpret the meaning of the verses
3. Infer the fields in which we can emulate the Messenger ﷺ
4. Explain the significance of the holy verses
5. I make sure of adhering to the values incorporated in the holy verses


**I take the initiative to learn**

After having described the state of the hypocrites in the fight, Allah ﷻ refers to luminous image of faith that reflect the steadfastness of the believers under the leadership of the Messenger ﷺ. For the Messenger ﷺ was selected by Allah ﷻ from of all mankind to be an example to the people; he was thus responsive to the feelings of people, aware of their capabilities and appreciative of their needs.

I expect:

What could have happened if the Messenger, ﷺ, was an angel?

.....



I use my skills to learn

I recite and memorize:

## سورة الأحزاب

Allah ﷻ says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۖ وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ، وَصَدَقَ اللَّهُ وَرَسُولُهُ، وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ۚ (٢١) مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّن قَضَىٰ نَحْبَهُ، وَمِنْهُمْ مَّن يَنْتَظِرُ ۖ وَمَا بَدَّلُوا تَبْدِيلًا ۚ (٢٢) لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِن شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنِ اللَّهُ كَانَ عَافِيًا رَّحِيمًا ۚ (٢٣) وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْطِهِمْ لَمَّا نَالُوا خَيْرًا ۚ وَكَفَىٰ اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ ۚ وَكَانَ اللَّهُ قَوِيًّا عَزِيمًا ۚ (٢٤) وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِّنْ أَهْلِ الْكِتَابِ مِّنْ صَبَإِ صِيحِهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ ۚ فَرِيقًا تَقَتَّلُوا ۚ وَمَا أَسْرُوتَ فَرِيقًا ۚ (٢٥) وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَّمْ تَطَّوּهُوا ۚ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ۚ (٢٦)

21. Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah.

22. When the Believers saw the Confederate forces, they said: "This is what Allah and his Messenger had promised us, and Allah and His Messenger told us what was true." And it only added to their faith and their zeal in obedience.

23. Among the Believers are men who have been true to their covenant with Allah. of them some have completed their vow (to the extreme), and some (still) wait: but they have never changed (their determination) in the least:

24. That Allah may reward the men of Truth for their Truth, and punish the Hypocrites if that be His Will, or turn to them in Mercy: for Allah is Oft-Forgiving, Most Merciful.

25. And Allah turned back the Unbelievers for (all) their fury: no advantage did they gain; and enough is Allah for the believers in their fight. And Allah is full of Strength, able to enforce His Will.

26. And those of the People of the Book who aided them - Allah did take them down from their strongholds and cast terror into their hearts. (So that) some ye slew, and some ye made prisoners.

27. And He made you heirs of their lands, their houses, and their goods, and of a land which ye had not frequented (before). And Allah has power over all things.

[Sūrat Al-Aḥzāb]

I learn the explanation of the Qur'ānic vocabulary:

| Vocabulary item                              | Meaning        | My Notes |
|----------------------------------------------|----------------|----------|
| قَضَى – Qaḍā<br>(completed)                  | honored        |          |
| نَحْبَهُ - Naḥbahu<br>(vow)                  | Pledge         |          |
| ظَاهَرُوهُمْ -<br>Zāharūhum (aided<br>them)  | Supported them |          |
| صَيَاصِيهِمْ –<br>Ṣayāṣīhim<br>(strongholds) | Fortresses     |          |

#### The Excellent Role Model:

The holy verses call upon believers to follow the good example of the Prophet ﷺ adopt his morals and emulate his Sunnah in life in their quest to get reward. Believers are certain of seeing Allah ﷻ and receiving His rewards. They constantly remember the name of Allah and voice this out or harbor it in their hearts. Dhikr (ذِكْر - remembrance) is a great act of devotion; it is easy, affordable and does not require exerting physical effort. Allah ﷻ says:

﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا تُسَبِّحُنَا فَقِنَا عَذَابَ النَّارِ﴾ (آل عمران)

191. Al-Ladhīna Yadhkurūna Allāha Qiyāmān Wa Qu`ūdān Wa `Alā Junūbihim Wa Yatafakkarūna Fī Khalqī As-Samāwāti Wa Al-'Arḍi Rabbanā Mā Khalaqta Hādhā Baṭīlān Subḥānaka Faqīnā `Adhāba An-Nāri

"Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire" [Sūrat `Āl- `Imrān : 191].

Then the verses refer to the way Allah ﷻ commends the patient, true believers who remember Allah ﷻ upon being tested and inflicted with outward misfortune . However, inwardly, this affliction of misfortune only increased their belief and their submission to the will of Allah ﷻ. So the verses in fact demonstrate the graciousness of these believers.

Some of these believers remained faithful to the vow they had made to Allah ﷻ and died as martyrs in the pursuit of spreading the word of Allah ﷻ . Others survived and remained firm in their belief, loyal and obedient to their Lord. They did not break their promise. Allah ﷻ bore witness to this as they had proved this in action in the Battle of Al-Aḥzāb (The Battle of the Confederates). They did not flee, make excuses for themselves, complain or abandon their religion and their leader, Allah's Messenger, ﷺ. This came as a sharp contrast to the hypocrites who promised not to flee then changed their positions and escaped as soon as the going got tough.

### I reflect and deduce:

In cooperation with my group, we reflect on the following texts and then infer aspects of emulating Allah's Messenger, ﷺ.

\* ḌĀĪSHĀH, the Mother of the Believers, رَضِيَ اللهُ عَنْهَا, reported: "Whenever the Allah's Messenger, ﷺ, was given the choice of one of two matters; he would choose the easier of the two as long as it was not sinful to do so." [Sahih Al-Bukharī]

\* In another Hadīth, ḌĀĪSHĀH, the Mother of the Believers, رَضِيَ اللهُ عَنْهَا, reported: "Allah's Messenger, ﷺ, never took revenge upon anybody for his own sake" [Sahih Al-Bukharī] .

\* Abu Hurayrah, رَضِيَ اللهُ عَنْهُ, narrated: Allah's Messenger, ﷺ, would pray until his feet were swollen. The Companions said, "Why do you do this when Allah has forgiven your past and future sins?" The Prophet said, "Shall I not be a grateful servant?" [Sahīḥ ibn Khuzaymah]

\* The Messenger of Allah ﷺ said: "The best of you are those who are the best to their wives, and I am the best of you to my wives." [Ibn Hayān]

### I infer:

From the above the effect of good example on the individual and society.

### I specify:

The characteristics of the leader which I want to emulate.

.....

.....

.....

### Assessing the outcomes

The verses mentioned the rewards of each party. The verses confirmed that the believers will be rewarded and their end is going to be a happy one. As for those who promised and broke their promise and revoked the pledge that had made to Allah, their punishment is in the hands of Allah, Exalted and Sublime be He; He does whatever He wills. This is a form of referring matters to the authority concerned. Their destiny is left to Allah, Glorified and Exalted be He. This preserves the unity and stability of society. No one is to be given a free hand in leveling the charge of apostasy against another, accusing him of calumny or making a judgment on him. This is a great act of mercy, the mercy of the Lord of the Worlds, Exalted and Sublime be He, which envelops all; even the hypocrites in spite of their detestable hypocrisy and obstinacy.

Then the holy verses told of the end of the battle and the consequences on both the believers and the polytheists and the Jews of Banu Quraitha. Allah, سُبْحَانَكَ يَا رَبِّي, saved them from fighting and made them emerge triumphant owing to their efforts, patience, steadfastness and confidence in their Lord. On the other hand, the designs of polytheists failed, their plotting did not work and their ranks disintegrated; they returned embittered without achieving anything.

The Jews of Banu Quraitha, who colluded with the polytheists and revoked their pledge to Allah's Messenger, ﷺ, were humiliated by Allah, Exalted and Sublime be He; Allah filled their hearts with terror and drove them out of their fortresses. They surrendered and were served a just punishment.

### I arrange and classify::

The four most important consequences of the Al-Aḥzāb Battle:

1. ....
2. ....
3. ....
4. ....



### I identify:

The importance of abiding by international conventions and laws to world peace.

.....

.....

.....

### I explain :

the importance of reaching findings in the actions I perform.

.....

.....

### Sincerity in conduct and deeds:

Sincerity is a great value and one of the characteristics of a believer; it is actualized by sincere intention and conformance of words to deeds. Allah ﷻ commended those who adhere to trueness and gave them a higher rank. Allah ﷻ Says:

﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَجْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا بَدِيلًا﴾ :

“Among the believers are men true to what they promised Allah . Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration ” [Qur’ ān 33:23].

Allah ﷻ described the companions of the Prophet ﷺ as possessing chivalry, sincerity and faithfulness. Then Allah ﷻ explained that He would reward them for their sincerity of belief for Allah ﷻ never breaks a promise. A parallel on the ground of present-day reality would be the sons of the United Arab Emirates who are giving remarkable examples of faith and martyrdom in defending the rights of the oppressed in Yemen.

## Who should one be true to?:

- ★ The first onus of sincerity is being true to Allah ﷻ ; this is actualized by, first, maintaining confidence in, and certainty of Allah ﷻ as well as obeying Him ﷻ and observing His commands and prohibitions. Moreover, one must be faithful to one's pledge to Allah ﷻ by obeying those whom Allah has commanded us to obey- such as the Messenger of Allah ﷺ and those placed in authority over one, such as the State.
- ★ Being true to oneself: This is actualized through doing good things, avoiding evil matters, being keen on acquiring knowledge by pursuing learning and distancing oneself from futile actions. Allah's Messenger ﷺ said: "Be keen with what is beneficial to you, and seek help from Allah – do not be reckless". [Sahīḥ Muslim]
- ★ Being true to people: This is actualized by the kind of transactions that are governed by morals, honesty, faithfulness and respecting others, as well as participating in combating corrupt deeds and realizing interests.

### I explain:

The effect of sincerity on the following matters:

✧ Trade:

---



---

❄ Common social relations:

.....

.....

I deduce:

From the holy verses as many values as possible.

.....

.....

I form a view:

I reflect on the following case, express a view and explain the reasons and consequences:  
Some people use false names and accounts in the social media- the name of a girl, a historical personality, a public personality etc.

.....

.....

 I organize my concepts

**Allah's Messenger, ﷺ, is our example**

|                                                               |            |                                  |
|---------------------------------------------------------------|------------|----------------------------------|
| Good example                                                  | Meaning    | .....<br>.....                   |
|                                                               | Fields     | .....<br>.....<br>.....<br>..... |
| Consequences of Ghazwah al-Khandaq (The Battle of the Trench) |            | .....<br>.....<br>.....          |
|                                                               |            | .....<br>.....                   |
|                                                               |            | .....                            |
| Trueness to                                                   | Allah ﷻ    | .....<br>.....                   |
|                                                               | One's self | .....<br>.....                   |
|                                                               | People     | .....<br>.....                   |





## Student Activity

I answer by myself:

◆ **First:** First: Explain the words of Allah ﷻ:

﴿وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ، وَصَدَقَ اللَّهُ وَرَسُولُهُ، وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا﴾

Wa Lammā Ra'ā Al-Mu'uminūnā Al-'Aḥzāba Qālū Hādhā Mā Wa`adanā Al-Lahu Wa Rasūluhu Wa Ṣadaqa Allāhu Wa Rasūluhu Wa Mā Zādahum 'Illā 'Īmānān Wa Taslīmān

“When the Believers saw the Confederate forces, they said: "This is what Allah and his Messenger had promised us, and Allah and His Messenger told us what was true." And it only added to their faith and their zeal in obedience.” [Qur’ān 33:22].

.....

.....

◆ **Second:** What is the significance of the words of Allah ﷻ :

1. ﴿لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ﴾ Liman Kāna Yarjū Allaha Wa Al-Yawma Al-'Ākhira

“...for any one whose hope is in Allah and the Final Day...?”

.....

2. ﴿وَذَكَرَ اللَّهَ كَثِيرًا﴾ Wa Dhakara Allāha Kathīrān

“...and who engages much in the Praise of Allah.?”

.....

3. ﴿وَيُعَذِّبُ الْمُنَافِقِينَ إِنِ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنْ اللَّهُ كَانَ غَفُورًا رَحِيمًا﴾ “...And punish the Hypocrites if that be His Will, or turn to them in Mercy: for Allah is Oft-Forgiving, Most Merciful.?”

.....

◆ **Third:** Third: Explain the importance of emulating Allah’s Messenger, ﷺ, in his manner or calling (da‘wah) to Allah, Exalted and Sublime be He.

.....

.....

◆ **Fourth:** What is the difference between ‘emulation’, ‘obedience’ and ‘following’?

.....

.....



**I enrich my  
experience**

I investigate the assignment of each of Na‘īm bin Mas‘ūd and Hudhayfah ibn al-Yaman in the Ghazwah al-Aḥzāb (the Battle of the Confederates) and explain the importance of using intelligence in serving the homeland and society.



**I assess myself**

| S | Aspect of learning                                       | Degree of achievement |      |           |
|---|----------------------------------------------------------|-----------------------|------|-----------|
|   |                                                          | Average               | Good | Excellent |
| 1 | I make sure of memorizing the holy verses.               |                       |      |           |
| 2 | Emulating Allah's Messenger ﷺ in my daily life.          |                       |      |           |
| 3 | I can infer the significances of the holy verses.        |                       |      |           |
| 4 | I adhere to trueness with my Lord, self and others.      |                       |      |           |
| 5 | I make sure of abiding by the rulings of the hoy verses. |                       |      |           |
| 6 | I apply the rules and manners of recitation.             |                       |      |           |

## Lesson Two

## The Mutawātir (Mass Transmitted) and the Aḥād (Isolated)

## This lesson teaches me to:

1. Differentiate between a Mutawātir (Mass Transmitted) and Aḥād ḥadīth (a ḥadīth narrated by only one narrator).
2. Deduce the conditions of a Mutawātir (Mass Transmitted) ḥadīth.
3. Differentiate between types of Aḥād (isolated) ḥadīth.
4. Appreciate the diligence of ḥadīth scholars in studying Isnād (chain of narrators).
5. I authenticate news and reject rumors

## I take the initiative to learn

News spread in the school about postponing the end of semester examinations. The table below shows the characteristics of those who spread the news and confirmed that it was true. Another group of students rejected the news and asked not to circulate it. Study the table showing the characteristics of each group and answer the questions that follow.

| Aspect of comparison          | First group             | Second group                                     |
|-------------------------------|-------------------------|--------------------------------------------------|
| Number                        | 3                       | Thirty students, ten from each class             |
| Characteristics               | Always playful, kidding | Known for sincerity , seriousness and discipline |
| Classes                       | From one class level    | From different class level                       |
| Source of the news circulated | The students themselves | Heard the administration disclaim the news       |

- ◇ In your opinion and on the basis of these facts, which of the two groups ought we to believe?
- .....

- ◇ What are the reasons that make you take this decision?

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



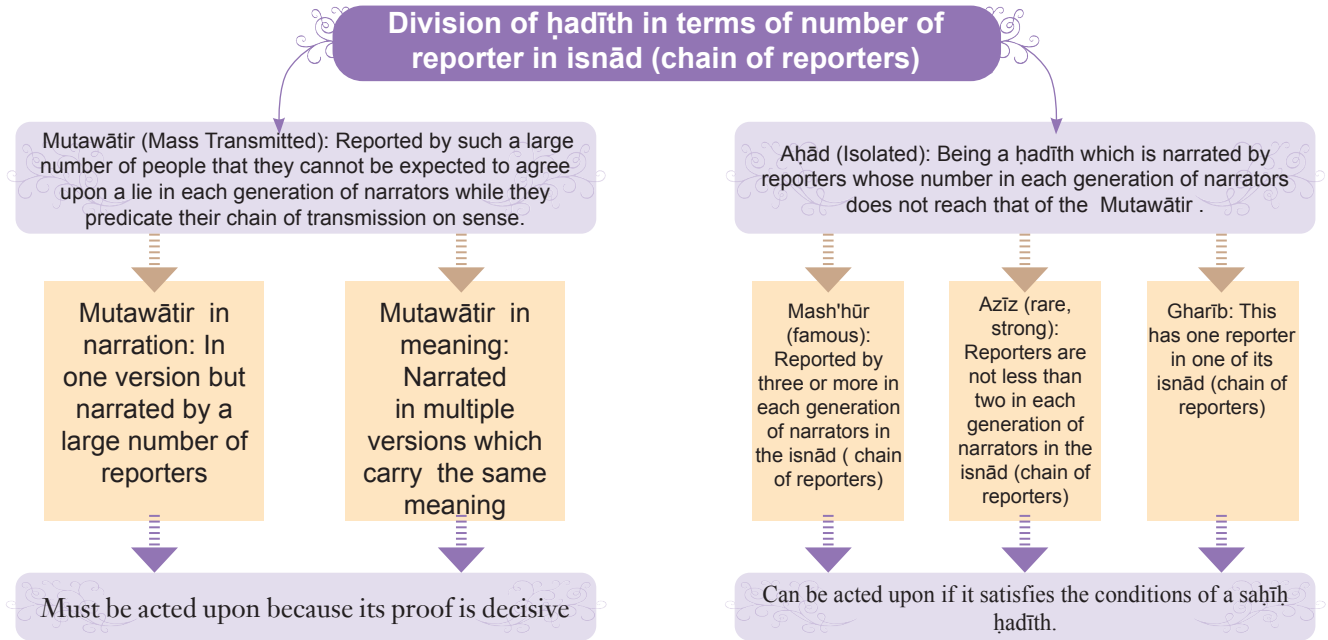


I use my skills to learn:

Concepts and terms

Ḥadīth scholars authenticated the truth of the Messenger’s ḥadīth reported to them. They studied these ḥadīth from two perspectives: the matn (text) and sanad (chain of reporters), according to specific controls, which enables the scholar to classify ḥadīth and determine its place in a hierarchy. They classified the ḥadīth of Allah’s Messenger ﷺ on the basis of the findings of their research and study. They studied sanad of hadith from several angles such as the number of narrators and multiplicity of reporters. On the basis of the state of isnād (chain of reporters), they divided ḥadīth into: mutawātir (Mass Transmitted) and aḥād (isolated).

Look carefully at the following diagram:



I cooperate:

We study the diagram and deduce the condition of Mutawātir ḥadīth .

1. ....
2. ....
3. ....
4. ....

Generation of narrators means a time period in the isnād (chain of reporter) and the number of narrators in a specific period is taken into consideration: We say the generation of the Companions, the generation of the successors and the generation of the successors of the successors. The number of the narrators of the same ḥadīth of the successors equals the number of the narrators of the second generation and so on....

### The importance of classifying ḥadīth in terms of sanad (chain of reporters):

The classification and arrangement of ḥadīth helped advance studies a great deal in various branches of the Sharī'ah sciences and facilitated the process of research saving time and effort. It also facilitated the process of approximating and comparing evidence taken from the Prophet's Sunnah and enabled the scholars to employ a methodology of giving priority to evidence on the basis of sanad (chain of reporters) wherein – the Mutawātir (mass transmitted) is given priority over the Aḥād (isolated). Moreover, if an narration has more narrators than another, the former is given priority and is considered 'stronger'. This happens when the two ḥadīth in question are contradictory and it is difficult to combine them.

Classification also contributed to preserving the Prophet's Sunnah against fraud. So whoever tries to introduce into the purified Sunnah an element alien to it will be easily discovered for many reasons. The most important of these are the sanad (chain of reporters), classification and the efforts exerted by scholars in this field.

### I explain:

The following in cooperation with my group:

- \* Scholars did not agree on the required number in each generation of narrators in order for a ḥadīth to be classified Mutawātir (Mass Transmitted).

.....

.....

- \* Requiring that the one transmitting ḥadīth must rely on immediate senses, such as when the narrators says 'I heard or I saw'.

.....

.....

### We cooperate and compare:

In the table below, we compare the Mutawātir ḥadīth to the Qur'ān and infer the ruling relating to taking action on the basis of the Mutawātir .

| Aspect of comparison                            | The Qur'ān                                | Mutawātir ḥadīth |
|-------------------------------------------------|-------------------------------------------|------------------|
| Number of narrators in each generation          | .....                                     | .....            |
| Characteristics of narrators in each generation | .....                                     | .....            |
| Confirmation of the rulings                     | .....                                     | .....            |
| I infer the ruling of action according to it    | Must take action according to its rulings | .....            |

After having studied the above diagram on Aḥād ḥadīth

I explain:

I explain the difference between Mutawātir and Aḥād ḥadīth in terms of taking action on the basis of each.

.....

.....

I cooperate and apply::

With my group what we have learned from the above diagram to fill in the table below appropriately.

| Text (ḥadīth )                                                                                                                                                                                                                                                                                                                               | Description of chain of reporter                                                                | Type of ḥadīth     |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------|--------------------|
| “Verily, Allah does not withhold knowledge by snatching it away from his servants, but rather he withholds knowledge by withholding scholars, until no scholar remains and people follow ignorant leaders. They are asked and they issue judgments without knowledge. Thus, they are astray and lead others astray.” [Al-Bukharī and Muslim] | Narrated by three and more but it is less than tawātir in all generations of reporters.         | .....              |
| "None of you becomes a believer until I am dearer to him than his parents, his children and all mankind" [Al-Bukharī and Muslim]                                                                                                                                                                                                             | .....                                                                                           | Ḥadīth Azīz (rare) |
| Whoever tells a lie intentionally then let him occupy his seat in Hell-fire [Al-Bukharī and Muslim]                                                                                                                                                                                                                                          | Narrated by 70 Companions in the same wording.                                                  | .....              |
| Verily, deeds are only with intentions” [ Al-Bukharī and Muslim]                                                                                                                                                                                                                                                                             | Narrated only by ‘Umar, <small>رضي الله عنه</small> , quoting the Messenger, <small>ﷺ</small> . | .....              |
| Hadīth on raising one’s hands during supplication.                                                                                                                                                                                                                                                                                           | Narrated in nearly 100 ḥadīth in different wording.                                             | .....              |

I infer:

The significance of the fact that scholars studied the ḥadīth of the Messenger, ﷺ, with such diligence .

.....

.....

.....

### I differentiate:

Between the Mutawātir and Aḥād ḥadīth according to the table below:

| Aspect of comparison | Mutawātir ḥadīth | Aḥād ḥadīth |
|----------------------|------------------|-------------|
| Similarities         | .....            |             |
| Differences          | .....            | .....       |
|                      | Findings         | .....       |
| Findings             | .....            |             |

### I design to innovate:

I design a board to be displayed in Grade 11 classroom to explain Mutawātir ḥadīth or Aḥād ḥadīth and show:

1. Its divisions
2. Its rulings
3. The meaning of the term
4. Its relation to other types of ḥadīth .

### I plan:

With my friends to organize a debate on the negative effect of not authenticating the source of news and verifying its validity.

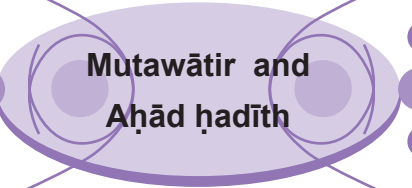
I organize my concepts

Divisions of ḥadīth

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

Types of aḥād ḥadīth

1. ....
2. ....



Argument

Aḥād : .....

Mutawātir : .....

Importance of classifying ḥadīth

1. ....
2. ....



## Student Activity

### I answer by myself::

◆ **First:** Write the appropriate term against each of the following statements:

- ★ (.....): There are two narrators at least in each generation of narrators so the number does not rise to the limit of tawatur- تواتر (consecutive mass transmission).
- ★ (.....) A ḥadīth reported by such a large number of people that they cannot be expected to collude (agree) lie.
- ★ (.....) A ḥadīth whose narrators are less than the number required for tawatur- تواتر (consecutive mass transmission).

◆ **Second:** Explain the two types of Mutawātir ḥadīth .

◆ ..... ◆ .....

◆ **Third:** Explain the importance of classifying ḥadīth in terms of sanad (chain of transmitters) in four points.

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

◆ **Fourth:** : Write ‘Correct’ against the correct statement and ‘Incorrect’ against the incorrect one in the following:

- ★ (.....) A mash’hūr (famous) ḥadīth is one there one or more in its generation of narrators.
- ★ (.....) A Mutawātir ḥadīth is the strongest type of ḥadīth .
- ★ (.....) A Muslim must authenticate what is publicized about the Messenger, ﷺ.

- ★ (.....) It is certain that a Mutawātir ḥadīth is a saḥīḥ (authentic) ḥadīth .
- ★ (.....) Every aḥād ḥadīth is a saḥīḥ (authentic) ḥadīth .

♦ **Fifth:** Encircle the number of the correct answer:

\* \*\* A great number is a condition to authenticate a Mutawātir ḥadīth is free of:

- 1. lies
- 2. Mistakes
- 3. lies and mistakes
- 4. Lies or mistakes

★ The relationship between aḥād ḥadīth and mash'hūr ḥadīth :

- 1. Every aḥād ḥadīth is mash'hūr ḥadīth
- 2. Every mash'hūr ḥadīth is an aḥād ḥadīth
- 3. Aḥād ḥadīth are of the mash'hūr type of ḥadīth
- 4. Mash'hūr ḥadīth and aḥād ḥadīth have the same conditions

★ The ruling of acting upon Mutawātir ḥadīth

- 1. To be acted upon if it is authentic
- 2. Not to act upon
- 3. To be acted upon always
- 4. There is a choice to act upon it or reject it

♦ **Sixth:** Compare a Mutawātir ḥadīth to rumor using the table below:

| Aspect of comparison                                       | Mutawātir ḥadīth | Rumor |
|------------------------------------------------------------|------------------|-------|
| Source of information                                      | .....            | ..... |
| Characteristics of the person transmitting the information | .....            | ..... |
| Consequences of circulating the information                | .....            | ..... |
| My decision                                                | .....            |       |



**I enrich my experience**

(Choose one of the two activities)

- I search for a Mutawātir ḥadīth and display it on the class noticeboard.
- Of ḥadīth concerning the Mutawātir ḥadīth in meaning, I search for a ḥadīth on acts of intercession by the Messenger ﷺ in the Day of Resurrection and present them to my fellow students.



**I assess myself**

1. In the appropriate cell in the table below I put a tick (√) against the statement that tells of the extent to which I abide by the specific mode of conduct.

| SN | Mode of conduct                                                                                                                         | Always | occasionally | Rarely |
|----|-----------------------------------------------------------------------------------------------------------------------------------------|--------|--------------|--------|
| 1  | I make sure of emulating the Prophet, ﷺ.                                                                                                |        |              |        |
| 2  | I appreciate the meticulousness shown by scholars in studying the sanad (chain of reporters) of ḥadīth and the number of its narrators. |        |              |        |
| 3  | I make sure of authenticating the news that comes to me.                                                                                |        |              |        |

2. I put a tick (√) in the cell indicating the extent to which I have learned the lesson.

| SN | Aspect of Learning                                                                 | Degree of achievement |      |           |
|----|------------------------------------------------------------------------------------|-----------------------|------|-----------|
|    |                                                                                    | Average               | Good | Excellent |
| 1  | I can differentiate between Mutawātir and aḥād ḥadīth .                            |                       |      |           |
| 2  | I can deduce the conditions of tawatur (consecutive mass transmission) in ḥadīth . |                       |      |           |
| 3  | I can differentiate between the three types of as o ḥadīth .                       |                       |      |           |



## Lesson Vocabulary

| Term                                   | Meaning                                                                                                                                    |
|----------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------|
| The five conditions                    | Five conditions which have to be met if a ḥadīth is to be considered ṣaḥīḥ (authentic)                                                     |
| Conditions of ṣaḥīḥ (authentic) ḥadīth | al-‘Adl (العدل), al-Ḍabṭ (الضبط), al-Ittiṣāl (الاتصال) (continuity), free of ‘illah (defect), free of shudhūdh (عدم الشذوذ) (irregularity) |
| al-‘Adl (العدل) (just)                 | A narrator must be just, i.e. fair in his religiosity, not a wicked person                                                                 |
| al-Ḍabṭ (الضبط) (precision)            | A ḥadīth should be absolutely precise so as not to make a mistake in learning or performance                                               |
| al-Ittiṣāl (الاتصال) (continuity)      | The sanad (chain of reporters) must be continuous, narrated by a disciple directly on the authority of his teacher.                        |
| free of ‘illah (defect)                | Free of defect undermining its sanad or matn (text)                                                                                        |
| Not Shādh (عدم الشذوذ) (irregular)     | A trustworthy narrator should not differ with those who are more trustworthy than him                                                      |

Lesson Three

The Methodology of Islam in Family Building

This lesson teaches me to:

1. Explain the importance of the family in Islam
2. Explain the aspects of care for the family in Islam
3. Identify the functions of the family in Islam
4. Infer the foundations of family building in Islam
5. Maintain the coherence of the family and society.

I take the initiative to learn

The Messenger, peace be upon him, said: “The best of you are those who are the best to their wives, and I am the best of you to my wives.” [Ibn Hayān]

The family system in Islam is a comprehensive and integrated system. It builds a stable family characterized by continuity and capable of performing its function and achieving its goals. Islam provides such a family with positive inclinations within itself and towards its social milieu and protects it against dissolution and obliteration.

The family system in Islam accorded attention to the psycho-physical needs of man; consequently, its precepts conform to human nature and the energies and capabilities of the individual; similarly, it satisfies the needs of society and preserves its safety and health.

In this lesson, we study all this in detail.

Highlights

‘Āishah , may Allah be pleased with her, reported: “Allah’s Messenger ﷺ said to me ‘come on, let us have a race’. We ran and I remained much ahead of him. We had a race again after I had grown heavy and loose bodied. Then the Prophet again asked me to have a race with him. This time the Prophet defeated me and I lagged behind. Now the Prophet laughed and said, ‘This is in response to that previous defeat.”

I identify:

The most important things that must very clear in the process of family building in Islam.

- ◆ .....
- ◆ .....
- ◆ .....

I investigate:

To specify the greatest possible number of official foundations that are concerned with family protection in the United Arab Emirates.

.....



I use my skills to learn:

The family is the foundation of society:

Allah ﷻ preordained that the first relationship between the sons of Adam was to be a marital relationship. The first union between mankind was a union between man and woman (Adam and Ḥawwā', peace be upon them both); this union was the beginning of the family and society and of humanity's multiplication, which weaved the texture of human society. Allah, ﷻ, says:

﴿يَتَأْتِيهَا النَّاسُ أَتَقُوا رَبَّكُمْ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَأَتَقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾﴾ . (النساء: 1)

“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.” [ Al-Nisā': 1]

Allah's Messenger, ﷺ forbade man to knock upon the door of their wife at night [like an unexpected visitor], to betray her, or to look for her faults. [Narrated by Muslim]

As the family is the first building block of society, its propriety means the propriety of the whole society. Therefore, Islam accords much attention to the family. In this regard, Islam enacted laws and laid down foundations to ensure the safety of the family and save it from the hazards that weaken its structure or ruin it. The ultimate goal of Islam is that the family remains natural homage to children, values, morals, customs and tradition in order to channel into society balanced and prodigal generations of believers.

I identify:

❖ The first family in history of mankind:

❖ The effect of the family on building a healthy society:

An aspect of the attention Islam accords to the family:

1. Islam urges people to marry and stirs in them a wish to do so as it regards marriage as being half of religion. The Messenger ﷺ said: “When Allah's servant marries he has completed one half of the Religion. Thereafter let him fear Allah regarding the remaining half.” [al-Jāmi' al-Ṣaghīr].

2. Islam warns those who abstain from marriage if they can afford its cost. The Prophet, ﷺ, regarded marriage as an integral part of his Sunnah and then said: “Whoever turns away from my Sunnah is not from me”, meaning he is not my follower” [Narrated by Muslim]. Moreover, abstaining from marriage conflicts with sound natural inclination. Allah ﷻ says:

﴿وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾﴾ سورة الذاريات

“And of every thing We have created pairs: That ye may receive instruction” [ Al-Dhāriyāt: 49].

### I investigate:

The hazards of abstinence from marriage:

- .....
- .....
- .....
- .....

3. Islam has explaining the rulings governing the family, the rights and duties of its members and the relations between them in the stages a family passes through. This facilitates dealing inside and outside the family, ensures the moral and material rights of its members thus strengthening family ties and preserving the solidarity of society.
4. Islam has conferred on marital bond a prestigious status when it referred to it as a “solemn covenant’. Allah ﷻ says:

﴿وَأَخَذَ مِنْكُمْ مِيثَاقًا غَلِيظًا﴾ (النساء 21).

21. and they have Taken from you a solemn covenant?” [Al-Nisā’ : 21]

This associates the relationship with reverence in the mind of a Muslim; it conforms to the way Allah, Exalted and Sublime be He, refers to the pledge made by the Prophets, peace be upon them, in the words of Allah ﷻ:

﴿وَأَخَذَ مِنْكُمْ مِيثَاقًا غَلِيظًا﴾ (النساء 21).

“...We took from them a solemn covenant” (Sūrat Al-'Aḥzāb: 7)

Once during a journey Safiyya, the wife of Allah's Messenger, ﷺ, was crying because she had to ride on a slow camel. The Messenger received her as she, رضي الله عنها, was crying and saying you made me ride a slow camel. Allah's Messenger, ﷺ, wiped her tears with his hands and comforted her. (Narrated [by al-Nisā’

### I explain:

The significance of describing the marriage contract as a solemn covenant.

.....

5. Islam urges Muslims to facilitate marriage by reducing its costs and removing obstacles in the way of those planning to get married. The Messenger ﷺ said: “The blessing of a woman is in making her engagement easy and in making her dowry affordable.” [al-Jāmi’ al-Ṣaḡhīr]. This does not apply to the dowry only, but to the total cost of marriage. Occasionally exaggerated dowries form an insurmountable obstacle in the way of young men planning to marry. The United Arab Emirates has been a pioneer state in surmounting this obstacle through the ‘Marriage Fund’, the ‘Housing Fund’ building halls for marriage celebrations and other similar projects in order to preserve the stability of the family and realize its happiness either before it is formed in the first instance and then in the period subsequent to the foundation of a family.

I propose:

Three solutions to make marriage affordable to young men.

- .....
- .....
- .....

I find evidence:

In the Qur’ān and Sunnah of the way Islam organizes the relations below.

❄ The relationship between a father and his sons:

.....

❄ The relationship between husband and wife:

.....

The functions of the family::

a. Preserving human species:

The family is the only institution in Islam entrusted with preserving the human race through marriage, procreation and protecting lineage in order to clearly identify relations and arranging rights and duties on the basis of these relations such as kinship and inheritance.

b. Satisfying the instinctual needs of man:

This includes:

- ★ Satisfying human desires in a legitimate way and viewing this as worship , by conforming to Sharī’ah controls and sincerely dedicating this whole matter to Allah, glory be to Him. Allah’s Messenger ﷺ said: “In man’s sexual intercourse (with his wife) there is a Sadaqah.” They (the Companions) said: “O Messenger of Allah, is there reward for him who satisfies his sexual need among us?” He said, “You see, if he were to satisfy it with something forbidden, would it not be a sin on his part? Similarly, if he were to satisfy it a permissible manner , he should be rewarded.”
- ★ Satisfying the innate inclination to have progeny; Allah ﷻ says:

﴿الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا﴾ (الكهف 46)

Wealth and sons are allurements of the life...” [Sūrat Al-Kahf: 46]

The family is the natural, legitimate form to satisfy the wish to have progeny.

- ★ \*Satisfying psycho-spiritual needs, which are embodied in affection, mercy, stability and safety among the family members and give these family members love and self-confidence.

### c. Preserving society:

By protecting it against the causes of corrupt deeds, and deviation, as well as against crime and the hazards of diseases and epidemics. .

### d. Rearing and educating a generation:

The family is, as it were, a natural incubator where an individual is reared in preparation to make him/her abalanced , good person, equipped with the required values and morals in order to perform his function in life - worshipping Allah ﷻ and cultivation of the earth (I'mār al arḍ).

#### I explain:

The relation between forming of sound, stable families and preventing the spread of crime.

#### I reflect and explain:

In cooperation with my group the consequences of satisfying the instinctual inclination to have children and progeny.

#### The foundations of building a famiy:

1. Unity of origin and creation : The husband and wife are created of a single human origin; Allah

ﷻ says:

﴿ وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ﴾ . (الأنعام 98)

It is He Who hath produced you from a single person..." [Sūrat Al-'An'ām: 98]

2. Rights and duties: Constitute a solid foundation for spouses; for Allah ﷻ says:

﴿ وَهَلُنَّ مِثْلُ الَّذِي عَلَيْنَّ بِالْمَعْرُوفِ ﴾ (البقرة 228)،

"...And women shall have rights similar to the rights against them, according to what is equitable... [SūratAl-Baqarah:228]

Effectively anything a wife performs for her husband, she has equal right that he does the same for her or something equal in worth to. For the husband and wife are complementary to one another in terms of rights and tasks. So even if it is worth mentioning they shall have feelings and emotions and are liable to feelings of love, hate, joy and grief; being human after all, they are supposed to maintain mutual consideration for each other.

3. Affection and mercifulness : This constitutes the backbone of family ties; providing the fountainhead of psychological security; and yielding the atmosphere in which family relationships blossom.

Allah ﷻ tells us:

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

21. Wa Min 'Āyātihi~ 'An Khalaqa Lakum Min 'Anfusikum'Azwājāan Litaskunū 'Ilayhā Wa Ja`ala BaynakumMawaddatan Wa Raḥmatan 'Inna Ft Dhālika La'āyātinLiqaawmin Yatafakkarūna  
 “And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect.” [Sūrat Al-Rūm: 21]  
 In this atmosphere love, tolerance, cooperation and all noble values flourish.

4. Social solidarity (takaful or تكافل): This is achieved through cooperation among members of society- as individuals and in groups- to achieve common good and ward off forms of injustice in various material and moral aspects. Allah ﷻ says : (الأحقاف 15) ﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا﴾

“We have enjoined on man kindness to his parents...” [Sūrat Al-’Aḥqāf: 15]

Allah ﷻ also says: ﴿وَأَاتِ ذَا الْقُرْبَىٰ حَقَّهُ﴾. (الإسراء 26)

“And render to the kindred their due rights...” [Sūrat Al-’Isrā’: 26]

### I study and infer:

The foundation of family building referred to by each evidence in the following:

\* Allah’s Messenger ﷺ said: “He is not a believer whose stomach is filled while the neighbor to his side goes hungry” [Narrated by Al-Bukhārī].

\* Allah, ﷻ, says: : (النساء 19) ﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ﴾.

“...and live with them [your spouses] on a footing of kindness and equity...” [Sūrat An-Nisā’: 19]

\* Abu Hurairah (May Allah be pleased with him) reported: The Prophet ﷺ kissed his grandson Al-Hasan bin ‘Alī, رضى الله عنه, in the presence of Al-Aqra’ bin Habis. Thereupon he remarked: "I have ten children and I have never kissed any one of them." The Messenger of Allah ﷺ looked at him and said, "He who does not show mercy to others will not be shown mercy". [Narrated by Al-Bukhārī]

### Things that assist in the stability and happiness of the family:

5. Good choice: Islam gives each of the will-be spouses the right to choose his/her life partner and urges them to make good choices based on religion and morals. The Messenger of Allah ﷺ said: “If there comes to you one with whose character and religious commitment you are pleased, then give (your daughter or female relative under your care) to him in marriage” (Narrated by al-Tirmidhī). The Messenger ﷺ also said: “Seek the one who is religiously-committed, may your

hands be rubbed with dust.“ [Narrated by Al-Bukhārī]

6. Both parties to marriage have the right to see each other: this evidenced by al-Mughīrah ibn Shu’bah who said: “I proposed marriage to a woman, and the Messenger of Allah ﷺ said: ‘Have you seen her?’ I said, ‘No.’ He said, ‘Look at her, because it is more fitting that love and compatibility be established between you.” [Narrated by Ibn Majah]
7. Cooperation and understanding: This applies to matters in life within the confines of home and outside. Since Islam has commanded us to assist a servant if the load of work is more than what the servant can bear, it is imperative that spouses should assist each other in performing household chores, rearing children and the like.
8. Patience: Allah ﷻ says: **﴿إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾** (الزمر 10) **سبحانه وتعالى**  
 'Innamā Yuwaffá Aṣ-Ṣābirūna 'Ajrahum Bighayri Ḥisābin  
 "...those who patiently persevere will truly receive a reward without measure!"  
 (SūratAz-Zumar: 10)

The patience shown by spouses is the most important mode of patience and it is best exemplified by the patience they maintain towards each other and exercise in rearing children.

A husband, who felt he was not that good looking, said [in good natured humour] to his beautiful wife: "You and I will be in paradise by Allah's will. Allah has given me a woman of your beauty and I thanked Allah. He gave you a man like me and you endured your lot patiently. People who are thankful and those who exercise patience will go to paradise.

### I analyze :

The following causes of family disintegration with the help of group.:

- \* Some young men establish their concept of marriage on the basis of the films they see and the novels they read..



\* Some people confuse customs with Sharī'ah rulings.

.....

.....

\* Social media websites.

.....

.....

I anticipate :

Various other causes of family disintegration.

- .....
- .....
- .....
- .....

 I organize my concepts

**The family is the foundation of society**

.....

.....

.....

**Islam's concern with the family**

.....

.....

.....



**Foundations of family building**

.....

.....

.....

**Family functions**

.....

.....

.....



## Student Activity

### I answer by myself:

◆ **First:** Explain the following: 'the family system in Islam conforms to innate capacities'.

.....

◆ **Second:** Explain the following:

1. Establishing a pious family is an act of obedience in Islam.

.....

2. Islam's concern with the family.

.....

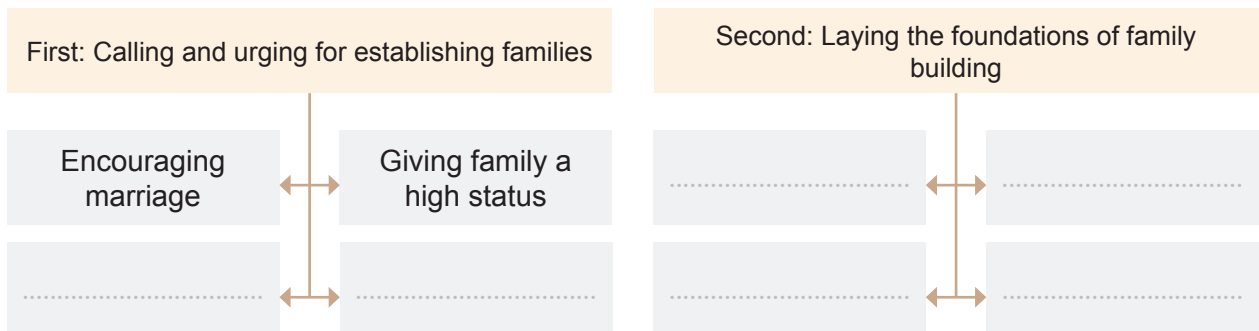
◆ **Third:** Give an account of the functions of the family in Islam?

.....

.....

◆ **Fourth:** Fill in the spaces in the diagram below:

### Islam's concern with the family is manifest in two aspects





I enrich my  
experience

The United Arab Emirates accomplished remarkable national projects in the field of reinforcing and protecting the family and its members. Write a summary of these projects.



I assess myself

| م | Aspect of Learning                                                                                       | Degree of achievement |      |           |
|---|----------------------------------------------------------------------------------------------------------|-----------------------|------|-----------|
|   |                                                                                                          | Average               | Good | Excellent |
| 1 | I respect my family members, appreciate what they do and make sure of maintaining strong ties with them. |                       |      |           |
| 2 | I cooperate in bearing some household responsibilities.                                                  |                       |      |           |
| 3 | I contribute to developing the achievements of the United Arab Emirates in protecting the family.        |                       |      |           |
| 4 | I summarize the importance of the family in Islam.                                                       |                       |      |           |
| 5 | I identify the foundations of family building in Islam.                                                  |                       |      |           |

## Lesson Four

### Umm Salamah, رَضِيَ اللهُ عَنْهَا

#### This lesson teaches me to:

1. Deduce the virtues of Umm Salamah, رَضِيَ اللهُ عَنْهَا, from the positions she had taken as related in her biography.
2. Appreciate the status of women in Islam.
3. Make sure of emulating Umm Salamah

#### I take the initiative to learn

- Allah عَزَّوَجَلَّ says:

﴿وَأَزْوَاجَهُمْ أُمَّهَاتُهُمْ﴾ (الأحزاب: 6)

- \* "...and his wives are their mothers..." [Sūrat al-Aḥzāb: 6]

﴿وَمَنْ يَقْنُتْ مِنْكُمْ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتِيهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾ يٰۤاَيُّهَا النَّبِيُّ لَسْتَ نَكْرًا كَأَحَدٍ مِنَ النِّسَاءِ ۚ إِنِ اتَّقَيْتُنَّ فَلَا تَحْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٢﴾﴾ (الأحزاب).

- \* "O wives of the Prophet, you are not like anyone among women. If you fear Allah , then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech. " ..." [Sūrat al-Aḥzāb: 32]

◆ Which women are meant in the above three verses?

.....

◆ How do the Mothers of the Believers differ from other women as mentioned in the holy verses?

.....

.....

.....



### I use my skills to learn

#### I read and answer:

Umm Salamah is Hind bint Abi Umayyah, رضي الله عنها. Her father Zad ar-Rakib, also known as Abu Umayya Al-Qurashi, was one of the most generous Arabs of his time. Abu Salamah (her husband) and Umm Salamah are part of the history of Islam as they were among the earliest to embrace Islam. They migrated to Abyssinia, where their son Salamah was born. They returned to Makkah after the parchment of the boycott was torn when the Quraysh persecution of Muslims was at its peak. When Allah's Messenger, ﷺ, gave Muslims permission to migrate to Al Madinah Al Munawarah, Abu Salamah decided to migrate to Madinah with his family.

Umm Salamah described the incident of their departure saying: "When the Banū Makhzūm men saw us, they came to him [Abu Salamah] and said: 'You are free to do what you like with yourself; but you do see this is our daughter. Why should we allow you to take her away from us?' They snatched the rein of the camels from his hand and took me away from him. This enraged Banu 'Abd al-Asad who caught up with Umm Salamah, may Allah be pleased with her, and said: 'No! By Allah', 'We shall not leave the boy to her [Umm Salamah] if you take her away from our kinsman.' They pounced at them and snatched the boy from their hands, whose arm was dislocated in this act. So Banu 'Abd al-Asad, the clan of Abu Salamah, took my son away, whereas I was locked in by Banu al-Mughirah and my husband Abu Salamah continued his journey alone until he reached Madinah. Thus, in one instant, I was separated from my husband and my son.

Umm Salamah, رضي الله عنها, said after that painful incident she used to go out every day in the early morning and sit at Al-Abṭāḥ (الأبطح) and weep till sunset for nearly a year. One day one of her cousins from Banu al-Mughirah passed by and saw her in that condition. Being moved by her state, he went back to Banu al-Mughirah and said to them: "Won't you let this poor woman go her way? You have separated her from her husband and son." So they allowed me to go and join my husband, whereupon and Banu 'Abd al-Asad followed suit and returned my son to me.

#### I suggest a title for the above passage:

#### I infer the significance of the following situations:

- ★ The participation of Umm Salamah, رضي الله عنها, and her husband in the process of converting to Islam, their migration and the intimate relationship and intellectual harmony between them.

- ★ The fact that Umm Salamah left her comfortable life and chose migration and hardships associated with it .

I arrange matters according to my point of view:

The hardships faced by Umm Salamah, رَضِيَ اللَّهُ عَنْهَا (I begin by the most trying)

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

I express my feelings:

Towards Umm Salamah, رَضِيَ اللَّهُ عَنْهَا, because of what she faced when she wanted to migrate to **Al Madinah Al Munawarah (Give three statements).**

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

Chastity and generosity:

Umm Salamah, رَضِيَ اللَّهُ عَنْهَا, continues her story and said: "So I promptly got my camel ready, placed my son on my lap and left in the direction of Madinah to join my husband. I was alone; not a soul was in sight. I said I would ask any one on the road until I reach my husband. I had just about reached at-Tan'im when I met Uthmān ibn Talhah of Banū 'Abd ad-Dār. 'Where are you going, bint Abi Umayya?' he asked. I said, 'I am going to my husband in Madinah.' He said 'And there isn't anyone with you?' I said, 'No by Allah, except Allah and my little boy here.' 'By Allah, I shall never abandon you until you reach Madinah', he vowed. He then took the reins of my camel and led us on. By Allah, I had, never met an Arab more generous and noble than he. When we reached a resting place, he would make my camel kneel down, wait until I dismounted, lead the camel to a tree and tether it. He would then go to the shade of another tree and lie under it. When we had rested he would get the camel ready, make it kneel down, draw back and say 'Ride'. When I had ridden and settled on the back of the camel, he would take the reins and lead us on until we reach another resting place. This he did every day until we reached Madinah. When we got to a village near Quba belonging to Banu Amr ibn Awf, he said, 'Your husband is in this village; Abu Salamah has settled here. Enter it with the blessings of Allah.' He turned back and headed for Makkah." She used to say "By Allah I do not know of a family in Islam who suffered an affliction more than that suffered by the family of Abu Salamah and I never saw a companion more generous than Uthmān ibn Talhah.

### I analyze the story and find:

Characters mentioned in the narrative pointing out the quality you have liked in each:

| Character | The qualities I liked in the character |
|-----------|----------------------------------------|
| .....     | .....                                  |
| .....     | .....                                  |
| .....     | .....                                  |

### We read the text and cooperate:

Umm Salamah was reunited with her husband and son after a long separation. Days passed by and her husband fought in the Battle of Badr (غزوة بدر) and was enraptured by the victory Allah gave to the believers. He took the initiative to engage in Jihad with Allah's Messenger ﷺ in the Battle of Uhud in which he sustained a gaping wound, He kept on treating it until it appeared to have healed. However, the wound was actually festering and he later died a martyr because of this wound. Umm Salamah was patient and said 'O Lord, with you I leave my plight for consideration. O Lord give me something good from it. But in her heart she would say 'Who could be better than Abu Salamah?'

Abu Salamah died a martyr and left behind a wife and four children with no one to support them. The people of Madinah sympathized with her and called her Ayyim' (أيمة) al-Arab. When she had completed the 'Iddah (the waiting period of three months and ten days), the Messenger of Allah ﷺ made an approach to engage her. But she apologized and said "I am a woman who is extremely jealous and I am afraid that you will see in me something that will anger you. Also, I am a woman who is already advanced in age and who has a young family."

The Messenger of Allah ﷺ replied, "Regarding the jealousy you mention, I pray to Allah, Exalted and Sublime be He, to let it go away from you. Regarding the question of age you have mentioned, I am afflicted with the same problem as you. Regarding the dependent family you have mentioned, your family is my family." She consented, they married and she became one of the Mother of the Believers.





I explain:

The significance of Umm Salamah's apology to the Messenger, ﷺ, when he proposed to her.

.....

I infer:

\* An aspect of social solidarity mentioned in the narrative.

.....

\* One factors of the factors behind the stability of a Muslim family.

.....

We search:

In a dictionary, we look up the meaning of 'ayyim'

.....

We compare:

Benign jealousy to malicious jealous according to the table below:

| Aspect of comparison | Benign jealousy | malicious jealousy |
|----------------------|-----------------|--------------------|
| Similar in           | .....           |                    |
| Different in         | .....           | .....              |
| findings             | .....           |                    |

We find a link:

Between what is related in the passage above and the fact that before dying Abu Salamah, رَضِيَ اللَّهُ عَنْهُ, taught his wife Umm Salamah, رَضِيَ اللَّهُ عَنْهَا, the ḥadīth of Allah's Messenger, ﷺ: **“When a person suffers from a calamity and utters ‘O Allah! Compensate me in my affliction, recompense my loss and give me something better in exchange for it’ then Allah surely compensates him with reward and better substitute” [Narrated by Ahmed].**

.....

### I analyze the text and find evidence of:

- \* \* How Islam respects a woman's right to express consent [or refusal] when proposed to.
- \* \* The importance of clarity and candidness between engaged couples in order to establish a coherent family.

### Suspicion and refutation:

The marriages of the Messenger of Allah ﷺ were not based on personal interests as alleged by some of those with malicious intent. Rather, there are several wise reasons, in accordance with Divine instruction, in support of the fact that Allah's Messenger, ﷺ, had multiple marriages for the better fulfillment of his message.

- Give examples of this using the table below:

| The Mother of the Believers, may Allah be pleased with her | The specific goal of marrying her                                               |
|------------------------------------------------------------|---------------------------------------------------------------------------------|
| Zaynab bint Jahsh                                          | To prohibited the practice of changing the parental identity of adopted persons |
| .....                                                      | .....                                                                           |
| .....                                                      | .....                                                                           |
| .....                                                      | .....                                                                           |

#### Intelligence and wisdom:

After the Messenger of Allah ﷺ agreed to the conditions attached to the Treaty of Hudaibiyyah (صلح الحديبية) , , the Companions were dumbfounded. They could not realize the good in this treaty for Muslims. When the Messenger of Allah ﷺ called them to return to Madinah, shave their hair and slaughter their sacrifices [without visiting the Ka'bah and performing the sacred rites], telling them that they will return the following year for assuming the 'Umrah; he felt tardiness in their response to his call. This was mostly because they were psychologically and physically prepared for performing 'Umrah that year and struggled to believe

#### **Illuminating remarks on the marriages of the Messenger of Allah, ﷺ**

1. The first marriage of the Messenger of Allah, peace be upon him, was to Khadijah, may Allah be pleased with her. The Prophet's ﷺ age was then 25 years whereas the Khadijah's age was 40 years.
2. All the Messenger's wives were ex-wives, having been previously married, apart from 'Aishah.
3. The Messenger of Allah ﷺ had certain characteristics that set him apart from his followers. So whilst part of this uniqueness was that our Master Muhammad, peace be upon him, had multiple wives; at the same time he also had certain particular tasks and devotions that were obligatory on him at the expense of others, such as 'qiyām al-layl'- night prayers (being voluntary for others). Thus, the exclusive permission from Allah ﷻ he had to marry more than 4 wives makes perfect sense in the context of the uniqueness of his mission and task.
4. Careful contemplation reveals that there were several religious and pertinent social reasons that support wisdom in the Messenger, ﷺ, marrying the specific wives he did.

otherwise.

The Messenger of Allah ﷺ, entered his tent anxious to find a solution to the reaction of his Companions. Had they persisted in their apparent lack of compliance with the Prophet ﷺ, they would expose themselves to the wrath of Allah. Thereupon, the Mother of the Believers, Umm Salamah advised him with incredible wisdom saying: “O Messenger of Allah, go out. Do not utter a single word to anyone of them until you have slaughtered your camel and call your companion [acting as a barber] to cut your hair”. She, being immensely wise, realized that the tardiness on the Companions part was caused by the fact that the Prophet ﷺ had not done so in front of them. Truly, as soon as the Messenger of Allah, ﷺ, acted according to her advice, the Companions slaughtered their sacrifices.

I explain:

The significance of the response of the Messenger of Allah, ﷺ, when he slaughtered his sacrifice.

I refute:

Referring to Umm Salamah’s role at this crucial moment in the Treaty of Hudaibiyyah, respond to those who advocate the view that Islam denies women the right to participate in different aspects of life.

.....

.....

.....

I give examples:

Of the role of the Mother of the Emirates, Sheikha Faṭimah bint Mubarak, عَظِيمًا اللهُ, in the renaissance and the development of Emirati society.

.....

.....

.....

.....



### I read and infer:

What do the following statements indicate of the characteristics and status of Umm Salamah, رضى الله عنها .

| م | Statement                                                                                                               | Characteristic |
|---|-------------------------------------------------------------------------------------------------------------------------|----------------|
| 1 | The Mothers of the Believers, رضى الله عنها , used to adjudicate Umm Salamah, رضى الله عنها .                           | .....          |
| 2 | Zanab, the daughter of Umm Salamah, was of the most learned women in fiqh (jurisprudence).                              | .....          |
| 3 | When having finished the 'Asr prayer, the Prophet, ﷺ, used to visit his wives beginning by Umm Salamah, رضى الله عنها . | .....          |
| 4 | Umm Salamah, رضى الله عنها , narrated the different styles of reciting Sūrat Al Fatiha.                                 | .....          |

### I summarize:

The way society views marrying a widow giving my personal view.

| Society's view | My personal view |
|----------------|------------------|
| .....          | .....            |
| .....          | .....            |
| .....          | .....            |

### I plan and innovate:

I plan to organize a debate on 'The wisdom behind the multiple marriages of the Messenger of Allah,

ﷺ.

 I organize my concepts

|                                                               |                                                      |
|---------------------------------------------------------------|------------------------------------------------------|
| <b>Umm Salamah is:</b>                                        | .....                                                |
| <b>She migrated twice:</b>                                    | 1) Abyssinia<br>2) .....                             |
| <b>Her husband dies as a martyr after:</b>                    | The Battle of (Ghazwah) .....<br>.....               |
| <b>The reason behind the Messenger's, ﷺ, marriage to her:</b> | .....<br>.....                                       |
| <b>She was characterized by:</b>                              | 1) Strong belief<br>2) .....<br>3) .....<br>4) ..... |



## Student Activity

### I answer by myself:

◆ **First:** I find evidence in the biography of Umm Salamah, رضي الله عنها, supporting the following values:

1. Patience and strong belief.

.....

2. Building the spousal relationship on clarity, sincerity and candidness

.....

3. Wisdom and sound action.

.....

4. According attention to orphans and taking care of them.

.....

◆ **Second:** Umm Salamah was nicknamed 'Ayyim Al Arab'

.....

◆ **Third:** Umm Salamah is regarded as a role model for Muslim women through the ages. Mention three of Umm Salamah's, رضي الله عنها, characteristics that you advise contemporary Muslim women to emulate.

1. ....

2. ....

3. ....



I enrich my experience

I search for the reason of revealing the following verse and present it to my fellow students:

﴿وَلَا تَنَّمَوْنَ مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ وَسَأَلُوا اللَّهَ مِن فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٢﴾﴾ (النساء)

“And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of his bounty. Indeed Allah is ever, of all things, Knowing.” [Sūrat Al-Nisā': 32]



I assess myself

I put a tick (✓) in the cell that describes my abiding by the specific mode of conduct.

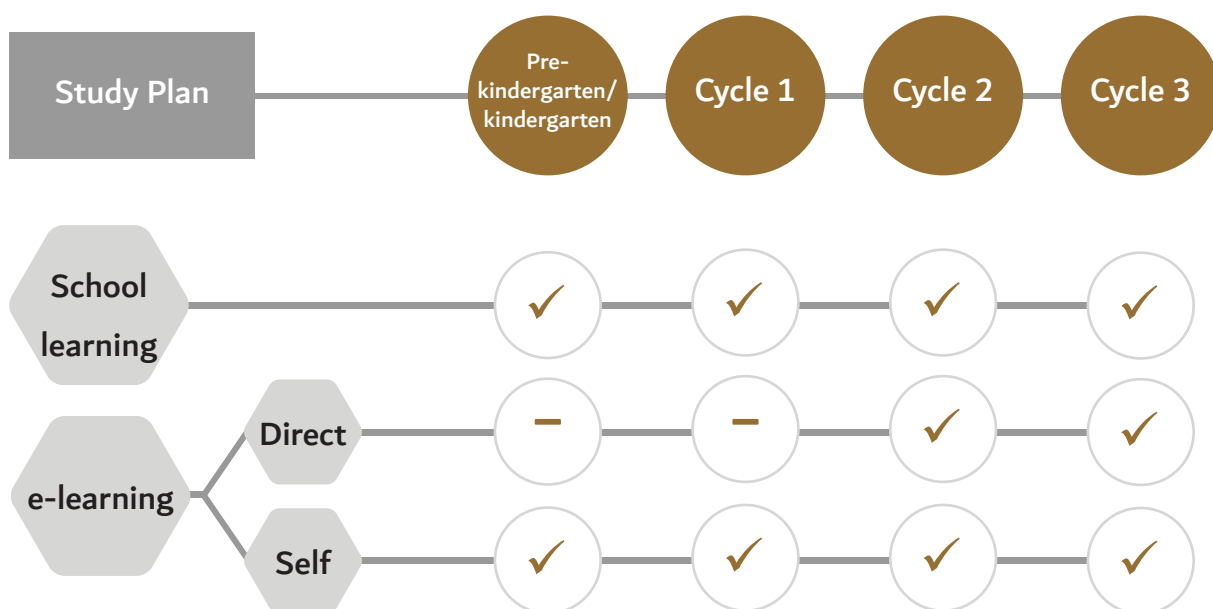
| SN | Mode of conduct                                                 | Always | Occasionally | Rarely |
|----|-----------------------------------------------------------------|--------|--------------|--------|
| 1  | I resort to patience in the hardships I face in life.           |        |              |        |
| 2  | I strive my utmost to emulate Umm Salamah, رَضِيَ اللهُ عَنْهَا |        |              |        |

2. I put a tick (✓) in the cell that describes the extent to which I have learned this lesson.

| م | Aspect of Learning                                                                                                            | Degree of achievement |      |           |
|---|-------------------------------------------------------------------------------------------------------------------------------|-----------------------|------|-----------|
|   |                                                                                                                               | Average               | Good | Excellent |
| 1 | Identifying the lineage of Umm Salamah, رَضِيَ اللهُ عَنْهَا.                                                                 |                       |      |           |
| 2 | Inferring the most important characteristics that had made Umm Salamah of the most excellent character, رَضِيَ اللهُ عَنْهَا. |                       |      |           |
| 3 | Demonstrating the status of women in Islam.                                                                                   |                       |      |           |
| 4 | Deducing lessons and commendable examples from the biography of Umm Salamah, رَضِيَ اللهُ عَنْهَا.                            |                       |      |           |

## 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.



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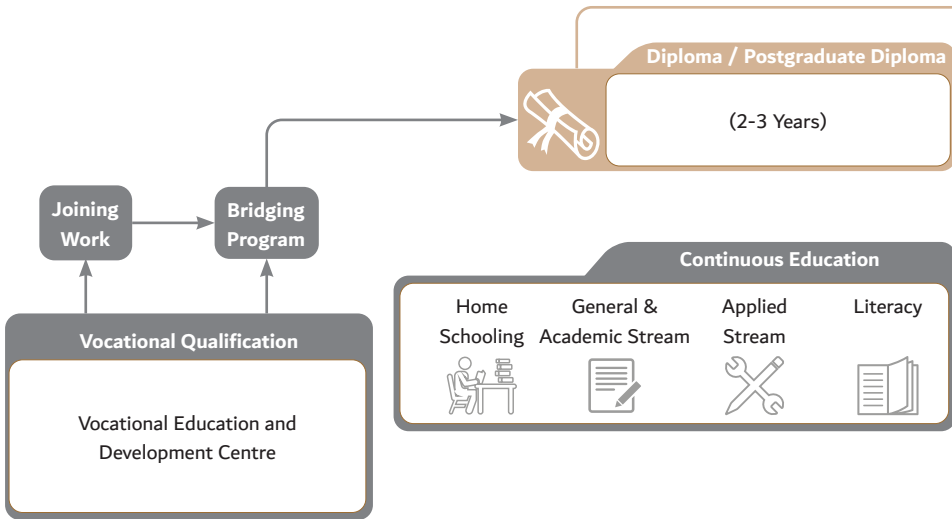
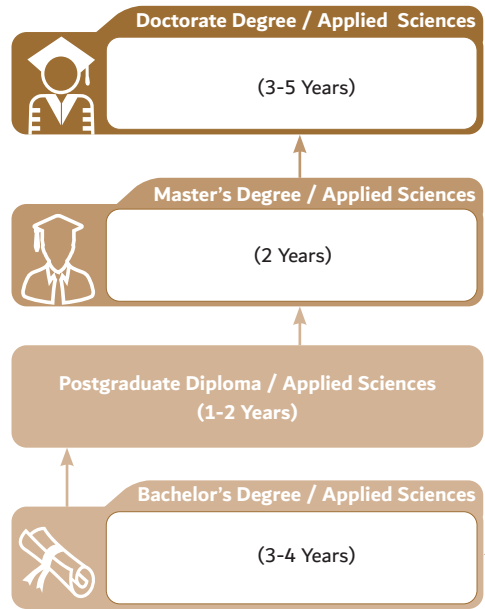
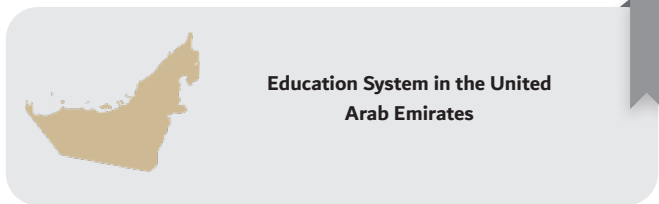
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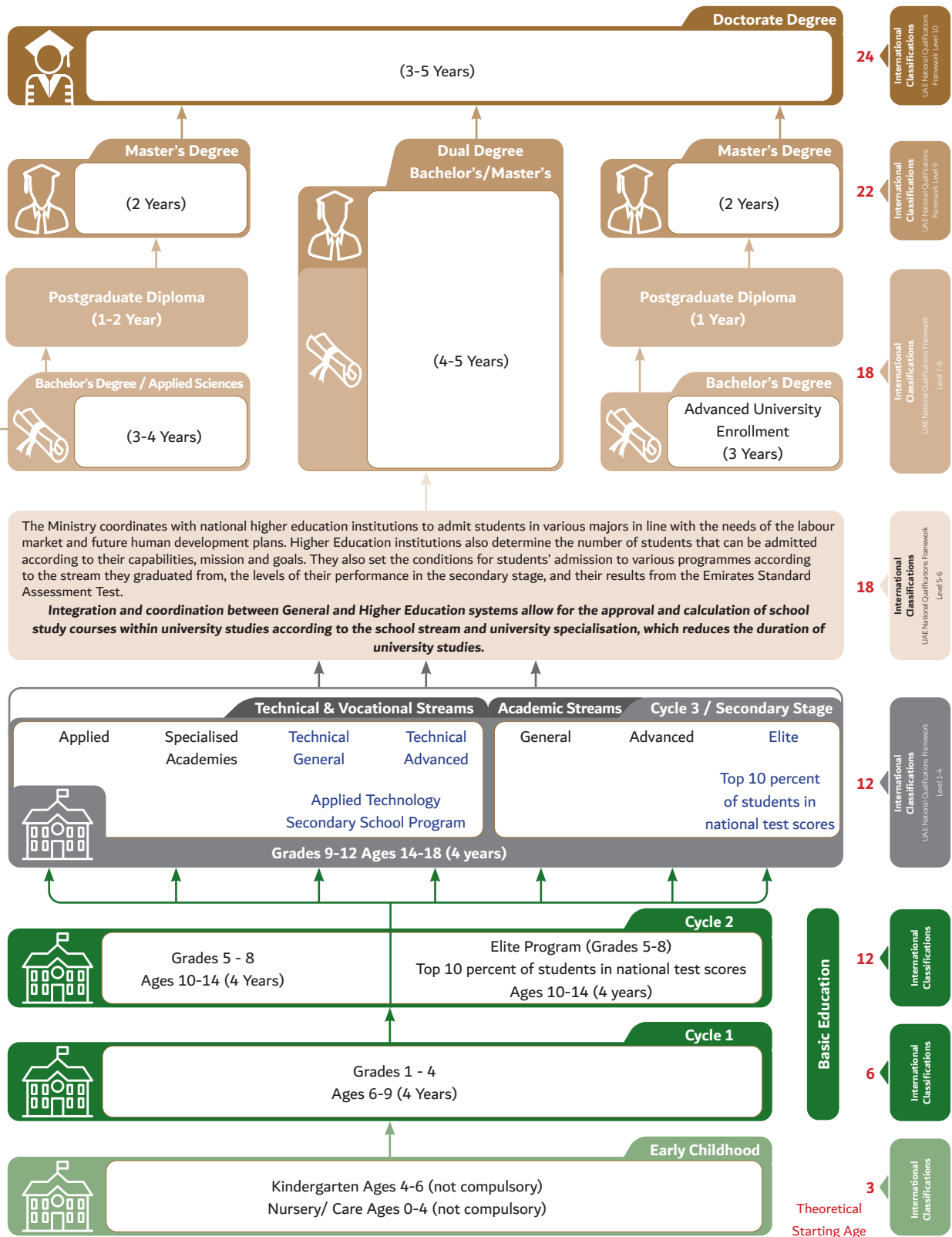






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