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Islamic Education

Student book

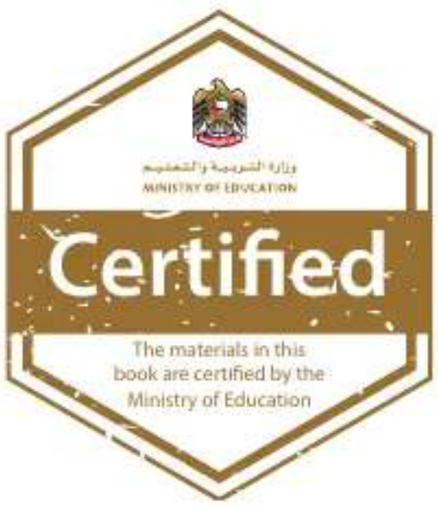
Grade 11

Islamic Education

Student book

Grade 11

Volume 2



1446 - 1447 A.H. / 2025 - 2026 A.D.

Introduction

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

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

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

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

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

The book has focused on religious knowledge and concepts that are required by students in this age-group and on linking this knowledge and these concepts to contemporary life and its novelties in the light of the principles of Sharia, whose hallmark is moderation, tolerance, positivity and individual and communal responsibilities. The book has also accorded attention to developing performance skills that relate to Islamic education and has given special emphasis to Islamic values in pursuit of structuring conscious personalities that adhere to religion and contribute to nation building.

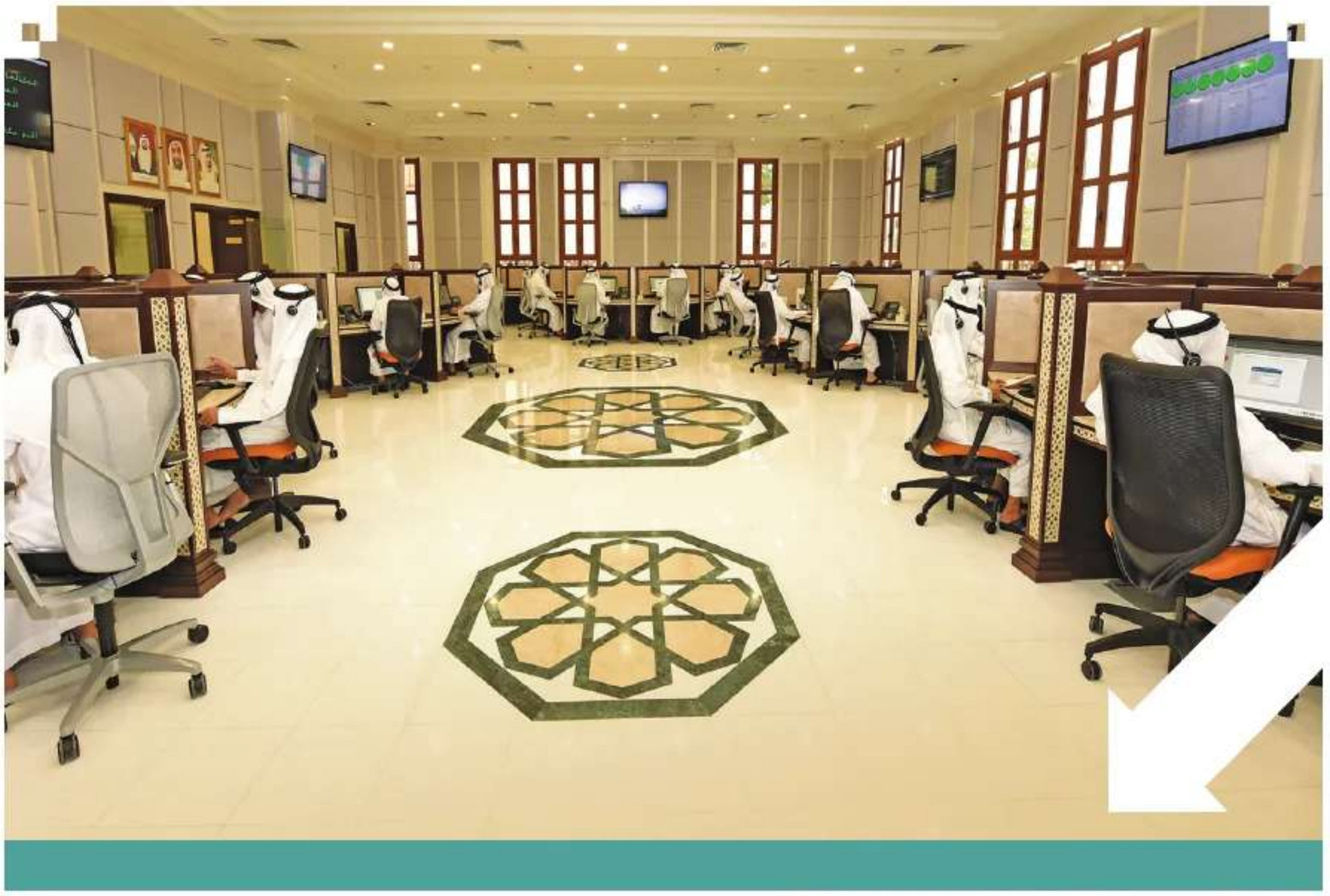
Moreover, the book comprises multiple and diverse learning activities that contribute to developing critical thinking in students. This is a contemporaneous requirement that fortifies students against deviant ideas and uninformed imitation. Critical thinking also contributes to developing creative and inventive thinking; as part of UAE's Centennial Plan 2071 of achieving excellence and innovation in Education. In its scheme, the book also seeks to develop skills of problem solving and making sound decisions in a timely manner and contributes to sharpening the skills of students and raising their awareness by investing in material and human potentialities and preserving and developing the nation's wealth.

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

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

Allah knows best the intention behind our deeds.

Authors of Islamic Education Curriculum



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Fatwas

04

content is defined on smart learning app

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Domain	Theme	Lesson
Divine Revelation	Sciences of the Holy Qur'an	Ethical advice and instructions
Divine Revelation	Sciences of Hadith	Categories of hadith
The Values and Morals of Islam	The Values of Islam	Shura (Consultation) in Islam
The Rulings of Islam and Their Purposes	Transactions	Rules of Jurisprudence(al-Qawaid al-Fiqhiyyah)
National Identity and contemporary Issues	contemporary Issues	Sustainability in Islamic Methodology



LESSON 1

Ethical advice and instructions

We read and explore

- Ethical advice and instructions
- This lesson teaches me to:
- read the holy verses from memory observing the rules of recitation.
- explain the vocabulary of the holy verses.
- infer the moral instructions and principles incorporated in the verses.
- explain the significances incorporated in the holy verses.
- adhere to the values contained in the holy verses.

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I take the initiative to learn

I read

Occasions of revealing the holy verses (asbāb al-nuzūl):

When Allah (تَعَالَى) improved the conditions of the emigrants (Muhajirin), and the state of economic hardship imposed on them after their migration to Madinah came to an end, they provided well for their wives and children. When the wives of the Prophet (ﷺ) noticed this, some of them asked the Messenger (ﷺ) to provide for them in the same way the emigrants did to their wives and requested some of life's luxuries. Some of them repeatedly insisted on increasing their expenditure allocations and Allah (تَعَالَى) revealed these verses.

I discuss

with my fellow students the most important causes of disputes between spouses and means of solving them.

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I use my skills to learn

I recite and memorize:

Allah (تَعَالَى) says:

سُورَةُ الأَحزَاب: 28-35

﴿ يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزۡوَٰجِكَ إِن كُنتُنَّ تُرِدۡنَ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا وَزِينَتَهَا فَتَعَالَيۡنَ
أُمَتِّعۡكُنَّ وَأُسَرِّحۡكُنَّ سَرَاحٗا جَمِيلٗا ٢٨ وَإِن كُنتُنَّ تُرِدۡنَ ٱللَّهَ وَرَسُولَهُۥ وَٱلدَّارَ
ٱلۡأٓخِرَةَ فَإِنَّ ٱللَّهَ أَعَدَّ لِلۡمُحۡسِنَٰتِ مِنكُنَّ أَجۡرًا عَظِيمٗا ٢٩ يَٰنِسَآءَ ٱلنَّبِيِّ مَن
يَأۡتِ مِنكُنَّ بِفَٰحِشَةٖ مُّبَيِّنَةٖ يُضَٰعَفۡ لَهَا ٱلۡعَذَابُ ضِعۡفَيۡنِۚ وَكَانَ ذَٰلِكَ
عَلَى ٱللَّهِ يَسِيرٗا ٣٠ ۞ وَمَن يَقۡنُتۡ مِنكُنَّ لِلَّهِ وَرَسُولِهِۦ وَتَعۡمَلۡ صَٰلِحٗا نُّؤۡتِهَآ
أَجۡرَهَا مَرَّتَيۡنِ وَأَعۡتَدۡنَا لَهَا رِزۡقٗا كَرِيمٗا ٣١ يَٰنِسَآءَ ٱلنَّبِيِّ لَسۡتُنَّ كَأَحَدٖ مِّنَ
ٱلنِّسَآءِۚ إِنِ ٱتَّقَيۡتُنَّ فَلَا تَخۡضَعۡنَ بِٱلۡقَوۡلِ فَيَطۡمَعَ ٱلَّذِي فِي قَلۡبِهِۦ مَرَضٞ وَقُلۡنَ قَوۡلٗا
مَّعۡرُوفٗا ٣٢ وَقَرۡنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجۡنَ تَبَرُّجَ ٱلۡجَٰهِلِيَّةِ ٱلۡأُولَىٰۖ وَأَقِمۡنَ
ٱلصَّلَوٰةَ وَءَاتِينَ ٱلزَّكَوٰةَ وَأَطِعۡنَ ٱللَّهَ وَرَسُولَهُۥٓۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذۡهِبَ
عَنكُمُ ٱلرِّجۡسَ أَهۡلَ ٱلۡبَيۡتِ وَيُطَهِّرَكُمۡ تَطۡهِيرٗا ٣٣ وَٱذۡكُرۡنَ مَا
يُتۡلَىٰ فِي بُيُوتِكُنَّ مِنۡ ءَايَٰتِ ٱللَّهِ وَٱلۡحِكۡمَةِۚ إِنَّ ٱللَّهَ كَانَ لَطِيفًا خَبِيرًا ٣٤
إِنَّ ٱلۡمُسۡلِمِينَ وَٱلۡمُسۡلِمَٰتِ وَٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ وَٱلۡقَٰنِتِينَ وَٱلۡقَٰنِتَٰتِ
وَٱلصَّٰدِقِينَ وَٱلصَّٰدِقَٰتِ وَٱلصَّٰبِرِينَ وَٱلصَّٰبِرَٰتِ وَٱلۡخَٰشِعِينَ وَٱلۡخَٰشِعَٰتِ
وَٱلۡمُتَصَدِّقِينَ وَٱلۡمُتَصَدِّقَٰتِ وَٱلصَّآئِمِينَ وَٱلصَّٰٓئِمَٰتِ وَٱلۡحَٰفِظِينَ
فُرُوجَهُمۡ وَٱلۡحَٰفِظَٰتِ وَٱلذَّٰكِرِينَ ٱللَّهَ كَثِيرٗا وَٱلذَّٰكِرَٰتِ أَعَدَّ
ٱللَّهُ لَهُم مَّغۡفِرَةٗ وَأَجۡرًا عَظِيمٗا ٣٥ ﴾

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28. Yā ʻAyyuhā An-Nabīyu Qul Li'zwājika ʻIn Kuntunna Turidna Al-Ĥayā Ata Ad-Dunyā Wa Zīnatahā Fata`ālayna ʻUmatti`kunna Wa ʻUsarriĥkunna Sarāĥāan Jamīlāan

29. Wa ʻIn Kuntunna Turidna Allāha Wa Rasūlahu Wa Ad-Dāra Al-'Ākhirata Fa'inna Allāha ʻA`adda Lilmuĥsināti Minkunna ʻAjrāan `Ažīmāan

30. Yā Nisā'a An-Nabīyi Man Ya'ti Minkunna BifāĥishatinMubayyinatin Yuđā`af Lahā Al-`Adhābu Đi`fayni  Wa Kāna Dhālika `Alá Allāhi Yasīrāan

31. Wa Man Yaqnut Minkunna Lillāh Wa Rasūlihi Wa Ta`malŞāliĥāan Nu'utihā ʻAjrahā Marratayni Wa ʻA`tadnā LahāRizqāan Karīmāan

32. Yā Nisā'a An-Nabīyi Lastunna Ka'aĥadin Mina An-Nisā' ʻIni Attaqaytunna Falā Takhđa`na Bil-Qawli Fayaţma`a Al-Ladhī Fī Qalbihi Marađun Wa Qulna Qawlāan Ma`rūfāan

33. Wa Qarna Fī Buyūtikunna Wa Lā Tabarrajna Tabarruja Al-Jāhilīyati Al-'Ūlá Wa ʻAqimna Aş-Şalāata Wa ʻĀtīna Az-Zakāata Wa ʻAţi`na Allāha Wa Rasūlahu~  ʻInnamā YurīduAllāhu Liyudh/hiba `Ankumu Ar-Rijsa ʻAhla Al-Bayti Wa Yuţahhirakum Taţhīrāan

34. Wa Adhkurna Mā Yutlá Fī Buyūtikunna Min ʻĀyāti Allāhi Wa Al-Ĥikmati ʻInna Allāha Kāna Laţīfāan Khabīrāan

35. Inna Al-Muslimīna Wa Al-Muslimāti Wa Al-Mu'uminīna Wa Al-Mu'uminmāti Wa Al-Qānitīna Wa Al-Qānitāti Wa Aş-Şādiqīna Wa Aş-Şādiqāti Wa Aş-Şābirīna Wa Aş-Şābirāti Wa Al-Khāshi`īna Wa Al-Khāshi`āti Wa Al-Mutaşaddiqīna Wa Al-Mutaşaddiqāti Wa Aş-Şā'imīna Wa Aş-Şā'imāti WaAl-Ĥāfižīna Furūjahum Wa Al-Ĥāfižāti Wa Adh-DhākirīnaAllāha Kathīrāan Wa Adh-Dhākirāti ʻA`adda Allāhu Lahum Maghfiratan Wa ʻAjrāan `Ažīmāan

Sūrat Al-'Aĥzāb 28-35

28. O Prophet! Say to your Consorts: "If it be that you desire the life of this World, and its glitter, then come! I will provide for your enjoyment and set you free in a handsome manner.

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29. But if you seek Allah and His Messenger, and the Home of the Hereafter, verily Allah has prepared for the well-doers amongst you a great reward.

30. O Consorts of the Prophet! If any of you were guilty of evident unseemly conduct, the Punishment would be doubled to her, and that is easy for Allah.

31. But any of you that is devout in the service of Allah and His Messenger, and works righteousness, to her shall We grant her reward twice: and We have prepared for her a generous Sustenance.

32. O Consorts of the Prophet! You are not like any of the (other) women: if you do fear (Allah), be not too complacent of speech, lest one in whose heart is a disease should be moved with desire: but speak you a speech (that is) just.

33. And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular Prayer, and give regular Charity; and obey Allah and His Messenger. And Allah only wishes to remove all abomination from you, you members of the Family, and to make you pure and spotless.

34. And recite what is rehearsed to you in your homes, of the Signs of Allah and His Wisdom: for Allah understands the finest mysteries and is well-acquainted (with them).

35. For Muslim men and women, for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in Charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's praise, for them has Allah prepared forgiveness and great reward.

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I learn the explanation of Qur'anic vocabulary

Vocabulary item	Meaning	My notes
وَزِينَتَهَا (Wa Zīnatahā)its glitter	Allurements	
أُمَتِّعْكُنَّ ('Umatti`kunna)provide for your enjoyment	Make you enjoy the allurements of life	
وَأُسَرِّحْكُنَّ (Wa 'Usarriĥkunna)set you free	Release you	
سَرَاحًا جَمِيلًا (Sarāĥāan Jamīlāan)in a handsome manner	With decorum	
بِفَٰحِشَةٍ (Bifāĥishatin) unseemly conduct	Impropriety	
يَقْنُتْ مِنكُنَّ (Yaqnut Minkunna)any of you that is devout	Dedicated to obedience	
فَلَا تَخْضَعْنَ بِٱلْقَوْلِ (Falā Takhđa`na Bil-Qawli)be not too complacent of speech	Do not speak softly	
قَوْلًا مَّعْرُوفًا (Qawlāan Ma`rūfāan)a speech (that is) just	A speech not inviting suspicion and desires	

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وَقَرْنَ فِي بُيُوتِكُنَّ (Wa Qarna Fī Buyūtikunna)stay quietly in your houses	Staying home and going out on household errands only	
ٱلرِّجْسَ (Ar-Rijsa)abomination	Sin and guilt	
أَهْلَ ٱلْبَيْتِ ('Ahla Al-Bayti)members of the Family	The wives and kins of the Prophet (ﷺ)	

I understand the significance of the verses

First: I choose correctly

When some of the Mothers of the Believers (Ummahat al-Mumineen) (رضي الله عنهن) asked the Prophet (ﷺ) to increase their expenditure allocations, Allah (تَعَالَى) commanded His Prophet (ﷺ) to give them a choice between living with him the kind of worldly life he had chosen and felt contented with and releasing them to obtain what they wanted of the allurements of worldly life. If they chose the love of Allah and His Messenger and the blessedness of the Afterlife and felt pleased with their state with Allah's Messenger (ﷺ), Allah would prepare for those who preserved goodness in their deeds a great reward.

The Messenger (ﷺ) began with Sayeda Aisah (رضي الله عنها) and said,

"O Aisha, I am telling you something, but you need not hurry to give the reply till you consult your parents."

Then he recited the verse:

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﴿ يَـٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ ﴾

"O Prophet! Say to your Consorts" until he stopped at

﴿أَجْرًا عَظِيمًا ﴾

"a great reward".

Aisha said, "By Allah, he knew that my parents would not advise me to part with the Prophet (ﷺ)". She said, ''am I to consult my parents about this? I indeed prefer Allah, His Messenger, and the Home of the Hereafter." (Narrated by Muslim). This was the choice of all the Mothers of the Believers (Ummahat al-Mumineen), too; Allah made them succeed in choosing well and giving the Hereafter priority over the luxury of worldly life.

No one should think that the Prophet (ﷺ) was stingy with respect to his family; he was the most generous of all people. He used to do his utmost for their material convenience and was the best of all people to his family and relatives. Also, Allah (تَعَالَى) commanded him to give his wives (رضي الله عنهن) the choice because he was not in a position to respond to their request. It was not becoming of him to compel them to live with him as material life based on contentedness is better and happier.

Also, the above should not be understood to indicate that the Prophet (ﷺ) did not love life. On the contrary, his first action when he arrived at Madinah was building and construction; he built a mosque and then a market in Madinah and urged people to work and endeavor to earn their means of sustenance. The Prophet (ﷺ) said, "Allah is Beautiful and loves beauty" (Narrated by Muslim). However, his responsibilities were huge; he was not only responsible for his family; but he was responsible for the whole society.

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Illuminations

The messenger of Allah (ﷺ) said "You will never leave something for the sake of Allah, but Allah will give you something better in return" (Narrated by Ahmed).

I reflect and discover

The expenditure allocation requested by the Mothers of the Believers (Ummahat al-Mumineen) as evidenced by the following hadith:

The Mother of the Believers 'Aisha (رضي الله عنها) said,

"We used to see the crescent, and then the crescent; in this way we saw three crescents in two months and no fire (for cooking) was kindled in the houses of Allah's Messenger (ﷺ)" (Narrated by al-Bukhārī').

I explain

Allah (تَعَالَى) called upon His Messenger (ﷺ) and commanded him to give his pure wives a choice between two options, which are:

- first option: .....
- Second option: .....

I expect:

The result of each one of the two options:

- first option: .....
- Second option: .....

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I discuss and identify

in cooperation with my group the real reason behind the Prophet (ﷺ) choosing for himself and his family a simple mode of living:

- Islam prohibits enjoying adornments and goodies of life.

.....

- A pure wish for what Allah has in store and not being distracted from his goal.

.....

I explain

I complete the table to explain the effects of good choice as regards each of the following:

Choice	Effects
Choosing a suitable wife	.....
Choosing a suitable friend	.....
Choosing a suitable employee	.....

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Second, divine directives to the wives of the the Prophet (ﷺ)

Allah (تَعَالَّى) addressed the women in the family of the Prophet (ﷺ); the address is a special one explaining the responsibility they are to bear. This was so because the Prophet's family represented an example to be followed by the believers, men and women. Allah (عزّ وجلّ) began by giving an emphatic warning against acts of disobedience and uncomely conduct. Then He explained to them that members of the family who observe obedience to Allah (عزّ وجلّ) and His Messenger (ﷺ) and engage in good deeds

﴿ نُّؤْتِهَآ أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴾

"Nu'utihā 'Ajrahā Marratayni Wa 'A`tadnā Lahā Rizqāan Karīmāan".

"We grant her reward twice"..

As Allah (عزّ وجلّ) wanted the wives of His Prophet (ﷺ) to be pure of any guilt, preserved against any kind of sin, He gave them several commands including:

- constantly observing piety as regards Allah (تَعَالَّى),
- speaking in the kind of decorum which protects one against suspicion stemming from ill-intentioned persons of crooked thoughts,
- staying at home and leaving only on household errands or interests in order to preserve their rank with Allah's Messenger (ﷺ),
- avoiding dazzling display, i.e. exposing the beauties of a woman to

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- men,
- offering prayers and giving zakat.

Allah (تَعَالَى) concluded His directives to the the Mothers of the Believers (Ummahat al-Mumineen) saying:

﴿... وَٱذۡكُرۡنَ مَا يُتۡلَىٰ فِي بُيُوتِكُنَّ مِنۡ ءَايَٰتِ ٱللَّهِ وَٱلۡحِكۡمَةِ ...﴾

Wa Adhkurna Mā Yutlá Fī Buyūtikunna Min ʻĀyāti Allāhi Wa Al-Ĥikmati

"…And recite what is rehearsed to you in your homes, of the Signs of Allah and His Wisdom…"

This verse can be interpreted in several ways; it commands them to:

- remember what is said in the Qur'an and never neglect to act according to it,
- remember the blessing of having the revelation descend in their houses to the exclusion of all other people,
- memorize what is recited of the Holy Qur'an and the Prophet's Sunnah in their houses in order to teach the believers, especially women.

I infer:

the significance of explaining these rulings on the family of the Prophet (ﷺ).

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I explain:

Allah (تَعَالَى) doubled the reward or punishment of deeds of the wives of the Prophet (ﷺ) depending on whether the deeds are good to be rewarded or bad to be punished.

I demonstrate:

the effects attendant on each of the following:

A woman showing complacency in her speech:

A woman engaging in dazzling display and showing her adornment to persons other than the persons unmarriageable to her (maharim):

Third, the qualities of believers and their reward

Allah (تَعَالَى) tells us in these holy verses that men and women are equal in reward or punishment as well as in obligations. He (سُبحانهُ وتَعَالَى) explained the qualities on which His servants- women and men- deserve forgiveness and great reward. These are:

1. Zahir (الظاهر exterior, apparent) Islam: this consists in complying in words and deeds with the rulings of religion;
2. **Bāṭin** (باطن inner, inward, hidden): this faith is expressed in full belief, compliance with the rules imposed by Allah (عزّ وجلّ), and devoutness (القنوت), which means in this context: constant obedience to Allah,

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truthfulness in words and deeds, patience in misfortunes, bearing hardships, submissiveness and humbleness of heart and limbs to Allah (تَعَالَى) in order to glorify Allah (عزّ وجلّ), donating money, being charitable to the needy, fasting, preserving one's private parts against fornication, frequent remembrance of Allah by the heart, tongue and limbs as well as supplication (du'a).

I reflect and classify:

I reflect on verse (35) and classify the qualities mentioned in the verse into the following:

- qualities which organize the relationship between man and his Lord.

.....

- qualities which organize the relationship of man with himself.

.....

- qualities which organize the relationship of man with others.

.....

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The significance of the fact that the Prophet (ﷺ) gave his wives (رضي الله عنهن) the choice between options.	First option: ..... Second option:	
Instructions and advice to the Mothers of the Believers.	1. Maintaining constant piety towards Allah.	2. Avoiding compliance in speaking.
	3. Not to leave home except on household errands	4. Distancing themselves from dazzling display.
	5.	6. .....
	7.	8. .....
Qualities of the believers, men and women.	1. Islam	2. Faith
	3. Devotion	4. Truthfulness
	5. Patience	6. .....
	7.	8. .....
	9.	10. .....

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Student Activities

I answer by myself

First: explain the significance of the words of Allah (تَعَالَى):

﴿... لَسْتُنَّ كَأَحَدٍ مِّنَ ٱلنِّسَآءِ ...﴾

Lastunna Ka'aĥadin Mina An-Nisā

"...You are not like any of the (other) women..."

.....

.....

Second: why a high level of ethical commitment was imposed on the wives of the Prophet (ﷺ) to the exclusion of all other women?

.....

.....

Third: mention three of etiquette types in conversation between men and women:

.....

.....

.....

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Fourth: what are the lessons to be learned by Muslim families from these verses?

Fifth: explain why the commands mentioned in the verse addressed to the wives of the Prophet (ﷺ) include all Muslim women.

Sixth: What is the ruling in the following cases, with the reason:

The wife of a financially capable man requested increasing her monthly expenditure allocation and he gave her the right of choosing between two options in compliance with the Qur'an and Sunnah (what is meant here is the choice mentioned in the verses).

A lady works as a teacher in the Ministry of Education. Her husband said to her: 'Stay at home' in compliance with the words of Allah (تَعَالَى):

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ ... ﴾

Wa Qarna Fī Buyūtikunna

"And stay quietly in your houses…"

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Enriching my experience

I submit a brief report on the wisdom behind giving woman half the share of man in inheritance.

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I read the holy verses from memory observing the rules of recitation.			
2	I explain the meaning of the vocabulary items of the holy verses.			
3	I infer the moral instructions and principles incorporated in the verses.			
4	I explain the significances incorporated in the holy verses.			
5	I make sure of adhering to the values incorporated in the holy verses.			

Lesson lexicon

Term	Meaning
تَبَرُّجَ ٱلْجَـٰهِلِيَّةِ (Tabarruja Al-Jāhilīyati) a dazzling display, like that of the … times of Pre-Islamic Ignorance	To show of her beauties parts Allah (تَعَالَى) has obligated women to cover.
ٱلْجَـٰهِلِيَّةِ ٱلْأُولَىٰ (Al-Jāhilīyati Al-'Ūlá) former Times of Ignorance	The period between Jesus (عليه السلام) and our master Muhammad (ﷺ).

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LESSON 2

Hadith of categories

We read and explore

- 1. explain the categoris of hadith.
- 2. show the difference between authentic (**Ṣaḥīḥ**), good (**Ḥassan**) and weak (**Ḍa'īf**) hadiths.
- 3. criticize the news that comes to me benefiting from the science of hadith.
- 4. demonstrate the hazards of circulating maudu' (fabricated) hadith to the individual and society.
- 5. appreciate the efforts exerted by scholars in dedicating themselves to defend the hadiths of the Messenger (ﷺ).

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I take the initiative to learn

What do I know about hadith?	What do I want to learn about hadith?	What have I learnt from this lesson? (To be written after I finish the lesson).
.....	.....	.....
.....	.....	.....
.....	.....	.....

I reflect on the hadith and then answer

Muhammad bin Ibrahim At-Taimi told me that he had heard 'Alqamah ibn Waqqas al-Laithi say, I heard Omar bin Al Khattab (رضي الله عنه) say on the pulpit 'I heard Allah's Messenger (ﷺ) say:

"Verily, deeds are judged according to intentions. Verily, every person will have only what they intended. Whoever emigrated to Allah and his messenger, then his emigration is for Allah and his messenger. Whoever emigrated to get something in the world or to marry a woman, then his emigration is for whatever he emigrated for." (Narrated by al-Bukhārī')

What do the following colors refer to in the above hadith?

- Blue: .....
- Green: .....
- Red: .....

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While Ahmed was sitting with his friends, his cousin Rashid sent him a telephone text message and asked him to circulate it. The message says: Allah's Messenger (ﷺ) said,

> *"Whoever prays al-Duha will be given the reward of seventy prophets".*

Circulate this and do not deny others the reward. Ahmed sent it to his friends and urged them to resend it. Ahmed's friend Ali, who studies Sharia at the UAE University, said,

> *"This hadith has not been authenticated as a hadith by our Messenger (ﷺ) and it is not permissible to circulate everything that we receive, for Allah's Messenger (ﷺ) said, "Whoever narrates a hadith from me that he thinks is false is one of the liars." Narrated by Muslim" (Sahih Muslim).*

Ahmed asked him, "How did you know that the Messenger did not say it?"

So, all the friends agreed to appoint a get together to discuss this matter.

At the weekend, the friends sat together to discuss this matter.

Ali: As you know the gracious Companions accorded attention to hadith in terms of writing and memorizing since the age of the Prophet(ﷺ). Then scholars set themselves the task of recording and classifying hadith. Hadith is the second source of Sharia after the Holy Qur'an. It interprets and confirms what is mentioned in the Holy Qur'an. Not only this; but it states rules not mentioned in the Holy Qur'an.

- Allah (تَعَالَى) says:

﴿ وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ ۝٣ إِنْ هُوَ إِلَّا وَحْىٌ يُوحَىٰ ۝٤ ﴾ (سورة النجم)

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Wa Mā Yanţiqu `Ani Al-Hawá

'In Huwa 'Illā Waĥyun Yūĥá

"3. Nor does he say (aught) of (his own) Desire.

4. It is no less than inspiration sent down to him." (Surat An-Najm)

- Also, Allah (تَعَالَى) says:

﴿ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ٧ ﴾

(سورة الحشر:7)

Wa Mā Atākumu Ar-Rasūlu Fa-Khudhūhu Wa Mā Nahākum `Anhu Fāntahū WaAttaqū Allaha 'Inna Allāha Shadīdu Al-`Iqābi

"So take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah. for Allah is strict in Punishment." (Surat Al-Ĥashr: 7)

Therefore, scholars have been keen on studying and examining hadith to differentiate between Ṣaḥīḥ and non- Ṣaḥīḥ because Sharia rulings are built on these hadiths. Ibn Sirin (رَحِمَهُ اللّٰهُ) said, "Verily, the knowledge of narrating traditions is religion, so be careful from whom you take your religion."

Scholars divided hadith into two major categories:

- First: hadith in terms of the number of narrators,
- Second: hadith in terms of acceptance and rejection (qubool and rad). This category includes Ṣaḥīḥ, Ḥassan, Ḍa'īf and maudu'

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(authentic, good, weak and fabricated).

- An authentic (Ṣaḥīḥ) hadith is a hadith whose chain of transmission is connected by the report of a trustworthy, completely competent person from one similar to him from the beginning to the end of the chain of transmission without flaw (‘illah علة) or irregularity (shādhdh- شذوذ).

Ahmed: Please, explain to us what is meant by connected chain of transmission, a trustworthy, completely competent narrator, flaw (‘illah علة) and irregularity (shādhdh- شذوذ).

Ali: ‘Connected chain of transmission ‘means each narrator has taken the hadith from his Sheikh. The ‘competence of the narrator’ relates to the narrator’s truthfulness and his good morals. As for control (ضبط), it relates to memorizing hadith and the quality of this memorization. Also, hadith scholars defined flaw (‘illah علة) as a hidden discordance which is only recognized by specialists; they explained irregularity (shādhdh- شذوذ) as trustworthy narrators disagreeing with narrators who are more trustworthy than them. If all these conditions are met by a hadith, we can judge that it is authentic (Ṣaḥīḥ).

Khamis: I heard the Friday prayer khatib (a person who delivers a serom- خطيب) categorize a hadith that he has read as ‘Ḥassan’; what does this mean?

Ali: a ‘Ḥassan’ hadith is subject to the same conditions as a ‘Ṣaḥīḥ’ hadith; but here the control of narration is lesser than the control of narration in a ‘Ṣaḥīḥ’ hadith. If a hadith does not satisfy the requirements of ‘Ṣaḥīḥ’ and ‘Ḥasan’ hadiths, then it is ‘Ḍa‘īf’ (weak).

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I match

the two columns by inserting the appropriate number in the middle column as in the table below.

SN	Concept	SN	Definition
1	continuity of chain of narration.		The narrator's strong ability to memorize and his intelligence.
2	Accuracy of narrator.		The narrator's reputation and his good morals.
3	Integrity of the narrator.		The narrator taking directly from his Sheikh.

I complete:

the following the table in cooperation with my fellow students:

I criticize and apply:

We think critically and then judge the continuity of chain of transmission or lack of it in the following case:

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Narration:

'Ufair bin Ma'dan al-Kala'I reported, "Omar bin Musa came to us in Homs. We gathered in the mosque to listen to him. He went on repeating 'Your Good Sheikh reported to us'. When he continued to repeat this, I said, 'Who is our Good Sheikh. Say his name that we may know him. He said, 'Khalid ibn Ma'dan'. I said to him, 'In which year did you see him?' He said, 'In the year one hundred and eight'. Al-Kifayah Fi Ilmi Ar-Riwayah (الكفاية في علم الرواية), p. 117.

Facts:

Khâlid ibn Ma`dân (رحمه الله): one the Tabi'un (Post-Companions of the Prophet) and a scholar from Homs.

He died in the year one hundred and four.

- Our judgment on the connection of the chain of transmission (Omar bin Musa hearing Khâlid ibn Ma`dân):

.....

- Justification of the judgment.

.....

The converstion continues:

Hamad: Shall we finish our scientific discussion?

Ali: Yes, let's resume our talk about the fabricated Hadith. Originaly, it is not a Hadith; but it was agreed as a term to shed light on it and warn

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people of it. This is the kind of hadith attributed to Allah's Messenger (ﷺ) by liars and fabricators although he did not say so in the first place.

Jasim: Is it possible that someone tells lies about our Messenger although he has warned us of telling lies about him?!!!

Ali: The aims of the narrators of fabricated stories about the Messenger (ﷺ) differ. Among fabricators of hadiths are:

- the hypocrites who work on ruining religion,
- prejudiced persons who told lies about Allah's Messenger to advocate their prejudices,
- storytellers who earn their means of living by telling different stories and exotic narratives to please commoners,
- some pseudo-religionists who fabricated hadiths on virtuous deeds to encourage people to engage in doing good.

Hamad: How do we know that a hadith is fabricated?

Ali: Specialists know this; but the signs of fabrication and telling lies about Allah's Messenger (ﷺ) include:

- being in conflict with the Holy Qur'an and Islamic faith,
- inaccuracies in meaning and structure,
- being in conflict with inconvertible intellectual truisms
- mocking scholars or prophets,
- containing excessive threat on minor wrong demeanors and exaggerated rewards for actions of obedience.

Ahmed: We thank you for clarifying this matter. As of today we will only circulate authenticated matters.

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Ali: This is the advice of the Messenger (ﷺ) to us; he warned us saying, "Whoever tells lies about me deliberately, let him take his place in Hell" (Narrated by al-Bukhārī'and Muslim). O Ahmed where do you now find the hadith you have sent to us?!!!!!!

I infer

the signs of fabrication from the following text:

al-Suyuti reported from Ibn al-Jawzī (رحمهما الله) that he said:

"If you see a hadith that goes against what is reasonable, is contrary to religious texts, or contradicts Islamic principles, then know that it is inauthentic".

.....

.....

I expect

the negative effects of circulating fabricated hadiths on the individual and society.

the effect of fabricated hadiths on the individual	the effect of fabricated hadiths on society
.....	.....
.....	.....

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I think and then answer

Some of your fellow students conveyed to you the news that a football match will be held between your school and another secondary school. Identify the markers of the validity or invalidity of the news.

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

3. ..... 4. .....

I express orally

my appreciation of the efforts exerted by scholars of the Islamic nation to preserve hadith from being lost and demonstrate how I emulate their example in defending the Messenger's Sunnah.

.....

.....

I plan with my friends

to hold a debate on the negative effects of using social media to communicate fabricated hadiths and rumors, and demonstrate the effect of these hadiths on circulating myths and novelties contradicting religion and society-destructive ideas.

Hadith categories

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

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Student Activities

I answer by myself

First, write the suitable term next to each of the following statements:

.....	Continued chain of transmission by the report of a trustworthy, accurate narrators from the beginning to the end without flaw ('illah علة) or irregularity (shādhdh- شذوذ)
.....	Narrating a hadith which was not said by the Messenger (ﷺ).
.....	The narrator being reputed for truthfulness and good morals.

Second, what is the value of the efforts of old hadith scholars to those who came after them?

.....

.....

Third, explain:

1. Scholars set trustworthiness as a condition for the narrator so that his hadith becomes acceptable:

.....

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2. There are those who tell lies as regards the hadiths of the Messenger (ﷺ):

.....

Fourth, write (correct) next to the right statement and (incorrect) next to the wrong one:

.....	A Muslim must authenticate what he circulates about the Messenger (ﷺ).
.....	A '**Ḥassan**' hadith has the same requirements as a '**Ṣaḥīḥ**' hadith.
.....	Our Islamic nation is distinguished by a special science based on authenticating news.
.....	Narrating a fabricated hadith is forbidden even in the case of demonstrating that it tells a lie about the Allah's Messenger (ﷺ).
.....	Any hadith lacking the requirements of '**Ṣaḥīḥ**' or **Ḥassan**' hadith is '**Ḍa'īf**'.

Fifth, Muhammad Ibn Sirin (رَحِمَهُ اللّٰهُ) said, "Verily, the knowledge of narrating traditions is religion, so be careful from whom you take your religion." Discuss this statement.

.....

.....

.....

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Sixth, draw a comparison according to the table below:

	'Ṣaḥīḥ' hadith	Maudu (fabricated) hadith
Aspects of difference	1. ..... 2.	1. ..... 2. .....
Result	.....	

Seventh, in the table below are fabricated narratives; in your view what indicates that they are fabricated?

Fabricated narrative	Indicator of fabrication
"Whoever prays al-Duda will be given the reward of seventy prophets".	.....
The duration of the world is seven thousand years.	.....
Seven generations of the progeny of an illegitimate child will not enter paradise.	.....
al-Mu'min (a believer) is sweet and loves sweetness.	.....
Noah's Ark went around al-Bait (Ka'abah) seven times and prayed two rak'ahs at al-Maqam (stepping stone of Ibrahim).	.....

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Enriching my experience

I search in the book titled Al-Ba'ith al-Hathith Sharh Ikhtisar 'Ulum al-Hadith by Imam Ibn Kathir and find the story of the two reverenced Imams **Aḥmad** ibn **Ḥanbal** and Yahya ibn Ma'in with one of the fabricators of hadiths and present it to my classmates.

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I make sure of following the Sunnah of the Prophet (ﷺ)			
2	I avoid forwarding Hadiths whose sources are unknown to me.			
3	I benefit from the Science of Hadith in accepting and rejecting news coming to me.			
4	I differentiate between hadiths in terms of being **Ṣaḥīḥ** (authentic), **Ḥassan** (good), **Ḍa'īf** (weak) and Maudu (fabricated)			
5	I explain the hazards of circulating fabricated hadiths to the individual and society.			

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LESSON 3

Shura (Consultation) in Isalm

We read and explore

- explain the meaning of Shura,
- infer the benefits of Shura,
- explain the domains of Shura,
- identify the qualities of a consultant,
- give examples of Shura in the life of the Prophet(ﷺ).

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I take the initiative to learn

Preserving the interests of society is the responsibility of all its members alike; also, cooperation to realize this goal is a Sharia requirement. This requirement demands sincerity and unifying efforts to achieve the progress and prosperity of society and meet the threats to its security and the safety of every member of it in conformance to laws, controls and regulations which guarantee the best outcomes of all efforts exerted to achieve this. Islam has legislated Shura to enhance the solidarity of society and reveal its potential energies and talents.

Illuminations

Jabir (رضي الله عنه) said, "The Messenger of Allah (ﷺ) used to teach us to make istikhara (استخارة asking Allah to guide one to the best path) in all things, just as he used to teach us surahs from the Quran" (an-Nasa'i).

I expect

some methods which discover talents in society:

1. .....

2. .....

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I use my skills to learn

The concept of Shura

Shura means asking opinion leaders to express their different opinions in order to reach the best opinion. The person asking for consultation reviews all opinions and chooses the nearest to what is right in order to realize the best results.

Allah (تَعَالَى) says:

﴿...وَأَمۡرُهُمۡ شُورَىٰ بَيۡنَهُمۡ وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ ٣٨﴾

(سورة الشورى: 38)

Wa ʻAmruhum Shūrá Baynahum Wa Mimmā Razaqnāhum Yunfiqūna

"...who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance..." (Surat Ash-Shūrá: 38).

Also, Allah (تَعَالَى) says:

﴿... وَشَاوِرۡهُمۡ فِي ٱلۡأَمۡرِۖ فَإِذَا عَزَمۡتَ فَتَوَكَّلۡ عَلَى ٱللَّهِۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُتَوَكِّلِينَ ١٥٩﴾

(سورة آل عمران: 159)

Wa Shāwirhum Fī Al-'Amri Fa'idhā `Azamta Fatawakkal `Alá Allāhi 'Inna Allāha Yuĥibbu Al-Mutawakkilīna

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"… and consult them in affairs (of moment). Then, when you hast Taken a decision put your trust in Allah. For Allah loves those who put their trust (in Him)". (Sūrat 'Āli `Imrān: 159).

I explain

Allah (تَعَالَى) commands his Prophet (ﷺ) to conduct Shura although he does not speak out of desire:

.....

.....

Domains of Shura

Shura comprises all domains of life- economic, political and social domains. It also comprises public and private interests; a person can conduct Shura on a private issue such as consulting others about studies, marriage or a private commercial enterprise.

Also, Shura can be restricted to a particular group such as advisers and specialists and can be directed to all members of society such as opinion polls. Shura is conducted on matters not addressed by a text from the Holy Qur'an or the Prophet's Sunnah because Ijtihad (independent reasoning) is not resorted to when there is a text. Therefore, Shura is conducted in the case of new issues which are not subject to a prior rule.

I find a solution:

To explain the sound action in the following cases:

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A woman consults her neighbor on fasting during pregnancy.

.....

Ahmed consults his friend on performing Asr (afternoon) prayer.

.....

Someone onsults communication websites on an emotional problem.

.....

Forms of Shura:

Islam has not identified a particular form of Shura and left each society to decide on the form of Shura which suits its needs. One of the modern, contemporary forms is the Federal National Council in the UAE, or the Parliament, or the Consultative Council and other modern names.

I form a view:

of whether or not the following cases represent Shura and mention my reasons:

1. A specialist conducts a procedural research on the difficulties of learning in the school; he meets with the administration and students of the school and records their views:

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2. A university student prepares a questionnaire on school laboratories and distributes it to students and teachers to respond to it.

3. The Minister of Education asked the teachers and parents of students to provide feedback on the developed curricula on the website of the Ministry.

Benefits of Shura:

These are summed up in reaching an opinion which is nearest to what is right. When is done it results in avoiding mistakes or exposing public and private interest to hazards. Shura allows for:

1. discovering existing energies and talents in society through reviewing expressed opinions and ideas,
2. positive participation in bearing responsibility,
3. establishing a culture of constructive dialogue in society,
4. unifying the energies and efforts of the members of society thus raising the level of performance and achievement in this society.

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I explain

in cooperation with my group the hazards of neglecting Shura by each of:

The person asking for consultation	.....
The consultant	.....

The qualities of consultants

The qualities of consultants depend on the subject of consultation as each matter has an aspect of particularity which determines the qualities of the persons being consulted. Economic issues differ from medical and social issues, for instance. However, there are basic qualities which must be possessed by the consultant including:

- sincerity and honesty: in order to realize integrity as regards opinion and avoid personal interests and bad intentions.
- knowledge and expertise: so that solutions are practicable, feasible and executable.
- energies and talents: as the capabilities and talents of people vary and differ between one field and another. Some possess talents with respect to tackling social problems, for instance, while others have talents in the field of economy. This holds true of different fields.

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I identify:

other qualities in the person I want to consult on my private matters:

.....

.....

.....

Representative examples of Shura

- The Prophet (ﷺ) consulted some of his Companions (رضي الله عنهم) on reconciling Ghatfan on part of the produce of the dates of Madinah during Al-Ahzab Battle, and he adopted the opinion of his Companions (رضي الله عنهم).
- The Prophet (ﷺ) consulted Umm Salamah on Hudaibiya Treaty and adopted her opinion.
- He was consulted by Fatima bint Qays (رضي الله عنها) on her marriage after two men proposed to her and he advised her to marry Usama bin Zayd (رضي الله عنه).

I expect:

the effect of Shura on the lives of family members:

Between spouses

.....

Between brothers

.....

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Between parents and their sons and daughters

The rank of Shura and its etiquette

The Messenger (ﷺ) said, "A consultant is trustworthy" (Narrated by at-Tirmithi). If someone asks for consultation on an issue of concern to him, this signals his trust in the person he consults and his appreciation of the consultant's knowledge and experience. This dictates on the consultant to respond honestly by what he thinks is best. This is so because consultation is a trust and it is not permissible to be dealt with half-heartedly, to betray the trust by advising an action other than what is right. Thus Shura is an act of association and not dissociation; it is a realm of integration and cooperation to realize an interest. Shura aslo has a binding etiquette comprising:

1. preserving the secrets of people and not disclosing them,
2. to be conducted in a lenient style distanced from nervousness and impatience,
3. showing respect to the person seeking consultation and appreciating his trust and need,
4. avoiding conceit and boasting as regards others.

I mention:

some other types of Shura etiquette:

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I think and discuss

in cooperation with my classmates and under the supervision of the teacher the difference between Shura and democracy.

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I organize my concepts

Shura in Islam

Concept	.....
Domains	.....
Forms	.....
Qualities of consultants	.....
Benefits	.....
Rank and etiquette	.....

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Student Activities

I answer by myself

First, explain the concept of Shura in Islam:

.....

.....

Second, find evidence of the legitimacy of Shura from the Qur'an and Sunnah:

- the Holy Qur'an: .....
- purified Sunnah: .....

Third, what is the relationship between Shura and releasing talents and energies?

.....

.....

Fourth, mention the qualities of a consultant:

.....

.....

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Fifth, explain the fact that the principle of Shura encompasses all fields of life:

.....

.....

Sixth, give two examples of the Prophet (ﷺ) consulting his wives and Companions:

.....

.....

Enriching my experience

I write an article titled "The Federal National Council establishes Shura and Community Service" and discuss it before the students.

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I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I explain the meaning of Shura.			
2	I demonstrate the benefits of Shura.			
3	I identify the qualities of a consultant.			
4	I explain the domains of Shura.			
5	I appreciate the rank of Shura.			

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LESSON 4

Rules of Jurisprudence

(al-Qawa'id al-Fiqhiyyah)

We read and explore

- explain what is meant by Rules of Jurisprudence(al-Qawa'id al-Fiqhiyyah),
- infer the importance of juridical maxims,
- explain the five normative juridical maxims,
- give applicable, contemporary examples of juridical maxims,
- make sure of benefiting from these maxims in life's affairs.

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I take the initiative to learn

Mathematics, Engineering and Physics each has its rules; each one of the sciences has its rules. Fiqh (jurisprudence) also has rules organizing jurisprudential branches and bringing together its Sharia rulings to be contained in one system, thus facilitating matters of listing and referencing them in Fatwa (learned interpretation) and Ijtihad (independent reasoning).

I read and deduce:

I read the legal rules in the following two groups and then employ independent reasoning in deducing a common denominator (dhabit) which brings them together:

(A)	(B)
1. A urine leak invalidates wudhu (ablution).	1. Looking at the watch during prayer is a disliked act (makruh).
2. Defecation invalidates wudhu (ablution).	2. Playing with shemagh (headdress) during prayer is a disliked act (makruh).
3. Farting invalidates wudhu (ablution).	3. Playing with one's fingers during prayer is disliked act (makruh).
4. Discharging pre-seminal fluid invalidates wudhu (ablution).	4. An unnecessary movement during prayer is disliked act (makruh).
Dhabit:	Dhabit: .....

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I use my skills to learn

Rules of Jurisprudence (al-Qawa'id al-Fiqhiyyah):

concept and emergence:

A juridical maxim: is a concise statement incorporating general legislative rules on matters similar to the juridical maxim and are subsumed by it. Rules of Jurisprudence are deduced from the texts of the Holy Qur'an, Sunnah and Islamic juridical rulings (Ahkam Fiqhiyyah). The formats of Rules of Jurisprudence were gradually established in the ages of the prosperity of Islamic jurisprudence (Fiqh).

The importance of juridical maxims

The Rules of Jurisprudenceare of great value to a person pursuing knowledge; they assist in:

1. understanding and memorizing many similar jurisprudential (Fiqhiyyah) matters,
2. knowledge of the blessings of religion, its noble purposes and the fact that it suits all time and all place,
3. constituting a jurisprudential capability which enables a student to deduce jurisprudential rulings on new facts through qiyās (deductivd analogy).

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Normative juridical maxims

Rules of Jurisprudenceare not of the same degree; there are five, famous normative maxims which all fiqh schools of thought (maḏāhib) have agreed upon relying on them. These maxims include branches of all fiqh sources (abwab). There are less comprehensive rules as regards branches than these maxims which are called ancillary juridical maxims. The five normative Rules of Jurisprudenceare:

1. Acts are judged by the intention behind them (Al-Umur bi-maqasidiha الأمور بمقاصدها)
2. Certainty is not overruled by doubt (al-Yaqin la yuzalu bish-shakk

اليقين لا يزول بالشك)

3. Harm must be eliminated (al-Darar muzal الضرر يزال)
4. Hardship begets facility (al-Mashaqqat tujlab al-taysir المشقة تجلب التيسير)
5. Custom is the basis of judgment (Tahkim al-'Adat wa al-ruju' ilayha العادة محكمةٌ).

The first juridical maxim: acts are judged by the intention behind them:

First, the meaning:

The words and deeds of man are subject to his intention. His deeds are acceptable and deserve rewards if his intention is right. They are unacceptable and constitute guilt if his intention is corrupt.

Second, applications:

1. If one gives a present to another person and one's intention is affinity and love in the path to Allah (عزّ وجلّ), one will be rewarded. If one's

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intention is to invalidate what is right or to validate what is wrong, the present turns into bribe and guilt.

2. If a man marries for the purpose of tahlil (تحليل the process of contracting a second marriage for a woman after a triple/final divorce), his marriage is invalid. This is so because the purpose of legislating marriage is endurance, continuity and realizing the chastity and tranquility of the self. This kind of fake marriage does not realize any one of these purposes.

3. If someone buys a commodity on a deferred (muajjal) price and then sells it to the same original seller on a lesser cash price, this is forbidden and is called Bai' al inah (literally, "a loan in the form of a sale"). This is so because selling here is fake and its real intention is to obtain a riba-based loan.

4. Among contemporary applications of this maxim is the following: if the purpose of a plastic surgery operation is to change a faultless appearance in order to be the lookalike of someone else in order to change the figure known to security services and escape justice- this is forbidden.

Third, evidence:

Omar bin Al Khattab (رضي الله عنه) reported that the Prophet (ﷺ) said, "Verily, deeds are judged according to intentions" (Narrated by al-Bukhārī').

Fourth, the purpose of correcting intention:

1. Intention is a condition for the validity of deeds,
2. Distinguishing acts of devotion from acts of habit,
3. Turning habit into an act of devotion, because if permissible deeds are intended for good and avoiding what has been forbidden by Allah (تَعَالَى), they will be rewarded,
4. Distinguishing the meaning and significances of words.

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I determine

the appropriate title for each column:

Someone fasts during Ramadan because of faith and in order to seek his reward from Allah.	Someone perfects his prayer in the mosque and prolongs qiyam (standing) and ruku`in order to be seen by other people. However, when he prays at home, he performs prayer very hurriedly just like a rooster pecking.
Someone gave a poor man one thousand Dirhams for the sake of Allah (تَعَالَى).	Someone exaggerates in showing submissiveness so that people might see that he is committed to Sunnah.

I think

of how each one of the following can turn his customary deeds into acts of devotion?

- A student in his course of study:

.....

- An employee in doing his job:

.....

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﴿ وَٱبۡتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ ٱلۡأٓخِرَةَۖ وَلَا تَنسَ نَصِيبَكَ مِنَ ٱلدُّنۡيَا ... ﴾

(سورة القصص: 77)

Wa Abtaghi Fīmā 'Ātāka Allāhu Ad-Dāra Al-'Ākhirata Wa Lā Tansa Naşībaka Mina Ad-Dunyā

""But seek, with the (wealth) which Allah has bestowed on you, the Home of the Hereafter, nor forget your portion in this world…" (Sūrat Al-Qaşaş: 77).

I infer

new objectives for taking into consideration purpose and intention:

.....

.....

Second juridical maxim: certainty is not overruled by doubt

First, the meaning:

If one has doubts but one is possessed by prior certainty, one will not be bothered with doubts. Instead he refers to one's prior certainty because certainty is firm belief whereas doubt is hesitation as to whether something will occur or not.

Second, applications:

1. Whoever is certain of cleanliness and doubted hadath (حدث virtual impurity), he remains with the ruling of taharah (طهارة cleanliness and purification).

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2. Whoever doubts one prayer: whether or not he has performed it? He is obligated to perform it because the action of prayer is doubtful and the essence here is that he has not performed it. Therefore, he is not cleared until he knows that he has performed it.

3. Whoever claims that someone is indebted to him or that someone owes him a right without evidence backing up this, the person alleged against is not entitled to repay the debt or acknowledge the right because the essence here is his being cleared.

4. The ultimate sign of death used to be that the heart ceases to beat. Modern medicine discovered that the end of human life is realized by the death of the cerebrum not the cessation of the beating of the heart. The heart may cease to beat; but with intensive care and resuscitation equipment the heart continues to beat. Therefore, the life of man here is certainty whereas hid death is doubtful. According to the juridical maxim certainty is not overruled by doubt; the person concerned here is to be treated as live because the essence in man is life; we cannot issue a ruling on the reality of death until doctor decides that the life of a patient has ended; only then can a doctor stop resuscitation equipment.

5. Any breakthroughs in equipment, creative gadgets, contemporary financial contracts and inventions are permissible (halal) if their damages do not take the upper hand and there is no Sharia evidence to proof that they are forbidden (haram). The essence in things is permissibility (Ibaha – إباحة) if there is no evidence of their being forbidden.

Third, evidence:

Allah's Messenger (ﷺ) said "If any of you doubts during his prayer and he does not know how many raka'aat he has prayed, whether they three or four, then he should discard and cast away his doubt. He is to continue upon what he is sure of [i.e. the lesser] then performs two prostrations before making tasleem (As-salāmu ʿalaikum wa-raḥmatu ʻllah (the concluding

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portion of the Muslim prayer: "Peace and blessings of God be unto you"). If he ends up praying five [raka'aat], then his prayer will be an intercession for him; and if he ends up completely the four [raka'aat] then it is vexing for the devil (shaytaan)" (Narrated by Muslim).

I apply

1. Someone doubts his tawaf (طواف going round Ka'abah) - whether or not he has gone round Ka'abah three or four times.

.....

2. A youth woke up and saw semen on his underwear; but he could not remember having a wet dream. Is obliged to perform ghsul (washing of the entire body with water)?

.....

Third juridical maxim: **hardship begets facility**

First, the meaning:

There are circumstances which bring about hardship or difficulty to man when applying Sharia rulings. Here Sharia intervenes to alleviate hardship and embarrassment by reducing the ruling. The whole Islamic Sharia is built on facility and negating embarrassment. However, what is intended by this juridical maxim is Sharia license which facilitates fixed rules because of an emergency reason necessitating alleviation.

Hardship is two types; therefore, the measure (ضابط) of hardship necessitating facility comprises:

1. Customary hardship: this is inseparable from worshipping such as the hardship of fasting in intense heat and long daytime and the hardship

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of Haj. These are not intended here and there are countless examples of this.

2. Uncustomary hardship: this is emergent and requires extra-effort such as hardship in travel and sickness. It necessitates alleviation and begets facility because it causes embarrassment.

Second, applications:

1. Alleviating hardship during travel through shortening four-rakat prayers, joining Dhuhr (noon and Asr (afternoon) and Maghrib (sunset) and Isha'a (night) as well as breaking fast in Ramadan and wiping over footwear (المسح على الخفين mash ala al khoufayn) for three days and nights.

2. Facilitating things for the sick through tayammum (تيمم- dry ablution) when it is difficult to use water, permissibility to break fasting during Ramadan because of sickness and the permissibility of praying according to the condition of a sick person: sitting up, lying down or signaling.

3. A woman observing iddah (عدة period of waiting) after the death of her husband is permitted to leave her house if she needs to do so such as going out to receive treatment, earn her living or buy groceries or the like if there is no one to do this on behalf of her.

4. If a sick a woman finds male doctors only, a male doctor is permitted to examine the location of ailment in the measure necessary for treatment.

5. An instance of facilitation on the basis of forgetfulness is not obliging a fasting person to perform qadha (قضاء carrying out or fulfilling) if he forgetfully eats or drinks.

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Third, evidence:

﴿... يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ ..﴾
(سورة البقرة: 185)

Yurīdu Allāhu Bikumu Al-Yusra Wa Lā Yurīdu Bikumu Al-`Usra

"…Allah intends every facility for you; He does not want to put to difficulties…"
(Sūrat Al-Baqarah: 185)

I give examples

In cooperation with my group, I give examples of this juridical maxim in the domain of preserving the self by referring to different sources of learning.

- First example: .....
- Second example: .....

Fourth juridical maxim: **harm must be eliminated**

First, the meaning:

Sharia forbids harming the self or others by forbidding the occurrence of harm in the first place or by removing harm when it occurs.

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Second, applications:

1. Whoever damages the property of others, he should either guarantee recompensing the damage by replacing damaged property, or by paying the value of damaged property in order to remove the damage being incurred.

2. It is obligatory to prohibit anything which is harmful to people's mental and bodily health as well as their wealth; either materially such as drugs, or morally by prohibiting the deeds of magicians, charlatans and conjurors who have no true knowledge.

3. Relocating factories and any source of inconvenience to industrial cities away from residential areas,

4. Plastic surgery operations are permissible if they constitute a treatment necessity such as treating bodily flaws and disfigurations or an inability consequent on an accident such as grafting burned skin. In these cases plastic surgery operations are permissible to remove damages from an injured person.

Third, evidence:

1. Allah (تَعَالَى) says:

﴿... لَا تُضَآرَّ وَٰلِدَةُۢ بِوَلَدِهَا وَلَا مَوْلُودٌ لَّهُۥ بِوَلَدِهِۦ ...﴾
(سورة البقرة: 233)

Lā TuđārraWa A-Datun Biwaladihā Wa Lā Mawlūdun LahuBiwaladihi

"…No mother shall be Treated unfairly on account of her child. Nor father on account of his child…" (Sūrat Al-Baqarah: 233)

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2. Allah's Messenger (ﷺ) said "There should be neither harming nor reciprocating harm" (Narrated by Malik).

I give examples:

of this juridical maxim in cooperation with my group and by referring to different sources of learning.

- Example: .....

.....

Fifth juridical maxim:

custom is the basis of judgment

First, the meaning:

Words and deeds which people are accustomed to and have normalized are ascribable to norms and considerable customs if they do not contravene a Sharia text and have no measure (ضابط) in Sharia or language.

Custom denotes recurring happenings with the majority of people; these happenings recur until they become acceptable, i.e. people do not object to them or feel that they are exotic. Convention is a mater which most people are accustomed to and which belongs to words, deeds or avoidance. If a matter is subject to judgment, this denotes that settlement and ruling consistute the basis of adjudication between people.

Second applications:

1. Explaining the terms used by people in their transactions. If two people

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engage in buying and selling through unspecified currency and differ, the frame of reference in this case shall be the currency of the country where the transaction takes place. For instance, the frame of reference in the UAE is the UAE Dirham, and so on.

2. Explaining the terms used by people in expressing their faith. If someone swears saying, "By Allah I will not eat meat". He does not forswear his oath if he eats fish or chicken because meat conventionally means red meat such as the meat of cattle. Fish or chicken are not conventionally called meat.

3. The obligation to spend on the wife and children; living expenditure is not specifically determined in Sharia and the reference in this regard is convention.

4. The permissibility of issuing ta'zir (تعزير the discretion of the judge) verdicts to deter corrupters and criminals. The first one to do so was Umar ibn Abd al-Aziz (رَحِمَهُ اللّٰهُ). He said, "People will be judged in a manner proportionate to their debauchery".

5. Permissibility of closing mosques at times in-between prayers in order to protect mosques against theft and misuse by irresponsible people.

Third, evidence:

1. Allah (تَعَالَى) says:

﴿... وَلَهُنَّ مِثْلُ ٱلَّذِى عَلَيْهِنَّ بِٱلْمَعْرُوفِ ...﴾ (سورة البقرة: 228)

Wa Lahunna Mithlu Al-Ladhī `Alayhinna Bil-Ma`rūfi

"And women shall have rights similar to the rights against them, according to what is equitable…" (Sūrat Al-Baqarah: 228)

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2. The Messenger (ﷺ) said to Hind bint 'Utbah (رضي الله عنها) "Take what is sufficient for you and your child, on a reasonable basis (Narrated by al-Bukhārī').

I make a decision and justify it

- If it is normative to drink alcoholic beverages in a country, is it correct to adopt its norms?

.....

- What is the condition to be set for the convention whose observance is obligatory in what is mentioned above?

.....

I organize my concepts

Normative juridical maxims		
The concept of juridical maxims	**The importance of juridical maxims**	**Juridical maxims**
.....	1	.....
.....	.....	.....
.....	2	.....
.....	.....	.....
.....	3	.....
.....	.....	.....

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Student Activities

I answer by myself

First, explain briefly the meaning of each of the following juridical maxims:

A- Acts are judged by the intention behind them:

.....

B- Certainty is not overruled by doubt:

.....

C- Custom is the basis of judgment:

.....

Second, mention the juridical maxim on which each of the following examples is predicated:

1. If a man doubts whether or not he has given zakat on his wealth, he is obliged to give zakat.

.....

2. If a merchant buys a large quantity of rice and stores it in a warehouse until its price rises, he must be stopped from taking this course.

.....

Third, deduce Sharia ruling on each of the following cases on the basis of your study of juridical maxims:

1. A customer agreed with a car agent on selling the car for thirty

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thousand; however, they disagreed on one respect: the car agent said $30,000 whereas the customer said AED 30,000. There was no evidence or written agreement to settle the dispute.

2. A man disagrees with his wife and talks to her repeatedly in outrageous words of which he remembers some and forgets others. When the next morning comes he says to himself, "Perhaps I have divorced my wife!" Is his wife to be divorced from him?

Enriching my experience

In 2013 the Zayed bin Sultan Al Nahyan Charitable and Humanitarian Foundation published Zayed Encyclopedia of the Rules of Jurisprudence and Fundamentalism, which was dedicated to the soul of Sheikh Zayed bin Sultan Al Nahyan (رَحِمَهُ اللّٰهُ). I browse on the Internet and write a report on everything associated with this huge scientific achievement.

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I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I explain what is meant by juridical maxims.			
2	I infer the importance of juridical maxims.			
3	I explain thefive normative maxims.			
4	I give applicable contemporary examples of juridical maxims.			
5	I make sure of benefiting from these maxims in organizing my affairs.			

Lesson lexicon

Term	Meaning
Fiqh	Linguistically: comprehension. Terminologically: knowledge of practicable Sharia rulings by means of their detailed evidence.
Maxim	Linguistically: foundation, origin. Terminologically: an overall ruling which is referred to in rulings on many ancillary matters.
Juridical maxim	An overall jurisprudential ruling incorporating its own ancillary matters.

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LESSON 5

Sustainability in Islamic Methodology

We read and explore

- explain the concept of sustainability.
- explain the position of Islam towards sustainability.
- identify the importance of sustainability.
- demonstrate the relationship between sustainability and construction of the earth (emaar al ard).
- discover the efforts exerted by the UAE in the field of sustainability.
- contribute to enhancing sustainable development in its different forms.

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I take the initiative to learn

Our planet is in danger - Our existence is in danger!

These are screams coming from environmentalists which we have often heard in recent times. They set off alarm bells to warn us that the planet we know and the usual climate in different regions in the world are gradually changing because of fossil energy, which changes into poisons in the atmosphere. This results in increasing the temperature of the earth, rising sea levels, disappearance of glaciers, submergence of shores, desertification, gradual soil salinity, loss of agricultural resources and sudden environmental catastrophes. If urgent measures are not taken in the face of this and pouring of carbon into the atmosphere continues in rising rates, this will bring about catastrophes not only on mankind, but on plant, marine and animal lives alike. Thus man out of sheer greed will have annihilated the planet he lives on while arrogantly, extravagantly and recklessly searching for affluence and luxurious life styles.

In order to avoid this sombre fate, the leaders of the world have of late accorded attention to this decisive issue. International symposia and conferences were convened to meet this danger which threatens the human race and its survival in the future. However, these leaders are still divided around many issues such as accelerating the pace of finding the necessary legal and financial means and standardizing the concepts of development and sustainability. This makes betting on reaching international accord as regards this problem a sheer gamble with the future and everything of beauty and necessity for living on the surface of our planet.

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I infer:

some of the causes leading to climate change in the world :

.....

.....

I use my skills to learn

The concept of sustainability

Linguistically: sustain means to strengthen physically, to make something endure, last.

Terminologically: the term sustainability is new; it appeared at the turn of the last century and it has many definitions, which revolve round one meaning: meeting the needs of the present generations without compromising the ability of future generations to meet their own needs. This fact thrusts on the shoulders of every generation a responsibility towards the generation coming after it. This responsibility is embodied in the necessity of preserving and developing natural resources in order to meet the needs of the current generation and remain to meet the needs of future generations as well.

No doubt each generation has circumstances and challenges imposing on it a form of dealing with the environment. However, with sound planning and a future-oriented perspective it is possible to realize the goal of sustainability, which is improving human life in terms of respecting the environment and creating synergy with it, realizing socio-economic development and spreading a culture of security and peace in societies.

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I discuss

the possession of real will and ability on the part of the countries in the world to realize sustainability as conceived of in its universal concept under the shadow of current reality.

.....

the fact that some people disregard implementing the necessary measures to protect climate.

.....

I find a solution

for the following case according to the table below: rise in the temperature of the earth.

Is the effect of this phenomenon limited to one country?	.....
Can a state tackle this phenomenon alone?	.....
Perceived solution.	.....

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Sustainability from an Islamic perspective

The 'utterance' sustainability is not present in the heritage of Islamic thought; however, the concept of sustainability has a strong presence in the life of a Muslim. This manifests itself through basic pillars constituting a Muslim's perspective of, and position towards, the universe and creations. This dictates on a Muslim a balanced behavior with his surroundings and the components of these surroundings because he is accountable on his actions towards these surroundings. These pillars are:

First pillar: construction of earth (emarat al ard)

Allah (تَعَالَّى) says:

﴿... هُوَ أَنشَأَكُم مِّنَ ٱلْأَرْضِ وَٱسْتَعْمَرَكُمْ فِيهَا ...﴾

(سورة هود: 61)

Huwa 'Ansha'akum Mina Al-'Arđi Wa Asta`marakum Fīhā

"... It is He Who hath produced you from the earth and settled you therein..."
(Sūrat Hūd: 61)

The holy verse confirms the mission of man on earth in a manner of continuity- (وَاسْتَعْمَرَكُمْ فِيهَا Wa Asta`marakum Fīhā) "settled you therein". This is an unceasing mission which comes to an end only by meeting Allah (سُبحانهُ). Allah (تَعَالَّى) says:

﴿ يَٰٓأَيُّهَا ٱلْإِنسَٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَٰقِيهِ ٦ ﴾

(سورة الانشقاق: 6)

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Yā ʻAyyuhā Al-ʼInsānu ʻInnaka Kādiĥun ʻIlá Rabbika Kadĥāan Famulāqīhi

"O you man! Verily you are ever toiling on towards your Lord- painfully toiling,- but you shall meet Him" (Sūrat Al-ʼInshiqāq: 6).

In Arabic, the verse informs of inclusiveness as the verb takes the plural form أَنشَأَكُم 'Ansha'akum '.. the 'you' in English is meant to denote the plural. This 'you' comprises men and women, adults and children, believers and non-believers; it is the responsibility of all.

This makes it clear that the concept of construction and development must be humanitarian, universal and sustainable in all fields. It is not restricted to a society, state or nation to the exclusion of others. The entire human society must cooperate in this because no single state can tackle global warming by itself, or combat pollution or other challenges facing the environment without the cooperation of all other states, or without interchanging knowledge and expertise, or respecting others and their beliefs, cultures and heritages or appreciating their knowledge and efforts.

I identify

the means of man's success in construction of earth.

1. .....

2. .....

3. .....

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I infer

some obstacles to sustainability:

- .....
- .....

Second: balance between production and consumption:

Allah (تَعَالَى) says:

﴿ لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ... ﴾

(سورة الطلاق: 7)

Liyunfiq Dhū Sa`atin Min Sa`atihi

"...then spend (your substance) on them ..." (Sūrat Aṭ-Ṭalāq: 6)

Allah (تَعَالَى) says:

﴿ وَٱلَّذِينَ إِذَآ أَنفَقُواْ لَمْ يُسْرِفُواْ وَلَمْ يَقْتُرُواْ وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا ﴾

(سورة الفرقان: 67)

Wa Al-Ladhīna 'Idhā 'Anfaqū Lam Yusrifū Wa LamYaqturū Wa Kāna Bayna Dhālika Qawāmāan

"Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes)" (Sūrat Al-Furqān: 61)

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Moderation in consumption and linking it to capability (production) achieves sustainability with respect to all resources. The prohibition of extravagance follows this to control man's consumption in all conditions. Allah (تَعَالَى) says:

﴿ إِنَّ ٱلْمُبَذِّرِينَ كَانُوٓاْ إِخْوَٰنَ ٱلشَّيَٰطِينِ ۖ وَكَانَ ٱلشَّيْطَٰنُ لِرَبِّهِۦ كَفُورًا ﴿٢٧﴾ ﴾
(سورة الإسراء: 27)

'Inna Al-Mubadhdhirīna Kānū 'Ikhwāna Ash-Shayāṭīni Wa Kāna Ash-Shayṭānu Lirabbihi Kafūrāan

"Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (himself) ungrateful" (Sūrat Al-'Isrā': 27)

The Messenger, ﷺ, said to Sa'd (رضي الله عنه), when Sa'd asked, "Can there be any extravagance in wudoo'?, "Yes, even if you are on the bank of a flowing river" (Musnad Ahmed).

Moderation in consumption means meeting the needs of the individual and preserving resources against depletion and wasting; this is of the very essence of obeying Allah (تَعَالَى) and committing oneself to worshipping in its general concept. Going back to the concept of sustainability, we will find out that it is piece and parcel part of the normal behavior of Muslims and a responsibility associated with the trust which has been borne by the sons of Adam. Allah (تَعَالَى) says:

﴿ إِنَّا عَرَضْنَا ٱلْأَمَانَةَ عَلَى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا ٱلْإِنسَٰنُ ۖ إِنَّهُۥ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾ ﴾
(سورة الأحزاب: 72)

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'Innā `Arađnā Al-'Amānata `Alá As-Samāwāti Wa Al-'Arđi Wa Al-Jibāli Fa'abayna 'An Yaĥmilnahā Wa 'Ashfaqna Minhā Wa Ĥamalahā Al-'Insānu 'Innahu Kāna Žalūmāan Jahūlāan

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

Allah (سُبحانهُ وتعَالَى) has preordained that the succession of man on earth and the act of bearing trust are only achievable on this earth as man needs to preserve the earth and coexist with others in order to realize his mission in the right manner before his Lord (عزّ وجلّ).

I explain:

How we show our worthiness of realizing the trust in the way we deal with public parks and forests?

.....

Third: work and cooperation:

Allah (تعَالَى) says:

﴿... عَنِ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ أَن تَعۡتَدُواْۘ وَتَعَاوَنُواْ عَلَى ٱلۡبِرِّ وَٱلتَّقۡوَىٰۖ وَلَا تَعَاوَنُواْ عَلَى ٱلۡإِثۡمِ وَٱلۡعُدۡوَٰنِۚ ...﴾ (سورة المائدة: 2)

Ani Al-Masjidi Al-Ĥarāmi 'AnTa`tadū Wa Ta`āwanū `Alá Al-Birri Wa At-Taqwá Wa Lā Ta`āwanū `Alá Al-'Ithmi Wa Al-`Udwāni

"…out of the Sacred Mosque lead you to transgression (and hostility on your part). Help you one another in righteousness and piety, but help you not one another in sin and rancour: …" (Sūrat Al-Mā'idah: 2)

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Allah (تَعَالَى) commands us to engage in constructive, productive cooperation that serves all. This cooperation requires the kind of work in which all efforts unify in order to yield wholesome fruits. The verse also forbids us to engage in sin and aggression on their entireties whether the aggression is on man, beast, plant or inanimate things. A Muslim avoids engaging in any form of aggression. There is a condition of cooperation mentioned in the verse as well as an explicit command to work in the words of Allah (تَعَالَى):

﴿ وَقُلِ ٱعۡمَلُواْ فَسَيَرَى ٱللَّهُ عَمَلَكُمۡ وَرَسُولُهُۥ وَٱلۡمُؤۡمِنُونَ ... ﴾
(سورة التوبة: 105)

Wa Quli A`malū Fasayará Allāhu `Amalakum WaRasūluhu Wa Al-Mu'uminūna Wa Saturaddūna 'Ilá `ĀlimiAl-Ghaybi Wa Ash-Shahādati Fayunabbi'ukum Bimā Kuntum Ta`malūna

"And say: "Work (righteousness): Soon will Allah observe your work, and His Messenger, and the Believers" (Sūrat At-Tawbah:105)

Both these constitute a direct instruction to observe public interest, development, progress, developing resources and increasing production and all these achieve sustainability.

Also, Islam has made knowledge, perfection and sincerity controls and checks on work. The Messenger, ﷺ, said: "Allah loves if any of you have done a deed to perfect it" (al-Jaami' as-Sagheer). Perfecting one's job achieves quality and assists in realizing sustainability. Therefore, a Muslim should be keen on work and cooperation as commanded by the rules of his religion and in order to please his Lord (سُبحانهُ وتَعَالَى). Muslims work, produce and develop in obedience to Allah (تَعَالَى) and also avoid aggression on the resources of the environment in obedience to Allah (عزّ وجلّ).

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I identify:

some requirements of achieving quality:

- .....
- .....
- .....

I explain:

the relationship between achieving quality and sustainability.

.....

.....

.....

Fourth: favors of Allah on earth:

Allah (تَعَالَى) says:

﴿ هُوَ ٱلَّذِى خَلَقَ لَكُم مَّا فِى ٱلْأَرْضِ جَمِيعًا ... ﴾ (سورة البقرة: 29)

Huwa Al-Ladhī Khalaqa Lakum Mā Fī Al-'Arđi Jamī`āan

"It is He Who hath created for you all things that are on earth…" (Sūrat Al-Baqarah:29)

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Also, (سُبحانهُ وتَعَالَى)

﴿ وَإِن تَعُدُّواْ نِعۡمَةَ ٱللَّهِ لَا تُحۡصُوهَآۗ إِنَّ ٱللَّهَ لَغَفُورٞ رَّحِيمٞ ١٨ ﴾

(سورة النحل: 18)

Wa ‘In Ta`uddū Ni`mata Allāhi Lā Tuĥşūhā ‘Inna Allāha Laghafūrun Raĥīmun

If you would count up the favours of Allah, never would you be able to number them: for Allah is Oft-Forgiving, Most Merciful (Sūrat An-Naĥl:18)

A Muslim perceives of all creations as favors from Allah (تَعَالَى) to the sons of Adam and this obligates man to thank the One who has done him these favors. Thanking here is intended to be in words and deeds, i.e. preserving these favors, maintaining them and benefiting from them without extravagance.

On the other hand, a believer perceives of Allah's creations in the universe as signs evidencing the greatness of the Creator (سُبحانهُ وتَعَالَى); they are objects of respect and appreciation in exaltation of their Creator. Therefore, a believer never disregards something created by Allah irrespective of how much he needs it. Allah (تَعَالَى) says:

﴿ وَمَا مِن دَآبَّةٖ فِي ٱلۡأَرۡضِ وَلَا طَٰٓئِرٖ يَطِيرُ بِجَنَاحَيۡهِ إِلَّآ أُمَمٌ أَمۡثَالُكُم مَّا فَرَّطۡنَا فِي ٱلۡكِتَٰبِ مِن شَيۡءٖۚ ثُمَّ إِلَىٰ رَبِّهِمۡ يُحۡشَرُونَ ٣٨ ﴾

(سورة الأنعام: 38)

Wa Mā Min Dābbatin Fī Al-’Arđi Wa Lā Ţā’irin Yaţīru Bijanāĥayhi ‘Illā ‘Umamun ‘Amthālukum Mā Farraţnā Fī Al-Kitābi Min Shay’in Thumma ‘Ilá Rabbihim Yuĥsharūna

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"There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. Nothing have we omitted from the Book, and they (all) shall be gathered to their Lord in the end". (Sūrat Al-'An`ām:29)

The bee for instance is a small insect; but Allah has treasured in it therapeutics for many diseases. Given all this, we conclude that a believer conserves and develops the environment having for a point of departure faith and ethics. This sets in action a system of internal self-control because he knows that he is accountable for his actions towards the favors of Allah (تَعَالَى) to him.

Someone ridiculed another for not being handsome. This other person said, "Do you find fault with the make or the maker?"

The importance of sustainability

Sustainability entwines great importance as regards the life and future of man on earth. This importance manifests itself through the practical outcomes sustainability achieves in many domains including:

- Achieving universal development: economic and social development through cooperation in developing and conserving resources,
- Meeting the needs of man: by increasing production and controlling consumption thus providing affluence and happiness to nations,
- Achieving security and stability to the people of the earth: through cooperation and realizing common interests between them such as food security,
- Protecting the health of man: by providing food, medicines and combating diseases world-wide,

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- Scientific progress: that accompanies development and progress resulting from achieving sustainability,
- Helping in providing a better life: for future generations and the continuance of the survival of man on this earth as long as Allah (تَعَالَىٰ) wills.

I infer

the Prophet's directives as regards respecting the environment and maintaining its endurance as they figure in the following texts:

- "There is no Muslim who plants a tree or sows seeds and then a bird, or a person, or an animal eats from it except that it is charity for him."

.....

- "Let no one urinates in still, non-running water and then uses it to bathe in."

.....

- "A woman entered the (Hell) Fire because of a cat which she had tied, neither giving it food nor setting it free to eat from the vermin of the earth."

.....

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Illuminations

﴿... وَإِن مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ ...﴾

(سورة الإسراء: 44)

Wa 'In Min Shay'in 'Illā Yusabbiĥu Biĥamdihi Wa Lakin Lā Tafqahūna Tasbīĥahum

"... there is not a thing but celebrates His praise; And yet you understand not how they declare His glory!" (Sūrat Al-'Isrā':44)

I explain

the relationship between each of the following with sustainability:

- legislating the system of endowments:

.....

- the fact that Islam encourages education:

.....

- encouraging giving charity:

.....

- prohibiting extravagance and overspending:

.....

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I classify

the following Sharia texts in terms of the purpose of each into being a form of 'social' or 'economic' development'.

Sharia texts	Type of intended development
Allah (تَعَالَى) says: ﴿... وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا وَبِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ ...﴾ (سورة النساء: 36) Wa Bil-Wālidayni 'Iḥsānāan Wa Bidhī Al-Qurbá Wa Al-Yatāmá Wa Al-Masākīni "...and do good- to parents, kinsfolk, orphans, those in need..." (Sūrat An-Nisā' :36)	.....
The Messenger (ﷺ) said, "It is better for anyone of you to take a rope (and cut) and bring a bundle of wood (from the forest) over his back and sell it and Allah will save his face (from the Hell-Fire) because of that, rather than to ask the people who may give him or not" (Narrated by al-Bukhārī').	.....

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The Messenger (ﷺ) said, "None of you has faith until he loves for his brother or his neighbor what he loves for himself" (Musand Ahmed).	.....
The Messenger (ﷺ) said: "The best of people are those who are most beneficial to people" (al-Jaami' as-Sagheer).	.....

I infer

the significances of the following:

*Allah (تَعَالَّى) says:

﴿ وَلَا تَسْتَوِي ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ ۚ ٱدْفَعْ بِٱلَّتِي هِيَ أَحْسَنُ فَإِذَا ٱلَّذِي بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾ ﴾

(سورة فصلت: 34)

Wa Lā Tastawī Al-Ĥasanatu Wa Lā As-Sayyi'atu Idfa` Bil-Atī Hiya 'Aĥsanu Fa'idhā Al-Ladhī Baynaka Wa Baynahu `Adāwatun Ka'annahu Wa Līyun Ĥamīmun

"Nor can goodness and Evil be equal. Repel (Evil) with what is better: Then will he between whom and you was hatred become as it were your friend and intimate!"
(Sūrat Fuşşilat: 34)

.....

- The fact that Amir al-Mu'minin Hārūn Ar-Rashīd appointed Hunayn ibn Ishaq an-Nasrani head of the scientific mission to the lands of the

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Romans to delve and search into the ancient books buried in the safes of palaces, churches and temples in order to translate them into Arabic.

A glimpse of sustainability in the UAE:

If one reflects on the march of the UAE, which is based on its fixed original perceptions of environmental protection, one will instantly notice huge achievements in the field of sustainability that have conferred on the state a position ahead of other states in this domain. The efforts exerted by Sheikh Zayed (رَحِمَهُ اللّٰهُ) in combating desertification and greening the environment and the effect of this on soil and climate represent a monumental achievement which earned him the title of the "Man of Environment and Development". Also, the efforts exerted by our wise leadership by taking giant steps in the field of sustainability, modernization and development give the best evidence of the achievements made by the UAE and of future aspirations.



Emirati foundations which are specialized in the field of sustainability have come into public notice such as sustainable cities, environment-friendly residential complexes and companies specialized in sustainability. This has turned the UAE into a global focal point. International associations have sought to establish partnerships with the UAE in order to promote a culture of sustainability, development and earth protection.

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I investiage

the UAE institutions in the field of sustainability.

- .....
- .....
- .....

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I organize my concepts

Sustainability from an Islamic Perspective		
(1)	(2)	(3)
The concept of sustainability: .... A Muslim's anchors as regards adopting sustainability:	The concept of construction of the earth (emaar al ard): .... The importance of sustainability: .... Factors of successful work:	Obstacles of sustainability: .... Landmarks of sustainability in the UAE: ....

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Student Activities

I answer by myself

First, explain the following concepts:

1. Sustainability: .....

2. Succession or stewardship on earth: .....

Second, I infer from the texts below the following:

1. Allah (تَعَالَّى) says:

﴿... وَكُلُوا۟ وَٱشْرَبُوا۟ وَلَا تُسْرِفُوٓا۟ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ ﴿٣١﴾﴾
(سورة الأعراف: 31)

Wa Kulū Wa Ashrabū Wa Lā Tusrifū ‘Innahu Lā YuĥibbuAl-Musrifīna

“…eat and drink: But waste not by excess, for Allah loves not the wasters.”
(Sūrat Al-’A`rāf:31)

.....

2. Allah (تَعَالَّى) says:

﴿وَسَخَّرَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ وَٱلشَّمْسَ وَٱلْقَمَرَ ۖ وَٱلنُّجُومُ مُسَخَّرَٰتٌۢ بِأَمْرِهِۦٓ ۗ
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٢﴾﴾ (سورة النحل: 12)

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Wa Sakhkhara Lakumu Al-Layla Wa An-Nahāra Wa Ash-Shamsa Wa Al-Qamara Wa An-Nujūmu Musakhkharātun Bi'amrihi~ 'Inna Fī Dhālika La'āyātin Liqawmin Ya`qilūna

He has made subject to you the Night and the Day; the sun and the moon; and the stars are in subjection by His Command: verily in this are Signs for men who are wise. (Sūrat An-Naĥl:12)

Third, mention in points the importance of sustainability to man:

.....

.....

.....

Fourth, explain the effect of coexistence on sustainability:

.....

.....

.....

Fifth, how can we achieve sustainability in precipitation?

.....

.....

.....

Enriching my experience

I conduct a search to investigate the reasons behind giving some Qur'anic chapters the names of creatures in man's environment.

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I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	Explain the meaning of sustainability.			
2	Explain what is meant by construction of earth (emarat al ard)			
3	Explaining the position of Islam.			
4	Identifying the importance of sustainability.			
5	Demonstrating the state's achievements in the field of sustainability.			
6	I make sure of achieving sustainability in my homeland.			

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5

Domain	Theme	Lesson
Divine Revelation	Sciences of the Holy Qur'an	Allah's Messenger,the Seal of Prophets ﷺ
Divine Revelation	Sciences of Hadith	The Rulings and etiquette Specific to the Prophet's House
The Values and Morals of Islam	The Morals of Islam	Equity in Islam
The Rulings of Islam and Their Purposes	The Purposes of Rulings	The Prohibited Degrees of Female Relations (al-Muharramat)
The Prophet's Sirah and Personalities	The Prophet's Sirah	Aspects of the Mercifulness of the Messenger (ﷺ)

LESSON 1

Allah's Messenger, Seal of Prophets (ﷺ)

We read and explore

- read the holy verses from memory observing the rules of recitation,
- explain the vocabulary of the holy verses,
- explain the rule of adoption,
- explain the significances incorporated in the holy verses,
- make sure of adhering to the values incorporated in the holy verses.

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I take the initiative to learn

- Allah (تَعَالَى) says:

﴿وَقَالَتِ ٱمۡرَأَتُ فِرۡعَوۡنَ قُرَّتُ عَيۡنٖ لِّي وَلَكَۖ لَا تَقۡتُلُوهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوۡ نَتَّخِذَهُۥ وَلَدٗا...﴾ (سورة القصص: 9)

Wa Qālat Amra'atu Fir`awna Qurratu `Aynin Lī Wa Laka Lā Taqtulūhu `Asá 'An Yanfa`anā 'Aw Nattakhidhahu Waladāan

"The wife of Pharaoh said: "(Here is) joy of the eye, for me and for you: slay him not. It may be that he will be of use to us, or we may adopt him as a son…" (Sūrat Al-Qaşaş : 9)

- Allah (تَعَالَى) says:

﴿...فَقَالَ لِصَٰحِبِهِۦ وَهُوَ يُحَاوِرُهُۥٓ أَنَا۠ أَكۡثَرُ مِنكَ مَالٗا وَأَعَزُّ نَفَرٗا ٣٤﴾ (سورة الكهف: 34)

Faqāla Lişāĥibihi Wa Huwa Yuĥāwiruhu~ 'Anā 'Aktharu Minka Mālāan Wa 'A`azzu Nafarāan

"…he said to his companion, in the course of a mutual argument: "more wealth have I than you, and more honour and power in (my following of) men." (Sūrat Al-Kahf:34)

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- Allah (تَعَالَى) says:

﴿... وَمَنْ أَحْيَاهَا فَكَأَنَّمَآ أَحْيَا ٱلنَّاسَ جَمِيعًا ...﴾
(سورة المائدة: 32)

Wa Man 'Aĥyāhā Faka'annamā 'Aĥyā An-Nāsa Jamī'ā

"…and if any one saved a life, it would be as if he saved the life of the whole people…" (Sūrat Al-Mā'idah: 32).

I expect:

the motives for adoption:

.....

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I use my skills to learn

I recite and memorize

سورة الأحزاب 36 - 48

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ
أَمْرِهِمْ ۗ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا ﴿٣٦﴾ وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّهُ
عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَٱتَّقِ ٱللَّهَ وَتُخْفِى فِى نَفْسِكَ مَا ٱللَّهُ
مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ ۖ فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَٰكَهَا
لِكَىْ لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ فِىٓ أَزْوَٰجِ أَدْعِيَآئِهِمْ إِذَا قَضَوْا۟ مِنْهُنَّ وَطَرًا ۚ
وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ﴿٣٧﴾ مَّا كَانَ عَلَى ٱلنَّبِىِّ مِنْ حَرَجٍ فِيمَا فَرَضَ ٱللَّهُ لَهُۥ ۖ سُنَّةَ ٱللَّهِ
فِى ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ ۚ وَكَانَ أَمْرُ ٱللَّهِ قَدَرًا مَّقْدُورًا ﴿٣٨﴾ ٱلَّذِينَ يُبَلِّغُونَ رِسَٰلَٰتِ
ٱللَّهِ وَيَخْشَوْنَهُۥ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا ٱللَّهَ ۗ وَكَفَىٰ بِٱللَّهِ حَسِيبًا ﴿٣٩﴾ مَّا كَانَ مُحَمَّدٌ أَبَآ
أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ۗ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا
﴿٤٠﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ ٱللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾
هُوَ ٱلَّذِى يُصَلِّى عَلَيْكُمْ وَمَلَٰٓئِكَتُهُۥ لِيُخْرِجَكُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ وَكَانَ
بِٱلْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾ تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُۥ سَلَٰمٌ ۚ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٤﴾ يَٰٓأَيُّهَا
ٱلنَّبِىُّ إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِيًا إِلَى ٱللَّهِ بِإِذْنِهِۦ وَسِرَاجًا
مُّنِيرًا ﴿٤٦﴾ وَبَشِّرِ ٱلْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ ٱللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾ وَلَا تُطِعِ ٱلْكَٰفِرِينَ
وَٱلْمُنَٰفِقِينَ وَدَعْ أَذَىٰهُمْ وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿٤٨﴾

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36. Wa Mā Kāna Limu'uminin Wa Lā Mu'uminatin 'Idhā QađáAllāhu Wa Rasūluhu~ 'Amrāan 'An Yakūna Lahumu Al-Khiyaratu Min 'Amrihim Wa Man Ya`şi Allāha WaRasūlahu Faqad Đalla Đalālāan Mubīnāan

37. Wa 'Idh Taqūlu Lilladhī 'An`ama Allāhu `Alayhi Wa 'An`amta `Alayhi 'Amsik `Alayka Zawjaka Wa AttaqiAllāha Wa Tukhfī Fī Nafsika Mā Al-Lahu Mubdīhi Wa Takhshá An-Nāsa Wa Allāhu 'Aĥaqqu 'An Takhshāhu Falammā Qađá Zaydun Minhā Waţarāan Zawwajnākahā Likay Lā Yakūna `Alá Al-Mu'uminīna Ĥarajun Fī 'Azwāji 'Ad`iyā'ihim 'Idhā Qađaw Minhunna Waţarāan Wa Kāna 'Amru Allāhi Maf`ūlāan

38. Mā Kāna `Alá An-Nabīyi Min Ĥarajin Fīmā Farađa Allāhu Lahu Sunnata Allāhi Fī Al-Ladhīna Khalaw Min Qablu Wa Kāna 'Amru Allāhi Qadarāan Maqdūrāan

39. Al-Ladhīna Yuballighūna Risālāti Allāhi Wa Yakhshawnahu Wa Lā Yakhshawna 'Aĥadāan 'Illā Al-Laha Wa Kafá Billāhi Ĥasībāan

40. Mā Kāna Muĥammadun 'Abā 'Aĥadin Min Rijālikum Wa Lakin Rasūla Allāhi Wa Khātama An-Nabīyīna Wa KānaAllāhu Bikulli Shay'in `Alīmāan

41. Yā 'Ayyuhā Al-Ladhīna 'Āmanū Adhkurū Allaha Dhikrāan Kathīrāan

42. Wa Sabbiĥūhu Bukratan Wa 'Aşīlāan

43. Huwa Al-Ladhī Yuşallī `Alaykum Wa Malā'ikatuhu Liyukhrijakum Mina Až-Žulumāti 'Ilá An-Nūri Wa Kāna Bil-Mu'uminīna Raĥīmāan

44. Taĥīyatuhum Yawma Yalqawnahu Salāmun Wa 'A`adda Lahum 'Ajrāan Karīmāan

45. Yā 'Ayyuhā An-Nabīyu 'Innā 'Arsalnāka Shāhidāan Wa Mubashshirāan Wa Nadhīrāan

46. Wa Dā`īāan 'Ilá Allāhi Bi'idhnihi Wa Sirājāan Munīrāan

47. Wa Bashshiri Al-Mu'uminīna Bi'anna Lahum Mina Allāhi Fađlāan Kabīrāan

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48. Wa Lā Tuţi`i Al-Kāfirīna Wa Al-Munāfiqīna Wa Da` 'Adhāhum Wa Tawakkal `Alá Allāhi Wa Kafá Billāhi Wa Kīlāan

Sūrat Al-'Aĥzāb

36-48

36. It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path.

37. Behold! You did say to one who had received the grace of Allah and your favour: "Retain you (in wedlock) your wife, and fear Allah." But you did hide in your heart that which Allah was about to make manifest: you did fear the people, but it is more fitting that you should fear Allah. Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to you: in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (their marriage) with them. And Allah's command must be fulfilled.

38. There can be no difficulty to the Prophet in what Allah has indicated to him as a duty. It was the practice (approved) of Allah amongst those of old that have passed away. And the command of Allah is a decree determined.

39. (It is the practice of those) who preach the Messages of Allah, and fear Him, and fear none but Allah. And enough is Allah to call (men) to account.

40. Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets: and Allah has full knowledge of all things.

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41. O you who believe! Celebrate the praises of Allah, and do this often;
42. And glorify Him morning and evening.

43. He it is Who sends blessings on you, as do His angels, that He may bring you out from the depths of Darkness into Light: and He is Full of Mercy to the Believers.

44. Their salutation on the Day they meet Him will be "Peace!"; and He has prepared for them a generous Reward.

45. O Prophet! Truly We have sent you 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.

47. Then give the Glad Tidings to the Believers that they shall have from Allah a very great Bounty.

48. And obey not (the behests) of the Unbelievers and the Hypocrites, and heed not their annoyances, but put your Trust in Allah. For enough is Allah as a Disposer of affairs.

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I learn the explantion of Qur'anic vocabulary

Vocabulary item	Explanation	My notes
قَضَى Qaḍá has been decided	Decide and order.	
أَمْسِكْ عَلَيْكَ زَوْجَكَ 'Amsik `Alayka Zawjaka Retain you (in wedlock) your wife	Do not divorce your wife.	
قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا Qaḍá Zaydun Minhā Waṭarāan) Zaid had dissolved (his marriage) with her	Divorced her.	
أَدْعِيَآئِهِمْ ('Ad`iyā'ihim) their adopted sons	A child related to a person other than his biological father.	
بُكْرَةً (Bukratan) morning	The beginning of daytime.	
وَأَصِيلًا (Wa 'Aşīlāan) and evening	The end of daytime.	

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I understand the significance of the verses

Keenness on obeying Allah and submitting to His command:

The holy verses demonstrate that the command of Allah (تَعَالَى) requires submitting to, and being contented with, it. A believer has to commit himself to this command and execute it. The ruling by the Prophet (ﷺ) is a part of the ruling of Allah (تَعَالَى) and it is obligatory to obey it. The verse comes as a confirmation and application of the words of Allah (تَعَالَى) at the beginning of the surah: "...وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُم" (Wa Mā Ja`ala 'Ad`iyā'akum 'Abnā'akum) ...made your adopted sons your sons..." Allah (عزّ وجلّ) ruled that His Messenger (ﷺ) was to marry Zaynab bint Jahsh (رضي اللّه عنها), who was the wife of Zayd bin Harithah before he divorced her. This was very difficult to the Prophet (ﷺ) because Zayd was his adopted son before the revelation the ruling of Allah (سُبحانهُ وتَعَالَى) nullifying adoption. The Messenger (ﷺ) did not disclose this matter lest he exposed himself to more hurt from some people. Allah (تَعَالَى) revealed:

﴿فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاكَهَا﴾

(Falammā Qaḍá Zaydun Minhā Waṭarāan Zawwajnākahā)

"...when Zaid had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to you..."

The wisdom of Allah () behind this is:

﴿لِكَيْ لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ فِيٓ أَزْوَٰجِ أَدْعِيَآئِهِمْ﴾

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(Likay Lā Yakūna `Alá Al-Mu'uminīna Ĥarajun Fī 'Azwāji 'Ad`iyā'ihim)

"…in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons…"

if they divorce them and so the Messenger (ﷺ) married her. Here it should not be understood that the Prophet (ﷺ) hesitated in carrying out the command of Allah (سُبحانه وتَعَالَى); he only hoped that Allah (تَعَالَى) would provide him with a loophole. Allah informed the Prophet of the fact that Zayd would divorce his wife and that he would marry her before the verses were revealed. When the Qur'anic verses were revealed, the Messenger (ﷺ) reported the command of Allah to people and carried it out without taking into consideration what he was going to face from some people. The words of Allah (تَعَالَى): وَاللَّهُ أَحَقُّ أَن تَخْشَاهُ (Wa Allāhu 'Aĥaqqu 'An Takhshāhu) "…but it is more fitting that you should fear Allah…" do not mean that the Prophet (ﷺ) feared people and did not fear Allah (سُبحانه وتَعَالَى); rather, they mean it is more becoming to fear Allah alone and not fear anyone with Him. This is meant to reassure the Prophet (ﷺ) and educate believers and instill politeness in them in order to commit themselves to the command of Allah and obey Him and also obey the person Allah (سُبحانه وتَعَالَى) has ordered them to obey even if this is contrary to their wishes or to the customs which are not predicated on mental faculties or logic. Therefore, Sayeda Zainab (رضي الله عنها) used to boast of this and say to the wives of the Prophet (ﷺ) "Allah (سُبحانهُ وتَعَالَى) from above the heaven who married me to (the Prophet)."

In a consistent, splendid and firm context, the holy verses continue and remind us of the rank of the Prophet (ﷺ) as regarded the believers and his favors to them:

First: Muhammad (ﷺ) was not the father of anyone of the believers because it was said, "He married the wife of his son";

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Second: He is Allah's Messenger (ﷺ);

Third: He is the seal of Prophets (عليهم السلام).

As for his mission, Allah (تَعَالَى) tells us:

﴿ مَّا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ ... ﴾ (سورة المائدة: 99)

Mā `Alá Ar-Rasūli 'Illā Al-Balāghu

"The Messenger's duty is but to proclaim (the message)…" (Sūrat Al-Mā'idah: 99)

I analyze:

in cooperation with my group the words of Allah (تَعَالَى):

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ ... ﴾

Wa Mā Kāna Limu'uminin Wa Lā Mu'uminatin 'Idhā Qaḍá Allāhu Wa Rasūluhu~ 'Amrāan 'An Yakūna Lahumu Al-Khiyaratu

"It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option…"

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Generic utterances including all.	.....
What is meant by أَمْرًا ('Amrāan) matter?	
The significance of the words of Allah (تَعَالَى): ﴿أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ﴾ ('An Yakūna Lahumu Al-Khiyaratu) to have any option.	.....
The command mentioned in the verse.	.....

I identify:

the negative effects of adoption on the individual and society.

- .....
- .....
- .....

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I cooperat and look for

alternatives to adoption that achieve the positive effects the adopter seeks to realize by adoption:

- .....
- .....

I compare

sponsoring an orphan to adopting an orphan:

	Sponsoring an orphan	Adopting an orphan
Similarity	.....	.....
Difference	.....	.....

I summarize:

How the Qur'an nullified the custom of adoption theoretically and practically?

Theoretically	.....
Practically	.....

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I give evidence of:

Everyone who alleges the rank of prophet or messenger is a liar.

.....

.....

Those who perfom good deeds will be recompensed in additional measures:

Allah (تَعَالَى) commands his servants to maintain enduring relation with their Lord and observe His directives in all circumstances. Observing the directives of the Lord consists in sincere intentions, perfecting deeds in acts of devotion and transactions, remembering Allah (عزّ وجلّ), thanking Him for his favors and obeying His commands and prohibitions. If a servant maintains a good relation with Allah (عزّ وجلّ), Allah will recompense him in this worldly life and the Hereafter. This compensation comes in the form of blessings and protection from Allah (تَعَالَى) as well as the good name attached to one by people, forgiveness and security in the day of cape terror, safety from Hellfire and abode in paradise. Allah (تَعَالَى) says:

﴿أَلَآ إِنَّ أَوۡلِيَآءَ ٱللَّهِ لَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ٦٢﴾

(سورة يونس: 62)

'Alā 'Inna 'Awliyā'a Allāhi Lā Khawfun `Alayhim Wa Lā Hum Yaĥzanūna

"Behold! verily on the friends of Allah there is no fear, nor shall they grieve;" (Sūrat Yūnis: 62)

The verse then gives the details of the mission of the Messenger (ﷺ); these comprise taking people from darkness to light, giving testimony on them

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in the Day of Resurrection, giving the believers good tidings as regards entering Paradise and warning disobedient people of punishment in the hope of making them re-embrace faith.

The holy verses prohibited the Messenger (ﷺ) of obeying infidels and hypocrites and ignore their occasional insults.

Of key exegesis references

﴿ هُوَ ٱلَّذِى يُصَلِّى عَلَيۡكُمۡ ﴾

(Huwa Al-Ladhī Yuşallī `Alaykum)

"He it is Who sends blessings on you"

meaning be merciful to you;

﴿وَمَلَٰٓئِكَتُهُۥ﴾

(WaMalā'ikatuhu)

"as do His angels"

, i.e. ask forgiveness for you;

﴿لِيُخۡرِجَكُم﴾

(Liyukhrijakum)

"bring you out from"

meaning the continuity of bring you out from

﴿مِّنَ ٱلظُّلُمَٰتِ﴾

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(Mina Až-Žulumāti)

"depths of Darkness"

to

﴿إِلَى ٱلنُّورِ﴾

(Ilá An-Nūri)

"into Light"

i.e. belief and

﴿وَكَانَ بِٱلْمُؤْمِنِينَ رَحِيمًا﴾

(Wa Kāna Bil-Mu'uminīna Rahîmāan)

"and He is Full of Mercy to the Believers".

﴿تَحِيَّتُهُمْ﴾

(Tahîyatuhum)

"Their salutation"

is from Allah (تَعَالَى)

﴿يَوْمَ يَلْقَوْنَهُۥ سَلَٰمٌ﴾

(Yawma Yalqawnahu Salāmun)

"on the Day they meet Him will be "Peace!"

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uttered by the angels and

﴿وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا﴾

(Wa 'A`adda Lahum 'Ajrāan Karīmāan)

"(He) has prepared for them a generous Reward", which is Paradise.

I reflect and explain:

Allah (تَعَالَى) says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذْكُرُواْ ٱللَّهَ ذِكْرًا كَثِيرًا ...﴾

Yā 'Ayyuhā Al-Ladhīna 'Āmanū Adhkurū Allaha Dhikrāan Kathīrāan

"O you who believe! Celebrate the praises of Allah, and do this often;"

I identify:

In cooperation with my group the injury referred to in the words of Allah (تَعَالَى):

﴿وَلَا تُطِعِ ٱلْكَٰفِرِينَ وَٱلْمُنَٰفِقِينَ وَدَعْ أَذَىٰهُمْ ...﴾

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Wa Lā Tuṭi`i Al-Kāfirīna Wa Al-Munāfiqīna Wa Da` 'Adhāhum

"And obey not (the behests) of the Unbelievers and the Hypocrites, and heed not their annoyances".

- Material injury:

.....

- Moral injury:

.....

I discuss:

the following case according to the table below:

Some students are jealous of their fellow student who is keen on his studies and they refer to him in unbecoming terms because of his excellence in studying.

Their motives	.....
Types of injury	.....

The consequences of this	The solutions proposed by you
1.	1. .....
2.	3. .....

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I organize my concepts

Allah's Messenger and the Seal of Prophets

The position of the believers towards the commands of Allah (تَعَالَى).	…… ……
The ruling on adoption in Islam.	…… ……
The negative effects of adoption.	…… ……
The alternative to adoption.	…… ……
The Messenger's task	1. Conveying the message. 2. …… 3. ……
Among means of remembering Allah (تَعَالَى).	1. Tasbīḥ, Tahlīl and Takbīr 2. …… 3……

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I answer by myself

Student Activities

First, explain the words of Allah (تَعَالَى):

﴿ مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ۗ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴾

Mā Kāna Muĥammadun 'Abā 'Aĥadin Min Rijālikum Wa Lakin Rasūla Allāhi Wa Khātama An-Nabīyīna Wa KānaAllāhu Bikulli Shay'in `Alīmāan

"Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets: and Allah has full knowledge of all things."

.....

.....

.....

Second, demonstrate the practical aspect of applying the ruling on nullifying adoption in Islam.

.....

.....

.....

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Third, explain the overall meaning of the words of Allah (تَعَالَى):

﴿وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ﴾

Wa Takhshá An-Nāsa Wa Allāhu 'Aĥaqqu

"…you did fear the people, but it is more fitting that you should fear Allah…"

.....

.....

.....

Fourth, forms of remembering Allah (عزّ وجلّ) include remembrance by limbs. Explain how a believer remembers his Lord by his hand.

.....

.....

.....

Enriching my experience

I write a note on Umm al-Mu'minin Juwayriyya bint al-Harith (رضي الله عنها) following her marriage to the Prohet (ﷺ).

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I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I memorize the holy verses.			
2	I infer the significances of the holy verses.			
3	I explain the rule of adoption in Islam.			
4	I make sure of abiding by the rulings of the holy verses and the values incorporated in them.			
5	I apply the rules and etiquette of recitation.			

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LESSON 2

The Rulings and etiquette Specific to the Prophet's House

We read and explore

- read the holy verses from memory observing the rules of recitation.
- explain the vocabulary of the holy verses.
- explain the rules specific to the Messenger (ﷺ) referred to in the verses.
- mention the etiquette of entering the house of the Prophet(ﷺ)
- explain the significances incorporated in the holy verses.
- make sure of adhering to the values incorporated in the holy verses.

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I take the initiative to learn

Islam legislated rulings and laws organizing the way to end a marital relationship; these legislations include iddah (عدة waiting period). This is a period estimated by Shaira which a woman spends after parting company with her husband and refrains during this period from marriage. Iddah differs according to the causes of parting company and the condition of the wife.

I deduce:

from the following holy verses, the duration of iddah according to the condition of the wife and the causes of parting companying.

Allah (تَعَالَى) says:

﴿ وَٱلْمُطَلَّقَٰتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَٰثَةَ قُرُوٓءٍ ... ﴾

(سورة البقرة: 228)

Wa Al-Muṭallaqātu Yatarabbaṣna Bi'anfusihinna ThalāthataQurū'in

"Divorced women shall wait concerning themselves for three monthly periods…"
(Sūrat Al-Baqarah: 228)

The iddah (waiting period) of a menstruating divorcee is:

.....

Allah (تَعَالَى) says:

﴿ وَأُوْلَٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ .. ﴾

(سورة الطلاق: 4)

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Wa 'Ūlātu Al-'Aĥmāli 'Ajaluhunna 'AnYaḍa`na Ĥamlahunna

"…for those who carry (life within their wombs), their period is until they deliver their burdens…" (Sūrat Aṭ-Ṭalāq: 4)

The iddah (waiting period) of a pregnant woman is:

.....

Allah (تَعَالَى) says:

﴿ وَٱلَّٰٓـِٔي يَئِسۡنَ مِنَ ٱلۡمَحِيضِ مِن نِّسَآئِكُمۡ إِنِ ٱرۡتَبۡتُمۡ فَعِدَّتُهُنَّ ثَلَٰثَةُ أَشۡهُرٖ ... ﴾

(سورة الطلاق: 4)

Wa Al-Lā'ī Ya'isna Mina Al-Maĥīḍi
Min Nisā'ikum 'IniArtabtum Fa`iddatuhunna Thalāthatu 'Ash/hurin

"Such of your women as have passed the age of monthly courses, for them the prescribed period, if ye have any doubts, is three months…" (Sūrat Aṭ-Ṭalāq: 4)

The iddah (waiting period) of a divorcee who longer has menstrual periods is:

.....

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I use my skills to learn

سورة الأحزاب: 49-56

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نَكَحْتُمُ ٱلْمُؤْمِنَٰتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ
فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا ۖ فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا ﴿٤٩﴾ يَٰٓأَيُّهَا
ٱلنَّبِيُّ إِنَّآ أَحْلَلْنَا لَكَ أَزْوَٰجَكَ ٱلَّٰتِيٓ ءَاتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّآ
أَفَآءَ ٱللَّهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّٰتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَٰلَٰتِكَ ٱلَّٰتِي
هَاجَرْنَ مَعَكَ وَٱمْرَأَةً مُّؤْمِنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ ٱلنَّبِيُّ أَن يَسْتَنكِحَهَا
خَالِصَةً لَّكَ مِن دُونِ ٱلْمُؤْمِنِينَ ۖ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِيٓ أَزْوَٰجِهِمْ وَمَا
مَلَكَتْ أَيْمَٰنُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا
﴿٥٠﴾ تُرْجِي مَن تَشَآءُ مِنْهُنَّ وَتُـْٔوِيٓ إِلَيْكَ مَن تَشَآءُ ۖ وَمَنِ ٱبْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ
عَلَيْكَ ۚ ذَٰلِكَ أَدْنَىٰٓ أَن تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَّ وَيَرْضَيْنَ بِمَآ ءَاتَيْتَهُنَّ كُلُّهُنَّ ۚ
وَٱللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾ لَّا يَحِلُّ لَكَ ٱلنِّسَآءُ مِنۢ بَعْدُ
وَلَآ أَن تَبَدَّلَ بِهِنَّ مِنْ أَزْوَٰجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ ۗ وَكَانَ ٱللَّهُ
عَلَىٰ كُلِّ شَيْءٍ رَّقِيبًا ﴿٥٢﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدْخُلُواْ بُيُوتَ ٱلنَّبِيِّ إِلَّآ أَن يُؤْذَنَ
لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَٰظِرِينَ إِنَىٰهُ وَلَٰكِنْ إِذَا دُعِيتُمْ فَٱدْخُلُواْ فَإِذَا طَعِمْتُمْ فَٱنتَشِرُواْ وَلَا
مُسْتَـْٔنِسِينَ لِحَدِيثٍ ۚ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِي ٱلنَّبِيَّ فَيَسْتَحْيِۦ مِنكُمْ ۖ وَٱللَّهُ لَا
يَسْتَحْيِۦ مِنَ ٱلْحَقِّ ۚ وَإِذَا سَأَلْتُمُوهُنَّ مَتَٰعًا فَسْـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٍ ۚ ذَٰلِكُمْ
أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ وَمَا كَانَ لَكُمْ أَن تُؤْذُواْ رَسُولَ ٱللَّهِ وَلَآ أَن تَنكِحُوٓاْ

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Islamic Education - Grade 11 Term 2

أَزْوَٰجَهُۥ مِنۢ بَعْدِهِۦٓ أَبَدًا ۚ إِنَّ ذَٰلِكُمْ كَانَ عِندَ ٱللَّهِ عَظِيمًا ﴿٥٣﴾ إِن تُبْدُوا۟ شَيْـًٔا
أَوْ تُخْفُوهُ فَإِنَّ ٱللَّهَ كَانَ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٥٤﴾ لَّا جُنَاحَ عَلَيْهِنَّ فِىٓ ءَابَآئِهِنَّ وَلَآ
أَبْنَآئِهِنَّ وَلَآ إِخْوَٰنِهِنَّ وَلَآ أَبْنَآءِ إِخْوَٰنِهِنَّ وَلَآ أَبْنَآءِ أَخَوَٰتِهِنَّ وَلَا نِسَآئِهِنَّ وَلَا مَا
مَلَكَتْ أَيْمَٰنُهُنَّ ۚ وَٱتَّقِينَ ٱللَّهَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدًا ﴿٥٥﴾ إِنَّ
ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِىِّ ۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ صَلُّوا۟ عَلَيْهِ وَسَلِّمُوا۟
تَسْلِيمًا ﴿٥٦﴾

49. Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'Idhā Nakaĥtumu Al-Mu'uminmāti Thumma Ţallaqtumūhunna Min Qabli 'AnTamassūhunna Famā Lakum `Alayhinna Min `IddatinTa`taddūnahā Famatti`ūhunna Wa SarriĥūhunnaSarāĥāanJamīlāan.

50. Yā 'Ayyuhā An-Nabīyu 'Innā 'Aĥlalnā Laka 'Azwājaka Al-Lātī 'Ātayta 'Ujūrahunna Wa Mā Malakat Yamīnuka Mimmā 'Afā'a Allāhu `Alayka Wa Banāti `Ammika Wa Banāti `Ammātika Wa Banāti Khālika Wa Banāti KhālātikaAl-Lātī Hājarna Ma`aka Wa Amra'atan Mu'uminatan 'In Wahabat Nafsahā Lilnnabīyi 'In 'Arāda An-Nabīyu 'An Yastankiĥahā Khālişatan Laka Min Dūni Al-Mu'uminīna Qad `Alimnā Mā Farađnā `Alayhim Fī 'Azwājihim Wa Mā Malakat 'Aymānuhum Likaylā Yakūna `Alayka Ĥarajun Wa Kāna Allāhu Ghafūrāan Raĥīmāan.

51. Turjī Man Tashā'u Minhunna Wa Tu'uwī 'Ilayka ManTashā'u Wa Mani Abtaghayta Mimman `Azalta Falā Junāĥa `Alayka Dhālika 'Adná 'An Taqarra 'A`yunuhunna Wa Lā Yaĥzanna Wa Yarđayna Bimā 'Ātaytahunna Kulluhunna Wa Allāhu Ya`lamu Mā Fī Qulūbikum Wa Kāna Allāhu `Alīmāan Ĥalīmāan

52. Lā Yaĥillu Laka An-Nisā' Min Ba`du Wa Lā 'An Tabaddala Bihinna Min

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'Azwājin Wa Law 'A`jabaka Ĥusnuhunna 'Illā Mā Malakat Yamīnuka Wa Kāna Allāhu `Alá KulliShay'in Raqībāan.

53. Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Tadkhulū Buyūta An-Nabīyi 'Illā 'An Yu'udhana Lakum 'Ilá Ţa`āmin GhayraNāžirīna 'Ināhu Wa Lakin 'Idhā Du`ītum Fādkhulū Fa'idhā Ţa`imtum Fāntashirū Wa Lā Musta'nisīna Liĥadīthin 'Inna Dhālikum Kāna Yu'udhī An-Nabīya Fayastaĥyi MinkumWa Allāhu Lā Yastaĥyi Mina Al-Ĥaqqi Wa 'Idhā Sa'altumūhunna Matā`āan Fās'alūhunna Min Warā'i Ĥijābin Dhālikum 'Aţharu Liqulūbikum Wa Qulūbihinna Wa Mā Kāna Lakum 'An Tu'udhū Rasūla Allāhi Wa Lā 'AnTankiĥū 'Azwājahu Min Ba`dihi~ 'Abadāan 'InnaDhālikum Kāna `Inda Allāhi `Ažīmāan.

54. 'In Tubdū Shay'āan 'Aw Tukhfūhu Fa'inna Allāha Kāna Bikulli Shay'in `Alīmāan.

55. Lā Junāĥa `Alayhinna Fī 'Ābā'ihinna Wa Lā 'Abnā'ihinna Wa Lā 'Ikhwānihinna Wa Lā 'Abnā'i 'Ikhwānihinna Wa Lā'Abnā'i 'Akhawātihinna Wa Lā Nisā'ihinna Wa Lā Mā Malakat 'Aymānuhunna Wa Attaqīna Allāha 'Inna Allāha Kāna `Alá Kulli Shay'in Shahīdāan.

56. 'Inna Allāha Wa Malā'ikatahu Yuşallūna `Alá An-Nabīyi Yā 'Ayyuhā Al-Ladhīna 'Āmanū Şallū `Alayhi Wa Sallimū Taslīmāan.

Sūrat Al-'Aĥzāb 49-56

49. O you who believe! When you marry believing women, and then divorce them before you have touched them, no period of 'Iddat have you to count in respect of them: so give them a present. And set them free in a handsome manner.

50. O Prophet! We have made lawful to you your wives to whom you have paid their dowers; and those whom your right hand possesses out of the prisoners of war whom Allah has assigned to you; and daughters of your paternal uncles and aunts, and daughters of your maternal uncles and aunts, who migrated (from Makka) with you; and any believing woman who dedicates her soul to the Prophet if the Prophet wishes to wed her;- this only for you, and not for the Believers (at large); We know what We have appointed for them as to their wives and the captives whom

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their right hands possess;- in order that there should be no difficulty for you. And Allah is Oft- Forgiving, Most Merciful.

51. You may defer (the turn of) any of them that you please, and you may receive any you please: and there is no blame on you if you invite one whose (turn) you have set aside. This were nigher to the cooling of their eyes, the prevention of their grief, and their satisfaction - that of all of them - with that which you have to give them: and Allah knows (all) that is in your hearts: and Allah is All- Knowing, Most Forbearing.

52. It is not lawful for you (to marry more) women after this, nor to change them for (other) wives, even though their beauty attracts you, except any your right hand should possess (as handmaidens): and Allah does watch over all things.

53. O you who believe! Enter not the Prophet's houses, - until leave is given you, - for a meal, (and then) not (so early as) to wait for its preparation: but when you are invited, enter; and when you have taken your meal, disperse, without seeking familiar talk. Such (behaviour) annoys the Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth. And when you ask (his ladies) for anything you want, ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that you should annoy Allah's Messenger, or that you should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity.

54. Whether you reveal anything or conceal it, verily Allah has full knowledge of all things.

55. There is no blame (on these ladies if they appear) before their fathers or their sons, their brothers, or their brother's sons, or their sisters' sons, or their women, or the (slaves) whom their right hands possess. And, (ladies), fear Allah; for Allah is Witness to all things.

56. Allah and His angels send blessings on the Prophet: O you that believe! Send your blessings on him, and salute him with all respect.

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I learn the explanation of the Qur'anic vocabulary

Vocabulary item	Explanation	My notes
تَمَسُّوهُنَّ (Tamassūhunna) touched them	Have sex with them	
وَسَرِّحُوهُنَّ (Wa Sarriĥūhunna) set them free	Divorce them	
أُجُورَهُنَّ (Ujūrahunna) their 'dowries'	The Arabic word is wages; but here it means 'dowries'.	
أَفَآءَ ٱللَّهُ عَلَيْكَ ('Afā'a Allāhu `Alayka) Allah has assigned to you	Given you	
تُرْجِى (Turjī) defer	Postpone her turn	
وَتُـْٔوِىٓ (Wa Tu'uwī) receive	Embrace.	
غَيْرَ نَٰظِرِينَ إِنَىٰهُ (Ghayra Nāžirīna 'Ināhu) wait for its preparation	Not waiting until food is cooked.	
مَتَٰعًا (Matā`āan) anything you want	What one needs of worldly things.	

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I understand the significances of the verses

Rulings on divorce before the consummation of marriage:

The holy verse explains the rulings of divorce if it occurs before the consummation of marriageor Sharia Khalwat (close proximity); in this case the wife is not obligated to observe iddah (waiting period) or raja'a (رجعة resumption of marriage before the expiry of iddah period) if she is divorced once or twice. If the wife is divorced three times, she will not be permitted to marry her first husband until she marries another man and he divorces her or dies. As for her rights, she deserves half of the agreed dowry; however, if the divorce has no announced dowry before the nuptial night, she deserves the mut'a (alimony) of divorce, which is estimated by the judge on the basis of her husband financial abilities. This is intended to preserve normal relations between families and maintain mutual trust between members of society; this way the divorce becomes amicable and hurts neither party.

I find evidence

of the tolerance and justice of Islam as they figure in the words of Allah (تَعَالَى):

﴿ ... إِذَا نَكَحْتُمُ ٱلْمُؤْمِنَٰتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا ۖ فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا ﴾

'Idhā Nakaĥtumu Al-Mu'uminmāti Thumma Ţallaqtumūhunna Min Qabli 'An Tamassūhunna Famā Lakum `Alayhinna Min `IddatinTa`taddūnahā Famatti`ūhunna Wa Sarrihūhunna SarāĤāanJamīlāan.

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"… When you marry believing women, and then divorce them before you have touched them, no period of 'Iddat have you to count in respect of them: so give them a present. And set them free in a handsome manner".

I make a judgment:

on the following case: a girl was divorced before her consumption of marriage. After three days a young man proposed to her and they want to contract a marriage.

The particularities of the Messenger (ﷺ):

There are many particularities which Allah has distinguished His Prophet Muhammad (ﷺ) with in order to show the Prophet's prestige and rank and to elevate his status. There are obligations specific to the Prophet (ﷺ) such as the night prayer (قيام الليل Qiyam Al-Lail); this prayer is a duty of the Prophet (ﷺ) and Sunnah to the rest of his nation. Also, there are certain licenses which are specific to the Messenger (ﷺ) and some of these relate to marriage affairs:

- his marriage to more than four wives,
- his marriage to a woman who gives him herself without dowry,
- prohibiting marriage to one of his wives after him; no one is permitted to marry one of them after his death.

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Allah (عزّ وجلّ) gave the Prophet a license to waive the right of some of his wives to have him spend the night with them; he was not guilty if gave spending the night with one of his wives priority over spending it with another one. However, the Prophet (ﷺ) was the fairest of people with his wives in all his actions; this is evidenced by the fact that he asked his wives (رضي الله عنهن) to give him permission to be nursed during his illness in Aisha's house and the fact that Umm al-Mu'minin Sawda gave her turn of Muhammad's conjugal visits to Aisha (رضي الله عنهما) without being aksed to do so by the Prophet (ﷺ).

Also, there are some rulings which are specific to the Prophet (ﷺ) and are associated with marriage as was the case with the prophets (عليهم السلام) before him. These rulings include:

- It was permissible to him to marry paternal and maternal nieces on condition of migrating to Medinah before the conquest of Makkah because "There is no Hijrah (migration) after the Conquest" (Narrated by al-Bukhārī').
- He was permitted to retain his wives who were married to him when the verse was revealed and was prohibited to marry another woman after that.
- He was permitted to possess what Allah has assigned to him of enslaved women without war and this is obvious in the case of Maria al-Qibtiyya (رضي الله عنها) who was given as a gift to the Prophet (ﷺ).

As for the attempts to win the allegiance of some youth by the temptation of enslaving women, marrying enslaved ones and selling them, it is distortion of Islam, making people detest it and driving youth to the marsh of sin, crime and human trafficking. Whoever sets this as a goal does not belong to Islam because Islam has no relation with any of this. Muslims are the most qualified persons to preserve human dignity and the UAE laws criminalize degrading the dignity of people in any form.

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I explain

prohibiting the marriage of the wives of the Prophet (ﷺ) after his death.

I find evidence:

In the holy verses of the following: It is not permissible to a woman to give herself as a gift in order to merely getting married by a man.

A form of offering prayer to the Prophet (ﷺ)

Ka'ab bin 'Ajra (رضي الله عنه) reported, "They said: 'O Allah's Messenger we have known how to say 'assalamu alayka'; but how do offer prayers to you? He said, 'Say: Allah, bless Muhammad and the family of Muhammad, as you prayed to Abraham and the family of Abraham. You are a glorious Hamid, and bless Muhammad and the family of Muhammad, as you blessed Abraham and the family of Abraham, you are Hamid Majeed."

When Allah' Messenger (ﷺ) married Zainab bint Jahsh (رضي الله عنها), he invited people (to the wedding feast) and they ate the meal. They then sat there and entered into a conversation. He made a move as if he was preparing to stand up, but the persons did not stand up. When he saw this, he stood up and when he did so some other person stood up and three persons sat there. The Prophet (ﷺ) came to enter; but he found people sitting there. Then they stood up and went away. Then I came and informed the Prophet (ﷺ) that they had gone away. He then came until he entered. I also went and was about to enter when he hung a curtain between me and him. It was on this occasion that Allah revealed

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتَ ٱلنَّبِيِّ ... ﴾

O you who believe, enter not the houses of the Prophet...." (Narrated by al-Bukhārī').

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I explain the reason

Allah (تَعَالَى) permitted His Prophet (ﷺ) to receive whomever he wills of his wives (رضي الله عنهن) and to defer the turn of whomever he wills of them.

.....

I draw a comparison:

between the rulings specific to the Prophet (ﷺ) and the rulings specific to the generality of Muslims in matters relating to marriage.

	Rulings specific to the Prophet	Rulings relating to all Muslims in general
Differences	.....	.....
	.....	.....
	.....	.....

Etiquette of entering the houses of the Prophet (ﷺ):

Allah (تَعَالَى) addresses His servants the believers and explains to them the etiquette of entering the house of the Prophet (ﷺ); this is done in appreciation of the status of Prophethood and the rank of the guardian. This etiquette comprises:

A. Never to enter these houses except with leave to do so if there is a need.

B. Never to enter these houses except when given leave to enter by Allah's Messenger (ﷺ).

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Observing the etiquette of banquets which is as follows:

A. Attending a banquet on an invitation given by the person holding the banquet.

B. Not attending before the time set to have food by a long period.

C. Not to stay for long after one finishes having food.

The holy verses also demonstrate the special status of the wives of the Prophet (ﷺ); the verses prohibit the marriage of these wives after the death of the Prophet (ﷺ). They are the Mother of Believers especially with respect to marriage. The verses also demonstrate the manner of addressing them; they command the believers when asking something from the wives of the Prophet (ﷺ) to have a curtain drawn between them and the Prophet's wives in order to purify the heart of the whisperings of the devil, clear the situation of suspicion and preserve the Prophet's house because he is the example to be followed by all Muslims.

The holy verses then exclude those who have the right to see the Prophet's women without a curtain; these are the origins, branches, the women of Muslims and the servants possessed by the Prophet's wives.

Moreover, the holy verses ask the believers to avoid hurting Allah's Messenger (ﷺ) whether materially or morally, in an explicit or implicit way, in words or deeds and whether iduring his lifetime or after his death. Allah (تَعَالَى) says:

﴿ إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا ﴾

'Inna Allāha Wa Malā'ikatahu Yuşallūna `Alá An-Nabīyi Yā 'Ayyuhā Al-Ladhīna 'Āmanū Şallū `Alayhi Wa Sallimū Taslīmāan.

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Allah and His angels send blessings on the Prophet: O you that believe! Send you blessings on him, and salute him with all respect.

The verses contain a command to the believers to pray for the Prophet (ﷺ) and salute him with respect in order to honor and glorify him. The meaning of Allah (تَعَالَّى) sends His blessings on His Prophet is that He is merciful to him and commends him to the angels closest to Him. As for the angels sending their blessings on the Prophet, this means they make du'a for him and ask forgiveness for him.

I identify

what denotes the following meanings in the holy verses:

- Exposing those who wait until food is well-cooked and then surprise a family by dropping by on a visit without a prior invitation.

.....

- The extreme bashfulness of the Prophet and what he had been accustomed to of gracious morals and great qualities.

.....

- The absolute knowledge of Allah (تَعَالَّى).

.....

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I reflect and answer:

Allah (تَعَالَى) says:

﴿... وَمَا كَانَ لَكُمْ أَن تُؤْذُوا رَسُولَ اللَّهِ ...﴾

Wa Mā Kāna Lakum 'An Tu'udhū Rasūla Allāhi

"…Nor is it right for you that you should annoy Allah's Messenger…"

◊I explain some forms of hurting Allah's Messenger (ﷺ) after his death and give advice on avoiding this.

Forms of hurting the Prophet	Advice
.....	.....
.....	.....

I expect:

the benefits and rewards of praying for the Prophet (ﷺ).

1. Compliance with the command of Allah (تَعَالَى).

2. Concord with the fact that Allah (تَعَالَى) and the angels send their blessing on him.

3. .....

4. .....

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I identify:

the etiquette of entering on the guardian (the ruler) in the present time.

Illuminations

Allah's Messenger (ﷺ) said,

"When you hear the muezzin, repeat what he says, then invoke a blessing on me, for everyone who invokes a blessing on me will receive ten blessings from Allah; then beg from Allah Al-wasila for me, which is a rank in paradise fitting for only one of Allah's servants, and I hope that I may be that one. If anyone who asks that I be given Al-wasila, he will be assured of my intercession".

(Narrated by Muslim)

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I organize my concepts

The rulings and etiquette specific to the Prophet's family

Iddah (waiting period) of a divorcee whose marriage is not consummated.	.....
Women Allah (تَعَالَى) has made the marriage of the Prophet (ﷺ) to them permissible.	His relatives of female believers who migrated to Madinah before the conquest.
	.....
Women the Prophet (ﷺ) was not permitted to marry.	He was prohibited to marry women other than those he was already married to.
	.....
Of the etiquette of entering the houses of the Prophet (ﷺ).	Asking leave to enter.
	.....
Rulings specific to the Mothers of the Believers (Ummahat al-Mumineen).	It is not permitted to marry them.
	.....
The duty of a believer towards Allah's Messenger (ﷺ).	Avoiding anything that hurts the Prophet.
	.....

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Student Activities

I answer by myself

First, what is the significance of the words of Allah (تَعَالَّى)?

﴿...طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ ...﴾

Ţallaqtumūhunna Min Qabli 'An Tamassūhunna

"... divorce them before you have touched them..."

﴿ أَزْوَٰجَكَ ٱلَّٰتِىٓ ءَاتَيْتَ أُجُورَهُنَّ ...﴾

Azwājaka Al-Lātī 'Ātayta 'Ujūrahunna

"...your wives to whom you have paid their dowers..."

﴿... خَالِصَةً لَّكَ مِن دُونِ ٱلْمُؤْمِنِينَ ...﴾

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Khālişatan Laka Min Dūni Al-Mu'uminīna

"…this only for you, and not for the Believers (at large)…"

Second, explain the words of Allah (تَعَالَى):

﴿ تُرۡجِي مَن تَشَآءُ مِنۡهُنَّ وَتُـٔۡوِيٓ إِلَيۡكَ مَن تَشَآءُۖ وَمَنِ ٱبۡتَغَيۡتَ مِمَّنۡ عَزَلۡتَ فَلَا جُنَاحَ عَلَيۡكَۚ ... ﴾

Turjī Man Tashā'u Minhunna Wa Tu'uwī 'Ilayka ManTashā'u Wa Mani Abtaghayta Mimman `Azalta Falā Junāĥa `Alayka

"…may defer (the turn of) any of them that you please, and you may receive any you please: and there is no blame on you if you invite one whose (turn) you had set aside…"

Third, deduce from the holy verses three kinds of visit etiquette.

1. .....

2. .....

3. .....

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Fourth, in these holy verses Allah (تَعَالَى) has elevated the status of His Prophet (ﷺ). Explain this.

.....

.....

Fifth, explain the following items of vocabulary:

Vocabulary item	Meaning
نَكَحْتُمُ (Nakaĥtumu) you marry	.....
طَعِمْتُمْ (Ṭa`imtum) have taken your meal	.....
مُسْتَـْٔنِسِينَ لِحَدِيثٍ (Musta'nisīna Liĥadīthin) seeking familiar talk	.....

Enriching my experience

I write a summarized report on the times and places when and where it is recommended to pray for the Prophet (ﷺ).

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I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I read the holy verses from memory observing the rules of recitation.			
2	I explain the meaning of the vocabulary of the holy verses.			
3	I explain the rules specific to the Messenger (ﷺ) which are mentioned in the holy verses.			
4	I mention the etiquette of entering the house of the Prophet(ﷺ)			
5	I explain the significances incorporated in the holy verses.			
6	I make sure of adhering to the values incorporated in the holy verses.			

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Lesson lexicon

Concept	Meaning
Mut'a of divorce	• Money paid by the man to his divorcee to compensate for the damage she incurred from a separation she did not cause. • Money paid by the man to his divorcee in addition to her right in a divorce she did not cause.
Facility and difficulty	A description of a man's state and his financial ability which is taken into consideration when estimating Nafaqah (financial support) in marriage and divorce.
Banquet	Food given in wedding parties.

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LESSON 3

Equity in Islam

We read and explore

- explain the concept of equity.
- explain the domains of equity.
- identify the effects of equity.
- mention examples of equity.
- explain matters assisting equity.
- infer the hazards of absence of equity.
- make sure of adhering to the values of equity.

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I take the initiative to learn

Equity is one of the great principles in Islam which lays the foundations of a strong, coherent and cooperative society. In the same time it is an Islamic human value whose good effects envelop all people in a reciprocal process of influence without recourse to any other considerations. It is part of the believer's ethics elevating his status among people irrespective of differences in schools of thought (madhahib) and sources of knowledge. Equity is in essence a culture predicated on faith and civilization promoting tolerance and ethical and material integrity in society.

Someone who denies himself equity does himself, as well as the closest people, an injustice and loses a lot by doing so. Allah (تَعَالَّى) says:

﴿... وَمَا ظَلَمُونَا وَلَٰكِن كَانُوٓاْ أَنفُسَهُمۡ يَظۡلِمُونَ﴾

(سورة البقرة: 57)

Wa Mā Žalamūnā Wa Lakin Kānū'Anfusahum Yažlimūna

"…to us they did no harm, but they harmed their own souls." (Sūrat Aţ-Ţalāq: 57)

I expect

The benefits an unfair person loses.

.....

.....

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Illuminations

The Messenger (ﷺ) said,

"The faith of a servant is not upright until his heart is upright, and his heart is not upright until his tongue is upright" (الترغيب at-Targhib)

I use my skills to learn

The concept of equity

Equity means is to give others what is due to them just the way you love to take from them what is due to you without taking into consideration the state of these others in terms of strength and weakness, knowledge or ignorance or belief or disbelief. The clearest and highest meaning of equity is when you are equitable to others as regards yourself by preserving their financial rights such as returning things entrusted to you and moral rights such as acknowledging their favors to you as well as their knowledge and ethics as long as they continue to merit this. Equity is the opposite of ingratitude and failing others or employing double measures.

Equity is of the very essence of a believer's ethics; it prohibits him from following suit with others if they are inequitable and do not preserve rights. The Messenger (ﷺ) said,

"Fulfill the trust of those to whom they are due, and do not be treacherous to the one who betrays you" (Narrated by at-Tirmithi).

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By subscribing to this, morals are sublimated and a Muslim distances himself honorably from ingratitude and from being unjust to, and contemptuous of, others. The three- ingratitude, injustice and contempt- are conducive to arrogance while we know that an atom's weight of arrogance forbids one from entering Paradise. The Prophet (ﷺ) warned us of arrogance saying,

> *"No one will enter Paradise in whose heart is an atom's weight of arrogance."*

The Prophet, ﷺ, then said,

> *Rather arrogance means rejecting the truth and looking down on people" (Narrated by Muslim).*

Domains of equity

- **Man being equitable to himself**: man achieves this by maintaining a good image in society to be remembered. This involves admitting mistakes and adopting what is right in order to earn respect and trust among people. Man is also obligated to avoid self-destruction associated with engaging in doing forbidden things and committing sins. Self-destruction also relates to overdoing things and throwing on one the burden of doing things beyond one's capacity. Moreover, self-destruction comes through drug abuse and other harmful substances.

- **Equity towards relatives and al-arham (relation generated by marriages, uterine relation)**: Here equity relates to bearing responsibility towards relatives and al-arham and involves giving them their dues, being keen on their happiness and preserving their dignity. One should not engage in practices which might disgrace or humiliate his relatives and al-arham and make them the subject of backbiting.

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- **Equity in work**: Here equity is conceived of in terms of perfection, good performance and delivering in order to realize quality in work. It also relates to being equitable towards employees by appreciating their achievements, preserving their right and taking into consideration their special circumstances without affecting work or production.
- **Equity in society**: this is realized by preserving society's solidarity, security, stability as well as its values and achievements. One is also required to safeguard society against hazards and damages; in this regard one should not take something unlawfully even if one can do this and give public interest first priority.

I explain:

the form of equity in the following cases:

Case	Form of equity
A doctor with a patient	.....
An advocate with a client	.....
Society with the person in charge	.....
A student with a teacher	.....
An employee with the public	.....
A merchant with a consumer	.....

as people feel secure with respect to their lives, dignity and wealth.

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Effects of equity

- **spreading confidence between people**: people trust one another in their transactions and social relations and distance themselves from cheating, swindling and betrayal.
- **preserving and maintaining rights**: so that people feel secure about their lives, dignity and wealth.
- **sublimation of the soul and feeling contentment**: this is achieved through the ability to give and tolerate and a spirit to take initiative.
- **enhancing the stability and solidarity of society.**
- **bearing responsibility and performing community responsibility** towards all members of society.

Imam Ali (رضي الله عنه) said, "Whoever is characterized by equity will rise to the rank of honorable men.

I expect:

the risks attendant on the lack of equity in a society:

.....

.....

.....

.....

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I reflect and complete:

The points below using this statement: "One has to be equitable in all his conditions". 'All his conditions' means:

1. Contentment and anger.

2.....

3.....

I expect:

in cooperation with my group the effect of equity on the environment:

.....

Examples of equity

A thief stole the shield of the Companion Rufa'a bin Rafi' (رضي الله عنه). The thief feared his theft might be discovered and threw the shield in the house of one of his neighbors, who was a Jew. Members of thief's family came to the Prophet (ﷺ) and told him of the place of the shield and said, "The owner of the house is the one who has stolen the shield". The charge was almost proven against the Jew. Thirteen verses in the Qur'an were revealed to defend the Jew and declare his innocence including the words of Allah (تَعَالَى):

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﴿ وَمَن يَكْسِبْ خَطِيٓـَٔةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِۦ بَرِيٓـًٔا فَقَدِ ٱحْتَمَلَ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ﴿١١٢﴾ ﴾

(سورة النساء: 112)

Wa Man Yaksib Khaṭī'atan 'Aw 'Ithmāan Thumma Yarmi Bihi Barī'āan Faqadi Aĥtamala Buhtānāan Wa 'IthmāanMubīnāan

"But if any one earns a fault or a sin and throws it on to one that is innocent, He carries (on himself) (Both) a falsehood and a flagrant sin." (Sūrat An-Nisā': 112)

Omar bin al-Khattab allocated a sum of money to be paid from Bayt al-mal to an elderly, non-Muslim Jew whom he had found begging people. Omar allocated to this man and other men like him sums of money to ensure their sustenance and satisfy their needs.

I explain:

aspects of equity in the following:

- Allah (تَعَالَىٰ) says:

﴿ ... وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُوا۟ ۚ ٱعْدِلُوا۟ هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ ... ﴾

(سورة المائدة: 8)

Wa Lā Yajrimannakum Shana'ānu Qawmin `Alá 'Allā Ta`dilū ۚ A`dilū Huwa 'Aqrabu Lilttaqwá

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"...and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety..." (Sūrat Al-Mā'idah : 8)

- The Messenger (ﷺ) said,

"None of you believes until he loves for his brother what he loves for himself" (Narrated by al-Bukhārī').

Factors assisting equity

Many things assist equity including:

- verification and intending truthfulness; one should not level charges against others without evidence, or smear their reputation.
- mentioning the good deeds of people and acknowledging their favors; it is unbecoming of a Muslim to be like a bad neighbor who hides the good deeds of others and publicize their misconduct.
- distancing oneself from fanaticism and bigotry because they make one deny what is right and suspect others.

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- beneficial dialogue and abandoning repetitive controversy which leads to unjustifiable division, resentment and animosity.
- accepting excuses and apologies for mistakes; these are of the characteristic of people known for doing favors and maintaining tolerance.

I propose:

other matters that assist in maintaining equity.

.....

.....

I expect:

in cooperation with my group I complete the table as required:

Causes that stop a person from apologizing.	....
Consequences of refusing to accept apology.	....

I express:

on the basis of the following the rank of equity in Islam:

'Ammār ibn Yāsir said, "There are three qualities whoever possesses them will attain to complete faith; being innately equitable, spending on others

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while lacking sufficient means and saying 'assalamualaikum (peace be upon you) to all people".

.....

.....

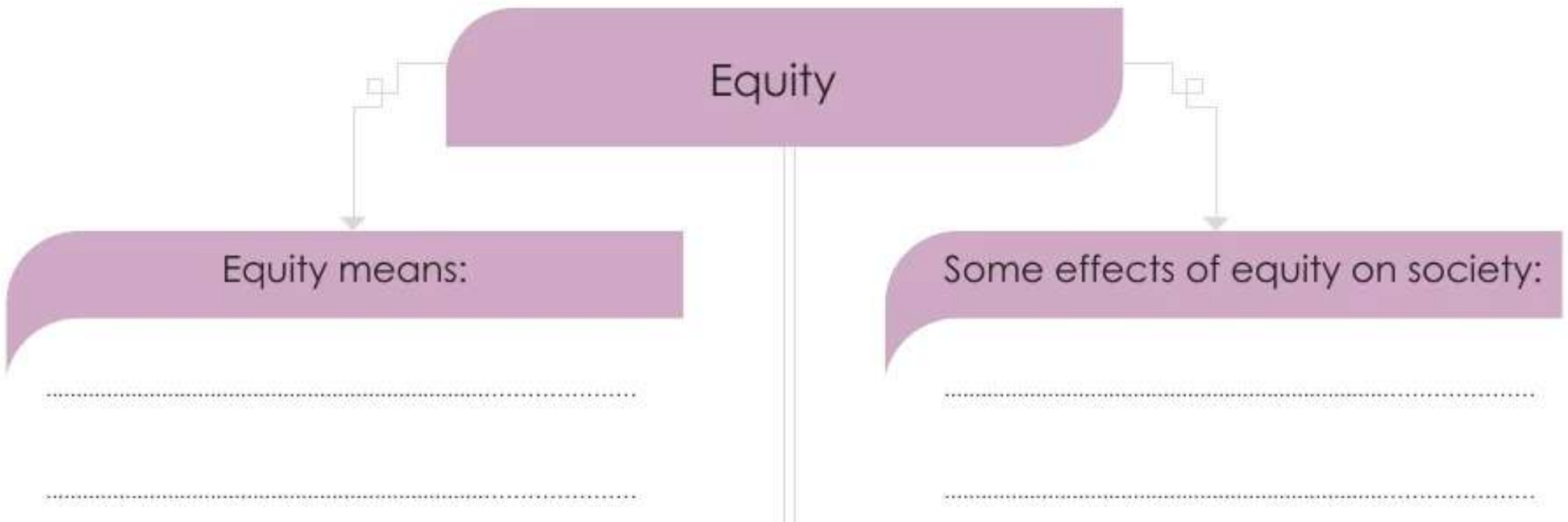
I make a judgment and justify it:

- His friend Salim made a mistake with him; he vilified Salim for characteristics not known of him.

.....

- He praised the virtues of the teacher although he did not score a high mark in the subject of this teaher.

.....



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Student Activities

I answer by myself

First, explain the concept of equity:

.....

Second, demonstrate the effect of equity on social relations.

.....

.....

Third, explain how equity is maintained with the following:

1. an official

2. friends

.....

Fourty, show aspects of equity in the words of Allah (تَعَالَى):

﴿إِنَّ ٱللَّهَ يَأۡمُرُ بِٱلۡعَدۡلِ وَٱلۡإِحۡسَٰنِ وَإِيتَآيِٕ ذِي ٱلۡقُرۡبَىٰ وَيَنۡهَىٰ عَنِ ٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِ وَٱلۡبَغۡيِۚ يَعِظُكُمۡ لَعَلَّكُمۡ تَذَكَّرُونَ ٩٠﴾

(سورة النحل: 90)

'Inna Allāha Ya'muru Bil-`Adli Wa Al-'Îhsāni Wa 'Ītā'i DhīAl-Qurbá Wa Yanhá `Ani Al-Faĥshā'i Wa Al-Munkari WaAl-Baghyi ̣Ya`ižukum La`allakum Tadhakkarūna

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"Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that you may receive admonition." (Sūrat An-Naĥl: 90)

Fifth, summarize the most serious obstacles to equity as you have learned in the lesson.

Enriching my experience

In cooperation with my fellow students, I prepare a PowerPoint presentation in which I identify the relation between equity and justice.

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I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	Explaining the concept of equity.			
2	Identifying the effects of equity.			
3	Applying equity according to each case.			
4	Explaining equity-assisting factors			
5	Abiding by equity in all cases.			

My imprint

I plan a school media campaign under the supervision of the administration to promote a culture of equity in the school of making use of the School Radio, wall magazines, the website of the Ministry of Education and school visitors.

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LESSON 4

The Prohibited Degrees of Female Relations

(al-Muharramat)

We read and explore

- explain the categories of forbidden women.
- explain the wisdom behind forbidding marriage to some women.
- identify the type of forbiddance according to the condition of woman.
- infer the wisdom of forbidding women who are temporarily forbidden.

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I take the initiative to learn

﴿ فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ﴾

(سورة محمد 22)

Fahal `Asaytum 'In Tawallaytum 'An Tufsidū Fī Al-'Arđi Wa Tuqaţţi`ū 'Arĥāmakum

"Then, is it to be expected of you, if you were put in authority, that you will do mischief in the land, and break your ties of kith and kin?" (Sūrat Muĥammad: 22)

I discuss:

- what is meant by al-arham (relation generated by marriages)?
- the rights of al-arham and the nature of the relationship with them.

I use my skills to learn

The wisdom of Allah (تَعَالَى) necessitated than man should be given the freedom to marry any woman he wants. In fact interest requires that men should not marry certain women because they are connected to the men concerned with close relations, or are they tied up in other relations. Forbidden women are two types:

Type one: women permanently forbidden

This category includes women who are forever forbidden because of kinship, in-law relations or breastfeeding.

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- **First section**: forbidden woman because of kinship:

These are seven. Allah (تَعَالَى) says:

﴿ حُرِّمَتْ عَلَيْكُمْ أُمَّهَٰتُكُمْ وَبَنَاتُكُمْ وَأَخَوَٰتُكُمْ وَعَمَّٰتُكُمْ وَخَٰلَٰتُكُمْ وَبَنَاتُ ٱلْأَخِ وَبَنَاتُ ٱلْأُخْتِ ... ﴾

(سورة النساء: 23)

Ĥurrimat `Alaykum 'Ummahātukum Wa Banātukum Wa 'Akhawātukum Wa `Ammātukum Wa Khālātukum Wa Banātu Al-'Akhi Wa Banātu Al-'Ukhti

"Prohibited to you (For marriage) are:- Your mothers, daughters, sisters; father's sisters, Mother's sisters; brother's daughters, sister's daughters …" (Sūrat An-Nisā': 23)

1. The origins (usul) of the man: mother and grandmother even if the grandmother is a foremother from an earlier generation.
2. The branches of the man: the daughter, the son's daughter even if she is of a much further down progeny and the daughter's daughter even if she is of a much further down progeny.
3. Sisters of the same parents, half-sisters (one father) and half-sisters (one mother).
4. Paternal aunts.
5. Maternal aunts.
6. Brothers' daughters.
7. Sisters' daughters.

The wisdom behind forbidding marriage to the above-mentioned women:

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a. Sound human nature refuses this marriage and rejects it.

b. So that the ties of blood (علاقات الرحم- uterine relations) which are intended to endure shall not be severed or undermines. Islam wanted the relation with forbidden women to be one of care, kindness, respect and appreciation because of kinship. Marital differences may corrupt this relation.

c. Spread of hereditary diseases and disabilities which are focused and become inherent in the progeny. On the other hand, marriage to women who are not forbidden because of kinship renews the vitality of generations and their hereditary dispositions.

I expect:

the outcomes of the UAE law that requires having a medical test before contracting marriage.

.....

I imagine and answer

A man married a woman and then discovered that she is his sister:

In case of having children, what is his relationship with them?	.....
What is her relationship with them?	.....
What do I call this overlapping and labyrinthine relationship?	Mixed .....

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Second section: forbidden woman because of breastfeeding

Sucking: This means drawing the milk of a woman into the abdomen of an infant which is less than two years old. Relationship by breastfeeding is like relationship by marriage or kinship. According to the rule as regards the seven women referred to above, as soon as the mother's milk reaches the stomach of the suckling all the children of this mother become equal; whether those who have sucked their mother's milk with this child, or before or after it. They become his brothers and his sisters by breastfeeding because Allah (تَعَالَى) says:

﴿...وَأُمَّهَٰتُكُمُ ٱلَّٰتِيٓ أَرۡضَعۡنَكُمۡ وَأَخَوَٰتُكُم مِّنَ ٱلرَّضَٰعَةِ ...﴾

(سورة النساء: 23)

Wa 'Ummahātukumu Al-Lātī 'Arđa`nakum Wa 'AkhawātukumMina Ar-Rađā`ati

"…foster-mothers (Who gave you suck), foster-sisters;…" (Sūrat An-Nisā': 23)

The Messenger (ﷺ) said ,

"What becomes unlawful (for marriage) through birth becomes unlawful through breast-feeding" (Narrated by al-Bukhārī'and Muslim).

This applies to the suckling and his offspring; but his other relatives are not involved in prohibition because of breastfeeding. For instance, his brother by breastfeeding is permitted to marry his sister-in-law and his brother-in-law is permitted to marry his sister by breastfeeding, and so on.

Breastfeeding must have witnesses or must be documented by appropriate methods. It is recommended to do charitable deeds to the mother by breastfeeding because honoring her is recognition of her favor; but it is not obligatory to provide her with financial support. Also the two- foster mother and suckling- are not allowed to inherit each other.

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Conditions on breastfeeding prohibition

1. the mother's milk reaches the stomach of the suckling irrespective of the amount.
2. the baby's sucking must occur before it is two years ole because Allah (تَعَالَى) says:

﴿ وَٱلۡوَٰلِدَٰتُ يُرۡضِعۡنَ أَوۡلَٰدَهُنَّ حَوۡلَيۡنِ كَامِلَيۡنِۖ لِمَنۡ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةَۚ ... ﴾

(سورة البقرة: 233)

Wa Al-Wālidātu Yurđi`na 'Awlādahunna Ĥawlayni Kāmilayni Liman 'Arāda 'An Yutimma Ar-Rađā`ata

"The mothers shall give such to their offspring for two whole years, if the father desires to complete the term…" (Sūrat Al-Baqarah: 233)

I make a decision

Saeed sucked the milk of their neighbor Asmaa when he was two years old; hence he is forbidden to marry:

- her daughter because she is his sister by breastfeeding,
- her sister because she is his aunt by breastfeeding,
- her mother because she is his grandmother by breastfeeding,
- All the above.

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Usma, the brothet of Saeed in the above example, did not suck milk from Asmaa, so he is forbidden to marry:

- the daughter of Asmaa because she is the sister of his brother by breastfeeding,
- the sister of Asmaa because she is the aunt of his brother by breastfeeding,
- the mother of Asmaa because she is the grandmother of his brother by breastfeeding.
- None of the above.

The wisdom behind prohibition because of breastfeeding:

The infant sucks milk and this makes his flesh grow and strengthens his body and because of this ties between the infant and the family of the woman breastfeeding him become stronger. Thus the infant is tied to the woman breastfeeding him the way he is tied to his biological mother; this is reciprocal because the woman breastfeeding the baby gets tied to him the way she tied to her son as he is a part of her. This yields great wisdoms and benefits including:

1. enlarging the circle of love between families in society as the suckling gets a new family becaause the woman who breastfed him becomes is his mother by breastfeeding, her husband becomes his father by breastfeeding and their children become his brothers by breastfeeding,
2. honoring the breastfeeding mother and recognizing her favor and the sublime relationship of the suckling with her,
3. cooperation and solidarity by satisfying the needs of children who need breastfeeding such as motherless children or in cases in which the mother is sick.

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I make a decision:

One wants to marry a girl with whom he shared breastfeeding by a certain woman when they were children.

.....

Section three: women who forbidden because of marriage relationships; they are four:

1. The wife of the father and the grandfather even if the grandfather is generations back.

2. The wife of the son, the wife of the grandson, the wife of the daughter's son even if they are a much further down progeny related by breastfeeding only because Allah (تَعَالَى) says:

﴿... وَحَلَٰٓئِلُ أَبۡنَآئِكُمُ ٱلَّذِينَ مِنۡ أَصۡلَٰبِكُمۡ ...﴾

(سورة النساء: 23)

Wa Ĥalā'ilu 'Abnā'ikumu Al-Ladhīna Min 'Aşlābikum

"…(Those who have been) wives of your sons proceeding from your loins…"
(Sūrat An-Nisā': 23)

3. The wife's mother and her grandmother and grandfather as Allah (تَعَالَى) says:

﴿... "وَأُمَّهَٰتُ نِسَآئِكُمۡ" ...﴾

(سورة النساء: 23)

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'Ummahātu Nisā'ikum

"…your wives' mothers…"

These become forbidden as soon as the marriage is contracted.

4. A woman who is only forbidden by the consummation of marriage; this is the wife's daughter, who is called step-daughter because Allah (تَعَالَى) says:

﴿... وَرَبَٰٓئِبُكُمُ ٱلَّٰتِي فِي حُجُورِكُم مِّن نِّسَآئِكُمُ ٱلَّٰتِي دَخَلْتُم بِهِنَّ ...﴾

(سورة النساء: 23)

WaRabā'ibukumu Al-Lātī Fī Ĥujūrikum Min Nisā'ikumu Al-Lātī Dakhaltum Bihinna

"…your step-daughters under your guardianship, born of your wives to whom ye have gone in…" Sūrat An-Nisā': 23)

I conduct a search

A verse in the Qur'an signifies strong emphasis on marrying the fathers' wives. Refer to the Indexed Dictionary of the Words of the Holy Qur'an or any computer program for the Holy Qur'an and find this verse and write it down mentioning the number of the verse and the title of the Chapter (Surah).

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I discover

Wafa, Mairam and Abdullah are the children of Suad whose husband died. After completing her iddah, Khalid married her and they were born Yazid and Khawla. Given that Ali is the son of Khalid from his second wife Manal, what is the solution in each of the following cases? Give reasons.

- Abdullah wants to marry Khawla?

.....

- Ali wants to marry Wafa?

.....

- Khalid and Mariam agreed to get married?

.....

Illuminations

Concluding marriage contracts with daughters prohibits marrying the mothers and consummating marriage with mothers prohibits marrying daughters.

Type Two: women tomporarily forbidden

These are women whom one is prohibited to marry for a transient cause; if this cause ceases to exists, the prohibition ends and marriage becomes permissible, They fall into two sections:

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Section one: women forbidden to avoid bringing them simultaneously together in wedlock; these are:

1. The wife's sister, Allah (تَعَالَى) says:

﴿... وَأَن تَجْمَعُواْ بَيْنَ ٱلْأُخْتَيْنِ..﴾

(سورة النساء: 23)

Wa 'An Tajma`ū Bayna Al-'Ukhtayni

"…and two sisters in wedlock at one and the same time…"

2. The wife's paternal aunt, maternal aunt, bother's daughter and sister's daughter as the Messenger (ﷺ) said,

"It is forbidden to join in marriage at the same time a woman and her paternal aunt or a woman and maternal aunt" (Narrted by al-Bukhārī' and Muslim).

3. Having simultaneously more than four wives as it was narrated that Ghilan bin Salamah Ath-Thaqafi had ten wives when he became Muslim and his wives embraced Islam as well; and the Prophet (ﷺ) said to him,

"Choose any four of them and divorce the rest" (Narrated by Malik).

Section two: women forbidden owing to a transient cause if the cause ceases to exist one is permitted to marry them; these are:

1. Married women as Islam has forbidden a man to marry a woman married to another man as long as this other man retains her as his wife. If her husband divorces her or dies, she is permitted to marry another man after completing iddah because Allah (تَعَالَى) says:

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﴿ وَٱلْمُحْصَنَٰتُ مِنَ ٱلنِّسَآءِ ... ﴾

(سورة النساء: 24)

Wa Al-Muĥşanātu Mina An-Nisā'

"Also (prohibited are) women already married..."

2. A woman observing iddah for a death or divorce until iddah is completed because Allah (تَعَالَى) says:

﴿ ... وَلَا تَعْزِمُوا۟ عُقْدَةَ ٱلنِّكَاحِ حَتَّىٰ يَبْلُغَ ٱلْكِتَٰبُ أَجَلَهُۥ ... ﴾

(سورة البقرة: 235)

Wa Lā Ta`zimū `Uqdata An-Nikāĥi Ĥattá Yablugha Al-Kitābu 'Ajalahu

"...nor resolve on the tie of marriage till the term prescribed is fulfilled..."
(Sūrat Al-Baqarah: 235)

3. A man is not permitted to marry a woman he has divorced three times until she marries anoher and this other husband divorces her because Allah (تَعَالَى) says:

﴿ فَإِن طَلَّقَهَا فَلَا تَحِلُّ لَهُۥ مِنۢ بَعْدُ حَتَّىٰ تَنكِحَ زَوْجًا غَيْرَهُۥ ... ﴾

(سورة البقرة: 230)

Fa'in Ţallaqahā Falā Taĥillu Lahu Min Ba`du Ĥattá Tankiĥa Zawjāan Ghayrahu

"So if a husband divorces his wife (irrevocably), He cannot, after that, re-marry her until after she has married another husband ..." (Sūrat Al-Baqarah: 230)

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It is required that the second marriage is contracted and consummated because this is the husband's wish; it is not permissible to him to marry her fictitiously and then divorces her so that it becomes permissible for the first husband to marry her.

4. A woman assuming Ihram for Haj or umrah because the Messenger (ﷺ) said, "A Muhrim (one assuming Ihram) should neither marry himself, nor should he have marriage performed on his behalf, nor should he propose" (Narrated by Muslim). It is not permissible to one assuming ihram (man or woman) to contract marriage while he is observing ihram.

5. A woman who has no religion because Allah (تَعَالَى) says:

﴿ وَلَا تَنكِحُوا۟ ٱلْمُشْرِكَٰتِ حَتَّىٰ يُؤْمِنَّ ۚ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّن مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۗ وَلَا تُنكِحُوا۟ ٱلْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا۟ ... ﴾

(سورة البقرة: 221)

Wa Lā Tankiĥū Al-Mushrikāti Ĥattá Yu'uminna Wa La'amatun Mu'uminatun Khayrun Min Mushrikatin Wa Law 'A`jabatkum Wa Lā Tunkiĥū Al-Mushrikīna Ĥattá Yu'uminū

"Do not marry unbelieving women (idolaters), until they believe: A slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry (your girls) to unbelievers until they believe…" (Sūrat Al-Baqarah: 221)

Islam has prohibited marrying a woman who has no religion because of the ngative effects of such marriage on the family especially rearing children. As for a woman of the People of the Book, it is permissible to marry her if she is chaste because Allah (تَعَالَى) says:

﴿ ... وَٱلْمُحْصَنَٰتُ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ ... ﴾

(سورة المائدة: 5)

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WaAl-Muĥşanātu Mina Al-Ladhīna 'Ūtū Al-Kitāba MinQablikum

"…but chaste women among the People of the Book, revealed before your time…"
(Sūrat Al-Mā'idah: 5)

Islam has made it desirous to man to marry a Muslim woman and not to be allured by the beauty of other woman; it has also obligated Muslim women to marry Muslim men only. The reason behind permitting Muslims to marry women of the People of the Book and prohibiting Muslim women to marry non-Muslims is that a Muslim believes in all prophets from our Master Adam (عليه السلام) and to our Master Muhammad (ﷺ). A woman of the People of the Book will not be converted from her religion by her Muslim husband because he believes in her prophet. On the other hand, it is feared that a Muslim woman may abandon her religion if she marries someone who does not believe in Muhammad (ﷺ) as a messenger and prophet.

I explain:

prohibiting the following:

- having a woman and her sister, or her paternal aunt or her maternal aunt in wedlock simultaneously.

.....

- marrying a woman observing iddah (waiting period) until her iddah is completed.

.....

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I organize my concepts

Forbidden Women (to marry)

Permanently forbidden because of:

Kinship:

man's origins, sisters, aunt, niece

man's branches, aunt, niece

Breastfeeding

In-law relationship:

wife's origins, son's daughter,

Wife's branches: Father's wife

Temporarily forbidden:

Simultaneity: having two sisters in bed lock simultaneously, having more than four wives simultaneously, having a woman and her paternal or maternal aunt in bed lock simultaneously

Transient reason: a woman married to another man, a woman observing iddah, a woman assuming ihram on Haj or Umrah, a woman divorced three times, and a woman who has no religion.

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I answer by myself

Student Activities

First, show the type of prohibition in each of the following: (permanent/ temporary):

Forbidden woman	Type of prohibition
Niece (sister's daughter)	.....
A Muslim woman marrying a non-Muslim	.....
A married Muslim woman	.....
The sister of a man's wife	.....
The sister of one's father by breastfeeding	.....
A man's niece (his sister's daughter)	.....

Second, encircle the correct answer in each of the following:

1. A man is forbidden to marry his wife's mother:

a. as soon as the marriage contract is concluded

b. a temporary prohibition ending by the wife's divorce or death

c. permanent prohibition as soon as the marriage is consummated

d. permanent prohibition as soon as the contract on the wife is concluded

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2. Breastfeeding requiring prohibition occurs before the completion of:

a. three years

b. two years

c. seven years

d. forty months

3. One of thefollowing women is temporarily prohibited:

a. the father's wife

b. the son's wife

c. the brother's wife

d. the grandfather's wife

4. One of these is not included in prohibited simultaneous marriage:

a. being married simultaneously to two sisters

b. being simultaneously married to a woman and her paternal aunt or a woman and her maternal aunt

c. being simultaneously married to a woman of the People of the Book and a Muslim woman

d. being married to more than four wives

Third, mention Sharia ruling on each of the following:

- A man's marriage to the divorcee of his adopted son.

(.....)

- A son's marriage to his father's wife after the death of the father and completion of iddah.

(.....)

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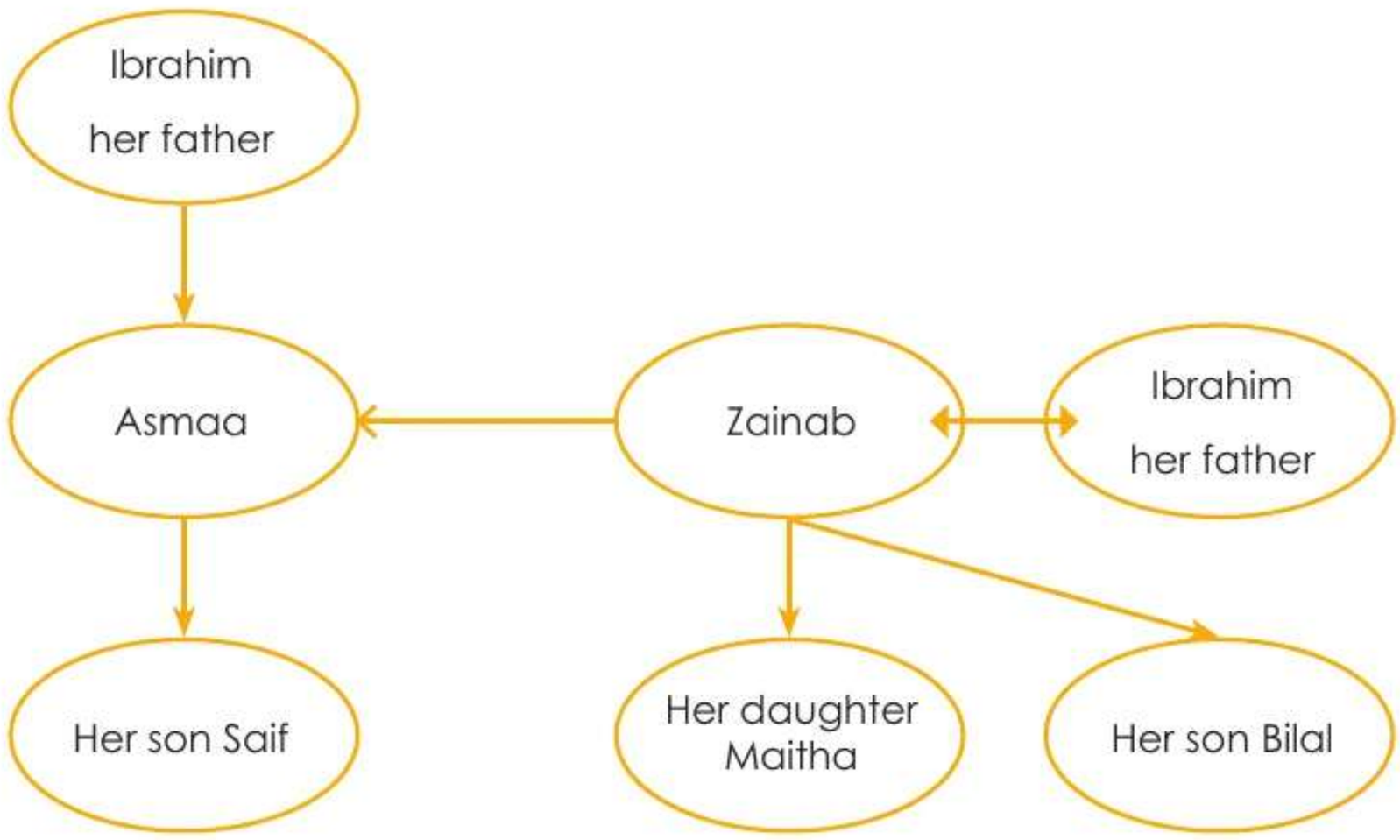
- A man wants to marry the daughter of his wife whom he has divorced before consummating the marriage.

(.....)

- A man wants to marry a woman he has divorced three times before she completes her iddah.

(.....)

Fourth, given that Asmaa (the daughter of Ibrahim and the mother of Saif) was breastfed by Zainb when she was a child (Hassan's wife and the mother of Maitha and Bilal), what is the validity of marriage in the following cases? Say why.



1. The marriage of Bilal to Asmaa

.....

2. The marriage of Ibrahim to Maitha

.....

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Enriching my experience

I conduct a search for the positive effects of Ṣilat al-raḥim (observing the ties of kinship) in worldly life and the Hereafter.

I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I identify the categories of women who are permanently forbidden in view of (kinship, breastfeeding and in-law relationships).			
2	I explain the wisdom of permanently forbidding marriage to permanently forbidden women.			
3	I explain the categories of women forbidden temporarily.			
4	I infer the wisdom of forbidding marriage to temporarily forbidden women.			

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Lesson Lexicon

Term	Meaning
Step-daughter	The daughter of a woman being consummated whether of a previous marriage or a later marriage.
Sucking	Milk reaching the stomach of an infant who is less than two years.
Permanently forbidden women	Any woman who is permanently forbidden in marriage.
Temporarily forbidden women	Women whom a man is forbidden to marry for a transient reason; if this reason no longer exists the prohibition is over and marriage to them becomes permissible.

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LESSON 5

Aspects of the Mercifulness of the Messenger (ﷺ)

We read and explore

- show that mercy is one of the attributes of Allah(تَعَالَى) and that Heis the source of mercy.
- Mention the characteristic of the mercifulness of the Messenger(ﷺ)
- discover the aspect of mercifulness manifested in the Prophet's Sirah.
- explain the effect of mercy as it figures in the universe and life.
- make sure of embodying the meaning of mercifulness in my daily life.

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I take the initiative to learn

Mercy is one of the attributes of Allah (عزّ وجلّ). Allah (سُبحانهُ وتَعَالَى) opened the chapters of the Holy Qur'an with the words: بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ (Bismillahi-r-Rahmani-r-Rahim) "In the name of God, the Merciful, the Compassionate". He gave his servants good tidings saying:

﴿ نَبِّئْ عِبَادِيٓ أَنِّيٓ أَنَا ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٤٩﴾ ﴾

(سورة الحجر: 49)

Nabbi' `Ibādī 'Annī 'Anā Al-Ghafūru Ar-Raĥīmu

"Tell My servants that I am indeed the Oft-forgiving, Most Merciful"
(Sūrat Al-Ĥijr: 49)

It is written on Allah's throne, "My mercy prevails over my wrath" (Narrated by Al-Bukahari).

Mercy is tenderness in one's heart and indicates one's connection to Allah (عزّ وجلّ); hence it is said in a hadith qudsi (divine hadith): "If you are asking for my mercy then you ought to have mercy on my creation; those who are merciful will be shown mercy Allah" (Narrated by al-Bukhārī'). The most distant heart from Allah (عزّ وجلّ) is a cruel heart from which mercy has been taken away as the Messenger (ﷺ) said, "Mercy is not take away except from a naughty person" (Narrated by at-Tirmithi).

Allah's mercy is expansive and its domains are numerous, uncountable as it includes everything and reaches every creature. Every creature needs this mercy; thus Allah (سُبحانهُ وتَعَالَى) created mercy in the hearts of

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his servants and, therefore, people show mercy towards one another. The Prophet (ﷺ) said,

" Allah has divided mercy into one hundred parts; and He retained with Him ninety-nine parts, and sent down to earth one part. Through this one part, creatures deal with one another with compassion, so much so that an animal lifts its hoof over its young lest it should hurt it" (Narrated by al-Bukhārī).

Illuminations

The first thing which draws attention in the Book of the Lord of the Worlds is that every chapter in the book begins by the Basmala (بسملة b-ismi-llāhi r-raḥmāni r-raḥīmi "In the name of Allah, the most Beneficent, the Most Merciful") except Sūrat At-Tawbah. To the Basmala the two qualities of 'the most beneficent' and 'the most merciful' have been attached. It was also possible that Allah could have added to the attribute of mercy another attribute of His greatness such as the Magnificent One (العظيم), the All-Powerful One (القدير) and the Omnipotent One (الجبار). Bringing together these great two attributes at the beginning of the chapters of the Holy Qur'an shows the nature of the great religion, which is mercy.

كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةَ

He has prescribed for Himself mercy.

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I infer

- The absolute source of mercy

- An aspect of divine mercy in His true Sharia

I explain:

The significance of the words of Allah (تَعَالَى) in the divine hadith "Have mercy on my creations".

I use my skills to learn

Muhammad (ﷺ): the Prophet of Mercy:

The great mercy of Allah (تَعَالَى) is signaled by the fact that He sent Muhammad (ﷺ) to all mankind to take people from darkness to light. The Messenger (ﷺ) was merciful to adults and children, men and women and even animals and birds and everything around him. This is consistent with the words of Allah (تَعَالَى):

﴿ وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ ١٠٧ ﴾

(سورة الأنبياء: 107)

Wa Mā 'Arsalnāka 'Illā Raĥmatan Lil`ālamīna

"We sent you not, but as a Mercy for all creatures" (Sūrat Al-'Anbyā': 107).

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The Messenger (ﷺ) often said,

> *"O people, I am but a gift of mercy" (Narrated by al-Bayhaqi). He said this so that people might follow his example.*

The Messenger (ﷺ) suffered much oppression among his people; they said he was a liar, hurt him and coercively expelled him from his hometown with while he was saying,

> *"O Allah, guide my people because they do not know". Sharia texts and his fragrant Sirah are full of evidence of the mercifulness of the Messenger (ﷺ) in the most magnificent and elegant forms.*

I find evidence:

of the following in what is mentioned above.

- Mercy is the goal of the mission of the Messenger (ﷺ) and his message to the world.

.....

- Allah's Messenger (ﷺ) embodied the attribute of mercifulness in everything even with his enemies.

.....

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The Characteristics of the mercifulness of the Messenger (ﷺ):

In order to grasp the amount of mercy in the heart of Allah's Messenger (ﷺ), one must go back to the source of this mercy and its characteristics in the words Allah (تَعَالَى) uses to describe His Prophet (ﷺ):

﴿ لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ
حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾ ﴾
(سورة التوبة: 128)

Laqad Jā'akum Rasūlun Min 'Anfusikum `Azīzun `Alayhi Mā `Anittum Ĥarīşun `Alaykum Bil-Mu'uminīna Ra'ūfunRaĥīmun

"Now hath come unto you an Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful." Sūrat At-Tawbah: 128)

Allah's Messenger (ﷺ) derived his ethics and values from His Lord (سُبحانهُ وتَعَالَى) and applied them to his behavior in the manner commanded by Allah (تَعَالَى) and on top of these values is mercy. Mercy as practiced by the Prophet (ﷺ) had many characteristics including that:

1. It is fixed and universal

Allah's Messenger (ﷺ) embodied the attribute of mercifulness in all his conditions, circumstances and stances. The Prophet (ﷺ) was merciful before and after his mission, merciful in victory and defeat, difficulty and facility and during his travel and stay in Madinah. He was the most merciful of men to people even with non-Muslims. He released the prisoners of war in Badr, set free the daughter of Hatim at-Ta'iy and was generous to her; in fact his mercy went beyond that and extended to animals, plants and inanimate things.

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2. It is an end and a means

The Prophet (ﷺ) invited people to embrace mercy in a merciful way as it is an end and a means at one and the same time. This mercifulness was one factor of his success. He turned mercifulness into a means to combining hearts in affinity and solidify people as well as a means to stir dead feelings. Therefore, people embraced Islam in multitudes by means of this pure mercifulness.

3. It is balanced and moderate

One characteristic of the mercifulness of the Prophet (ﷺ) is that it was balanced. The Messenger (ﷺ) was merciful without showing weakness, modest with betraying humiliation, fair without treachery or breaking vows and covenants either in peace or war. This made his enemies trust his truthfulness and honesty. Mercifulness was customary in the ethics of our Master Muhammad (ﷺ); the facets of this mercifulness constituted a coherent and harmonious system in which no facet extends at the expense of another and no one militates against its parallel.

I discover:

some senses of mercifulness in the conduct of the Messenger of mercy in the following:

The Messenger (ﷺ) said, "Treachery is not acceptable in our religion" (Fiqh Al-Sirah).

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Instance of the mercifulness of the Messenger (ﷺ):

First, with his family:

- Allah (تَعَالَى) says:

﴿ وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾ ﴾

(سورة الروم: 21)

Wa Min 'Āyātihi~ 'An Khalaqa Lakum Min 'Anfusikum'Azwājāan Litaskunū 'Ilayhā Wa Ja`ala BaynakumMawaddatan Wa Raĥmatan 'Inna Fī Dhālika La'āyātinLiqawmin Yatafakkarūna

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

- The marital life of Allah's Messenger (ﷺ) was an application of these Qur'anic norms and therefore we find that he used to tell his Companion and nation frequently to take care of women and urge husbands to treat their wives with decorum on the basis of love and mercifulness. In this regard he said, "The best of people are those who are most beneficial to their families and I am the best to my family" (Ibn Hayyan).

- Sympathy and mercifulness to children induced him to carry them during prayer. Al-Hasan ibn 'Alī (رضي الله عنهما) when he was still a child came while the Prophet (ﷺ) was prostrating and sat on the Prophet's back. The Prophet prolonged his prostration for him and apologized to the congregation.

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- One of the Prophet's daughters sent for him when one of her boys died and put him in the Prophet's arms while the boy was having his last breaths. The Messenger put the boy on his lap and showed compassion towards the dying boy "His eyes were clouded with tears. Sa'ad said to him, 'O Allah's Messenger, what is this?' He said, 'This mercy which Allah treasures in the hearts of worshippers; Allah is merciful to his merciful servants" (Narrated by al-Bukhārī' and Muslim).

I expect:

some results of mercifulness in the relationship between spouses.

.....

Second, with his companions and nation:

- Allah (تَعَالَى) says:

﴿ فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ۖ ...﴾

(سورة آل عمران: 159)

Fabimā Raĥmatin Mina Allāhi Linta Lahum Wa Law Kunta Faẑẑāan Ghalīẑa Al-Qalbi Lānfađđū Min Ĥawlika

"It is part of the Mercy of Allah that you do deal gently with them Were you severe or harsh-hearted, they would have broken away from about thee…" (Sūrat 'Āli `Imrān: 159)

- Sayeda Aisha (رضي الله عنها) said, "Whenever the Prophet (ﷺ) was given a choice between two matters, he would (always) choose the easier as long as it was not sinful to do so; but if it was sinful he was most strict in avoiding it" (Narrated by Muslim).

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He used to be kind to, and sympathetic with, children. Anas said he had a brother who was nicknamed Aba Omeir and he had a bird which died. The Prophet (ﷺ) entered upon us and said,"What is wrong with Aba Omeir?" They said his bird died. To amuse him, the Messenger (ﷺ) said, "Aba Omeir what did the bird do; Aba Omeir what did the bird do?" (Al-Mu'jam Al-Awsat).

I investigate:

other instances of the Messenger's mercifulness to his Companions.

.....

.....

Third, with opponents:

- The Prophet (ﷺ) was keen on guiding people and on their success; he used to rejoice and be pleased with those who find guidance and feel sorry and sad for those who refuse to be guided. Allah (تَعَالَى) expressed this feeling of utter sadness in the heart of His gracious Prophet in His words:

﴿... فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَٰتٍ ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا يَصْنَعُونَ ٨﴾

(سورة فاطر: 8)

Falā Tadh/hab Nafsuka `Alayhim Ĥasarātin 'Inna Allāha `Alīmun Bimā Yaşna`ūna

"…So let not your soul go out in (vainly) sighing after them: for Allah knows well all that they do! " (Sūrat Fāţir: 8)

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- Abu Huraira reported it was said to Allah's Messenger (ﷺ) invoke curse upon the polytheists, whereupon he said,

> *"I have not been sent as the invoker of curse; but I have been sent as mercy" (Narrated by Muslim).*

- Jabir ibn Abdullah (رضي الله عنه) reported, "They said 'O Allah's Messenger, the archeries of Thaqif have burnt us; invoke the wrath of Allah on them'. He said, 'O Allah, guide Thaqif to the right path" (Narrated by al-Tirmithi).

This is the mercy of the Messenger (ﷺ) towards those who opposed him and paraded animosity against him; he expressed hope in their ultimate guidance and called upon Allah to realize this instead on invoking His wrath on them. He entertained benevolence and love towards the whole world and his goal was never the misery or annihilation of people.

I explain:

The following on the basis of the words of Allah (تَعَالَّى):

﴿... فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَٰتٍ ...﴾ (سورة فاطر: 8)

Falā Tadh/hab Nafsuka `Alayhim Ĥasarātin

"...So let not your soul go out in (vainly) sighing..." (Sūrat Fāţir: 8)

The verse means do not kill yourself out of sadness and sorrow for them.

Who is meant by this address: .....

The significance of this address: .....

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Fourth, with other creatures:

- The mercifulness of the Messenger (ﷺ) to mankind is of multiple types and at the same time he was kind and merciful to all entities even to birds, trees, animals and stones. "The Prophet (ﷺ) cursed anyone who made a living thing into a target (for practice)" (Narrated by Muslim).

- On a narration Abdallāh ibn Masʿūd (رضي الله عنهما) reported, "We were on a journey with the Messenger of Allah (ﷺ) and he went out to relieve himself. We saw a red sparrow that had two chicks with her and we took her chicks, so the sparrow started to flap her wings. The Prophet came to us and he said, "Who has upset her by taking her children? Give her children back to her." The Prophet also saw an ant colony which we had burned and he said, "Who burned this?" We said that we did it. The Prophet said, "No one should punish with fire except the Lord of the fire" (Narrated by Abu Daoud).

- Even animals knew about his sympathy, mercifulness and kindness; they used to complain to him of the oppression inflicted on them. "The Messenger (ﷺ) entered a garden among the Ansar. When a camel saw the Prophet(ﷺ), it started weeping and making sounds and its tears flowed. The Prophet (ﷺ) came to it and patted it on the head, so it became silent. The Prophet said: 'Who is the master of this camel? To whom does it belong?' A young man from the Ansar came and said, 'This is mine, O Messenger of Allah.' The Prophet said: 'Do you not fear Allah regarding this animal that Allah has put in your possession? Verily, it has complained to me that you keep it hungry and tired" (Narrated by Abu Daoud).

I summarize:

aspects of the mercifulness of the Messenger (ﷺ) towards slaughtered animals on the basis of the following hadith:

- Allah's Messenger (ﷺ) said,

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"Verily Allah has enjoined goodness to everything; so when you kill, kill in a good way and when you slaughter, slaughter in a good way. So every one of you should sharpen his knife, and let the slaughtered animal die comfortably" (Narrated by Muslim).

.....

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Effects of the attribute of mercifulness:

1. Mercifulness raises the rank of the servant before his Lord (تَبَارَكَ وَتَعَالَى); therefore, you find the prophets (عليهم السلام) were the most merciful of people. Our master Muhammad (ﷺ) had the greatest share of this gracious ethical quality as his message is mercy to all mankind.

2. Mercy opens a gateway to hope and closes the gateways of despair; it injects safety and security into people because Allah's mercy overtakes His wrath.

3. Mercy is a means to disentangle those who fall in the snare of the devil and return them to the right path with leniency not harshness, with kindness not violence and looking at them with mercifulness not loathing, treating them with sympathy not with upper-handedness, disdain and overbearing.

4. By promoting mercy construction of earth is propelled, life becomes sustainable, resources become abundant and good spreads.

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I identify:

in cooperation with my group the effect of mercy on the elderly as it figures in the hadith below:

- A man came to Allah's Messenger (ﷺ) and said,

"I have come in order to be with you in Jihad and I have even left my parents crying." Allah's Messenger (ﷺ) said, "Go back to them and make them laugh just like you made them cry".

.....

.....

I infer:

the effects of mercilessness in the following domains:

The family	.....
Society	.....
International Relations	.....
Environmental Resources	.....
Sciences	.....

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I organize my concepts

Characteristics of the Prophet's mercy

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

Instances of the Prophet's mercy

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

Of the features of the Prophet's mecry

Some effects of mercy

1. .....
2. .....
3. .....
4. .....

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Student Activities

I answer by myself

First, explain the meaning of endurance and comprehensiveness in the mercifulness of the Prophet (ﷺ).

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Second, explain the effect of mercy on developing environmental resources.

1. Plants:

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2. Animals:

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Third, identify aspects of mercy in each of the following:

1. The Messenger (ﷺ) said, "Make things easy and do not make them difficult, cheer the people up by conveying glad tidings to them and do not repulse (them)" (Narrated by al-Bukhārī').

2. The Messenger (ﷺ) said, "There is a reward in each moist liver" (Narrated by al-Bukhārī').

3. Allah's Messenger (ﷺ) used to say, "Do not be harsh on yourselves lest Allah be harsh on you" (Narrated by Abu Daoud).

Enriching my experience

I investigate the relation between mercy in Islam and sustainability.

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I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I explain the meaning and source of mercy.			
2	I identify the characteristics of the mercifulness of the Messenger(ﷺ)			
3	I infer the manifestations of the mercifulness of Messenger (ﷺ) from his blessed Sirah.			
4	I explain the effect mercy on the universe and life.			
5	I apply the concept of mercy in my daily practices.			

The Prophet (ﷺ) used to stand by a tree or a date-palm on Friday. Then an Ansari woman or man said. "O Allah's Messenger! Shall we make a pulpit for you?" He replied, "If you wish." So they made a pulpit for him and when it was Friday, he proceeded towards the pulpit (for delivering the sermon). The date-palm cried like a child! The Prophet descended (the pulpit) and embraced it while it continued moaning like a child being quieted. The Prophet said, "It was crying for (missing) what it used to hear of religious knowledge given near to it." (Narrated by al-Bukhārī').

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6

Domain	Theme	Lesson
Divine Revelation	Sciences of the Holy Qur'an	Social Controls
Divine Revelation	Sciences of the Holy Qur'an	Man and the Trust
The Rulings of Islam and Their Purposes	Transactions	Methodology of Thinking in Islam
The Values and Morals of Islam	The Morals of Islam	Islam and Social Networking
The Prophet's Sirah and Personalities	Personalities	Imam al-Bukhārī' : Emir of the Believers in Hadith

LESSON 1

Social Controls

Sūrat Al-'Aĥzāb: 57-62

We read and explore

- read the holy verses from memory observing the rules of recitation.
- explain the vocabulary of the holy verses.
- explain the significances incorporated in the holy verses.
- describe the condition of unbelievers in the Day Judgment.
- adhere to the social morals commanded by Islam.

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I take the initiative to learn

Islam accorded attention to social relations between members of society and set rules and etiquette to guarantee the soundness of these relations and preserve their strength and cohesion. The Holy Qur'an discussed the smallest details even those that seem simple in view of the sensitivity of these relations and the way they are quickly affected by the words, deeds and events occurring inside society. To save society the danger of slipping into the abyss of factionalism and division with their attendant hatred and animosity, Islam established these relations on gracious morals, preserving and protecting rights and mutual respects between members of society.

The Messenger (ﷺ) said, "Whoever saves himself from suspicious things saves his religion and honor" (Narrated by al-Bukhārī').

I expect:

the hazards of backbiting on the relations between people.

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I use my skills to learn

I recite and memorize

سورة الأحزاب: 57 - 62

إِنَّ ٱلَّذِينَ يُؤْذُونَ ٱللَّهَ وَرَسُولَهُ لَعَنَهُمُ ٱللَّهُ فِي ٱلدُّنيَا وَٱلآخِرَةِ وَأَعَدَّ لَهُم
عَذَابا مُّهِينا (57) وَٱلَّذِينَ يُؤذُونَ ٱلمُؤمِنِينَ وَٱلمُؤمِنَٰتِ بِغَيرِ مَا ٱكتَسَبُواْ
فَقَدِ ٱحتَمَلُواْ بُهتَٰنا وَإِثما مُّبِينا (58) يَٰأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ
ٱلمُؤمِنِينَ يُدنِينَ عَلَيهِنَّ مِن جَلَٰبِيبِهِنَّ ذَٰلِكَ أَدنَىٰٓ أَن يُعرَفنَ فَلَا يُؤذَينَ وَكَانَ
ٱللَّهُ غَفُورا رَّحِيما (59) لَّئِن لَّم يَنتَهِ ٱلمُنَٰفِقُونَ وَٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ
وَٱلمُرجِفُونَ فِي ٱلمَدِينَةِ لَنُغرِيَنَّكَ بِهِم ثُمَّ لَا يُجَاوِرُونَكَ فِيهَآ إِلَّا قَلِيلا (60)
مَّلعُونِينَ أَينَمَا ثُقِفُوٓاْ أُخِذُواْ وَقُتِّلُواْ تَقتِيلا (61) سُنَّةَ ٱللَّهِ فِي ٱلَّذِينَ خَلَواْ مِن
قَبلُ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبدِيلا (62)

57. 'Inna Al-Ladhīna Yu'udhūna Allāha Wa Rasūlahu La`anahumu Allāhu Fī Ad-Dunyā Wa Al-'Ākhirati Wa 'A`adda Lahum `Adhābāan Muhīnāan

58. Wa Al-Ladhīna Yu'udhūna Al-Mu'uminīna Wa Al-Mu'uminmāti Bighayri Mā Aktasabū Faqadi Aĥtamalū Buhtānāan Wa 'Ithmāan Mubīnāan

59. Yā 'Ayyuhā An-Nabīyu Qul Li'zwājika Wa Banātika Wa Nisā'i Al-Mu'uminīna Yudnīna `Alayhinna Min Jalābībihinna Dhālika 'Adná 'An Yu`rafna Falā Yu'udhayna Wa Kāna Allāhu Ghafūrāan Raĥīmāan

60. La'in Lam Yantahi Al-Munāfiqūna Wa Al-Ladhīna FīQulūbihim Marađun Wa Al-Murjifūna Fī Al-Madīnati Lanughriyannaka Bihim Thumma Lā Yujāwirūnaka Fīhā'Illā Qalīlāan

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61. Mal`ūnīna 'Aynamā Thuqifū 'Ukhidhū Wa Quttilū Taqtīlāan

62. Sunnata Allāhi Fī Al-Ladhīna Khalaw Min Qablu Wa LanTajida Lisunnati Allāhi Tabdīlāan

Sūrat Al-'Aĥzāb: 57-62

57. Those who annoy Allah and His Messenger - Allah has cursed them in this World and in the Hereafter, and has prepared for them a humiliating Punishment.

58. And those who annoy believing men and women undeservedly, bear (on themselves) a calumny and a glaring sin.

59. O Prophet! Tell your wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. And Allah is Oft- Forgiving, Most Merciful.

60. Truly, if the Hypocrites, and those in whose hearts is a disease, and those who stir up sedition in the City, desist not, We shall certainly stir you up against them: Then will they not be able to stay in it as your neighbours for any length of time:

61. They shall have a curse on them: whenever they are found, they shall be seized and slain (without mercy).

62. (Such was) the practice (approved) of Allah among those who lived aforetime: No change will you find in the practice (approved) of Allah.

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I learn the explanation of the Qur'anic vocabulary

Vocabulary item	Explanation	My notes
بُهۡتَٰنًا Buhtānāan/ calumny	Great lie	
يُدۡنِينَ Yudnīna/ cast	Draw down	
جَلَٰبِيبِهِنَّۚ Jalābībihinna/ outer garments	Loose, large clothing.	
أَدۡنَىٰٓ 'Adná/ most convenient	Closest to propriety.	
وَٱلۡمُرۡجِفُونَ Wa Al-Murjifūna/ those who stir up sedition	Those who spread fear in society.	
لَنُغۡرِيَنَّكَ بِهِمۡ Lanughriyannaka Bihim/ stir you up against them	Set you up against them.	
لَا يُجَاوِرُونَكَ فِيهَآ Lā Yujāwirūnaka Fīhā'/ stay in it as your neighbors	Not to habit with you in the city.	
مَّلۡعُونِينَۖ Mal`ūnīna/ have a curse on them	Curse here means expulsion from the mercy of Allah.	
ثُقِفُوٓاْ Thuqifū/ found	Found and caught up with.	

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I understand the significance of the verses

After having mentioned the honor bestowed on the Messenger (ﷺ) and his worth and rank before his Lord, Allah (عزّ وجلّ) warns those who hurt the Messenger (ﷺ) and threatens them with being expelled from His mercy and with humiliating torture. But how can man hurt His Lord (سُبحانهُ وتَعَالَى)? Hurting Allah (تَعَالَى) is effected by disbelief in Him and claiming that He has a partner, or relating a woman or child to Him, or as the Messenger (ﷺ) in narrates in relation to his Lord: Allah (عزّ وجلّ) said, "The son of Adam abuses me al-Bukhārī). As for hurting the Messenger (ﷺ), this is done by saying that he is a liar, undermining his honor or inventing lies about him. They said he was a soothsayer, magician and used other forms of hurt. Then Allah (سُبحانهُ وتَعَالَى) follows this up by prohibiting hurting believers through things like talking of their honor and violating their rights. Allah (تَعَالَى) demonstrated that whoever does something of this sort incurs falsehood and great lies. What is meant here is that whoever does so will bear the sin of inventing lies and consequently deserves torture in the Afterlife.

No one should imagine that abuse is prohibited if it comes from a non-believer only. It is more prohibited if it comes from a believer. A believer is not permitted to hurt others whether they are believers or non-believers because the characteristics of a believer is to be the most beneficial of people to people in order to be the most beloved of people to Allah (تَعَالَى) and this does not go with hurting others.

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I expect:

with the group the damages a believer might incur from having his reputation smeared.

I draw a comparison:

Allah (تَعَالَّى) says of those who hurt believers on no evidence:

﴿فَقَدِ ٱحۡتَمَلُواْ﴾

(Faqadi Aĥtamalū)

bear (on themselves)

; He does not say " (حملوا (ĥamalū) bore". I find the difference between the two.

احْتَمَلُوا	حملوا
(Aĥtamalū) bear (on themselves)	(ĥamalū) bore
.....	.....

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The value of modesty

Allah (تَعَالَى) commands His gracious Prophet (ﷺ) to address all his nation and call it to adhere to the rules and etiquette of Islam, which fulfill the righteousness of the individual, the happiness of society and ward off hurt from both especially women because abusing women is an abuse to all- fathers, husbands, brothers, sons, relatives and others. Allah (تَعَالَى) commands women to observe modesty and chastity, to wear loose clothing (garments) covering all their bodies except the face and hands. This blocks the way in the face people of sick souls and evil intentions and saves women the cunningness and deceit of such people. Women's modesty also helps women in obeying their Lord anywhere, anytime. It has to be noted that the original rule remains fixed and obligatory: it is not permissible to invent lies about women, intrude on them or entertain suspicion about them or about other people.

The command to the Prophet (ﷺ) starts with the most endeared and lovable people to him- his pure wives, the Mothers of the Believers (Ummahat al-Mumineen) (رضي الله عنهن), his virtuous daughters (رضي الله عنهن) and then the rest of the believers' women. They are obligated to draw on their garments which do not allow seeing through or show the contours of their bodies, cover their beauties and adornments and thus evil words will not be used against them. But even if evil words are used against them, they are known for their modesty, chastity and virtuous morals and no one will accept or believe lies invented about them and

﴿وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا﴾

(Wa Kāna Allāhu Ghafūrāan Rahîmāan)

And Allah is Oft- Forgiving, Most Merciful.

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He forgives those who err and repent; He is merciful to His servants and legislates for them things that realize good and happiness for them in worldly life and the Hereafter.

I infer:

from the following holy verse one condition of a good example.

Allah (تَعَالَّى) says:

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزۡوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلۡمُؤۡمِنِينَ يُدۡنِينَ عَلَيۡهِنَّ مِن جَلَٰبِيبِهِنَّۚ ذَٰلِكَ أَدۡنَىٰٓ أَن يُعۡرَفۡنَ فَلَا يُؤۡذَيۡنَۗ ...﴾

Yā 'Ayyuhā An-Nabīyu Qul Li'zwājika Wa Banātika Wa Nisā'i Al-Mu'uminīna Yudnīna `Alayhinna Min Jalābībihinna  Dhālika 'Adná 'An Yu`rafna Falā Yu'udhayna

"O Prophet! Tell your wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested…"

I find evidence:

in the above holy verse on the fact that the rulings of Islam are based on argument and logic.

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I deduce:

the difference in the linguistic meaning of the verb cast in the words of Allah (تَعَالَى)

﴿يُدۡنِينَ عَلَيۡهِنَّ﴾

(Yudnīna `Alayhinna)

cast over"

as this meaning is connected to the preposition used.

Cast over me	Cast to me	Cast on me
.....	.....	.....

I identify:

in the words of Allah (تَعَالَى)

﴿يُدۡنِينَ عَلَيۡهِنَّ مِن جَلَٰبِيبِهِنَّ﴾

(Yudnīna `Alayhinna Min Jalābībihinna) …

cast their outer garments over their persons…" two conditions on the clothing of a Muslim woman.

1. .....

2. .....

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I discuss and criticize:

the following view: Hijab restricts the freedom of woman.

.....

Re-adhering to what is right is a virtue

Our Lord (عزّ وجلّ) warns the hypocrital, suspicious and doubtful persons who spread fear among people and threaten the security and stability of society by circulating vicious rumors, falsities and exaggerating things to shake the pillars of society, spread disorder and sedition. This warning informs that if such people do not stop their erroneous deeds, they will have no place in society. This is an opportunity given to them to return to the right path and give up their twisted ways and the mistake they have done to their society before it is too late. Otherwise Allah (سُبحانهُ) is capable of setting His Messenger (ﷺ) to expel them from Madinah (society) in a short period of time and this is meant to express the gravity of their danger to society. If this punishment does not deter them and they continue to engage in misguidance, treachery and betrayal, the Guardian is permitted to inflict on them the punishment they deserve even death because this is the law of Allah which is unalterable and unchangeable with respect to them and their likes over times. A sane person learns from the mischiefs of others, returns to rationality and rescues himself and others.

These seditionists make use of the negativity of some members of society who do not take the initiative to expose them to society and its institutions. Islam does not accept this kind of negativity; a Muslim is obligated to be positive, initiate good practices and accord attention to the affairs of his society, homeland and nation. The least required in such a situation is to sabotage the plans of these corrupters and uncover their falsity and cooperate with the guardian to ward off their danger and protect the country and its citizens.

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I find a link:

between the following hadith and the holy verses in the lesson:

- The Messenger (ﷺ) said,

> *"The faith of a servant is not upright until his heart is upright, and his heart is not upright until his tongue is upright. A man will not enter Paradise if his neighbor is not secure from his evil."* (الترغيب at-Targhib).

.....

I assess and make a decision:

on the following case giving a reason:

Case	Decision	Reason
Someone posts fake news about his country in the social media.	.....	.....

I think and answer:

Allah (تَعَالَى) says:

﴿ مَّلْعُونِينَ ۖ أَيْنَمَا ثُقِفُوٓا۟ أُخِذُوا۟ وَقُتِّلُوا۟ تَقْتِيلًا ﴾

Mal`ūnīna 'Aynamā Thuqifū 'Ukhidhū Wa Quttilū Taqtīlāan

They shall have a curse on them: whenever they are found, they shall be seized and slain (without mercy).

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- The style of the address: .....
- Who is meant by the address? .....
- Who is going to inflict the punishment? .....

I explain:

The aspect of entertaining our master Muhammad (ﷺ) in the words of Allah (تَعَالَى):

﴿ سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ ۖ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا ﴾

Sunnata Allāhi Fī Al-Ladhīna Khalaw Min Qablu Wa LanTajida Lisunnati Allāhi Tabdīlāan

"(Such was) the practice (approved) of Allah among those who lived aforetime: No change will you find in the practice (approved) of Allah."

.....

I propose:

a plan to prevent the danger of rumor circulators:

.....

.....

.....

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I organize my concepts

Social Controls

Rule on hurting others	.....
Instances	.....
Ruling on woman's clothing	.....
The danger of seditionists	.....
Punishment of seditionist	.....
Who holds them accountable?	.....

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student Activities

I answer by myself

First, explain why hurting others is described as calumny:

Second, the words of Allah (تَعَالَى)

﴿ ذَٰلِكَ أَدْنَىٰٓ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ ﴾

(Dhālika ʿAdná ʿAn Yu`rafna Falā Yu'udhayna) …

that is most convenient, that they should be known (as such) and not molested"
mention the cause for imposing hijab; explain this.

Third, explain the effect of modesty on relations between people:

Fourth, mention some forms of hurting others in the following:

1. hurting the Messenger (ﷺ):

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2. hurting women:

.....

3. hurting men:

.....

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Fifth, what is the significance of the words of Allah (تَعَالَى):

﴿ثُمَّ لَا يُجَاوِرُونَكَ فِيهَآ إِلَّا قَلِيلًا﴾

Thumma Lā Yujāwirūnaka Fīhā'Illā Qalīlāan

"…Then will they not be able to stay in it as your neighbours for any length of time".

.....

.....

Enriching my experience

- I search in the e-dictionary for the difference between calumny, backbiting, inventing lies and slander
- I write a short report on e-crimes and circulating rumors and the position of the UAE laws as regards this.

I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I check the truthfulness of news before circulating it.			
2	I abide by Islamic Hijab at all places and times.			
3	I avoid hurting others			
4	I adhere to doing good.			
5	I preserve my tongue from uttering falsities.			
6	I apply the rulings of the holy verses.			

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LESSON 2

Man and the Trust

Sūrat Al-'Aĥzāb: 63-73

We read and explore

- read the holy verses from memory observing the rules of recitation.
- explain the vocabulary of the holy verses.
- identify the conditions of hijab.
- explain the significances incorporated in the holy verses.
- make sure of adhering to the values incorporated in the holy verses.

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I take the initiative to learn

Allah (تَعَالَى) created man and disposed the universe to serve him; He gave man the ability to benefit from all creatures. Allah (عزّ وجلّ) bestowed on man the ability to plan, implement and assess and gave him the freedom to choose, will, forbearance and patience. He also gave him a chance to hold himself accountable, review and start anew. Why?

.....

.....

.....

.....

.....

Allah (تَعَالَى) says:

﴿إِنَّ يَوْمَ ٱلْفَصْلِ كَانَ مِيقَٰتًا ﴿١٧﴾ يَوْمَ يُنفَخُ فِى ٱلصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾﴾

(سورة النبأ)

17. 'Inna Yawma Al-Faşli Kāna Mīqātāan

18. Yawma Yunfakhu Fī Aş-Şūri Fata'tūna 'Afwājāan

17. Verily the Day of Sorting out is a thing appointed,

18. The Day that the Trumpet shall be sounded, and you shall come forth in crowds.
(Sūrat An-Naba')

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I use my skills to learn

I recite and memorize

سورة الأحزاب: 63 - 73

﴿يَسْـَٔلُكَ ٱلنَّاسُ عَنِ ٱلسَّاعَةِ ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ ۚ وَمَا يُدْرِيكَ لَعَلَّ ٱلسَّاعَةَ تَكُونُ
قَرِيبًا ﴿٦٣﴾ إِنَّ ٱللَّهَ لَعَنَ ٱلْكَـٰفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٦٤﴾ خَـٰلِدِينَ فِيهَآ أَبَدًا ۖ لَّا يَجِدُونَ
وَلِيًّا وَلَا نَصِيرًا ﴿٦٥﴾ يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِى ٱلنَّارِ يَقُولُونَ يَـٰلَيْتَنَآ أَطَعْنَا ٱللَّهَ وَأَطَعْنَا
ٱلرَّسُولَا۠ ﴿٦٦﴾ وَقَالُوا۟ رَبَّنَآ إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا ٱلسَّبِيلَا۠ ﴿٦٧﴾ رَبَّنَآ
ءَاتِهِمْ ضِعْفَيْنِ مِنَ ٱلْعَذَابِ وَٱلْعَنْهُمْ لَعْنًا كَبِيرًا ﴿٦٨﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟
كَٱلَّذِينَ ءَاذَوْا۟ مُوسَىٰ فَبَرَّأَهُ ٱللَّهُ مِمَّا قَالُوا۟ ۚ وَكَانَ عِندَ ٱللَّهِ وَجِيهًا ﴿٦٩﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَـٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن
يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾ إِنَّا عَرَضْنَا ٱلْأَمَانَةَ عَلَى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ
وَٱلْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا ٱلْإِنسَـٰنُ ۖ إِنَّهُۥ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾
لِّيُعَذِّبَ ٱللَّهُ ٱلْمُنَـٰفِقِينَ وَٱلْمُنَـٰفِقَـٰتِ وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَـٰتِ وَيَتُوبَ ٱللَّهُ عَلَى
ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَـٰتِ ۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٧٣﴾

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63. Yas'aluka An-Nāsu `Ani As-Sā`ati Qul 'Innamā `Ilmuhā `Inda Allāhi Wa Mā Yudrīka La`alla As-Sā`ata Takūnu Qarībāan

64. 'Inna Allāha La`ana Al-Kāfirīna Wa 'A`adda LahumSa`īrāan

65. Khālidīna Fīhā 'Abadāan Lā Yajidūna Walīyāan Wa Lā Naşīrāan

66. Yawma Tuqallabu Wujūhuhum Fī An-Nāri Yaqūlūna Yā Laytanā 'Aṭa`nā Al-Laha Wa 'Aṭa`nā Ar-Rasūlā

67. Wa Qālū Rabbanā 'Innā 'Aṭa`nā Sādatanā Wa Kubarā'anā Fa'ađallūnā As-Sabīlā

68. Rabbanā 'Ātihim Đi`fayni Mina Al-`Adhābi Wa Al-`Anhum La`nāan Kabīrāan

69. Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Takūnū Kālladhīna 'Ādhaw Mūsá Fabarra'ahu Allāhu Mimmā Qālū Wa Kāna `Inda Allāhi Wajīhāan

70. Yā 'Ayyuhā Al-Ladhīna 'Āmanū Attaqū Allaha Wa Qūlū Qawlāan Sadīdāan

71. Yuşlîh Lakum 'A`mālakum Wa YaghfirLakumDhunūbakum Wa Man Yuṭi`i Allāha Wa Rasūlahu FaqadFāza Fawzāan `Ažīmāan

72. 'Innā `Arađnā Al-'Amānata `Alá As-Samāwāti Wa Al-'Arđi Wa Al-Jibāli Fa'abayna 'An Yaĥmilnahā Wa 'Ashfaqna Minhā Wa Ĥamalahā Al-'Insānu 'Innahu Kāna ŽalūmāanJahūlāan

73. Liyu`adhdhiba Allāhu Al-Munāfiqīna Wa Al-Munāfiqāti Wa Al-Mushrikīna Wa Al-Mushrikāti Wa Yatūba Allāhu `Alá Al-Mu'uminīna Wa Al-Mu'umināti Wa Kāna AllāhuGhafūrāan Raĥīmāan

Sūrat Al-'Aĥzāb: 63-75

63. Men ask you concerning the Hour: Say, "The knowledge thereof is with Allah (alone)": and what will make you understand?- perchance the Hour is nigh!

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64. Verily Allah has cursed the Unbelievers and prepared for them a Blazing Fire,-

65. To dwell therein for ever: no protector will they find, nor helper.

66. The Day that their faces will be turned upside down in the Fire, they will say: "Woe to us! Would that we had obeyed Allah and obeyed the Messenger."

67. And they would say: "Our Lord! We obeyed our chiefs and our great ones, and they misled us as to the (right) Path.

68. "Our Lord! Give them double Penalty and curse them with a very great Curse!"

69. O you who believe! Be you not like those who vexed and insulted Moses, but Allah cleared him of the (calumnies) they had uttered: and he was honourable in Allah's sight.

70. O you who believe! Fear Allah, and (always) say a word directed to the Right:

71. That He may make your conduct whole and sound and forgive you your sins: He that obeys Allah and His Messenger has already attained the highest achievement.

72. We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it;- He was indeed unjust and foolish;-

73. (With the result) that Allah has to punish the Hypocrites, men and women, and the Unbelievers, men and women, and Allah turns in Mercy to the Believers, men and women: for Allah is Oft-Forgiving, Most Merciful.

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I learn the explanation of Qur'anic vocabulary

Vocabulary item	Explanation	My notes
وَلِيًّا Walīyāan/ protector	To protect them from Hellfire	
نَصِيرًا Naşīrāan/ helper	To ward off Hellfire from them	
قَوْلًا سَدِيدًا Qawlāan Sadīdāa/ a word directed to the Right	Correct, true words.	
ٱلْأَمَانَةَ Al-'Amānata/ the Trust	The duties Allah (تَعَالَى) has imposed on man.	

I understand the significance of the verses

The Hour is truth

The last lesson of the Surah begins by people asking about the Hour and showing eagerness for its arrival. This shows their suspicion and denial of the Day of Resurrection because they do not believe in Allah (تَعَالَى). By doing so, they want to embarrass the Prophet (ﷺ) and mock belivers in order to persist in hurting both. They wish if the Prophet (ﷺ) is saying things of his own making; but the Messenger ﷺ) does not speak fancifully, he only conveys what he is commanded to deliver. The answer to the question

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about the Hour comes in a strict and decisive revelation:

﴿قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ﴾

(Qul 'Innamā `Ilmuhā `Inda Allāhi)

The knowledge thereof is with Allah (alone)

He made it clear that the hour is when He (سُبحانهُ وتَعَالَى)wills. A great advantage comes with the answer, which is a warning when the Hour is close by perhaps people heed this instead of being expelled from Allah's mercy. In further confirmation and in order that they take this opportunity, the context portrays a scene of Doomsday, which is abhorring to the suspicious and those who do not prepare themselves for that day. That day the faces of these people change color because of the blazing fire and they will scream in sadness and regret saying:

﴿يَقُولُونَ يَٰلَيْتَنَآ أَطَعْنَا ٱللَّهَ وَأَطَعْنَا ٱلرَّسُولَا۠﴾

(Yaqūlūna Yā Laytanā 'Aţa`nā Al-Laha Wa 'Aţa`nā Ar-Rasūlā)

Woe to us! Would that we had obeyed Allah and obeyed the Messenger."

Had they done so, they would have been saved torture. However, they followed their chieftans in misguidance without thinking and their chieftans led them to misguidance until they ened in Hellfire. There is no one to help them or protect them from Hellfire and hence they request that their dignitaries and seniors in misguidance receive double their punishment for their disbelief and for misguiding others. The supplication (du'a) is usually made when the thing for which the supplication is made does not happen.

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But the torture is being effected; so what have they asked for them?

I reflect and answer:

Some misleaders still carry on misguiding youth and making them suspect their fixed values. They instill in them the illusion that Muslim coutries are the 'land of kufur' and it is not permissible to reside in them. Some of these youth believe them and join them out of sheer ignorance and rashness.

- I find evidence of the falsity of their call (da'wa).

.....

I identify:

the wish of a disbeliever (kafir) in the throes of torture in Hellfire.

.....

I explain:

doubling torture in the words of Allah (تَعَالَى):

﴿رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيرًا﴾

Rabbanā' Ātihim Đi`fayni Mina Al-`Adhābi Wa Al-`Anhum La`nāan Kabīrāan

"Our Lord! Give them double Penalty and curse them with a very great Curse!"

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I reflect and investigate:

some of the techniques misleaders use in deceiving youth:

.....

.....

.....

I identify the outcomes of the misleaders' deeds and ideas in the world

.....

.....

.....

Preserving the trust:

In complete harmony the context shifts from a scene from the Afterlife to the earth once again. It warns believers of being :

﴿لَا تَكُونُوا۟ كَٱلَّذِينَ ءَاذَوْا۟ مُوسَىٰ فَبَرَّأَهُ ٱللَّهُ مِمَّا قَالُوا۟ ۚ وَكَانَ عِندَ ٱللَّهِ وَجِيهًا﴾

Lā Takūnū Kālladhīna 'Ādhaw Mūsá Fabarra'ahu Allāhu Mimmā Qālū Wa Kāna `Inda Allāhi Wajīhāan

"…Be you not like those who vexed and insulted Moses, but Allah cleared him of the (calumnies) they had uttered: and he was honourable in Allah's sight.

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This is meant as answer to the way some talked about the marriage of the Messenger (ﷺ) to Zaynab bint Jahsh (رضي الله عنها). This is the marriage through which Allah (تَعَالَى) nullified the rule of adoption as it prevailed in Jahiliyya (Age of Ignornce). Allah (تَعَالَى) always call upon them to say what is true and correct instead mockery and conclealed criticism. When they do this, Allah (عزّ وجلّ) will make them successful in pursuing good deeds, forgive their mistake and gulit, inspire repentence in them and grant them for obeying Him (سُبحانهٗ وتَعَالَى)and obeying His Messenger (ﷺ) great success, transferring them from Hellfire to Paradise by Allah's willing. Security on the day of greater horror is success, being distanced from Hellfire is success in itself and entering Paradise is success.

The chapter concludes in deep rhytm as it referes to the trust, which the Heavens, earth and mountains feared to bear. The trust is the duties imposed by Allah (تَعَالَى) on his servants and man bore it inspite of its enormity. This is meant to realize the plan of Allah (تَعَالَى) in arranging reward on deeds and holding man accountable on what he has chosen for himself:

﴿ لِّيُعَذِّبَ ٱللَّهُ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَٰتِ وَيَتُوبَ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴾

Liyu`adhdhiba Allāhu Al-Munāfiqīna Wa Al-Munāfiqāti Wa Al-Mushrikīna Wa Al-Mushrikāti Wa Yatūba Allāhu `Alá Al-Mu'uminīna Wa Al-Mu'uminmāti Wa Kāna AllāhuGhafūrāan Raĥīmāan

(With the result) that Allah has to punish the Hypocrites, men and women, and the Unbelievers, men and women, and Allah turns in Mercy to the Believers, men and women: for Allah is Oft-Forgiving, Most Merciful.

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Allah (تَعَالَى) threatened with torture those who have chosen suspicion, showing belief outwardly and hiding disbelief as well as those who made a partner to Allah in the Kingdom or worshiping.

As those men and women who belief in Allah (تَعَالَى), Allah (تَعَالَى) promised to make them retreat; what is meant by this is Paradise. The access to retreat is open to those who want to return to their Lord and resort to rationality. This is confirmed by the generality of the address:

﴿وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا﴾

Wa Kāna AllāhuGhafūrāan Raĥīmāan

for Allah is Oft-Forgiving, Most Merciful

The chapter is concluded by forgiveness and mercifulness so that no one despairs from the mercy of Allah (سُبحانهُ وتَعَالَى).

I investigate:

in copperation with my group the meanings of trust.

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

I explain:

the significance of the link between Allah's prophet Mosa (عليه السلام) and our master Muhammad (ﷺ) in the holy verses:

.....

.....

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I reflect and analyze:

In cooperation with my group and according to the following table, we analyze the words of Allah (تَعَالَى):

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوۡلٗا سَدِيدٗا ٧٠ يُصۡلِحۡ لَكُمۡ أَعۡمَٰلَكُمۡ
وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدۡ فَازَ فَوۡزًا عَظِيمًا ٧١

70. Yā 'Ayyuhā Al-Ladhīna 'Āmanū Attaqū Allaha Wa Qūlū Qawlāan Sadīdāan

71. Yuşliĥ Lakum 'A`mālakum Wa YaghfirLakumDhunūbakum Wa Man Yuţi`i Allāha Wa Rasūlahu FaqadFāza Fawzāan `Ažīmāan

70. O you who believe! Fear Allah, and (always) say a word directed to the Right:

71. That He may make your conduct whole and sound and forgive you your sins: He that obeys Allah and His Messenger, has already attained the highest achievement.

Overall meaning	.....
The demand made in the verses	.....
The result of bing committed to the demand	.....
Domain included by the demand	.....

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I deduce:

two conditions for achieving the great success referred to in the holy verses:

1. .....

2. .....

I reflect and identify:

the positions of men towards bearing the trust in the words of Allah (تَعَالَى):

﴿ وَحَمَلَهَا ٱلْإِنسَٰنُ ۖ إِنَّهُۥ كَانَ ظَلُومًا جَهُولًا ﴾

Wa Ĥamalahā Al-'Insānu 'Innahu Kāna Žalūmāan Jahūlāan

"…but man undertook it;- He was indeed unjust and foolish;-"

.....

.....

.....

I justify:

Flattery is polytheism.

.....

.....

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The door of retreat is open to every one.

.....

.....

I identify:

the relationship between mercy and forgivenss.

.....

.....

I organize my concepts

Man and the trust

What is meant by the Hour is?	.....
The aim of the question.	.....
The significance of the question.	.....
The trust which man has borne.	.....
The basis of holding people accountable.	.....

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Student Activities

I answer by myself

First, explain: Allah (تَعَالَى) has not given anyone knowledge of the Hour.

Second, what is the significance of the words of Allah (تَعَالَى):

﴿ إِنَّا عَرَضْنَا ٱلْأَمَانَةَ عَلَى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلْجِبَالِ ﴾

'Innā `Araḍnā Al-'Amānata `Alá As-Samāwāti Wa Al-'Arḍi Wa Al-Jibāli

We did indeed offer the Trust to the Heavens and the Earth and the Mountains

Third, why has Allah (تَعَالَى) mentioned the rewards of belief and disbelief?

Fourth, what is meant by the trust offered to mankind?

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Fifth, obeying others on no argument or evidence leads one to misguidance. Explain this in the light of the words of Allah (تَعَالَى):

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡۖ ... ﴾
(سورة النساء: 59)

Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'Aṭī`ū Allaha Wa 'Aṭī`ūAr-Rasūla Wa 'Ūlī Al-'Amri Minkum

"O you who believe! Obey Allah, and obey the Messenger, and those charged with authority among you…" (Sūrat An-Nisā':59)

Sixth, explain the rule "rewards depend on the kind of deed" on the basis of what you have understood of the lesson.

Enriching my experience

I search in books for the wisdom behind hiding the time of the Hour.

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I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I explain the overall meaning of the verses.			
2	I memorize the holy verses.			
3	I explain the vocabulary of the holy verses.			
4	I make sure of adhering to values incorporated in the holy verses.			
5	I warn against mocking and hurting others			

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Lesson Lexicon

Term	Meaning
ٱلسَّاعَةِ (As-Sā`ati)	• part of the day however short, even a moment • a twenty-fourth part of a day and night • a timepiece • the Day of Resurrection, or the time when the Day of Resurrection begins
ضِعْفَ (Đi`f)	double, twofold
ٱلْعَذَابِ (Al-`Adhābi)	• everything one cannot bear • severe punishment

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LESSON 3

Methodology of Thinking in Islam

(Critical thinking and constructive criticism)

We read and explore

- explain the concept of critical thinking.
- identify the skills of critical thinking in Islam.
- demonstrate the importance of critical thinking and constructive criticism.
- anticipate the objectives of critical thinking.
- make sure of respecting the other's opinion.

I take the initiative to learn

Allah (سُبحانهُ وتَعَالَى) has honored man in exception to all other creatures; He (عزّ وجلّ) has given him the ability to distinguish between good and evil, right and false, correct and and incorrect. The methodology of thinking in Islam is based on criticism and examination through steps which go further than sheer understanding, a call to supersede the limits of superficial understanding of ideas and tales and employing thought in analyzing them to reach facts and choose the best. Allah (تَعَالَى) praised those who used their minds in distinguishing betwee what is good and what is bad in His words: …

﴿... فَبَشِّرْ عِبَادِ ﴿١٧﴾ ٱلَّذِينَ يَسْتَمِعُونَ ٱلْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُۥٓ ۚ أُو۟لَٰٓئِكَ ٱلَّذِينَ هَدَىٰهُمُ ٱللَّهُ ۖ وَأُو۟لَٰٓئِكَ هُمْ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿١٨﴾

(سورة الزمر)

17. Fabashshir `Ibādi

18. Al-Ladhīna Yastami`ūna Al-Qawla Fayattabi`ūna 'Aĥsanahu~ 'Ūlā'ika Al-Ladhīna Hadāhumu Allāhu Wa 'Ūlā'ika Hum 'Ūlū Al-'Albābi

17. "….so announce the Good News to My Servants,-"

18. "Those who listen to the Word, and follow the best (meaning) in it: those are the ones whom Allah has guided, and those are the ones endued with understanding." (Sūrat Az-Zumar)

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I expect

the results of superficially thinking of matters.

- .....
- .....
- .....

I use my skills to learn

The concept of critical thinking

This is reflective, purposive thinking which is assisted by the rules of logic, deduction and probabilities to assess a certain matter or to reach the solution to a problem.

I reflect and differentiate

between critical thinking and problem solving on the basis of the above:

Critical thinking	Problem solving
Identifying advantages and disadvantages and then issuing rulings.	.....

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I find a link

Between lack of critical thinking and extremism:

1. alluring youth and changing their thoughts,

2. imitation and repeating mistakes,

3. .....

4. .....

Skills of critical thinking in Islam

- Islam has invited people to engage in thinking and reflecting; Allah (تَعَالَى) says:

﴿... وَيَتَفَكَّرُونَ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ﴾

(سورة آل عمران: 191)

Wa Yatafakkarūna Fī Khalqi As-Samāwāti Wa Al-'Arđi Rabbanā Mā Khalaqta Hādhā Bāţilāan Subĥānaka Faqinā `Adhāba An-Nāri

"...and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught Have You created (all) this! Glory to You! Give us salvation from the penalty of the Fire." (Sūrat 'Āli `Imrān: 191)

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- Islam has called on people to investigate and gather information; Allah (تَعَالَّى) says:

﴿ قُلْ سِيرُواْ فِي ٱلْأَرْضِ فَٱنظُرُواْ كَيْفَ بَدَأَ ٱلْخَلْقَ ثُمَّ ٱللَّهُ يُنشِئُ ٱلنَّشْأَةَ ٱلْأَخِرَةَ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾ ﴾

(سورة العنكبوت: 20)

Qul Sīrū Fī Al-'Arđi Fānžurū Kayfa Bada'a Al-Khalqa Thumma Allāhu Yunshi'u An-Nash'ata Al-'Ākhirata 'InnaAllāha `Alá Kulli Shay'in Qadīrun

"Say: "Travel through the earth and see how Allah did originate creation; so will Allah produce a later creation: for Allah has power over all things." (Sūrat Al-`Ankabūt: 20)

- Islam called on establishing argment and evidence; Allah (تَعَالَّى) says:

﴿... قُلْ هَاتُواْ بُرْهَٰنَكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴾

(سورة النمل: 64)

Qul Hātū Burhānakum 'In Kuntum Şādiqīna

"... Say, "Bring forth your argument, if you are telling the truth!" (Sūrat An-Naml: 20)

- Islam called on conducting dialogue and assessing views objectively without bias and subjectivity;

Allah (تَعَالَّى) says:

﴿... وَإِنَّآ أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَٰلٍ مُّبِينٍ ﴾

(سورة سبأ: 24)

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Wa 'Innā 'Aw 'Īyākum La`alá Hudan 'Aw FīĐalālin Mubīnin

"…either we or you are on right guidance or in manifest error!" (Sūrat Saba': 24)

Also, Allah (تَعَالَى) says:

﴿... وَجَٰدِلۡهُم بِٱلَّتِي هِيَ أَحۡسَنُۚ إِنَّ رَبَّكَ هُوَ أَعۡلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعۡلَمُ بِٱلۡمُهۡتَدِينَ﴾

(سورة النحل: 125)

Wa Jādilhum Bi-Atī Hiya 'Aĥsanu 'InnaRabbaka Huwa 'A`lamu Biman Đalla `An Sabīlihi Wa Huwa 'A`lamu Bil-Muhtadīna

"… and argue with them in ways that are best and most gracious: for your Lord knows best, who have strayed from His Path, and who receive guidance." (Sūrat An-Naĥl: 125)

I identify

in the following situation the skills of critical thinking:

Allah (تَعَالَى) says:

﴿فَلَمَّا جَنَّ عَلَيۡهِ ٱلَّيۡلُ رَءَا كَوۡكَبٗاۖ قَالَ هَٰذَا رَبِّيۖ فَلَمَّآ أَفَلَ قَالَ لَآ أُحِبُّ ٱلۡأٓفِلِينَ ٧٦﴾

(سورة الأنعام: 76)

Falammā Janna `Alayhi Al-Laylu Ra'á Kawkabāan Qāla Hādhā Rabbī Falammā 'Afala Qāla Lā 'Uĥibbu Al-'Āfilīna

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"When the night covered him over, He saw a star: He said: "This is my Lord." But when it set, He said: "I love not those that set." (Sūrat Al-'An`ām: 76)

Our master Ibrahim (عليه السلام) realized that a changing enity could not be a God arranging matters in the world as his people believed that stars, the sun and the moon arranged things in the world.

- What are the skills of critical thinking which Ibrahim (عليه السلام) employed in the text?

- What is the finding he has reached through thinking and reflecting?

I infer:

the danger which the following hadith warns of:

The Messenger (ﷺ) said, "It is enough lying for a man to speak of everything that he hears" (Narrated by Muslim).

I find a link:

between my findings and the skill of critical thinking.

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I discuss:

the conspiracy theory under the supervision of the teacher and in cooperation with my classmates.

.....

The importance of critical thinking

A Muslim requires critical thinking to meet different situations in life and to preserve himself from committing mistakes. The importance of cirtical thinking can be summarized in the following:

- training people on research, investigation and self-learning,
- distancing oneself from fanaticism and extremism,
- acquiring the ability of engaging in dialogue and communicating with the other,
- .....
- .....

I analyze and infer:

The significance of the following statement: "Every statement will either be accepted or rejected except for the speech of the inhabitant of this grave" - meaning the Messenger (ﷺ).

- What has been confirmed as coming from the Prophet (ﷺ) is authentic, recognized knowledge.

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- Views are open to discussion without rigidity and fanaticism.
- .....
- .....

The objectives of critical thinking

Critical thinking has many objectives including:

- making correct decisions,
- solving problems and meeting new developments on the basis of science and knowledge,
- enabling individuals and society to avoid making mistakes and reducing their possibilities,
- achieving progresss on fixed and sound foundations.

I mention

other objectives of cirtical thinking:

.....

.....

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I investigate

to find in the Qur'an and Sunnah texts indicating the following:

Statement	Sharia texts
Searching for the correct and accurate information.	.....
Warning from lying.	.....
The rank of control and patience before giving a description.	.....
Prohibition of making judgments without evidence.	.....

I think and identify:

on the basis of the hadith and according to the following table:

- Abu Huraira (رضي الله عنه) narrated: A man came to the Prophet (ﷺ) and said, 'O Allah's Messenger my wife has given birth to a black child.' The Messenger (ﷺ) said, 'Do you own camels?' The man said, 'Yes.' The Messenger (ﷺ) said, 'What color are they?' The man said, 'Red'. The Messenger (ﷺ) said, 'Any gray ones among them?' The man said, 'Yes.' The Messenger (ﷺ) said, 'And how do you think this color came?' The man said, 'Some strain must have drawn it out.' The Messenger (ﷺ) said, 'May be the same happened here, some strain must have drawn him out" (Narrated by al-Bukhārī).

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Subject		
	Cause	.....
	content	.....
How the Prophet (ﷺ) directed the thinking of the man towards cirical thinking?		....
What is the effect of critical thinking on the life of this man.		....

I apply

On the basis of what has been learned above, I complete the following table using the text (Try to understand the characteristics of a critical personality).

- Rabi'ah Ibn Kab (رضي الله عنه) used to serve the Prophet (ﷺ) and do everything the Prophet (ﷺ) needed. Rabi'ah said, "One day the Prophet (ﷺ) said to me after seeing my alacrity and devotion in serving him, "Ask of me anything and I will give it to you". I said, 'Give me some time, O Messenger of Allah, to think about what I should ask of and tell you'. I thought about myself and said that the world is temporary and will pass away and I have my share of sustenance in it which Allah has guaranteed and which must come to me. I said I ask Allah's Messenger (ﷺ) something for the Hereafter for he has a place

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with Allah (عزّ وجلّ). I came and he (ﷺ) said 'What do you say, O Rabi'ah? I said, 'Yes Allah's Messenger, I ask you to beseech God most High on my behalf to make me your companion in Paradise.' 'Who has advised you thus?' asked the Prophet (ﷺ).I said, 'No by Allah. No one has advised me. But when you told me 'Ask of me anything and I will give to you, I thought of asking you for something of the goodness of this world. But before long, I was guided to choose what is permanent and lasting against what is temporary and perishable. And so I have asked you to beseech Allah on my behalf that I may be your companion in Paradise.'The Prophet remained silent for a long while and then asked: 'Any other request besides that, Rabi'ah?' 'No, O Messenger of Allah, Nothing can match what I have asked you.' 'Then, in that case, assist me for your sake by performing much prostration to Allah" (Narrated by Ahmed).

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Analysis	Evidence in the text
Avoiding haste in demanding directly evidences a thinking, restrained mentality.	Rabi'ah saying, 'Give me some time, O Messenger of Allah, to think about what I should ask of and tell you'.
Reflecting away from things that disturb thinking.	Rabi'ah saying ....
Scientific thinking based on scientific hypotheses and testing them.	I thought about myself and said that the world is temporary and will pass away and I have my share of sustenance in it which Allah has guaranteed and which must come to me. I said I ask Allah's Messenger (ﷺ), something for the Hereafter for he has a place with Allah (عزّ وجلّ).
Arranging priorities	I said I ask Allah's Messenger something for the Hereafter.
Ability to criticize something with an argument and evidence.	

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I find evidence

Of the care the Prophet (ﷺ) accorded to teaching the Companions refection and planning – 'critical thinking'.

I find a link

between the significance of the following hadith and the skill of critical thinking:

- In a hadith reported by Sahl ibn Sa'd al-Sa'idi, he said, "A man passed by Allah's Messenger (ﷺ) and Allah s Messenger (ﷺ) asked (his companions) "What do you say about this (man)?" They replied, "If he asks for a lady's hand, he ought to be given her in marriage; and if he intercedes (for someone) his intercession should be accepted; and if he speaks, he should be listened to." Allah's Messenger (ﷺ) kept silent, and then a man from among the poor Muslims passed by; an Allah's Messenger (ﷺ) asked (them) "What do you say about this man?" They replied, "If he asks for a lady's hand in marriage he does not deserve to be married, and if he intercedes (for someone), his intercession should not be accepted; And if he speaks, he should not be listened to.' Allah's Messenger (ﷺ) said, "This poor man is better than so many of the first as filling the earth.' (Sahih al-Bukhārī').

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Illuminations

al-Hasan ibn al-Haytham said:

"If learning the truth is the scientist's goal, then he must make himself the enemy of all that he reads. He must also level up charges against himself as regards his opponents and avoid prejudice against what he is looking into or bias towards it. If he follows this course, truth will be revealed to him and the shortcomings of his predecessors will appear to him".

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I organize my concepts

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Methodology of thinking in Islam

The concept of critical thinking

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

Skills of Critical thinking

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

The importance of critical thinking

1. .....
2. .....
3. .....
4. .....
5. .....

Objectives of critical thinking

1. .....
2. .....
3. .....
4. .....
5. .....

Student Activities

I answer by myself

First, explain the concept of critical thinking:

.....

Second, what are the most important skills of critical thinking?

.....

Third, mention the most important objectives of critical thinking:

.....

Fourth, Allah (تَعَالَّى) says:

﴿ وَإِذَا جَآءَهُمۡ أَمۡرٞ مِّنَ ٱلۡأَمۡنِ أَوِ ٱلۡخَوۡفِ أَذَاعُواْ بِهِۦۖ ...﴾

(سورة النساء: 83)

Wa 'Idhā Jā'ahum 'Amrun Mina Al-'Amni 'Awi Al-Khawfi 'Adhā`ū Bihi

" When there comes to them some matter touching (Public) safety or fear, they divulge…" (Sūrat An-Nisā': 83)

This verse refers to a very grave matter. What is it?

.....

Fifth, explain the attitude of critical thinking to rumors.

.....

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Enriching my experience

I write a short report on the role of critical thinking in the quest for knowledge and present it to my classmates.

I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	Grasping the concept of thinking.			
2	The possibility of differentiating between critical thinking and problem solving.			
3	Explaining the objectives of critical thinking.			
4	Demonstrating the importance of critical thinking.			
5	Finding evidence of critical thinking in the Qur'an and Sunnah.			

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Lesson Lexicon

Term	Meaning
Thinking	Employing the brain and its capacity to reflect on a matter that occurs to it.
Critical thinking	Reflective, purposive thinking to evaluate a particular matter and reach a solution to some problem.
Problem solving	A method of thinking in which an individual uses his knowledge, skills and expertise to solve a problematic stuation.
Objectivity	Neutrality and avoiding bias in making decision and judgment.

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LESSON 4

Islam and Social Networking

We read and explore

- explain the position of Islam towards Social Networking.
- analyze the relation between Social Networking and community development.
- infer the importance of Social Networking.
- Identify the etiquette of Social Networking.
- make sure of maintaining constructive Social Networking.

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I take the initiative to learn

Allah (تَعَالَى) says:

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقۡنَٰكُم مِّن ذَكَرٖ وَأُنثَىٰ وَجَعَلۡنَٰكُمۡ شُعُوبٗا وَقَبَآئِلَ لِتَعَارَفُوٓاْۚ إِنَّ أَكۡرَمَكُمۡ عِندَ ٱللَّهِ أَتۡقَىٰكُمۡۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٞ ١٣ ﴾

(سورة الحجرات: 13)

Yā' Ayyuhā An-Nāsu 'Innā Khalaqnākum Min DhakarinWa 'Unthá Wa Ja`alnākum Shu`ūbāan Wa Qabā'ila Lita`ārafū' Inna 'Akramakum `Inda Allāhi 'Atqākum 'InnaAllāha `Alīmun Khabīrun

O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things). (Sūrat Al-Ĥujurāt: 13)

The Messenger (ﷺ) said,

"A sign of one's excellence in his Islam, is ignoring what does not concern him" (Ibn Hayyan).

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I draw a comparison:

between methods by which people get acquainted in the past and modern times.

Old methods of getting acquainted with others	Modern methods of getting acquainted with others
.....	.....

I infer:

the relation betweeb the two concepts of getting acquainted with others and Social Networking.

.....

I determine:

whether the concept of Social Networking is old or modern.

.....

I explain:

The significance of the address in the verse:

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ﴾

(Yā ʻAyyuhā An-Nāsu)

O mankind!"

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I use my skills to learn

The position of Islam towards Social Networking:

Allah (عزّ وجلّ) revealed His Books to the His Messengers (عليهم السلام) and commanded them to tell people of what had been revealed to them. He revealed the Holy Qur'an to His Messenger Muhammad (ﷺ) and made him a mercy to mankind. Allah (عزّ وجلّ) commanded him, as He commanded the Messengers (عليهم السلام); He (عزّ وجلّ) says:

﴿ يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغۡ مَآ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَۖ وَإِن لَّمۡ تَفۡعَلۡ فَمَا بَلَّغۡتَ رِسَالَتَهُۥ... ﴾
(سورة المائدة: 67)

Yā 'Ayyuhā Ar-Rasūlu Balligh Mā 'Unzila 'Ilayka MinRabbika Wa 'In Lam Taf`al Famā Ballaghta Risālatahu

"O Messenger. proclaim the (message) which has been sent to you from your Lord. If you did not, you would not have fulfilled and proclaimed His mission…" (Sūrat Al-Mā'idah: 67)

This is a call to communicate with people; it is not conceivable that he 'proclaims' the message without communicating with them.

Also, getting acquainted with others and communicating with them is a nature in man. Man cannot realize his interests and sastify his needs while he lives in isolation. He is driven by an innate inclination and by his needs to communicate with his brothers in humanity. Islam is a religion

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predicated on innate disposition; it has made communication a duty on Msulims; Allah (تَعَالَى) says:

﴿..وَقُولُواْ لِلنَّاسِ حُسۡنٗا ...﴾

(سورة البقرة: 83)

Wa Qūlū Lilnnāsi Ĥusnāan

"…speak fair to the people…" (Sūrat Al-Baqarah: 83)

Therefore, one must communicate with people as Allah (عزّ وجلّ) says:

﴿وَٱلۡعَصۡرِ ١ إِنَّ ٱلۡإِنسَٰنَ لَفِي خُسۡرٍ ٢ إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَتَوَاصَوۡاْ بِٱلۡحَقِّ وَتَوَاصَوۡاْ بِٱلصَّبۡرِ ٣﴾

(سورة العصر)

1.Wa Al-`Aşri

2. 'Inna Al-'Insāna Lafī Khusrin

3. 'Illā Al-Ladhīna 'Āmanū Wa `Amilū Aş-Şālihâti Wa Tawāşaw Bil-Ĥaqqi Wa Tawāşaw Biş-Şabri

1. By (the Token of) Time (through the ages),

2. Verily Man is in loss,

3. Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy (Sūrat Al-`Aşr).

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'Mutual teaching of truth and of patience' is the pinnacle and foundation of Social Networking. The holy chapter points to the sublime end of Social Networking- escaping any loss and winning and succeeding in worldly life and the HereAfter.

Had Allah's Messenger (ﷺ) remained indisde his house and isolated himself from people, this great blessing would not have reached them. The Messenger (ﷺ) used to go to people and meet them at Hajj bringing to them guidance and light. He was concerned with them and felt sad about the hardships they experience. Without communication between people no news spreads, no knowledge is acquired, and no earth is constructed.

I discuss

the following statement and link it to the concept of Social Networking:

"The absolute isolation of man is the shortest route to the extinction of mankind".

.....

I decide and justify:

Socila media wensite are sufficient to perform social duties.

.....

The objectives of Social Networking in Islam:

Sūrat Al-`Aşr identified the goal of Social Networking and many verses in the Qur'an demonstrated that Social Networking is not intended to waste time on meaningless chattering. Allah (تَعَالَى) says:

﴿ وَٱلَّذِينَ هُمۡ عَنِ ٱللَّغۡوِ مُعۡرِضُونَ ٣ ﴾

(سورة المؤمنون: 3)

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Wa Al-Ladhīna Hum `Ani Al-Laghwi Mu`riđūna

"Who avoid vain talk;" (Sūrat Al-Mu'uminūna: 3)

Allah (تَعَالَّى) has warned against speaking of people's honor for sheer entertainment, disregard them and charging them with disbelief (كفر kufur(. In this regard, Allah (عزّ وجلّ) says:

﴿ وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِاللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ كُنتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾

(سورة التوبة: 65)

Wa La'in Sa'altahum Layaqūlunna 'Innamā Kunnā Nakhūđu Wa Nal`abu Qul 'Abiālllahi Wa 'Āyātihi WaRasūlihi Kuntum Tastahzi'ūna

" If you do question them, they declare (with emphasis): "We were only talking idly and in play." Say: "Was it at Allah, and His Signs, and His Messenger that you were mocking?" (Sūrat At-Tawbah: 65)

Hence what are the objectives of Social Networking?

1. Realizing cooperation and harmony between people, deepening social ties and rejecting divisiveness and animosity.
2. Spreading good, preserving people's rights, combating crime and avoiding calamities and catastrophes.
3. Exchange of knowledge, sciences and expertise.
4. Exposing those who propagate falsities and destructive causes and saving youth from being allured by misguided people.
5. Giving advice to others by learned men who are honest in giving advice as well as illustrating what is right to them.

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I mention:

other objectives of Social Networking:

.....

I identify:

some correct methods of communication according to the objectives of Social Networking.

.....

.....

.....

.....

A Study

A study of the users of a social networking website whose ages vary from 18 to 82 years answered the folowing question: How long is the time they spend on the website? How often was there a problem with their partners because of this website?

The results of the study revealed that the use of this website was a significant indicator of the rise in divorce rate among spouses.

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Etiquette of Social Networking:

When we speak of Social Networking, this includes all its means epecially the modern ones. This is so beause of the spread of modern means of communication especially social media websites, which are distinguished by rapid spread, posting and rapid development until they sidelined other means. However, the etiquette governing these modern means is the same as the etiquette governing conversation and discussion, which is rooted in the moral of Islam and its higher values irrespective of time and place. This etiquette comprises:

- a Muslim must adhere to honesty in what he writes as Allah (تَعَالَّى) says:

﴿مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾﴾

(سورة ق: 18)

Mā Yalfižu Min Qawlin 'Illā Ladayhi Raqībun `Atīdun

"Not a word does he utter but there is a sentinel by him, ready (to note it)." (Sūrat Qāf: 18)

- a Muslim should double check what he says, writes or reposts because he is accountable for all this especially as regard Sharia rulings and the Prophet's hadiths. He shoud not post anything until he authenticates it. The Messenger (ﷺ) said,

"It is enough lying for a man to speak of everything that he hears" (Narrated by Muslim).

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- posting what is good and beneficial to people as the Messenger (ﷺ) said of a good companion,

> *"The example of a good companion (who sits with you) in comparison with a bad one, is like that of the musk seller and the blacksmith's bellows (or furnace); from the first you would either buy musk or enjoy its good smell while the bellows would either burn your clothes or your house, or you get a bad nasty smell thereof" (Narrated by al-Bukhārī).*

- observing scientific honesty when writing or reposting by referring everything to the correct source and to discontinue following those who ignore scientific honesty.
- showing what is correct and what is wrong, what is right and what is false on the basis of science if one possesses the necessary knowledge to do so; otherwise one has to refer matters to authorized specialists.
- one must reflect a bright image of his religion and its morals, his society and avoid false accusations and obscene talk as well as despising people and everything that might spoil this bright image.
- sincerity and obedience to Allah and His Messenger by avoiding breaching the command of Allah and His Messenger and the laws enacted by the guardian (ruler) because obeying the ruler is a part of obeying Allah (عزّ وجلّ).

I investigate:

other forms of the etiquette of Social Networking.

.....

.....

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I identify:

the responsibility of each of the following bodies as to participation in social media websites.

- the parents and the family:

- society:

- Internet provider:

- official authorities:

Hazards of social media:

It is well-known that social media websites have been opened to people for free; it is not conceivable that this has been done out of love for people. We all know of the commercial goals of these websites and that material gains to them take priority over any other values. Some quarters may use these sites for suspicious purposes- social or political or other purposes. This has yielded many hazards including:

1. Spreading sedition among people and stirring enimity and hate among them. Some people promote racism and misguiding ideas; others level the charge of disbelief against others for no reason and without being equipped with learnedness or knowledge.

2. Abusing religion and making it repulsive to people by posting the pronouncements of extremists and persons of private interests whether

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intentionally or unintentionally. By doing so the person behind these spoils the image of moderate Islam and portrays it as propagating killing, enslaving and looting.

3. One's betrayal of one's religion, homeland and society by inventing rumors or exchanging them via social media thus exposing the safety of society and security of the homeland to danger. This one will have betrayed preserving one's trust. Allah (تَعَالَى) says:

﴿...إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْخَآئِنِينَ﴾

(سورة الأنفال: 58)

Inna Allāha Lā Yuĥibbu Al-Khā'inīna

"…for Allah loves not the treacherous." (Sūrat Al-'Anfāl: 58)

4. Lying and cheating prevail in the social media and, therefore, they are not trustworthy. Some people lie even about their names or nationality. Others use them to cheat people about their own emotions as when a man seduces a woman, or vice versa and about their wealth as in raising fake funds for a person in need or other misfortune.

5. Audacity to destroy principles and morals through pornographic websites, other websites which deliberately insult the beliefs, symbols and culture of society. Some ignorant people may be cheated and become fans of such websites. Allah (تَعَالَى) says:

﴿إِذْ تَبَرَّأَ ٱلَّذِينَ ٱتُّبِعُواْ مِنَ ٱلَّذِينَ ٱتَّبَعُواْ وَرَأَوُاْ ٱلْعَذَابَ وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ ﴿١٦٦﴾﴾

(سورة البقرة: 166)

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'Idh Tabarra'a Al-Ladhīna Attubi`ū Mina Al-Ladhīna Attaba`ū Wa Ra'aw Al-`Adhāba Wa Taqaṭṭa`at Bihimu Al-'Asbābu

"Then would those who are followed clear themselves of those who follow (them) : They would see the penalty, and all relations between them would be cut off."
(Sūrat Al-Baqarah: 166)

6. Stealing the personal data of people and violating their privacy in order to defame, threat and blackmail them.
7. These websites represent a danger to children by posting pictures of killing, dead bodies, nakedness and photographs of criminals; this injurs the innocence and thinking of children.

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I find a solution:

to the following cases:

Case	Expected objectives	Practical solution
Someone impersonates the personality of another person.	.....	.....
A webpage promoting unknown figures.	.....	.....
A website entices youth to betray their country.	.....	.....
A personal webpage propogating grudges.	.....	.....
A message requesting reposting a hadith whose authenticity is unknown.	.....	.....
A website specialized in slander, calumny and accusing others of disbelief.	.....	.....
A webpage promoting pornographic websties.	.....	.....

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I apply:

by mentioning a realistic instance from social media of the following in the table below:

Case	Instances
Treason	.....
Marital infidelity	.....
Social betrayal	.....

I propose and plan:

a program of Social Networking that makes youth and society avoid the hazards of Social Networking.

.....

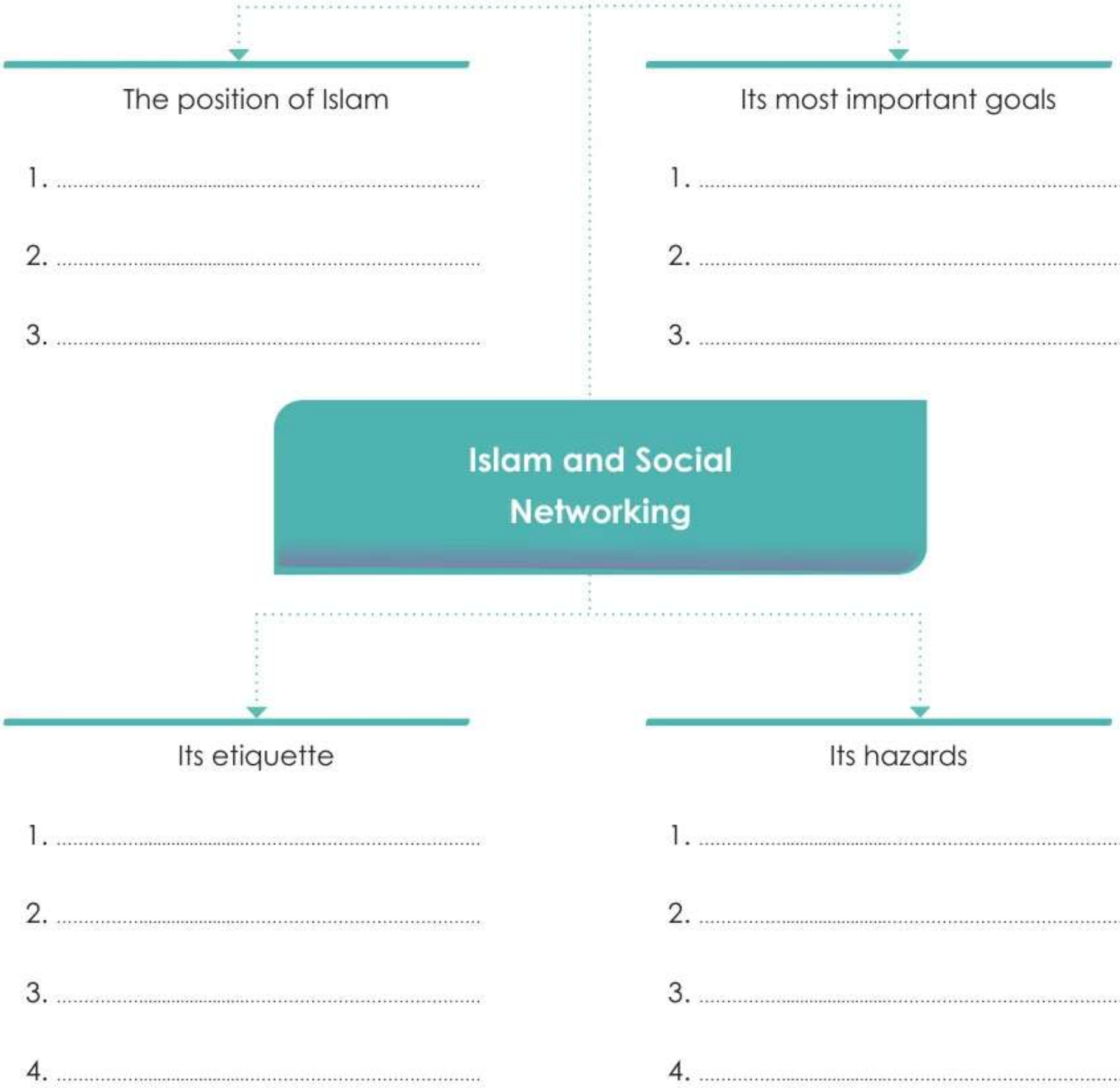
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I organize my concepts



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Student Activities

I answer by myself

First, summarize the position of Islam towards Social Networking.

.....

.....

Second, what are the most important goals of Social Networking in Islam?

1. .....

2. .....

3. .....

Third, demonstrate the effect of scientific honesty on the outcomes of Social Networking.

1. .....

2. .....

Fourth, count the most important forms of the etiquette of Social Networking.

1. .....

2. .....

3. .....

4. .....

Fifth, of the hazards of Social Networking is betrayal. Explain this.

1. .....

2. .....

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Enriching my experience

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I explain the position of Islam towards Social Networking.			
2	I identify the goals of Social Networking.			
3	I make sure of adhering to the etiquette of Social Networking.			
4	I realize the hazards associated with social media websites.			
5	I explain the hazards of social media websites.			
6	I make sure of benefiting from Social Networking.			

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Lesson Lexicon

Term	Meaning
Treason	Betraying one's country and nation.
Marital infidelity	Diregarding marital honesty.
Betrayal of trust	Not maintaining it, breaching it.
Betraying the country	A citizen or a group of citizens waging war against their country or assisting the enemies of this country in any form.
Racism	One's fanaticism to a group or race.
Apartheid	A phenomenon practicing distinction between races on the basis of origin or color.

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LESSON 5

Imam al-Bukhārī'
Emir of the Believers in Hadith

We read and explore

- mention the genealogy of Imam al-Bukhārī' .
- infer the most important qualities of Imam al-Bukhārī' .
- discover the methodology of Imam al-Bukhārī' .
- deduce the lessons and examples to be learned from the life of Imam al-Bukhārī'
- make sure of emulating the example of Imam Al-Bukhārī'

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I take the initiative to learn

Allah (عزّ وجلّ) revealed His last Book to the Seal of His Prophets (ﷺ) and obligated His Prophet to convey the Book to people and explain it to them. The Prophet's Sunnah was an interpretation and elucidation of the meangings and rulings of the Holy Qur'an in addition to being the second source of Islamic Sharia. Allah (تَعَالَّى) says:

﴿ وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴾

(سورة النحل: 44)

Wa 'Anzalnā' Ilayka Adh-Dhikra Litubayyina Lilnnāsi Mā Nuzzila 'Ilayhim Wa La`allahum Yatafakkarūna

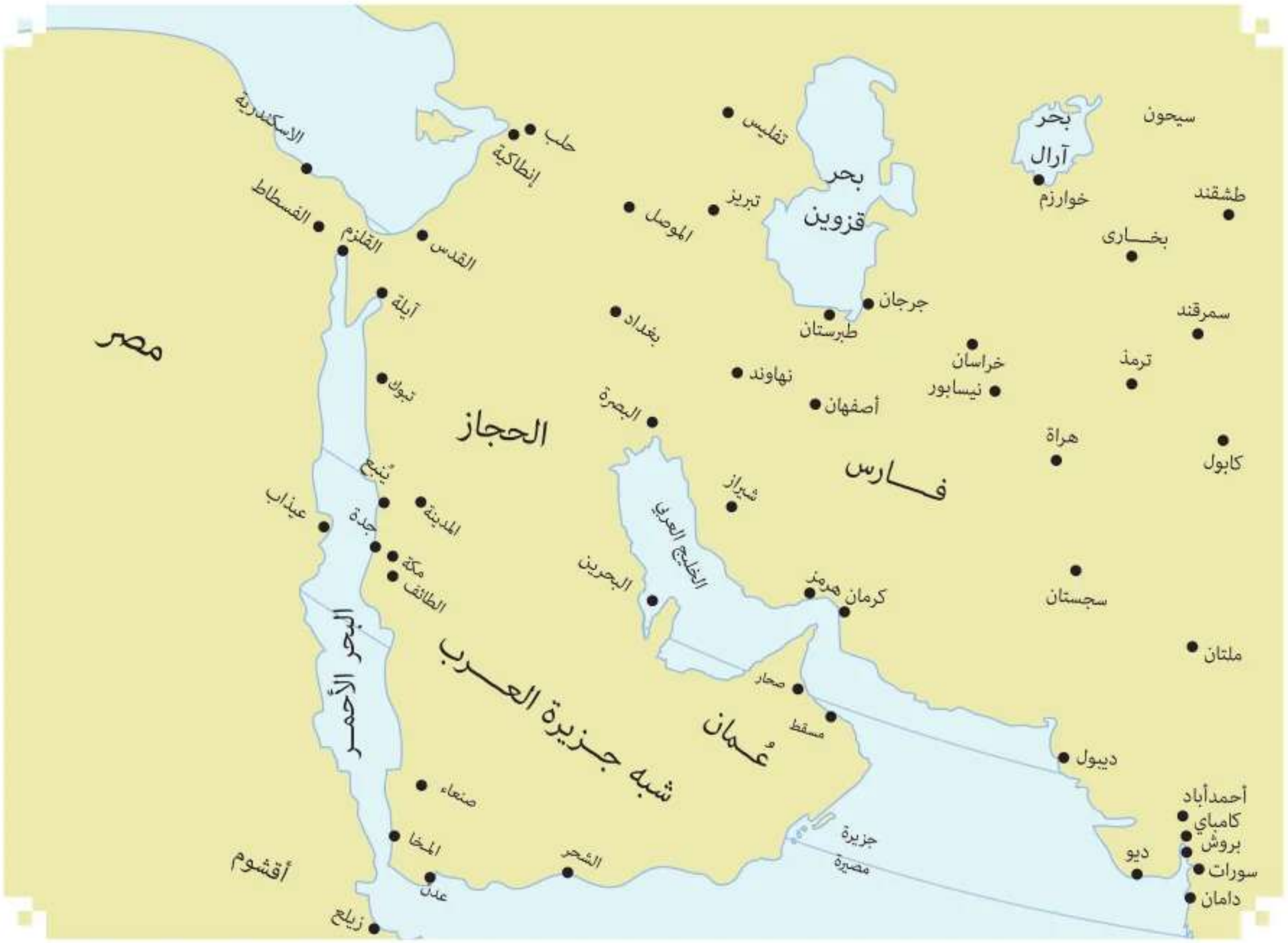
"…and We have sent down unto you (also) the Message; that you may explain clearly to men what is sent for them, and that they may give thought." (Sūrat An-Naĥl: 44)

Allah (تَعَالَّى) predisposed scholars to Sharia across different ages to work on preserving, spreading and defending Sharia and thus maintain it against loss and distortion. Hadith scholars founded a scientific methodology which has distinguished our nation from all other ancient and modern nations in terms of narrative documentation and authentication.

- On the map locate the places of origin of the following hadith scholars and mention their names:

1. Imam al-Bukhārī'
2. Imam Muslim an-Naysābūrī
3. Imam Abu Dawud as-Sijistani
4. Imam at-Tirmithi
5. Imam an-Nasa'i
6. Imam Ibn Majah al-Qazwīnī

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Place names on the map: north to south, east to west

1. Sehon, Aral Sea, Khwarezm, Caspian Sea, Tiflis, Tabrez, Mosul, Alleppo, Antakya, Alexandria, Jerusalem, al-Qulzum, Al-Fusṭāṭ,
2. Tashkent, Bukhara, Karkan, Tabaristan, Nahāvand, Baghdad, Ayla, Egypt
3. Samarkand, Termez, Khorasan, Neyshābūr, Isfahan, Busra, Hijaz, Tabuk,
4. Kapul, Herat, Persia, Shiraz, Kerman, Hormuz, Arabian Gulf, Bahrain, Madinah, Yanbu,
5. Multan, Sagistan, Muscat, Sohar, Oman, Bahrain, Madinah, Makkah, Taif, Jeddag, Ezzab, Red Sea
6. Ahmedabad, Cambay, Broosh, Surat, Due, Debol, Masirah Island, Arabia Peninsula, Al Shahr, San'a, Al Mukha, Aden, Axum.

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I use my skills to learn

A house of knowledge and faith

Imam **Muḥammad** ibn Ismā'īl al-Bukhārī was born in 194 AH when the Abbasid Caliphate was at the zenith of its scientific and cultural activity. He lived in a splendid scientific age when various sciences flourished including Sharia scieneces. His father was a revered scholar and one of the disciples of Imam Malik (رَحِمَهُ اللّٰهُ). He was reputed for his knowledge and piety. It has been narrated that he said on his deathbed, "I don not know of a single unlawful or suspicious Dirham in my wealth".

Imam al-Bukhārī grew up under the care of his mother because his father died when he was still a child. She did well in rearing and taking care of him. **Muḥammad** ibn Ismā'īl lost his sight when he was a child. His mother resorted to praying to Allah (عزّ وجلّ) to cure her son.One night she saw in her sleep our master Ibrahim (عليه السلام) who gave her the good tidings that Allah (عزّ وجلّ) had restored her son's sight. In the morning his sight was back.

I explain

- the effect of growing up on the character of Imam al-Bukhārī:

.....

.....

- the relation between the piety of the family and the righteousness of children:

.....

.....

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I give examples:

of the role of women in our current age in taking care of, and protecting, their sons and daughters:

.....

.....

Science is a weapon

Muhammad ibn Abi Hatim narrated that he heard al-Bukhārī say, "I have been inspired memorizing hadith when I was in al-Kuttab (الكتاب first stage of education)". He asked, "How old were you at that time?" He said, "Ten years or less. Then I left al-Kuttab after I was ten and started to frequent the majlis of Imam Al- Dakhili and others. One day as Al- Dakhili was dictating a hadith to people he said, "Sufyan from Abi Al-Zubair from Ibrahim". I said to him, "Aba Al-Zuabir did not narrate from Ibrahim." He yelled at me. I said, "Refer to the original if you have it". Al- Dakhili referred to his original source and came back and said, "How is it narrated, boy?" I said, "He is Al-Zubair, he is ibn 'Odai from Ibrahim". He took the pen and corrected his book and said, "You are right ". A man asked, "How old were you?" He said, "I was eleven".

I explain:

the significance of the following in cooperation with my group:

- al-Bukhārī attending scientific circles when he was eleven years old:

.....

- the words of al-Bukhārī to his Sheikh: "Refer to the original if you have it":

.....

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- Imam Al- Dakhili correcting what he has written and saying to his pupil "You are right ":

.....

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I deduce from the above:

A learner's eqtiquette	A scholar's etiquette
.....	.....

I study and infer:

Statement	Inference
Ibn Khuzaymah (رَحِمَهُ اللّٰهُ) said, "No one under the visible skies is more knowledgeable of the hadith of Allah's Messenger than **Muḥammad** ibn Ismāʿīl".	.....
Al-Hafiz Ibn Hajar (رَحِمَهُ اللّٰهُ) said of Imam al-Bukhārī, "If we start to write his praise, ink will run out and shortness of breath will set in; he is a shoreless sea".	.....
al-Bukhārī (رَحِمَهُ اللّٰهُ) said. "I recorded hadiths from one thousand and eighty persons and none of them is but a master of hadith".	.....
Imam Muslim (رَحِمَهُ اللّٰهُ) used to kiss Imam al-Bukhārī between his eyes.	.....
Imam al-Bukhārī said, "I never spoke behind someone's back since knowing that backbiting is forbidden".	.....

I explain:

The significane of the following statements and situations:

- His mother and brother accompanied him to Hajj; but his mother and brother returned home and al-Bukhārī remained in Makkah.

.....

- Al-Darimi (رَحِمَهُ اللّٰهُ) said, "If **Muḥammad** ibn Ismā'īl reads the Qur'an, he uses his heart, sight and hearing, thinks of the examples it gives and grasps what it permits and what is prohibits".

.....

- al-Bukhārī (رَحِمَهُ اللّٰهُ) used to ride and go to practice archery oftenly and his arrow never misses its target.

.....

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The stamina of a knowledge seeker

- One day, Ishaq Ibn Rahwayh (رَحِمَهُ اللّٰهُ), who was al-Bukhārī s Sheikh, said to his students, "I wish you complied a concise book on what is sahih of the Sunnah of Allal's Messenger (ﷺ)".
- al-Bukhārī' (رَحِمَهُ اللّٰهُ) said, "This touched a responsive cord in me and I began to complie al-Jaami' al-Sahih". al-Bukhārī' (رَحِمَهُ اللّٰهُ) saw the Prophet (ﷺ) in his sleep. al-Bukhārī' was standing infront of the Prophet carrying a hand fan and waving it back-and-forth over him. He asked dream interpreters and they said, "You were driving away lying from him".
- Imam al-Bukhārī' began realizing the vision of his Sheikh when he was twenty-three years old. He never wrote a hadith in his book unitl he performed wadu, made istikhara and became assured of its authenticity. He continued to compile his book twenty-six years until it was complete. The book is famously known as al-Jaami' al-Sahih al-Musnad al-Mukhtasar min Umuri Rasooli-llahi wa sunanihi wa Ayyaamihi (The Abridged Collection of Authentic Hadith with Connected Chains regarding Matters Pertaining to the Prophet, His practices and His Times). In his book he compiled 7275 hadith chosen from 600,000 hadiths that were in his hands.
- Imam al-Bukhārī' used in classifying al-Jaami' al-Sahih on books and chapters. He began by the chapter on revelation- how did the revelation begin? This is followed by a chapter on the form in which revelation descended to the Prophet (ﷺ) and so on. He opened this chapter by the hadith on "...deeds are only with intentions..." He concluded his work by the book on tawheed (Oneness [of Allah]); he made the last hadith in the chapter of the words of Allah (تَعَالَى)

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﴿وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَٰمَةِ ...﴾ (سورة الأنبياء: 47)

(Wa Naḍa`u Al-Mawāzīna Al-Qisṭa Liyawmi Al-Qiyāmati)

We shall set up scales of justice for the Day of Judgment…" (Sūrat Al-'Anbyā': 47)

and the saying of the Prophet (ﷺ):

"Two words are beloved to the Most Merciful. They are light on the tongue but heavy on the scale: Glory and praise to Allah (سُبْحَانَ اللَّهِ وَبِحَمْدِه), and glory to Allah the Almighty (سُبْحَانَ اللَّهِ الْعَظِيم)".

- al-Bukhārī' (رضي الله عنه) presented his book to hadith luminaries in his age such as Alī ibn al-Madīnī, Yahya ibn Mu'in and Ahmad ibn Hanbal (رحمهم الله) in addition to authenticating his narrations.
- al-Jaami' al-Sahih was distinguished from other books by having two conditions to accept a hadith in the book: contemporaneity of the narrators and proving that the two had met.

I deduce:

the greatest number of the scientific facts that make us trust the authenticity of the narratives of Imam al-Bukhārī' in his Sahih.

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I expect:

The reasons that made Imam al-Bukhārī' respond to the vision of his Sheikh Ishaq Ibn Rahwayh – (رحمهما الله):

.....

.....

I propose:

In cooperation with group an idea on using technology to take care of Sahih al-Bukhārī':

.....

Scholars views of al-Jaami' al-Sahih

1. Imam Al-Dhahabi (رَحِمَهُ اللّٰهُ) says of Sahih al-Bukhārī' : the most revered book of Islam and the best after the Book of Allah (عزّ وجلّ).

2. It is said of the book: "There is no book under the visible skies which is more valid than al-Bukhārī' and Muslim after the Qur'an.

3. Imam ad-Dehlawi mentioned the agreement among muhaddithin (traditionists/hadith collectors) on the authenticity of the hadiths associated with marfu (elevated) hadiths in Imam al-Bukhārī' and Imam Muslim; whoever underestimated them is a mubtadi (innovator) following a non-believers' path.

4. In view of the importance of the book, several scholars authored expository books and abridgements and other types of publications on al-Jaami' al-Sahih which totaling in tens of books. The most famous of

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these books is **Fatḥ** al-Bārī fī **Sharḥ Ṣaḥīḥ** al-Bukhārī by the Hafiz Ibn **Ḥajar** al-**ʿAsqalānī**. Sheikh Muhammad bin Rashid (حفظه الله) printed the book on his private fund and distributed it for free. Other expository writings include Al-Qastallani's Irshad al-Sari and many other works.

I explain:

the scolars' praise of Imam al-Bukhārī' (رَحِمَهُ اللّٰهُ) and his book and considering the most authentic book after the Qur'an.

.....

.....

.....

I plan and innovate:

We plan to hold a debate on Imam al-Bukhārī' (رَحِمَهُ اللّٰهُ) and invite scholars from the General Authority of Islamic Affairs and Endowments to demonstrate the role of Imam al-Bukhārī' in enriching hadith science in several books including al-Jāmi' al-Sahīh under the supervision of the school administration.

Imam al-Bukhārī' (رَحِمَهُ اللّٰهُ)

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I organize my concepts

Imam al-Bukhārī' (رَحِمَهُ اللّٰهُ)

Name:	.....
The effect of external milieu on Imam al-Bukhārī':	The patronage which the Abasid Caliphate had accorded to science and scholars affected Imam al-Bukhārī'.
The effect internal milieu on Imam al-Bukhārī':	.....
Of his Sheikhs	1. Imam Al- Dakhili (رَحِمَهُ اللّٰهُ) 2. .....
Of his disciples:	.....
Of his most important achievements:	Writing his book titled: .....
His methodology in writing:	.....
The most important qualitied which have qualified him to be a famous scholar:	1) His love for knowledge and attending the assemblies of scholars. 2) ..... 3) .....

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Student Activities

I answer by myself

First, I find evidence in the biography of Imam al-Bukhārī' (رَحِمَهُ اللّٰهُ) of the following maxims:

1. Halal earning is one of the most important means of preserving children.

.....

2. Du'a (supplication) is a believer's weapon in meeting difficulties.

.....

3. The necessity of implementing the creative ideas posited by the leadership.

.....

4. Woman has had an important role across the ages in women's renaissance and power.

.....

Second, explain:

1. The book of Imam al-Bukhārī' (رَحِمَهُ اللّٰهُ) was met with acceptance on the part of scholars who considered it the most authentic book after the Holy Qur'an.

.....

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2. Imam al-Bukhārī' (رَحِمَهُ اللّٰهُ) wrote his book al-Jāmi' al-Sahīh.

.....

3. The Islamic library is rich with tens of expository writings and abridgments of al-Jāmi' al-Sahīh.

.....

Third, use the table and apply:

A quality which I admired in Imam al-Bukhārī' (رَحِمَهُ اللّٰهُ):	
How do I apply it at home?	.....
How do I apply it in society?	.....

Fourth, explain the scientific methodology on which Imam al-Bukhārī' (رَحِمَهُ اللّٰهُ) built his book al-Jāmi' al-Sahīh.

.....

.....

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Enriching my experience

I write a report on the book of Imam al-Bukhārī' (رَحِمَهُ اللّٰهُ) mentioning the subject of the book, the number of its books, the books related to it and present it to my fellow students in the class and on the school radio under the supervision of my teacher and the person in-charge of the school radio.

I assess myself

1. I put a tick (√) in the cell showing my degree of abiding by the particular conduct:

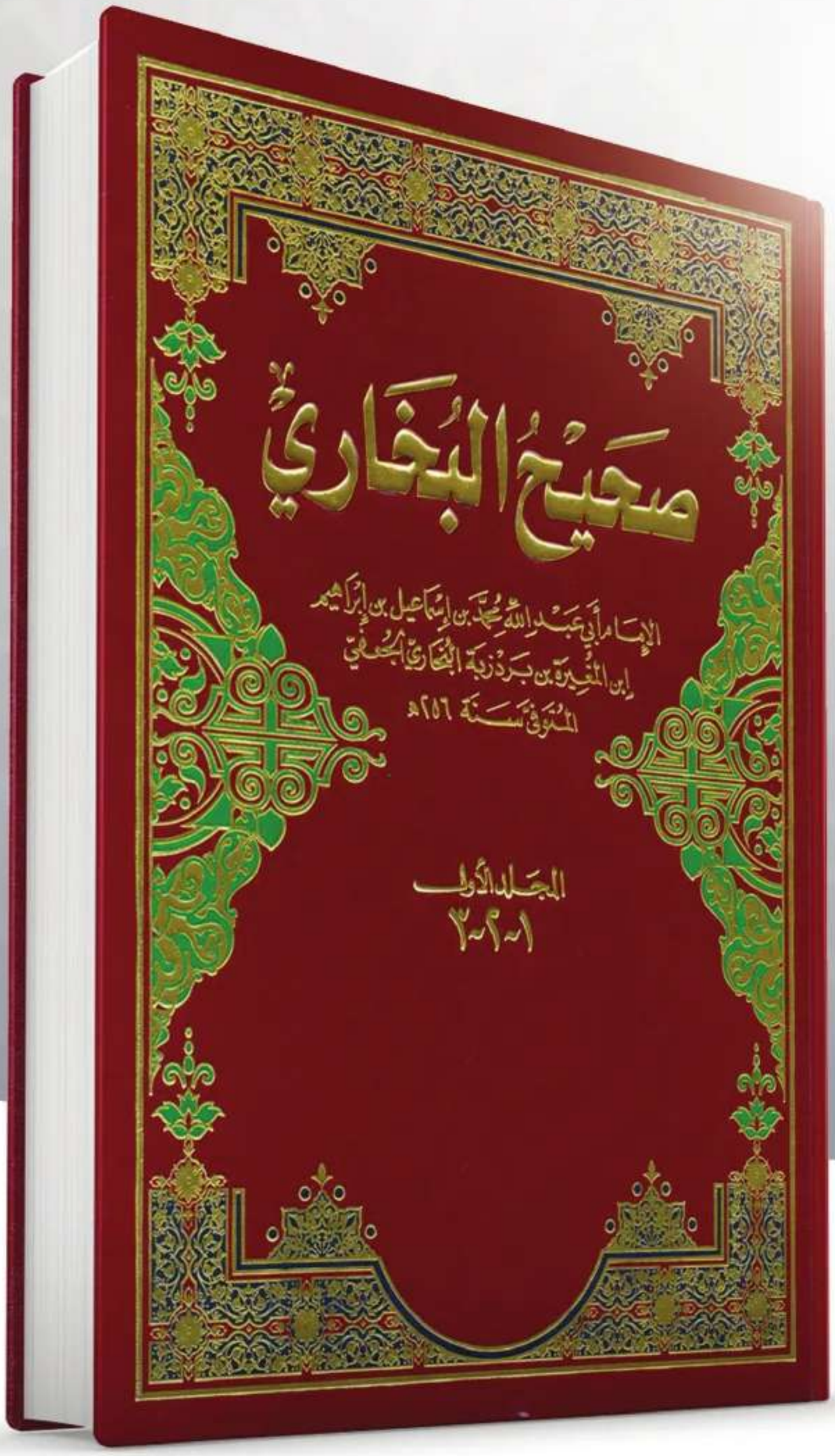
SN	Conduct	Always	Occasionally	Rarely
1	I make sure of obtaining halal earnings to preserve my future.			
2	I make sure of emulating Imam Al-Bukhārī' (رَحِمَهُ اللّٰه) as an example.			

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2. I put a tick (√) in the cell showing the extent to which I have perfected the learning process:

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	Identifying the lineage of Imam Al-Bukhārī' (رَحِمَهُ اللّه)			
2	Inferring the most important qualities of Imam Al-Bukhārī' (رَحِمَهُ اللّه)			
3	Explaining the methodology of emulating Imam al-Bukhārī' (رَحِمَهُ اللّه) in his Sahih.			
4	Deducing lessons to be learned and examples to be emulated from the biography of Imam al-Bukhārī' (رَحِمَهُ اللّه).			
5	I explain the hazards of social media websites.			
6	I make sure of benefiting from Social Networking.			

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صحيح البخاري
الإمام أبي عبد الله محمد بن إسماعيل بن إبراهيم
ابن المغيرة بن بردزبة البخاري الجعفي
المتوفى سنة ٢٥٦ هـ
المجلد الأول
١-٢-٣

Enriching Activities

برنامج تعزيز الهوية الوطنية
الانتماء والولاء ، السلامة العامة ، التطـــوع

Send
or do not send

Ahmad_22
@Ahmad

An article by a famous journal-
ist stirring sectarisn sedition.
link_newspaper.ae

User123
@user

A video of an unidentified
source of productiondescribing
a flood occurring in the state as
a result of torrents



User_UAE
@uae

Personal news of celebrities.

Ali.DXB
@Ali

A news from a friend saying that
the employee salary will be in-
crease by 500%.

Hamad_AE
@sara

A hadith without a narrator.

User_15
@1515

A painting portraying a touching
situation.

User_245
@reem

A joke mocking a particular
nation.

Reem.m
@reem

A joke mocking a particular
nation.

Cover label guide

Cycle 03 Color



Icon indicates the book type (**Example, Course book**)

Number 3 has been shaded to represent the **volume of Course book**

Number 9 Shows grade level

Shows stream type

- Course book
- Activity book (workbook)
- Reading book (Arabic, social)
- Interactive Student Guide (Math)
- Activity Lab Manual (Science)
- Teacher Guide

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