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2031

2025-2026

Islamic Education

Student book

Grade

12

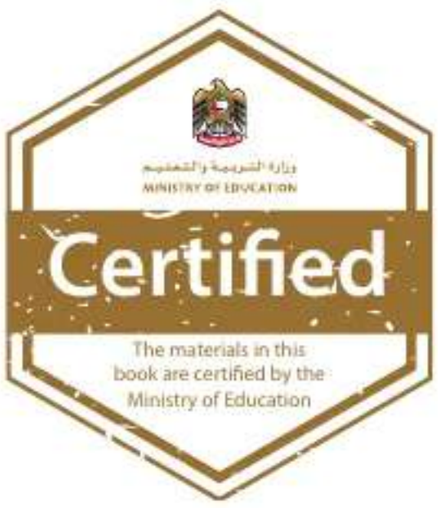
Islamic Education

Student book

Grade 12

Volume 2

1446 - 1447A.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

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4

LESSON 1

Marriage is the Path to Chastity

Sūrat An-Nūr (32-34)

We read and explore

- read the holy verses from memory observing the rules of recitation
- explain the meaning of Qur'anic vocabulary
- infer measures of combating adultery
- explain the significance of the holy verses
- make sure of adhering to the values incorporated in the holy verses

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Think-Pair-Share

Step one

- Think of the hazards attendant on the failure to facilitate marriage and write down three of them.

1. .....

2. .....

3. .....

Step two

Share your answer with your fellow student: read what you have written to him and then listen to his answer and discuss it with him. Write down the new ideas you have learned from your fellow student.

.....

.....

Step three

- With your other classmates in the same group, write down new ideas.

.....

.....

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Step Four

Participate with your classmates by reading a summary of the most important three ideas from your point of view.

I use my skills to learn

I recite and memorize

(سورة النور: 32 - 34)

﴿وَأَنكِحُوا۟ ٱلْأَيَـٰمَىٰ مِنكُمْ وَٱلصَّـٰلِحِينَ مِنْ عِبَادِكُمْ وَإِمَآئِكُمْ ۚ إِن يَكُونُوا۟ فُقَرَآءَ يُغْنِهِمُ
ٱللَّهُ مِن فَضْلِهِۦ ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٣٢﴾ وَلْيَسْتَعْفِفِ ٱلَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ
يُغْنِيَهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ وَٱلَّذِينَ يَبْتَغُونَ ٱلْكِتَـٰبَ مِمَّا مَلَكَتْ أَيْمَـٰنُكُمْ فَكَاتِبُوهُمْ
إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۖ وَءَاتُوهُم مِّن مَّالِ ٱللَّهِ ٱلَّذِىٓ ءَاتَىٰكُمْ ۚ وَلَا تُكْرِهُوا۟ فَتَيَـٰتِكُمْ
عَلَى ٱلْبِغَآءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا۟ عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَمَن يُكْرِههُّنَّ فَإِنَّ ٱللَّهَ مِنۢ بَعْدِ
إِكْرَٰهِهِنَّ غَفُورٌ رَّحِيمٌ ﴿٣٣﴾ وَلَقَدْ أَنزَلْنَآ إِلَيْكُمْ ءَايَـٰتٍ مُّبَيِّنَـٰتٍ وَمَثَلًا مِّنَ ٱلَّذِينَ خَلَوْا۟
مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٤﴾

32. Wa ʻAnkiĥū Al-ʼAyāmá Minkum Wa Aṣ-Ṣāliĥīna Min `Ibādikum Wa ʻImāʼikum ʻIn Yakūnū Fuqarāʼa YughnihimuAllāhu Min Faḍlihi Wa Allāhu Wāsi`un `Alīmun.

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33. *Wa Līasta`fifi* Al-*Ladhīna Lā Yajidūna Nikāĥāan Ĥattá Yughniyahumu* Allāhu *Mi*n *Fađlih*i *Wa* Al-*Ladhīna Ya*btaghū*na* Al-*Kitāba Mi*mmā *Malakat ʻAymānukumFakātibūhum ʻIn* `*Alimtum Fīhim* Khayrāan *Wa ʻĀtūhumMi*n *Māli* Allāhi Al-*Ladhī ʻĀtākum Wa Lā Tukrihū Fatayātikum* `*Alá* Al-*Bi*ghā'*i ʻIn ʻA*rad*na Taĥaşşunāan*Lita*btaghū* `*Arađa* Al-*Ĥayāati* Ad-*Dunyā Wa Man*Yukri*hhu*nna *Fa'i*nna Allāha *Mi*n *Ba*`*di ʻIk*rāhi*hi*nna*Gha*fūrun Ra*ĥīmu*n

34. *Wa Laq*ad *ʻAnzalnā ʻIlaykum ʻĀyāti*n *Mubayyināti*n *Wa Mathalāa*n *Mina* Al-*Ladhīna* Kha*law Mi*n Qa*blikum Wa Maw*`*ižata*n *Lilmuttaqīna*

Sūrat An-*Nūr (32-34)*

32. And marry such of you as are solitary and the pious of your slaves and maid servants. If they be poor; Allah will enrich them of His bounty. Allah is of ample means, All-Aware.

33. And let those who cannot find a matchkeep chaste till Allah gives them independence by His grace. And such of your slaves as seek a writing (of emancipation), write it for them if you are aware of anything of good in them, and bestow upon them of the wealth of Allah which He has bestowed upon you. Force not your slave girls to whoredom that you may seek transient gains of the life of the world, if they would preserve their chastity. And if one force them, then (unto them), after their compulsion, Lo! Allah will be Oft-Forgiving, All-Merciful.

34. And verily We have sent down for you revelations that make plain, and the example of those who passed away before you. An admonition unto those who ward off (evil).

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I explain the meaning of Qur'anic vocabulary

Word	Meaning	My notes
ٱلْأَيَـٰمَىٰ (Al-'Ayāmá)solitary	A man or woman without a spouse.	
عِبَادِكُمْ (`Ibādikum) your slaves	A human being the property ofanother.	
وَإِمَآئِكُمْ (Wa 'Imā'ikum) maid servants	A slave woman.	
وَلْيَسْتَعْفِفِ (Wa Līasta`fifi)keep chaste	To diligently seek abstaining from fornication.	
ٱلْكِتَـٰبَ (Al-Kitāba)a writing	A contract between a slave and his owner (slaveholer) on an amount of money to set the slave free.	
مَلَكَتْ أَيْمَـٰنُكُمْ (Malakat 'Aymānukum)your slaves	The men and women considered ad the property of one.	
وَءَاتُوهُم (Wa 'Ātūhum) and bestow upon them	Give them.	
ٱلْبِغَآءِ (Al-Bighā'i)whoredom	Fornication for an agreed sum of money.	

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I understand the significance of the verses

Preventive measures to deter fornication

In building its social system, Islam depends on the prevention of crime before it occurs. It does not militate against innate motives, but seeks to organize them and restrict the chances of seduction and eradicate the elements of temptation. Measures taken by Islam to prevent fornication include:

First, urging youth to marry:

The Muslim society is characterized by security; it primarily consists in creating a community where quietness, tranquility, stability and happiness prevail over all, individuals and groups. In this community all are inclined towards solidarity and cooperation to sustain means of comfort and happiness to every one especially youth. The holy verseswere revealed to urge guardians to facilitate marriage to unmarried young ones. This facilitation process comprises the provision of suitable accommodation, job opportunities, reasonable dowries and economical weddings and parties. The United Arab Emirates has provided houses, established a marriage fund, built wedding halls and taken other measures to assist young men in getting married and thus realizes an important goal (*maqsad* مقصد) of Sharia, namely, the preservation of honor and progeny.

The Messenger (ﷺ)said,

> *"O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. And whoever cannot afford it should fast, for it will be a shield for him." (Narrated by Al-Bukhari and Muslim).*

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I explain:

How the following authorities facilitate marriage affairs?

The Guardian (Ruler)	.....
Fathers	.....
The Marriage Fund	.....

I propose:

In cooperation with my group, I propose new solutions to the problem of expensive dowries.

.....

.....

.....

I expect

the objectives of establishing the Marriage Fund in the UAE:

.....

.....

.....

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I explain

the meanings of 'piety' (الصلاحsalah) as it figures in the words of Allah (تَعَالَى):

﴿... وَٱلصَّٰلِحِينَ مِنْ عِبَادِكُمْ وَإِمَآئِكُمْ ...﴾

Wa Aṣ-Ṣāliĥīna *Min `Ibādikum Wa 'Imā'ikum*

"…and the pious of your slaves and maid servants …"

.....

.....

.....

I identify

in the holy verse what supports the following statement:

- Getting married in search of chastity may result in increasing one's earnings.

.....

.....

.....

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Second, preserving one's chastity

Every society contains young men who are in the age of marriage, but they cannot afford the cost of marriage. Those young men who cannot afford the cost of marriage must preserve their chastity. This means they must persistently maintain chastity and gracious morals and avoid doing things forbidden by their society. In the same time they must seriously and diligently continue working on realizing their goals and aspirations out of confidence in their Lord, عزّ وجلّ , and His promise:

﴿... حَتَّىٰ يُغۡنِيَهُمُ ٱللَّهُ مِن فَضۡلِهِۦۗ ...﴾

Ĥattá Yughniyahumu Allāhu *Mi*n *Fađlih*i

"...till Allah gives them independence by His grace..."

The Messenger (ﷺ) said, ""*There are three types of people whom it is a right upon Allah to help and assist" until he said, "and the one who makes nikah (marriage) intending chastity" (Narrted by an-Nasa'i). A man who turns chastity and purity into the goal of his endeavors and deeds in his quest to obey his Lord, Allah (تَعَالَى) will facilitate his journey through life and assist him in fulfilling his goals. Allah (تَعَالَى) says:*

﴿... إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ﴾ (سورة البقرة: 153)

Inna Allāha *Ma`a* Aş-Şābirīna

"...Lo! Allah is with the steadfast" (Sūrat Al-Baqarah: *153).*

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I investigate:

In cooperation with my group, I investigate actions that assist in maintaining one's chastity.

.....

.....

I deduce

the significances sustained by the words of Allah (تَعَالَى):

﴿... لَا يَجِدُونَ نِكَاحًا ...﴾

Lā Yajidūna Nikāĥāan

"...cannot find a match ..."

.....

.....

I explain

How each one of the following can preserve chastity?

A man who is deterred from marriage by sickness	.....
A woman whose husband died	.....

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I find evidence

In the holy verses to back up the fact that Islam freed slaves.

Third, prohibiting prostitution and closing all ways leading to it

Islam has forbidden fornication in general especially prostitution, which is fornication for a wage (الدعارة whoredom). Prostitution is not an individual crime occurring between two persons as the case is with fornication. Rather it is trading in sex managed through a group headed by a criminal who facilitates the process of prostitution and incites others to engage in so as to realize material interests. Prostitution is also prohibited by human and international laws especially that it has taken the form of trading with many attendant crimes like abduction, coercion, murder and drug abuse in addition to the humiliation of human dignity. Islam anticipated future legislations when it prohibited prostitution and freed slaves especially slave women who were a means of earning money and increasing the number of slave children. When Islam prohibited prostitution and commanded marrying slave women, it opened a wide door for freeing slaves and preserving human dignity. This was exactly likethe mukataba (مكاتبة) contract, which gave slavesthe right to set themselves free according to an agreement between the two parties: the slave and the slaveholder. To encourage this, Islam commanded Muslims to pay to the slave with a mukataba contract from their own money and from Zakat fund to set himself free. This phenomenon of slavery came to an end; but some people are trying to reinvent it in new forms such as the *white slave trade, which the UAE and the rest of the world are combating.*

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Allah(تَعَالَى) says:

﴿... وَلَا تُكْرِهُوا۟ فَتَيَٰتِكُمْ عَلَى ٱلْبِغَآءِ إِنْ أَرَدْنَ تَحَصُّنًا ...﴾

Wa Lā Tukrihū Fatayātikum `Alá Al-*Bi*ghā'*i 'In 'A*rad*na Taĥaşşunāa*n

"…"Force not your slave girls to whoredom … if they would preserve their chastity…"

This verse points to the sound innateness in woman, which is inclined towards marriage, purity and chastity. It does not indicate a condition to non-coercion to fornication because fornication is primarily forbidden. Allah(تَعَالَى)says:

﴿ وَلَا تَقْرَبُوا۟ ٱلزِّنَىٰٓ ۖ إِنَّهُۥ كَانَ فَٰحِشَةً وَسَآءَ سَبِيلًا ﴿٣٢﴾ ﴾

(سورة الإسراء: 32)

*Wa Lā Taq*rab*ū* A*z-Ziná 'I*nna*h*u *Kāna Fāĥishata*n *Wa Sā'a Sabīlāa*n

"And come not near unto adultery. Lo! it is an abomination and an evil way" (Sūrat Al-*'Isrā': 32).*

It also serves as a cautionary measure to some people who delay the marriage of their daughters out of greed in material or moral gains because this may lead these daughters to commit sins or fall prey to persons of malicious intentions.

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I explain:

the hazards of prostitution to individuals and society.

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

Abdullah bin Ubay bin Salool had bondmaids whom he forced to practice prostitution even after the advent of Islam for the sake of money. One of them didn't likethis and complained to Abu Bakr As-Siddiq (رضي الله عنهما). The latter told the Prophet (ﷺ) upon which Allah (تعالى) revealed the verse:

﴿... وَلَا تُكْرِهُوا۟ فَتَيَٰتِكُمْ عَلَى ٱلْبِغَآءِ إِنْ أَرَدْنَ تَحَصُّنًا ...﴾

Wa Lā Tukrihū Fatayātikum `Alá Al-Bighā'i 'In 'Aradna Taĥaşşunāan

"…"Force not your slave girls to whoredom … if they would preserve their chastity…"

The White Slave Trade:

This is a modern term given to exploiting women and forcing them to practice prostitution and other deviant practices.

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I compare:

fornication to prostitution according to the table below:

	Fornication	Prostitution
Similarity	.....	
Difference	.....	.....

Of Major Exegesis

﴿ وَلَقَدۡ أَنزَلۡنَآ إِلَيۡكُمۡ ءَايَٰتٖ مُّبَيِّنَٰتٖ ..

Wa Laqad ʻAnzalnā ʻIlaykum ʻĀyātin Mubayyinātin

"And verily We have sent down for you revelations that make plain …"

In Arabic the word مُّبَيِّنَاتٍ 'Mubayyinātin' can be read in two ways: either with the vowel 'fatha' or 'kasra' in this verse to mean either 'make plain' or illustrate.

"...و مَثَلًا..."

Wa Mathalāan

"…the example …"

Strange news, the news of Aisha.

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﴿... مِّنَ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُمْ ...﴾

mina Al-Ladhīna Khalaw Min Qablikum

"...those who passed away before you ..."

This means like your stories, your strange stories such as the story of Yusuf and Mariam.

﴿... وَمَوْعِظَةً لِّلْمُتَّقِينَ ...﴾

Wa Maw`ižatan Lilmuttaqīna

"...An admonition unto those who ward off (evil)".

The admonition is in the words of Allah (تَعَالَىٰ):

﴿...وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِى دِينِ ٱللَّهِ ...﴾

Wa Lā Ta'khudhkum Bihimā Ra'fatun Fī Dīni Allāhi

"...And let not pity for the twain withhold you from obedience to Allah,..."

﴿ لَّوْلَآ إِذْ سَمِعْتُمُوهُ ظَنَّ ٱلْمُؤْمِنُونَ..﴾

Lawlā 'Idh Sami`tumūhu Žanna Al-Mu'uminūna

"Why did not the believers - men and women - when ye heard of the affair,- put the best construction on it in their own minds and say..."

﴿وَلَوْلَآ إِذْ سَمِعْتُمُوهُ قُلْتُم ...﴾

Wa Lawlā 'Idh Sami`tumūhu Qultum

"... when you heard it, think good ..."

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﴿ يَعِظُكُمُ ٱللَّهُ أَن تَعُودُواْ ... ﴾

Ya`ižukumu Allāhu ʻAn Ta`ūdū

"Allah admonishes youthat you repeat not…"etc.

The admonition is particularly addressed to those who 'ward off evil' because they will benefit from it.

I deduce:

some of the subjects incorporated in the Holy Qur'an from the following holy verse:

﴿ وَلَقَدۡ أَنزَلۡنَآ إِلَيۡكُمۡ ءَايَٰتٖ مُّبَيِّنَٰتٖ وَمَثَلٗا مِّنَ ٱلَّذِينَ خَلَوۡاْ مِن قَبۡلِكُمۡ وَمَوۡعِظَةٗ لِّلۡمُتَّقِينَ ٣٤ ﴾

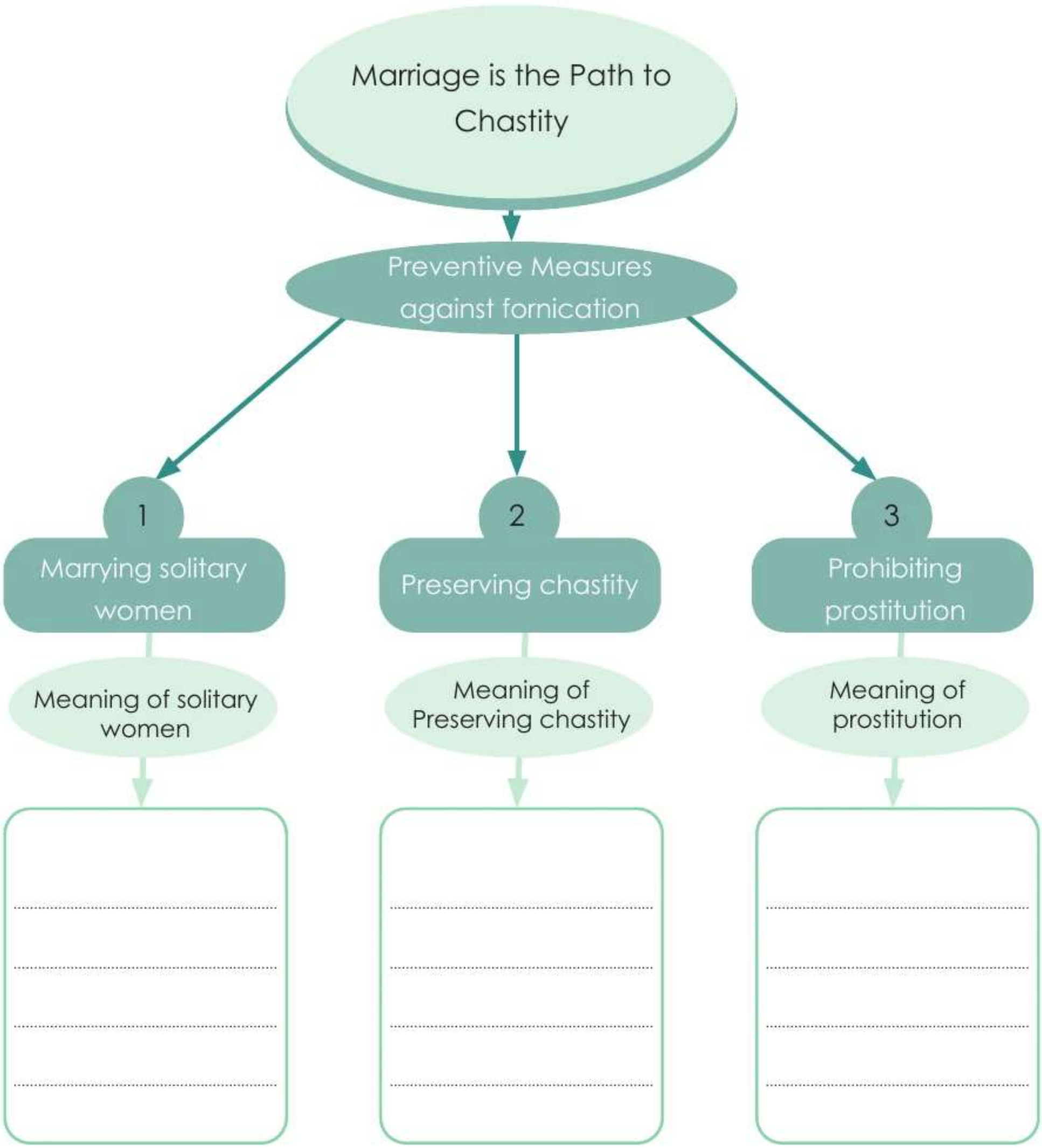
Wa Laqad ʻAnzalnā ʻIlaykum ʻĀyātin Mubayyinātin Wa Mathalāan Mina Al-Ladhīna Khalaw Min Qablikum Wa Maw`ižatan Lilmuttaqīna

"And verily We have sent down for you revelations that make plain, and the example of those who passed away before you An admonition unto those who ward off (evil)."

- The rulings and legislations explicating right.
- .....
- .....

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I organize my concepts



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Student Activities

I answer by myself

- **First**, explain thewords of Allah(تَعَالَى):

﴿ وَلْيَسْتَعْفِفِ ٱلَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ ٱللَّهُ مِن فَضْلِهِۦ ... ﴾

Wa Līasta`fifi Al-*Ladhīna Lā Yajidūna Nikāĥāan Ĥattá Yughniyahumu* Allāhu *Min Fađlihi*

"And let those who cannot find a matchkeep chaste till Allah gives them independence by His grace…"

- **Second**, explain the significance of « مِنكُمْ»(Minkum) "…such of you…" in the words of Allah(تَعَالَى):

﴿ وَأَنكِحُوا۟ ٱلْأَيَـٰمَىٰ مِنكُمْ ﴾

Wa 'Ankiĥū Al-*'Ayāmá Minkum*

"And marry such of you as are solitary…"

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- **Third**, the verses point out that the innateness of woman inclines her towards being a wife and a pure, chaste mother. Identify this in the holy verses.

.....

- **Fourth**, in verse (32) identify two preventive measures that deter engaging in fornication.

1. .....

2. .....

- **Fifth**, find evidence in the holy verses of the fact that coercion is a crime.

- **Sixth**, explain the following words:

SN	Word	Meaning
1	وَأَنكِحُوا۟ (Wa 'Ankiĥū) " And marry"	.....
2	فَتَيَٰتِكُمُ (Fatayātikum) "your slave girls"	.....
3	يَبْتَغُونَ ٱلْكِتَٰبَ (Yabtaghūna Al-Kitāba) "as seek a writing"	.....
4	مُّبَيِّنَٰتٍ (Mubayyinātin) "make plain"	.....

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Enriching my experience

With my fellow students, we design a leaflet on the responsibility of the family and society towards facilitating marriage to young persons.

I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I recite from memory the holy verses observing the rules of recitation.			
2	I explain the vocabulary items in the holy verses.			
3	I infer the preventive measures which the verses direct us to take to protect society against the crime of fornication.			
4	I explain the significance of the holy verses.			
5	I apply the values incorporated in the holy verses.			

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LESSON 2

Creative Thinking in Islam

We read and explore

- explain the concept of Creativethinking.
- infer the effect of Islam on creativity.
- explain factors that assist creativity.
- find evidence of the creative thinking of Muslims.
- identify the position of the UAE towards creativity.
- appreciate creative ideas in various fields.

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I take the initiative to learn

The development and progress of any nation depend on the innovative abilities and efforts of its people. These abilities and efforts are a gift from Allah(تَعَالَى) to man to examine the way man uses them. Allah(تَعَالَى) says:

﴿ ٱلَّذِى خَلَقَ ٱلْمَوْتَ وَٱلْحَيَوٰةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ .. ﴾

(سورة الملك: 2)

Al-Ladhī Khalaqa Al-*Mawta Wa* Al-*Ĥayāata Liya*bl*uwakum 'Ayyukum 'Aĥsanu `Amalāa*n

"Who has created life and death that He may try you, which of you is best in conduct…" (Sūrat Al-*Mulk: 2).*

Investing these abilities and efforts is a Sharia obligation and a prophetic methodology. The Messenger (ﷺ) said, "Be keen with what is beneficial to you, and seek help from Allah - do not be reckless." (Narrated by Mulsim). This hadith renews hopes and provides one with stamina, as it were. It also motivates one to work and innovate once society or individuals meet the ever changing challenges of life. Islam wants Muslims to get rid of failure through searching for new methods, developing one's tools and methods, inventing new ways of overcoming obstacles and difficulties to achieve progress and prosperity of the highest degree.

Illumination

The most important skills of innovative thinking are:

eloquence, originality, flexibility, giving details, focusing and sensitivity towards problems.

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I reflect and explain:

One of the 99 names of Allah (ʾasmāʾu llāhi lḥusnā- أسماء الله الحسنى) isthe 'originator'(البديع al-badīʿu). Allah (تَعَالَى) says:

﴿ بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ... ﴾

(سورة البقرة: 117)

Badīʿu As-Samāwāti Wa Al-ʾArđi

"The Originator of the heavens and the earth..." (Sūrat Al-Baqarah: 117).

Explain the meaning of this name using an e-dictionary.

.....

.....

.....

I express :

the way I conceive of innovation.

.....

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I use my skills to learn

The concept of creative thinking

Allah ((تَعَالَى)) says:

﴿ وَجَعَلْنَا فِيهَا جَنَّٰتٍ مِّن نَّخِيلٍ وَأَعْنَٰبٍ وَفَجَّرْنَا فِيهَا مِنَ ٱلْعُيُونِ ﴿٣٤﴾
لِيَأْكُلُوا۟ مِن ثَمَرِهِۦ وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۖ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾ (سورة يس)

Wa Ja`alnā Fīhā Jannātin Min Nakhīlin Wa 'A`nābin Wa Fajjarnā Fīhā Mina Al-`Uyūni

Liya'kulū Min Thamarihi Wa Mā `Amilat/hu 'Aydīhim 'Afalā Yashkurūna

34. And We have placed therein gardens of date-palms and grapes, and We have caused springs of water to gush forth therein.

35. That they may eat of the fruit thereof, and their hands made it not. Will they not, then, give thanks? (Sūrat Yā -Sīn)

Creative thinking is a productive process; it is the kind of thinking which produces the unusual. When creative thinking is contained within the framework of ethics and human values, it becomes increasingly important and finds appreciation everywhere.

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I draw a comparison:

between innovation and development.

Innovation	.....
Development	.....

Islam urges Muslims to innovate

If one closely examines the Chapters of the Holy Qur'an, one will find many verses inviting people to study carefully, reflect and take lessons from the creations of Allah (تَعالى)in order to deepen belief in Allah (تَعالى)and realize the happiness of man in worldly life materially and morally because worldly life is the foundation of the happiness of man in the Afterlife. The Holy Qur'an relates to us the story of Dhul-Qarnayn in Surat Al Kahf (سورة الكهف) when the people asked him to build a barrier to protect them from the mischief and corrupt practices of the Gog and Magog people. He built them an unfamiliar barrier and Allah (عزّ وجلّ) blocked the passage of theGog and Magog to these people until the Day of Resurrection.

I reflect and discover:

aspects of innovation in the story of Dhul-Qarnayn according to the table below.

Normative, customary act	Evidence	Unfamiliar act (innovation)	Evidence
The barrier	....	....	He demonstrated the act to them, step by step.

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I make sure

of the correctness of my answer by revising verses 93-97 of Surat Al Kahf (سورة الكهف).

The same is true of the story of Moses and the good man (عليهما السلام). The good man resorts to an unfamiliar solution to save the ship, its crew and the passengers from hazards. There is also the story of Allah's prophet Yusuf (عليه السلام) who found a creative solution to protect grains against corruption during storage.The solution consisted in storing grains without removing them from ears andto take only the required amount of ears and thus he saved the country and its people during the seven years of famine and drought, got out of prison and was put in charge of all storehouses in the land because of his innovation, which was a favor from Allah (تَعالى).

Many verses of the Holy Qur'an and the Prophet's hadiths urge us to innovate as regards all aspects of benevolence and invite us to realize a pleasant, happy life to all people. Allah's prophet Yusuf, عليه السلام, saved all people without taking into consideration their real characters. Allah (تَعالى) says:

﴿ يُؤْتِي ٱلْحِكْمَةَ مَن يَشَآءُ ۚ وَمَن يُؤْتَ ٱلْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٦٩﴾ ﴾

(سورة البقرة: 269)

Yu'utī Al-*Ĥikmata Ma*n *Yashā'u Wa Ma*n *Yu'uta* Al-*Ĥikmata*
Faqad 'Ūtiya Khay*r*āan *Kathīrāan*Wa *Mā Yadhdhakka*ru *'Illā 'Ūlū* Al-*'Albābi*

"He gives wisdom unto whom He will, and he unto whom wisdom is given, he truly has received abundant good but none remember except men of understanding." (Sūrat Al-Baqarah: 269).

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The real value of wisdom and knowledge consists in investing them in serving individuals, society and all mankind. This is contextually conveyed through the verses of the Holy Qur'an and the real value of wisdom and knowledge is embodied in the words of Allah (تَعالى):

﴿ 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).*

I investigate:

the benefits of innovation and creativity.

.....

.....

.....

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I infer:

aspects of innovation in the following Sharia texts.

Sharia texts	Aspects of innovation
In the hadith reported by Jabir bin Abdullah (رضي الله عنهما)An Ansari woman said to Allah's Messenger (ﷺ): "O Allah's Messenger shall I make you something to sit on? I have a carpenter slave." He replied: "If you wish". She made him the minbar (pulpit). (Narrated by Al-Bukhari).	…… …… ……
Anas bin Malik reported: *the Prophet (ﷺ) said: "The seeking of knowledge is obligatory for every Muslim" (Narrated by Bin Majah).*	…… ……
The Prophet (ﷺ) entered on Umm Salama (رضي الله عنها) after the Treaty of Hudaybiyyah and told her of how Muslims reacted. She said: "Do you like this? Go out and do notspeak to anyone of the Muslims until you slaughter your sacrifice and call one to cut your hair". He did so and his Companions did the same. (Narrated by Bin Hayaan).	…… …… ……

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Factors assisting innovation:

1. **The family is an incubator of innovation**: In an authenic Hadith, the Messenger (ﷺ) said:

> *"Every one of you is a shepherd and is responsible for his flock . A man is the guardian of his family and he is responsible for them. A woman is the guardian of her husband's home and his children and she is responsible for them ." (Narrated by Muslim).*

2. **Studying and searching for knowledge:**Abu Huraira (رضي الله عنه)reported: The Messenger of Allah (ﷺ) said,

> *"Whoever travels a path in search of knowledge, Allah will make easy for him a path to Paradise" (Narrated by at-Tirmithi).*

3. **Sincerity and perfection:** *Aisha (رضي الله عنها) said: Allah's Messenger (ﷺ) said:*

> *"Allah (تَعالى) loves any of you whohas done a deed to perfect it" (Narrated by Al-Bayhaqi).*

Mention :

some other factors assisting innovation.

.....

.....

.....

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The methodology of innovation in Islam:

1. Divine Innovation:

The innovation of the Creator is clear in all the creation of Allah (عزّ وجلّ); Allah (سُبحانهُ وتَعَالَى)has created things after no preexisting ideal. The innovation of Allah ((عزّ وجلّ) is clear in the perfection of absolute creation, in the system of the lives of creatures, in their existence, as well as their beauty and perfection, in the ir harmony in spite of diversity and multiplicity. Instances of this are uncountable. Allah (عزّ وجلّ) has adorned the skies with stars and brought forth from earth beauties which enrapture the soul. Also the perfection between man, beast, plants and inanimate things is evidence of the innovation of the Creator (سُبحانهُ وتَعَالَى); although He(عزّ وجلّ) is above all this. Yet all these send signals to man to try to the best of his ability to be innovative and achieve the construction of the earth (عمارة الأرضemaar al ard), which is the purpose he has been created for. The source of creativity is 'Allah' and,therefore, it is imperative to think of, and study His creations in order tounderstand the indicationsof the theory of creativity, coexist with the changesand developments of time and bring aboutuniquecreativity .

I draw a comparison:

between divine creativity and human creativity in cooperation with my group.

Divine creativity	Human creativity
Without a preexisting ideal	.....
.....	Limited in spite of its apparent multiplicity.

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2. Creativity in the Holy Qur'an

The Qur'an motivates creativity; in every verse there is an invitation to examine our surroundingcarefully and reflect on it. Therefore, Allah(تَعَالَى) says of His creativity of the universe:

﴿... وَيَتَفَكَّرُونَ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ ...﴾ (سورة آل عمران: 191)

Wa Yatafakkarūna Fī Khalqi As-Samāwāti Wa Al-'Arđi Rabbanā Mā Khalaqta Hādhā Bāţilāan Subĥānaka

"...and consider the creation of the heavens and the earth, (and say): Our Lord! You created not this in vain..." (Sūrat 'Āli `Imrān: 191).

Allah(تَعَالَى) says:

﴿وَفِي ٱلْأَرْضِ ءَايَٰتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾ وَفِيٓ أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ ﴿٢١﴾﴾ (سورة الذاريات)

Wa Fī Al-'Arđi 'Āyātun Lilmūqinīna

Wa Fī 'Anfusikum 'Afalā Tubşirūna

20. On the earth are signs for those of assured Faith,

21. As also in yourselves : Will you not then see?(Sūrat Adh-Dhāriyāt)

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Creativity also manifested itself in legislations and rulings such as Sharia rulings in zakat, inheritance, honoring women, equality; all these were unfamiliar when these rulings were revealed.

3. Creativity in the Prophet's Sunnah

The Prophet (ﷺ) used to motivate the spirit of motivation in man and seek to develop the talent of creativity in the believers by encouraging innovative ideas and urging Muslims to adopt them. In a hadith **the Prophet(ﷺ)** said:

"Whosoever introduces a good practice in Islam, there is for him its reward and the reward of those who act upon it after him without anything being diminished from their rewards" (Narrated by Muslim).

I identify:

- the guiding lines of the **Prophet** (ﷺ)as regards innovative education in the following hadiths:

Abu Huraira (رضي الله عنه) reported: The Messenger of Allah(ﷺ) said,

"Allah loves any of you who has done a deed to perfect it" (Narrated by Al-Bayhaqi).

.....

.....

- The Messenger of Allah(ﷺ) accepted to release the prisoners of war provided that each prisoner of war teaches reading and writing to ten Muslim children in Madinah(Bin Hisham).

.....

.....

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- The **Prophet(ﷺ)**was asked of the most virtuous earning and hesaid:

"It is an honest sale or a man's work with his hands" (Narrated by Al-Bayhaqi).

4. Creativity of Muslim scholars

Muslim scholars made innovative contributions to various fields of life taking for a point of departure their faith and understanding of the purposes (maqasid) of Sharia, which is distinguished by originality. They conducted researches, worked diligently and contributed scientific discoveries to mankind. Bin al-Nafis was the first physician to describe the pulmonary circulation of the blood.On the other hand,Bin al-Haytham innovatively excelled in Optics, Chemistry, Mathematics and Construction Engineering. Other Muslims scholars contributed a great deal to scientific knowledge and there are around one thousand and one inventions accredited to Muslim scholars whose innovations illuminated the path of sciences and knowledge in the whole world.

I mention :

the names of some Muslim scholars and the sciences they innovatively excelled in.

al-Khwārizmī	.....	.....
al-Idrisi	.....	Geography and Astrology

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Bin Sina	.....	Medicine
Al-Bīrūnī	.....	.....
Jabir bin Hayyan	.....	.....

I give examples:

of the distinguished, innovative achievements of Muslim scholars in two fields only.

Field	Muslims' Innovation
.....	.....
.....	.....

I form a view:

in cooperation with my group and under the supervision of the teacher, I form a virew of the following statement:

"Innovation is only innovation-oriented".

.....

.....

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The UAE and innovation

Innovation requires a sustaining environment which encourages creativity, appreciates innovators and gives patronage to their innovations. The UAE under its wise leadership has created this environment and prepared the suitable atmosphere to release energies and discover talents. Driven by its firm belief and futuristic views, it has enacted laws, founded institutions and allocated funds for local and international awards.

I explain

the significance of the statement of Sheikh Muhammad bin Rashid(حفظها الله): "The joy of life is to do something never done before, never expected; I am waiting for a new innovation by you".

I mention and complete

an evidence of the extent of attention given by the leaders of the UAE to innovators and creative persons.

- Naming the year 2015 the year of innovation

- Honoring persons producing innovative ideas

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I organize my concepts

Innovative thinking in Islam

The concept of innovative thinking in Islam	.....
The effect of Islam on innovation	Islam encourages innovation and .....
Factorsassisting innovation in Islam	1) The family ..... 2) ..... 3) Sincerity .....
Islamic methodology in innovation	1) Divine innovation 2) Innovation ..... 3) Innovation .....
The position of the UAE towards innovators	.....

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Student Activities

I answer by myself

- **First**, explain the concept of innovative thinking:

.....

- **Second**, mention some factors assisting innovation:

1. .....

2. .....

- **Third**, find evidence of:

1. The fact that Islam urges Muslims to innovate.

.....

2. The outcomes of innovation in general.

.....

- **Fourth**, explain the efforts of the UAE in encouraging innovation:

.....

.....

.....

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- **Fifth**, explain the scientific supremacy achieved by Muslims:

.....

- **Sixth**, infer some obstacles to innovation:

.....

.....

Enriching my experience

I write a short essay on innovative aspects in the UAE.

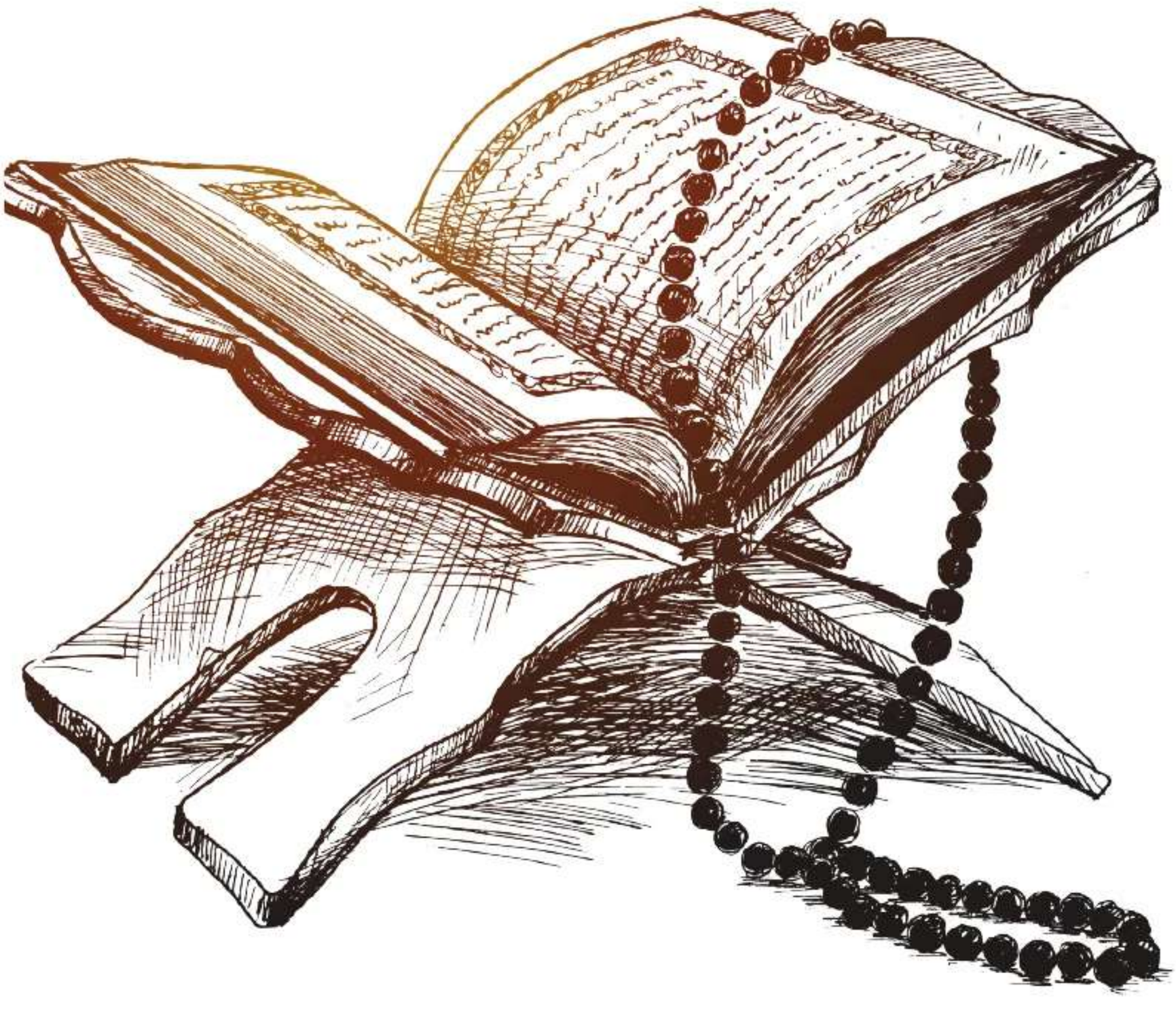
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I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I explain the concept of innovative thinking.			
2	I explain the position of Islam towards innovation.			
3	I make sure of adopting factors that enhance innovation.			
4	I explain the Islamic methodology in innovation.			
5	I find evidence of the innovations of Muslim scholars.			
6	I show appreciation of the efforts exerted by the UAE in encouraging innovators and creative persons.			

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LESSON 3

Fiqh (Understanding) of Prioritieson the basis of their Purposes

We read and explore

- explain the concept of Fiqh (Understanding) of Priorities
- infer the importance of Fiqh (Understanding) of Priorities
- mention some models of Fiqh (Understanding) of Priorities
- apply Fiqh (Understanding) of Prioritieson different matters
- make sure of benefiting from Fiqh (Understanding) of Prioritiesin different matters in my life.

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I take the initiative to learn

When the Prophet(ﷺ) sent Mu'adh bin Jabal (رضي الله عنه) to the people of Yemen he said to him: "Verily, you are coming to a people among the people of the Book, so call them to testify there is no God but Allah and I am the Messenger of Allah. If they accept that, then teach them that Allah has obligated five prayers in each day and night. If they accept that, then teach them that Allah as obligated charity to be taken from the rich and given to the poor. If they accept that, beware not to take from the best of their wealth" (Narrated by Al-Bukhari).

I propose:

the term that can be applied to prioritize the orders mentioned in the hadith.

.....



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I use my skills to learn

The concept and emergence of Fiqh of Priorities

Fiqh of Prioritiesmeans giving some actions precedence over others based on considerable evidence. The evidence on which priority is based may be a Qur'anic and Sharia text or mental deduction based on qiyas (deductive analogy) and understanding of the purposes and goals of Sharia.

The importance of studying Fiqh of Priorities

The study of understanding (Fiqh) arranging priorities has greatbenefits to individuals and society alike; these include:

1. Preserving Sharia purposes: This is achieved by observing necessities in the first place; necessities are indispensible to fulfilling people's interests in the realms of religion and day-to-day life. This is followed by satisfying needs through the agency of providing means of living, facilitating things and combating difficulties by offering accommodation and means of transport. Moreover, some improvements are necessary in this regard such as those intended to achieve welfare and a measure of luxury in worldly life such as adornment, travel, tourism, etc. An instance of fallacy in prioritizing matters is to give improvements precedence over needs, or to give needs precedence over necessities in different spheres of life.

2. Saving time and effort and realizing competence in achievement Knowledge of Fiqh (Understanding) of Prioritiesequips us with the ability to identify objectives through well-conceived plans, determine the order of precedence and allocate the necessary time for each

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objective. Such planning and preparation will not allow giving play and entertainment priority over visiting relatives and studying, for instance.

3. Prioritizing deedson the basis of importance: values, rulings and deeds vary in the view of Sharia; they are not all in the same rank. This is so because commands involve religious duties (farāʾiḍ- فرائض)and voluntary practices (nawafil- نوافل);whereas prohibitions include major sins (al kaba'ir- الكبائر)and minor sins (al sagha'ir- الصغائر)and,therefore, important matters must not take precedence over more important matters. In view of this, the Companions addressed numerous questions to the Prophet (ﷺ) on the best and most lovable deeds to Allah (تعالى).This concern on the part of the Companions derives from a primary fact- a Muslim is required to attain to the best in all his deeds whether those performed in worldly life or those intended to prepare him for the Afterlife.

4. Realizing progress and prosperity:If every individual in society identifies his priorities, delivered every job in a timely manner and with the necessary effort, this will unify the energies and efforts of society and, consequently, achieve the best results and realize the rise and development of the nation.

I write down and arrange

a list of the activities and tasks which I will do during the day and over a week and then arrange them in terms of importance.

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Examples of Fiqh of Priorities

1. Giving religious duties (farāʾiḍ- فرائض)precedence over voluntary practices (nawafil- نوافل):

The Messenger of Allah(ﷺ) said: "Allah has said, Whoever harbors animosity towards a friend (wali) of Mine, I declare war upon him. My servant does not draw near to Me with anything more beloved to Me than the religious duties that I have imposed upon him; and My servant continues to draw near to Me with supererogatory works until I love him" (Narrated by Al-Bukhari).

The best deeds are religious duties imposed by Allah (تَعَالَى) on his servants; these are followed in rank by commendableacts (sunan mustahaba- سنن مستحبة). Some people commit the mistake of being keen on performing commendable acts (sunan mustahaba) and voluntary practices (nawafil) and fall short of performingreligious duties (farāʾiḍ). An instance of this is one who is keen on praying all night and is not keen on getting up early in the morning to offer the dawn prayer at its time.

I express a view and give a reason:

- Someone spends money on going on voluntary Haj and Umrah; but does not pay zakat.

.....

- Someone is exhausted by fasting voluntarily during executing his work in a public position and as a result delays transactions indispensible to people's interest.

.....

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2. Giving public interest precedence over private interest:

Islam founded its legislations on ensuring public interests whose benefit goes to society and private interests whose benefit goes to the individual. However, when a conflict arises between the two, public interest is given precedence over private interest provided that a balance and moderation is achieved.

In the year of Ramada Famine (عام الرمادة) when Muslims were hungry and needy, the caravan of Uthman (رضي الله عنه)arrived from Syria with one thousand camels carrying dates, oil and raisin. The merchants in Madinah came to him and said, "You sell to us your merchandise and we give you for every Dirham two". Uthmanbin Affan(رضي الله عنه)said, "I have sold it for morethan this". The merchants said, "We will increase the price; we will give you for every Dirham five". Uthman (رضي الله عنه) said, "Someone offered me for every Dirhams ten". They said to him, "Who increased the price and there are no merchants in Madinah except us?" Uthman,(رضي الله عنه) said to them, "I have sold my merchandise to Allah and His Messenger; it is for the poor Muslims".

Had this happened to an ordinary merchant, he would have found a rare opportunity to gain huge amounts of money at the expense of rumbling stomachs and the worries of needy people. However, our masterUthman (رضي الله عنه) gave public interest priority over his personal interest. Abu Bakr (رضي الله عنه) did the same thing when he donated all his wealth to prepare and equip the army of hardship (jaysh al-'usra- جيشالعسرةٌ)for Tabuk campaign.

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I apply Fiqh (Understanding) of Priorities:

- The state wanted to construct extensions to a hospital; but this conflicted with a privately owned piece of land adjacent to the hospital. Which of the two interests would you give priority? Explain why?

.....

.....

3. Giving easiness and facilitation precedence over strenuousness and difficulty:

In its totality Sharia is built on facilitation and removal of hardship.

Allah(تَعَالَى) says:

﴿... يُرِيدُ ٱللَّهُ بِكُمُ ٱلۡيُسۡرَ وَلَا يُرِيدُ بِكُمُ ٱلۡعُسۡرَ ..﴾

(سورة البقرة: 185)

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

"…Allah desires for you ease; He desires not hardship for you…"(Sūrat Al-Baqarah: 185)

Also Allah(تَعَالَى) says:

﴿ يُرِيدُ ٱللَّهُ أَن يُخَفِّفَ عَنكُمۡۚ وَخُلِقَ ٱلۡإِنسَٰنُ ضَعِيفٗا ٢٨ ﴾

(سورة النساء: 28)

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Yurīdu Allāhu 'An Yukhaffifa `Ankum Wa Khuliqa Al-'Insānu Đa`īfāan

"Allah would make the burden light for you, for man was created weak"(Sūrat An-Nisā': 28).

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I deduce

an instance of prioritizing actions from the following Sharia texts.

♦Allah(تَعَالَى)says:

﴿... وَإِن كُنتُمْ جُنُبًا فَٱطَّهَّرُواْ ۚ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَـٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُواْ مَآءً فَتَيَمَّمُواْ صَعِيدًا طَيِّبًا ...﴾

(سورة المائدة: 6)

Wa 'In Kuntum Junubāan Fa Aṭṭahharū ۚ Wa 'InKuntum Marđá 'Aw `Alá Safarin 'Aw Jā'a 'AĥadunMinkum Mina Al-Ghā'iţi 'Aw Lāmastumu An-Nisā' FalamTajidū Mā'an Fatayammamū Ṣa`īdāan Ţayyibāan

"…If you are in a state of ceremonial impurity, bathe your whole body. But if you are ill, or on a journey, or one of you comesfrom the closet, or you have been in contact with women, and you find no water, then take for yourselves clean sand or earth…"(Sūrat Al-Mā'idah: 6)

- Here consideration of illness or hardship is given priority over the obligation of using water in cleaning oneself.

- Allah's Messenger (ﷺ) said,

> *"When you lead people in the prayer, make it short, because there are among them some people who are weak, ill and old. But when you pray on your own, make it as long as you wish" (Narrated by Al-Bukhari and Muslim).*

Allah (تَعَالَى) says:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ ١٨٣ أَيَّامٗا مَّعۡدُودَٰتٖۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوۡ عَلَىٰ سَفَرٖ فَعِدَّةٞ مِّنۡ أَيَّامٍ أُخَرَۚ وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدۡيَةٞ طَعَامُ مِسۡكِينٖۖ فَمَن تَطَوَّعَ خَيۡرٗا فَهُوَ خَيۡرٞ لَّهُۥۚ وَأَن تَصُومُواْ خَيۡرٞ لَّكُمۡۖ إِن كُنتُمۡ تَعۡلَمُونَ ١٨٤ ﴾

(سورة البقرة)

183. Yā 'Ayyuhā Al-Ladhīna 'Āmanū Kutiba `Alaykumu Aṣ-Ṣiyāmu Kamā Kutiba `Alá Al-Ladhīna Min QablikumLa`allakum Tattaqūna

184. 'Ayyāmāan Ma`dūdātin Faman Kāna Minkum Marīđāan 'Aw `Alá Safarin Fa`iddatun Min 'Ayyāmin 'Ukhara Wa `Alá Al-Ladhīna Yuţīqūnahu Fidyatun Ţa`āmu Miskīnin Faman Taţawwa`a Khayrāan Fahuwa Khayrun Lahu Wa 'An Taşūmū Khayrun Lakum 'In Kuntum Ta`lamūna

183. O you who believe! Fasting is prescribed for you, even as it was prescribed for those before you, that you may ward off (evil);

184. (Fast) a certain number of days; and (for) him who is sick among you, or on a journey, (the same) number of other days; and for those who can afford it (with hardship) there is a ransom: the feeding of a man in

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need. But whoso does good of his own accord , it is better for him: and that you fast is better for you if you did but know(Sūrat Al-Baqarah).

4. Giving purposeful planning priority over decisions taken in haste:

This informs of the way Islam induces modernity. Today people live in an age in which everything is built on knowledge where improvisation and randomness are no longer acceptable. Every serious work should have prerequisite studies, planning and employing figures, statistics and feasibility studies before implementation. This is of the very essence of Fiqh (Understanding) of Priorities in Islam.

Hudhayfah bin *al-Yaman (رضي الله عنهما)reported:* "We were in the company of the Allah's Messenger (ﷺ) when he said,

'Count for me those who profess al-Islam" (Narrated by Muslim).

In another narration "Write down the number of those who profess Islam. We wrote them down and the number was one thousand and five hundred" (Musnad '*Awana*). Hence the Messenger (ﷺ)was the first one to order an organized statistics of those who had believed in him after his migration to Madinah. The effect of planning in his biography appeared in various forms and situations such as planning *al-Hijrahal*-Nabawīyah (The Prophet's Migration). Planning is the foundation of any successful action.

5. Prioritizing spending:

Allah's Messenger (ﷺ) said,

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"Spend money on yourself first, if something is left spend it on those whom you have to look after, if after that something is left spend it on your relatives, and so on and so on" (Narrated by Muslim).

The following is an example of prioritizing spending:

Abdullah bin Al Mubarak set out for Haj. He passed a certain region where a bird with them died. He ordered that it be thrown in a heap of garbage. A young girl came out from a home nearby, went to the garbage, took the dead bird, rapped it and hurried back to her home.

Abdullah went to her and asked her about what she did. The girl replied, "My brother and I live here and we have nothing except for our clothing. We have no food except for what is thrown in the heap of garbage. For the past few days even the dead body has become permissible for us".

Abdullah ordered the supplies of the trip to be taken back to his home and said to his agent, "How much do we have in terms of spending?" He said, "One thousand dinars." Abdullah said, "Take from those twenty dinars which should be enough for our return journey to Merv (مرو) and give the rest to her for that is better than our Haj this year". He then returned home.

Abdullah bin Al Mubarak

A scholar and jurist from Merv (مرو). He was born in 128 AH and died at the age of 63.



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I form a view:

of my likes and dislikes as regards the following acts:

1		Muhammad sticks to the list of groceries when buying from the Coop.
2		Ahmed spends on the needy and then on his family.
3		Maisa is keen on acquiring the most recent mobile phones as soon as they are on sale and pays from the family's maintenance money.
4		Jasim saves part of his monthly pocket money for the time of need.
5		Saeed borrows beyond his means to spend lavishly on luxuries

How to prioritize:

- When there is a conflict of interests the most important interest is given priority such as giving public interest priority over private interest.
- When faced with choosing between two corrupt practices, we choose the 'lesser of the two evils; as in the case of Allah's prophet Yusuf (عليه السلام) when he chose to go to prison instead of committing adultery:

﴿ قَالَ رَبِّ ٱلسِّجْنُ أَحَبُّ إِلَىَّ مِمَّا يَدْعُونَنِىٓ إِلَيْهِ ۖ ... ﴾

(سورة يوسف: 33)

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Qāla Rabbi As-Sijnu 'Aĥabbu 'Ilayya Mimmā Yad`ūnanī'Ilayhi

" He said: O my Lord! Prison is more dear than that unto which they urge me… "(Sūrat Yūsuf: 33).

- When interests conflict with corrupt acts, we take into consideration the outcomes because it is possible to commit minor sins to realize a major interest, or suspend an interest to avoid a corrupt act. This is best illustrated by the decision of doctors to amputate a limb infected with gangrene to save the rest of the body.

I deduce:

An instance of Fiqh (Understanding) of Priorities in the following holy verse: Allah (تَعَالَى) says:

﴿ أَمَّا ٱلسَّفِينَةُ فَكَانَتْ لِمَسَٰكِينَ يَعْمَلُونَ فِي ٱلْبَحْرِ فَأَرَدتُّ أَنْ أَعِيبَهَا وَكَانَ وَرَآءَهُم مَّلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ٧٩ ﴾

(سورة الكهف: 79)

'Ammā As-Safīnatu Fakānat Limasākīna Ya`malūna Fī Al-Baĥri Fa'aradtu 'An 'A`ībahā Wa Kāna Warā'ahum MalikunYa'khudhu Kulla Safīnatin Ghaşbāan(Sūrat Al-Kahf: 79)

"As for the ship, it belonged to poor people working on the river, and I wished to mar it, for there was a king behind them who is taking every ship by force" (Sūrat Al-Kahf: 79).

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I organize my concepts

Understanding arranging priorities on the basis of purposes

The concepts of understanding arranging priorities	The importance understanding arranging priorities	Models ofunderstanding arranging priorities
.....	.....	.....
.....	.....	.....
.....	.....	.....
.....	.....	.....
.....	.....	.....
	.....	.....
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	.....	.....
	.....	.....
	.....	.....
	.....	.....
	.....	.....

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Student Activities

I answer by mysef

- **First**, I make a judgment on each of the following matters and give a reason:

1. Someone spends his money in voluntary charity (sadaqah) and does not repay his debts.

.....

2. Someone does not use perfumes containing alcohol, but accepts presents given to him because of his job.

.....

3. Someone does not pray the night prayer sunnah because he intends to pray 'Taraweeh'.

.....

- **Second**, explain the following:

1. It is not permissible to commit oneself to voluntary charity and neglect zakat al-fitr (end of Ramadan zakat).

.....

2. One must study the consequences and outcomes of actions.

.....

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- **Third**, a young man possesses enough money to do one of two things: marriage or performing Haj. He is puzzled. In your view which should he give priority to: Haj or marriage?

.....

- **Fourth**, how do you prioritize the following cases:

1. When corrupt practices conflict with one another

.....

2. When interests and corrupt practices conflict

.....

3. When interests conflict with one another

.....

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Enriching my experience

I write a short report on Imam al-Shatibi'sbook Al-Muwafaqaat.

I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I explain the concept of Fiqh (Understanding) of Priorities.			
2	I infer the importance of Fiqh (Understanding) of Priorities.			
3	I explain some models of Fiqh (Understanding) of Priorities.			
4	I apply Fiqh (Understanding) of Priorities on different matters			
5	I make sure of benefiting from Fiqh (Understanding) of Priorities in different affairs of my life.			

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LESSON 4

Globalization

We read and explore

- explain the concept of globalization.
- identify the fields of globalization.
- infer the positive and negative aspects of globalization.
- identify the position of Islam towards globalization.
- reinforce my national and cultural identity.

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I take the initiative to learn

In recent times we have started to hear via visual and print media some new global terms each indicating a particular concept such as 'globalization', 'sustainability' and other terms. The problem with this phenomenon is not the terms themselves, but the concepts connoted by these concepts and the process of comprehending them. This is so for several reasons :

1. these terms emerged and developed in different periods and in diverse regions and environments,
2. these terms came into use as a result of multiple viewpoints and varying perceptions,
3. these terms have been transmitted through different means such as translation leading to divergent significances and misconceptions.

Therefore, it is necessary to continue the process of identifying the concepts conveyed by the terms currently in exchange because they are inextricably bound up with the interests of the nation. Huge efforts have been exerted by specialists in national institutions, especially educational ones, to explain these terms and meticulously identify their significances and semantic dimensions.

I investigate

Other terms currently used in different media channels whose understanding confronts me with a challenge.

I expect

the importance of reviewing the global terms and concepts currently in use.

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I use my skills to learn

The emergence of globalization

It is not easy to identify a period for the emergence of globalization. Some thinkers have proposed that the idea of globalization existed in different epochs in ancient civilizations. In its zenith, each civilization imposed its culture, industry and trade on others to ensure realizing its interests.

Globalization as an idea is not new either in the domain of ordinary life or in relations between nations and states. It is as ancient as civilizations and human societies; it manifests itself in commercial exchanges, population movements, diffusion of ideas, forming markets and extending transport grids. The post-World War Two period created a new international atmosphere known as the Cold War, which continued for more than 40 years and ended by the collapse of the Eastern Bloc and the triumph of Western Capitalism. Western Capitalism became the mostwidespread model in the world creating a suitable atmosphere for globalization reinforced by international financial institutions such as the International Monetary Fund and the World Trade Organization. This has been accompanied by huge developments in the communication and information technology and computer technologies. All these factors contributed to the emergence of what is called globalization.

I infer:

The emergence of globalization was linked to some factors, the most important of these are:

1. the political changes which developed in the world.

2.....

3. technological development especially in means of communication and transport.

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The concept of globalization:

As a result of the development of means of communication and transport, which have connected different regions in the world, isolation shrank and the world became, as it were, one city whose different districts mutually affected one another. Some believe this is a manifestation of 'globalization'. Although there is consensus on the fact that globalization has become a tangible reality, there is a huge difference as to the concept of globalization and its effects. Therefore, there are different political and social definitions of the term. These definitions can be divided into two categories.

First, from the point of view of globalization advocates:

Globalization is an increased connection and cooperation between human societies through exchange of goods, capitals, movement of persons and exchange of information with attendant cultural and behavioral overlaps irrespective of the political and geographical borders between states.

Second, from the point of view of globalization opponents:

Globalization is imposing a particular pattern of civilization in the realms of thought, culture, economy and politics and generalizing it world-wide.

I analyze and assess:

- the intrinsic difference between the two definitions.

.....

- the futuristic view of each definition.

.....

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Forms of globalization:

Globalization takes multiple and diverse forms encompassing all aspects of human life including:

1. Economic globalization:

The economic dimension of globalization is predicated on the principle of free international trade whereby goods, services and capitals move between states without obstacles or barriers. This is expected to raise the standard of living in states across the world through provision of goods and the ease of obtaining them after removing restrictions and barriers from their way.

2. Cultural globalization:

This means transferring ideas, customs and values between societies through the Internet, social media and international travel to reinforce social relations. This would enable all to participate in spreading different cultures across national and regional borders. This may help in forming participatory principles and knowledge leading to increased ties between different cultures and nations.

I discuss:

Do you think that transferring goods and commodities can occur in conformance to equal opportunities to all in the current circumstances?

.....

I justify my answer:

.....

.....

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I investigate

the most important means of diffusing culture in the present time:

1. .....

2. .....

3. .....

I identify

the first to benefit from economic globalization.

.....

Postive and negative aspects of globalization

First, positive aspects:

- Encouraging economic competition will lead to improved production in the fields of industry, agriculture and services and to making life healthy and convenient.
- There are common humanitarian problems which cannot be solved except through the unified efforts of all the countries in the world within a unified strategy to control them; these problems comprise the spread of diseases, environmental pollution and challenges relating to climate.
- Globalization promotes some human values like tolerance, cooperation and coexistence.
- Globalization renders science, knowledge, culture, arts and literature within the reach of all.

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I mention

other positive aspects:

.....

.....

I analyze and justify

Do you think that economic competition will be balanced among the countries of the world under globalization?

.....

I discuss and find evidence:

Have the values of tolerance, cooperation and coexistence in society preexisted globalization?

.....

Second, negative aspects:

- dissolving national and personal identity and reforming it in the framework of a global personality.
- suspending national interests especially when they conflict with the interests of globalization.
- controlling domestic markets and transforming them into small markets subordinate to globalization by global institutions of powerful influence
- imposing hegemony on the decisions and values of weak states by powers more advanced, more powerful and more influential and

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exercising forms of repression and humiliation on these weak states until they succumb and respond to the demands of globalization.

- aggravation of social maladies such as crime, drug trafficking and terrorism.
- widening the economic gap between rich and poor countries; this might aggravate social and class differences, contribute to degrading the situation of human development and predispose states to internal disputes and armed conflicts.
- exploitation resulting from the difference in the value of resources and the value of good s manufactured of these resourcesand leading to aggravating the problems of resource-rich countries to the benefits of manufacturing countries.

I mention:

other negative aspects of globalization:

.....

I propose

practical means and methods to meet the negative aspects of globalization:

- enhancing and fortifying thenational identity
- effecting an educational renaissance to keep abreast with the developments of globalism
- .....
- .....

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Islam and globalization:

Allah(تَعَالَى) says:

﴿ وَلَوۡ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَٰحِدَةً وَلَا يَزَالُونَ مُخۡتَلِفِينَ ١١٨ ﴾

(سورة هود: 118)

Wa Law Shā'a Rabbuka Laja`ala An-Nāsa 'UmmatanWāĥidatan Wa Lā Yazālūna Mukhtalifīna (Sūrat Hūd: 118)

"And if your Lord had willed, He verily would have made mankind one nation, yet they cease not differing," (Sūrat Hūd: 118).

Difference between people in customs, tradition and ideas is something natural. This diversity has been a source of enriching human experience in knowledge and sciences through the ages. It is also the reason for establishing cooperation between people to exchange benefits and realize interests by accord and consent. 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! Lo! We have created you male and female, and have made you nations and tribes that you may know one another. Lo! The noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is All-Knower, All-Aware" (Sūrat Al-Ĥujurāt:13).

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The Prophet (ﷺ) dealt with non-Muslims and cooperated with them. The caravans of Muslims used to trade outside the borders of Madinah, Makkah and the Arabian Peninsula to satisfy the needs of society. Trade exchange was realized in a perfect manner with societies of different customs, tradition and faiths. Muslims merchants used to deal with people on the basis of their ethics.

Allah (عزّ وجلّ) revealed Islamic religion to all mankind; Islam is a universal religion and not specific to any people or nation to the exclusion of others. Allah(تَعَالَى) says:

﴿ وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ ١٠٧ ﴾

(سورة الأنبياء: 107)

Wa Mā 'Arsalnāka 'Illā Raĥmatan Lil`ālamīna

"We sent you not save as a mercy for the peoples" (Sūrat Al-'Anbyā': 107).

The different aspects of this 'mercy' are tolerance, preserving rights, realizing the happiness of man and prohibiting exploitation, repression and aggression. Allah(تَعَالَى) says:

﴿ ... وَلَا تَعۡتَدُوٓاْۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡمُعۡتَدِينَ ﴾

(سورة المائدة: 87)

Wa Lā Ta`tadū 'Inna Allāha Lā Yuĥibbu Al-Mu`tadīna (Sūrat Al-Mā'idah: 87)

"…and transgress not. Lo! Allah loves not transgressors"(Sūrat Al-Mā'idah: 87).

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Sound instinct is inclined towards positive aspects and does not condone negative qualities; contrary to this, it endeavors to rid itself of these negative qualities. Globalization like other theories has, as mentioned above, positive and negative aspects such as obliterating national identity, changing man's sense of belonging, commitment to the world instead of national commitment, extinction of some economies and others.

Islamic faith commanded respect to the creeds of other members of society who are non-Muslims; it does not coerce anyone into embracing Islam. Allah(تَعَالَى) says:

﴿ لَآ إِكۡرَاهَ فِي ٱلدِّينِۖ ... ﴾

(سورة البقرة: 256)

Lā 'Ikrāha Fī Ad-Dīni

"There is no compulsion in religion…"(Sūrat Al-Baqarah: 256).

Islamic faith has secured to others the freedom of practicing their religious duties. Amir al-Mu'minin (Leader of the Faithful) Omar bin Al Khattab granted the people of Jerusalem universal security without changing their customs, beliefs or their sense of belonging. He went in person to see them in response to their request and practically applied his pledge when he prayed outside the Church of Resurrection as a measure against future claims with respect to the right of using the church.

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I draw a comparison

between the concepts of globalization and globalism.

Aspect of comparison	Globalism	Globalization
Similarity	.....	
Difference	.....	.....

I analyze and discover

the suitable evidence of each of the following issues in the table below:

The origin of creation and emergence	Human dignity	The oneness of the Creator
General human rights	The freedom to choose and be free from compulsion	The unity of higher human values and ideals



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Sharia text	The universality of Islam's perception of mankind
Allah(تَعَالَى) says: ﴿... أَفَأَنتَ تُكْرِهُ ٱلنَّاسَ حَتَّىٰ يَكُونُواْ مُؤْمِنِينَ﴾ (سورة يونس: 99) *Afa'anta Tukrihu An-Nāsa Ĥattá Yakūnū Mu'uminīna* *"…Would you (Muhammad) compel men until they are believers?!" (Sūrat Yūnis: 99).1`*	
The Messenger(ﷺ) said: *"Allah is beautiful and loves beauty. Allah is good and only accepts that which is good. Allah is clean and loves cleanness" (Narrated by at-Tirmithi).*	
The Prophet(ﷺ) said: *"There is no superiority for an Arab over a non-Arab, nor for a non-Arab over an Arab. Neither is the white superior over the black, nor is the black superior over the white -- except by piety" (Narrated by Ahmed).*	

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Allah(تَعَالَى) says:

﴿ إِنَّ ٱللَّهَ يَأۡمُرُكُمۡ أَن تُؤَدُّواْ ٱلۡأَمَٰنَٰتِ إِلَىٰٓ أَهۡلِهَا وَإِذَا حَكَمۡتُم بَيۡنَ ٱلنَّاسِ أَن تَحۡكُمُواْ بِٱلۡعَدۡلِ ..﴾

(سورة النساء: 58)

'Inna Allāha Ya'murukum 'An Tu'uaddū Al-'Amānāti 'Ilá'Ahlihā Wa 'Idhā Ĥakamtum Bayna An-Nāsi 'An Taĥkumū Bil-`Adli

"Lo! Allah commands you that you restore deposits to their owners, and, if you judge between mankind, that you judge justly… "(Sūrat An-Nisā': 58).

Allah(تَعَالَى) says:

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ ...﴾

(سورة النساء: 1)

Yā 'Ayyuhā An-Nāsu Attaqū Rabbakumu Al-Ladhī Khalaqakum Min Nafsin Wāĥidatin

"O mankind! reverence your Guardian-Lord, who created you from a single person…"(Sūrat An-Nisā': 1).

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Allah(تَعَالَى) says:

" قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ ... "

(سورة الكهف: 110)

Qul 'Innamā 'Anā
Basharun Mithlukum Yūĥá 'Ilayya
'Annamā 'Ilahukum 'Ilahun Wāĥidun

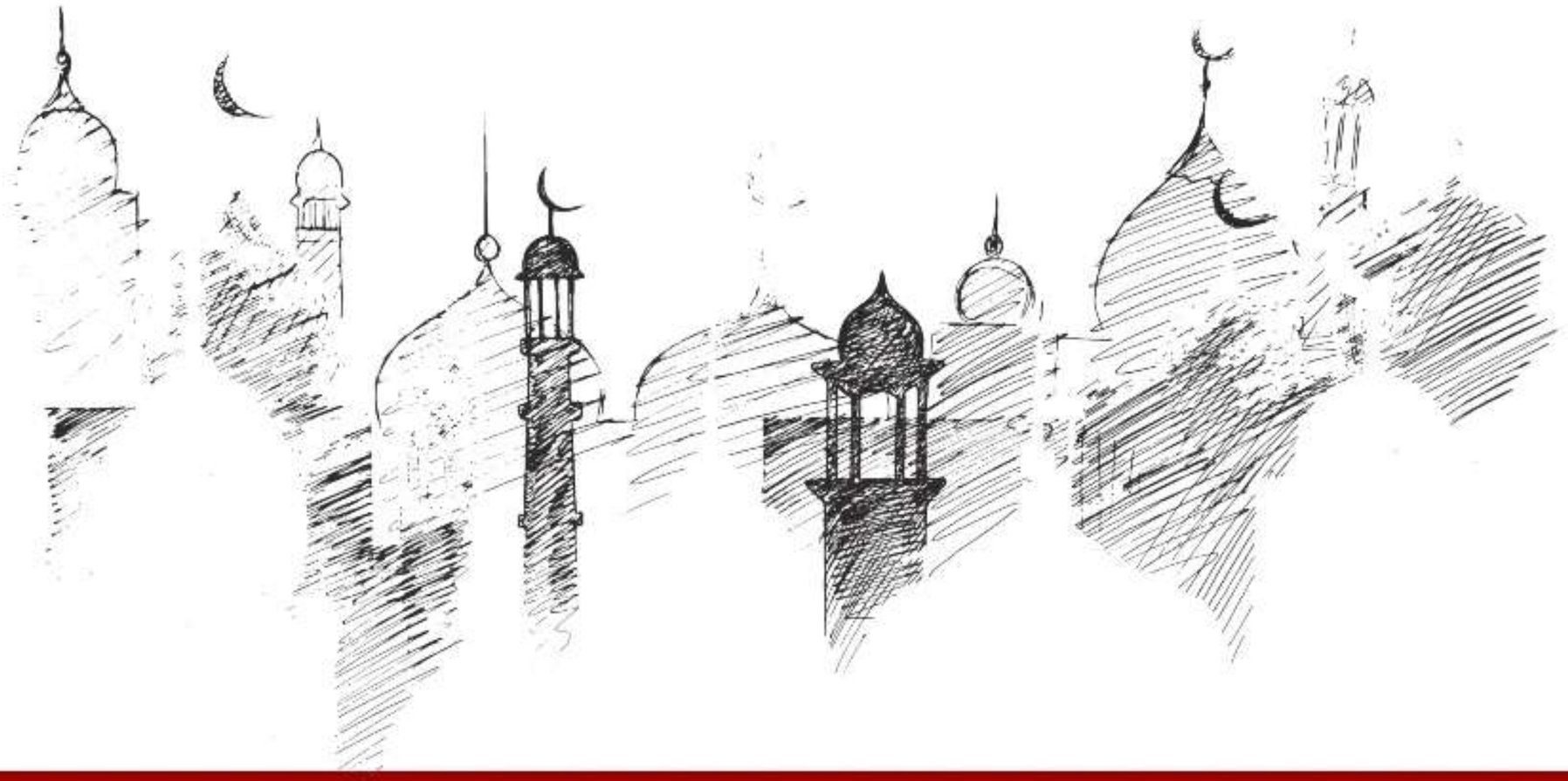
"Say: I am only a mortal like you. My Lord inspires in me that your God is only One God" (Sūrat Al-Kahf: 110).

I mention

the effects of globalization on the economy of poor countries:

.....

.....



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Illuminations

Some thinkers believe that there are many obstacles in the way of globalization including:

- If globalization seeks to erase barriers between people, it has failed to do so as is evidenced by the division of the world into a rich, advanced north and a poor, backward south.
- Some countries still strongly oppose this system because it conflicts with their political and economic orientations such as China and North Korea.
- The contradictory interests of major powers constitute a primary obstacle to globalization.
- The diversity of cultures is opposed to globalization and its pursuit of social and civilizational change among the peoples of the world.

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I organize my concepts

Globalization

The concept of globalization	Positive and negative aspect of globalization	The universality of Islam
First definition: .... Second definition: .... Some forms of globalization 1. .... 2. .... 3.	First positive aspects: 1. .... 2. .... 3. .... Second negative aspects: 4. .... 5. .... 6.	Islam unifies mankind in many issues the most important of which are: 1. .... 2. .... 3. .... 4. .... 5. .... 6. ....

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Student Activities

I answer by myself

- **First**, explain the concept of globalization from the viewpoints of proponents and opponents:

From the viewpoint of advocates	.....
From the viewpoint of opponents	.....

- **Second**, Allah(تَعَالَى) says:

﴿... لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً ...﴾

(سورة المائدة: 48)

Likullin Ja`alnā Minkum Shir`atan Wa Minhājāan Wa Law Shā'a Allāhu Laja`alakum 'Ummatan Wāĥidatan

"…To each among you have we prescribed a law and an open way If Allah had so willed, He would have made you a single people…" (Sūrat Al-Mā'idah: 48).

I infer the hazards of obliterating national identity.

.....

.....

.....

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- **Third**, give three positive aspects of globalization:

1. .....

2. .....

3. .....

- **Fourth**, show the manifestations of the universality of Islam as it figures in the following:

- Allah (تَعَالَى) says:

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾ ﴾

(سورة النساء: 1)

Yā 'Ayyuhā An-Nāsu Attaqū Rabbakumu Al-Ladhī Khalaqakum Min Nafsin Wāĥidatin Wa Khalaqa Minhā Zawjahā Wa Baththa Minhumā Rijālāan Kathīrāan Wa Nisā'an Wa Attaqū Allaha Al-Ladhī Tasā'alūna Bihi WaAl-'Arĥāma 'Inna Allāha Kāna `Alaykum Raqībāan

"O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain has spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom you claim (your rights) of one another, and toward the wombs (that bare you). Lo! Allah has been a Watcher over you"(Sūrat An-Nisā': 1).

.....

.....

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- Umm Salama (رضي الله عنها) said, "Abu Bakr (رضي الله عنه)went on a trade caravan to Busra al-Sham one year before the death of the Prophet (ﷺ) accompanied by An-Nu'man bin Amru".

- Allah's Messenger (ﷺ)sent emissaries carrying letters of invitation to Islam and presents to a number of Kings and Caesars; these letters included

1. a message to the Negus, the King of Abyssinia, which was carried by Amr bin Umayyah al-Damri,
2. a message to Al-Muqawqis, the Ruler of Egypt, which was carried by Hatib bin Abi Balta'ah,
3. a message to Al Munzir bin Sawa, the King of Bahrain, which was carried by Al-Ala'a Al-Hadrami,
4. a message to,Caesar, the Emperor of the Romans, which was carried by Dihya bin Khalifa al-Kalbi.

- The age of al-Mamun was the most prosperous ages of translation as regards Muslims. al-Mamun himself was interested inscientific knowledge; he held debates and scientific seminars. He was the first ruler to accord attention to translating books on wisdom, send presents to the kings of Europe to make them send him the books of Plato, Aristotle and others and then ordered translating these books into Arabic. Gerard of Cremona translated The Canon of Medicine from Arabic into Latin in 1279; this book remained a major reference in medical sciences in Europe until the late *17*th century.

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- Decorated pages from Bin Sina'sbook translated into Latin under the title Canon medicinae circa 1473.



- A manuscript from Bayt al-Hikma (The House of Wisdom) translated fromSyriac into Arabic

Enriching my experience

I write a report on one of the book fairs held in the UAE explaining their economic and cultural importance.

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I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	Identifying the concept of globalization from the points of view of its proponents and opponents.			
2	Identifying the forms and manifestations of globalization.			
3	Explaining the positive and negative aspects of globalization.			
4	Explaining the position of Islam towards globalization.			
5	I make sure of fortifying my cultural and national identity.			

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5



LESSON 1

Allah is the Light of the heavens and the earth

Sūrat An-Nūr: (35-45)

We read and explore

- read the holy verses from memory observing the rules of recitation.
- explain the vocabulary of the holy verses.
- explain the rank of mosques in Islam.
- explain the evidence of the greatness of Allah as exhibited in his creations.
- explain the significance of the holy verses.
- adhere to the values incorporated in the holy verses.

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I take the initiative to learn

the significance of the words of Allah (تَعَالَى):

﴿ ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ ... ﴾

Al-Lahu Nūru As-Samāwāti Wa Al-'Arđi

"Allah is the Light of the heavens and the earth..."

And the words of Allah(تَعَالَى):

﴿ وَلَقَدْ أَنزَلْنَآ إِلَيْكُمْ ءَايَٰتٍ مُّبَيِّنَٰتٍ وَمَثَلًا مِّنَ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ٣٤ ﴾

Wa Laqad 'Anzalnā 'Ilaykum 'Āyātin Mubayyinātin Wa Mathalāan Mina Al-Ladhīna Khalaw Min Qablikum Wa Maw`ižatan Lilmuttaqīna

"And verily We have sent down for you revelations that make plain, and the example of those who passed away before you. An admonition unto those who ward off (evil)..."

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I use my skills to learn

سورة النور: 35 - 45

۞ ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ مَثَلُ نُورِهِۦ كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌ ۖ ٱلْمِصْبَاحُ فِى
زُجَاجَةٍ ۖ ٱلزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّىٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَٰرَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا
غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِىٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُّورٌ عَلَىٰ نُورٍ ۗ يَهْدِى ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُ ۚ
وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَٰلَ لِلنَّاسِ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٣٥﴾ فِى بُيُوتٍ أَذِنَ ٱللَّهُ أَن تُرْفَعَ
وَيُذْكَرَ فِيهَا ٱسْمُهُۥ يُسَبِّحُ لَهُۥ فِيهَا بِٱلْغُدُوِّ وَٱلْءَاصَالِ ﴿٣٦﴾ رِجَالٌ لَّا تُلْهِيهِمْ تِجَٰرَةٌ وَلَا
بَيْعٌ عَن ذِكْرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوٰةِ وَإِيتَآءِ ٱلزَّكَوٰةِ ۙ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ ٱلْقُلُوبُ وَٱلْأَبْصَٰرُ
﴿٣٧﴾ لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ مَا عَمِلُوا۟ وَيَزِيدَهُم مِّن فَضْلِهِۦ ۗ وَٱللَّهُ يَرْزُقُ مَن يَشَآءُ

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بِغَيْرِ حِسَابٍ ﴿٣٨﴾ وَٱلَّذِينَ كَفَرُوٓا۟ أَعْمَٰلُهُمْ كَسَرَابٍۭ بِقِيعَةٍ يَحْسَبُهُ ٱلظَّمْـَٔانُ مَآءً حَتَّىٰٓ إِذَا
جَآءَهُۥ لَمْ يَجِدْهُ شَيْـًٔا وَوَجَدَ ٱللَّهَ عِندَهُۥ فَوَفَّىٰهُ حِسَابَهُۥ ۗ وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ ﴿٣٩﴾ أَوْ
كَظُلُمَٰتٍ فِى بَحْرٍ لُّجِّىٍّ يَغْشَىٰهُ مَوْجٌ مِّن فَوْقِهِۦ مَوْجٌ مِّن فَوْقِهِۦ سَحَابٌ ۚ ظُلُمَٰتٌۢ بَعْضُهَا
فَوْقَ بَعْضٍ إِذَآ أَخْرَجَ يَدَهُۥ لَمْ يَكَدْ يَرَىٰهَا ۗ وَمَن لَّمْ يَجْعَلِ ٱللَّهُ لَهُۥ نُورًا فَمَا لَهُۥ مِن نُّورٍ ﴿٤٠﴾ أَلَمْ
تَرَ أَنَّ ٱللَّهَ يُسَبِّحُ لَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلطَّيْرُ صَٰٓفَّٰتٍ ۖ كُلٌّ قَدْ عَلِمَ صَلَاتَهُۥ وَتَسْبِيحَهُۥ ۗ
وَٱللَّهُ عَلِيمٌۢ بِمَا يَفْعَلُونَ ﴿٤١﴾ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿٤٢﴾ أَلَمْ تَرَ أَنَّ
ٱللَّهَ يُزْجِى سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُۥ ثُمَّ يَجْعَلُهُۥ رُكَامًا فَتَرَى ٱلْوَدْقَ يَخْرُجُ مِنْ خِلَٰلِهِۦ وَيُنَزِّلُ مِنَ
ٱلسَّمَآءِ مِن جِبَالٍ فِيهَا مِنۢ بَرَدٍ فَيُصِيبُ بِهِۦ مَن يَشَآءُ وَيَصْرِفُهُۥ عَن مَّن يَشَآءُ ۖ يَكَادُ سَنَا بَرْقِهِۦ يَذْهَبُ
بِٱلْأَبْصَٰرِ ﴿٤٣﴾ يُقَلِّبُ ٱللَّهُ ٱلَّيْلَ وَٱلنَّهَارَ ۚ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُو۟لِى ٱلْأَبْصَٰرِ ﴿٤٤﴾ وَٱللَّهُ خَلَقَ كُلَّ
دَآبَّةٍ مِّن مَّآءٍ ۖ فَمِنْهُم مَّن يَمْشِى عَلَىٰ بَطْنِهِۦ وَمِنْهُم مَّن يَمْشِى عَلَىٰ رِجْلَيْنِ وَمِنْهُم مَّن يَمْشِى عَلَىٰٓ أَرْبَعٍ ۚ
يَخْلُقُ ٱللَّهُ مَا يَشَآءُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤٥﴾

35. Al-Lahu Nūru As-Samāwāti Wa Al-'Arđi Mathalu
NūrihiKamishkāatin Fīhā Miṣbāĥun Al-Miṣbāĥu Fī
Zujājatin Az-Zujājatu Ka'annahā Kawkabun Durrīyun Yūqadu
MinShajaratin Mubārakatin Zaytūniatin Lā Sharqīyatin Wa
LāGharbīyatin Yakādu Zaytuhā Yuđī'u Wa Law LamTamsas/hu Nārun Nūrun
`Alá Nūrin Yahdī Al-Lahu Linūrihi Man Yashā'u Wa Yađribu Allāhu Al-
'Amthāla Lilnnāsi Wa Allāhu Bikulli Shay'in `Alīmun

36. Fī Buyūtin 'Adhina Allāhu 'An Turfa`a Wa Yudhkara Fīhā
Asmuhu Yusabbiĥu Lahu Fīhā Bil-Ghudūwi Wa Al-'Āşāli

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37. Rijālun Lā Tulhīhim Tijāratun Wa Lā Bay`un `An DhikriAllāhi Wa 'Iqāmi Aş-Şalāati Wa 'Ītā'i Az-Zakāati Yakhāfūna Yawmāan Tataqallabu Fīhi Al-Qulūbu Wa Al-'Abşāru

38. Liyajziyahumu Allāhu 'Aĥsana Mā `Amilū Wa YazīdahumMin Fađlihi Wa Allāhu Yarzuqu Man Yashā'u Bighayri Ĥisābin

39. Wa Al-Ladhīna Kafarū 'A`māluhum Kasarābin Biqī`atinYaĥsabuhu Až-Žam'ānu Mā'an Ĥattá 'Idhā Jā'ahu LamYajid/hu Shay'āan Wa Wajada Allāha `Indahu Fawaffāhu Ĥisābahu Wa Allāhu Sarī`u Al-Ĥisābi

40. 'Aw Kažulumātin Fī Baĥrin Lujjīyin Yaghshāhu MawjunMin Fawqihi Mawjun Min Fawqihi Saĥābun ŽulumātunBa`đuhā Fawqa Ba`đin 'Idhā 'Akhraja Yadahu Lam YakadYarāhā Wa Man Lam Yaj`ali Allāhu Lahu Nūrāan Famā Lahu Min Nūrin

41. 'Alam Tará 'Anna Allāha Yusabbiĥu Lahu Man Fī As-Samāwāti Wa Al-'Arđi Wa Aţ-Ţayru Şāffātin Kullun Qad`Alima Şalātahu Wa Tasbīĥahu Wa Allāhu `Alīmun Bimā Yaf`alūna

42. Wa Lillāh Mulku As-Samāwāti Wa Al-'Arđi Wa 'Ilá AllāhiAl-Maşīru

43. 'Alam Tará 'Anna Allāha Yuzjī Saĥābāan Thumma Yu'uallifu Baynahu Thumma Yaj`aluhu Rukāmāan Fatará Al-Wadqa Yakhruju Min Khilālihi Wa Yunazzilu Mina As-Samā'i Min Jibālin Fīhā Min Baradin Fayuşību Bihi ManYashā'u Wa Yaşrifuhu `An Man Yashā'u Yakādu Sanā Barqihi Yadh/habu Bil-'Abşāri

44. Yuqallibu Allāhu Al-Layla Wa An-Nahāra 'Inna Fī Dhālika La`ibratan Li'wlī Al-'Abşāri

45. Wa Allāhu Khalaqa Kulla Dābbatin Min Mā'in FaminhumMan Yamshī `Alá Baţnihi Wa Minhum Man Yamshī `AláRijlayni Wa Minhum Man Yamshī `Alá 'Arba`in YakhluquAllāhu Mā Yashā'u 'Inna Allāha `Alá Kulli Shay'inQadīrun

35. Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining

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star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon light, Allah guides unto His light whom He will. And Allah sets for mankind similitudes, for Allah is All-Knower of all things.

36. (This lamp is found) in houses which Allah has allowed to be exalted and that His name shall be remembered therein. Therein do offer praise to Him at morn and evening

37. Men whom neither merchandise nor sale beguiles from remembrance of Allah and constancy in prayer and paying to the poor their due; who fear a day when hearts and eyeballs will be overturned;

38. That Allah may reward them with the best of what they did, and increase reward for them of His bounty. Allah gives blessings without stint to whom He will.

39. As for those who disbelieve, their deeds are as a mirage in a desert. The thirsty one supposes it to be water till he comes unto it and finds it nothing, and finds, in the place thereof, Allah, Who pays him his due; and Allah is swift at reckoning.

40. Or as darkness on a vast, abysmal sea. There covers him a wave, above which is a wave, above which is a cloud. Layer upon layer of darkness. When he holds out his hand he scarce can see it. And he for whom Allah has not appointed light, for him there is no light.

41. Have you not seen that Allah, He it is Whom all who are in the heavens and the earth praise; and the birds in their flight? Each one knows its own prayer and praise (through Allah's guidance); and Allah is All-Aware of what they do.

42. And unto Allah belongs the sovereignty of the heavens and the earth, and unto

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Allah is the journeying.

43. Have you not seen how Allah wafts the clouds, then gathers them, then makes them layers, and you seest the rain come forth from between them; He sends down hail from the mountains (of clouds) in the heavens, and smites therewith whom He will, and averts it from whom He will. The flashing of His lightning all but snatches away the sight.

44. Allah causes the revolution of the day and the night. Lo! herein is indeed a lesson for those who see.

45. Allah has created every animal of water. Of them is (a kind) that goes upon its belly and (a kind) that goes upon two legs and (a kind) that goes upon four. Allah creates what He will. Lo! Allah is ever Able to do all things.

I learn the explanation of Qur'anic vocabulary

Vocabulary item	Meaning	My notes
كَمِشْكَوٰةٍ (Kamishkāatin) niche	A recess or a slot in a wall apart from window	
دُرِّيٌّ (Durrīyun)shining	Brightening like pearl	

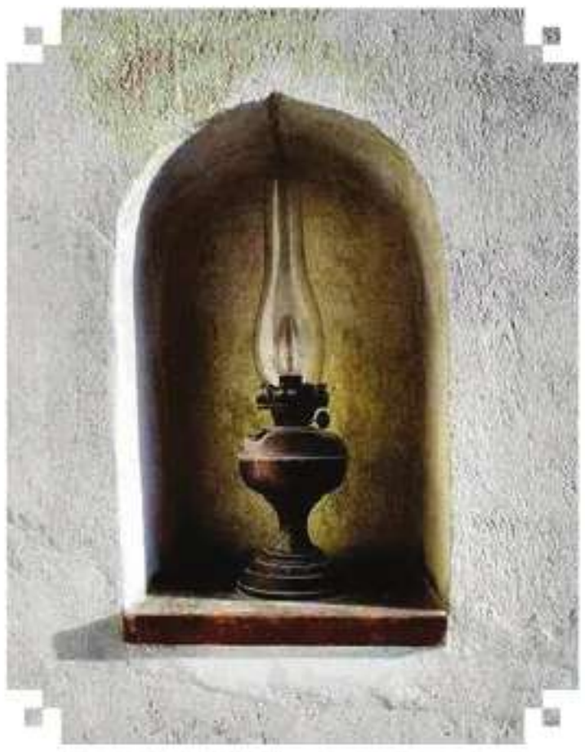
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بِٱلْغُدُوِّ (Bil-Ghudūwi)morn	Dawn, early morning	
وَٱلْأَصَالِ (Wa Al-'Āşāli) evening	Dusk, twilight	
بِقِيعَةٍ (Biqī`atin)a desert	Level, dry land	
بَحْرٍ لُّجِّيٍّ (Baĥrin Lujjīyin) vast, abysmal sea	Deep, tumultuous sea	
صَٰٓفَّٰتٍ (Şāffātin)flight	Flight in the form of lines with spread wings	
يُزْجِى (Yuzjī)wafts	Drives on gently	
رُكَامًا (Rukāmāan)layers	Layers one atop the other	
ٱلْوَدْقَ (Al-Wadqa)the rain	Precipitation	
سَنَا (Sanā)flashing	Blinding flash	

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I understand the significance of the verses

Faith is a divine light:



In these verses, Allah (عزّ وجلّ) tells that He is the light of the heavens and the earth, i.e. He lights them with material and moral light. The whole universe takes its light from Him and believers were guided to Him by His light. His Book is light; His rulings are light. Likewise, faith and knowledge are light which Allah (تَعَالَى)casts onto the hearts of His messengers and his faithful servants. Allah is the Creator of every material or moral light; He gives this light as a gift or guide people to. Allah (تَعَالَى) then likens the light of faith in the heart of a believer to a shining, glittering glass lamp, which is kindled by the best kind of pure olive oil and placed in an aperture in a wall and light emits from it to light all around it. Allah (تَعَالَى)guides to this light those whom he wills of his worshippers, i.e. those who see things by their eyes and examine things with their minds.

I explain

the significance of the words of Allah (تَعَالَى):

﴿... يَهۡدِي ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُۚ ...﴾

Yahdī Al-Lahu Linūrihi Man Yashā'u

"...Allah guides unto His light whom He will ..."

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I show

how the light of faith in the heart reflects on the feelings and behavior of man when dealing with each of the following:

The parents	.....
Neighbors	.....
The guardian	.....

I conduct a search and explain:

the significance of the Qur'anic text below as it is given in '*Taysir al-latif al-mannan* fi *khulasat tafsir al-Qur'an' (e-version)*.

Qur'anic text	Allah, تَعَالَى , says: ﴿... زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ ...﴾ *Zaytūniatin Lā Sharqīyatin Wa LāGharbīyatin* *"... an olive neither of the East nor of the West ..."*
Meaning	.....

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Ireflect and infer:

- Allah (تَعَالَى) says:

﴿... وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ لِلنَّاسِ ۗ ...﴾

Wa Yaḍribu Allāhu Al-'Amthāla Lilnnāsi

"...And Allah sets for mankind similitudes ..."

The wisdom of setting examples in the Book of Allah (عزّ وجلّ):

.....

.....

Mosques are Allah's houses:

The holy verses then speak of the houses of Allah (سُبحانهُ وتَعَالَّي), on earth. These houses are the mosques, the most beloved places to Allah (تَعَالَى). Allah (عزّ وجلّ) commanded building mosques, reverencing them and holding them in very high esteem to turn them into symbols of guidance, centers radiating faith, peace and knowledge where Allah is worshipped through acknowledging His oneness, expressing thanks to Him (tasbīḥ) and reciting His verses by day and night. The verses then tell us of the frequenters of these mosques; thetrue believers who worship Allah diligently and sincerely without being distracted by worldly life with its adornments and luxuries from worshipping their Lord. They are also not distracted by trade transactions from obeying their Lord; worldly concerns do not preoccupy them to the extent of not praying in time and paying zakat to those who deserve it because they fear a momentous

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day whose terror makes hearts pound and eyes disappear in their sockets. They work to obtain the contentment of their Lord and wish that Allah will reward their deeds in worldly life with tranquility, security, good reputation and mutual love between them and other people until after they leave this world and then favor them with things never seen, heard of or entertained in the imagination of men.



I reflect and explain:

- Allah(تَعَالَى) says:

﴿ فِي بُيُوتٍ أَذِنَ ٱللَّهُ أَن تُرۡفَعَ وَيُذۡكَرَ فِيهَا ٱسۡمُهُۥ يُسَبِّحُ لَهُۥ فِيهَا بِٱلۡغُدُوِّ وَٱلۡأٓصَالِ ٣٦ ﴾

Fī Buyūtin 'Adhina Allāhu 'An Turfa`a Wa Yudhkara FīhāAsmuhu Yusabbiĥu Lahu Fīhā Bil-Ghudūwi Wa Al-'Āṣāli

"…in houses which Allah has allowed to be exalted and that His name shall be remembered therein… at morn and evening…"

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- The duty of a believer towards the houses of Allah (تَعَالَى):

.....

.....

Building mosques and looking after them in the UAE:

Materially: .....

Morally: .....

I expect and answer:

You went to the mosque in your neighborhood to perform the sunset (magrib- المغرب) prayer in congregation. During the prayer there was a group of boys playing outside the mosque and annoying the worshippers.	
The duty of the Imam	.....
Give a reason for the boys acting in this way	.....
Authorities concerned with correcting this conduct	.....
Directives in Sūrat An-Nūr to deal with this situation	.....

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I deduce:

- Allah(تَعَالَى) says:

﴿ رِجَالٌ لَّا تُلْهِيهِمْ تِجَٰرَةٌ وَلَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوٰةِ وَإِيتَآءِ ٱلزَّكَوٰةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ ٱلْقُلُوبُ وَٱلْأَبْصَٰرُ ﴿٣٧﴾

Rijālun Lā Tulhīhim Tijāratun Wa Lā Bay`un `An Dhikri Allāhi Wa 'Iqāmi Aş-Şalāati Wa 'Ītā'i Az-Zakāati Yakhāfūna Yawmāan Tataqallabu Fīhi Al-Qulūbu Wa Al-'Abşāru

"Men whom neither merchandise nor sale beguiles from remembrance of Allah and constancy in prayer and paying to the poor their due; who fear a day when hearts and eyeballs will be overturned…)"

Deduce from the verse two characteristics Allah (تَعَالَى) has used to describe men of faith:

1. .....

2. .....

The conditionnon-believers (Kuffar) and their loss:

Allah (تَعَالَى) gave two examples of those who do not believe in Him: one because of his deeds and the other because of his thought, of stumbling in the darkness and calling people to disbelieve in Allah and deny His blessings. The deeds of disbelievers which they believe to be good deeds in worldly life are in the Afterlife akin to a mirage, which the thirsty sees as water from afar; but when he reaches it finds no water to drink and feels

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lament and regret. This is the condition of the unbeliever who surmises that his deeds will benefit him. However, when he dies and appears before His Lord, he shall find nothing of his deeds because they have become dust particles blown away by the winds. Then Allah (تَعَالَى) will hold him fully accountable for his deeds and the reckoning of Allah (تَعَالَى) is fast; He reckons with the creations in urgency as He reckons with all people in spite of the enormity of their numbers and deeds. Reckoning with one does not distract Him from reckoning with another. This is a warning against failing to obey one who is empowered with such all-inclusive might and capacities.

Then Allah (عزّ وجلّ) gave another example of the misguidance of unbelievers and of those who had responded to their call and suspended their mental faculties. The misguidance of unbelievers is likened to darkness over a deep sea with tumultuous waves following one atop the other. Above the sea there are layer upon layer of condensed clouds. The darkness is so essential and primeval that one cannot see one's hand amid this all engulfing darkness- the darkness of the sea, the waves and the clouds. The darkness is condensed to the extent that one does not see the nearest thing to one. This is the lot of one who stumbles in the darkness of disbelief and misguidance; he does not see the light of faith and guidance. Whoever is not granted by Allah (تَعَالَى) a light to go around with in the Day of Judgment will never have light. Allah (تَعَالَى),says of the believers:

﴿ يَوْمَ تَرَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ يَسْعَىٰ نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِم بُشْرَىٰكُمُ ... ﴾

(سورة الحديد: 12)

Yawma Tará Al-Mu'uminīna Wa Al-Mu'umināti Yas`á Nūruhum Bayna 'Aydīhim Wa Bi'aymānihim Bushrākumu (Sūrat Al-Ĥadīd: 12)

"On the day when you (Muhammad) will see the believers, men and women, their light shining forth before them and on their right hands, (and will hear it said unto them): Glad news for you…" (Sūrat Al-Ĥadīd: 12).

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I explain

the significance of likening someone who does not believe in Allah one time to the mirage and another time to darkness.

.....

.....

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Evidence of the omnipotence and greatness of Allah:

After having described the condition of the believers and non-believers, Allah (سُبحانهُ وتَعَالَى) followed this by giving evidence of his omnipotence and greatness; this evidence comprises:

1. All creatures engage in 'tasbeeh' (تسبيحrepetitive utterances of short sentences in the praise and glorification of Allah) to thank Allah(سُبحانهُ وتَعَالَى); even birds in the skies engage in tasbeeh and worship their Lord. Each creature engages in tasbeeh and worshipping its Lord in the way Allah has guided the creature to. Allah(تَعَالَى) says:

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

(سورة الإسراء: 44)

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

(Sūrat Al-'Isrā': 44)

"…and there is not a thing but hymns his praise; but you understand not their praise …

…"(Sūrat Al-'Isrā': 44).

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2. Allah (تَعَالَى)owns the universe and discharges its affairs; the destiny of creations is in His hands as He calls them to reckoning in and adjudicates between them on the Day of Judgment.

3. Formation of clouds and the fall of rains: Allah (سُبحانهُ وتَعَالَّى) explained this universal phenomenon as He with His power moves the clouds wherever He wills, gathers them together after they have dispersed, makes them cumulative and condensed (cumulus clouds), one on top of the other like mountain ranges. Then from these condensed clouds rain and hail fall and come as a blessing to man, plants and animals; but at other times they cause calamities and affliction.

4. The difference between night and day in terms of duration, darkness and light, heat and cold.

5. He created all creatures of water with diverse shapes and movement; some crawl on the belly like snakes and reptiles, some walk on two like birds and others walk on four like cattle.

I explain:

The significance of the words ofAllah (تَعَالَى):

﴿...يَخۡلُقُ ٱللَّهُ مَا يَشَآءُۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ﴾

Yakhluqu Allāhu Mā Yashā'u 'Inna Allāha `Alá Kulli Shay'inQadīrun

Allah creates what He will. Lo! Allah is ever able to do all things.

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I give examples:

- Rain and wind might be a blessing to man; but they might also be a curse.

Complete the following table by giving examples to prove the above.

	A blessing and bounty	A curse and affliction
Rain	.....	
Wind	.....	

I conduct a search:

The scientific facts mentioned by the Holy Qur'an 1400 years ago, which experimental science has proven in this age, increases the faith of believers and presents the non-Muslims with evidence of the truthfulness of Prophet Muhammad (ﷺ) because it was impossible to perceive them with the means available in that period. The facts mentioned by the above holy verses include:

1. the darkness of seas and oceans,
2. formation of cumulus clouds in the shape of mountains,
3. water is an essential constituent of all animals.

A mountain of clouds



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A mountain of stones



- I search for a scientific fact mentioned by the Qur'an and proven by experimental science.



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I organize my concepts

Allah is the light of the heavens and the earth

The light of the heavens and the earth means	1. material light 2. .....
An example of moral light	1. The light of faith 2. .....
Allah has likened the light of faith to	.....
The duty of a Muslim towards the houses of Allah	1. ..... 2. .....
The characteristics of those who pray atmosques	1. ..... 2. .....
The condition of those who do not believe in Allah is likened to	1. ..... 2. .....
Evidence of the power and greatness of Allah include	1. ..... 2. ..... 3. ..... 4. .....

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Student Activities

I answer by myself

- First, explain the words of Allah (تَعَالَى):

﴿ ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ... ﴾

Al-Lahu Nūru As-Samāwāti Wa Al-'Arđi

"Allah is the Light of the heavens and the earth…"

- Second, the verses dealt with natural phenomena signifying the power of Allah (تَعَالَى) and the marvels of his creation; mention three of them.

- Third, engaging in trading and preserving one's acts of devotion are the cause of abundant earnings. Identify the holy verse which signifies this.

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- Fourth,explain the significance of the words of Allah (تَعَالَى):

﴿... وَمَن لَّمْ يَجْعَلِ ٱللَّهُ لَهُۥ نُورًا فَمَا لَهُۥ مِن نُّورٍ﴾.

Wa Man Lam Yaj`ali Allāhu Lahu Nūrāan Famā Lahu Min Nūrin

"…And he for whom Allah has not appointed light, for him there is no light."

- Explain, the meaning of the following words:

SN	Word	Meaning
1	لِّأُوْلِي ٱلْأَبْصَٰرِ (Li'wlī Al-'Abṣāri)those who see	.....
2	بُيُوتٍ (Buyūtin)houses	.....
3	أَذِنَ (Adhina)has allowed	.....
4	بَرَدٍ (Baradin)hail	.....

Enriching my experience

I write a scientific report on the formation of clouds containing a comparison between the findings of modern science and what is mentioned in the verses of Sūrat An-Nūr and present it to my fellow students.

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I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I recite the holy verses from memory observing the rules of recitation.			
2	I explain the words mentioned in the holy verses.			
3	I explain the rank of mosques in Islam.			
4	I explain the evidence of the greatness of Allah as exhibited in his creations.			
5	I explain the significance of the holy verses.			
6	I apply the values incorporated in the holy verses.			

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And We have not sent you, O Muhammad, except as a mercy to the worlds



LESSON 2

Obedience and Compliance is the Path to Faith:

Sūrat An-Nūr 46-57

We read and explore

- recite the holy verses from memory observing the rules of recitation.
- explain the meaning of the vocabulary of the holy verses.
- explain the significance of the holy verses.
- compare the attitude of the hypocrite to that of the believer towards the commands of Allah (تَعَالَى) and those of Allah's Messenger(ﷺ).
- make sure of adhering to the values incorporated in the holy verses.

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I take the initiative to learn

'Abdullah binMas'ood,رضي الله عنه, reported that the Prophet(ﷺ) said:

> *"No one will enter Paradise in whose heart is an atom's weight of arrogance." A man said: "What if I like my clothes to look nice and my shoes to look nice?" He said: "Verily Allah is beautiful and loves beauty; rather arrogance means rejecting the truth and looking down on people" (Narrated by Muslim).*

I expect:

the reasons that drive some people to refute what is right and refuse to accept it.

1. .....

2. .....

3. .....

4. .....

1. Looking down on people: despising them

2. Rejecting the truth: denying and rejecting what is right

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I recite and learn by heart

I use my skills to learn

سورة النور: 46 - 57

لَّقَدْ أَنزَلْنَآ ءَايَٰتٍ مُّبَيِّنَٰتٍ ۚ وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٤٦﴾
وَيَقُولُونَ ءَامَنَّا بِٱللَّهِ وَبِٱلرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُم مِّنۢ بَعْدِ ذَٰلِكَ ۚ وَمَآ
أُو۟لَٰٓئِكَ بِٱلْمُؤْمِنِينَ ﴿٤٧﴾ وَإِذَا دُعُوٓا۟ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُم مُّعْرِضُونَ
﴿٤٨﴾ وَإِن يَكُن لَّهُمُ ٱلْحَقُّ يَأْتُوٓا۟ إِلَيْهِ مُذْعِنِينَ ﴿٤٩﴾ أَفِى قُلُوبِهِم مَّرَضٌ أَمِ ٱرْتَابُوٓا۟ أَمْ يَخَافُونَ أَن
يَحِيفَ ٱللَّهُ عَلَيْهِمْ وَرَسُولُهُۥ ۚ بَلْ أُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٥٠﴾ إِنَّمَا كَانَ قَوْلَ ٱلْمُؤْمِنِينَ إِذَا
دُعُوٓا۟ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا۟ سَمِعْنَا وَأَطَعْنَا ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٥١﴾
وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ وَيَخْشَ ٱللَّهَ وَيَتَّقْهِ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ﴿٥٢﴾ ۞ وَأَقْسَمُوا۟
بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ ۖ قُل لَّا تُقْسِمُوا۟ ۖ طَاعَةٌ مَّعْرُوفَةٌ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا
تَعْمَلُونَ ﴿٥٣﴾ قُلْ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ ۖ فَإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُم
مَّا حُمِّلْتُمْ ۖ وَإِن تُطِيعُوهُ تَهْتَدُوا۟ ۚ وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿٥٤﴾ وَعَدَ ٱللَّهُ
ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ
ٱلَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ
أَمْنًا ۚ يَعْبُدُونَنِى لَا يُشْرِكُونَ بِى شَيْـًٔا ۚ وَمَن كَفَرَ بَعْدَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ

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وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَأَطِيعُوا۟ ٱلرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾ لَا ﴿٥٥﴾
تَحْسَبَنَّ ٱلَّذِينَ كَفَرُوا۟ مُعْجِزِينَ فِى ٱلْأَرْضِ ۚ وَمَأْوَىٰهُمُ ٱلنَّارُ ۖ وَلَبِئْسَ ٱلْمَصِيرُ ﴿٥٧﴾

46. Laqad 'Anzalnā 'Āyātin Mubayyinātin Wa Allāhu Yahdī Man Yashā'u 'Ilá Şirāţin Mustaqīmin

47. Wa Yaqūlūna 'Āmannā Billāhi Wa Bir-Rasūli Wa 'Aţa`nā Thumma Yatawallá Farīqun Minhum Min Ba`di Dhālika Wa Mā 'Ūlā'ika Bil-Mu'uminīna

48. Wa 'Idhā Du`ū 'Ilá Allāhi Wa Rasūlihi Liyaĥkuma Baynahum 'Idhā Farīqun Minhum Mu`riđūna

49. Wa 'In Yakun Lahumu Al-Ĥaqqu Ya'tū 'Ilayhi Mudh`inīna

50. 'Afī Qulūbihim Marađun 'Am Artābū 'Am Yakhāfūna 'AnYaĥīfa Allāhu `Alayhim Wa Rasūluhu Bal 'Ūlā'ika HumuAž-Žālimūn

51. 'Innamā Kāna Qawla Al-Mu'uminīna 'Idhā Du`ū 'Ilá Allāhi Wa Rasūlihi Liyaĥkuma Baynahum 'An Yaqūlū Sami`nā Wa 'Aţa`nā Wa 'Ūlā'ika Humu Al-Mufliĥūn

52. Wa Man Yuţi`i Allāha Wa Rasūlahu Wa Yakhsha Allāha Wa Yattaqhi Fa'ūlā'ika Humu Al-Fā'izūna

53. Wa 'Aqsamū Billāhi Jahda 'Aymānihim La'in 'Amartahum Layakhrujunna Qul Lā Tuqsimūţā`atun Ma`rūfatun'Inna Allāha Khabīrun Bimā Ta`malūna

54. Qul 'Aţī`ū Allaha Wa 'Aţī`ū Ar-Rasūla Fa'in Tawallaw Fa'innamā `Alayhi Mā Ĥummila Wa `Alaykum Mā Ĥummiltum Wa 'In Tuţī`ūhu Tahtadū Wa Mā `Alá Ar-Rasūli 'Illā Al-Balāghu Al-Mubīnu

*55. Wa`ada* Allāhu *Al-Ladhīna 'Āmanū Minkum Wa `Amilū*Aş-Şāliĥāti *Layastakhlifannahum Fī* Al-*'Arđi Kamā* Astakhlafa *Al-Ladhīna Mi*n Qablihim *Wa Layumakkinanna Lahum Dīnahumu* Al-*Ladhī* Artađá *Lahum Wa Layubaddilannahum Min Ba`di* Khawfihim*'Amnāa*n *Ya`budūnanī Lā Yushrikūna Bī Shay'*āan *Wa Man Kafara Ba`da Dhālika Fa'ūlā'ika Humu* Al-*Fāsiqūna*

56. Wa 'Aqīmū Aş-*Şalāata Wa 'Ātū* Az-*Zakāata Wa 'Aţī`ū* Ar-Rasūla *La`allakum Turĥamūna*

*57. Lā Taĥsaba*nna Al-*Ladhīna Kafarū Mu`jizīna Fī* Al-*'Arđi Wa Ma'wāhumu* An-Nāru *Wa Labi'sa* Al-*Maşīru*

46. We have indeed sent down signs that make things manifest: and Allah guides whom He wills to a way that is straight.

46. Verily We have sent down revelations that make things clear. Allah guides whom He will unto a straight path.

47. And they say: We believe in Allah and the messenger, and we obey; then after that a faction of them turn away. Such are not believers.

48. And when they are summoned unto Allah and His messenger to judge between them, lo! a faction of them are averse;

49. But if right is with them they come unto him (the Messenger) willingly.

50. Is there in their hearts a disease, or have they doubts, or fear they lest Allah and His messenger should wrong them in judgment? Nay, but such are evil doers.

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51. The saying of (all true) believers when summoned unto Allah and His Messenger to judge between them is only that they say: We hear and we obey. And such are the successful.

52. He who obeys Allah and His messenger, and fears Allah, and keeps duty (unto Him): such indeed are the victorious.

53. They swear by Allah solemnly that, if you order them, they will go forth. Say: Swear not; known obedience (is better). Lo! Allah is All-Aware of what you do.

54. Say: Obey Allah and obey the messenger. But if you turn away, then (it is) for him (to do) only that wherewith he has been charged, and for you (to do) only that wherewith you have been charged. If you obey him, you will go aright. But the messenger has no other charge than to convey (the message), plainly.

55. Allah has promised such of you as believe and do good works that He will surely make them to succeed (the present rulers) in the earth even as He caused those who were before them to succeed (others); and that Hewill surely establish for them their religion which He has approved for them, and will give them in exchange safety after their fear. (provided) they serve Me, ascribing nothing as partner unto Me. Those who disbelieve henceforth, they are the miscreants.

56. Establish worship and pay the poor due and obey the Messenger, that haply you may find mercy.

57. Think not that the disbelievers can, escape in the land. Fire will be their home, a hapless journey's end!

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I learn the explanation of Qur'anic vocabulary

Vocabulary item	Meaning	My notes
مُّبَيِّنَٰتٍ Mubayyināt̄in/ make things clear	Explanatory	
يَتَوَلَّىٰ Yatawallá/ turn away	Opposes and distance himself	
فَرِيقٌ Farīqun/ a faction	Group	
مُذۡعِنِينَ Mudh`inīna/ willingly	Obedient and submitting	
ٱرۡتَابُوٓاْ Artābū/ have they doubts	Complained	
يَحِيفَ Yaĥīfa/ should wrong them in judgment	Be unfair	
جَهۡدَ أَيۡمَٰنِهِمۡ Jahda 'Aymānihim/ solemnly	Indicating absolute belief	
مَا حُمِّلَ Mā Ĥummila/ wherewith he has been charged	What he has been assigned	

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I understand the significance of the verses

The condition of hypocrites and the condition of believers:

Allah (تَعَالَى) tells us in these holy verses of His mercy towards His servants. He (تَعَالَى) has revealed the Holy Qur'an in clear verses guiding to the truth, illustrating to people the right path leading to their happiness in worldly life and in the Hereafter. Those who believe in these verses and take to heart the guidance incorporated in them, will be rewarded with what is good in worldly life and in the Hereafter. Those who deny these verses will deprive themselves of blessing. ThenAllah (تَعَالَى) mentions a group of people who opposed the revelations and rulings of Allah (تَعَالَى)and were misguided; these were the hypocrites who:

﴿ وَيَقُولُونَ ءَامَنَّا بِٱللَّهِ وَبِٱلرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُم مِّنۢ بَعْدِ ذَٰلِكَ ۚ وَمَآ أُو۟لَٰٓئِكَ بِٱلْمُؤْمِنِينَ ﴿٤٧﴾

Wa Yaqūlūna 'Āmannā Billāhi Wa Bir-Rasūli Wa 'Aṭa`nā Thumma Yatawallá Farīqun Minhum Min Ba`di Dhālika Wa Mā 'Ūlā'ika Bil-Mu'uminīna

And they say: We believe in Allah and the messenger, and we obey; then after that a faction of them turn away. Such are not believers.

Allah (تَعَالَى) mentioned some of their characteristics, which include:

- First, they verbally say that they obey Allah and His Messenger; but their deeds negate this.

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- Second, they refuse the judgment of Allah's Messenger (ﷺ) if he rules against them. However, if right is in their favor, they show submission and obedience to the Messenger to give a ruling in their favor as they know that he is fair to all.
- Third, they do injustice to themselves by being doubtful and denying what is right.
- Fourth, they solemnly swear by Allah to deceive people.

After having mentioned the condition of the hypocrites and some of their characteristics, the holy verses mention the condition of true believers and their attitude towards obeying Allah's Messenger(ﷺ):

﴿إِنَّمَا كَانَ قَوْلَ ٱلْمُؤْمِنِينَ إِذَا دُعُوٓاْ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُواْ سَمِعْنَا وَأَطَعْنَاۚ وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ٥١﴾

'Innamā Kāna Qawla Al-Mu'uminīna 'Idhā Du`ū 'Ilá Allāhi Wa Rasūlihi Liyaĥkuma Baynahum 'An Yaqūlū Sami`nā Wa 'Aţa`nā Wa 'Ūlā'ika Humu Al-Mufliĥūn

The saying of (all true) believers when summoned unto Allah and His Messenger to judge between them is only that they say: We hear and we obey. And such are the successful.

The holy verses mention some of the characteristics of true believers in particular:

- First, submission to, and content with, the command of Allah (تَعَالَى) and His Messenger (ﷺ) in words and deeds.
- Second, commitment to obeying Allah (تَعَالَى) and accepting what is right and, therefore, they deserve rewards and success.

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I explain:

the fact that hypocrites accepted the judgment of the Prophet (ﷺ) sometimes and refused it at others.

.....

I expect:

the hazards of evading what is right to commercial relations and transactions.

1.....

2.....

3.....

I infer:

from the words of Allah (تَعَالَى):

﴿ أَفِي قُلُوبِهِم مَّرَضٌ أَمِ ٱرْتَابُوٓاْ أَمْ يَخَافُونَ أَن يَحِيفَ ٱللَّهُ عَلَيْهِمْ وَرَسُولُهُۥ ۚ بَلْ أُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ٥٠ ﴾

'Afī Qulūbihim Marađun 'Am Artābū 'Am Yakhāfūna 'AnYaĥīfa Allāhu `Alayhim Wa Rasūluhu Bal 'Ūlā'ika HumuAž-Žālimūn

"Is there in their hearts a disease, or have they doubts, or fear they lest Allah and His messenger should wrong them in judgment? Nay, but such are evil doers."

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The reasons behind the refusal of the hypocrites to obey Allah(عزّ وجلّ) and His Messenger (ﷺ):

.....

.....

.....

I explain:

the position of a believer if he is called upon to make fair adjudication and what reward is consequential to this.

.....

.....

Of major exegesis references

﴿ قُلْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ ۖ فَإِن تَوَلَّوْاْ ﴾

(Qul 'Aţī`ū Allaha Wa 'Aţī`ū Ar-Rasūla Fa'in Tawallaw)

"Say: Obey Allah and obey the messenger. But if you turn away" here the address is to 'you' and not 'they;

﴿ فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ ﴾

(Fa'innamā `Alayhi Mā Ĥummila)

"…then (it is) for him (to do) only that wherewith he has been charged.."

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meaning the call (da'wa) to Islam;

﴿ وَعَلَيۡكُم مَّا حُمِّلۡتُمۡۖ ﴾

(Wa `Alaykum Mā Ĥummiltum)

"…and for you (to do) only that wherewith you have been charged.." meaning obedience;

﴿ وَإِن تُطِيعُوهُ تَهۡتَدُواْۚ وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلۡبَلَٰغُ ٱلۡمُبِينُ ﴾

(Wa 'In Tuţī`ūhu Tahtadū  Wa Mā `Alá Ar-Rasūli 'Illā Al-Balāghu Al-Mubīnu)

"…If you obey him, you will go aright. But the messenger has no other charge than to convey (the message), plainly", i.e. conveying his message plainly.

I conduct a search and explain:

the following Qur'anic text from al-Tahrir wa al-Tanwir ('The Verification and Enlightenment') book by bin ʿĀshūr:

Qur'anic text	Allah (تَعَالَى) says: ﴿... قُل لَّا تُقۡسِمُواْۖ طَاعَةٞ مَّعۡرُوفَةٌۚ ...﴾ *Qul Lā TuqsimūŢā`atun Ma`rūfatun* *"…Say: "Swear ye not; Obedience is (more) reasonable…"*
Meaning	.....

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The promise of Allah(تَعَالَى), to believers:

When the Prophet (ﷺ) and his Companions came to Medinah and were given refuge by Ansars, Arabs militarily unified against them. They slept and woke up in arms; they wondered, "Do you think that we will live until we sleep reassured and fear only Allah? Allah (تَعَالَى) revealed these verses which carried good tidings to the believers of realizing the promise of Allah (تَعَالَى) which is always true.

As Allah(تَعَالَى) says:

﴿ وَعْدَ ٱللَّهِ ۖ لَا يُخْلِفُ ٱللَّهُ وَعْدَهُۥ ... ﴾ (سورة الروم: 6)

Wa`da Allāhi  Lā Yukhlifu Allāhu Wa`dahu(Sūrat Ar-Rūm: 6)

"(It is) the promise of Allah. Never does Allah depart from His promise:"(Sūrat Ar-Rūm: 6)

Allah (تَعَالَى) promised the Prophet (ﷺ) and his Companions (رضي الله عنهم) that security, stability, might and dignity would be realized to them and that security would replace their fear. The Prophet (ﷺ) gave them good tidings centered round the fact that a bright time would dawn on them in which they would be reassured of themselves, religion and wealth in their travels and settlement until wives set out on long journeys fearing only Allah(تَعَالَى).

The holy verses explained the way this promise is going to be realized, which is worshipping Allah(تَعَالَى) truly in the wide, comprehensive sense of the word worshipping and obeying Allah,(تَعَالَى)and His messenger (ﷺ) obeying the Messenger(ﷺ) is the cause of the mercy of Allah,(تَعَالَى).

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Then Allah(تَعَالَى)made it easy on the believers reassuring them that irrespective of the enemies' power and wealth, they would be under the might of Allah((عزّ وجلّ) and that He is able to do anything.

I explain

- the effect of stability on people's life:

.....

- realizing the construction of earth (emmarat al *ard*) in the following:

River water	.....
Fishing	.....
Forests	.....

I mention

the obstacles to conservation of the globe and its resources for future generations.

Ignorance of the importance of sustainable development.

Search to make huge profits.

.....

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I give example of

projects executed by the UAE with the aim of limiting harmful environmental effects.

I organize my concepts

Obedience and compliance is the path to faith

The condition of hypocrites	The condition of believers	The promise of Allah (عزّ وجلّ)



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Student Activities

I answer by myself

- **First**, I explain the significance of the words of Allah (تَعَالَى):

﴿... فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُم مَّا حُمِّلْتُمْ ۖ وَإِن تُطِيعُوهُ تَهْتَدُوا ۚ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ﴾

Fa'innamā `Alayhi Mā Ĥummila Wa `Alaykum Mā Ĥummiltum Wa 'In Tuţī`ūhu Tahtadū Wa Mā `Alá Ar-Rasūli 'Illā Al-Balāghu Al-Mubīnu

"he is only responsible for the duty placed on him and you for that placed on you. If you obey him, you shall be on right guidance. The Messenger's duty is only to preach the clear (Message)."

.....

.....

- **Second**, verse (52) of this chapter (surah) laid down conditions for success in the Afterlife; mention them.

.....

.....

- **Third**, Allah (تَعَالَى) says:

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﴿... وَمَآ أُوْلَٰٓئِكَ بِٱلْمُؤْمِنِينَ﴾

Mā 'Ūlā'ika Bil-Mu'uminīna

"…they are not (really) Believers".

What is the evidence of the hypocrites' lack of faith as described by the holy verses?

.....

.....

- **Fourth**, explain the significance of the words of Allah (تَعَالَى):

﴿... وَأَطِيعُواْ ٱلرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ﴾

Wa 'Aţī`ū Ar-Rasūla La`allakum Turĥamūna

"…and obey the Messenger. that you may receive mercy."

.....

Fifth, explain the meaning of the following words:

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SN	Word	Meaning
1	صِرَٰطٍ (Ṣirāṭin)a way	
2	وَيَتَّقْهِ (Wa Yattaqhi)keeps duty	
3	ٱلْبَلَٰغُ ٱلْمُبِينُ (Al-Balāghu Al-Mubīnu) convey (the message), plainly	
4	لَا تَحْسَبَنَّ (Lā Taḥsabanna)Think not	

Enriching my experience

I submit a brief report on the danger of hypocrisy and the characteristics of hypocrites.

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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 vocabulary items used in the holy verses.			
3	I compare the position the hypocrite to that of the believer towards the commands of Allah (عزّ وجلّ) and His Messenger (ﷺ).			
4	I explain the significance of the holy verses.			
5	I apply the values incorporated in the holy verses.			

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LESSON 3

Tolerance towards People of Different Faith

We read and explore

- show that difference between people is an inexorable divine suunah (law).
- explain the concept of tolerance, its importance and its Sharia controls.
- explain the position of Islam towards difference between people as to faith.
- mention aspects of tolerance towards people of different faith.
- explain some causes leading to conflict between people of different faiths.
- identify the importance of accepting others and coexisting with them in a spirit of tolerance.

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I take the initiative to learn

Allah (تَعَالَى) says:

﴿ وَمِنْ ءَايَٰتِهِۦ خَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفُ أَلْسِنَتِكُمْ وَأَلْوَٰنِكُمْ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّلْعَٰلِمِينَ ﴿٢٢﴾ ﴾

(سورة الروم: 22)

Wa Min 'Āyātihi Khalqu As-Samāwāti Wa Al-'Arđi WaAkhtilāfu 'Alsinatikum Wa 'Alwānikum 'Inna Fī Dhālika La'āyātin Lil`ālimīna

And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours: verily in that are Signs for those who know (Sūrat Ar-Rūm: 22)

The wisdom of Allah (سُبحانهُ وتَعَالَى) dictated that difference is a characteristic of His creations; therefore, we have contradictory dualities such as positive and negative, hot and cold, mountain and plain and plant and animals. Allah (تَعَالَى) says:

﴿ أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦ ثَمَرَٰتٍ مُّخْتَلِفًا أَلْوَٰنُهَا ۚ وَمِنَ ٱلْجِبَالِ جُدَدٌۢ بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَٰنُهَا وَغَرَابِيبُ سُودٌ ﴿٢٧﴾ ﴾

(سورة فاطر: 27)

'Alam Tará 'Anna Allāha 'Anzala Mina As-Samā'i Mā'anFa'akhrajnā Bihi Thamarātin Mukhtalifāan 'Alwānuhā Wa Mina Al-Jibāli Judadun Bīđun Wa Ĥumrun Mukhtalifun 'Alwānuhā Wa Gharābību Sūdun

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"See you not that Allah sends down rain from the sky? With it We then bring out produce of various colours. And in the mountains are tracts white and red, of various shades of colour, and black intense in hue" (Sūrat Fāṭir: 27).

Reflecting on the universe, one finds it in utmost beauty, harmony and complementariness in spite of the difference in its aspects and phenomena: night does not conflict with day; a valley does not hinder a mountain and land does not encroach on sea. The continuity of this diversity and difference is the secret behind the survival of the universe; the alternative to this diversity and harmony is nihility.

Illuminations

The wisdom behind difference in the world of man

Some scholars maintain that difference between people must lead to dialogue, integration and harmony, not to separateness and clashing. This is so because Allah (تَعَالَى) wanted to examine people by this difference Allah (تَعَالَى) puts the rich to test by the way he spends and gives others and the poor by his patience and thankfulness. Likewise, the scholar is put to test by the way he teaches people and divulging scientific knowledge and ignorant people are required to learn and understand. Also, difference between people in capabilities enables them to use one another in a manner that benefits all- a worker uses his physical abilities, a merchant used his financial abilities and so on in an integral system that propels the wheel of life.

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I expect what will happen if:

- the sun becomes a moon?
- the whole earth becomes dry?
- herbivorous animals become carnivorous?

I infer:

from the above: .....

غَرَابِيبُ سُودٌ (Gharābību Sūdun) 'black intense in hue': i.e. rocks of intense black; in Arabic we more often the epithet 'black' describes intensity and rarely the epithet 'intense' describes blackness.

I use my skills to learn

Universal difference is a divinesunnah (law):

Difference in the world of man has taken several forms including:

- sex and race
- shape and color
- language, culture and creed.

Although this difference is a natural matter and a law of the laws of Allah (تَعَالَى) yet it has frequently been the cause of some conflicts and clashes between people instead of being an integrative factor, forming a pattern of cooperation enriched by diversity.

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I imagine and explain:

what can be attendant on:

1. struggle in the case of difference in sex: 'male vs. female'?

.....

2. clash in the case of difference in religion and faith between people

.....

.....

The position of Islam towards difference in doctrines and creeds:

Allah (تَعَالَى)says:

﴿ وَمَآ أَكۡثَرُ ٱلنَّاسِ وَلَوۡ حَرَصۡتَ بِمُؤۡمِنِينَ ١٠٣ ﴾ (سورة يوسف: 103)

Wa Mā 'Aktharu An-Nāsi Wa Law Ĥaraşta Bimu'uminīna

"Yet no faith will the greater part of mankind have, however ardently youdo desire it" (Sūrat Yūsuf: 103).

Allah (تَعَالَى) says:

﴿ لَكُمۡ دِينُكُمۡ وَلِيَ دِينِ ٦ ﴾ (سورة الكافرون: 6)

Lakum Dīnukum Wa Liya Dīni

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"To you be your Way, and to me mine" (Sūrat Al-Kāfirūn: 6).

Islam views difference between people as a natural matter because of their varying purposes, mental capacities and intellectual and physical energies. This difference is an aspect of the will which Allah (سُبحانهُ وتَعَالَى) has given to man. It should not be turned in any circumstances whatsoever into hatred and grudge especially that a Muslim knows for a fact that difference, multiplicity and diversity among mankind are as durable as heavens and earth and that they belong to the wisdom of Allah (عزّ وجلّ). Allah (تَعَالَى) says:

﴿ وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَٰحِدَةً ۖ وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾ إِلَّا مَن رَّحِمَ رَبُّكَ ۚ وَلِذَٰلِكَ خَلَقَهُمْ ۗ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿١١٩﴾

(سورة هود)

118. Wa Law Shā'a Rabbuka Laja`ala An-Nāsa 'UmmatanWāĥidatan Wa Lā Yazālūna Mukhtalifīna

119. 'Illā Man Raĥima Rabbuka Wa Lidhalika Khalaqahum , wa tammat Kalimatu Rabbika la-amla'anna Jahannama mina al-jinnati wa al-nāsi ajma'īn

118. If your Lord had so willed, He could have made mankind one people: but they will not cease to dispute.

119. Except those on whom your Lord has bestowed His Mercy: and for this did He create them…" Sūrat Hūd).

Moreover, the Prophet (ﷺ)lived in Makkah and Madinah and dealt with people who were not all Muslims. When some of them showed animosity towards him, he used to say,

"My Lord, forgive my people for they do not know" (Narrated by al-Bayhaqi).

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Hence a Muslim does not live in isolation from other societies under any pretext because this contradicts the realism of Islam and its timeless, universal message whose greatest and most venerable qualities consist in leniency and mercy.

Allah (تَعَالَى) says:

﴿ 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).

I differentiate:

between difference and dispute among people.

Difference	A natural and necessary phenomenon that .....must be conducive to	It is caused by difference in mental capacities and ....
Dispute	This is an objectionable matter and must be ..... avoided because it often leads to	It is caused by self-centered wishes and ....

Causes of dispute between people of different creeds and religions:

Someone might come up with the question: if the essence of all religions is a call to spread love, good and peaceful coexistence between people, why do conflicts sometimes breakout between the followers of these religions? The cause of these conflicts derives from several matters; the most important of these are:

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1. Fantasy and fanaticism:

Difference in viewpoints does not stir conflict; rather fantasies which drive one to insist on one's point of view and exclude others in an attempt to coerce others into accepting one's point of view. In doing so, one does not accept the opinion of another person and leaves no open door for dialogue. This inevitably internalizes in one hate and animosity while the methodology of Allah (تَعَالَى)is:

﴿ لَآ إِكۡرَاهَ فِي ٱلدِّينِۖ ... ﴾

(سورة البقرة: 256)

Lā 'Ikrāha Fī Ad-Dīni

"Let there be no compulsion in religion…" (Sūrat Al-Baqarah: 256).

2. Difference in balances and criteria:

This denotes the criteria of judging what is right and what is wrong. These criteria might differ because of different sources of knowledge, or different of methods inference, or different methodology of research and thinking. Someone who employs knowledge, logic and mental capacities in making judgment is definitely very different from someone who resorts in making judgment to superstition and myth. Allah (تَعَالَى) says:

"... قُلۡ هَاتُواْ بُرۡهَٰنَكُمۡ إِن كُنتُمۡ صَٰدِقِينَ"

(سورة النمل: 64)

Qul Hātū Burhānakum 'In Kuntum Şādiqīna

"…Say, "Bring forth your argument, if you are telling the truth!" (Sūrat An-Naml: 64).

In this the essence is argument and evidence.

3. Keenness on private interests at the expense of the interests of others:

The fact that some people are keen on their interests and seek to realize them at any cost drives them to ignore the interests of others and go further to violate the interests of others without any consideration to values, principles and ethics. Thus every dispute turns into conflict and every different person turns into an enemy whereas the methodology of Islam is explicitly pronounced in the words of Allah (تَعَالَى):

﴿... لَنَآ أَعۡمَٰلُنَا وَلَكُمۡ أَعۡمَٰلُكُمۡۖ لَا حُجَّةَ بَيۡنَنَا وَبَيۡنَكُمُۖ ٱللَّهُ يَجۡمَعُ بَيۡنَنَاۖ وَإِلَيۡهِ ٱلۡمَصِيرُ﴾

(سورة الشورى: 15)

Lanā 'A`mālunā Wa Lakum 'A`mālukum Lā Ĥujjata Baynanā Wa Baynakumu Allāhu Yajma`u Baynanā Wa 'Ilayhi Al-Maşīru

"…for us (is the responsibility for) our deeds, and for you for your deeds. There is no contention between us and you. Allah will bring us together, and to Him is (our) Final Goal" (Sūrat Ash-Shūrá: 15)

4. Blind imitation:

The origin of blind imitation is excessive glorification of individuals and elevating them to the rank of infallibility. A person entrapped in this will refuse to listen to what is right, adopt the views of immoral and ignorant persons and endeavor to oblige others to do the same. Consequently,

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dispute becomes intense and conflict breaks out. Allah (تَعَالَى) says:

﴿ وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُوا۟ مَآ أَنزَلَ ٱللَّهُ قَالُوا۟ بَلْ نَتَّبِعُ مَآ أَلْفَيْنَا عَلَيْهِ ءَابَآءَنَآ ۚ أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا يَعْقِلُونَ شَيْـًٔا وَلَا يَهْتَدُونَ ﴿١٧٠﴾ ﴾ (سورة البقرة: 170)

Wa 'Idhā Qīla Lahum Attabi`ū Mā 'Anzala Allāhu Qālū Bal Nattabi`u Mā 'Alfaynā `Alayhi 'Ābā'anā 'Awalaw Kāna 'Ābā'uuhum Lā Ya`qilūna Shay'āan Wa Lā Yahtadūna

"When it is said to them: "Follow what Allah has revealed:" They say: "Nay! we shall follow the ways of our fathers." What! even though their fathers Were void of wisdom and guidance?" (Sūrat Al-Baqarah: 170).

I explain:

other causes that might lead to conflict:

.....

.....

I analyze and justify:

- Do you think that difference in religious and faith commitments between nations must lead to struggle between them?

.....

- Justify your answer:

.....

.....

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The concept of tolerance and its importance to dealing with people of different faith:

Tolerance is flexibility and leniency; it is a kind of benevolence to one's soul with an innate capacity to love those who are benevolent to one. This requires flexibility in dealing with and accepting others, as well as cooperating with them in things that are good to all. The Messenger (ﷺ) said,

> *"The most loved religion to Allah is Hanifia (the generous Islam)"(Narrated by at-Tirmithi).*

The importance of tolerance

Islam has determined the relationship between a Muslim and his Lord; it has called upon him to achieve harmony with all creatures.It has organized his relations with his fellow men, Muslims and non-Muslims of different types and religions on foundations and checks predicated on understanding, dialogue, clemency and good coexistence. This is clearly seen in the guidance of the Qur'an, the biography of the Prophet (ﷺ) and al-Salaf-al-Salih (السلف الصالح the righteous predecessors). There is also the civilizational application of the clemency through the past centuries and the modern age. The importance *of tolerance is embedded in the following:*

- Tolerating others is conducive to cooperation, amity and rejection of violence and clashes; all live in happiness and felicity.
- The freedom of religious belief and faith which has been approved by Islam allows individuals to live in security and tranquility while practicing their acts of worshipping.
- Through tolerance people exchange expertise and experiences; this yields hidden richness treasured by Allah (سُبحانهُ وتَعَالَى) in this life. Without

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- this richness the life of mankind would have collapsed and lost its right path.
- Tolerance has led to the spread of Islam in remote areas on earth.

I explain

another effect of tolerance:

.....

Sharia control on tolerance:

Showing tolerance to, and the capatiyt to interact easily with, people of different faith does not mean in any way neglecting any of the principles of religion (Usul al-Din أصول الدين) or its branches (furoo- فروع), or the homeland, or one's honor, or the life of a human being. Also, it does not mean weakness and submissiveness because Islam rejects grievance and refuses that Muslims suffer humiliation and servility. A believer is dignified and strong by virtue of his belief and by virtue being a Muslim. Whoever thinks that tolerance, forgiveness, patience and pardoning indicate weakness does not understand the essence of this religion and its greatness. Allah (تَعَالَى) says:

﴿... وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَٰمِعُ وَبِيَعٌ وَصَلَوَٰتٌ وَمَسَٰجِدُ يُذْكَرُ فِيهَا ٱسْمُ ٱللَّهِ كَثِيرًا ۗ وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓ ۗ إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ ﴿٤٠﴾

(سورة الحج: 40)

Wa Lawlā Daf`u Allāhi An-Nāsa Ba`đahum Biba`đin Lahuddimat Şawāmi`u Wa Biya`un Wa Şalawātun Wa Masājidu Yudhkaru Fīhā AsmuAllāhi Kathīrāan Wa Layanşuranna Allāhu ManYanşuruhu~ 'Inna Allāha Laqawīyun `Azīzun

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"…Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid his (cause);- for verily Allah is full of Strength, Exalted in Might, (able to enforce His Will)" (Sūrat Al-Ĥaj: 40).

Mention:

a situation in which it is permissible to Muslims to show leniency and concede to others:

.....

Aspects of coexisting with and tolerating people of different faith:

Allah (تَعَالَى) says:

﴿ وَلَوْ شَآءَ رَبُّكَ لَآمَنَ مَن فِي ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا ۚ أَفَأَنتَ تُكْرِهُ ٱلنَّاسَ حَتَّىٰ يَكُونُوا۟ مُؤْمِنِينَ ٩٩ ﴾

(سورة يونس: 99)

Wa Law Shā'a Rabbuka La'āmana Man Fī Al-'Arđi Kulluhum Jamī`āan 'Afa'anta Tukrihu An-Nāsa Ĥattá Yakūnū Mu'uminīna

"If it had been thy Lord's will, they would all have believed,- all who are on earth! willyou then compel mankind, against their will, to believe!" (Sūrat Yūnis: 99)

If one reads the Holy Qur'an, one will realize the truth of tolerance in Islam as it figures in the greatest issue posited by Islam, namely, the issue of unification. Islam has not been founded on persecuting its opponents, usurping their rights or converting them coercively to Islam. The grand rule in this is

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﴿لَآ إِكۡرَاهَ فِي ٱلدِّينِ﴾ (سورة البقرة: 256)

(Lā ‘Ikrāha Fī Ad-Dīni)

Let there be no compulsion in religion.

There is consensus among jurists (Fuqahā' - الفقهاء) on that if someone is compelled to embrace Islam, his Islam will be false.

Illuminations

al-Tanoukhi- the envoy of Heraclius- came to the Allah's Messenger (ﷺ). Among other things, Allah's Messenger (ﷺ) asked the envoy:

"Would you embrace Hanfia Islam, the religion of your father Ibrahim?" He answered: "I am the envoy of people who have a religion and I am not going to convert to another religion until I return to them." The Messenger (ﷺ) laughed and said: "Verily! You guide not whom you like, but Allah guides whom He wills". He generously hosted him.



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The Islamic principle of tolerating people of different faith is incorporated in three precepts:

1. Establishing the freedom of choice as an original right (تأصيل)

Allah (تَعَالَى) says:

﴿ مَّنْ عَمِلَ صَٰلِحًا فَلِنَفْسِهِۦ ۖ وَمَنْ أَسَآءَ فَعَلَيْهَا ۗ وَمَا رَبُّكَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٤٦﴾ ﴾

(سورة فصلت: 46)

Man `Amila Şāliĥāan Falinafsihi  Wa Man 'Asā'a Fa`alayhā Wa Mā Rabbuka Bižallāmin Lil`abīdi

"Whoever works righteousness benefits his own soul; whoever works evil, it is against his own soul: nor is your Lord ever unjust (in the least) to His Servants" (Sūrat Fuşşilat: 46).

2. Establishing the principle of having dialogue with them in a peaceful, agreeable manner

Allah (تَعَالَى) says:

﴿ ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ۖ وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ ... ﴾

(سورة النحل: 125)

Ad`u 'Ilá Sabīli Rabbika Bil-Ĥikmati Wa Al-Maw`ižati Al-Ĥasanati Wa Jādilhum Bi-Atī Hiya 'Aĥsanu

"Invite (all) to the Way of your Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious…" (Sūrat An-Naĥl:125)

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3. Respecting their privacy as to religion and worshipping

I find evidence of:

Respecting the religious privacy of non-Muslims inUmar's Assurance of Safety to the people of Aelia- l-ʿUhda al-ʿUmariyya (العهدة العمرية- Omar's Pledge).

.....

.....

I explain:

the presence of non-Muslim places of worship in many Muslim countries through the ages.

.....

I conduct a search:

for the cause of revelation of the holy verse:

﴿ لَآ إِكۡرَاهَ فِي ٱلدِّينِۖ قَد تَّبَيَّنَ ٱلرُّشۡدُ مِنَ ٱلۡغَيِّ ... ﴾

(سورة البقرة: 256)

Lā 'Ikrāha Fī Ad-Dīni Qad Tabayyana Ar-Rushdu Mina Al-Ghayyi

"Let there be no compulsion in religion: Truth stands out clear from Error…"
Sūrat Al-Baqarah :256).

.....

.....

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Second, tolerance in treatment:

Allah (تَعَالَى) says:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلۡقِسۡطِۖ وَلَا يَجۡرِمَنَّكُمۡ شَنَـَٔانُ قَوۡمٍ عَلَىٰٓ أَلَّا تَعۡدِلُواْۚ ٱعۡدِلُواْ هُوَ أَقۡرَبُ لِلتَّقۡوَىٰۖ ... ﴾

(سورة المائدة: 8)

Yā 'Ayyuhā Al-Ladhīna 'Āmanū Kūnū Qawwāmīna Lillāh Shuhadā'a Bil-Qisţi Wa Lā Yajrimannakum Shana'ānuQawmin `Alá 'Allā Ta`dilū A`dilū Huwa 'Aqrabu Lilttaqwá

"O you who believe! stand out firmly for Allah, as witnesses to fair dealing, 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 : 6).

In the Holy Qur'an there are many verses commanding charity, benevolence, justice and fulfilling pledges. The texts on this are absolute encompassing all as Islam has been founded on tolerance in its relations and never showed antinomy to followers of other religions. Its legislations to Muslims instruct them to treat others in a good way, show kindness to them and talk gently to Muslims and non-Muslims. As such a Muslim should be a good, hospitable neighbor; he should accept presents from his neighbors, take them as in-laws, console them at times of misfortunes, visit those who are sick among them, sends them congratulations on celebratory occasions and call them by the names they like most.



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Illuminations

The UAE came in the first rank internationally in peaceful coexistence between nationalities as it hosts 201 nationalities onits territories according to the 2014 report of the International Organization for Peace, Care and Relief, which has special consultative status with the United Nations. The UAE surpassed the USA which came in second rank with 197 nationalities on its territories whereas Britain came in the third rank with 181 nationalities living on its territories.

I infer:

Sharia ruling according to the texts below:

- Asma bint Abu Bakr (رضي الله عنهما) said: "My mother came to me during the lifetime of the Prophet (ﷺ) desiring to receive a reward from me. I asked the Prophet (ﷺ): "Shall I keep good relations with her?" He said: "Yes." (Sahih Al-Bukhari).

Associating with, visiting and helping relatives (Ṣilat al-raḥim- صلةالرحم) who are non-Muslims:

.....

- Anas bin Malik (رضي الله عنه) reported: "The king of Dhī-Yazan sent a jar of Manna as a gift to Allah's Messenger (ﷺ) and he had accepted it" (Narrated by Al-Bazaz).

Accepting a present from a non-Muslim:

.....

- Bin 'Abbas (رضي الله عنه) said, "Return the greeting to whoever it is, Jew, Christian, or Magian. That is because Allah says, «When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy…" (Al-adab al-mufrad).

Greeting a non-Muslim:

- Allah(تَعَالَى) says:

﴿ ۞ وَإِن جَنَحُواْ لِلسَّلۡمِ فَٱجۡنَحۡ لَهَا وَتَوَكَّلۡ عَلَى ٱللَّهِۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ٦١ ﴾
(سورة الأنفال:

Wa 'In Janaĥū Lilssalmi Fājnaĥ Lahā Wa Tawakkal `AláAllāhi 'Innahu Huwa As-Samī`u Al-`Alīmu(61)

"But if the enemy inclines towards peace, do you (also) incline towards peace, and trust in Allah. for He is One that hears and knows (all things)" (Sūrat Al-'Anfāl : 61).

Diplomatic relations with non-Muslims:

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I organize my concepts

Tolerance towards people of different faith

The position of Islam towards people of different doctrines and faiths	The concept of tolerance	Aspects of coexisting and tolerating people of different faith
.....	.....	1. Tolerance emanating from faith appears in:
.....	.....	
Difference between difference and dispute:	The importance of showing tolerance to followers of other faiths:	.....
Difference:	.....	.....
.....	.....	2. Tolerant treatment appears in:
Causes of people's differenceas regards ideas and creeds:	.....	.....
.....	.....	.....
.....	Sharia control on tolerance with people of other faiths:	.....
.....	.....	.....
.....	.....	.....
	.....	
	.....	

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Student Activities

I answer by myself

- **First**, mention some causes that have led to dispute between followers of different religions and creeds.

.....

.....

.....

- **Second**, mention three effects of tolerance with people of different faith:

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

- **Third**, infer aspects of tolerating people of different faiths from the following texts:

- Allah's Messenger (ﷺ) said, "Honor the treaties you have concluded with your allies".

.....

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- Anas bin Malik (رضي الله عنه) reported: "A Jewish boy fell sick and the Prophet (ﷺ)came to visit him..."

- Sa'id Bin Al-Musayyib(رضي الله عنه) reported: "A Muslim and Jew came to Omar bin Al-Khattab to adjudicate between them. Omar saw that the right was on the side of the Jew and he ruled in his favor" (Muwaṭṭa Imam Malik).

- Anas bin Malik(رضي الله عنه) reported,"Allah's Messenger (ﷺ)was invited to eat some barley bread and other food by a Jewish and he went" (Narrated by Ahmed).

Enriching my experience

1. I reflect:

- Allah(تَعَالَى) described the creation of the universe by saying:

﴿ وَٱلسَّمَآءَ بَنَيۡنَٰهَا بِأَيۡيْدٖ وَإِنَّا لَمُوسِعُونَ ٤٧ ﴾

(سورة الذاريات: 47)

Wa As-Samā'a Banaynāhā Bi'ayydin Wa 'Innā Lamūsi`ūna

"With power and skill did We construct the Firmament: for it is We Who create the vastness of pace" (Sūrat Adh-Dhāriyāt : 47)

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He described the creation of man saying:

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ... ﴾ (سورة النساء: 1)

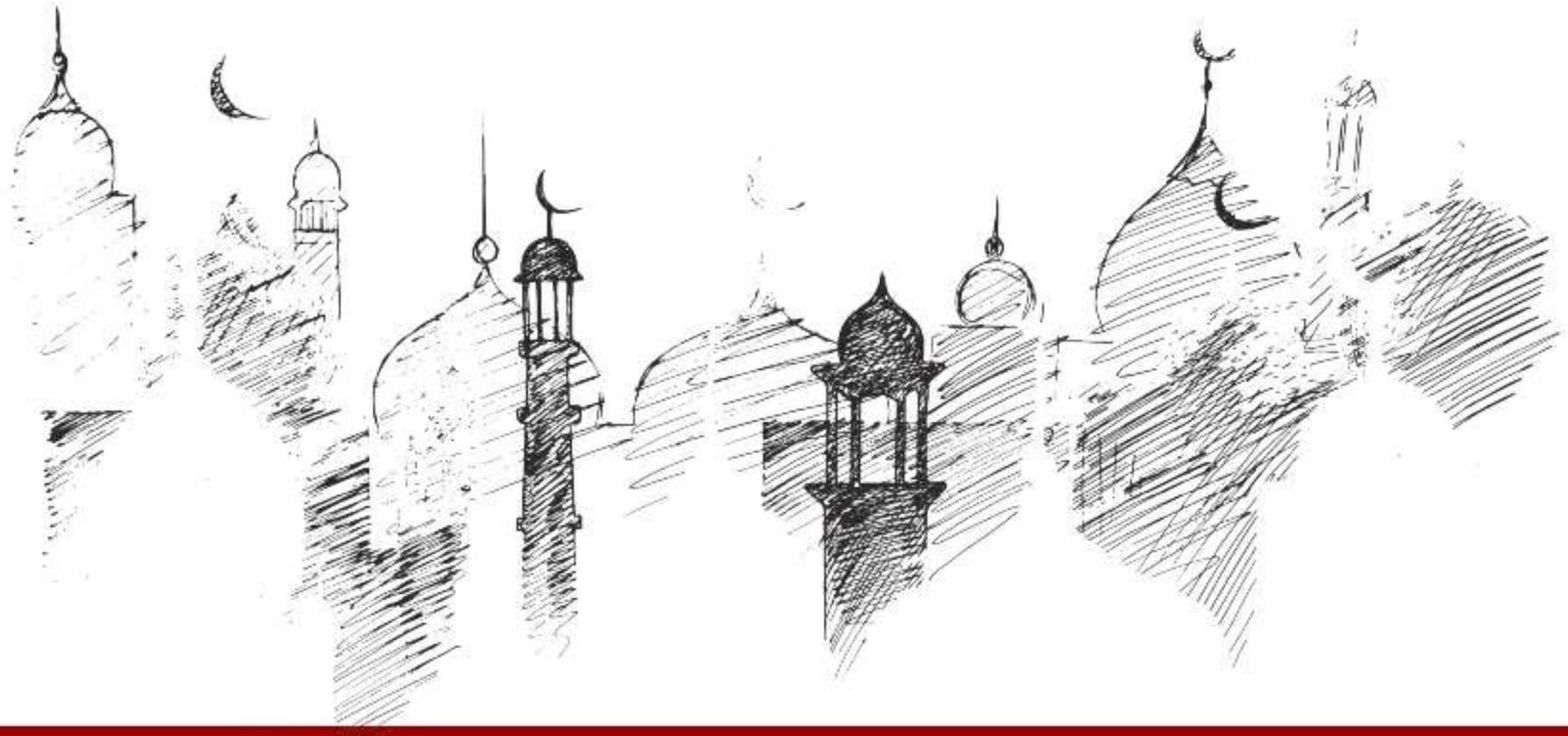
Yā 'Ayyuhā An-Nāsu Attaqū Rabbakumu Al-Ladhī Khalaqakum Min Nafsin Wāĥidatin Wa Khalaqa Minhā Zawjahā Wa Baththa Minhumā Rijālāan Kathīrāan Wa Nisā'an

"O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women" (Sūrat An-Nisā':1)

﴿ وَمَا كَانَ ٱلنَّاسُ إِلَّآ أُمَّةً وَٰحِدَةً فَٱخْتَلَفُواْ ... ﴾ (سورة يونس: 19)

Wa Mā Kāna An-Nāsu 'Illā 'Ummatan WāĥidatanFākhtalafū

"Mankind was but one nation, but differed (later)…" (Sūrat Yūnis : 19).



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Let us look at the similarity between creating the universe and creating man; this can be called the law of 'differentiation and integration":

The universe	Man
The universe emerged from one mass. By the will of its Lord this mass exploded producing celestial bodies and stars, which scattered, diffused and drew away from one another and extended in the universal vacuum.	Allah (تَعَالَىٰ) created all mankind from one soul; but the differences between them in all matters were almost beyond count and they spread on earth males and females.
Allah (تَعَالَىٰ) created gravity to rein in the uncontrollable expansion of the universe and tomake the universe subside, synthesize and stabilize giving vent to beauty and harmony between its components.	Allah(تَعَالَىٰ) created mercy in the hearts of his servants and sent messengers to unite people in love and harmony irrespective of their different languages and colors to control difference and standardize it in order to avoid the evils attached to divergence and dispute.

2. I conduct a search:

In every age we find some people who perceive of the inevitability of clash and the imoosibility of coexistence between the followers of different religions and creeds; these dissonant voices are not restricted to a particular group or religion.

Write a report on the Samuel Huntington's hypothesis on the 'clash of civilizations'.

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I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	Explaining the wisdom behind difference and diversity.			
2	Determining the concept of tolerance and its importance.			
3	Finding evidence of coexisting with and tolerating people of different faith.			
4	Identifying the controls of coexisting with and tolerating others.			
5	Making sure of respecting others.			

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La Ilaha Illallah Muhammadur Rasulullah

(there is no one worthy of worship except Allah and Muhammad (Sallallahu Alaihi wa Sallam) is his messenger)



LESSON 4

The Etiquetteof Visions and Dreams in Islam

We read and explore

- explain what is meant by dreams and visions.
- explain the difference between a dream and a vision.
- identify the types of things a sleeping person sees in his sleep.
- infer the etiquette governing vision.
- warn of making mistakes.

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I take the initiative to learn

Allah (تَعَالَى) says:

﴿ إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَٰٓأَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَٱلشَّمْسَ وَٱلْقَمَرَ رَأَيْتُهُمْ لِي سَٰجِدِينَ ٤ ﴾ (سورة يوسف: 4)

'Idh Qāla Yūsufu Li'abīhi Yā 'Abati 'Innī Ra'aytu 'Aĥada
`Ashara Kawkabāan Wa Ash-Shamsa Wa Al-Qamara Ra'aytuhum Lī Sājidīna

"Behold! Joseph said to his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!" (Sūrat Yūsuf : 4)

I discuss

in cooperation with my group, we discuss the following statement: 'The vision of prophets is true'.

.....

.....

.....

Illuminations

Allah's Messenger (ﷺ) said:

"When the time draws near (when the Resurrection is near) a believer's dream can hardly be false. And the truest vision will be of one who is himself the most truthful in speech" (Narrated by Muslim).

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I explain:

the interpretation of the vision of our master Yusuf (عليه السلام):

The truth of what a sleeping person sees:

In his sleep a person sees dreams; sometimes they are good, pleasing dreams; but at other times they are detestable, sad ones. A person may see something from the reality he lives and preoccupies himself with; some dreams are clear and do not require interpretation whereas others are beyond cognition and require interpretation. In our present time some people hurry to *interpreters of dreams and those who work in the field of interpreting dreams to explain to them what theysee in sleep. Many of these people made grave mistakes because they are ignorant the of the sunnah of the Prophet (ﷺ)in this domain. The Prophet(ﷺ)explained types of vision when he said,* "Dreams are of three types: a bad dream which causes distress and this is from Shaytan (the devil);

> *a dream which represents what a person is thinking about and a dream which is the forty-sixth part of Prophecy" (Narrated by Bin Majah).*

I summarize:

the three types of dreams on the basis of the hadith above:

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I draw a comparison:

between dream and vision in terms of the difference between the two:

Dream	.....
Vision	.....

Vision is the name given to the things a sleeping person sees during sleep; it is also called dream. Scholars have elucidated the difference between vision types in the following way:

First type of vision:

True, good vision is one in which a sleeping person sees something lovable to him and as such his soul is filled with delight; this vision is God-send. The Messenger(ﷺ) said, "If any of you sees a dream that he likes, let him thank Allah for it" (Narrated by Al-Bukhari). The vision might be clear requiring no interpretation as the vision of our master Ibrahim (عليه السلام) when he saw in his sleep that he was slaughtering his son. On the other hand, a vision might be inexplicable, symbolic requiring someone to interpret it such as the vision of the two prison mates of Allah's prophet Yusuf (عليه السلام). Also, it might be a harbinger of reward and good, or a warning of evil or a calamity. The etiquette of visions prescribes that the person who has a vision shall only reveal it to those who wish him good and hide it from those who habitually wish him evil or envy him.

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Second type of vision:

This is a bad vision which derives from the devil; it is saddening and precipitates grief in man. The Messenger (ﷺ) said, "If any of you sees a dream that he dislikes, it is from Shaytan (the devil)so let him seek refuge with Allah from its evil" (Narrated by Al-Bukhari). Etiquette associated with bad vision is keeping it secret, seek refuge in Allah from the evil three times, spit on his right three times and do not seek anyone to interpret it.

Third type of vision:

This is talking to oneself while awake as the case is with someone preoccupied by an examination, travel or trade. In his sleep, this person will see things he has been thinking of when awake. These are medley,kaleidoscopic dreams denoting nothing; they are contradictory, overlapping with no beginning or end. Their etiquette involves keeping them secret and not to anticipate bad things.

I summarize:

In cooperation with my group, I summarize the etiquette of each type of vision.

Vision	.....
Dream	.....
Medley dreams	.....

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I reflect and complete:

the table below with appropriate information:

	True vision	Vision in a bad dream	Medley dreams
Source	From Allah	.....	Talking to oneself
Definition	.....	Bad, saddening; one should not ask for interpretation and keep it secret	.....

I classify:

In cooperation with my group, I classify the following cases according to vision type: (good vision, dream, hadith):

	Case	Type of vision
1	Someone saw in a dream that he was falling from a mountain and he woke up in fright.	.....
2	Rashid saw in his sleep his father building a beautiful house surrounded by gardens.	.....
3	Someone saw in his sleep that he was swimming, then he saw himself in a football match and in other things he could not remember.	.....
4	Jawahir saw in a dream that she was going round Ka'bah with her mother and supplicating to Allah (عزّ وجل).	.....

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Controls on vision

Vision is a wide-spread matter, which happens to all people. Some people view it very optimistically whereas others view it with frustration and anxiety. However, a believer surely knows that it is neither beneficial nor harmful except with the will of Aallah (تَعَالَى). A believer resorts to the controls of vision comprising:

- commitment to honesty: it is forbidden for a Muslim to claim that he has seen a dream which he has not seen because this is telling a lie, i.e. he is telling a lie to Allah (سُبحانهُ وتَعَالَى). The Prophet (ﷺ) told us a good vision is from Allah (تَعَالَى); also honesty assists in making the vision come true.

- following the Prophet's Sunnah, the Prophet (ﷺ) has explained what must be done when each type of vision occurs.

- avoiding disclosing the vision to ignorant people lest they interpret it in an unbecoming way. The Prophet (ﷺ) informed us of the vision when he said, "If it is interpreted, it will occur" (Narrated by Abu Daoud). This means the vision will occur as interpreted.

- following the example of the Prophet (ﷺ)when going to sleep. i.e. performing **Wuḍū**ʾ(ritual purification), *dhikr (remembrance) of Allah (تَعَالَى)and*Isti'adhah (seeking refuge in Allah from the devil and sleeping on the right side, all these assist in warding off the devil.

- a vision might come true instantly or be delayed, therefore, a Muslim's confidence in his Lord must remain firm and unshakeable; the vision of Allah's prophet Yusuf (عليه السلام)was realized after long years.

- each vision is specific to the person who has experienced it; its interpretation is also specific to him. If another person experiences the same vision, it should not be interpreted in terms of the vision experienced by the first person.

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- If one sees theProphet (ﷺ) in one's sleep, this is a true vision and carries good tidings to the person who experiences the vision; but no Sharia ruling must be based on it.

I analyze and form a view:

of the following cases explaining the motive in each case:

someone appointed himself a 'mufti' (expert) in matters pertinent to vision without having the necessary scientific knowledge.

.....

- someone launced a satellite television station specialized in interpreting dreams.

.....

- Someone advertises in the media that his capable of interpreting dreams, proficient in palmistry and return lost things.

.....

I make a judgment:

on the following acts giving reasons:

- some people are keen on knowing the interpretation of everything they see in sleep.

.....

- someone interprets dreams to entertain himself and pastime.

.....

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Wrong practices:

In their attempts to interpret dreams, some people engage in practices that lead sometimes to despair and frustration including:

1. maximizing the import of vision and being preoccupied by it for long periods with attendant anxiety and expectation,
2. holding sessions to interpret dreams and then turning these sessions to palmistry and coffee reading (tasseography),
3. paying money in return for dream interpretation, some people have employed this as a means of earning income,
4. interpreting dreams publicly; this sometimes causes antagonism and partying company,
5. promoting books on interpretation of dreams with the intention of making profits or popularizing certain writers,
6. asking repeatedly to have the same dream interpreted.

Illuminations

In his time, when Bin Sirin was asked of a hundred dreams, he did not explain any one of them except by saying: "Fear Allah and be good in your wakefulness and what you have seen in your sleep will not hurt you".

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I investigate:

otherwrong practices.

Who interprets vision:

Interpreting visions is a science derived from by Allah (تَعَالَّى); Allah (عزّ وجلّ) granted Yusuf (عليه السلام) this science; Allah (تَعَالَّى) says:

﴿ وَكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ ٱلْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُۥ عَلَيْكَ... ﴾

(سورة يوسف: 6)

Wa Kadhalika Yajtabīka Rabbuka Wa Yu`allimuka MinTa'wīli Al-'Aĥādīthi Wa Yutimmu Ni`matahu `alay-ka

"Thus will your Lord choose you and teach you the interpretation of stories (and events) and perfect His favour to you…" (Sūrat Yūsuf : 4).

Also, Allah (تَعَالَّى) says:

﴿... وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِى ٱلْأَرْضِ وَلِنُعَلِّمَهُۥ مِن تَأْوِيلِ ٱلْأَحَادِيثِ ... ﴾

(سورة يوسف: 21)

Wa Kadhalika Makkannā Liyūsufa Fī Al-'Arđi Wa Linu`allimahu Min Ta'wīli Al-'Aĥādīthi

"Thus did We establish Joseph in the land, that We might teach him the interpretation of stories (and events)" (Sūrat Yūsuf : 21).

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When Yusuf (عليه السلام) interpreted the vision of the prison mates he attributed his knowledge to Allah (تَعَالَى)in the first place:

﴿... ذَٰلِكُمَا مِمَّا عَلَّمَنِي رَبِّيٓ ...﴾ (سورة يوسف: 37)

Dhālikumā Mimmā `Allamanī Rabbī(Sūrat Yūsuf : 37)

"…that is part of the (duty) which my Lord has taught me…" (Sūrat Yūsuf : 37).

He did so because he did not fill with people with pride to the degree of associating him with knowledge of the unseen, or to make ignorant people think that he was a god. He explained that this faculty of interpreting visions was a gift of Allah and he had to be thankful to Allah for giving it to him.

Therefore, someone who sets himself the task of interpreting dreams must be very clever in this science, possessing piety and chastity and must remember that he will be accountable to what he says and does. Also, he must perform this in order to draw closer to Allah (تَعَالَى) and not to practice it as a trade or a means of earning money in order to take people's wealth through superstition and lies. Moreover, he is required to keep the secrets of people and not disclose them to other; he is also required to avoid defamation and emphatic reproach.

I infer:

from the above that one who interprets dreams must:

.....

.....

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

I discuss and analyze:

the following statement according to the table below:

"Some people have the ability to read the minds of others and tell them things they like to here on the pretext that they interpret dreams".

Is this interpretation of dreams?	.....
Anticipated motives of this act.	.....
The danger of this conduct.	.....
A proposed method to tackle this situation.	.....

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I organize my concepts

Dreams and Visions

The concept of vision	.....
Vision types	.....
Etiquette of vision	.....
Obligations of dream interpreter	.....
Mistakes that must avoided	.....

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Student Activities

I answer by myself

- **First**, explain the meaning of the following:

1. dream: .....

2. vision: .....

- **Second**, mention vision types and explain the difference between them.

.....

.....

.....

- **Third**, identify what must be done as regards a bad vision.

.....

.....

.....

- **Fourth**, explain the most grievous hazards associated with interpreting dreams without possessing the required knowledge.

.....

.....

.....

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- **Fifth**, describe the ethics of a person who sets himself the task of interpreting dreams.

.....

.....

.....

Enriching my experience

I write a short report on Muslims scholars in the field of interpretation of dreams.

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I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I distinguish between dreams and visions.			
2	I observe the ethics pertaining to dreams.			
3	I am aware of the danger attendant on appointing oneself an interpreter.			
4	I make sure of following the Prophet's Sunnah when going to sleep.			

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LESSON 5

The Islamic Economic System

We read and explore

- explain what is meant by the 'Islamic Economic System'
- draw a comparison between economic systems
- explain the foundations of the 'Islamic Economic System
- infer the objectives of the 'Islamic Economic System'
- make sure of benefiting from the 'Islamic Economic System'.

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I take the initiative to learn

Islam consists of a group of interconnected systems which organize life in all its aspects; one of these systems is the economic system.

Adam Smith, one of the major theoreticians of capitalist thought, said: "It is not from the benevolence of the butcher, the brewer, or the baker that we expect our dinner, but from their regard to their own interest".

I discuss

examples of matters relating to the law of 'personal affairs' in Islam.

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



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I use my skills to learn

Islamic ecomomy and Economics

Linguistically, economy is intermediacy or moderation; this is the essence, intrinsic quality and goal of Economics. Allah (تَعَالَى) says:

﴿...مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ ۖ وَكَثِيرٌ مِّنْهُمْ سَاءَ مَا يَعْمَلُونَ﴾ (سورة المائدة: 66)

Minhum 'UmmatunMuqtaşidatun Wa Kathīrun Minhum Sā'a Mā Ya`malūna

"…There is from among them a party on the right course: but many of them follow a course that is evil." (Sūrat Al-Mā'idah : 66).

The economic system in Islam consists of Sharia rulings and rules which organize methods of earning and spending money. On the other hand, Economics is the science which discusses methods of increasing production and investing and developing resources at a minimal cost. Hence the economic system is linked to doctrines, principles and ideas held which societies believe in. It determines what is valid and borrowable from Economics and what is invalid. Developing a diary or alcohol beverages factory is linked to Economics. On the other hand, the economic system determines the legitimacy of dairy industry and prohibition of alcohol. Confusing the economic system with Economics results in a grave flaw in as much as perceiving the causes of economic problems and methods of tackling them is concerned.

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Economic systems:

1. The capitalist system:

In the beginning of the European Renaissance, European thinkers and philosophers called for an alternative system to feudalism which is more capable of realizing economic welfare. The capitalist system spread; capitalism is based on the freedom of individuals and corporations to privately own sources of production and use them in the way they find suitable. However, this system refused to incorporate value and ethical elements in its theories and economic studies arguing that this would result in lack of objectivity in scientific studies. The system failed to tackle many economic problems inherited from the previous system- feudalism. Class differences in society were deepened and poverty increased and so too did the cost of living.

2. The socialist system:

The socialist system was built on the idea of planned economy whereby the state owns all aspects of production. This system was executed in some countries in the beginning of the 20th century in the hope of delving into a more affluent society. However, this system led to a state of 'lack of incentive' and reduced production. By the end of the 20th century the socialist system collapsed in most countries of the world and its failure was proven in all socio-economic levels.

3. Mixed economy:

This system was built on combining some characteristics of the capitalist system with some characteristics of the socialist system while preserving the basicfeatures of the original system that wastransformed into a mixed economy.

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The outcome:

The capitalist system lost its stability and this resulted in successive and recurring economic crises which spread all over the world; the last crisis occurred in 2008. Many western economists noticed that Islamic economic transactions were not affected by existing economic crises. Several western economists called for the necessity of making the value and ethical aspect ofthe foundation of economic research, studying the Islamic economic system, adopting the principles and ideas of this system and benefiting from the jurisprudence of Islamic financial transactions.

The foundations of Islamic economy

1. Faith foundations:

Islamic faith is the most important foundation on which Islamic economy is built. The belief in the oneness of Allah (تَعَالَى) and the slavery of man to Allah (سُبحانهُ وتَعَالَى) yield a number ofbeliefslinked to a Muslim's economic life.

I explain

matters of faith linked to a Muslim's economic life indicated in the following texts:

- Allah (تَعَالَى) says:

﴿ لِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا فِيهِنَّ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾ ﴾

(سورة المائدة: 120)

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Lillāh Mulku As-Samāwāti Wa Al-'Arđi Wa Mā Fīhinna Wa Huwa `Alá Kulli Shay'in Qadīrun(Sūrat Al-Mā'idah: 121)

"To Allah does belong the dominion of the heavens and the earth, and all that is therein, and it is He Who has power over all things"(Sūrat Al-Mā'idah: 121).

- Allah (تَعَالَى) says:

﴿ أَلَمْ تَرَوْا۟ أَنَّ ٱللَّهَ سَخَّرَ لَكُم مَّا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُۥ ظَٰهِرَةً وَبَاطِنَةً ... ﴾ (سورة لقمان: 20)

'Alam Taraw 'Anna Allāha Sakhkhara Lakum Mā Fī As-Samāwāti Wa Mā Fī Al-'Arđi Wa 'Asbagha `Alaykum Ni`amahu Žāhiratan Wa Bāţinatan

"Do you not see that Allah has subjected to your (use) all things in the heavens and on earth, and has made his bounties flow to you in exceeding measure, (both) seen and unseen?"(Sūrat Luqmān : 20).

- Wealth is a blessing granted to man by Allah(تَعَالَى) and man has to be thankful for this.
- Allah (تَعَالَى) says:

﴿ ... وَأَنفِقُوا۟ مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ ... ﴾ (سورة الحديد: 7)

Wa 'Anfiqū Mimmā Ja`alakumMustakhlafīna Fīhi (Sūrat Al-Ĥadīd : 7)

"...and spend (in charity) out of the (substance) whereof He has made you heirs..."(Sūrat Al-Ĥadīd : 7).

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- Man is entrusted with wealth and he has to pay what is due to Allah in this wealth.
- Allah (تَعَالَّى) says:

﴿... وَٱللَّهُ يَرۡزُقُ مَن يَشَآءُ بِغَيۡرِ حِسَابٖ﴾

(سورة البقرة: 212)

Wa Allāhu Yarzuqu Man Yashā'u Bighayri Ĥisābin

"...for Allah bestows His abundance without measure on whom He will" (Sūrat Al-Baqarah :212).

- Man endeavors to earn his living, has to be satisfied with what Allah (تَعَالَّى) gives him and must avoid entertaining feelings of envy and hate.
- The Messenger (ﷺ) said,

"The son of Adam will not be dismissed from before his Lord on the Day of Resurrection until he has been questioned about his life and how he spent it,how he acted upon what he acquired of knowledge, his wealth and how he earned it and how he disposed of it and his youth and how he used" (Sunan al-Darimi).

- Man is accountable for his wealth; he must .....

2. Ethical foundations:

Islam has formulated a whole system of values and ethics and made it the foundation of its systems in general and its economic system in particular. The foundations relating to belief and ethics in the Islamic economic

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system created self-control in the souls of Muslims to check on their acts and transactions. Allah's Messenger (ﷺ) said,

"He is not a believer whose stomach is filled while the neighbor to his side goes hungry"(al-Jaami' as-Sagheer).

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I deduce

aspects relating to values and ethics in the Islamic economic system in the following texts:

- Allah's Messenger (ﷺ) said,

"May Allah have mercy on one who he is generous when he sells when he buys and when he demands payment of debt" (Narrated by Bin Majah).

- Allah (تَعَالَى) says:

وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَن تَصَدَّقُوا خَيْرٌ
لَّكُمْ ۖ إِن كُنتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ (سورة البقرة: 280)

Wa 'In Kāna Dhū `Usratin Fanažiratun 'Ilá Maysaratin Wa 'An Taşaddaqū Khayrun Lakum 'In Kuntum Ta`lamūna (Sūrat Al-Baqarah:280)

"If the debtor is in a difficulty, grant him time till it is easy for him to repay. But if you remit it by way of charity, that is best for you if you only knew" (Sūrat Al-Baqarah :280)

- Giving the debtor a period of grace if he fails to repay in time and facilitating transactions.

- Allah's Messenger (ﷺ) said,

"Nobody has ever eaten a better meal than that which one has earned by working with one's own hands. The Prophet of Allah David used to eat from the earnings of his manual labor" (Narrated by Al-Bukahri).

- Allah's Messenger (ﷺ) said,

"The honest, trustworthy merchant will be with the Prophets, siddeeqs (truthful Muslims) and martyrs" (Narrated by at-Tirmithi).

- Allah's Messenger (ﷺ) said,

"The two parties to a transaction have the choice so long as they have not separated. If they are honest and open, their transaction will be blessed, but if they tell lies and conceal anything, the blessing of their transaction will be lost" (Narrated by Al-Bukhari and Muslim).

3. Legislative foundations:

The economic system is based on a number of terms and rules derived from the sources of Islamic legislations, which regulate economic activity and realize its stability.

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I explain:

the most important legislative rules of the Islamic economic system in the following texts:

- Allah (تَعَالَى) says:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَأۡكُلُوٓاْ أَمۡوَٰلَكُم بَيۡنَكُم بِٱلۡبَٰطِلِ إِلَّآ أَن تَكُونَ تِجَٰرَةً عَن تَرَاضٖ مِّنكُمۡ ... ﴾ (سورة النساء: 29)

Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Ta'kulū 'AmwālakumBaynakum Bil-Bāţili 'Illā 'An Takūna Tijāratan `AnTarāđin Minkum (Sūrat An-Nisā' : 29)

"O you who believe! Eat not up your property among yourselves in vanities: But let there be amongst you trafficand trade by mutual good-will: Nor kill (or destroy) yourselves: for verily Allah has been to you Most Merciful!"(Sūrat An-Nisā' : 29).

- Contentment must prevail in trading
- Prohibiting taking money illegitimately through bribes, deception and monopoly, for instance.
- Allah's Messenger (ﷺ) said, "Do not harm and do not cause harm" (Narrated by Malik).

- Allah (تَعَالَى) says:

﴿ ... وَأَحَلَّ ٱللَّهُ ٱلۡبَيۡعَ وَحَرَّمَ ٱلرِّبَوٰاْۚ ... ﴾ (سورة البقرة: 275)

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Wa 'Aĥalla Allāhu Al-Bay`a Wa Ĥarrama Ar-Ribā

"…but Allah hath permitted trade and forbidden usury…" (Sūrat Al-Baqarah :275).

.....

.....

.....

Types ofLegislative rules in Islamic economy

Legislative economic rules in Islam are two types:

1. Fixed rules: these are rules that do not change with temporal and spatial changes. They include matters proven by incontrovertible evidence from the Qur'an or Sunnah such as zakat obligation.

2. Changing rules: these are rules which change with changing circumstances; they are subject to *Ijtihad* (independent reasoning) by scholars and specialists in conformance to interest such as the change of units of weight from 'mudd ' (مد) to '*saa*' (صاع) and the like to contemporary unitsof weight. Measurement units are linked to many rulings such as iftar fidyah (breaking a fast donation) for those who are excused from fasting such as sick people, the elderly and pregnant women, amount of *sadaqat* al-*fitr(charity given to the poor at the end of fasting),* Kaffara *(*religious donation of money or food made to help those in need*) and other matters.*

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I classify

the following economic matters according to their terms into fixed and changing rules giving the reason for this.

Economic matters	Fixed rules	Changing rules	Reason
Pricing			.....
Bribe			.....
Insurance			.....
Monopoly			.....
Inheritance shares			.....
Penal conditions in contracts			.....

The goals of the Islamic economic system:

A. Realizing economic welfare and the happiness of man:

Allah (تَعَالَى) says:

﴿ قُلْ مَنْ حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِيٓ أَخْرَجَ لِعِبَادِهِۦ وَٱلطَّيِّبَٰتِ مِنَ ٱلرِّزْقِ ... ﴾

(سورة الأعراف: 32)

Qul Man Ĥarrama Zīnata Allāhi Allatī 'Akhraja Li`ibādihiWa Aţ-Ţayyibāti Mina Ar-Rizq

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"Say: Who has forbidden the beautiful (gifts) of Allah, which He has produced for His servants…" (Sūrat Al-'A`rāf : 32).

The holy verse instructs us to realize happiness and good live for man, improve his conditions materially and morally and eradicate the causes of hardship and difficulties in order to achieve the divine honoring of mankind referred to in the words of Allah (تَعَالَى):

﴿ وَلَقَدْ كَرَّمْنَا بَنِيٓ ءَادَمَ وَحَمَلْنَٰهُمْ فِي ٱلْبَرِّ وَٱلْبَحْرِ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ٧٠ ﴾ (سورة الإسراء: 70)

Wa Laqad Karramnā Banī 'Ādama Wa Ĥamalnāhum Fī Al-Barri Wa Al-Bahri Wa Razaqnāhum Mina Aţ-Ţayyibāti Wa Fađđalnāhum `Alá Kathīrin Mimman Khalaqnā Tafđīlāan

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

B. Ideal allocation of economic resources:

Resources are a trust of the Creator entrusted to all mankind; therefore, conservation and development of economic resources is an important goal pursued by Islamic Sharia.

I analyze and deduce:

from the following texts the most important Sharia controls on the ideal exploitation of economic resources:

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- Allah (تَعَالَى) says:

﴿... وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِي سَبِيلِ ٱللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ﴾ (سورة التوبة: 34)

Wa Al-Ladhīna Yaknizūna Adh-Dhahaba Wa Al-Fiḍḍata Wa Lā Yunfiqūnahā Fī Sabīli Allāhi Fabashshirhum Bi`adhābin 'Alīmin

"And there are those who bury gold and silver and spend it not in the way of Allah. Announce unto them a most grievous penalty-" (Sūrat At-Tawbah: 34).

- Appreciation of the value of money, regarding it as the backbone of economic development and prohibiting hoarding money and suspending its use in production.

- Allah (تَعَالَى) says:

﴿وَلَوْ أَنَّ أَهْلَ ٱلْقُرَىٰٓ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَفَتَحْنَا عَلَيْهِم بَرَكَٰتٍ مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ..﴾ (سورة الأعراف: 96)

Wa Law 'Anna 'Ahla Al-Qurá 'Āmanū Wa Attaqaw Lafataĥnā `Alayhim Barakātin Mina As-Samā'i Wa Al-'Arđi

"If the people of the towns had but believed and feared Allah, We should indeed have opened out to them (All kinds of) blessings from heaven and earth…"(Sūrat Al-'A`rāf : 96).

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- Allah (تَعَالَى) says:

﴿ وَٱلَّذِينَ إِذَآ أَنفَقُواْ لَمۡ يُسۡرِفُواْ وَلَمۡ يَقۡتُرُواْ وَكَانَ بَيۡنَ ذَٰلِكَ قَوَامٗا ٦٧ ﴾

(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 : 67).

- Achieving sustainable development that meets the needs of the present without compromising the ability of future generations to meet their own needs by .....

.....

- Achieving social solidarity and eradicating poverty: Islam has enacted a number of resource-related rulings which contribute to achieving sufficient living expenses to those who cannot support themselves; these rulings comprise zakat system, sadaqah (religious donations) and endowmentsin addition to rulings in distributing inheritance to expand economic activity, increase job opportunities and reduce the acuity of class differences between social groups.

C. Achieving economic freedom:

Economic freedom in Islam is based on human freedom; Islam made the outcome of man's effort and his endeavor a sole property for him. It gave man the freedom to dowith his property what he likes. However, this freedom is restricted by the teachings and controls of Islam that are based on obedience toAllah (تَعَالَى) his Messenger (ﷺ) and the ruler.

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I deduce:

from the discussion with my group the limits of economic freedom in the Islamic economic system.

- Allah (تَعَالَى) says:

﴿... فَإِنْ ءَانَسْتُم مِّنْهُمْ رُشْدًا فَٱدْفَعُوٓاْ إِلَيْهِمْ أَمْوَٰلَهُمْ ...﴾

(سورة النساء: 6)

Fa'in 'Ānastum Minhum Rushdāan Fādfaū 'Ilayhim ʾamwāla-hum

"…if then you find sound judgment in them, release their property to them…"
(Sūrat An-Nisā': 6)

- Action is restricted by the ability to make sound judgment and awareness of the good involves in the action.

Allah (تَعَالَى) says:

﴿... وَكُلُواْ وَٱشْرَبُواْ وَلَا تُسْرِفُوٓاْ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ﴾

(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).

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- Al Nu'man bin Bashir (رضي الله عنهما) said: "My father gave me a gift. My mother, 'Amra bint Rawaha said that she would not agree to it unless he made the Prophet (ﷺ) a witness to it. So my father went to the Prophet (ﷺ) and said, 'I have given a gift to my son from 'Amra bint Rawaha, but she ordered me to make you a witness to it.' The Messenger (ﷺ) said, 'Have you given the like of it to everyone of your children?' He said, 'No.' The Messenger (ﷺ) said, 'Be afraid of Allah and be just to your children" (Narrated by Al-Bukhari).

D. Achieving material and moral power to the state:

Achieving the above goals is conducive to building a stable, strong economy and the progress and prosperity of society; this eventually increases the material and moral power of the state.



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I organize my concepts

The Islamic Economic System

The concept of the Islamic economic system	Foundations of the Islamic economic system	Objectives of the Islamic economic system
.....	1.	1. .....
.....	.....	.....
.....	2.	2. .....
.....	.....	.....
.....	3.	3. .....
.....	.....	.....

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Student Activities

I answer by myself

- **First**, compare the economic systems to Economics.

.....

.....

- **Second**, here is a group of effects; classify them according to what is suitable to each in the two economic systems: capitalism and socialism:

Eradicating the spirit of creativity and competition, spread of riba (ربا usury)and monopoly, spread of laziness and loss of work stamina, spread of corruption and moral ruin, spread of unemployment and deprivation, spread of poverty, the rich become richer and the poor become poorer

System	Effects
Capitalism	....
Socialism	....

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- **Third**, infer the principle indicated by each Sharia text as regards the economic system:

1. Allah (تَعَالَى) says:

﴿... وَءَاتُوهُم مِّن مَّالِ ٱللَّهِ ٱلَّذِىٓ ءَاتَىٰكُمْ ...﴾

(سورة النور: 33)

Wa 'ĀtūhumMin Māli Allāhi Al-Ladhī 'Ātākum

"…give them something yourselves out of the means which Allah has given to you…"(Sūrat An-Nūr : 33).

2. Allah's Messenger (ﷺ) said,

"The soul of the believer is attached to his debt until it is paid off" (Narrated by Bin Majah).

3. Allah's Messenger (ﷺ) said,

"The merchants will be raised on the Day of Resurrection as evildoers, apart from those who fear Allah and are sincere and honest" (Narrated by at-Tirmithi).

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Enriching my experience

I prepare a PowerPoint presentation on murabaha in the Islamic banking system.

I assess my self

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I explain what is meant by the Islamic economic system.			
2	I draw a comparison between economic systems.			
3	I explain the foundations of the Islamic economic system.			
4	I infer the goals of the Islamic economic system.			
5	I make sure of benefiting from the Islamic economic system.			

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Lesson lexicon

Term	Definition
Economy linguistically	Intermediacy and moderation
Microeconomics	A science dealing with the problems of individual economic uits such as studying different markets forms and how to determine prices in them, theory of supply and demand, theory of production and cost and theory of consumer behavior
Macroeconomics	A science dealing with the problems of the economy as a whole; its research comprises determining the level of national income, national production and consumption, average price level, level of employment and unemployment and public expenditure.
Insurance	A contract obliging the insurer to pay the insured financial compensation in the event of an accident in return for a payment made by the insured to the insurer.
Pricing	State determination of prices and prohibiting increases in these prices.
Social solidarity	Society taking the responsibility of assisting the needy.
Bribe	Payment made to overturn rights or to validate falsity.
Saa'	A unit of measurement equal toapproximately two and a half kilograms.

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6



LESSON 1

Chaste Families, Pure Society

Sūrat An-Nūr: 58-61

We read and explore

- read the holy verses from memory observing the rules of recitation.
- explain the Qur'anic vocabulary.
- infer some of the rulings in the holy verses.
- explain the effects of commitment to the rulings of Islamic Sharia on preserving society.
- apply the values incorporated in the holy verses.

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I take the initiative to learn

The illuminations of 'Sūrat An-Nūr' continue to spread virtues and morals in the domain of Muslim society, instilling this society with virtuous values to protect families and society against erring. After having explained the necessity of asking permission before entering a house in order to familiarize the people in the house with the visitor, reassure them about him and give them a chance to prepare for receiving him.The chapter completes in these verses the bright image of Islamic etiquette by explaining the rules governing how the people inside the house ask permission from one another.

Illumination

Sahl bin Sa'd (رضي الله عنه) reported: Allah's Messenger (ﷺ) said:

"Verily! The order of taking permission to enter has been enjoined because of the sight" (Narrated by Al-Bukhari and Muslim).

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I expect

the positive effects of a Muslim's commitment to the Islamic etiquette in asking permission to enter the house of the people he is visiting:

Effects relating to the visitor	.....
Effects relating to the person being visited	.....
Effects relating to society	.....

I use my skills to learn

سورة النور: 58 - 61

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لِيَسۡتَـٔۡذِنكُمُ ٱلَّذِينَ مَلَكَتۡ أَيۡمَٰنُكُمۡ وَٱلَّذِينَ لَمۡ يَبۡلُغُواْ ٱلۡحُلُمَ
مِنكُمۡ ثَلَٰثَ مَرَّٰتٖۚ مِّن قَبۡلِ صَلَوٰةِ ٱلۡفَجۡرِ وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ ٱلظَّهِيرَةِ وَمِنۢ بَعۡدِ صَلَوٰةِ
ٱلۡعِشَآءِۚ ثَلَٰثُ عَوۡرَٰتٖ لَّكُمۡۚ لَيۡسَ عَلَيۡكُمۡ وَلَا عَلَيۡهِمۡ جُنَاحُۢ بَعۡدَهُنَّۚ طَوَّٰفُونَ عَلَيۡكُم
بَعۡضُكُمۡ عَلَىٰ بَعۡضٖۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلۡأٓيَٰتِۗ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ٥٨ وَإِذَا
بَلَغَ ٱلۡأَطۡفَٰلُ مِنكُمُ ٱلۡحُلُمَ فَلۡيَسۡتَـٔۡذِنُواْ كَمَا ٱسۡتَـٔۡذَنَ ٱلَّذِينَ مِن قَبۡلِهِمۡۚ كَذَٰلِكَ
يُبَيِّنُ ٱللَّهُ لَكُمۡ ءَايَٰتِهِۦۗ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ٥٩ وَٱلۡقَوَٰعِدُ مِنَ ٱلنِّسَآءِ ٱلَّٰتِي
لَا يَرۡجُونَ نِكَاحٗا فَلَيۡسَ عَلَيۡهِنَّ جُنَاحٌ أَن يَضَعۡنَ ثِيَابَهُنَّ غَيۡرَ مُتَبَرِّجَٰتِۭ
بِزِينَةٖۖ وَأَن يَسۡتَعۡفِفۡنَ خَيۡرٞ لَّهُنَّۗ وَٱللَّهُ سَمِيعٌ عَلِيمٞ ٦٠ لَّيۡسَ عَلَى ٱلۡأَعۡمَىٰ
حَرَجٞ وَلَا عَلَى ٱلۡأَعۡرَجِ حَرَجٞ وَلَا عَلَى ٱلۡمَرِيضِ حَرَجٞ وَلَا عَلَىٰٓ أَنفُسِكُمۡ أَن تَأۡكُلُواْ

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مِنۢ بُيُوتِكُمۡ أَوۡ بُيُوتِ ءَابَآئِكُمۡ أَوۡ بُيُوتِ أُمَّهَٰتِكُمۡ أَوۡ بُيُوتِ إِخۡوَٰنِكُمۡ
أَوۡ بُيُوتِ أَخَوَٰتِكُمۡ أَوۡ بُيُوتِ أَعۡمَٰمِكُمۡ أَوۡ بُيُوتِ عَمَّٰتِكُمۡ أَوۡ بُيُوتِ
أَخۡوَٰلِكُمۡ أَوۡ بُيُوتِ خَٰلَٰتِكُمۡ أَوۡ مَا مَلَكۡتُم مَّفَاتِحَهُۥٓ أَوۡ صَدِيقِكُمۡۚ
لَيۡسَ عَلَيۡكُمۡ جُنَاحٌ أَن تَأۡكُلُواْ جَمِيعًا أَوۡ أَشۡتَاتٗاۚ فَإِذَا دَخَلۡتُم بُيُوتٗا فَسَلِّمُواْ
عَلَىٰٓ أَنفُسِكُمۡ تَحِيَّةٗ مِّنۡ عِندِ ٱللَّهِ مُبَٰرَكَةٗ طَيِّبَةٗۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ
لَكُمُ ٱلۡأٓيَٰتِ لَعَلَّكُمۡ تَعۡقِلُونَ ٦١

58. Yā 'Ayyuhā Al-Ladhīna 'Āmanū Liyasta'dhinkumu Al-Ladhīna Malakat 'Aymānukum Wa Al-Ladhīna LamYablughū Al-Ĥuluma Minkum Thalātha Marrātin MinQabli Şalāati Al-Fajri Wa Ĥīna Tađa`ūna Thiyā BakumMina Až-Žahīrati Wa Min Ba`di Şalāati Al-`Ishā'iThalāthu `Awrātin Lakum Laysa `Alaykum Wa Lā `Alayhim Junāĥun Ba`dahunna Ţawwāfūna `AlaykumBa`đukum `Alá Ba`đin Kadhālika Yubayyinu Allāhu Lakumu Al-'Āyā Ti Wa Allāhu `Alīmun Ĥakīmun

59. Wa 'Idhā Balagha Al-'Aţfālu Minkumu Al-Ĥuluma Falyasta'dhinū Kamā Asta'dhana Al-Ladhīna MinQablihim Kadhālika Yubayyinu Allāhu Lakum 'ĀyātihiWa Allāhu `Alīmun Ĥakīmun

60. Wa Al-Qawā`idu Mina An-Nisā' Al-Lātī Lā Yarjūna Nikāĥāan Falaysa `Alayhinna Junāĥun 'An Yađa`naThiyābahunna Ghayra Mutabarrijātin Bizīnatin Wa 'AnYasta`fifna Khayrun Lahunna Wa Allāhu Samī`un `Alīmun

61. Laysa `Alá Al-'A`má Ĥarajun Wa Lā `Alá Al-'A`raji Ĥarajun Wa Lā `Alá Al-Marīđi Ĥarajun Wa Lā `Alá'Anfusikum 'An Ta'kulū

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Min Buyūtikum 'Aw Buyūti 'Ābā'ikum 'Aw Buyūti 'Ummahātikum 'Aw Buyūti 'Ikhwānikum 'Aw Buyūti 'Akhawātikum 'Aw Buyūti 'A`māmikum 'Aw Buyūti `Ammātikum 'Aw Buyūti 'Akhwālikum 'Aw Buyūti Khālātikum 'Aw Mā MalaktumMafātiĥahu~ 'Aw Şadīqikum Laysa `Alaykum Junāĥun 'An Ta'kulū Jamī`āan 'Aw 'Ashtātāan Fa'idhā DakhaltumBuyūtāan Fasallimū `Alá 'Anfusikum Taĥīyatan Min `IndiAllāhi Mubārakatan Ţayyibatan Kadhālika YubayyinuAllāhu Lakumu Al-'Āyāti La`allakum Ta`qilūna

58. O you who believe! Let your slaves, and those of you who have not come to puberty, ask leave of you at three times (before they come into your presence): before the prayer of dawn, and when you lay aside your clothing for rest in the heat of noon, and after the prayer of night. Three times of privacy for you. It is no sin for them or for you at other times, when some of you go round attendant upon others (if they come into your presence without leave). Thus Allah makes clear the revelations for you. Allah is All-Knower, All-Wise.

59. And when the children among you come to puberty then let them ask leave even as those before them used to ask it. Thus Allah makes clear His revelations for you. Allah is knower, All-Wise.

60. As for women past child bearing, who have no hope of marriage, it is no sin for them if they discard their (outer) clothing in such a way as not to show adornment. But to refrain is better for them. Allah is All-Hearer, All-Knower.

61. No blame is there upon the blind nor any blame upon the lame nor any blame upon the sick (if they do not go for fight due to their disability) nor on yourselves if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your fathers' brothers, or the houses of your fathers' sisters, or the houses of your mothers' brothers, or the houses of your mothers' sisters, or (from that) whereof you hold the keys, or (from the house) of a friend. No sin shall it be for you whether you eat together or apart. But when

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you enter houses, salute one another with a greeting from Allah, blessed and sweet. Thus Allah makes clear His revelations for you, that you may understand.

I learn the explanation of Qur'anic vocabulary:

Vocabulary item	Explanation	My notes
لَمْ يَبْلُغُوا۟ ٱلْحُلُمَ (LamYablughū Al-Ĥuluma)who have not come to puberty	Those who have not reached the age of having wet dreams.	
عَوْرَٰتٍ (`Awrātin)privacy	Times in which your private parts might be exposed.	
جُنَاحٌ (Junāĥun)sin	Guilt	
طَوَّٰفُونَ (Ṭawwāfūna)go round attendant upon others	With recurring entries and exits.	
وَٱلْقَوَٰعِدُ مِنَ ٱلنِّسَآءِ (Wa Al-Qawā`idu Mina An-Nisā')women past child bearing	Women who do not desire husbands or boys because of their advanced age.	
مَلَكْتُم مَّفَاتِحَهُۥٓ ('Malaktum Mafātiĥahu)where of you hold the keys	Houses you are free to enter by direct right or on behalf of their owners.	
أَشْتَاتًا ('Ashtātāan)apart	Each one by oneself	

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Chaste families:

The holy verses tackle organizing the conduct of family members on the basis that the family is the first building block of society. They organize and dierct the patterns of conduct so that the family carries out its duty in bringing up a pure generation characterized by fine values and exemplary etiquette. Perhaps the highest value is that of respecting the privacy of those living with them. They are supposed not to hurt their feelings, disturb them or look at their private parts. Islam has prohibited adults from entering on others without asking for permission and this ruling includes all times. In these verses Islam explains a ruling ignored and taken carelessly by many- namely, children and house servants entering on the people of the house. It has meticulously orgnanized this process in order to protect the family and preserve the morals of its members .

It is narrated that a man asked the Prophet (ﷺ) "Should I seek permission to enter my mother's room?' The Prophet answered 'Yes'. The man said, ' We live together in the same house'. The Messenger of Allah said 'Ask permission to join her'. The man said 'But she has no one to serve her except me. Should I ask permission whenever I enter her room?' The Prophet said 'Would you like to see her naked?' The man replied 'No'. The prophet said 'Then ask for her permission before entering" (Mishkat al-Masabih).

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I deduce

the three times of asking to come into presence of family members specified by the holy verses.

1. .....

2. .....

3. .....

I identify

the categories that must ask for leave to come into the presence of family members.

1. .....

2. .....

I cooperate with my fellow students to:

1. explain

prohibiting children and servants from entering on family members in the times mentioned in the holy verses.

.....

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2. We show:

a) the relation between the two holy texts of Sūrat An-Nūr:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتًا غَيۡرَ بُيُوتِكُمۡ حَتَّىٰ تَسۡتَأۡنِسُواْ وَتُسَلِّمُواْ عَلَىٰٓ
أَهۡلِهَاۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ لَعَلَّكُمۡ تَذَكَّرُونَ ٢٧

Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Tadkhulū Buyūtāan Ghayra Buyūtikum Ĥattá

Tasta'nisū Wa Tusallimū `Alá'Ahlihā Dhālikum Khayrun Lakum La`allakum

Tadhakkarūna

"O you who believe! enter not houses other than your own, until you have asked permission and saluted those in them: that is best for you, in order that youmay heed (what is seemly)"

And:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لِيَسۡتَـٔۡذِنكُمُ ٱلَّذِينَ مَلَكَتۡ أَيۡمَٰنُكُمۡ وَٱلَّذِينَ لَمۡ يَبۡلُغُواْ ٱلۡحُلُمَ مِنكُمۡ ...

Yā 'Ayyuhā Al-Ladhīna 'Āmanū Liyasta'dhinkumu Al-Ladhīna Malakat 'Aymānukum Wa Al-Ladhīna LamYablughū Al-Ĥuluma Minkum

"O ye who believe! let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence)"

.....

.....

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b) the significance of addressing fathers in the words of Allah (تَعَالَى):

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لِيَسۡتَـٔۡذِنكُمُ ٱلَّذِينَ مَلَكَتۡ أَيۡمَٰنُكُمۡ وَٱلَّذِينَ لَمۡ يَبۡلُغُواْ ٱلۡحُلُمَ مِنكُمۡ ... ﴾

Yā 'Ayyuhā Al-Ladhīna 'Āmanū Liyasta'dhinkumu Al-Ladhīna Malakat 'Aymānukum Wa Al-Ladhīna LamYablughū Al-Ĥuluma Minkum

"O ye who believe! let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence)"

This is so although those who are meant to ask for leave to come in are the children.

Bin Abbas said, "People stopped working according to three verses and took them lightly:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لِيَسۡتَـٔۡذِنكُمُ ٱلَّذِينَ مَلَكَتۡ أَيۡمَٰنُكُمۡ وَٱلَّذِينَ لَمۡ يَبۡلُغُواْ ٱلۡحُلُمَ مِنكُمۡ ... ﴾

Yā 'Ayyuhā Al-Ladhīna 'Āmanū Liyasta'dhinkumu Al-Ladhīna Malakat 'Aymānukum Wa Al-Ladhīna LamYablughū Al-Ĥuluma Minkum

"O you who believe! let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence)"

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And the verse in Sūrat An-Nisā':

﴿ وَإِذَا حَضَرَ ٱلْقِسْمَةَ أُوْلُواْ ٱلْقُرْبَىٰ ... ﴾

(سورة النساء: 8)

Wa 'Idhā Ĥađara Al-Qismata 'Ūlū Al-Qurbá

"But if at the time of division other relatives are present…"(8).

And the verse in Sūrat Al-Ĥujurāt

﴿ ... إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴾

(سورة الحجرات: 13)

'Inna 'Akramakum `Inda Allāhi 'Atqākum 'InnaAllāha `Alīmun Khabīrun

"…Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you…" (13).

I cooperate; we draw a comparison

between two families: one family adhered to the rules of taking leave to come to presence inside the house and taught its members this etiquette; the other took this matter carelessly.

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	The family that teaches its members the etiquette of asking for leave to come into presence	The family thatdoes not teachits members the etiquette of asking for leave to come into presence
Individuals' pyschological relief	.....	.....
Relation between family members	.....	.....
Morals of family members in society	.....	.....
Result	.....	.....

We explain:

The relation between the practicality of Islamic legislation and the rule of children and servants entering upon people dwelling in the house:

.....

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Chastity is all good:

The holy verses explain to us one principle of the great principles of Islam, which is a religion of facilitation and mercy. The veil is one of the religious duties required of Muslim women; but elderly woman who are past the age of marrying or bearing children are allowed to to lighten their clothings in order to alleviate hardship on them on condition that they do not appear adorned although it is better for them to commit themselves to complete veil.

I explain

The meanings of the words of Allah (تَعَالَى):

وَٱلْقَوَٰعِدُ مِنَ ٱلنِّسَآءِ ٱلَّٰتِى لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَن يَضَعْنَ
ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَٰتٍۭ بِزِينَةٍ ۖ وَأَن يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ٦٠

Wa Al-Qawā`idu Mina An-Nisā' Al-Lātī Lā Yarjūna Nikāĥāan Falaysa `Alayhinna Junāĥun 'An Yađa`naThiyābahunna Ghayra Mutabarrijātin Bizīnatin Wa 'AnYasta`fifna Khayrun Lahunna Wa Allāhu Samī`un `Alīmun

Such elderly women as are past the prospect of marriage, - there is no blame on them if they lay aside their (outer) garments, withoutdisplaying theirbeauty .But it is best for them , and Allah is One Who sees and knows all things to be modest .

What is meant by

- 'lay aside their (outer) garments'

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- 'to be modest'

Illuminations

Hijab

Hijab means the garment covering the whole body of a woman except her face and hands; a woman's clothing is supposed to be loose in order not to reveal the contours of her body or allow seeing through the clothing.

I infer

aspects of the modesty of elderly women as explained by the holy verse:

I find evidence of

the balance involved in Islamic legislation as regards urging modesty and avoiding embarrassment and hardship:

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I explain the significance of:

Concluding the two holy verses (58) and (59) by the words of Allah (تَعَالَى):

﴿... وَٱللَّهُ عَلِيمٌ حَكِيمٌ﴾

Wa Allāhu `Alīmun Ĥakīmun

"…Allah is All-Knower, All-Wise."

.....

.....

Taking care of and protecting human rights

After having organized conduct inside a Muslim household, the holy verses set on illuminating the arrangement of relations between relatives and friends. The purpose of this arrangement is to keep social relations connected and harmonized and make the conduct of Muslims inside and outside the family predicated on respect and appreciation and distanced from double measures. By observing this, society becomes one big family free of embarrassment stirring practices and hardship.

Aisha (رضي الله عنها)said: "Muslims who wanted to go on 'nafir' (call to action) with Allah's Messenger (ﷺ) used to give their keys to those whom they trust and say to them 'We have given you permission to take from our possessions whatever you like'. The addressed would say 'This is not lawful because they have given us permission under duress'. Allah (عزّ وجلّ) revealed

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﴿أَوْ مَا مَلَكْتُم مَّفَاتِحَهُۥٓ﴾

… (ʻAw Mā MalaktumMafātiĥahu)

"…of which the keys are in your possession…" (Majma' al-Zawa'id).

Some tribes in the pre-Islamic era used to boycott people with special needs, isolate them and forbid them to engage in normal life practices. Lame, blind or sick did not have food with others out of respect to their private conditions. The holy verses were revealed to relieve weak people of embarrassment; they were also allowed to accompany the Prophet (ﷺ) in his campaigns. The verses also preserved the rights of these people to eat in the houses of other people so that their disabilities do not cause them to isolate themselves from society and preserve the unity and strength of society and all the groups constituting it. This humanitarian dimension gives our true religion precedence over modern societies in calling to appreciate people with special needs, incorporating them in their communities and taking care of them. The UAE has been keen on taking care of the rights of people with special needs and incorporating them in society out of its established principles.

After having mentioned the groups of people we are allowed to eat in their houses, the verses set on explain are feel embarrassed of eating alone. The verses were revealed to relieve such people of embarrassment by permitting them to eat individually or in groups. Allah (تَعَالَى) says:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا۟ جَمِيعًا أَوْ أَشْتَاتًا﴾

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Laysa `Alaykum Junāĥun 'An Ta'kulū Jamī`āan 'Aw 'Ashtātāan

No sin shall it be for you whether you eat together or apart

The verses continue to illuminate the conduct of Muslims by explaining the etiquette of communicating with a visitor. The visitor must greet the person being visited as if he is greeting himself. This greeting (saying السلام عليكم 'as-salāmu ʿ**alaykum**'- 'peace be upon you') is from Allah; it fills the soul of the person being visited with serenity and blesses the visitor. This also applies when one enters an uninhabited house or one's own house. In this case one greets oneself by saying 'السلام علينا وعلى عباد الله الصالحين as-Salamu 'Alayna wa 'Ala 'Ibad-Allah-is-Saliheen' (Peace be upon us and on the righteous salves of Allah).

- Allah(تَعَالَى) says:

﴿... فَإِذَا دَخَلْتُم بُيُوتًا فَسَلِّمُوا۟ عَلَىٰٓ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِندِ ٱللَّهِ مُبَٰرَكَةً طَيِّبَةً ...﴾

Fa'idhā DakhaltumBuyūtāan Fasallimū `Alá 'Anfusikum Taĥīyatan Min `IndiAllāhi Mubārakatan Ţayyibatan

"…But if ye enter houses, salute each other - a greeting of blessing and purity as from Allah…"

The One who has set you the task of observing these rules is a God who loves to bestow good on you; He commands you to observe rules whose benefit returns to you; if you obey His commands, you will benefit from

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these commands in worldly life and His rewards await you in the Afterlife.

- Allah(تَعَالَى) says:

﴿ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْأَيَٰتِ لَعَلَّكُمْ تَعْقِلُونَ ﴾

Kadhālika YubayyinuAllāhu Lakumu Al-'Āyāti La`allakum Ta`qilūna

"…Thus does Allah make clear the signs to you: that you may understand".

Anas bin Malik (رضي الله عنه) said: "The Companions used to knock of the door of the Prophet (ﷺ)with the tips of their fingers" (Narrated by Al Hakim).

I give examples of

- the way Islam takes care of people with special needs apart from what is mentioned in the holy text.

.....

.....

- the efforts exerted by the UAE to take care of people with special needs.

.....

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I cooperate with one of my fellow students and explain the significane of:

- the fact that the house of the son is not explicitly mentioned with the houses in which people are allowed to eat without asking for permission.

- the words of Allah (تَعَالَى):

﴿... فَسَلِّمُوا۟ عَلَىٰٓ أَنفُسِكُمْ ...﴾

Fasallimū `Alá 'Anfusikum

"...salute each other..."

- describing the saluation السلام عليكم 'as-salāmu ʿ**alaykum**'- 'peace be upon you' by the words (تَحِيَّةً مِّنْ عِندِ اللَّهِ Taĥīyatan Min `IndiAllāhi "a greeting ... from Allah")

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Using the utterance (صَدِيقِكُمْ Şadīqikum) friend instead of the plural- friends- in the holy verse:

﴿... مَا مَلَكْتُم مَّفَاتِحَهُۥٓ أَوْ صَدِيقِكُمْ ...﴾

Mā MalaktumMafātiĥahu'Aw Şadīqikum

"...of which the keys are in your possession, or in the house of a sincere friend of yours..."

I expect:

The effects of of making greeting a customary conduct

Religiously	Socially
Earning reward by greeting and returning greeting.	Spreading love amongst people.
.....	.....

I propose a solution:

- Some guardians take things easily as regards teaching house maids and drivers the etiquette of asking permission of family members when entering upon them; this might give rise to the possibility of feeling embarrassed. Propose solutions to this problem and present them to your fellow students.

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Proposed solutions:

.....

.....

I organize my concepts

Chaste family, pure society

Refined Islamic etiquette in:

Etiquette of asking for permission to enter by children and servants

They are permitted to enter at all times except in three specific times because in these times people are customarily less careful about modesty. These times are:

1. .....

2. .....

3. .....

Rules of the clothings of elderly women

Women no loger interested in marriage because of their age are allowed a measure of being less strict about clothings which cover modesty on condition that

.....

.....

.....

This is so although it is better for them to observe modesty.

Etiquette of visits

A visitor is a permitted to eat in particular houses like the houses of relatives, friends and the houses they own their keys to avoid embarrassment. These houses include:

.....

and

.....

and

.....

People want to enter the house should:

.....

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Student Activities

I answer by myself

- **First**, explain the Qur'anic vocabulary:

SN	Vocabulary item	Meaning
1	ٱلَّذِينَ مِن قَبْلِهِمْ (Al-Ladhīna MinQablihim) those before them	.....
2	يَسْتَعْفِفْ (Yasta`fifna) refrain	.....
3	مُتَبَرِّجَٰتٍ (Mutabarrijātin) show adornment	.....
4	حَرَجٌ (Ĥarajun) blame	.....

- **Second**, mention the verse indicating the interpretation in each of the following statements:

1. Chastity is an aspect of honoring woman in Islam even though her condition in advanced age is taken into consideration.

.....

2. Fathers should teach their sons to ask for leave to enter upon them since early childhood.

.....

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3. Muslims are similar to one soul; each one of them is keen on the interest of the other the way he is keen on his own interests.

.....

- **Third**, mention Sharia ruling on the following matters:

Matter	Ruling	Evidence
Children who have not reached puberty entering on family members.	....	....
An elderly woman using adorntments visible in public.	....	....
Eating at the house of a friend.	....	....

- **Fourth**, one remarkable Islamic legislation is balancing between covering modesty and freeing people of embarrassment and hardship. Explain this by giving two examples from the verses.

Text	Evidence
.....	.....
.....	.....

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- **Fifth**, explain the occasion of revelation (سبب النزول *sabab al-nuzul)* of the following texts:

Text	Occasion of revelation
لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ وَلَا عَلَى ٱلْأَعْرَجِ حَرَجٌ ... *Laysa `Alá Al-'A`má Ĥarajun Wa Lā `Alá Al-'A`raji Ĥarajun* *"No blame is there upon the blind nor any blame upon the lame"*	.....
لَّيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا۟ جَمِيعًا أَوْ أَشْتَاتًا *Laysa `Alaykum Junāĥun 'An Ta'kulū Jamī`āan 'Aw 'Ashtātāan* *"No sin shall it be for you whether you eat together or apart"*	.....

Enriching my experience

Islam has taken care of people with special needs and called on giving them attention. I conduct a research on this subject and present it to my fellow students.

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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 vocabulary used in the holy verses.			
3	I infer some of the rules in the holy verses.			
4	I explain the rules of asking for leave to enter relating to children and domestic servants.			
5	I make sure of applying the values incorporated in the holy verses.			

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LESSON 2

Politeness with the Messenger (ﷺ)

Sūrat An-Nūr 62-64

We read and explore

- read the holy verses from memory observing the rules of recitation.
- explain the vocabulary used in the holy verses.
- infer the etiquette of dealing with the Messenger (ﷺ) in the capacity of a ruler.
- clarify my position towards conflict between private and public interests.
- I make sure of obeying the Messenger (ﷺ).

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I take the initiative to learn

Sūrat An-Nūr illuminated the expanses of Muslim society by the provision of legislations and organization of relations. This is done in a manner which makes society ethically and behaviorly distinguished and, therefore, positively effective on other civilizational aspects and on the material development of society.

"The etiquette of man is the essence of his happiness and success; nothing yields good in worldly life and in the Hereafter like etiquette. "

I identify

some legislations set by Sūrat AnNūr to organize social relations in the verses I have studied previously.

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

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I use my skills to learn

I recite and memorize:

سورة النور: 62 - 64

﴿ إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَإِذَا كَانُوا۟ مَعَهُۥ عَلَىٰٓ أَمْرٍ جَامِعٍ لَّمْ
يَذْهَبُوا۟ حَتَّىٰ يَسْتَـْٔذِنُوهُ ۚ إِنَّ ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ أُو۟لَٰٓئِكَ ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ ۚ
فَإِذَا ٱسْتَـْٔذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَن لِّمَن شِئْتَ مِنْهُمْ وَٱسْتَغْفِرْ لَهُمُ ٱللَّهَ ۚ
إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٢﴾ لَّا تَجْعَلُوا۟ دُعَآءَ ٱلرَّسُولِ بَيْنَكُمْ كَدُعَآءِ بَعْضِكُم
بَعْضًا ۚ قَدْ يَعْلَمُ ٱللَّهُ ٱلَّذِينَ يَتَسَلَّلُونَ مِنكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ
أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾ أَلَآ إِنَّ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ ۖ قَدْ يَعْلَمُ مَآ أَنتُمْ عَلَيْهِ ۖ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُم بِمَا عَمِلُوا۟ ۗ وَٱللَّهُ
بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٦٤﴾ ﴾

62. 'Innamā Al-Mu'uminūna Al-Ladhīna 'Āmanū Billāhi WaRasūlihi Wa 'Idhā Kānū Ma`ahu `Alá 'Amrin Jāmi`in LamYadh/habū Ĥattá Yasta'dhinūhu 'Inna Al-Ladhīna Yasta'dhinūnaka 'Ūlā'ika Al-Ladhīna Yu'uminūna BillāhiWa Rasūlihi Fa'idhā Asta'dhanūka Liba`đi Sha'nihimFa'dhan Liman Shi'ta Minhum Wa Astaghfir LahumuAllāha 'Inna Allāha Ghafūrun Raĥīmun

63. Lā Taj`alū Du`ā'a Ar-Rasūli Baynakum Kadu`ā'i

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Ba`đikumBa`đāan Qad Ya`lamu* Allāhu *Al-Ladhīna Yatasallalūna Minkum Liwādhāan Falyaĥdhari* Al-Ladhīna Yukhālifūna *`An 'Amrihi~ 'An Tuşībahum Fitnatun 'Aw Yuşībahum `Adhābun 'Alīmun

64. 'Alā 'Inna Lillāh Mā Fī As-Samāwāti Wa Al-'Arđi Qad Ya`lamu Mā 'Antum `Alayhi Wa Yawma Yurja`ūna 'Ilayhi Fayunabbi'uhum Bimā `Amilū Wa Allāhu Bikulli Shay'in `Alīmun

62. They only are the true believers who believe in Allah and His messenger and, when they are with him on some common errand, go not away until they have asked leave of him. Lo! Those who ask leave of you, those are they who believe in Allah and His messenger. So, if they ask your leave for some affair of theirs, give leave to whom you will of them, and ask for them forgiveness of Allah. Lo! Allah is All-Forgiving, All-Merciful.

63. Make not the calling of the messenger among you as your calling one of another. Allah knows those of you who steal away, hiding themselves. And let those who conspire to evade orders beware lest grief or painful punishment befall them.

64. Lo! Verily unto Allah belongs whatsoever is in the heavens and the earth. He knows your condition. And (He knows) the Day when they are returned unto Him so that He may inform them of what they did. Allah is All-Knower of all things.

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I learn the explanation of Qur'anic vocabulary:

Vocabulary item	Explanation	My notes
أَمْرٍ جَامِعٍ ('Amrin Jāmi`in) common errand	An important matter requiring a meeting to organize cooperation.	
دُعَآءَ ٱلرَّسُولِ (Du`ā'a Ar-Rasūli) the calling of the messenger	A call by the Messenger to gather Muslims.	
يَتَسَلَّلُونَ (Yatasallalūna)who steal away	Walk out stealthily.	
لِوَاذًا (Liwādhāan)hiding	Hiding one behind another.	
يُخَالِفُونَ عَنْ أَمْرِهِۦٓ (Yukhālifūna `An 'Amrihi)evade orders	Do not obey him.	
فِتْنَةٌ (Fitnatun)grief	Affliction.	

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I understand the significance of the verses

Of the perfection of the qualities of believers:

After having mentioned the etiquette of asking permission whether by the visitor or those inside the house of children and servants, the holy verses explain the etiquette of asking permission to leave the council of the Messeger (ﷺ) as a ruler. The verses demonstrate that those who are described as perfect believers are those who believed in Allah and His Messenger and never left the Messenger's council when meeting to discuss something of import to society until they ask permission to leave. This was done to teach the believers excuses for asking permission to leave the council; these excuses are limited to important matters only. The verses gave the Messeger (ﷺ)the right to accept or refuse the excuse given because he estimated whether the interestconcerned dictated staying at the council or leaving it; this was so because the decision of the Prophet (ﷺ) did not stem from wishes but made on the basis ofan excuse or interest. The verses tell the the Messeger (ﷺ) to ask forgiveness for those who request permission to leave as public interest has precedence over private interest and Allah is forgiving and merciful to those believers who ask permission to leave for an acceptable excuse.

Illuninations

Allah (تعالى) called His prophets by their names:

He said,

﴿... يَٰٓـَٔادَمُ ٱسۡكُنۡ أَنتَ وَزَوۡجُكَ ٱلۡجَنَّةَ ...﴾

(سورة البقرة: 35)

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Yā 'Ādamu Askun 'Anta Wa Zawjuka Al-Jannata (Sūrat Al-Baqarah : 35)

"…O Adam! Dwell you and your wife in the Garden…"(Sūrat Al-Baqarah : 35).

And He said,

﴿ قِيلَ يَٰنُوحُ ٱهۡبِطۡ بِسَلَٰمٖ مِّنَّا ... ﴾

(سورة هود: 48)

Qīla Yā Nūĥu Ahbiţ Bisalāmin Minnā

"The word came: O Noah! Come down (from the Ark) with peace from Us…"(Sūrat Hūd : 48).

And He said,

﴿ ... يَٰٓإِبۡرَٰهِيمُ ١٠٤ قَدۡ صَدَّقۡتَ ٱلرُّءۡيَآۚ إِنَّا كَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ ١٠٥ ﴾

(سورة الصافات)

104. Yā 'Ibrāhīmu

105. Qad Şaddaqta Ar-Ru'uyā ; innā kadhālika najzī al-muḥsinīn

104. "O Abraham!..."

105. "You have already fulfilled the vision!" - thus indeed do We reward those who do right.(Sūrat Aş-Şāffāt).

And He said,

﴿ ... يَٰعِيسَى ٱبۡنَ مَرۡيَمَ ءَأَنتَ قُلۡتَ لِلنَّاسِ ... ﴾

(سورة المائدة: 116)

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Yā `Īsá Abna Maryama 'A'anta Qulta Lilnnāsi

"…"O Jesus the son of Mary! Didst you say unto men…"(Sūrat Al-Mā'idah : 116)

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And He said,

﴿ يَٰدَاوُۥدُ إِنَّا جَعَلْنَٰكَ خَلِيفَةً فِى ٱلْأَرْضِ ... ﴾

(سورة ص: 26)

Yā Dāwūdu 'Innā Ja`alnāka Khalīfatan Fī Al-'Arđi

"O David! We did indeed make you a vicegerent on earth…" (Sūrat Şād :26)

But He never called Allah's Messenger (ﷺ) by his named, but to call him He uses:

﴿ يَٰٓأَيُّهَا ٱلرَّسُولُ ... ﴾؛ ﴿ يَٰٓأَيُّهَا ٱلنَّبِىُّ ... ﴾

Yā 'Ayyuhā Ar-Rasūlu- O Messenger; Yā 'Ayyuhā An-Nabīyu- O Prophet.

I expect

three events in which the Ruler may make his subject gather on a common errand.

1. .....

2. .....

3. .....

I give an example

of a private interest conflicting with a public interest.

.....

I imagine

the damages attendant on giving private interest precedence over public interest in the above example.

Weakness of the state and loss of its prestige.	.....
.....	.....

I cooperate with my fellow students to explain:

- how the holy verse has balanced private interests with public interests:

.....

- the significance of the words of Allah (تَعَالَى):

﴿... وَٱسۡتَغۡفِرۡ لَهُمُ ٱللَّهَۚ ...﴾

Wa Astaghfir LahumuAllāha

"…and ask Allah for their forgiveness…"

.....

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I specify

my position towards the call of the UAE President to youth to enroll in the national service after sitting for the general secondary school examinations.

.....

I find evidence

in the holy verse of the fact that the relationship between the commander and the soldier and the supervisor and the person being supervised is disciplined.

.....

Respect and reverence:

After the previous verse explained the necessity of having the believers committing themselves to politeness with the Messenger (ﷺ) and never to leave his council except on permission given by him, the next verse explained the etiquette of addressing him. It is impermissible to call by him by his name: 'O Muhammad', 'O Bin Abdullah'; it is consistent with his honor to call him: 'O Messenger of Allah', 'O Prophet of Allah'.

As for those who stealthily sneak out of his council, hiding behind one another to leave his council without asking permission from him, those who disobey him, Allah warns them from great affliction falling on them in worldly life and severe punishment in the Afterlife. In Islam the relationship between the leader and his subjects is built on obedience, love, respect, kindness, friendly feelings and understanding. A life filled with these feelings strengthens the nation and elevates its rank.

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The verses explain that disobeying the Messenger (ﷺ)is tantamount to disobeying Allah (عزّ وجلّ).Allah (سُبحانهُ وتَعَالَى) owns what is in the heavens and earth; he knows everything about people. People will return to Allah(عزّ وجلّ) and He will tell them of their deeds and He(عزّ وجلّ) knows everything and will hold them accountable for what they have done.

I express a view

of the conduct of someone who advises the ruler onsatellite television channels.

.....

.....

I investigate

the hazards of disobeying the ruler (the guardian).

1. .....

2. .....

I analyze

the qualities of those who disobey the orders of Allah's Messenger (ﷺ) as portrayed by the holy verses.

.....

.....

.....

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I find in the holy verse:

﴿ أَلَآ إِنَّ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ قَدْ يَعْلَمُ مَآ أَنتُمْ عَلَيْهِ ۖ وَيَوْمَ يُرْجَعُونَ
إِلَيْهِ فَيُنَبِّئُهُم بِمَا عَمِلُوا ۗ وَٱللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ٦٤ ﴾

'Alā 'Inna Lillāh Mā Fī As-Samāwāti Wa Al-'Arđi QadYa`lamu Mā 'Antum  `Alayhi Wa Yawma Yurja`ūna 'Ilayhi Fayunabbi'uhum Bimā  `Amilū Wa Allāhu Bikulli Shay'in `Alīmun

Be quite sure that to Allah does belong whatever is in the heavens and on earth. Well does He know what you are intent upon: and one day they will be brought back to Him, and He will tell them the truth of what they did: for Allah does know all things.

evidence of the good tidings for those who obey the Messenger (ﷺ) and warning to those who disobey his orders.

.....

.....

.....

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I organize my concepts

Politeness with the Messenger(ﷺ)

Evidence of perfect faith	Respect to, reverence of and obedience to the Messenger (ﷺ)	Threat from Allah (عزّ وجلّ) to those who disobey His Messenger (ﷺ)
1.	Of the signs of this:	Allah(عزّوجلّ) is the King of disobeying the ruler the heavens and earth; He knows how people behave with their prophet and their destiny is resurrection when everyone will be accountable for his deeds as Allah knows everything.
2.	.....	
3.	.....	
	The punishment of those who disobey the Messenger:	
	1.	
	2.	

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Student Activities

I answer by myself

First, explain the following Qur'anic vocabulary:

SN	Vocabulary item	Meaning
1	وَٱسْتَغْفِرْ لَهُمُ ٱللَّهَ ۚ (Wa Astaghfir Lahumu) and ask for them forgiveness	.....
2	لِبَعْضِ شَأْنِهِمْ (Liba`đi Sha'nihim) for some affair of theirs	.....
3	مَآ أَنتُمْ عَلَيْهِ (Mā 'Antum `Alayhi) your condition	.....

Second, what is the Qur'anic expression indicating the explanation in each of the following statements:

- their interest

.....

- the obligation of asking the ruler permission to leave in assembies concerning 'important matters'

.....

- Allah knows everything, and each human being will be held accountable for his deeds

.....

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- respecting and revering the ruler is an obligation

Third, explain:

- leaving the council of the Messenger (ﷺ) is subject to his approval

The emphatic threat to those who disobey the orders of the Messenger (ﷺ) in the words of Allah (تَعَالَى):

﴿... يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

Yuṣībahum `Adhābun 'Alīmun

painful punishment befall them.

Fourth, explain the punishment of those who disobey the Messenger (ﷺ) as mentioned in the holy verses:

1. .....

2. .....

Fifth, explain the significance of the following Qur'anic utterances:

- steal away: .....
- hiding: .....

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Enriching my experience

I conduct a search on the words of Allah (تَعَالَى):

﴿ أَلَآ إِنَّ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ قَدْ يَعْلَمُ مَآ أَنتُمْ عَلَيْهِ ۖ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُم بِمَا عَمِلُوا۟ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ٦٤ ﴾

'Alā 'Inna Lillāh Mā Fī As-Samāwāti Wa Al-'Arđi QadYa`lamu Mā 'Antum `Alayhi Wa Yawma Yurja`ūna 'Ilayhi Fayunabbi'uhum Bimā `Amilū Wa Allāhu Bikulli Shay'in `Alīmun

Be quite sure that to Allah does belong whatever is in the heavens and on earth. Well does He know what you are intent upon: and one day they will be brought back to Him, and He will tell them the truth of what they did: for Allah does know all things."

In Arabic language قَدْ (Qad) 'might' inform doubting whereas the knowledge of Allah is certain, ancient and beyond doubt. I explain the above verse from a linguistic side.

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I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I read from memory the holy verses observing the rules of recitation.			
2	I explain the vocabulary used in the holy verses.			
3	I infer the etiquette of dealing with the Messenger (ﷺ) as a ruler.			
4	I explain my position when private interest conflicts with public interest.			
5	I make sure of obeying theMessenger (ﷺ).			

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LESSON 3

Observance (Ittiba) and Imitation (Taqlid)

We read and explore

- explain the meaning of observance and imitation.
- discover the outcome of imitation as regards society.
- identify the hazards associated with imitation.
- explain the two types of imitation in rulings.
- make sure of adhering to sound scientific thinking.

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I take the initiative to learn

The mission of all prophets consisted in following what is right after thorough thinking and, therefore, this mission had been characterized by clarity and transparency. Allah (تَعَالَى) says:

﴿ قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى ... ﴾

(سورة يوسف: 108)

Qul Hadhihi Sabīlī 'Ad`ū 'Ilá Allāhi `Alá Başīratin 'Anā Wa Mani Attaba`anī

"Say you: "This is my way: I do invite unto Allah, - on evidence clear as the seeing with one's eyes,- I and whoever follows me…"(Sūrat Yūsuf:108).

Allah (تَعَالَى) commanded His Messenger Muhammad (ﷺ) to explain to the people what has been revealed to him; Allah (تَعَالَى) 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-Nahl :44).

People are supposed to follow the the commands of Allah (تَعَالَى) after thorough thinking and do what is due to their Lord as He (سُبحانهُ وتَعَالَى) wants.

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The Companions (رضي الله عنهم)used to ask the Prophet (ﷺ)many questions to verify what was right and do it with awareness and perception. When the Prophet (ﷺ)held out his tongue and said to Mu'adh bin Jabal (رضي الله عنه) 'Restrain this', Mu'adh said 'O Prophet of Allah, will what we say be held against us?' He said 'May your mother be bereaved of you Mu'adh! Is there anything that topples people on their noses into Hell-fire other than the jests of their tongues' (Narrated by Bin Majah)?

I expect:

Other reasons for the questions of the *Companions (رضي الله عنهم)addressed to the Prophet (ﷺ).*

.....

.....

I discuss:

The following statement: "The question is half the answer".

.....

.....

.....

I use my skills to learn

The concept of observance:

Observance denotes taking the Prophet (ﷺ) as an example to be emulated and following his confirmed Sunnah. Allah (تَعَالَى) has commanded his servants to do this saying:

﴿... وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ﴾ (سورة الحشر: 7)

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Wa Mā 'Ātākumu Ar-Rasūlu Fakhudhūhu 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" (Sūrat Al-Ĥashr: 7)

Observance aslo means following scholars and the way they interpret the Qur'an and Sunnah. In both meanings observance is to be based on evidence and argument . Acting according to what the Prophet (ﷺ) said, did and approved is observance as Allah (تَعَالَى) has commanded; acting according to the view of a scholar, which is based on evidence and argument is observance too predicated on Sharia evidence and not sheer adherence to the view of the scholar.

I draw a comparison:

between the following in the table below in terms of difference:

Observance	.....
Innovation	.....
Creativity	.....

I think and discover:

The effect of the acts in the table below on society:

Observance	.....
Innovation	.....
Creativity	.....

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I reflect and decide:

what matches the case below of the concepts referred to in the table above:

- abiding by the laws issued by the guardian (the ruler)

Other sources of legislation and observance

The Qur'an and Sunnah are the first and second sources of legislation; but there are other sources like ijma' (consensus), qiyas (analogical reason) and others. All these sources are confirmed by Sharia evidence as demonstrated in the lesson on sources of Islamic Sharia. Acting according to the findings reached by these sources is observance especially that theologists have built their rulings on the basis of these sources in conformance to scientific and methodological controls free of fanciful pursuits and personal interests. Studying the evidence presented by these theologists is avaialable to people.

The importance of studying the evidence put forward by scholars reveals itself in that it increases the knowledge of those who study this evidence. This increase of knowledge is achieved by examinging different kinds of evidence, analyzing them and comparing them one to another as well as understanding the methods scholars employ in deducing rulings from evidence. Also, this process involves reinforcing people's appreciation of sincere scholars in any field and enhances confidence in their efforts.

Moreover, a Muslim has the right to choose from the views of theologists what is suitable to his capabilities and circumstances of his timeon the basis of the evidence presented by these theologists. Imam Malik (رَحِمَهُ اللّٰهُ) said every scholar is either followed or not except the man in this grave- menaing Allah's Messenger (ﷺ). Not acting according to the

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view of one scholar is not kfur (disbelief) or sin; in spite of their difference, jurists used to appreciate and repect one another.

I explain:

the fact that acting according to what has been built on consensus is observance.

.....

I read and answer

according to the following fatwa issued by the Ifta' Official Center:

Alhamdulillahi rabbil-'alamin was salatu was salamu 'ala ashrifil al-mursalin nabiyina Muhammad wa 'ala alihi wa sahbihi ajma'in. Amma ba'ad

We ask Allah, al-'AlīAl-Qadir, to facilitate to you in showing filial piety to your father and to truly consider how to help him. Your father's right upon you is great and showing filial piety to him is a duty. In Sunan Bin Majah it was narrated from Jabir bin 'Abd-Allaah (رضي الله عنه) that a man said: "O Messenger of Allaah, I have wealth and children, but my father wants to take all my wealth." He said, "You and your wealth are for your father."

The konwledgeable scholar Bin Battal (رَحِمَهُ اللّٰهُ)said in his explanation of Sahih Al Bukhar i: "This means piety and obedience not the obligatory and the judicially imposed". Paraphrased this means that money is to be paid to parents in times of poverty and need; in other than these two cases, it is just a form of kindness and benevolence, and it is not an obligation.

On the basis of this, talk to your father kindly and explain to him your financial obligations; talk to him in nice words. Emphasize to him that you will help him whenever you can afford this. Be sure that your father will be

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pleased with you if you tell the truth, ask help from Allah, talk to him in kind words and help him as much your means allow. It is not conditional that you tell him that you have sufficient money. Attached fatwas include more on this. Success is from Allah.



In short, supplicate as much as you can for your father, talk to him in a kind way and help him with what you can afford whenever this is possible. Success is from Allah.

- Summarize the style of Ifta' Official Center in answering the questions of callers,

.....

Identify the evidence on whose basis the Center issued the above fatwa.

.....

I reflect and explain:

the element of observance in the following:

- One of Omar's wives (رضي الله عنهما)used to witness the dawn and night prayers in congregation in the mosque. People said to her "Why do you go out while you know that Omar dislikes this and feels jealous?' She said 'What stops him from preventing me?' They said the saying of Allah's Messenger (ﷺ),

> *"Do not prevent your women from attending the mosque" (Narrated by Al-Bukhair).*

.....

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- 'Abis bin Rabi'a (رضي الله عنه)said: "I saw Omar kiss the Black Stone and say 'I kiss you knowing that you are a stone. Had I not seen Allah's Messenger (ﷺ) kiss you, I would not have kissed you" (Narrated by Muslim).

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Imitation:

Islam has been keen on building a scientific mentality on the basis of research, reflection and discovery. The goal of such mentality is to discern truth and what is right to continuously review its positions and immediately drop what is wrong because it rejects fanciful thinking and fanaticism, which hinder progress, construction and prosperity and push people backward. The Holy Qur'an warns against the conduct of fanatics who refuse the opinion of others without thinking arguing:

﴿... إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّهْتَدُونَ﴾

(سورة الزخرف: 22)

'Innā Wajadnā 'Ābā'anā `Alá 'Ummatin Wa 'Innā `Alá 'Āthārihim Muhtadūna

"…We found our fathers following a certain religion, and we do guide ourselves by their footsteps" (Sūrat Az-Zukhruf: 22).

This is duplication of mistakes and regeneration of ignorance and misguidance.

I reflect and answer

on the basis of this verse and according to the table below:

﴿ وَإِذَا فَعَلُوا۟ فَٰحِشَةً قَالُوا۟ وَجَدْنَا عَلَيْهَآ ءَابَآءَنَا وَٱللَّهُ أَمَرَنَا بِهَا ۗ قُلْ إِنَّ ٱللَّهَ لَا يَأْمُرُ بِٱلْفَحْشَآءِ ۖ أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾ ﴾

(سورة الأعراف: 28)

Wa 'Idhā Fa`alū Fāĥishatan Qālū Wajadnā `Alayhā'Ābā'anā Wa Allāhu 'Amaranā Bihā Qul 'Inna Allāha Lā Ya'muru Bil-Faĥshā'i 'Ataqūlūna `Alá Allāhi Mā Lā Ta`lamūna

"When they do anything that is shameful, they say: "We found our fathers doing so"; and "(Allah) commanded us thus": Say: "Nay, Allah never commands what is shameful: do you say of Allah what you know not?"(Sūrat Al-'A`rāf: 28)

The worst kind of imitation referred to in the verse	.....
Explain: indulging in shameful acts contradicts the mind and religion	.....

The concept of imitation:

Imitation means that the imitator accepts the views of others without verification or backing up evidence; the origin of imitation is fanaticism, ignorance and fancifulness. In this sense, imitation becomes a barrier to dialogue and a cause of a decreasing level coexistence and

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cooperation. Also, it reflects a negative image of Islam suggesting that Islam calls to reliving the past only. This is inconeveiable as Islam is perpetually valid through time and space. It also reflects an incorrect image of Muslims suggesting that they think via something other than their minds, that they do not use their minds. This is also untrue as the achievements of Muslim scholars utterly attest to the contrary- instances of these achievements include **Abū Ḥanīfa's** al- Fiqhat-taqdiry (speculative jurisprudence), Bin al-Haythamin Optics and Physics, Jābir bin Hayyān in Chemistry and many others.

Hazards associated with imitation

Imitation is associated with many hazards including:

1. Fanatacism and egocentricity:

Both these stir disputes and divisiveness between people leading to leveling charges against others and finding faluts with them; this may amount to takfir (accusation of apostacy) and eventually to diffusion of of animosity amongst people.

2. Refusal to accept what is right:

some imitators believe that whatever opposes their stance is false even if it is a correct hadith of Allah's Messenger (ﷺ).

3. Intellectual rigidity:

Imitation robs intellectual activity of striving to keep abreast of the spirit of the age and finding solutions suitable to the renewable conditions of life in every age.

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I expect

other hazards of imitations to the individual:

.....

.....

Imitation in Fiqh rulings:

In Fiqh rulings, imitation is divided into two:

1. Permissible imitation:

An instance of this is when an ordinary Muslim follows one madhhab (school of thought) of correct fiqh madhhib (schools of thought), or follows the opinion of one of the scholars known for knowledge, piety and religious devotion as indicate by the words of Allah (تَعَالَى):

﴿... فَسْـَٔلُوٓاْ أَهۡلَ ٱلذِّكۡرِ إِن كُنتُمۡ لَا تَعۡلَمُونَ﴾

(سورة النحل: 43)

Fās'alū 'Ahla Adh-Dhikri 'In Kuntum Lā Ta`lamūna (Sūrat An-Naĥl: 43)

"…if you realise this not, ask of those who possess the Message"(Sūrat An-Naĥl: 43).

2. Impermissible imitation:

It is blameworthy (مذموم mazmoum) and the case in point here is when a Muslim believes that he has to absolutely follow a certain school of thought or a particular mujtahid (a scholar qualified to perform ijtihad,

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i.e. independent reasoning) and that it is not permissible to disagree with this in any circumstances.

I deduce

on the basis of the holy verse and according to the table below:

Allah (تَعَالَى) says:

﴿... فَسْـَٔلُوٓاْ أَهۡلَ ٱلذِّكۡرِ إِن كُنتُمۡ لَا تَعۡلَمُونَ﴾

(سورة النحل: 43)

Fās'alū 'Ahla Adh-Dhikri 'In Kuntum Lā Ta`lamūna (Sūrat An-Naĥl: 43)

"…if you realise this not, ask of those who possess the Message"(Sūrat An-Naĥl: 43).

Classification of people in the verse	.....	.....
The duty of each class	.....	.....

I reflect and make a decision:

The following message was received by a person via social media:

(… Send this hadith to all your acquaintances and do not keep it to yourself and deprive others of the benefit and deny yourself reward).

.....

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I organize my concepts

Observance and Imitation

Observance	.....
Its importance	.....
Imitation	An imitator accepts what another says ....
The two types of imitation in rulings	....
Some hazards of imitation	1..... 2..... 3.....

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Student Activities

I answer by myself

- **First**, explain the following:

1. Observance:

.....

2. Imitation:

.....

- **Second**, explain the effects of observance on social life:

1. .....

2. .....

3. .....

- **Third**, mention the most grievous hazards of imitation.

.....

.....

.....

- **Fourth**: explain the case in which imitation becomes permissible.

.....

.....

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- **Fifth**, classify the following case: 'Someone does not pray behind an Imam of madhhab apart from his own'.

.....

.....

Enriching my experience

I write a short report on the role of the Ifta' centers in the UAE in directing society and spreading wasatiyyah (middle way) and moderation,

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I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I explain the concepts mentioned in the lesson.			
2	I infer the importance of observing the practices of the Messenger and emulating his example.			
3	I explain the hazards of imitation.			
4	I identify the two types of imitation in rulings.			
5	I make sure of following positive, purposive dialogue.			

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LESSON 4

Sheikh Zayed bin Sultan
(رَحِمَهُ اللّٰهُ)

We read and explore

- 1. explain the effect of upbringing on the character of Sheikh Zayed bin Sultan (رَحِمَهُ اللّٰهُ).
- 2. identity the rank of the union in the thought of Sheikh Zayed bin Sultan(رَحِمَهُ اللّٰهُ).
- 3. explain the vision of Sheikh Zayed bin Sultan(رَحِمَهُ اللّٰهُ) as to building the Emirati society.
- 4. identify the efforts of Sheikh Zayed, (رَحِمَهُ اللّٰهُ) in serving Islam and Muslims.
- 5. infer the lessons learned from the biography of Sheikh Zayed, (رَحِمَهُ اللّٰهُ).

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I take the initiative to learn

Islam calls for cohesion, sympathy and unity. On the other hands, it calls for the rejecting factionalization and divisiveness, which waste the energies of society. Also, the current and future interests require uniting all in one entity to protect their interests, preserve their existence and ward off dangers.

With this as a point of departure, the rulers of the Emirates sowed the seeds of the union, which has preserved the security of the UAE and its people, realized progress and prosperity and won the state the respect and admiration of the world.

I reflect and answer:

- How did the idea of the union of the Arab Emirates begin?

.....

.....

- What were the Sharia texts used by Sheikh Zayed (رَحِمَهُ اللّٰهُ) to establish the idea of cohesion and affinity in the hearts of the Emirates people?

.....

.....

.....

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I use my skills to learn

The upbringing of Sheikh Zayed:

Sheikh Zayed(رَحِمَهُ اللّٰهُ) was born in Abu Dhabi in 1918; he was the youngest son among four brothers, who were the sons Sheikh Sultan bin Zayed Al Nahyan who ruled the Emirate of Abu Dhabi in the period 1922-1926. After the death of his father, Sheikh Zayed (رَحِمَهُ اللّٰهُ) moved to Al Ain where he studied the Holy Qur'an, hafith and Arabic language.

Sheikh Zayed (رَحِمَهُ اللّٰهُ) grew up in Al Ain oasis in the depth of the Emirates desert with its purity and quietness. He lived withand amongst the people of Al Ain and the tribes surrounding it and knew their hopes and pains, participated in their joys and sorrows. He was characterized by modesty, originality, farsightedness, stamina, generosity, loyalty and courtesy. He loved all and worked for their good combining all the necessary qualities of bearing responsibility and hence won the hearts and minds of all.

These special circumstances of upbringing left indelible imprints on his life and character, which he later on translated into conduct, action and remarkable achievements. He dedicated his life to the prosperity of this homeland and the happiness of its people exerting unprecedented efforts for the sake of his people; he did thiswith love, sincerity and honesty.

I identify:

the factors which had affected the character of Sheikh Zayed (رَحِمَهُ اللّٰهُ):

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

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I summarize

the testimony given by a historian in the book titledThe Desert Falcon on the relationship of Sheikh Zayed(رَحِمَهُ اللّٰهُ) with his fellow citizens during his stay in Al Ain.

.....

I investigate:

the leadership qualities in the character ofSheikh Zayed (رَحِمَهُ اللّٰهُ):

1. .....

2. .....

3. .....

The idea of the union in the thought of Sheikh Zayed (رَحِمَهُ اللّٰهُ):

When one reflects on the biography of Sheikh Zayed (رَحِمَهُ اللّٰهُ), one will clearly see that he believed in the union as a means to a better life and a promising future. With his brother Sheikh Rashid bin Saeed Al Maktoum (رَحِمَهُ اللّٰهُ), he called for establishing a union of the Emirates. In spite of the hardships which accompanied that journey, Sheikh Zayed (رَحِمَهُ اللّٰهُ) succeeded with his political experience and wisdom in establishing the union and founding the United Arab Emirates.

His belief in theunion also showed in his quest for realizing the interests of the region and his keenness on establishing the Gulf Cooperation Council. The concept of federation and bringing people together were always present in his thought; he exerted much effort in bridging gaps between brothers and friends. He said on one occasion, "Our country is a part of the Arab nation; we are unified by religion, history, pains and hopes".

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I infer

the props of the union in the quotes of Sheikh Zayed in the following table:

Quotes of Sheikh Zayed	The concept of union
"The ties of brotherhood, religion and common interests between the sisterly Emirates are a firm fact."	
"O people, you must know that your homeland is like your father. We will not experience any might, dignity, prestige or influence without this homeland; it is your life and protector."	
"In the federation we follow a long-term policy and do not take hasty decisions. We do this after studies, examination, discussions and consultations; our goal is only public interest."	

The philosophy of Zayed in construction and modernization:

Man was the first prop to be accorded great attention by Sheikh Zayed as man is a factor exercising mutual effect with society and the basis of any progress and ascendancy process. Builiding man in the stage following the union was a necessity and a national priority which was given preference over all facilities. Sheikh Zayed (رَحِمَهُ اللّٰهُ) focused on building schools and founding universities. He also established youth centers and sport clubs for young men and women, adults and children alike in addition to

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sending students on study courses abroad. At the same time the march of construction began in various fields.

I explain:

The significance of the words of Sheikh Zayed (رَحِمَهُ اللّٰهُ):

"Irrespective of the number of buildings, facilities and hospitals we build, the number of bridges we construct, the end result will be material entities without soul, incapable of continuity. The soul of all this is man, who is capable with his thought and art to maintain all these facilities".

.....

.....

.....

I give examples:

Illustrating that the biography of the Messenger (ﷺ),was the example emulated by Sheikh Zayed:

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.....

.....

I investigate:

the fatherly positions taken by Sheikh Zayed (رَحِمَهُ اللّٰهُ) towards the sons of the Emirates.

.....

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I expect:

the difficulties which faced Sheikh Zayed (رَحِمَهُ اللّٰهُ) in the process of development and construction on the basis of his words:

"It is easy to build architectural and agricultural associations; this requires engineers and construction materials only. But dealing with human beings is totally different; it is not easy to convince men overnight; making people adopt certain customs in the place of others is not perceptually easy".

.....

.....

.....

Sheikh Zayed in the service of Islam and Muslims:

"We must know that the Islamic religion is the foundation . When Islam came to theArabs - and we were a part of them- we had customs and norms and Islam corrected many of these customs and norms, including the bad customs of Jahiliyyah".

Sheikh Zayed (رَحِمَهُ اللّٰهُ)was a Muslim leader with deep-rooted faith and, therefore, his humanity emanated from the principles of Islam. The efforts exerted by the UAE in supporting Muslims spread in the world far and wide. Wherever need arose, Sheikh Zayed(رَحِمَهُ اللّٰهُ) extended a helping hand to alleviate the sufferings of people and thus presented a true image of moderate, middle-way Islam.

Sheikh Zayed(رَحِمَهُ اللّٰهُ) was keen on serving the Book of Allah (تَعَالَى); this was behid launching Zayed Qur'an Memorization Project in mosques spread across the UAE. Many benefited from this project and this has continued up to today. He also hosted an elite group of scholars to direct society and spread awareness in conformance to the principles of

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true Islam. He also accorded attention to middle-way religious education in schools, colleges and univsersities to channel into society grauduates carrying messages of tolerance, love and giving to people.

Outisde the UAE he had many humanitarian projects including projects to reduce the cost of marriage for young men planning to get married, building hospitals, schools and houses. An instance of this is the reconstruction of Janin camp and handing over the houses to their owners under the supervision of the UAE sons. Another example is relief work as in Pakistan after an earthquake. He used to say, "We befriend others with honor, cooperate with dignity and assist without bragging or boasting".

I summarize:

using the book titled Spirit of the Unionone of the stances of Sheikh Zayed (رَحِمَهُ اللّٰهُ) with respect to:

- humanitarian action worldwide:

.....

.....

- an aspect of the life of Sheikh Zayed(رَحِمَهُ اللّٰهُ) which I like to follow as an example:

.....

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I identify:

the efforts of Sheikh Zayed in serving Islam and Mulsims on the regional level in the following domains:

Domain	His role in serving Islam and Muslims
Building mosques	Building mosques in the most modern style and the finest design to accommodate a large congregation in addition to equipping them with all required facilities.
In Ramadan	.....
In Haj season	.....
New Muslims	.....

I demonstrate:

in cooperation with my group, some positions taken by Sheikh Zayed(رَحِمَهُ اللّٰهُ) to serve Islam and Muslims:

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Sheikh Zayed serving humanity:

Sheikh Zayed (رَحِمَهُ اللّٰهُ) said, "Cooperation between men is conducive to mutual mercifulness, which we are urged by the Creator (سُبحانهُ وتَعَالَى) to exercise towards one another; man must be merciful to his brother in humanity".

This is the point of departure of Sheikh Zayed(رَحِمَهُ اللّٰهُ)in serving humanity; this is his view of people, which is rooted in mercifulness and humanitarian brotherhoood. He was the first in alleviating suffering from the people of world; wherever a calamity befalls people, you will find the UAE among the first states in extending help, assistance and expertise of the highest caliber and exerting efforts to remove the effects of catastrophes. This is an embodiment of the saying of the Prophet (ﷺ): "The best of people are those who are most beneficial to people" (al-Jaami' as-Sagheer).

The efforts of Sheikh Zayed(رَحِمَهُ اللّٰهُ)were not restricted to assistance in times of crises; they went beyond that to spreading culture, knowledge and developing man wherever he exists. Instances of this include Zayed Cultural Center in Sweden, Zayed College for Girls in New Zealand, Shaikh Zayed Endowment Fund for Islamic Studies in Britain, Zayed Regional Eye Care Centre in The Gambiaand other numerous scientific, health and cultural centers. These projects were supervised by the Zayed Bin Sultan Al-Nahayan Charitable and Humanitarian Foundation, which is considered a beacon of humanitarian action worldwide.

I reflect and answer:

What is the title given to Sheikh Zayed(رَحِمَهُ اللّٰهُ)on the basis of his positions?

.....

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I summarize:

the attitude of Sheikh Zayed(رَحِمَهُ اللّٰهُ)towards humanitarian action.

.....

I identify:

the significanc of the humanitarian actios of Sheikh Zayed(رَحِمَهُ اللّٰهُ):

.....

I innovatively design:

a bulletin on the humanitarian foundations established Sheikh Zayed (رَحِمَهُ اللّٰهُ).

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I organize my concepts

His upbringing and characteristics	His upbringing: .... His characteristics: ....
The union in the thought of Sheikh Zayed(رَحِمَهُ اللّٰهُ).	....
Building man	1. ..... 2. ..... 3. ..... 4. The difficulties faced by the founder in developingpeople
His role in serving Islam and Muslims	Local level: .... International level: ....

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Student Activities

- **First**, mention some of the characteristics of Sheikh Zayed bin Sultan(رَحِمَهُ اللّٰهُ):

1. .....

2. .....

3. .....

- **Second**, explain the effect of upbringing on the character of Sheikh Zayed(رَحِمَهُ اللّٰهُ):

.....

.....

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.....

- **Third**, explain the tie between a human being and his homeland.

giving Sheikh Zayed(رَحِمَهُ اللّٰهُ) the title of the 'Wise Man of the Arabs':

.....

the human being was the first prop that Sheikh Zayed(رَحِمَهُ اللّٰهُ) has accorded great attention.

.....

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- **Fourth**, mention the efforts exerted bySheikh Zayed(رَحِمَهُ اللّٰهُ) in serving Muslims.

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Enriching my experience

I present conversational situations from the biography of Sheikh Zayed (رَحِمَهُ اللّٰهُ) by writing a mini-research.

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I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I relate the upbringing of Sheikh Zayed (رَحِمَهُ اللّٰهُ) and some of his characteristics.			
2	I explain the concept of the union in the thought of Sheikh Zayed(رَحِمَهُ اللّٰهُ).			
3	I identify the philosophy of Sheikh Zayed(رَحِمَهُ اللّٰهُ) as regardsdeveloping human beings.			
4	I explain his stances in serving Islam and Muslims.			
5	I explain his humanitarian positions.			

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LESSON 5

Islam and Knowledge Economy

We read and explore

- explain the concept of knowledge economy
- explain the components of knowledge economy
- explain the position of Islam towards knowledge economy
- identify the controls of knowledge economy
- infer the positive and negative aspects of knowledge economy
- be keen on the economic development in my country.

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I take the initiative to learn

Mosa (عليه السلام) disowned ignorance saying:

﴿... قَالَ أَعُوذُ بِٱللَّهِ أَنْ أَكُونَ مِنَ ٱلْجَٰهِلِينَ﴾

(سورة البقرة: 67)

Qāla 'A`ūdhu Billāhi~ 'An 'Akūna Mina Al-Jāhilīn

He said: "(Allah) save me from being an ignorant (fool)!" (Sūrat Al-Baqarah: 67)

Our Prophet Muhammad (ﷺ) says through a verse:

﴿ قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى ...﴾

(سورة يوسف: 108)

Qul Hadhihi Sabīlī 'Ad`ū 'Ilá Allāhi `Alá Başīratin 'Anā Wa Mani Attaba`anī

Say you: "This is my way: I do invite unto Allah,- on evidence clear as the seeing with one's eyes,- I and whoever follows me…"

If ignorance is conducive to backwardness and the emergence of civil strife and corrupt practices, science is the light illuminating minds and hearts, the means of perceiving of the the Creator, the path to progress and prosperity and the foundation of the rise, civility and development of nations. Islam combated ignorance in a measure equal to that of

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urging people to pursue knowledge and elevate the rank of science and scinctists. Allah,تَعَالَى, says:

﴿... يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمْ وَٱلَّذِينَ أُوتُواْ ٱلْعِلْمَ دَرَجَٰتٍ ...﴾

(سورة المجادلة: 11)

Yarfa`i Allāhu Al-Ladhīna 'Āmanū Minkum Wa Al-Ladhīna 'Ūtū Al-`Ilma Darajātin
(Sūrat Al-Mujādilh: 11)

"Allah will rise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted (mystic) Knowledge…"(Sūrat Al-Mujādilh: 11).

Illuminations

(The difference between science and knowledge)

Science pre-exists knowledge; it is the path to knowledge. If man scientifically perceives of something through research, thinking and grasping, he then knows this thing. Science is a concept broader and more comprehensive than knowledge because it is specific to the properties and facts of things. On the other hand, knowledge relates to the essence of things. The most significant example of this is the way the Messenger (ﷺ) ordered us to think of the creations of Allah (تَعَالَى) and his attributes and not to think of His essence. Therefore, we can maintain that denial is the opposite of knowledge and ignorance is the opposite of science.

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I explain:

the relation between science and knowledge, on the one hand, and the economic situation of states and people, on the other.

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I use my skills to learn

A concise su mmary of economic development:

The economic development of the nations of the world has been linked throughout history to the scientific development of man, to his intellectual innovations, to his ability to produce knowledge and to his quest for improving his circumstances and realizing welfare. Man has passed through several economic stages including agricultural economy and industrial economy in which land, capital and workers constituted the essential components of production. However, under the reality of the changes which the world has witnessed in various fields, particularly the techonological and informational development, man has exerted the ability to innovate and create in the domain of the means and techniques of production. Having possessed this ability, man is now able to transform information into knowledge and consequently transform this knowledge into a distinct product of economic value so much so that this type of economy has been given many names including 'Knowledge Economy' or 'Knowledge-based Economy'.

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The concept of 'knowledge economy':

Using knowledge to develop resources and increase production and linking production to the needs of man have made knowledge a propeller of economy and an economic necessity. This shift has achieved great economic outcomes as 'knowledge economy' is based on gathering, generating, increasing, saving, protecting and retrieving information at any time to provide what is required by decision makers to take the appropriate decisions in the shortest possible time. This has saved the time and effort required to conduct studies, researches and analyses in order to make decisions.

I infer:

in cooperation with my group a difference between 'knowledge ecomomy' and 'production economy'.

.....

The importance of 'knowledge economy':

The importance of 'knowledge economy' increases as a result of its ability to provide necessary data required for sound planning in all fields of life. This renders all types of economy in dire need for this economy and this is clear in many matters including:

- accuracy and speed in providing information and the ease with which this information is accessed,
- the capacity to provide proposals, project and analyze findings and presenting alternatives,
- saving time and effort,
- the capacity to identify the necessary requirements of work, such as expertise and skills, preparing these requirements, identifying the requirements of developing products and identifying the extent of the need to increase, reduce or control products,

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- direct communication between producer and consumer, identifying the tendencies and desires of consumers and obtaining direct feedback from them,
- reducing costs and minimizing procedure and hence reducing prices or controlling prices and their stability.

In reality 'knowledge economy' is developing fast and realizing huge returns. The tools of this economy such as search engines and knowledge software and their management now represent a huge financial and economic value not only in the field of economy, but in all fields of life.

I investigate:

other contemporary factors which have increased the importance of 'knowledge economy'.

.....

Islam and economy:

In the lesson on 'Islamic Economic System' we learned that economy and wealth in Islam constitute the backbone of life in addition to the fact that a strong economy is actually strength to the individual, society and the homeland. The Prophet (ﷺ)said,

> *"A strong believer is better and is more lovable to Allah than a weak believer" (Narrated by Muslim).*

In this hadith what is meant is strength in all its senses including economic strength. The purposes (مقاصدmaqasid) of Islamic Shariainclude preserving the five necessities and preserving their constituents; economy plays a mjor role in protecting these necessities and in their continuity in their best conditions. The advanced world is now oriented towards 'knowledge economy' because it has proven its importance and its real economic power.

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From the above it becomes clear that it is the duty of a Muslim to build a strong economy based on knowledge as a necessary factor in achieving economic growth and prosperity, keeping abreast with the spirit of the age and the progress being lived in the world and avoiding backwardness and isolation from the surrounding world.

The biography of the Prophet(ﷺ) shows his keenness on science and knowledge; this is evidenced by the fact that he made the ransom of a prisoner of war teaching ten Muslim children writing and reading instead of an amount of money. He also asked Zayd bin Thabit to learn Syriac and Hebrew languages. This interest in science and knowledge has continued throughout history as evidenced by establishing diwans and libraries and the interest in, and encouragement of, transaltion.

I summarize:

the position of Islam towards 'knowledge economy'.

I explain:

The economic dimensions of worshipping in Islam in the following texts:

- Allah (تَعَالَى) says:

وَأَذِّن فِي ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾ لِّيَشْهَدُوا۟ مَنَـٰفِعَ لَهُمْ وَيَذْكُرُوا۟ ٱسْمَ ٱللَّهِ فِىٓ أَيَّامٍ مَّعْلُومَـٰتٍ...

(سورة الحج 27 - 28)

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27. Wa 'Adhdhin Fī An-Nāsi Bil-Ĥajji Ya'tūka Rijālāan Wa `Alá Kulli Đāmirin Ya'tīna Min Kulli Fajjin `Amīqin

28. Liyash/hadū Manāfi`a Lahum Wa Yadhkurū Asma Allāhi Fī 'Ayyāmin Ma`lūmātin

27. "And proclaim the Pilgrimage among men: they will come to you on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways;

28. "That they may witness the benefits (provided) for them, and celebrate the name of Allah, through the Days appointed, over the cattle which He has provided for them (for sacrifice): then eat you thereof and feed the distressed ones in want."
(Sūrat Al-Ĥaj)

- The economic dimension of Haj:

- 'Abdullah bin 'Amr bin al-'Aas (رضي الله عنهما)reported that the Prophet (ﷺ)passed by Sa'd when he was doing wudoo', and he said, "What is this extravagance, O Sa'd?" He said: "Can there be any extravagance in wudoo'?" He said, "Yes, even if you are on the bank of a flowing river" (Musnad Ahmed).

The economic dimension of prayer and ablution (wudoo'):

The constituents of 'knowledge economy':

1. the economic factor as it is the product and target of knowledge,
2. a developed educational system based on scientific research, problem solving and characterized by by innovation and creativity provided that work continues to link it to the labor market,

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3. an appropriate infrastructure such as providing Internet services, means of communication and the necessary equipment,

4. communicating with others around the world and keeping abreast with developments and scientific breakthroughs,

5. benefiting efficiently from the revolution in information and technology.

Illuminations

'knowledge economy' is the difference between expenditure on knowledge industry through research and development, preparation and training and the returns on this process, which is restricted to knowledge production, acquisition, diffusion or saving as is the case with developing countries.

As for 'knowledge-based economy', it is the application of 'knowledge economy' to all economic and social activities within an integrated system as is the case of industrial countries, which have benefited a lot from the scientific and technological revolution and used it in various fields. An instance of this is that these countries have been able to use the information and communication technology in conduting remote surgical operations.

I express a point of view:

on the availability of the elements mentioned above in the Arab World and give examples.

.....

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I expect:

New tasks for the human element in 'knowledge economy':

.....

.....

Knowledge economy and the foundations of economy in Islam:

Islam laid down the foundations of economic activity in society including belief-related foundations. Wealth is a blessing and man has to be thankful in words by thanking the one who bestowed this blessing, who is Allah (تَعَالَى) and in deeds through the necessity of respecting the blessing and putting it in its right place. Islam also laid down legislative fundamentals to realize mercifulness and tolerance in transactions, facilitating things for people and sustaining solidarity. Furthermore, Islam laid down legislative foundations proscribing cheating, betrayal and falsely taking the wealth of others (such as riba, gambling and bribe), as well as guaranteeing the rights of others.

These foundations apply to the 'knowledge economy'; they are in the place of controls on the stability of economic transations between people in addition to matters pertinent directly to 'knowledge economy' including:

- **respect of privacy**: in matters pertinent to the data of others; these are rights specific to others and should not be violated without a legitimate justification such as asking permission from the owner of the rights, for instance.
- **observing the rights of intellectual property**: in relation to software, systems of saving information, trade marks and others as exposing them to danger or violation incur damage on their owners and Allah'

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Messenger (ﷺ)said, *"There is not to be any causing of harm nor is there to be any reciprocating of harm" (Narrated by al-Bayhaqi).*

- **commitment to the laws issued by the guardian**: which relate to 'knowledge economy', production, marketing and guaranteeing customer rights. Allah (تَعَالَى)says:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡۖ ... ﴾

(سورة النساء: 59)

Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'Aţī`ū Allaha Wa 'Aţī`ūAr-Rasūla Wa 'Ūlī Al-'Amri Minkum (Sūrat An-Nisā': 59)

"O youwho believe! Obey Allah, and obey the Messenger, and those charged with authority among you…" (Sūrat An-Nisā': 59).

The UAE enacted laws to protect intellectual property and combat E-crime and other offences of a similar nature.

I classify:

The following according to the table below in cooperation with my group:

- Knowledge economy avails every individual in society of an opportunity to create and participate in production.
- It facilitates duplicating products and bypass the rights of intellectual property in 'knowledge economy'.
- introduction of knowledge products in many human activities,
- the ability to generate and produce types of created knowledge might lead to cancelling the previous product,

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- a flexible economy in which appropriate technology is allowed to be used in order to create virtual markets and facilities that cancel tempro-spatial restrictions,
- reduced product cost and easiness of competition might lead to reducing profits or gross losses,
- the strength and quality of knowledge products might lead to monopoly,
- contributes to global openness and increasing communication between societies.

Advantages and positive aspects of 'knowledge economy'	Disadvantages and negative aspects of 'knowledge economy'
.....	.....
.....	.....
.....	.....
.....	.....

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I imagine and discuss:

A student in my school came up with the idea of designing a smart application which assists in identifying calories in meals before they are eaten by taking pictures of food.

1. the possibility of realizing this.
2. things the student needs in order to execute this.
3. the economic and social feasibility of applying this.
4. projected difficulties.

I infer and answer:

Allah (تَعَالَّى) says:

﴿ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ٩٥ ءَاتُونِي زُبَرَ ٱلْحَدِيدِ ۖ حَتَّىٰٓ إِذَا سَاوَىٰ بَيْنَ ٱلصَّدَفَيْنِ قَالَ ٱنفُخُوا۟ ۖ حَتَّىٰٓ إِذَا جَعَلَهُۥ نَارًا قَالَ ءَاتُونِيٓ أُفْرِغْ عَلَيْهِ قِطْرًا ٩٦ ﴾

(سورة الكهف)

95. Qāla Mā Makkananī Fīhi Rabbī Khayrun Fa'a`īnūnī Biqūwatin 'Aj`al Baynakum Wa Baynahum Radmāan

96. 'Ātūnī Zubara Al-Ĥadīdi Ĥattá 'Idhā Sāwá Bayna Aş-Şadafayni Qāla Anfukhū Ĥattá 'Idhā Ja`alahu Nārāan Qāla 'Ātūnī 'Ufrigh  `Alayhi Qiţrāan

95. He said: "(The power) in which my Lord has established me is better (than tribute): Help me therefore with strength (and labour): I will erect a strong barrier between you and them:

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96. "Bring me blocks of iron." At length, when he had filled up the space between the two steep mountain-sides, He said, "Blow (with your bellows)" Then, when he had made it (red) as fire, he said: "Bring me, that I may pour over it, molten lead."
(Sūrat Al-Kahf)

- the type of knowledge possessed by Dhul-Qarnayn:

.....

- the field of investing this expertise and knowledge:

.....

I apply:

by means of the following texts and examples the outcomes of 'knowledge economy'.

Examples	Targeted information	The outcome of investing knowledge
The Prophet (ﷺ) enlisted the help of 'Abdallah bin Urayqit *to be his guide in the migration to Medinah and set Abdullah bin Abu Bakr the task of bringing him news of Qurasyh.*	• Knowledge of desert routes. • Gathering information.	• *Safe travel and saving time and effort.* • .....

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The Prophet (ﷺ) prohibited meeting caravanscoming from the countryside, i.e. a merchant should not go out to the outskirts of a town to buy goods from rural people before they reach the market.	*Proscribing exploitation and deceit.*	*Achieving the best results.*
Muslims scholars translated disciplines dealing with past civilizations.	*Ability to Arabicize and translate the scientific heritage of others.*	.....
Salman al-Farisi (رضي الله عنه) suggested to Allah's Messenger (ﷺ) digging a trench round Madinah in Ghazwat al-Ahzab(the Battle of the Confederates).	Knowledge of defensive methods.	Investing knowledge in warding off aggression and realizing security.

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I organize my concepts

Islam and Knowledge Economy

The concept of 'knowledge economy'	
Its importance	
The position of Islam	
Its controls	
Its constituents	

Types of Knowledge Goods

1. Techincal knowledge relating to technical and industrial technology, exchange of expertise and training technical cadres.
2. Media knowledge relating to exchange of news and commercials of different forms.
3. Academic knowledge relating to exchange of knowledge and different sciences.

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Student Activities

I answer by myself

- First, explain the importance of 'knowledge economy':

.....

- Second, mention three constituents of 'knowledge economy':

.....

.....

.....

- Third, mention three of the controls of 'knowledge economy':

.....

.....

.....

- Fourth, explain the position of Islam towards 'knowledge economy':

.....

- Fifth, reflect and then answer by (I agree/I disagree):

1. The best means of investing in knowledge is investing in education, training and development (.....).

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2. Proscribing monopoly does not help in applying 'knowledge economy' (.....).

3. Islam has given room to the mind to conduct research, think, reflect and look into things to obtain knowledge and invest it in life (.....).

4. 'Knowledge economy' contributes to reinforcing social relations and mutual feelings between people (.....).

5. 'Knowledge economy' provides job opportunities to different social groups (.....).

Enriching my experience

I design a PowerPoint presentation on the smart government in the United Arab Emirates.

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I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I explain the concept of 'knowledge economy'.			
2	I explain its importance.			
3	I explain the position of Islam towards it.			
4	I identify its constituents.			
5	I explain its special controls.			
6	I appreciate the efforts exerted by the state to build 'knowledge economy'.			

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Enriching activities

Taziz

Program of enhancing national identity

Belonging, loyalty, public safety, Volunteering

Obtaining a driving license for a car, motorbike or any vehicle protects one against legal liability in any country in the world.

The UAE provides several centers specialize in teaching driving. These centers provide a number of programs and training sessions and enable you to learn everything you need to drive safely and securely.

Conduct a research on learner driver centers near to your neighborhood.

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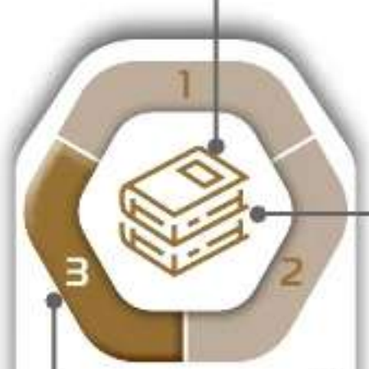
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Cover label guide

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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أنشطـــة إثرائية

إنَّ حصول الإنسان على رخصة قيادة سيارة أودراجة نارية خفيفة أو أي مركبة يحميه من المساءلةِ القانونية في أي دولة في العالم،

توفر دولة الإمارات العربية المتحدة العديد من المراكز المختصة بتعليم القيادة، والتي توفر عددًا من البرامج والدورات التدريبية، وتمكنك من تعلم كل ما تحتاج إليه لتقود بسلامة وأمان.

– قم بإجراء بحث عن مراكز تعليم قيادة السيارات القريبة من منطقتك.



