Unit Two

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Lesson One

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

This lesson teaches me to:

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

I start to learn:

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

Hudhaifa Ibn Yaman, may Allah be pleased with him, said: "I remember the night of the Battle of the Confederates; while we were sitting lined up, the Prophet ﷺ received us one by one till he saw Ali and said: 'Bring me news about the enemy.' I came to scout the camp of the confederates and found out that there was a strong wind in their camp and by Allah I would listen to the sound of stones in their baggage and furnishings. The wind was hitting them and they used to say: We should depart. I came to tell him the news and Allah ﷻ said:" ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذۡكُرُواْ نِعۡمَةَ ٱللَّهِ عَلَيۡكُمۡ﴾."O you who believe! Remember Allah's favor upon you". (Albaihaqi)

I anticipate:

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

I use my skill to learn:

I recite and learn by heart:

سورَةُ الأحزابِ

قَالَ تَعَالَىٰ: ﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذۡكُرُواْ نِعۡمَةَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ جَآءَتۡكُمۡ جُنُودٞ فَأَرۡسَلۡنَا عَلَيۡهِمۡ رِيحٗا وَجُنُودٗا لَّمۡ تَرَوۡهَاۚ وَكَانَ ٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرًا ٩ إِذۡ جَآءُوكُم مِّن فَوۡقِكُمۡ وَمِنۡ أَسۡفَلَ مِنكُمۡ وَإِذۡ زَاغَتِ ٱلۡأَبۡصَٰرُ وَبَلَغَتِ ٱلۡقُلُوبُ ٱلۡحَنَاجِرَ وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا ١٠ هُنَالِكَ ٱبۡتُلِيَ ٱلۡمُؤۡمِنُونَ وَزُلۡزِلُواْ زِلۡزَالٗا شَدِيدٗا ١١ وَإِذۡ يَقُولُ ٱلۡمُنَٰفِقُونَ وَٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٞ مَّا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا غُرُورٗا ١٢ وَإِذۡ قَالَت طَّآئِفَةٞ مِّنۡهُمۡ يَٰٓأَهۡلَ يَثۡرِبَ لَا مُقَامَ لَكُمۡ فَٱرۡجِعُواْۚ وَيَسۡتَـٔۡذِنُ فَرِيقٞ مِّنۡهُمُ ٱلنَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوۡرَةٞ وَمَا هِيَ بِعَوۡرَةٍۖ إِن يُرِيدُونَ إِلَّا فِرَارٗا ١٣ وَلَوۡ دُخِلَتۡ عَلَيۡهِم مِّنۡ أَقۡطَارِهَا ثُمَّ سُئِلُواْ ٱلۡفِتۡنَةَ لَأٓتَوۡهَا وَمَا تَلَبَّثُواْ بِهَآ إِلَّا يَسِيرٗا ١٤ وَلَقَدۡ كَانُواْ عَٰهَدُواْ ٱللَّهَ مِن قَبۡلُ لَا يُوَلُّونَ ٱلۡأَدۡبَٰرَۚ وَكَانَ عَهۡدُ ٱللَّهِ مَسۡـُٔولٗا ١٥ قُل لَّن يَنفَعَكُمُ ٱلۡفِرَارُ إِن فَرَرۡتُم مِّنَ ٱلۡمَوۡتِ أَوِ ٱلۡقَتۡلِ وَإِذٗا لَّا تُمَتَّعُونَ إِلَّا قَلِيلٗا ١٦ قُلۡ مَن ذَا ٱلَّذِي يَعۡصِمُكُم مِّنَ ٱللَّهِ إِنۡ أَرَادَ بِكُمۡ سُوٓءًا أَوۡ أَرَادَ بِكُمۡ رَحۡمَةٗۚ وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيّٗا وَلَا نَصِيرٗا ١٧ ۞ قَدۡ يَعۡلَمُ ٱللَّهُ ٱلۡمُعَوِّقِينَ مِنكُمۡ وَٱلۡقَآئِلِينَ لِإِخۡوَٰنِهِمۡ هَلُمَّ إِلَيۡنَاۖ وَلَا يَأۡتُونَ ٱلۡبَأۡسَ إِلَّا قَلِيلًا ١٨ أَشِحَّةً عَلَيۡكُمۡۖ فَإِذَا جَآءَ ٱلۡخَوۡفُ رَأَيۡتَهُمۡ يَنظُرُونَ إِلَيۡكَ تَدُورُ أَعۡيُنُهُمۡ كَٱلَّذِي يُغۡشَىٰ عَلَيۡهِ مِنَ ٱلۡمَوۡتِۖ فَإِذَا ذَهَبَ ٱلۡخَوۡفُ سَلَقُوكُم بِأَلۡسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى ٱلۡخَيۡرِۚ أُوْلَٰٓئِكَ لَمۡ يُؤۡمِنُواْ فَأَحۡبَطَ ٱللَّهُ أَعۡمَٰلَهُمۡۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٗا ١٩ يَحۡسَبُونَ ٱلۡأَحۡزَابَ لَمۡ يَذۡهَبُواْۖ وَإِن يَأۡتِ ٱلۡأَحۡزَابُ يَوَدُّواْ لَوۡ أَنَّهُم بَادُونَ فِي ٱلۡأَعۡرَابِ يَسۡـَٔلُونَ عَنۡ أَنۢبَآئِكُمۡۖ وَلَوۡ كَانُواْ فِيكُمۡ مَّا قَٰتَلُوٓاْ إِلَّا قَلِيلٗا ٢٠ ﴾

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

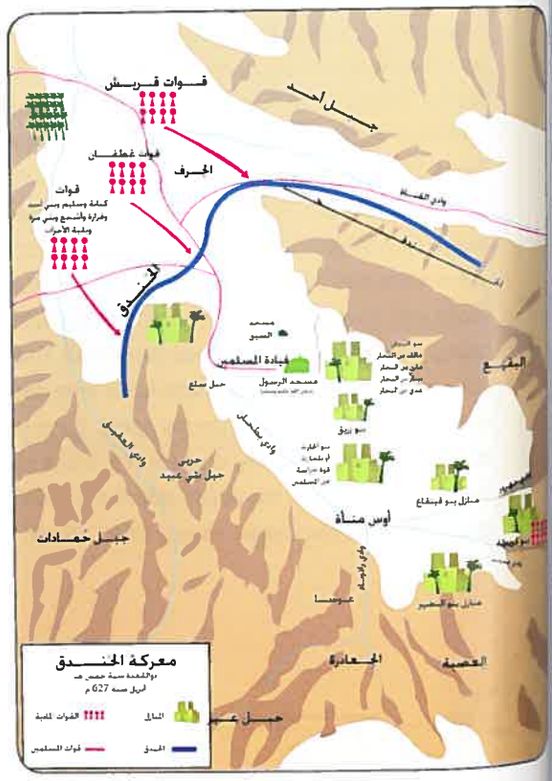
I seek to identify the exegesis of the Qur'ānic vocabulary :

Word	Meaning	Exegesis
وَجُنُودًا لَّمْ تَرَوْهَا	Soldiers you didn't see	They were the Angels
زَاغَتِ ٱلْأَبْصَٰرُ	When eyes grew wild	Lean towards
وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ	And hearts reached to the throats	Rose to the throats out of panic
غُرُورًا	Delusion	Falsehood
عَوْرَةٌ	Lie open	Far away from the city without protectors.
أَقْطَارِهَا	From all sides	Directions.
سُئِلُوا۟ ٱلْفِتْنَةَ	Exhorted to treachery	Asked to disbelieve.
أَشِحَّةً	In their greed for wealth	Become stingy
بَادُونَ فِى ٱلْأَعْرَابِ	Fain be in the desert with the wandering Arabs	Living in the desert outside the city.

I understand the significance of the verses

Unforgettable days:

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



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

I infer:

- The times at which many rumors spread and why:

.....

- The most significant risks of rumors:

.....

I suggest:

Ways to overcome rumors.

.....

I determine:

The causes of aggression on Al Madinah Al Munawwara.

.....

I clarify:

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

.....

Traits and conduct::

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

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

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

﴿فَإِذَا جَآءَ أَجَلُهُمْ لَا يَسْتَـْٔخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾. (النحل 61).

* fa-ʾidhā jāʾa ʾajaluhum lā yastaḵhirūna sāʿatan wa-lā yastaqdimūna *
" And when their term has come, they will not remain behind an hour, nor will they precede [it].

" [Al-Naḥl : 61]

I draw out:

From the holy verses, the dangers posed by hypocrites.

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

I reflect and answer:

Allah says : ﴿وَكَانَ عَهْدُ ٱللَّهِ مَسْـُٔولًا﴾. "Wa Kāna `Ahdu Allāhi Mas'ūlāan"
"An oath to Allah must be answered for."

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

.....

.....

I discuss and explain:

The Almighty Allah says: ﴿قُلْ مَن ذَا ٱلَّذِى يَعْصِمُكُم مِّنَ ٱللَّهِ إِنْ أَرَادَ بِكُمْ سُوٓءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً﴾.

"Qul Lan Yanfa`akumu Al-Firāru 'In Farartum Mina Al-Mawti 'Awi Al-Qatli Wa 'Idhāan Lā Tumatta`ūna 'Illā Qalīlāan"
"Say: Who is he who can preserve you from Allah if He intends harm for you, or intends mercy for you. They will not find that they have any friend or helper other than Allah".

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

- Caution does not alter destiny.

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

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

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

Images from the incident:

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

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

﴿فَإِذَا ذَهَبَ ٱلْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى ٱلْخَيْرِ ۚ أُو۟لَٰٓئِكَ لَمْ يُؤْمِنُوا۟ فَأَحْبَطَ ٱللَّهُ أَعْمَٰلَهُمْ ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا﴾

"Fa'idhā Jā'a Al-Khawfu Ra'aytahum Yanžurūna 'Ilayka Tadūru 'A`yunuhum Kālladhī Yughshá `Alayhi Mina Al-Mawti ۖ Fa'idhā Dhahaba Al-Khawfu Salaqūkum Bi'alsinatin Ĥidādin 'Ashiĥĥatan `Alá Al-Khayri ۚ 'Ūlā'ika Lam Yu'uminū Fa'aĥbaţa Allāhu 'A`mālahum ۚ Wa Kāna Dhālika `Alá Allāhi Yasīrāan"

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

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

Third: Imagine the picture of believers who deserved Allah's support, سبحانه وتعالى, since the Messenger of Allah ﷺ and the believers did not leave their places and stayed sincerely and steadfastly. They did not disobey the commands of their commander and never lost hope of Allah's mercy or gave up their trust in Him.

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

I infer:

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

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

I link:

The values I deducted to the following:

- National service:

.....

- Social scale:

.....

I explain:

Allah سبحانه وتعالى saying : ﴿أُولَٰئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ﴾."Ūlā'ika Lam Yu'uminū Fa'aḥbaṭa Allāhu A`mālahum" "Such have not believed. Therefore, Allah makes their deeds fruitless."

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

I justify:

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

.....

I analyze:

Allah ﷻ says: ﴿يَسْـَٔلُونَ عَنْ أَنۢبَآئِكُمْ﴾.

"Yas'alūna `An 'Anbā'ikum" "asking for the news of you".

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

.....

I organize my ideas

The Battle of Confederates

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

Student Activities

I answer by myself:

◆ **First:** the Almighty Allah says:

﴿ أَشِحَّةً عَلَيْكُمْ ۖ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ ۖ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ ﴾.

"'Ashiĥĥatan `Alaykum ۪ Fa'idhā Jā'a Al-Khawfu Ra'aytahum Yanžurūna 'Ilayka Tadūru 'A`yunuhum Kālladhī Yughshá `Alayhi Mina Al-Mawti ۪ Fa'idhā Dhahaba Al-Khawfu Salaqūkum Bi'alsinatin Ĥidādin 'Ashiĥĥatan `Alá Al-Khayri ۚ 'Ūlā'ika Lam Yu'uminū Fa'aĥbaţa Allāhu 'A`mālahum ۚ Wa Kāna Dhālika `Alá Allāhi Yasīrāan"

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

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

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

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

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

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

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

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

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

I assess myself

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

Lesson Two

The Qur'ān and Scientific Miracles

This lesson teaches me to:

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

I start to learn

The Almighty Allah says: ﴿وَٱلشَّمۡسُ تَجۡرِي لِمُسۡتَقَرّٖ لَّهَاۚ ذَٰلِكَ تَقۡدِيرُ ٱلۡعَزِيزِ ٱلۡعَلِيمِ ٣٨﴾ (يس).

" "Wa Ash-Shamsu Tajrī Limustaqarrin Lahā ذ Dhālika Taqdīru Al-`Azīzi Al-`Alīmi" "And the sun runs on unto a resting place for it. That is the measuring of the All-Mighty, the All-Wise." [Yā-Sīn: 38]

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

Highlight

Allah ﷻ says: :

﴿وَكُلّٞ فِي فَلَكٖ يَسۡبَحُونَ﴾

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

I contemplate:

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

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

I use my skills to learn

The concept of scientific inimitability:

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

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

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

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

﴿ سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ ﴾ (فصلت 53).

* sa-nurīhim 'āyātinā fī l-'āfāqi wa-fī 'anfusihim ḥattā yatabayyana lahum 'annahu l-ḥaqqu 'a-wa-lam yakfi bi-rabbika 'annahū 'alā kulli shay'in shahīdun *." (Fussilat 53)

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

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

I compare:

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

- Scientific fact:
- Scientific theory:

Why scientific inimitability?

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

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

﴿لِّكُلِّ نَبَإٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾﴾ (الأنعام)،

"For every message is a limit of time, and soon shall ye know it." (Alan`aam:67). Conducting a scientific exegesis of the Qur'ān, i.e. that which is based on scientific facts we find out that there is no contradiction between science and religion and that the miracle of the Prophet ﷺ is continuous. The

Prophet ﷺ said about the Qur'ān: "Its miracles never expire" [Tirmidhī]. In other words, the Qur'ān always carries evidence and argument that supports the nature of reality, for it proceeds from a Divine Source.

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

I define:

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

.....

.....

I justify:

The challenge facing the Arabs through the linguistic Miracle.

.....

.....

.....

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

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

I contemplate upon and answer:

Does the Prophetic Sunnah include scientific miracles?

.....

.....

I determine:

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

Verses	Transliteration and Translation	Field
﴿أَوْ كَظُلُمَٰتٍ فِي بَحْرٍ لُّجِّيٍّ 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﴾﴾ (النور)	"'Aw Kažulumātin Fī Baĥrin Lujjīyin Yaghshāhu Mawjun Min Fawqihi Mawjun Min Fawqihi Saĥābun ۚ Žulumātun Ba`đuhā Fawqa Ba`đin 'Idhā 'Akhraja Yadahu Lam Yakad Yarāhā ۗ Wa Man Lam Yaj`ali Allāhu Lahu Nūrāan Famā Lahu Min Nūrin" "Or as darkness on a vast, abysmal sea. There covers him a wave, above which is a wave, above which is a cloud. Layer upon layer of darkness. When he holds out his hand he scarce can see it. And he for whom Allah has not appointed light, for him there is no light. [Al-Nūr:40]	.....
﴿فَلَآ أُقْسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ ﴿٧٥﴾ وَإِنَّهُۥ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾﴾ (الواقعة)	"Falā 'Uqsimu Bimawāqi`i An-Nujūmi. Wa 'Innahu Laqasamun Law Ta`lamūna `Ažīmun" "Nay, I swear by the places of the stars. And lo! that verily is a tremendous oath, if you but knew." [Al Waqī`ah: 75- 76]	.....
﴿يَخْرُجُ مِنۢ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَٰنُهُۥ فِيهِ شِفَآءٌ لِّلنَّاسِ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَتَفَكَّرُونَ﴾ (النحل 69)	"Yakhruju Min Buţūnihā Sharābun Mukhtalifun 'Alwānuhu Fīhi Shifā'un Lilnnāsi ۗ 'Inna Fī Dhālika La'āyatan Liqawmin Yatafakkarūna". "There comes forth from their bellies a drink diverse of hues, wherein is healing for mankind. Lo! herein is indeed a portent for people who reflect" [Al-Naḥl: 69]	.....
﴿وَلَا تَقْرَبُوا۟ ٱلزِّنَىٰٓ ۖ إِنَّهُۥ كَانَ فَٰحِشَةً وَسَآءَ سَبِيلًا ﴿٣٢﴾﴾ (الإسراء)	"Wa Lā Taqrabū Az-Zinā ۖ Innahu Kāna Fāĥishatan Wa Sā'a Sabīlāan" "And come not near unto adultery. Lo! it is an abomination and an evil way. [Al-Isrā': 32]	.....
﴿بَلَىٰ قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّىَ بَنَانَهُۥ ﴿٤﴾﴾ (القيامة)	"Balá Qādirīna `Alá 'An Nusawwiya Banānahu" "Yea, verily. Yea, We are able to restore the tips of his very fingers!" [Al-Qiyāmah: 4]	.....

Verses	Transliteration and Translation	Field
﴿حُرِّمَتْ عَلَيْكُمُ ٱلْمَيْتَةُ وَٱلدَّمُ وَلَحْمُ ٱلْخِنزِيرِ وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ وَٱلْمُنْخَنِقَةُ وَٱلْمَوْقُوذَةُ وَٱلْمُتَرَدِّيَةُ وَٱلنَّطِيحَةُ وَمَآ أَكَلَ ٱلسَّبُعُ إِلَّا مَا ذَكَّيْتُمْ﴾ (المائدة 3)	"Ĥurrimat `Alaykumu Al-Maytatu Wa Ad-Damu Wa Laĥmu Al-Khinzīri Wa Mā 'Uhilla Lighayri Allāhi Bihi Wa Al-Munkhaniqatu Wa Al-Mawqūdhatu Wa Al-Mutaraddiyatu Wa An-Naţīĥatu Wa Mā 'Akala As-Sabu`u 'Illā Mā Dhakkaytum" "Forbidden unto you (for food) are carrion and blood and swine flesh, and that which has been dedicated unto any other than Allah, and the strangled, and the dead through beating, and the dead through falling from a height, and that which has been killed by (the goring of) horns, and the devoured of wild beasts, saving that which you slaughter (before its death)" [Al-Mā'idah: 3]	

I investigate:

Other kinds of miracle in the Qur'ān:

.....

.....

.....

The merits of scientific miracle:

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

﴿لَّٰكِنِ ٱللَّهُ يَشْهَدُ بِمَآ أَنزَلَ إِلَيْكَ أَنزَلَهُۥ بِعِلْمِهِۦ ۖ وَٱلْمَلَٰٓئِكَةُ يَشْهَدُونَ ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿١٦٦﴾﴾ (النساء)

"Lakini Allāhu Yash/hadu Bimā 'Anzala 'Ilayka 'Anzalahu Bi`ilmihi Wa Al-Malā'ikatu Yash/hadūna Wa Kafá Billāhi Shahīdāan "

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

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

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

﴿إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾﴾ (الأنفال 2)

‹ "'Innamā Al-Mu'uminūna Al-Ladhīna 'Idhā Dhukira Allāhu Wajilat Qulūbuhum Wa 'Idhā Tuliyat `Alayhim 'Āyātuhu Zādat/hum 'Īmānāan Wa `Alá Rabbihim Yatawakkalūna"

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

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

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

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

﴿إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟ إِنَّ ٱللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾﴾ (فاطر).

"'Innamā Yakhshá Allāha Min `Ibādihi Al-`Ulamā'u 'Inna Allāha `Azīzun Ghafūrun"

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

I enumerate:

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

.....

.....

Criteria of scientific exegesis:

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

﴿وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾﴾ (الذاريات)،

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

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

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

I suggest :

More criteria for scientific exegesis in the Qur'ān:

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

The almighty Allah says: ﴿وَٱلسَّمَآءَ بَنَيۡنَٰهَا بِأَيۡيْدٖ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾﴾ (الذاريات)

"Wa As-Samā'a Banaynāhā Bi'ayydin Wa 'Innā Lamūsi`ūna" "We have built the heaven with might, and verily, We are steadily expanding it" [Al-dhāriyāt: 47]

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

I explain:

The aspects of scientific inimitability in Allah's saying:

﴿فَمَن يُرِدِ ٱللَّهُ أَن يَهۡدِيَهُۥ يَشۡرَحۡ صَدۡرَهُۥ لِلۡإِسۡلَٰمِۖ وَمَن يُرِدۡ أَن يُضِلَّهُۥ يَجۡعَلۡ صَدۡرَهُۥ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي ٱلسَّمَآءِ﴾ (الأنعام 125)

"Faman Yuridi Allāhu 'An Yahdiyahu Yashraĥ Ṣadrahu Lil'islāmi Wa Man Yurid 'An Yuđillahu Yaj`al Ṣadrahu Đayyiqāan Ĥarajāan Ka'annamā Yaṣṣa``adu Fī As-Samā'i Kadhālika Yaj`alu Allāhu Ar-Rijsa `Alá Al-Ladhīna Lā Yu'uminūna"

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

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An'am:125]

I contemplate and connect:

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

.....

I organize my concepts

The scientific miracle in the Qur'ān

Definition of scientific miracle

.....

.....

.....

Examples:

Allah سبحانه وتعالى says:

1. .....

2. .....

Among the criteria of scientific miracle

1. .....

2. .....

3. .....

Why a scientific miracle

1. .....

2. .....

Student Activities

I answer by myself:

♦ **First:** : Allah, the Almighty says: ﴿وَٱللَّهُ جَعَلَ لَكُمُ ٱلْأَرْضَ بِسَاطًا ﴿١٩﴾﴾ (نوح)

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

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

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

1. Allah سبحانه وتعالى says: : ﴿وَجَعَلْنَا ٱلسَّمَآءَ سَقْفًا مَّحْفُوظًا ۖ وَهُمْ عَنْ ءَايَٰتِهَا مُعْرِضُونَ ﴿٣٢﴾﴾ (الأنبياء)

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

2. Allah سبحانه وتعالى says: : ﴿وَءَايَةٌ لَّهُمُ ٱلَّيْلُ نَسْلَخُ مِنْهُ ٱلنَّهَارَ فَإِذَا هُم مُّظْلِمُونَ ﴿٣٧﴾﴾ (يس)

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

♦ **Third:** Mention three criteria of scientific interpretation of the Qur'ān:

1.

2.

3.

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

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

I assess myself:

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

Lesson Three

Manners of Dialogue

This lesson teaches me to:

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

I take the initiative to learn

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

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

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

Highlights

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

I consider and discuss:

The aesthetic aspects of the Qur'ānic guidelines on manners of dialogue through the Holy verses.

Allah, glory be to Him, said:

﴿قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ قُلِ ٱللَّهُ ۙ وَإِنَّآ أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِى ضَلَٰلٍ مُّبِينٍ ﴿٢٤﴾ قُل لَّا تُسْـَٔلُونَ عَمَّآ أَجْرَمْنَا وَلَا نُسْـَٔلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾﴾ (سبا)

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

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

I use my skills to learn

The concept of manners of dialogue:

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

I think and propose:

Other factors that help conducting a successful dialogue:

1.

2.

3.

Characteristics of the sincere debater:

Sincere Debaters should

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

﴿مَا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾﴾ (ق)

[Maa yalfizu min qawlin illaa ladaihi raqeebun 'ateed]
(Man does not utter any word except that with him is an observer prepared [to record][Qaf: 18]

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

I anticipate:

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

Manners of dialogue:

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

I contemplate upon and conclude:

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

- Allah سبحانه وتعالى says :

قال تعالى: ﴿ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾. (فصلت 34)

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

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

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

I think and criticize:

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

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

Etiquette of listening:

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

Allah سبحانه وتعالى says :

﴿قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِي تُجَٰدِلُكَ فِي زَوْجِهَا وَتَشْتَكِيٓ إِلَى ٱللَّهِ وَٱللَّهُ يَسْمَعُ تَحَاوُرَكُمَآ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ۝١﴾ (المجادلة).

[* qad sami'a llāhu qawla llatī tujādiluka fī zawjihā wa-tashtakī 'ilā llāhi wa-llāhu yasma'u taḥāwurakumā 'inna llāha samī'un baṣīrun *]

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

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

Some of the advantages of silence and good listening:

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

I describe and criticize:

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

.....

Common mistakes and deficiencies with Debates:

- Worsening the language of dialogue as a result of resorting to insulting, cursing, and humiliation
- Making prejudgments that the opinion of the other is definitely wrong.
- Apprehension, embarrassment and courtesy.
- Vain discourse and ill speech that cause the loss of time and making and more mistakes.
- Allah سبحانه وتعالى says:

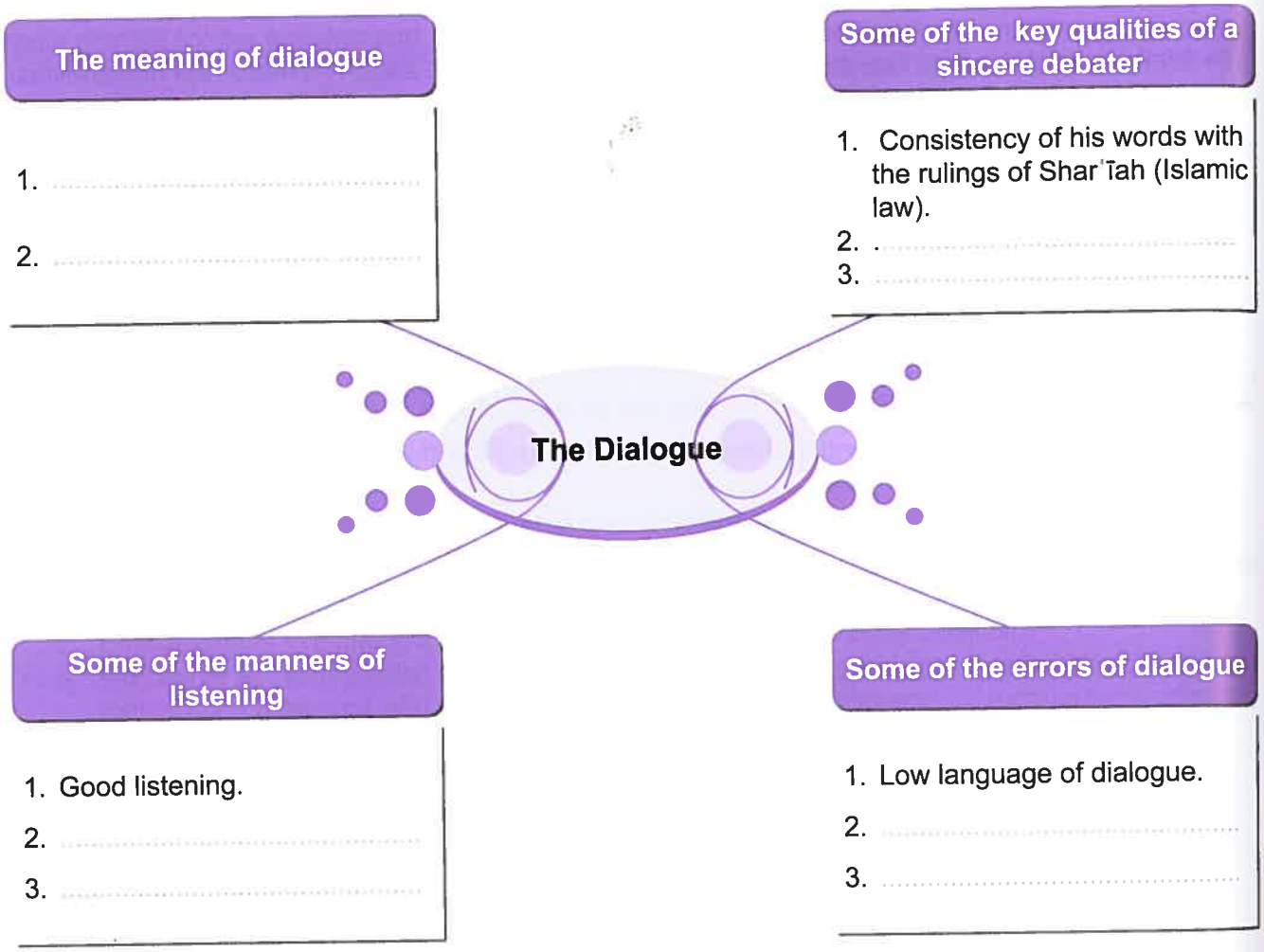
﴿وَإِذَا مَرُّوا۟ بِٱللَّغْوِ مَرُّوا۟ كِرَامًا﴾ (الفرقان 72).

[Wa ithaa marroo billaghwi marroo kiraamaa]

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

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

I organize my concepts



The Student Activities

I answer on my own:

- **First:** Complete the following:

a) Some of the benefits of good listening:

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

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

a) A university's president:

b) Your father:

c) A small child:

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

1. Allah ﷻ says:
﴿مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾﴾ (ق)
[Maa yalfizu min qawlin illaa ladaihi raqeebun 'ateed]
(Man does not utter any word except that with him is an observer prepared [to record] [Qāf: 18]

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

Lesson Four

Sources of Islamic Sharia

This lesson teaches me to:

1. Explain the meaning of sources of the Islamic Sharī'ah .
2. State the key characteristics of the Qur'ān.
3. Clarify the authority of the noble Sunnah of the Prophet ﷺ.
4. Infer the importance of independent reasoning (Ijtihād) in deducing Sharī'ah rules.
5. State some sources of Sharī'ah that are based on independent reasoning (Ijtihād).

I take the initiative to learn

I discuss:

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

Gradual Revelation of the Qur'ān

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

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

I use my skills to learn

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

First: The Holy Qur'ān

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

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

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

- Allah سبحانه وتعالى says:

﴿وَإِنَّهُۥ لَتَنزِيلُ رَبِّ ٱلْعَٰلَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ ﴿١٩٣﴾ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ﴿١٩٤﴾﴾ (الشعراء)،

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

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

﴿إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴿٩﴾﴾ (الحجر).

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

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

﴿إِنَّآ أَنزَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾﴾ (يوسف)

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

Discover using the internet:

Names and attributes used by Allah, سبحانه وتعالى, to refer to the Holy Qur'ān.

Explain:

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

The Qur'ān as Evidence of Rules

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

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

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

﴿وَٱلْمُطَلَّقَٰتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَٰثَةَ قُرُوٓءٍ﴾ (البقرة 228)

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

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

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

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

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

Highlights

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

Second: the Noble Sunnah of the Prophet ﷺ

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

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

1. The authority of the Prophet's Sunnah:

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

﴿مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ كَىْ لَا يَكُونَ دُولَةًۢ بَيْنَ ٱلْأَغْنِيَآءِ مِنكُمْ ۚ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٧﴾﴾. (الحشر)

** mā ʾafāʾa llāhu ʿalā rasūlihī min ʾahli l-qurā fa-lī-llāhi wa-li-r-rasūli wa-li-dhī l-qurbā wa-l-yatāmā wa-l-masākīni wa-bni s-sabīli kay lā yakūna dūlatan bayna l-ʿaghniyāʾi minkum wa-mā ʾātākumu r-rasūlu fa-khudhūhu wa-mā nahākum ʿanhu fa-ntahū wa-ttaqū llāha ʾinna llāha shadīdu l-ʿiqābi

(And what Allah restored to His Messenger from the people of the towns - it is for Allah and for the Messenger and for [his] near relatives and orphans and the [stranded] traveler - so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah ; indeed, Allah is severe in penalty.)* [Al-Ḥashr: 7]

- Allah ﷻ says :

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

"Wa Mā Yanţiqu `Ani Al-Hawá (3) 'In Huwa 'Illā Waĥyun Yūĥá (4)" (Nor does he speak from his own inclination. (3) It is not but a revelation revealed, (4)) Al-Najm: 3-4]

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

2. The states of the Prophet's Sunnah in relation to the Holy Qurʾān:

a. Sunnah that stresses the content of the Holy Qurʾān: For example, Allah, ﷻ, said: "

﴿إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ﴾ (الحجرات 10) "Innamā Al-Mu'uminūna 'Ikhwatun" (The believers are but brothers) Al-Ḥujurāt]. The same meaning has also been repeated in many hadiths, including the saying by the Prophet, ﷺ: "A Muslim is a brother of another Muslim." [narrated by Al-Bukhari]

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

- Sunnah that details a general rule in the Holy Qurʾān: Sunnah has detailed general rules in the Holy Qur'an. One example is the details provided in Sunnah concerning prayer.Allah ﷻ says : ﴿مُنِيبِينَ إِلَيْهِ وَٱتَّقُوهُ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَلَا تَكُونُوا۟ مِنَ ٱلْمُشْرِكِينَ ﴿٣١﴾﴾ (الروم) "Munībīna 'Ilayhi Wa Attaqūhu Wa 'Aqīmū Aṣ-Ṣalāata Wa Lā Takūnū Mina Al-Mushrikīn" (Adhere to it, turning in repentance to Him, and fear Him and establish prayer and do not be of those who associate others with Allah) [[Al-Rūm: 31]. However, the verses have not specified details of establishing prayer, how to perform it or number of rak'ahs; this was provided in the Sunnah.
- Sunnah that specifies a general meaning in the Holy Qurʾān: One example is the hadith which explains that the intended meaning of injustice is polytheism in the saying by Allah, ﷻ: ﴿ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ أُو۟لَٰٓئِكَ لَهُمُ ٱلْأَمْنُ وَهُم مُّهْتَدُونَ ﴿٨٢﴾﴾ (الأنعام) "Al-Ladhīna 'Āmanū Wa Lam Yalbisū 'Īmānahum Bižulmin 'Ulā'ika Lahumu Al-'Amnu Wa Hum Muhtadūn" (They who believe and do not mix their belief with injustice - those will have security, and they are rightly guided) [Al-'An`ām: 82]. Some Companions had understood it in general and said: "Who among us has not done injustice to himself?" The Prophet ﷺ said: "It is not what you have understood; injustice is polytheism. Have not you heard the saying of the righteous man;Allah ﷻ says: ﴿وَإِذْ قَالَ لُقْمَٰنُ لِٱبْنِهِۦ وَهُوَ يَعِظُهُۥ يَٰبُنَىَّ لَا تُشْرِكْ بِٱللَّهِ ۖ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾﴾ " "Wa 'Idh Qāla Luqmānu Liābnihi Wa Huwa Ya`iżuhu Yā Bunayya Lā Tushrik Billāhi 'Inna Ash-Shirka Lażulmun `Ażīm" (And mention, O Mohammad, when Luqman said to his son while he was instructing him, "O my son, do not associate anything

with Allah. Indeed, association with him is great injustice.") [Luqmān: 13]

- Sunnah that limits an absolute meaning in the Holy Qur'ān: For example, Allah, ﷻ, ordered the exclusion of the bequest: "﴿مِنۢ بَعۡدِ وَصِيَّةٖ يُوصَىٰ بِهَآ أَوۡ دَيۡنٍ غَيۡرَ مُضَآرّٖۚ وَصِيَّةٗ مِّنَ ٱللَّهِۗ وَٱللَّهُ عَلِيمٌ حَلِيمٞ﴾ (النساء 12)) "Min Ba`di Waşīyatin Yūşá Bihā 'Aw Daynin Ghayra Muḍārrin Waşīyatan Mina Allāhi Wa Allāhu `Alīmun Ĥalīm" (after any bequest which was made or debt, as long as there is no detriment caused. This is an ordinance from Allah , and Allah is Knowing and Forbearing.) [An-Nisā': 12]. The Sunnah alsolimited a bequest to one third of one's estate; as the Messenger of Allah ﷺ said: "One third, [can be given], yet even one third is too much" [narrated by Muslim].

c. Sunnah that states new rules which were not mentioned in the Holy Qur'ān: such as the prohibition of marrying a woman and her aunt simultaneously, the prohibition of eating the meat of donkeys, the prohibition of eating all fanged beasts of prey, the order to perform the prayers of solar and lunar eclipses, the order to payZakāt Al-Fiṭr, the permissibility of wiping over footwear and the right of the grandmother to inherit one six of the estate of a deceased person if the mother of such deceased person was not alive.

I specify:

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

S	Texts of Qur'ān and Sunnah	Type of relation
1	Al-Mughirah bin Shu'bah reported that the Messenger of Allah, ﷺ, wiped over socks and footwear. [narrated by Al-Nasa'i].	
2	Allah, ﷻ, said: ﴿وَعَاشِرُوهُنَّ بِٱلۡمَعۡرُوفِ﴾ (النساء 19) "Wa `Āshirūhunna Bil-Ma`rūf" (And live with them in kindness.) [An-Nisā': 19], and the Prophet ﷺsaid: , peace be upon him, said: "Act kindly towards women" [narrated by Muslim].	
3	Allah ﷻ says : ﴿وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلۡبَيۡتِ مَنِ ٱسۡتَطَاعَ إِلَيۡهِ سَبِيلٗاۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِيٌّ عَنِ ٱلۡعَٰلَمِينَ﴾ (آل عمران 97)، "Wa Lillāh `Alá An-Nāsi Ĥijju Al-Bayti Mani Astaţā`a 'Ilayhi Sabīlāan Wa Man Kafara Fa'inna Allāha Ghanīyun `Ani Al-`Ālamīn" (And due to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds.) ['Āli -'Imrān: 97], and the Prophet, ﷺ said: "Learn your rituals by seeing me performing them, for I do not know whether I would be performing Hajj after this Hajj of mine." [narrated by Muslim].	
4	Allah ﷻ , says ﴿حُرِّمَتۡ عَلَيۡكُمُ ٱلۡمَيۡتَةُ وَٱلدَّمُ﴾ (المائدة 3) "Ĥurrimat `Alaykumu Al-Maytatu Wa Ad-Dam" (Prohibited to you are dead animals, blood,) [Al-Mā'idah: 3], and the Prophet, ﷺ, said: "Two kinds of dead meat and two kinds of blood have been permitted to us. The two kinds of dead meat are fish and locusts, and the two kinds of blood are the liver and spleen" [narrated by Muslim].	

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

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

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

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

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

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

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

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

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

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

a) Allah سبحانه وتعالى says:

﴿وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ سَبِيلِ ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا﴾

" Wa Man Yushāqiqi Ar-Rasūla Min Ba`di Mā Tabayyana Lahu Al-Hudá Wa Yattabi` Ghayra Sabīli Al-Mu'uminīna Nuwallihi Mā Tawallá Wa Nuşlihi Jahannama Wa Sā'at Maşīrā" (And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination.) [An-Nisā': 115]. So, this verse indicates that one must follow the way of the believers. Adopting the consensus of trustworthy religious scholars constitutes following of the way of the believers.

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

Some contemporary examples of consensus:

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

3. Second: Deductive Analogy (Qiyās)

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

Example:

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

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

a) a) Allah سبحانه وتعالى says: ﴿يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ﴾ (الحشر 2)
"Yukhribūna Buyūtahum Bi'aydīhim Wa 'Aydī Al-Mu'uminīna Fā`tabirū Yā 'Ulī Al-'Abṣār" (they destroyed their houses by their own hands and the hands of the believers. So learn a lesson, O people of vision.) [Al-Ḥashr: 2]. Learning a lesson happens when one makes an analogy between two things and applies the same rule of the first to the second.

b) According to Abdullah bin Abbas, رضي الله عنهما, a man said: "O Messenger of Allah! My father has died and he did not perform pilgrimage; shall I perform pilgrimage on his behalf?" The Prophet, ﷺ, said: "Don't you think that if your father owed a debt you would pay it off?" The man said: "Yes." He said: "The debt owed to Allah is more deserving of being paid off." [narrated by Al-Nasa'i].

I deduce:

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

.....

I apply:

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

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

Deduce the rule using the following table.

Original case (al-ʿasl)	.....
Derived extension (al-farʿ)	.....
Effective cause of the rule (al-ʿillah)	.....
The rule regarding the original case (Ḥukm al-ʿasl)	.....
The rule regarding the extended matter through analogy (Ḥukm al- farʿ bi -l'-qiyās)	.....

Second: By making an analogy to gambling:

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

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

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

.....

.....

Third: Unqualified Public Interest (Al-Maṣālih Al-Mursalah)

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

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

﴿إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ وَإِيتَآئِ ذِى ٱلْقُرْبَىٰ وَيَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ وَٱلْبَغْىِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾﴾ (النحل30)

"'Inna Allāha Ya'muru Bil-`Adli Wa Al-'Iḥsāni Wa 'Ītā'i Dhī Al-Qurbá Wa Yanhá `Ani Al-Faḥshā'i Wa Al-Munkari Wa Al-Baghyi Ya`iżukum La`allakum Tadhakkarūn"

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

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

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

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

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

I give an example:

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

Fourth: Customary Norms (al-ʿUrf)

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

The authority of customary norms has been established in the Holy Qurʾān. Allah سبحانه وتعالى says:

﴿وَعَلَى ٱلْمَوْلُودِ لَهُۥ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِٱلْمَعْرُوفِ﴾ (البقرة 233)

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

One of the Sharīʿah principles regarding the consideration of customary norms is: "A known norm is equivalent to a stipulated condition, unless it contradicts a text (Qurʾān, Sunnah, etc.) or consensus [of the Scholars]."

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

Contemporary examples of norms include the following:

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

I make a judgment and respond with evidence:

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

- What is the rule of Sharīʿah in this respect?
- What is the evidence to support your view ?

Fifth: Blocking the Means to Evil (Sadd al-Dharāʾiʿ)

Semantically speaking, the word al-Dharāʾiʿ is plural of the term dharīʿah; which has the meaning of "means employed".

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

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

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

Allah ﷻ said:

﴿وَلَا تَسُبُّوا۟ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ فَيَسُبُّوا۟ ٱللَّهَ عَدْوًۢا بِغَيْرِ عِلْمٍ﴾ (الأنعام 108)

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

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

Contemporary examples of this rule include the following:

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

I analyze and decide:

I look at the following statements and decide::

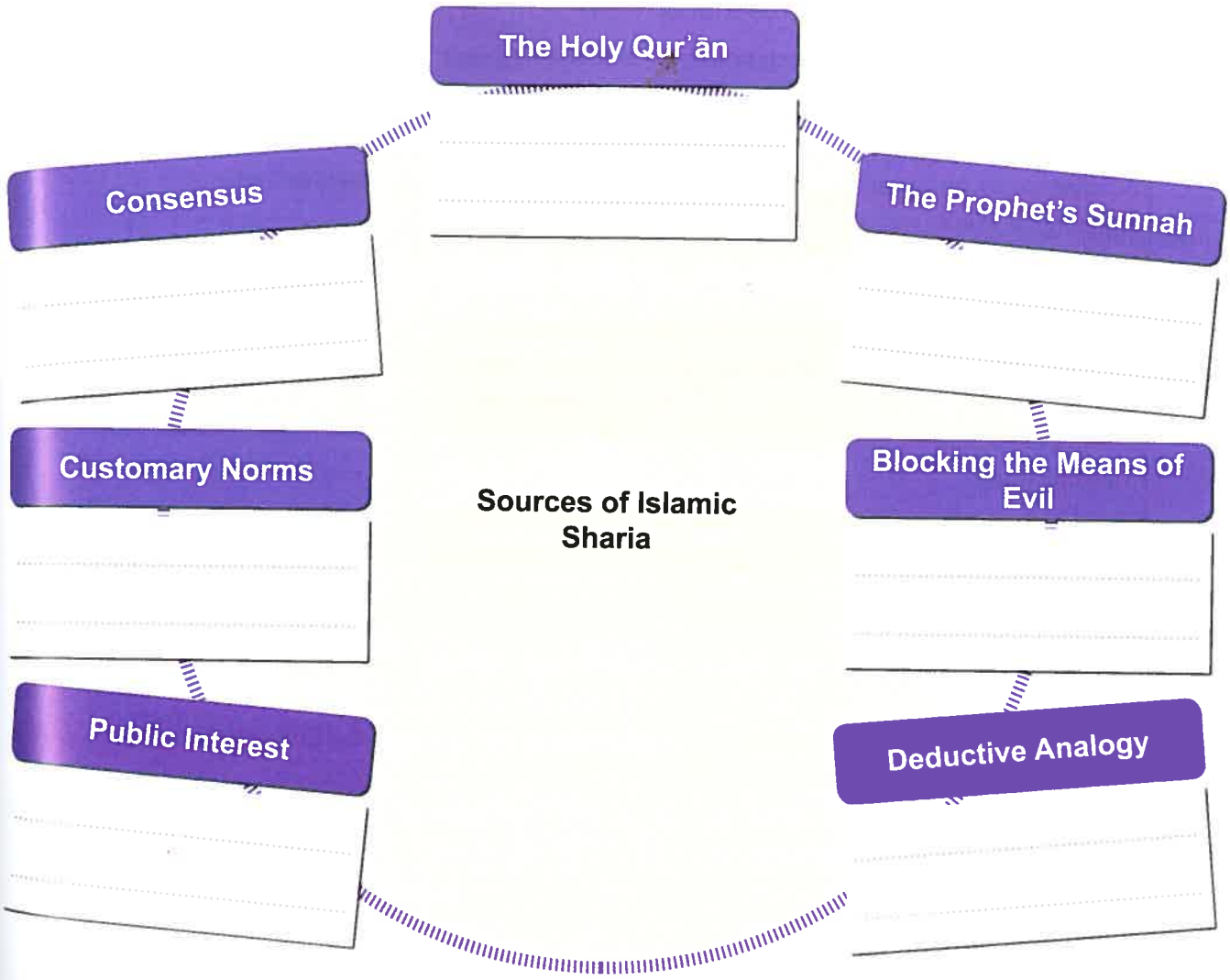
- "The mad cow disease has spread in a country from which we import meat".

Problem	
Result	
Decision	
Reasons	

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

Problem	
Result	
Decision	
Reasons	

I organize my concepts



Student Activities

I answer by myself:

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

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

◆ **Second:**

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

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

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

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

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

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

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

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

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

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

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

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

3) What is the evidence to that?

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

I assess myself

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

Lesson Vocabulary

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

Lesson Five

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

This lesson teaches me to:

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

I take the initiative to learn

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

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

I describe:

Vision 2021 saying:

What:

Do I know of strategic planning?

I use my skills to learn

Allah سبحانه وتعالى says:

﴿فَٱصۡدَعۡ بِمَا تُؤۡمَرُ وَأَعۡرِضۡ عَنِ ٱلۡمُشۡرِكِينَ ﴿٩٤﴾﴾. (الحجر)

"Then declare what you are commanded and turn away from the polytheists. ". [Al-Ḥijr: 94]

Allah سبحانه وتعالى says:

﴿يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغۡ مَآ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَۖ وَإِن لَّمۡ تَفۡعَلۡ فَمَا بَلَّغۡتَ رِسَالَتَهُۥ﴾. (المائدة 67)

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

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

With my student group I explain:

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

- Some of the components of a strategic plan in the light of the above:

Awareness and responsibility:

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

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

◊Allah سبحانه وتعالى says:

﴿ يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَرۡسَلۡنَٰكَ شَٰهِدٗا وَمُبَشِّرٗا وَنَذِيرٗا ﴿٤٥﴾ وَدَاعِيًا إِلَى ٱللَّهِ بِإِذۡنِهِۦ وَسِرَاجٗا مُّنِيرٗا ﴿٤٦﴾ ﴾. (الأحزاب)

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

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

Allah, سبحانه وتعالى, says:

﴿ قُلۡ هَٰذِهِۦ سَبِيلِيٓ أَدۡعُوٓاْ إِلَى ٱللَّهِۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِيۖ وَسُبۡحَٰنَ ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلۡمُشۡرِكِينَ ﴿١٠٨﴾ ﴾. (يوسف)

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

I deduce:

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

- The Mission: .....

.....

- The Vision: .....

.....

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

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

﴿هَٰذِهِۦ سَبِيلِيٓ أَدۡعُوٓاْ إِلَى ٱللَّهِۚ عَلَىٰ بَصِيرَةٍ ﴾

"Say, "This is my way; I invite to Allah with insight "

First: the concept of planning in Islam :

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

I infer:

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

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

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

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

1. Identifying goals and priorities:

- Allah سبحانه وتعالى says: ﴿أَفَمَن يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِۦٓ أَهْدَىٰٓ أَمَّن يَمْشِي سَوِيًّا عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٢﴾﴾ (الملك).

22. 'Afaman Yamshī Mukibbāan `Alá Wajhihi~ 'Ahdá 'AmmanYamshī Sawīyāan `Alá Şirāţin Mustaqīmin

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

- Allah, سبحانه وتعالى, says: تعالى: ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾﴾ (الشعراء).

214. Wa 'Andhir `Ashīrataka Al-'Aqrabīna

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

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

I infer:

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

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

.....

I identify:

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

.....

2. Enacting legislation and public policies:

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

Highlight

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

* First example:

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

I find evidence of:

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

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

.....

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

.....

* Second example:

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

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

I infer:

The general policy of dealing with enemies in the battle.

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

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

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

I explain:

- The practical procedure in teaching Muslims Hajj and prayer:
- The temporal program for performing Hajj obligation (فريضة - farida):

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

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

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

I summarize:

The most important characteristics of the Prophet's عليه السلام strategy to spread knowledge referring to the above-mentioned information.

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

I explain:

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

- Controlling water resources in the Battle of Badr:

- Providing protection to Muslims in Ghazwah al-Khandaq (the Battle of the Trench):

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

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

﴿ وَلَا تَقُولَنَّ لِشَاْىْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾ إِلَّآ أَن يَشَآءَ ٱللَّهُ ﴾. (الكهف 23-24)

23. Nor say of anything, "I shall be sure to do so and so tomorrow"-
24. Except [when adding], "If Allah wills."
[al-Kahf]

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

Highlight

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

I read and answer:

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

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

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

I explain [reasons for]:

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

.....

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

.....

Four models of planning in the Prophet's methodology:

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

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

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

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

I explain and justify:

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

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

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

The second model: the rise of the state:

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

nfer and apply:

I complete the table below:

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

I organize my concepts

Milestones of planning in the Prophet's Sīrah

Philosophy of planning

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

Importance of planning

.....

.....

.....

.....

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

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

Student Activity

answer by myself:

First: I explain the following concepts

1. Planning in Islam:

.....

2. Public policies and legislations:

.....

Second: Explain the importance of planning in the life of the individual and ociety:

.....

.....

Third: Plan with your student group an entertainment trip you would like to ake to the zoo in Al Ain city.

- Objective: .....
- Timing: .....
- Abilities and conditions: : .....

.....

- Means and needs: : .....
- Identifying responsibilities: .....
- Procedure: .....
- Assessing the trip: .....

ourth: Identify the aspects of planning in the Prophet's Sīrah with respect he following:

- Education .....
- Society building: .....

- I search in Sūrat Yūsuf and its interpretation for the strategic plan laid down by Allah's Prophet Yūsuf to protect the economy and security of his people.
- • The Vision 2030 Plan of Abu Dhabi reflects an ambitious and clear vision of the future. I summarize the most important points in this plan:

I assess myself

S	Aspect of learning	Level		
		Average	Good	Excellent
1	I can reconcile the two concepts of trusting in Allah and taking measures and means to plan.			
2	I understand the importance of planning to the individual and society.			
3	I understand the methodology of Muhammad ﷺ in planning during his da'wah mission .			
4	I am able to identify aspects of planning in many stages of Islamic da'wah .			
5	I am proud of the Messenger's عليه السلام methodology in planning.			