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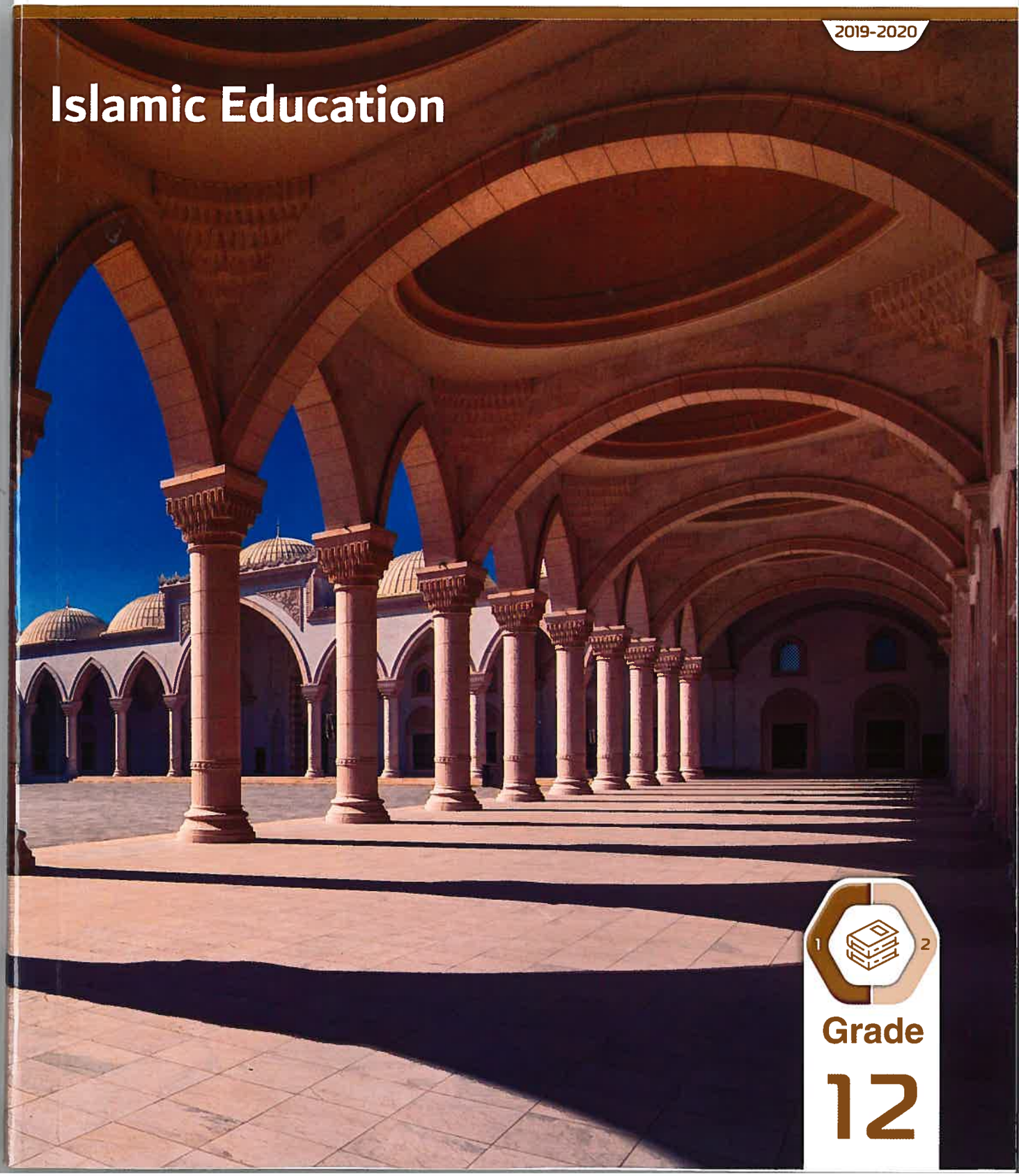

Grade

12

Islamic Education

Student book

Grade 12

Volume 1

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H.H. Shaikh Khalifa Bin Zayed Al Nahyan
President of the United Arab Emirates

"Extensive knowledge and modern science must be acquired. The educational process we see today is an ongoing escalating challenge which requires hard work. We succeeded in entering the third millennium, while we are more confident in ourselves."

Quotes from H.H. Shaikh Khalifa Bin Zayed Al Nahyan

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Introduction

Praise be to Allah, the Most Powerful, the Most Bountiful, Who taught by the pen; taught man that which he knew not. Blessings and peace be upon the most honored of messengers, our master Muḥammad ﷺ, who was sent as a mercy to all nations, and upon his family and companions.

The Curriculum Design Team of the Islamic Education Series is pleased to present to our dear students this new edition of the Islamic Education textbook, praying to Allah ﷻ that it will help them increase their knowledge, expand their intellectual horizons, and elevate and refine their moral character; for Allah is the All-Hearing, Always Ready to Answer.

In terms of structure, this book has adopted a unit-based approach with each unit comprising diverse topics that collectively represent the domains and core themes of the curriculum in an integrated and holistic manner, such as:

- Divine Revelation (Waḥy),
- Islamic Creed (ʿAqīdah)
- Values and Manners of Islam (Qiyam wa Ādāb)
- Islamic Rulings and their Higher Purposes (Aḥkām wa Maqāṣid)
- Life of the Prophet (Sīrah) and Prominent Muslim Personalities (Shakhṣiyyāt)
- National Identity and Contemporary Issues (Huwiyyah wa Qaḍāyā).

This new textbook has sought to translate the curriculum standards into comprehensive tables of contents. It stipulates the learning outcomes at the beginning of each lesson under the heading: 'I learn from this lesson.'

Each lesson consists of an introduction entitled: 'I take initiative to learn'; a presentation entitled: 'I use my skills to learn'; and a conclusion entitled: 'I organize my thoughts.

This is followed by student activities which focus on three specific types:

- general activities for all students entitled: 'I answer by myself';
- enrichment activities for outstanding students entitled: 'I enrich my experience; and
- applied activities entitled: "I assess myself".

The book strikes a balance between religious knowledge and educational activities by providing students with the necessary Islamic knowledge and concepts while at the same time affording them the opportunity to enrich and broaden their knowledge through classroom activities.

The textbook aims to:

- realize the defining traits of Emirati students,
- strengthen their loyalty and sense of belonging to their country,
- protect and fortify them against the ideas of extremism and terrorism,
- develop 21st century skills and thinking skills, and
- meet the pressing needs and demands of sustainable development.

The textbook focuses on the religious knowledge and ideas that students are required to have. It furthermore connects this religious knowledge and ideas to their contemporary life in accordance with the lenient teachings of Islam which are characterized by moderation, balance, tolerance, love, peace, cohesion, harmony, respect for human dignity, rejection of violence and hatred, reinforcing positivity, and a sense of individual and communal responsibility. Moreover, the book attaches importance to developing performance skills that are specific to Islamic education and places special emphasis on Islamic values in order to build conscientious personalities who are committed to their religion, take pride in their heritage, contribute to nation building and open up new horizons of cooperation and collaboration for promoting common human values.

Moreover, the learning activities are both numerous and diverse so as to contribute towards developing critical thinking in learners. Critical thinking constitutes today a necessary and indispensable tool of contemporary life to fortify students against aberrant and deviant ideas and imprudent and rash imitation. Moreover, the book aims to develop creative and innovative thinking, which the UAE endeavors to achieve by 2021 through its vision entitled "United in Ambition and Determination", en route to becoming one of the best countries in the world. In addition, it seeks to develop the skills for solving problems in life and for making sound and timely decisions. Similarly, it contributes towards the honing of students' skills and fine-tuning their competencies and raising their awareness of investing material and human capabilities and preserving and developing the nation's wealth.

We hope that this way of presenting the topics and subject matter will aid our students in utilizing their learning competencies such as observation, thinking, experimentation, application, self-learning, research, inquiry, and inferring and extrapolating evidence-based results.

As we present this book to our students, we pray to Allah that the planned and intended benefits be realized, by bringing into effect the learning standards of Islamic Pedagogy and by developing thinking and performance skills with a view to building a generation with the ability to create and innovate, face the challenges of their time and raise their country in honor and dignity.

Allah Alone grants success

Curriculum Design Team of the Islamic Education Series

Allah knows best the intention behind our deeds.

Authors of Islamic Education Curriculum

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Unit One

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5	Life of the Prophet (Sīrah) and Prominent Muslim Personalities (Shakhṣiyyāt)	Life of the Prophet (Sīrah)	**Allah's Messenger ﷺ, peace be upon him, and social life**

Lesson One

Sūrat al-Nūr: 1-10 — Protecting Society against Moral Crimes

This lesson teaches me to:

1. recite the holy verses observing the rules of correct Qur'ānic recitation.
2. explain the relevant Qur'ānic vocabulary contained in the holy verses.
3. elucidate the negative effects that result from adultery.
4. infer the meaning of 'oath of condemnation' (li'ān) and the wisdom behind it.
5. be keen to imbibe the values expressed in the holy verses.

I take initiative to learn

Sūrat al-Nūr was revealed in al-Madīnah al-Munawwarah; it comes after Sūrat al-Mu'minūn in the Holy Qur'ān. Sūrat al-Nūr was given this name because it contains the Noble Light Verse (Āyat al-Nūr), which is ﴿ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾ (Allāhu nūru s-samāwāti wa-l-'arḍi) " Allāh is the Light of the heavens and the earth", and because it consists of rules and morals that call for chastity, modesty and virtue, all of which illuminate a Muslim's soul and fill his life with radiance. Nothing can disperse the dark clouds of lewdness except the light that descends from the the Light (Who is Allah) ﷻ.

Illumination

On the authority of Mujāhid who said: The Messenger of Allah ﷺ said:
عَلِّمُوا رِجَالَكُمْ سُورَةَ الْمَائِدَةِ وَعَلِّمُوا نِسَاءَكُمْ سُورَةَ النُّورِ
"Teach your men folk Sūrat al-Mā'idah and teach your women folk Sūrat al-Nūr". It is reported from 'Umar ibn al-Khaṭṭāb ɔ that he said:
عَلِّمُوا نِسَاءَكُمْ سُورَةَ النُّورِ
"Teach your women folk Sūrat al-Nūr".

I cooperate:

In collaboration with the members of my group, I explain the characteristics of the Madīnan sūrahs of the Qur'ān.

I find a link:

between the words of Allah ﷻ in Sūrat al-Mu'minūn: المؤمنون ﴿وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ۝٥﴾
5. wa-lladhīna hum li-furūjihim ḥāfiẓūna
"Who guard their private parts" (Sūrat al-Mu'minūn: 5) and His words in Sūrat al-Nūr
﴿ٱلزَّانِيَةُ وَٱلزَّانِي﴾ (az-zāniyatu wa-z-zānī)
"The woman and the man guilty of adultery or fornication"
and His words:
﴿قُل لِّلْمُؤْمِنِينَ يَغُضُّوا۟ مِنْ أَبْصَٰرِهِمْ وَيَحْفَظُوا۟ فُرُوجَهُمْ﴾
qul li-l-mu'minīna yaghuḍḍū min 'abṣārihim wa-yaḥfaẓū furūjahum
"Say to the believing men that they should lower some of their gaze and guard their private parts…"

I use my skills to learn

I recite and memorize:

سورَةُ النّور 1-10

قَالَ تَعَالَى: ﴿ سُورَةٌ أَنزَلْنَٰهَا وَفَرَضْنَٰهَا وَأَنزَلْنَا فِيهَآ ءَايَٰتٍۭ بَيِّنَٰتٍ لَّعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾ ٱلزَّانِيَةُ وَٱلزَّانِى فَٱجْلِدُوا۟ كُلَّ وَٰحِدٍ مِّنْهُمَا مِاْئَةَ جَلْدَةٍ ۖ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِى دِينِ ٱللَّهِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۖ وَلْيَشْهَدْ عَذَابَهُمَا طَآئِفَةٌ مِّنَ ٱلْمُؤْمِنِينَ ﴿٢﴾ ٱلزَّانِى لَا يَنكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَٱلزَّانِيَةُ لَا يَنكِحُهَآ إِلَّا زَانٍ أَوْ مُشْرِكٌ ۚ وَحُرِّمَ ذَٰلِكَ عَلَى ٱلْمُؤْمِنِينَ ﴿٣﴾ وَٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ثُمَّ لَمْ يَأْتُوا۟ بِأَرْبَعَةِ شُهَدَآءَ فَٱجْلِدُوهُمْ ثَمَٰنِينَ جَلْدَةً وَلَا تَقْبَلُوا۟ لَهُمْ شَهَٰدَةً أَبَدًا ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٤﴾ إِلَّا ٱلَّذِينَ تَابُوا۟ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾ وَٱلَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَآءُ إِلَّآ أَنفُسُهُمْ فَشَهَٰدَةُ أَحَدِهِمْ أَرْبَعُ شَهَٰدَٰتٍۭ بِٱللَّهِ ۙ إِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ ﴿٦﴾ وَٱلْخَٰمِسَةُ أَنَّ لَعْنَتَ ٱللَّهِ عَلَيْهِ إِن كَانَ مِنَ ٱلْكَٰذِبِينَ ﴿٧﴾ وَيَدْرَؤُا۟ عَنْهَا ٱلْعَذَابَ أَن تَشْهَدَ أَرْبَعَ شَهَٰدَٰتٍۭ بِٱللَّهِ ۙ إِنَّهُۥ لَمِنَ ٱلْكَٰذِبِينَ ﴿٨﴾ وَٱلْخَٰمِسَةَ أَنَّ غَضَبَ ٱللَّهِ عَلَيْهَآ إِن كَانَ مِنَ ٱلصَّٰدِقِينَ ﴿٩﴾ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ وَأَنَّ ٱللَّهَ تَوَّابٌ حَكِيمٌ ﴿١٠﴾ ﴾

[bi-smi llāhi r-raḥmāni r-raḥīmi]

sūratun ʾanzalnāhā wa-faraḍnāhā wa-ʾanzalnā fīhā ʾāyātin bayyinātin laʿallakum tadhakkarūna ﴿١﴾ az-zāniyatu wa-z-zānī fa-jlidū kulla wāḥidin minhumā miʾata jaldatin wa-lā takhudhkum bihimā raʾafatun fī dīni llāhi ʾin kuntum tuʾminūna bi-llāhi wa-l-yawmi l-ʾākhiri wa-l-yashhad ʿadhābahumā ṭāʾifatun mina l-muʾminīna ﴿٢﴾ az-zānī lā yankiḥu ʾillā zāniyatan ʾaw mushrikatan wa-z-zāniyatu lā yankiḥuhā ʾillā zānin ʾaw mushrikun wa-ḥurrima dhālika ʿalā l-muʾminīna ﴿٣﴾ wa-lladhīna yarmūna l-muḥṣanāti thumma lam yaʾtū bi-ʾarbaʿati shuhadāʾa fa-jlidūhum thamānīna jaldatan wa-lā taqbalū lahum shahādatan ʾabadan wa-ʾulāʾika humu l-fāsiqūna ﴿٤﴾ ʾillā lladhīna tābū min baʿdi dhālika wa-ʾaṣlaḥū fa-ʾinna llāha ghafūrun raḥīmun ﴿٥﴾ wa-lladhīna yarmūna ʾazwājahum wa-lam yakun lahum shuhadāʾu ʾillā ʾanfusuhum fa-shahādatu ʾaḥadihim ʾarbaʿu shahādātin bi-llāhi ʾinnahū la-mina ṣ-ṣādiqīna ﴿٦﴾ wa-l-khāmisatu ʾanna laʿnata llāhi ʿalayhi ʾin kāna mina l-kādhibīna ﴿٧﴾ wa-yadraʾu ʿanhā l-ʿadhāba ʾan tashhada ʾarbaʿa shahādātin bi-llāhi ʾinnahū la-mina l-kādhibīna ﴿٨﴾ wa-l-khāmisata ʾanna ghaḍaba llāhi ʿalayhā ʾin kāna mina ṣ-ṣādiqīna ﴿٩﴾ wa-law-lā faḍlu llāhi ʿalaykum wa-raḥmatuhū wa-ʾanna llāha tawwābun ḥakīmun ﴿١٠﴾ (Sūrat An-Nūr)

1. A chapter which We have revealed, which We have enjoined, and in which We have revealed Clear Signs, in order that you may take heed.
2. The woman and the man guilty of adultery or fornication,- flog each of them with a hundred lashes: Let not compassion move you in their case, in a matter prescribed by Allah, if you believe in Allah and the Last Day: and let a party of the Believers witness their punishment.
3. Let no man guilty of adultery or fornication wed but a woman similarly guilty, or an Unbeliever: nor let any but such a man or an Unbeliever wed such a woman: to the Believers such a thing is forbidden.
4. And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations),- flog them with eighty lashes; and reject their testimony ever after: for such men are wicked transgressors;-
5. Unless they repent thereafter and mend (their conduct); for Allah is Oft- Forgiving, Most Merciful.
6. And for those who launch a charge against their spouses, and have (in support) no evidence but their own,- their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth;
7. And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie.
8. But it would avert the punishment from the wife, if she bears witness four times (with an oath) By Allah, that (her husband) is telling a lie;
9. And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth.
10. If it were not for Allah's grace and mercy on you, and that Allah is Oft- Returning, full of Wisdom. (Sūrat al-Nūr)

Appendix (Qur'ān-Word-by-Word Translation)

I learn explaining the Qur'ānic vocabulary:

Word	Explanation	My Notes
سُورَةٌ -sūratun (chapter)	A group of Qur'ānic verses comprising a minimum of three verses and having a beginning and an end	
بَيِّنَاتٍ -bayyinātin (clear signs)	clear, manifest	
تَذَكَّرُونَ -tadhakkarūna (you take heed)	you receive admonition and advice	
رَأْفَةٌ - råfatun (compassion)	sympathy, kindness, mercy	
طَائِفَةٌ - ṭā'ifatun (a party)	A group of people	
يَنكِحُ - yankiḥu (wed)	Get married to	
يَرْمُونَ -yarmūna (launch a charge)	Accuse (of adultery)	
الْمُحْصَنَاتِ -al-muḥṣanāti (chaste women)	Pure and chaste	
الْفَاسِقُونَ -al-Fāsiqūna)wicked transgressors)	Those who disobey Allah	
أَرْبَعَةِ شُهَدَاءَ - 'arba'ati shuhadā'a (four witnesses)	Four who witnessed the act	
يَدْرَأُ -yadråu (avert)	repel	

I comprehend the significance of the verses:

I understand and grasp the significance of the verses:

The walls (aswār) of chastity and purity:

The word sūrah (سورة) in the Arabic language is a name referring to noble status; a high wall is called a "sūr". Therefore, a chapter of the Qur'ān is called 'sūrah' because of its noble and high rank. Sūrat al-Nūr (Chapter on the Light) begins with the word سُوْرَةٌ (sūrah) to suggest to the pondering reader that these noble verses have been revealed so as to build numerous protective walls surrounding chastity and safeguarding purity.

The chapter explains the punishment (for compromising one's chasity) serving to deter and discourage the weak-minded from harboring malicious intentions, and to focus on convincing hearts and minds of the virtue of chastity and the vileness of lewdness, as well as stressing the importance of being aware of the fact that Allah is constantly watching us.

Allah ﷻ has indeed conferred bounties and blessings upon His worshippers through that which He as revealed to them in this sūrah as regards obligatory acts (farā'iḍ) and rationally imbued and logically intelligible rulings (aḥkām mu'allalah) and through the proofs that He has detailed for them. This is

so that they can take heed and follow the teachings moral and legal inunctions contained in it such as will bring about their happiness both in this world and the Hereafter, and in order that people's honor and integrity not become a victim of trial and error nor a testing ground for societal experimentation. Therefore, Allah ﷻ has organized through these obligatory acts and rulings the relations between individuals and made stability common place in social life. Al-Qurṭubī ﷺ says: "The purpose of this chapter (sūrah) is to mention the rules of chastity (ʿafāf) and covering (satr)".

The fact that (a) the revelation (inzāl) of this chapter is attributed to Allah ﷻ (أَنزَلْنَٰهَا) (ʾanzalnāhā) "A chapter which We have revealed", (b) its enjoinment is emphasized (وَفَرَضْنَٰهَا) (wa-farḍnāhā) "which We have enjoined" and (c) the act of revelation is repeated (وَأَنزَلْنَا) (wa-ʾanzalnā) "and (in which) We have revealed" all merely serve to highlight the importance of the rulings contained in this chapter. This importance returns to the the impact that these rulings have on purifying society and protecting families and people's honor and integrity, and the fact they are imbued with the quality of enforcement such that there is no room for taking them lightly whether by the individual or society.

I infer and apply:

The term āyah (verse, sign; plural āyāt) is used in the Qurʾān; it has several meanings. I infer these meanings from the following verses:

SN	Verse	Meaning
1	﴿وَمِنْ ءَايَٰتِهِۦٓ أَنَّكَ تَرَى ٱلْأَرْضَ خَٰشِعَةً﴾ (فصلت 39) … wa-min ʾāyātihī ʾannaka tarā l-ʾarḍa khāshiʿatan And among His Signs (āyāt) is that you see the earth barren and desolate (Sūrat Fuṣṣilat: 39).	
2	﴿مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا﴾ (البقرة 106) 106. mā nansakh min ʾāyatin … (Sūrat al-Baqarah). We do not abrogate a single verse (āyat) … (Sūrat al-Baqarah: 106).	
3	﴿فَلَمَّا جَآءَهُم مُّوسَىٰ بِـَٔايَٰتِنَا بَيِّنَٰتٍ﴾ (القصص 36) 36. fa-lammā jāʾahum mūsā bi-ʾāyātinā bayyinātin (Sūrat al-Qaṣaṣ). When Mūsā (Moses) came to them with Our Clear Signs (āyāt) (Sūrat al-Qaṣaṣ: 36)	

► Which of the meanings above suits the meaning of 'verse' (āyah) as used in His words ﷻ:

﴿وَأَنزَلْنَا فِيهَآ ءَايَٰتٍۭ بَيِّنَٰتٍ﴾ wa-ʾanzalnā fīhā ʾāyātin bayyinātin …
"We have sent down in it Clear Signs (āyāt) … "

I explain:

the verse terminating in the following phrase which is words of Allah ﷻ:

﴿ لَعَلَّكُمْ تَذَكَّرُونَ ﴾... la'allakum tadhakkarūna

"...that you may receive admonition".

I discuss:

in cooperation with my classmates, the difference between التَّذَكُّر (tadhakkur – receiving admonition, taking heed) and التَّفَكُّر (tafakkur – reflecting, contemplating).

Tadhakkur (receiving admonition, taking heed)	Tafakkur (reflecting, contemplating)

A Society of Virtue:

First: The Punishment for Fornication (Zinā)

The holy verse talks about the punishment for fornication (zinā). Fornication is a man copulating a woman without a legal (shar'ī) marriage contract. The verses mention a fornicatress (zāniyah) and a fornicator (zānī) to point out their mutual consent to perform the shameful act of fornication; therefore, they deserve punishment as a way of purifying them from sin and protecting society against this crime. Allah ﷻ says: ﴿ فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ﴾ (fa-jlidū kulla wāḥidin minhumā mi'ata jaldatin) "... flog each of them with a hundred stripes...". The address in the words of Allah ﷻ (فَاجْلِدُوا) (fa-jlidū) "flog" is directed to one charged with state authority (ruler) in order to preserve security and order. Imām al-Nasafī ﷺ says: "The address is to leaders (of countries) because meting out ḥadd-punishment (punishment mandated and fixed by Allah) is part of religion". The punishment of a fornicatress (zāniyah) and a fornicator (zānī) is one hundred lashes. Moreover, by referring to it as lashing (jald) indicates non-excessiveness in beating. This is only after evidence has been established against them and after fornication has been categorically affirmed in their case. Likewise, the execution of the punishment can only be undertaken by the authority that has been officially determined by the ruler.

The verses furthermore prohibit showing leniency towards the fornicator because the consequences and dangers of such an act will be borne by society, such as the intermingling of genealogies and spread of deadly sexually transmitted diseases which cost the state and its economy a lot of money and effort to provide treatment and care, in addition to organizing awareness raising campaigns in the media.

Although, zinā constitutes one of the cardinal sins (kabā'ir), Islam shows great caution in the way zinā is proven and its punishment executed such it can only proven by four fair witnesses or by confessions and admissions on the part of the perpetrators themselves.

I explain:

- ʿUthmān ibn ʿAffān ﷺ said: "Indeed, Allah deters through the Sultan (Ruler) what He does not deter through the Qurʾān". (Narrated by Ibn Abī Shaybah)

What is the wisdom behind giving priority to intimidation with punishment in this world over intimidation with punishment in the Hereafter in the verses dealing with ḥadd-punishment for zinā?

I decide:

as regards the following case on the basis of the uṣūlī maxim which states that "confession)admission) is evidence that is limited to the confessor only":

"One of the two parties confessed to committing zinā and the other party did not".

I extrapolate:

the ruling of zinā from the following Qurʾānic verses:

Allah ﷻ says:

قال تعالى: ﴿وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَٰعَفْ لَهُ ٱلْعَذَابُ يَوْمَ ٱلْقِيَٰمَةِ وَيَخْلُدْ فِيهِۦ مُهَانًا ﴿٦٩﴾﴾ (الفرقان)

68. wa-lladhīna lā yadʿūna maʿa llāhi ʾilāhan ʾākhara wa-lā yaqtulūna n-nafsa llatī ḥarrama llāhu ʾillā bi-l-ḥaqqi wa-lā yaznūna wa-man yafʿal dhālika yalqa ʾathāman.

69. yuḍāʿaf lahu l-ʿadhābu yawma l-qiyāmati wa-yakhlud fīhi muhānan. (Sūrat al-Furqān)

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68. Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred except for just cause, nor commit fornication; - and any that does this (not only) meets punishment.

69. (But) the Penalty on the Day of Judgment will be doubled to him, and he will dwell therein in ignominy. (Sūrat al-Furqān)

Allah ﷻ says:

وقال تعالى: ﴿وَلَا تَقْرَبُوا۟ ٱلزِّنَىٰٓ ۖ إِنَّهُۥ كَانَ فَٰحِشَةً ۖ وَسَآءَ سَبِيلًا ﴿٣٢﴾﴾ (الإسراء)

32. wa-lā taqrabū z-zinā ʾinnahū kāna fāḥishatan wa-sāʾa sabīlan. (Sūrat al-ʾIsrāʾ)

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32. Nor come nigh to fornication: for it is a shameful (deed) and an evil, opening the road (to other evils). (Sūrat al-ʾIsrāʾ)

I collaborate with my classmates:

in order explain the role of society in the prevention of the lewd and shameful act of zinā:

1. to stop asking for overpriced and exhorbitantly high dowries
2. .....
3. .....
4. .....

I classify:

the following effects that the crime of zinā has on the individual and society at large according to the table below: [poverty and wasting of money – Allah's Wrath and Punishment o the Day of Resurrection – diseases of AIDS, gonorrhea and syphilis – the spread of animosity and hostility among people – costs for treating diseases caused by zinā – illegitimate children (children born out of wedlock) and those unknown descent]

Consequences of Zinā on the Individual and Society at Large				
Health Effects	**Economic Effects**	**Social Effects**	**Psychological Effects**	**Religious Effects**
.....	.....	.....	.....	.....
.....	.....	.....	.....	.....

Second: Punishment of Accusing Others of Zinā

Allah ﷻ threatens to punish those who slander chaste, naive and unsuspecting women accusing them of committing zinā without the presence of four witnesses (who all witnessed the crime in no uncertain terms). Allah ﷻ deals harshly with those who engage in dishonoring others with their slanderous tongues by laying down for them three punishments:

1. The first punishment is bodily; i.e. being flogged eighty lashes.
2. The second is moral and psychological; their testimony is not accepted in court judgments, buying or selling (business transactions).
3. The third is religious; those guilty of slander are the rebellious transgressors who departed from the obedience of Allah ﷻ.

Allah ﷻ excluded from this those who repent sincerely and genuinely and really feel remorse for what they have done. The reason why Islam is particularly severe in the punishment of this crime returns to the dangerous effects it has on society as a way of safeguarding people's honor and integrity and purging society from this scourge that shatters and destroys families and spreads hatred and enmity amongst people. This in turn leads to a loss of trust amongst the members of society and may even lead to the crime of murder.

> On the authority of Sahl ibn Sa'd ﷺ who said: The Messenger of Allah ﷺ said:
> مَنْ يَضْمَنْ لِي مَا بَيْنَ لَحْيَيْهِ، وَمَا بَيْنَ رِجْلَيْهِ، أَضْمَنْ لَهُ الْجَنَّةَ
> "Whosoever guarantees me the safeguarding of what is between his jaws and what is between his legs, I will guarantee him Jannah (Paradise)."

I project:

the impact of social media on the spread of moral offenses especially slander.

I explain why

- the word يَرْمُوْنَ (yarmūna) "launch a charge" has been used instead of يَتَّهِمُوْنَ (yattahimūna) "accuse" in the Statement of Allah ﷻ: ﴿ وَٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ﴾ wa-lladhīna yarmūna l-muḥṣanāti … And those who launch a charge against chaste women

- women have been given specific mention in the Statement of Allah ﷻ ﴿ وَٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ﴾ "And those who launch a charge against chaste women" even though the ruling of slander is general encompassing both men and women:

I extrapolate:

from the Statement of Allah ﷻ: ﴿ ثُمَّ لَمْ يَأْتُوا۟ بِأَرْبَعَةِ شُهَدَآءَ ﴾ (thumma lam yatū bi-'arba'ati shuhadā'a) "and produce not four witnesses" a general rule that a Muslim can use in academic research and all walks of life:

I adduce proof:

from the holy Qur'ānic verses that point to repentance being associated with and linked to good deeds:

I reflect and answer:

▶ In the holy verses there is a response in consideration of the victim of slander and defamation and a comfort to his heart and mind – explain this:

▶ Some scholars maintain the view that the person who slanders chaste women has a chance to repent in this world, and his testimony is accepted (in a court of law), whereas others assert that true repentance and its acceptance is something that only Allah ﷻ knows, and therefore, they reject his testimony (in a court of law). Which of the two views do you support, and why?

The legislation of liʿān (the oath of condemnation or sworn allegation of adultery by either husband or wife) and the Divine Wisdom behind it:

Allah ﷻ legislated liʿān between the two spouses to guard against wrongdoing, oppression and subjugation within the family as a way of honoring the sacred relationship between them and preventing arbitrary accusation and wrongful allegation. This divine legislation is thus the highest form of justice, protection and safeguarding of honor and integrity that a person can ever imagine. The following are some aspects of mercy and wisdom to be found in the legislation of liʿān:

1. Were it not for liʿān (the oath of condemnation), it would have been obligatory to mete out to the husband the ḥadd-punishment of slander (qadhf) while at the same time considering that he is apparently speaking the truth and that he would not fabricating charges against his wife because they would both be sharing in the shame and disgrace that such fabrication would bring upon them.
2. Liʿān provides the husband with a way out of the difficulty of producing four witnesses, the strenuousness of keeping silent about what he has seen and the possibility of having a child other than his own being ascribed to him such that he caries his name and inherits from him.
3. Liʿān provides the wife with a way out of punishment and shame if it is that her husband has unjustly and wrongfully accused her of adultery (zinā).

The procedure of liʿān:

The husband starts by binding himself by oath, and swears by Allah four times that he is speaking the truth in what he is accusing his wife of, namely, adultery (zinā). The judge then reminds him of the punishment in the Hereafter and asks him to say: "The curse of Allah is upon me if I am of those who are lying". The wife then repudiates this charge by binding herself by oath, and swears by Allah four times that he is lying in what he is accusing her of, namely, adultery (zinā). The judge then reminds her of the punishment in the Hereafter and asks her to say: "The wrath of Allah is upon me if my husband is of those who are speaking the truth".

I compare:

between slander (qadhf) in the special sense (i.e. liʿān) and slander (qadhf) in the general sense as per the table below:

Similarities	Differences

I explain why:

- the husband and wife who are uttering the oath of condemnation (li'ān) are to be separated for ever:

.....

- the resultant requital (retribution) for a deed is from the same category as the deed (al-jazā' min jins al-'amal): the Qur'ān singles out the husband for cursing (la'n) in the words of Allah ﷻ:

﴿ أَنَّ لَعْنَتَ ٱللَّهِ عَلَيْهِ إِن كَانَ مِنَ ٱلْكَٰذِبِينَ ﴾ 'anna la'nata llāhi 'alayhi 'in kāna mina l-kādhibīna "that the curse of Allah is upon him if he is of those who are lying"; and the wife for wrath in the words of Allah ﷻ:

﴿ أَنَّ لَعْنَتَ ٱللَّهِ عَلَيْهِ إِن كَانَ مِنَ ٱلْكَٰذِبِينَ أَنَّ غَضَبَ ٱللَّهِ عَلَيْهَآ إِن كَانَ مِنَ ٱلصَّٰدِقِينَ ﴾ 'anna ghaḍaba llāhi 'alayhā 'in kāna mina ṣ-ṣādiqīna "that the wrath of Allah is upon her if he is of those who are speaking the truth".

.....

.....

I reflect and identify:

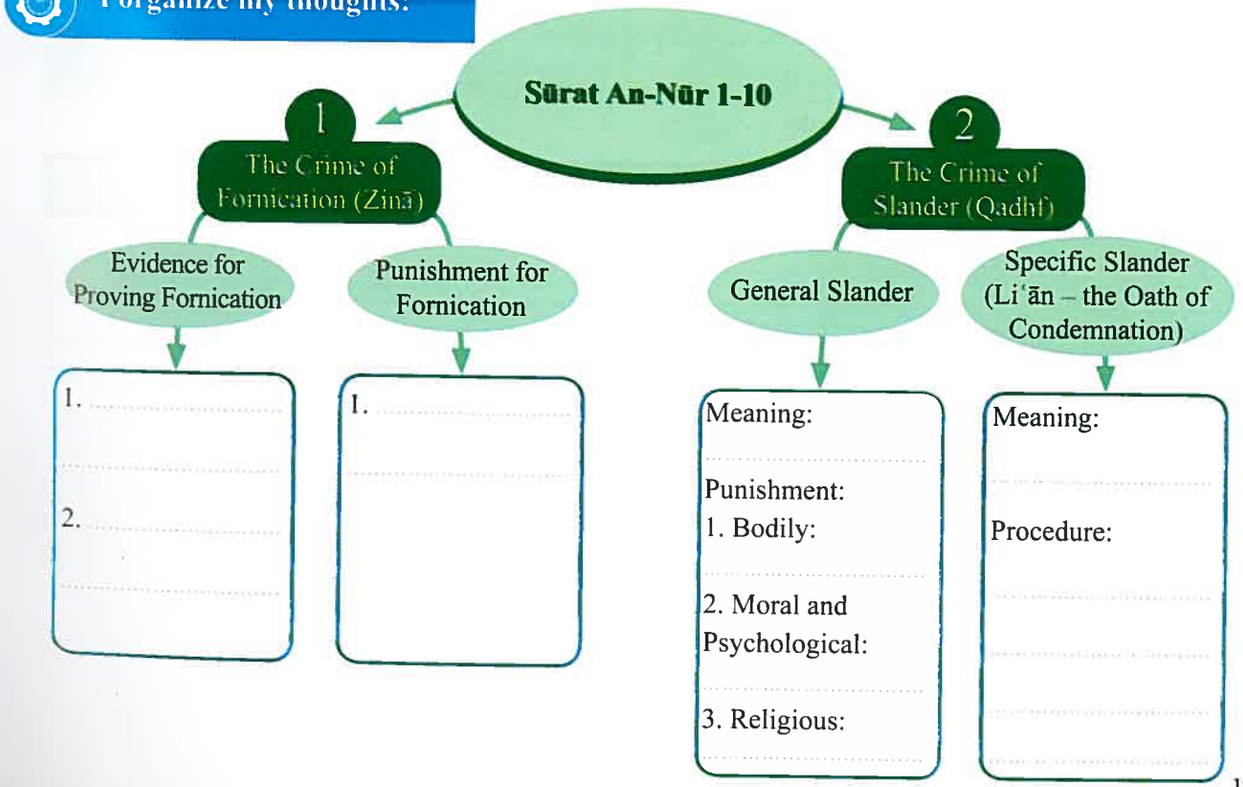
the deleted jawāb sharṭ (complement or main clause of the conditional sentence) in the holy verse ﴿ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ ﴾ wa-law-lā faḍlu llāhi 'alaykum wa-raḥmatuhū "If it were not for Allah's grace and mercy on you …" and explain the reason for deletion.

.....

.....

.....

I organize my thoughts:



Student Activity

I answer by myself:

♦ **First:** explain the following:

1. Allah ﷻ says: ﴿وَلْيَشْهَدْ عَذَابَهُمَا طَآئِفَةٌ مِّنَ الْمُؤْمِنِينَ﴾ wa-l-yashhad ʿadhābahumā ṭāʾifatun mina l-muʾminīna "and let a party of the Believers witness their punishment"

.....

2. Four witnesses are required to prove adultery contrary to the other cases where only two witnesses are required.

.....

3. The the default position of Islam is mercy and clemency; however in the case of adulterers and fornicators the position is one of harshness and severity.

.....

♦ **Second:** explain the significance of using the wāw denoting "you" in the (masculine) plural form in Allah's ﷻ words: ﴿فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ﴾ fa-jlidū kulla wāḥidin minhumā miʾata jaldatin "flog (you masculine plural) each of them with a hundred lashes".

.....

♦ **Third:** mention three harms (damages) that Allah ﷻ keeps away from the husband and wife through the legislation of liʿān (the oath of condemnation):

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

♦ **Fourth:** explain the following words:

SN	Word	Meaning
1	وَٱلزَّانِى - wa-z-zānī (fornicator)	.....
2	شَهَٰدَٰتٍ - shahādātin (testimonies)	.....
3	وَأَصْلَحُوا۟ - ʾaṣlaḥū (mend)	.....
4	ٱلْعَذَابَ - al-ʿadhāba (punishment)	.....

I enrich my experience:

I search for the causes behind the spread of lewd and indecent behavior (fāḥishah) in some societies.

I assess myself:

SN	Aspect of Application	Level of Achievement		
		Average	Good	Distinguished
1	I am keen on memorizing the holy verses.			
2	I observe the rules and proper manners of Qur'ānic recitation.			
3	I explain the relevant Qur'ānic vocabulary used in the holy verses.			
4	I explain the negative consequences of zinā.			
5	I explain the meaning of li'ān (the oath of condemnation) and the wisdom behind it.			
6	I make sure to imbibe the values mentioned in the holy verses.			
7	I avoid accusing others without any proof.			

Lesson Two

Methods of Qur'ānic Exegesis (Manāhij al-Tafsīr)

This lesson teaches me to:

1. explain what is meant by 'methods of Qur'ānic exegesis'
2. differentiate between different methods of Qur'ānic exegesis
3. identify the appropriate interpretation depending on the research topic
4. emulate the Muslim scholars as regards following a highly sophisticated and intellectual methodology in their lives

I take initiative to learn

Allah ﷻ says:

﴿كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ لِّيَدَّبَّرُوٓا۟ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٩﴾﴾ (سورة ص: 29)

29. kitābun 'anzalnāhu 'ilayka mubārakun li-yaddabbarū 'āyātihī wa-li-yatadhakkara 'ulū l-'albābi

"(Here is) a Book which We have sent down unto thee, full of blessings, that they may mediate on its Signs, and that men of understanding may receive admonition" (Sūrat Ṣād: 29)

﴿أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَآ ﴿٢٤﴾﴾ (سورة محمد 24)

24. 'a-fa-lā yatadabbarūna l-qur'āna 'am 'alā qulūbin 'aqfāluhā

"Do they not then earnestly seek to understand the Qur'an, or are their hearts locked up by them?" (Sūrat Muḥammad: 24)

What do the two holy verses urge us to do?

.....

I anticipate:

the positive effects of contemplating and earnestly seeking to understand the Holy Qur'ān:

1. Obeying Allah ﷻ and carrying out His Commandments.

.....

2. Understanding the holy Qur'ān and abiding by its rules.

.....

3. .....

4. .....

I use my skills to learn

Allah ﷻ revealed the Qur'ān to the Seal of the Messengers (Khātam al-Rusul) ﷺ to be a light and guidance to the worlds.

﴿وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِى مَا ٱلْكِتَٰبُ وَلَا ٱلْإِيمَٰنُ وَلَٰكِن جَعَلْنَٰهُ نُورًا نَّهْدِى بِهِۦ مَن نَّشَآءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴾ (الشورى) ٥٢

52. wa-ka-dhālika 'awḥaynā 'ilayka rūḥan min 'amrinā mā kunta tadrī mā l-kitābu wa-lā l-'īmānu wa-lākin ja'alnāhu nūran nahdī bihī man nashā'u min 'ibādinā wa-'innaka la-tahdī 'ilā ṣirāṭin mustaqīmin. (Sūrat al-Shūrā)

52. And thus have We, by Our Command, sent inspiration to you: you did not know (before) what the Scripture was, nor what Faith was; but We have made the (Qur'an) a Light, wherewith We guide such of Our servants as We will; and verily you do indeed guide (people) to the Straight Path,- (Sūrat al-Shūrā: 52)

Throughout History, the Holy Qu'ran has been, and continues to be, accorded a great deal of attention and consideration; whether in the form of memorization (ḥifẓ), exegesis (tafsīr), recitation (tilāwah), printing (ṭibā'ah), research (baḥth), study (dirāsah), and awards (jawā'iz) by governments, institutions or individuals. The United Arab Emirates has itself accorded the Qur'ān attention and consideration of the type that has surpassed the limits and has been extensive and far reaching.

Our scholars in every epoch worked diligently and tirelessly to interpret and analyze the Qur'ān and extract from it many of its jewels. This resulted in the emergence of several methodologies, schools and orientations of Qur'ānic exegesis (tafsīr) such as exegesis based on transmitted texts from the Qur'ān and the Prophetic Sunnah (tafsīr bil-mathūr) and exegesis based on scholarly opinion (tafsīr bil-ray).

I look up:

in the dictionary and then fill in the table below appropriately-

	Methods (of)	(Qur'ānic) Exegesis
Meaning in the dictionary		
Technical meaning of the methods of Qur'ānic exegesis	Plans and procedures followed by the scholars of Qur'ānic exegesis (tafsīr) in their respective works to clarify, explain and expound the intent and meaning of Allah's Speech and to extrapolate its rulings and deep and profound wisdom, each according to the degree of his inherent human capacity.	

I link:

between the linguistic and tehnical meaning of tafsīr (exegesis).

.....

I explain:

based on the following poetry lines by al-Zamakhsharī :

إنَّ التَّفاسيرَ في الدُّنيا بلا عددٍ * ولَيْسَ فيها لَعَمْري مِثْلُ كَشَّافي
إنْ كُنتَ تبغي الْهدى فالْزَمْ قِراءتَهُ * فالْجَهْلُ كالْدَّاءِ والْكَشَّافُ كالشَّافي

Commentaries in the world are countless; but none of them, upon my life, is like my 'Kashshāf' for sure.
If you desire guidance, keep reading it; for ignorance is like a malady and 'al-Kashshāf' the cure.
What I learn from my study of the methods of Qur'ānic exegesis.

I read and infer:

For the student of Qur'ānic exegesis, there are many sources; the major ones being four:

- **First: transmission from Allah's Messenger ﷺ (whether it be transmission of the Qur'ān or of the Sunnah) while guarding against 'ḍa'īf' (weak) and 'mawdū'' (fabricated) transmissions.**
- **Second: invoking the sayings of the Companions (qawl al-ṣaḥābah) (in addition to Qur'ān and Sunnah)**
- **Third: invoking the Arabic language in an all inclusive way (muṭlaq al-lughah) such that the Arabic language in all its entire is valid as a source and not just some aspects at exclusion of others**
- **Fourth: invoking what is understood from and implied by speech (inside what the rules of the Arabic language and interpretation permit) and indicated by the Sharī'ah Canon or Criterion (qānūn al-sharī'ah)**, effectively excluding interpreations that lie outside what the the Arabic language and Islamic Sharī'ah permit.

Other sources of Qur'ānic exegesis:

I classify:

the sources mentioned above into transmission-based or transmissional sources (maṣādir naqliyyah) and reason-based or rational sources (maṣādir 'aqliyyah):

Transmissional Sources	Rational Sources

Benefits of diverse exegetical methods:

Among the benefits of having diversity in the exegesis and interpretation of the Holy Qur'ān are the following:

1. emergence of specialization in the intellectual inquiry and research of the significations and linguistic implications of the verses of the Holy Qur'ān and its sciences.
2. keeping abreast of developments in every era as the significations and linguistic implications of the Holy Qur'ān widen with the proliferation and progress of the knowledge and sciences of humanity. The Qur'ān "its wonders do not cease" (Narrated by al-Tirmidhī).
3. providing greater latitude and scope for Muslims with respect to Sharī'ah rulings; so based on the interpretation of the word الْقُرْء "al-qur'" (the singular form of الْقُرُوْء "al-qurū'") in the Qur'ān to mean the period of purity from menses (between two menstrual cycles) and the menstrual cycle itself, the period that spouses have at their disposal withinin which to revoke and reverse the decision of divorce is considerably extended. This gives them an opportunity for restoring stability to the family.
4. increasing the number of academic studies and research projects relating to the Holy Qur'ān.
5. availing scholars in every age the opportunity to concern and occupy themselves with the Holy Qur'ān and find new methods in exploring and uncovering its significations and linguistic implications.

I explain why:

interpretation of the Qur'ān by the Qur'ān (tafsīr al-Qur'ān bil-Qur'ān) is amongst the most powerful types of Qur'ānic interpretation.

I collaborate with my group and search for:

*an āyah (verse) that explains the term الظُّلْم (al-ẓulm) in the following statement of Allah ﷻ:

﴿ٱلَّذِينَ ءَامَنُواْ وَلَمْ يَلْبِسُوٓاْ إِيمَٰنَهُم بِظُلْمٍ أُوْلَٰٓئِكَ لَهُمُ ٱلْأَمْنُ وَهُم مُّهْتَدُونَ ﴿٨٢﴾﴾ (الأنعام)

82. alladhīna 'āmanū wa-lam yalbisū 'īmānahum bi-ẓulmin 'ulā'ika lahumu l-'amnu wa-hum muhtadūna. (Sūrat al-'An'ām)

"It is those who believe and confuse not their beliefs with ẓulm (polytheism) that are (truly) in security, for they are on (right) guidance." (Sūrat Al-'An'ām: 82)

*a ḥadīth that explains the statement of Allah ﷻ:

﴿حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ وَقُومُواْ لِلَّهِ قَٰنِتِينَ ﴿٢٣٨﴾﴾ (البقرة).

238. ḥāfiẓū 'alā ṣ-ṣalawāti wa-ṣ-ṣalāti l-wusṭā wa-qūmū li-llāhi qānitīna

Guard strictly and be you watchful over the prayers, and (especially) the middle prayer (al-ṣalāt al-wusṭā); and stand before Allah in obedience and a devout (frame of mind). (Sūrat al-Baqarah: 238)

I cooperate with one of my classmates and stipulate:

some of the sciences a Qurʾānic exegete (mufassir) must possess:

1. 1. the sciences of the Arabic Language (ʿulūm al-lughah al-ʿarabiyyah).
2. 2. the science of the causes and occasions of revelation (ʿilm asbāb al-nuzūl).
3. .....
4. .....
5. .....

We explain why:

a Qurʾānic exegete (mufassir) must possess the tools of 'ijtihād' (independent reasoning):

.....

I critically assess and conclude:

The holy verse:
71. yawma nadʿū kulla ʾunāsin bi-ʾimāmihim (Sūrat al-ʾIsrāʾ) ﴿يَوْمَ نَدْعُوا۟ كُلَّ أُنَاسٍۭ بِإِمَٰمِهِمْ﴾ "One day We shall call all human beings with their (respective) imāms" (Sūrat al-ʾIsrāʾ:71)

Some have interpreted the verse to mean:	People are called on the Day of Resurrection by the names of their mothers (asmāʾ ummahātihim).
Our critical assessment of this interpretation:	.....
Reason for our verdict:	.....
We conclude:	.....

I analyze and answer:

Al-Imām al-Zarkashī says in his elucidation of the methods of Qurʾānic exegesis:

You should know that the Qurʾān comprises two broad categories: a category whose interpretation came to us via transmission and a category which did not. The first part either came to us from the Prophet ﷺ, the Companions رضي الله عنهم, or the leading scholars of the generation of Successors (al-tābiʿūn i.e. the generation that succeeded the Companions) رحمهم الله. The first (i.e. interpretation based transmission) looked into the soundness and authenticiy of the chain of transmission and the second (interpretation not based on transmission) looked into the interpretation of a particular Companion (ṣaḥābī), so that if he interpreted it

from the perspective of language – being native speakers of Arabic – then there is no doubt in accepting it, or if he dis so from hat he seen in terms of the causes, occasions and contextual indicators (surrounding the particular Qur'ānic verse or verses), then there is no doubt in accepting it.

Interpretation based on (scholarly) opinion: explaining and clarifying the meanings of verses based on the independent scholarly reasoning (ijtihād) of the exegete/ commentator (mufassir) who is knowledgeable of the language of the Arabs and firmly grounded in the tools that assist him in the interpretation of the Qur'ān.

I identify:

the types of Qur'ānic exegesis (tafsīr):

1. .....

2. .....

Types of interpretation or commentary:

1. .....

2. .....

I deduce:

what is meant by al-tafsīr bil-mathūr (exegesis based on what is transmitted) from the aforementioned text. This is the type of exegesis in which the dominant feature is:

.....

I explain:

• how we can have confidence in the attribution of a particular interpretation to the Prophet ﷺ?

.....

I compare:

between al-tafsīr bil-mathūr (exegesis based on what is transmitted i.e. transmitted reports) and al-tafsīr bil-ray al-maḥmūd (exegesis based on praiseworthy scholarly opinion)

	al-tafsīr bil-mathūr	al-tafsīr bil-ray al-maḥmūd
Similarities	1) ..... 2)	
Differences	.....	.....
Outcome	.....	

I read and answer:

"We notice clearly and distinctly that everyone who excels in a particular discipline of knowledge his commentary is almost always limited to the particular discipline in which he has excelled."

* I identify what influences the exegete when he writes his commentary of the Holy Qur'ān.

I reflect and answer:

according to the following table:

SN	Type of interpretation	Domain	Major works
1	Linguistic Exegesis (al-tafsīr al-lughawī)	Looks into Arabic grammar and unfamiliar words	al-Baḥr al-Muḥīṭ (the Encompassing Ocean) Abū Ḥayyān
2	Islamic Legal Exegesis (al-tafsīr al-fiqhī)	Concerned with clarifying Islamic legal rulings that occur in the Qur'ānic verses	al-Jāmi' li-Aḥkām al-Qur'ān (The collection of Qur'anic Injunctions)/ al-Qurṭubī
3	Literary Exegesis (al-tafsīr al-adabī)	Concerned with literary tropes and stylistic and rhetorical devices in the Holy Qur'ān	al-Tafsīr al-Bayānī (eloquent interpretation of the Qur'ān)/ Bint al-Shāṭi'
4	Analytical Exegesis (al-tafsīr al-taḥlīlī)	Concerned with explaining the meaning of lexical forms in a particular verse, eloquence of structure, word order and syntactic organization, occasions of revelation, and the like	Ṣafwat al-Tafāsīr (The Best of Tafsirs)/ al-Ṣābūnī
5	Thematic Exegesis (al-tafsīr al-mawḍū'ī)	Concerned with explaining one or the other theme or topic via the Qur'ānic verses either in the entire Qur'ān or in a single chapter (sūrah), or explaining the meanings of an utterance, or a Qur'ānic sentence or clause	"Taysīr al-Laṭīf al-Mannān fī Khulāṣat Tafsīr al-Qur'ān" al-Sádī

I account for:

the diversity in the types of Qur'ānic interpretation that exist

I specify:

which type of Qur'ānic interpretation is considered the best in collaboration with members of group

I cooperate and use my creativity to:

design a model for interpreting the following holy verse as per the table:

191 (البقرة) ﴿وَٱلْفِتْنَةُ أَشَدُّ مِنَ ٱلْقَتْلِ﴾ wa-l-fitnatu ʾashaddu mina l-qatli … (Sūrat al-Baqarah 191)

"…for tumult and oppression are worse than slaughter…" (Sūrat al-Baqarah: 191)

	Search
Unfamiliar word in the verse	الْفِتْنَة (al-fitnatu) "tumult and oppression" in the Arabic language in general:
Cause of the revelation of the verse	
Interpretation of the verse	

I describe:

the efforts exerted by Muslim scholars in serving the Holy Qurʾān with examples.

I reflect and refute:

how it is possible to reconcile the existence of a number of interpretations based on interpretation by opinion with the fact that a number of the Companions rejected interpreting the Holy Qurʾān based on opinion?

* I organize my thoughts:

Methods of Qur'ānic Exegesis

"Methods of Qur'ānic Exegesis" means:	
Sources of Qur'ānic interpretation include:	1. The Holy Qur'ān 2. 3. 4.
The Qur'ānic exegete or commentator (mufassir) is must be knowledgeable in:	1. 2. 3. 4. (Uṣūl al-Fiqh) principles of Islamic jurisprudence
The two broad categories of exegesis are:	exegesis based on transmitted reports (al-tafsīr bil-mathūr): exegesis based on scholarly opinion (al-tafsīr bil-ray) , in which the dominant feature is
Among the types of Qur'ānic exegesis that exist are:	1. 2. 3.
An example of books of Qur'ānic exegesis in which the dominant feature is transmission (naql):	Jāmi' al-Bayān 'an Tawīl 'Āy al-Qur'ān (Tafsīr al-Ṭabarī) by the Sheikh of exegetists Imam al-Ṭabarī
An example of books of Qur'ānic exegesis in which the dominant feature is exgesis based on praiseworthy scholarly opinion (tafsīr bil-ray al-maḥmūd):	Tafsīr al-Baḥr al-Muḥīṭ (the Encompassing Ocean) by Abū Ḥayyān Tafsīr Rūḥ al-Ma'ānī (The Essence of Meaning) by al-'Alūsī

Student Activity

I assess myself:

- **First**: explain what is meant by the following terms and concepts:

1. methods of Qur'ānic exegesis (manāhij al-tafsīr):

.....

2. exegesis based on opinion (tafsīr bil-ray):

.....

3. Literary exegesis (tafsīr adabī):

.....

- **Second**: explain the reason behind:

1. the Companions ﷺ rejecting Qur'ānic exegesis based on opinion.

.....

2. the methods of the Qur'ānic exegesis being diverse.

.....

3. the exegesis of Qur'ān by Qur'ān (tafsīr al-qur'ān bil-qur'ān) the soundest and most authentic type of exegesis.

.....

- **Third**: what is the book that you would refer to in the following cases:

The particular area whose exegesis I am investigating	The book (reference) that I will be consulting
Islamic Legal Exegesis (tafsīr fiqhī)	
Causes for the revelation (asbāb nuzūl) of a particular verse (āyah)	
Analytic exegesis (tafsīr taḥlīlī)	
A literary exegesis (tafsīr adabī) of a particular Qur'ānic verse	

- **Fourth**: deduce from the following text:

In the introduction to his Qur'ānic commentary, al-Ḥāfiẓ Ibn Kathīr says: "… then, if we do not find the interpretation in the Qur'ān nor Sunnah, we refer to the sayings of the Companions in this regard, as they were more knowledgeable about that, due to the fact that they witnessed the contextual and situational circumstances that they were distinguished and characterized by and due to the fact that they possessed complete understanding, sound knowledge and virtues deeds (Part One, p. 3).

Sources of Qur'ānic Exegesis:

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

The attributes of the Companions that rendered them qualified as a source of Qur'ānic exegesis:

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

- **Fifth:** Mention the effects that the diversity in Qur'ānic exegetical methods had on the intellectual and scholarly movement.

.....

.....

I enrich my experience:

In cooperation with the members of my group, I search one of the Qur'ānic commentaries for the interpretation of the first verse of Sūrat al-Nūr. We then present the upshot of our research to our classmates, such that it comprises: the title of the particular Qur'ānic commentary (tafsīr), name of the Qur'ānic commentator or exegete (mufassir), edition, publishing house, volume, page number and meaning of the verse.

I assess myself:

SN	Aspect of Application	Level of Achievement		
		Average	Good	Distinguished
1	I appreciate the efforts of the scholars of Qur'ānic exegesis in interpreting the Qur'ān.			
2	I make sure to use scholarly methods when doing research.			
3	I explain what the concept of the methods of Qur'ānic exegesis means.			
4	I distinguish between the various methods of Qur'ānic exegesis.			
5	I am able to use the sources of Qur'ānic exegesis.			

Lesson Three

Extremism

This lesson teaches me to:

1. explain what is meant by extremism
2. clarify the position of Islam on extremism
3. deduce the wisdom behind prohibiting and outlawing extremism
4. identify the causes of extremism
5. explain the consequences of extremism
6. prove the absurdity of the dubious and suspicious arguments used by extremists
7. reject extremism and its proponent

I take initiative to learn

The two Shaykhs (i.e. the Foremost Scholars of Ḥadith, namely: al-Bukhārī and Muslim) narrated that Anas ibn Mālik ﷺ said: "A group of three men came to the residences of the wives of the Prophet ﷺ enquiring about his worship and devotional practices. When they were told about it, it was as if they thought it insufficient and lacking, and said '… and where are we in relation to the Prophet ﷺ, for Allah has forgiven his past and future trespasses. One of them said: I pray all night long. Another said I fast forever and do not break my fast. The third one said I abstain from conjugal relations and will never marry. Allah's Messenger ﷺ came out to them and asked: 'Are you the ones who said such and such? By Allah I'm the most God-fearing and most God-conscious of you; but I fast and I break fast; I pray and I sleep and I marry women. Whoever abandons my Sunnah (way) does not belong to me".

Indeed, this is a realistic, moderate and balanced way that elevates one to the highest levels of īmān (faith). Furthermore, it is a complete, integral and holistic way that does not require any addition and whose foundations and fundamentals were firmly established by the Messenger of Allah ﷺ. He did not leave out anything that brings the servant nearer to Allah and distances him from the Fire of Hell except that he clarified it to people. It is the al-Ṣirāṭ al-Mustaqīm (Straight Path) leading to victory and success in both this life and in the Afterlife.

I anticipate:

the causes of radicalism and fanaticism exhibited by some people.

.....

.....

I use my skills to learn

The concept of fanaticism and extremism:

The root of the Arabic word تطرف taṭarruf (extremism) is etymologically derived from طَرَف ṭaraf (edge), and refers to the parts of a thing away from its middle or center. Thus, التَّطَرُّف (taṭarruf), linguistically speaking, means 'giving up and leaving the middle and keeping ad sticking to the edge'. It is from this sense that the meaning of التَّطَرُّف (taṭarruf) is derived, and thus it means 'deviating and departing from the middle-way and moderation in a certain matter'.

This has nothing to do with deepening one's understanding of the dīn and enquiring into its essential truths and inner realities and searching for its proofs because a sound understanding of the dīn reveals its true essence, which is the middle-way (wasaṭiyyah) and moderation (iʿtidāl). In fact, knowledge is the means of protection against excessive strictness (tashaddud) and extremism (taṭarruf). The Prophetﷺ says concerning some of the ghulāt (extremists, literally, people of excessiveness and immoderation): "… one of you would belittle his own prayer when compared to their prayer and his own fasting when compared to their fasting. They would recite the Qurʾān but it will not go pass their throats (i.e. it will not reach their hearts). They will pass through the dīn as an arrow passes through a game animal". Ibn al-Jawzī رحمه الله says: "In this narrative, there is a directive that draws attention to the honor attached to knowledge, because these people preoccupied themselves with worship at the expense of knowledge, and in the process neglected and forefeited the foundational principles (al-uṣūl).

I infer:

- the relationship between ignorance (jahl) and extremism (taṭarruf):

.....

- the effect of knowledge (ʿilm) on worship and devotion (ʿibādah):

.....

Why talk about taṭarruf (extremism) and tashaddud (excessive strictness)?

The issue of tashaddud (excessive strictness) is not new; in fact, it has existed throughout the ages. Among the adherents of all Divine Messages, there existed a group of excessively strict people. This is evidenced by the fact that Allahﷻ prohibitted excessive and exaggerated strictness by addressing the followers of past Divine Messages. Allahﷻ says:

﴿يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لَا تَغۡلُواْ فِي دِينِكُمۡ وَلَا تَقُولُواْ عَلَى ٱللَّهِ إِلَّا ٱلۡحَقَّ﴾ (النساء 171)

171. yā-ʾahla l-kitābi lā taghlū fī dīnikum wa-lā taqūlū ʿalā llāhi ʾillā l-ḥaqqa …
O People of the Book! Do not be excessive in your religion: Nor say of Allah anything but the truth.
(Sūrat al-Nisāʾ: 171)

Allah ﷻ prohibitted them from excessiveness in responses and overstepping the boundaries set by the Sharī'ah, as well as instructing them to abide by what is right in words and deeds. This is the path and methodology of the Prophets and Messengers عليهم السلام.

In the present day and age, there are some people who think that they draw near to Allah by being excessively strict and extravagantly austere in religious rulings . They believe that they alone are right and have exclusive possession of the truth, condemning all those who disagree with them and giving themselves over to declaring and branding people as infidels (kuffār), considering the unlawful as lawful such as the spilling of blood, renouncing allegiance to authority and rebelling against the ruler. Moreover, they render unlawful (ḥarām) what is lawful (ḥalāl) such as food, drink, clothing and the acquisition of knowledge (by women).

This is all contrary to the Truth, for Allah ﷻ says:

قال تعالىٰ: ﴿ مَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ ﴿٩٧﴾ ﴾ (النحل)

97. man 'amila ṣāliḥan min dhakarin 'aw 'unthā wa-huwa mu'minun fa-la-nuḥyiyannahū ḥayātan ṭayyibatan wa-la-najziyannahum 'ajrahum bi-'aḥsani mā kānū ya'malūna. (Sūrat al-Naḥl)

Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure and We will bestow on such their reward according to the best of their actions. (Sūrat al-Naḥl: 97)

Ibn 'Abbās رضي الله عنهما says concerning the good life (al-ḥayāt al-ṭayyibah): "It is happiness". Others say that 'the good life is wellbeing and sufficiency'. Allah ﷻ sent Messengers for the happiness of humanity in this world and in the Hereafter because dīn (religion and faith) is life and not death and annihilation.

The question of tashaddud and taṭarruf is a very serious question that transforms a person into an enemy of his homeland, society and family. It threatens the believing Muslim in both his religious and worldly life. Muslims have encountered the most heinous of crimes at the hands of these extremists such as terrorism, killing, violation of honor, looting, spreading of ignorance, chaos and destruction. They have also done the dīn a grave disservice and distorted the image of Islam.

It is for this reason that it is crucial to discuss the question of tashaddud and taṭarruf, explaining its essential reality and clarifying the position of Islam towards this question in order to protect both religion and society.

I infer:

the relationship between extremism and terrorism.

I propose:

a method for drying up the sources of extremism and terrorism.

The attitude of Islam towards excessive strictness and extremism:

Islam has made unlawful excessive strictness and extremism whether in beliefs or acts of worship. Allah ﷻ says:

﴿لَا تَغْلُوا۟ فِى دِينِكُمْ غَيْرَ ٱلْحَقِّ وَلَا تَتَّبِعُوٓا۟ أَهْوَآءَ قَوْمٍ قَدْ ضَلُّوا۟ مِن قَبْلُ وَأَضَلُّوا۟ كَثِيرًا وَضَلُّوا۟ عَن سَوَآءِ ٱلسَّبِيلِ﴾ (المائدة 77)

77. … lā taghlū fī dīnikum ghayra l-ḥaqqi wa-lā tattabiʿū ʾahwāʾa qawmin qad ḍallū min qablu wa-ʾaḍallū kathīran wa-ḍallū ʾan sawāʾi s-sabīli. (Sūrat al-Māʾidah)

"… Do not be excessive in your religion trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by,- who misled many, and strayed (themselves) from the even way (Sūrat al-Māʾidah: 77).

Allah's Messenger ﷺ said:

" لَا تُطْرُونِي كَمَا أَطْرَتِ ابْنُ مَرْيَمَ، فَإِنَّمَا أَنَا عَبْدٌ، فَقُولُوا: عَبْدُ اللَّهِ وَرَسُولُهُ "

"Do not praise me in an excessive and extravagant manner just as the son of Mary has been praised in an excessive and extravagant manner, for I am only a servant. So say: the Servant of Allah and His Messenger" (Narrated by Ibn Ḥibbān).

Also, one who worships Allah ﷻ as Allah has commanded and as Allah's Messenger ﷺ has explained, will have worshipped Allah truly. There is no need place additional hardship on oneself nor burden oneself with things that Allah and His Messenger have not commanded. Moreover, the statement of the Messenger ﷺ:

" فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي "

(Whoever abandons my Sunnah does not belong to me), which he addressed to the Companions ﷺ who asked about his acts of devotion, is definitive and categorical prohibition against burdening oneself with what a Muslim has not been burdened to do.

This in no way means becoming slack and negligent when it comes to the commandments and prohibitions of Allah ﷻ, for that is undermining and forefeiting one's dīn and being distant from the middlepath and moderation, thus amounting to extremism as well. Hence, there should be no extravagance (ifrāṭ) nor negligence (tafrīṭ) such as being slack in worshipping Allah on the pretext that Allah is Oft-Forgiving, Most-Merciful.

I infer:

the Islamic ruling on extremism (taṭarruf) and excessive strictness (tashaddud) based on the aforementioned texts.

I extract:

that which reinforces moderation and a centered and balanced approach in society after pondering over the following Sharī'ah texts:

عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ الْبَدْرِيِّ، قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ: إِنِّي لأَتَأَخَّرُ عَنْ صَلاَةِ الصُّبْحِ مِنْ أَجْلِ فُلاَنٍ مِمَّا يُطِيلُ بِنَا، فَمَا رَأَيْتُ النَّبِيَّ ﷺ غَضِبَ فِي مَوْعِظَةٍ قَطُّ أَشَدَّ مِمَّا غَضِبَ يَوْمَئِذٍ فَقَالَ "يَا أَيُّهَا النَّاسُ إِنَّ مِنْكُمْ مُنَفِّرِينَ فَأَيُّكُمْ أَمَّ النَّاسَ فَلْيُوجِزْ، فَإِنَّ مِنْ وَرَائِهِ الْكَبِيرَ وَالضَّعِيفَ وَذَا الْحَاجَةِ"

1. On the authority of Abū Mas'ūd al-Anṣārī al-Badrī ﷺ who said that a man came to Allah's Messenger ﷺ and said: "I keep away from the dawn prayer because of so and so who prolongs the prayer". Abū Mas'ūd said: I have never seen the Prophet ﷺ more furious in a sermon than he was that day. He said: "O People! Verily, there are some of you who chase people away. Whichever one of you leads the people in prayer let him be brief, because standing him are the sick, the elderly, and those with special needs." (Narrated by al-Bukhārī)

عَنْ أَبِي هُرَيْرَةَ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: " إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلاَّ غَلَبَهُ، فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا، وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدُّلْجَةِ ".

2. Abū Hurayrah ﷺ narrated that the Prophet ﷺ said: "Verily, the dīn is easy and no one handles the dīn with excessive strictness except that it overpowers him and gets the better of him. So, stick to moderation, seek approximation (rather than perfection), take solace and glad tidings (in the fact that ongoing deeds will be rewarded even if they are few in number), and seek assistance (in performing deeds) from (the following invigorating times) the early morning time, the late afternoon time and some portion of the latter part of the night." (Narrated by al-Bukahārī and Muslim)

عَنْ أَبِي جُحَيْفَةَ وَهْبِ بْنِ عَبْدِ اللهِ ﷺ قَالَ: آخَى النَّبِيُّ ﷺ بَيْنَ سَلْمَانَ وَأَبِي الدَّرْدَاءِ، فَزَارَ سَلْمَانُ أَبَا الدَّرْدَاءِ، فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَذِّلَةً. فَقَالَ لَهَا مَا شَأْنُكِ قَالَتْ أَخُوكَ أَبُو الدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا. فَجَاءَ أَبُو الدَّرْدَاءِ، فَصَنَعَ لَهُ طَعَامًا. فَقَالَ كُلْ. قَالَ فَإِنِّي صَائِمٌ. قَالَ مَا أَنَا بِآكِلٍ حَتَّى تَأْكُلَ. قَالَ فَأَكَلَ. فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ يَقُومُ. قَالَ نَمْ. فَنَامَ، ثُمَّ ذَهَبَ يَقُومُ. فَقَالَ نَمْ. فَلَمَّا كَانَ مِنْ آخِرِ اللَّيْلِ قَالَ سَلْمَانُ قُمِ الآنَ. فَصَلَّيَا، فَقَالَ لَهُ سَلْمَانُ إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا، وَلِنَفْسِكَ عَلَيْكَ حَقًّا، وَلأَهْلِكَ عَلَيْكَ حَقًّا، فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ. فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ النَّبِيُّ ﷺ "صَدَقَ سَلْمَانُ "

3. On the authority of Abū Juḥayfah Wahb ibn 'Abdillāh ﷺ who said: "The Prophet ﷺ established a bond of brotherhood between Salmān al-Fārisī and Abū al-Dardā'. Salmān paid a visit to Abū al-Dardā' and found Umm al-Dardā' dressed in shabby clothes and asked her why she was in that state?" She replied, "Your brother, Abū al-Dardā' is not interested in the luxuries of this world." In the meantime Abū al-Dardā' came and prepared a meal for him (Salmān), and said to him, "(Please) eat for I am fasting." Salmān said, "I am not going to eat, unless you eat." So Abū al-Dardā' ate. When it was night, Abū al-Dardā' got up (for the night prayer). Salmān said (to him), "Sleep," and he slept. Again Abū al-Dardā' got up (for the prayer), and Salmān said (to him), "Sleep." When it was the last part

of the night, Salmān said to him, "Get up now (for the prayer)." So both of them offered their prayers and Salmān said to Abū al-Dardā',"Your Lord has a right on you; and your soul has a right on you; and your family has a right on you; so you should give the rights of all those who have a right on you). Later on Abū al-Dardā' visited the Prophet and mentioned that to him. The Prophet ﷺ said, "Salmān has spoken the truth." (Narrated by al-Bukhārī)

.....

.....

I extrapolate:

evidence demonstrating the position of Islam on excessive strictness (tashaddud) and extremism (taṭarruf) in the aforementioned noble ḥadīths.

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

Instantiations and Manifestations of Extremism:

1. Clinging fanatically to a view or a group (jamā'ah), repudiating the other and cutting oneself off from him.
2. Focusing on secondary issues (furū') and judging people according to them.
3. Having bad opinions about others, mistrusting them, accusing them and having doubts about them.
4. Resorting to violence in imposing one's opinion.

I reflect and identify:

other instantiations and manifestations of extremism (taṭarruf).

.....

.....

The danger of excessive strictness (tashaddud) and extremism (taṭarruf):

Extremism has many dangers, the most serious of which are:

1. Contradicting the Command of Allah ﷻ and the Sunnah of His Messenger ﷺ, by making ḥalāl what is ḥarām, and ḥaram what is ḥalāl. The Prophet ﷺ said:

" يا أيُّها النَّاسُ إيَّاكُمْ والْغُلُوَّ في الدِّين، فإنَّهُ أهْلَكَ مَنْ كَانَ قَبْلَكُمُ الْغُلُوُّ في الدِّين "

"O People, beware of excessiveness in religion (ghuluww fī al-dīn), for it is excessiveness in religion that destroyed those who came before." (Narrated by Ibn Mājah)

2. Alienating people and driving them away from the dīn since extremists reflect an image of Islam and Muslims that is repulsive and defies logic and reality.
3. Spreading conflict and division among people and lacking in societal cooperation communal collaboration.

4. Halting of growth and development and deterioration in production of all kinds in society – economic, intellectual, scientific, cultural, urban and innovative.
5. Lack of security and spread of terror and violence among people, since the extremist believes that it is permissible to shed the blood of all and sundry even his closest of kin.
6. Bringing hardship and suffering upon the Muslims without any benefit or gain whatsoever. A man came to the Prophet ﷺ and said: "My sister took a vow upon herself to perform the ḥajj (major pilgrimage) on foot". The Prophet ﷺ said:

" إِنَّ اللهَ لَا يَصْنَعُ بِشَقَاءِ أُخْتِكِ شَيْئًا، فَلْتَحُجَّ رَاكِبَةً، وَلْتُكَفِّرْ عَنْ يَمِينِهَا "

7. "Allah will not do anything with the hardship that your sister is putting herself in. Let her perform her ḥajj riding instead and let her expiate her oath". (Narrated by Abū Dāwūd)
8. Causing Muslims to have doubts in their ʿaqīdah (belief system) and accusing one another of disbelief (kufr) and ignorance (jahl).

I anticipate:

the outcomes that result from the following situations:

- ▶ Leveling the charge of disbelief against a Muslim because he committed a sin (.....)
- ▶ Withdrawing oneself from people for fear of backbiting (.....)
- ▶ Considering the pureness of heart as being the whole of religion (.....)

Causes of excessiveness and extremism:

Extremism has many causes, the most important of which are:

1. Ignorance of the Sciences of the Holy Qurʾān and Prophetic Sunnah, and the (theological and legal) rulings of Islam; in fact, there are some people who relinquish learning due to laziness and love of comforts, and consequently fall prey to the wily snares of Shayṭan.
2. Blind imitation that is based on nullifying the thinking and reasoning faculties, especially when the idea conforms to the person's whims and fancies.
3. Following desire and whimsical speculation (hawā) that leads to the arbitrary, distorted and twisted interpretation of religious texts; there are some people who take a text from the Qurʾān or Prophetic Sunnah and interpret in accordance with what they want and reject the interpretations of the learned scholars.
4. Lack of insight into the Higher Purposes of the Sharīʿah (maqāṣid al-sharīʿah), the real world and lived reality (wāqiʿ), life and the laws governing the universe. Allah ﷻ sent His Messenger ﷺ as a mercy unto the worlds, tasked Muslims with what they are able to bear and endure and removed hardship from them. Allah ﷻ says:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ﴾ (البقرة 286)

286. lā yukallifu llāhu nafsan ʾillā wusʿahā lahā mā kasabat wa-ʿalayhā mā ktasabat … (Sūrat al-Baqarah)

On no soul does Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Sūrat al-Baqarah: 286)

5. Not taking and receiving Islamic sacred knowledge from trained Muslim scholars qualified to impart it.

I explain and analyze:

the following cases:

Case	Reason
Pelting the al-jamrah with large pebbles in order to inflict greater pain on the devil.	.....
a person does not perform the ḥajj (greater pilgrimage) for fear of committing sins after having performing the ḥajj.	.....

Treatment for excessive strictness (tashaddud) and extremism (taṭarruf):

I read the following proofs and in light of them them extraplolate ways of treating and preventing excessive strictness (tashaddud) and extremism (taṭarruf):

1. 1. Allah ﷻ says:

قال تعالى: ﴿ وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ ﴾ (آل عمران 103)

103. wa-ʿtaṣimū bi-ḥabli llāhi jamīʿan wa-lā tafarraqū…
"And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves…" (Sūrat ʾĀl ʿImrān: 103). There is also the ḥadīth by Ibn ʿAbbās ﷺ in which he is reported to have said: "The Messenger of Allah ﷺ addressed us in a sermon during the Farewell Pilgrimage (ḥajjat al-wadāʿ), and said:

" يأيُّها النَّاسُ، إنِّي قَدْ تركْتُ فيكُم مَا إن اعْتَصمْتُم به فلَنْ تَضِلُّوا أبَدًا: كتابَ الله وسُنَّةَ نبيِّه "

'O People! Indeed, I left behind amongst you something which, if you hold fast to it, you will never go astray: the Book of Allah and the Sunnah of His Prophet.' (Narrated by al-Ḥākim)

.....

The ḥadīth of ʿAbdullāh ibn Masʿūd in which he narrates that Allah's Messenger ﷺ said:

" ثلاثٌ لا يُغِلُّ عليهنَّ قلبُ مُسلمٍ: إخلاصُ العملِ للهِ، ومُناصحةُ أئمَّةِ المُسلمين، ولُزُومُ جماعتِهم، فإنَّ الدَّعْوةَ تُحيطُ منْ ورائِهم "

"Three things that a heart of a Muslim should not hate: having sincerity in actions, rendering sincere advice to the Leaders of the Muslims and keeping and sticking to the Community (jamāʿah) of the Muslims, for their supplication encompasses and protects all of them" (Narrated by al-Tirmidhī).

.....

3. Allah ﷻ says:

﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝٥ ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ۝٦ ﴾ (الفاتحة)

5. ʾiyyāka naʿbudu wa-ʾiyyāka nastaʿīnu
6. ihdinā ṣ-ṣirāṭa l-mustaqīma

You Alone do we worship, and You Alone do we ask for help. Guide us on the Straight Path. (Sūrat al-Fātiḥah: 5-6)

.....

4. Allah ﷻ says:

﴿ وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ ٱلْأَمْنِ أَوِ ٱلْخَوْفِ أَذَاعُوا۟ بِهِۦ ۖ وَلَوْ رَدُّوهُ إِلَى ٱلرَّسُولِ وَإِلَىٰٓ أُو۟لِى ٱلْأَمْرِ مِنْهُمْ لَعَلِمَهُ ٱلَّذِينَ يَسْتَنۢبِطُونَهُۥ مِنْهُمْ (النساء 83) ﴾

83. wa-ʾidhā jāʾahum ʾamrun mina l-ʾamni ʾawi l-khawfi ʾadhāʿū bihī wa-law raddūhu ʾilā r-rasūli wa-ʾilā ʾulī l-ʾamri minhum la-ʿalimahu lladhīna yastanbiṭūnahū minhum …

When there comes to them some matter touching (Public) safety or fear, they divulge it. If they had only referred it to the Messenger, or to those charged with authority among them, the proper investigators would have Tested it from them (direct). (Sūrat al-Nisāʾ: 83)

5. Allah ﷻ says:

﴿ وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٠٤﴾ (آل عمران) ﴾

104. wa-l-takun minkum ʾummatun yadʿūna ʾilā l-khayri wa-yaʾmurūna bi-l-maʿrūfi wa-yanhawna ʿani l-munkari wa-ʾulāʾika humu l-mufliḥūna.

Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity. (Sūrat ʾĀl ʿImrān: 104)

Allah's Messenger ﷺ says:

" مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ، تَرْكُهُ مَا لَا يَعْنِيهِ "

"Part of the perfection of one's Islam is his leaving that which does not concern him". (Narrated by al-Tirmidhī)

I mention:

examples of moderation in the life of the Messenger ﷺ:

1. In acts of worship:

- ▶
- ▶
- ▶
- ▶

2. In private life:

- ▶
- ▶
- ▶
- ▶

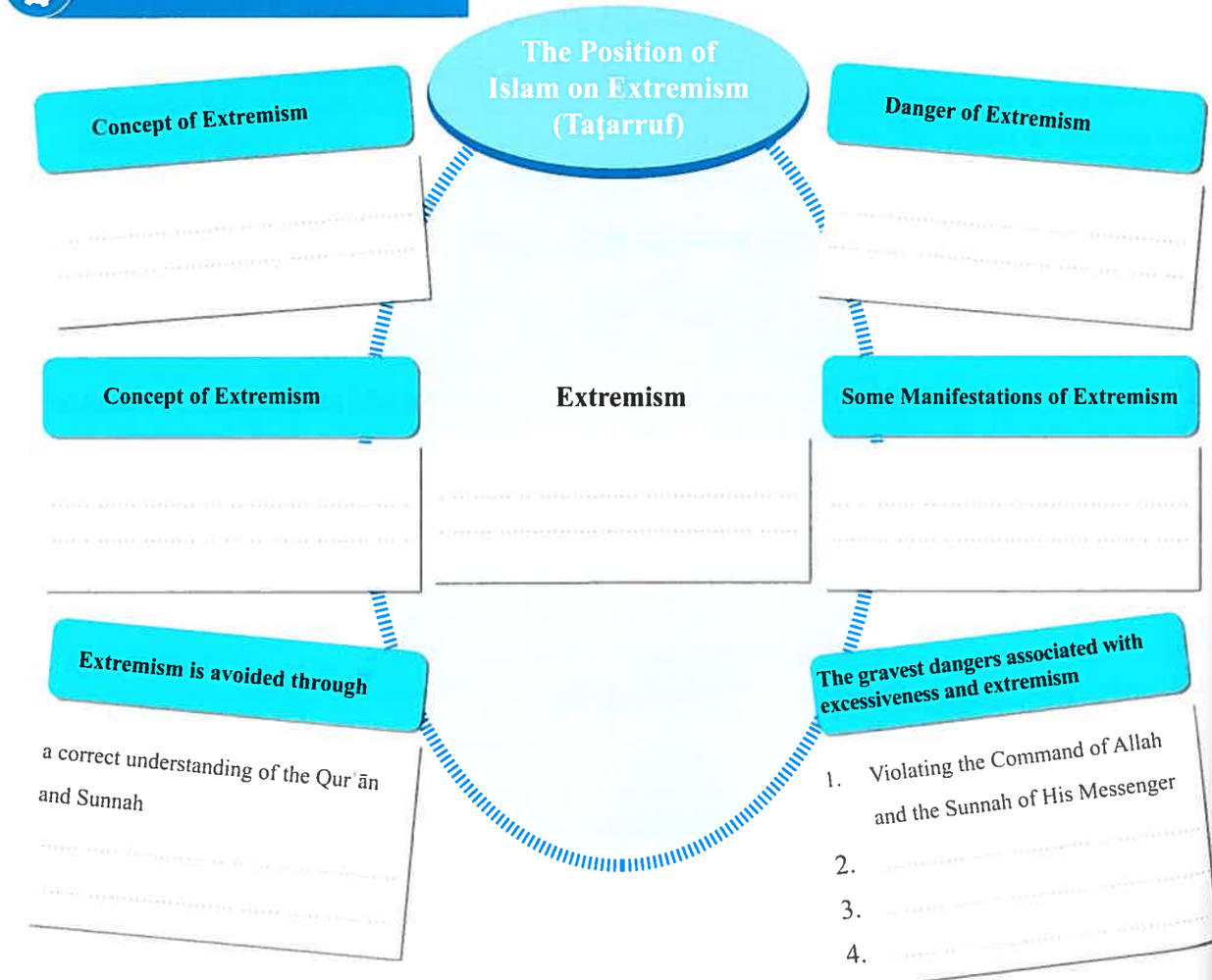
I refute:

I collaborate with the members of my group to refute the following specious and deceptive arguments:

- ♦ - the specious and deceptive argument of declaring a Muslim as an unbeliever because of his numerous sins.

- ♦ - the specious and deceptive argument of considering Muslim countries as 'lands of kufr (diyār kufr)

* I organize my thoughts:



Student Activity

I answer by myself:

- **First**: what is the Islamic legal term for the following concepts?
  1. Just balance, righteousness and moderation between excessiveness and negligence
     (.....)
  2. Transgressing the boundaries of moderation and the golden mean in one or the other matter
     (.....)

- **Second**: in the light of what you have studied, what is the significance of the following?

1. the Statement of Allah ﷻ:

﴿وَٱعْلَمُوٓاْ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِيٓ أَنفُسِكُمْ فَٱحْذَرُوهُ ۚ وَٱعْلَمُوٓاْ أَنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ﴾ (البقرة 235)

235. … wa-ʿlamū ʾanna llāha yaʿlamu mā fī ʾanfusikum fa-ḥdharūhu wa-ʿlamū ʾanna llāha ghafūrun ḥalīmun. (Sūrat al-Baqarah)

And know that Allah knows what is in your hearts, and so take heed of Him; and know that Allah is Oft-forgiving, Most Forbearing (Sūrat al-Baqarah: 235).

.....

The Statement of Allah's Messenger ﷺ:

" وَإِنَّ أَحَبَّ الْعَمَلِ إِلَى اللَّهِ أَدْوَمُهُ، وَإِنْ قَلَّ "

"The most beloved deed to Allah is the most regular and constant even though it were little" (Narrated by Abū Dāwūd).

- **Third**: explain and provide justification:
  1. a deep understanding of religion prevents terrorism (irhāb).

.....

  2. the unlawfulness of extremism (taṭarruf)

.....

- **Fourth**: State some of the dangers that excessive strictness (tashaddud) and extremism (taṭarruf) have for society.
  * .....
  * .....
  * .....

- Fifth: Identify the most prominent manifestations of extremism (taṭarruf).
  * .....
  * .....

- **Sixth**: Explain the impact of extremism (taṭarruf) in the following areas:
  * the area of science: .....
  * the area of creative innovation: .....

I enrich my experience:

I write an essay on the role of citizens in eradicating the scourge of extremism in religion.

I assess myself:

SN	Area of Application	Degree of Achievement		
		Average	Good	Distinguished
1	I distinguish between moderation (iʿtidāl) and extremism (taṭarruf).			
2	I am aware of the danger of excessive strictness (tashaddud) and extremism (taṭarruf) and their consequences.			
3	I make sure to refer to the Holy Qurʾān and Sunnah.			
4	I commit myself to moderation in all walks of life.			
5	I refrain from criticizing systems and laws.			
6	I work on creating and spreading awareness around the importance of obedience and the unity for the progress and advancement of society.			

Lesson Four

Marital Dissolution Separation between Spouses (Firāq bayn al-Zawjayn)

This lesson teaches me to:

1. explain the types of marital dissolution.
2. identify the etiquette (ādāb) and rulings (aḥkām) of Islam with respect to divorce.
3. explain the legality of khul' (mutually agreed upon divorce but initiated by the wife) and separation by a judicial order.
4. infer the wisdom behind marital dissolution.

I take initiative to learn

Allah ﷻ says:

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

21. wa-min 'āyātihī 'an khalaqa lakum min 'anfusikum 'azwājan li-taskunū 'ilayhā wa-ja'ala baynakum mawaddatan wa-raḥmatan 'inna fī dhālika la-'āyātin li-qawmin yatafakkarūna. (Sūrat al-Rūm)
And among His Signs is that He created for you mates from among yourselves, that you may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect (Sūrat al-Rūm: 21).

Islam legislated marriage for noble and honorable goals. It is only within a legimate marital union and spousal relationship that it is it possible to achieve psycho-emotional tranquility, feelings of security, peace of mind and serenity, fulfilment of the psychological and instinctual needs that Allah has created in both man and woman according to their innate primordial design and natural human disposition (fiṭrah).

I discuss and propose:

- basic principles on which one's life partner is chosen, and which is the most important of these basic principles?
- ways and means to prepare those embarking upon marriage as regards their marital rights and duties.

I use my skills to learn

how to remedy normal marital disputes

Disputes between spouses are a natural occurrence and are mostly simple and superficial disagreements stemming from misunderstanding, difference in viewpoint or moodiness. Many couples embarking upon marriage think that marital life is only a bed of roses devoid of any problems. However, reality makes it inevitable that such disputes will occur after marriage when each spouse shows his or her true colors and true nature. No two people come together except that points of agreement and disagreement exist between

them. This is due to to the difference in psychological and intellectual make-up, and socio-cultural background of each of the spouses, which requires a great measure of patience, conversation and mutual understanding on the part of both parties. This particularly the case during the initial stages of marital life in order to transcend these disputes, achieve intimate social intercourse and cohabitation on a footing of kindness, adjust to the demands and exigencies of a new life and realize the end goal of happiness. For this reason, Allah ﷻ says:

﴿فَإِن كَرِهْتُمُوهُنَّ فَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَيَجْعَلَ ٱللَّهُ فِيهِ خَيْرًا كَثِيرًا﴾ (النساء 19).

19. … fa-ʾin karihtumūhunna fa-ʿasā ʾan takrahū shayʾan wa-yajʿala llāhu fīhi khayran kathīran. (Sūrat al-Nisāʾ) If you take a dislike to them it may be that you dislike a thing, and Allah brings about through it a great deal of good (Sūrat al-Nisāʾ: 19).

Although patience and good companionship is a joint duty, the husband bears the greater responsibility in accommodating the wife, being patient with her, adjusting to her moods and trying to find favor with her. It is his responsibility to handle negative issues with wisdom and reasonableness. The previous Qurʾānic verse addresses men: (if you hate and destest the company of your wives, be patient with them and continue to treat them amicably. And it might just be that in the thing you find hateful and detestable there is a great deal of good). However, this does not exonerate the wife from the responsibility of solving the problems, transcending disputes, appreciating the circumstances of the husband, and trying to find favor with him as well.

I deduce:

the benevolent and positive aspects in a husband being patient with his wife if she displays a particular character trait that he dislikes in her.

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

Treatment of nushūz (ill-conduct stemming from the wife's rebelliousness or the husband's cruelty)

Meaning of nushūz (ill-conduct stemming from the wife's rebelliousness or the husband's cruelty): this occurs when one of the two spouses mistreats the other and deals with him/her as an inferior party thus jeopardizing the marital relationship. Nushūz may occur from the husband or from the wife or from both at the same time.

How to treat wife-related nushūz (ill-conduct stemming from the wife's rebelliousness):

Allah ﷻ says:

﴿وَٱلَّٰتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَٱهْجُرُوهُنَّ فِي ٱلْمَضَاجِعِ وَٱضْرِبُوهُنَّ ۖ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ ٱللَّهَ كَانَ عَلِيًّا كَبِيرًا﴾ (النساء 34).

34. … wa-llātī takhāfūna nushūzahunna fa-ʿiẓūhunna wa-hjurūhunna fī l-maḍājiʿi wa-ḍribūhunna fa-ʾin ʿaṭaʿnakum fa-lā tabghū ʿalayhinna sabīlan ʾinna llāha ḳāna ʿaliyyan kabīran. (Sūrat al-Nisāʾ)

As to those women on whose part you fear disloyalty and ill-conduct, admonish them (first), (there after), refuse to share their beds, (and lastly) beat them (lightly); but if they return to obedience, seek not against them Means (of annoyance): For Allah is Most High, great (above you all) (Sūrat al-Nisāʾ: 34).

The treatment of nushūz (ill-conduct stemming from the wife's rebelliousness) comprises three stages:

First: good counselling (mawʿiẓah ḥasanah):

If a husband sees in the conduct of his wife the beginnings of clear negligence and aversive behavior, he has to counsel her and give her advice and guidance in proportion what is needed and the particular case at hand. He has to remind her of Allah ﷻ and of his right over her as a husband. Allah's Messenger ﷺ said: "If a woman observes her five daily prayers, fasts during the month of Ramaḍān, guards her chastity and obeys her husband, she enters Paradise through any of the gates she wishes." (Narrated by Ibn Ḥibbān)

For counseling and admonishment to serve its purpose, the husband must choose an appropriate time and a gentle manner; he must also observe gracious manners and make sure of giving a good example by honoring his marital duties before admonishing his wife. If the rebelliousness of the wife persists, he moves to the second stage.

Second: refusing bed-sharing (hajr fī al-maḍjaʿ):

In this stage, the husband ignores his wife, stops talking to her and ceases to treat her endearingly and in an intimate way. This will make her realize that she no longer serves as a source of solace and tranquility for him. Allah ﷻ says:

﴿وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا﴾ (الروم 21)

21. wa-min ʾāyātihī ʾan khalaqa lakum min ʾanfusikum ʾazwājan li-taskunū ʾilayhā wa-jaʿala baynakum mawaddatan wa-raḥmatan ʾinna fī dhālika la-ʾā-min ʾāyātihī ʾan khalaqa lak. (Sūrat al-Rūm)

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

This constitutes a psychological punishment that might cause the wife to reassess her attitude and behavior and correct her actions. However, this option must be exercised at home only, because of the statement of Allah's Messenger ﷺ:

وَلَا تَهْجُرْ إِلَّا فِي الْبَيْتِ

"Do not avoid (her) and keep aloof (from her) except inside the home" (Narrated by Abū Dāwūd) to

safeguard their marital secrets. If the wife continues her rebelliousness and oversteps the bounds of good companionship, the husband moves to the third stage.

Third Stage: beating lightly (ḍarb ghayr mubarriḥ)

It is beating for the purpose of remediation; its objective is to safeguard marital life against breakdown and maintain companionship and social intimacy. A husband is not allowed to hit his wife using a whip or stick or in her face. He is to use a siwāk (small teeth cleaning twig) or a light handkerchief in conformance with what has been reported from the Prophet ﷺ when a man asked him about the right of his wife over him. He ﷺ said:

"أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ، وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ، وَلَا تَضْرِبِ الْوَجْهَ وَلَا تُقَبِّحْ – أَيْ تَشْتُمْ وَلَا تَسُبَّ – وَلَا تَهْجُرْ إِلَّا فِي الْبَيْتِ"،

"You should feed her when you eat, clothe her when you clothe yourself, do not hit her in the face, and do not avoid (her) and keep aloof (from her) except inside the home" (Narrated by Abū Dāwūd). This indicates that beating is a message to the wife informing her that she has overstepped all the boundaries. As for hurting and injuring the wife, it is not permissible because beating is a preventative measure whose objective is to save the relationship and the family. It therefore does not make rational sense to exercise it excessively and persistently. Ibn Ḥajar al-ʿAsqalānī ـ said: "It suggests that beating them (the wives) is not allowed absolutely (lā yubāḥu muṭlaqan); rather, it suggests that it is detested (yukrahu) to the extent that it is strongly discouraged (karāhat tanzīh) or prohibited (karāhat taḥrīm)".

I deduce and explain the reasons behind:

▶ the sharīʿah rulings relating to His words ﷻ:

﴿فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا﴾ (النساء 34).

34. … fa-ʾin ʾaṭaʿnakum fa-lā tabghū ʿalayhinna sabīlan. (Sūrat al-Nisāʾ)

"…but if they return to obedience, seek not a way against them: For Allah is ever High, Exalted, Great". (Sūrat al-Nisāʾ: 34)

♦ divorce for no reason constitutes aggression and transgression.

▶ the termination of the holy verse with Allah's ﷻ words:

﴿إِنَّ اللَّهَ كَانَ عَلِيًّا كَبِيرًا﴾ (النساء 34)

34. … ʾinna llāha kāna ʿaliyyan kabīran. (Sūrat al-Nisāʾ)

"For Allah is ever High, Exalted, Great" Sūrat al-Nisāʾ: 34).

How to treat husband-related nushūz (ill-conduct stemming from the husband's cruelty):

Allah ﷻ says:

﴿وَإِنِ ٱمۡرَأَةٌ خَافَتۡ مِنۢ بَعۡلِهَا نُشُوزًا أَوۡ إِعۡرَاضٗا فَلَا جُنَاحَ عَلَيۡهِمَآ أَن يُصۡلِحَا بَيۡنَهُمَا صُلۡحٗاۚ وَٱلصُّلۡحُ خَيۡرٞ﴾ (النساء 128)

128. wa-'ini mra̲atun khāfat min ba'lihā nushūzan 'aw 'i'rāḍan fa-lā junāḥa 'alayhimā 'an yuṣliḥā baynahumā ṣulḥan wa-ṣ-ṣulḥu khayrun … (Sūrat al-Nisā')

If a wife fears cruelty or aversive behavior on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; (Sūrat al-Nisā': 128).

how to treat nushūz (ill-treatment or ill-conduct) related to both husband and wife:

Allah ﷻ says:

﴿وَإِنۡ خِفۡتُمۡ شِقَاقَ بَيۡنِهِمَا فَٱبۡعَثُواْ حَكَمٗا مِّنۡ أَهۡلِهِۦ وَحَكَمٗا مِّنۡ أَهۡلِهَآ إِن يُرِيدَآ إِصۡلَٰحٗا يُوَفِّقِ ٱللَّهُ بَيۡنَهُمَآۗ إِنَّ ٱللَّهَ كَانَ عَلِيمًا خَبِيرٗا ٣٥﴾ (النساء)

35. wa-'in khiftum shiqāqa baynihimā fa-b'athū ḥakaman min 'ahlihī wa-ḥakaman min 'ahlihā 'in yurīdā 'iṣlāḥan yuwaffiqi llāhu baynahumā 'inna llāha kāna 'alīman khabīran. (Sūrat al-Nisā')

If you fear a breach between them, appoint (two) arbiters, one from his family, and the other from hers; if they wish for peace, Allah will cause their reconciliation: Surely, Allah is All-Knowing, All-Aware.) Sūrat al-Nisā': 35)

There is an advanced and modern form in the United Arab Emirates in which this is conducted, which is the intervention of experts and family guidance to solve marital problems and protect and save the family. This reflects the care and concern of the state for the happiness and stability of the family.

I infer:

the method for treating ill-conduct (nushūz) and marital breach (shiqāq) in the above verses:

.....

.....

.....

Divorce Rates are Increasing	
Number of divorce cases in the UAE from different nationalities	
Year	Number
2007	3761
2008	3855
2009	4315
2010	4194
2011	4145
2012	3901
2013	4233
2014	1809
Federal Competitiveness and Statistics Authority	

Types of Marital Dissolution (Termination):

Islam has surrounded the marital relationship with every support measure that provides for a long-lasting and enduring relationship from the time of initially thinking about establishing such a relationship until after marriage. As such, it has legislated rulings (aḥkām) and moral standards of behavior (ādāb) that strengthen the marital relationship and protect it against breakdown and dysfunction when differences and disputes arise as well as assist in reconciliation and reaching mutual agreement. Wisdom, however, sometimes dictates that spouses separate if separation is the lesser of the two evils, for an

atmosphere of on-going disputes and never-ending arguments does not sustain a healthy environment conducive for rearing children and brings about misery for both husband and wife who have no affection for one another. The continued existence of such a relationship without solving the problems may lead to the occurrence of major criminal and indencent actions such as murder or fornication. Therefore, Islam legslated various types of marital dissolution as per the need of each of the two spouses.

Marital Dissolution are of three types:

- **First type:** dissolution by ṭalāq (divorce) at the instigation or behest of the husband.
- **Second type**: dissolution by khulʿ (mutually agreed separation) at the instigation or behest of the wife.
- Third type: dissolution by tafrīq qaḍāʾī (judicial separation) based on the judge's decision.

Illuminations

Jābir ﷺ reported that Allah's Messenger ﷺ said:

" إِنَّ إِبْلِيسَ يَضَعُ عَرْشَهُ عَلَى الْمَاءِ، ثُمَّ يَبْعَثُ سَرَايَاهُ يَفْتِنُونَ النَّاسَ، فَأَدْنَاهُمْ مِنْهُ مَنْزِلَةً أَعْظَمُهُمْ فِتْنَةً يَجِيءُ أَحَدُهُمْ فَيَقُولُ: فَعَلْتُ كَذَا، وَكَذَا فَيَقُولُ: مَا صَنَعْتَ شَيْئًا. قَالَ: ثُمَّ يَجِيءُ أَحَدُهُمْ فَيَقُولُ: مَا تَرَكْتُهُ حَتَّى فَرَّقْتُ بَيْنَهُ وَبَيْنَ امْرَأَتِهِ. قَالَ: فَيُدْنِيهِ مِنْهُ، وَيَقُولُ: نِعْمَ أَنْتَ "

"Iblīs (Satan) places his throne upon water; he then sends his squads (for creating dissension); the nearer to him in rank are those who are most notorious in creating dissension. One of them comes and says: I did such and such. And he says: You have done nothing. Then (another) one of them comes and says: I did not leave so and so until I caused division and separation between him and his wife. He (the Prophet ﷺ) said: Then, he (Iblīs) brings him closer to himself and says: How excellent you are! Indeed, you are the one who has done well". (Narrated by Muslim)

♦ The First Type of Marital Dissolution: Ṭalāq (Divorce)

Divorce: terminating the bond of a valid marriage by a specific utterance [the utterance of ṭalāq (divorce) or any substitute utterance signifying the same meaning of ṭalāq]. The legality (mashrūʿiyyah) of divorce has been attested to in the Holy Qurʾān:

﴿ٱلطَّلَٰقُ مَرَّتَانِۖ فَإِمۡسَاكُۢ بِمَعۡرُوفٍ أَوۡ تَسۡرِيحُۢ بِإِحۡسَٰنٍ﴾ (البقرة 229)

229. aṭ-ṭalāqu marratāni fa-ʾimsākun bi-maʿrūfin ʾaw tasrīḥun bi-ʾiḥsānin … (Sūrat al-Baqarah).

"A divorce is only permissible twice: after that, the parties should either hold together on equitable terms, or separate with kindness…" (Sūrat al-Baqarah: 229).

The Legal Ruling on Ṭalāq (Divorce): divorce is permissible, and is legislated whenever needed, and despite this, it is the ḥalāl (permissible) thing most hated by Allahﷻ, in fact, it is forbidden (ḥarām) if done so for no valid reason or if the husband intends thereby to hurt his wife because divorcing a woman without a valid reason amounts to aggression and transgression. Islam has made ṭalāq the sole right of the husband; but it has not given him possession of this right absolutely without any restriction and limitation. On the contrary, he is restricted as regards the number of ṭalāq pronouncements he is allowed to make, the particular time he can effectively and validly do so, and he is also governed by certain moral standards (ādāb) and ethical values (qiyam) by which the husband is bound and which safeguard the wife against injustice and transgression. Allahﷻ says:

﴿ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ بِمَا فَضَّلَ ٱللَّهُ بَعۡضَهُمۡ عَلَىٰ بَعۡضٖ وَبِمَآ أَنفَقُواْ مِنۡ أَمۡوَٰلِهِمۡ﴾ (النساء 34)

34. ar-rijālu qawwāmūna ʿalā n-nisāʾi bi-mā faḍḍala llāhu baʿḍahum ʿalā baʿḍin wa-bi-mā ʿanfaqū min ʾamwālihim … (Sūrat al-Nisāʾ).

"Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means…" (Sūrat al-Nisāʾ: 34).

I explain why:

Islam made divorce the right of the husband alone.

- Because he is more patient and tolerant.
- .....

Moral Standards of Decency Relating to Divorce (Ādāb al-Ṭalāq):

When differences and disputes between spouses deteriorate to such a level that the matter has reached the point of divorce, then Islam has legislated certain morals standards of decency (ādāb) that the husband has to adhere to during the time he divorces his wife. This is to ensure that the husband does not act in a rash and careless way or causes harm to his wife even if she transgresses the boundaries and behaves disobediently.

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Of these morals standards and manners of decency (ādāb) is what has been reported on the authority of ʿAbdullāh ibn ʿUmar that he divorced his wife while she was menstruating and this occurred during the lifetime of Allah's Messenger ﷺ. ʿUmar ibn al-Khaṭṭāb ﷺ asked Allah's Messenger ﷺ about that. Allah's Messenger ﷺ said: "Order him (your son) to take her back and keep her till she is clean and then to wait till she gets her next period and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the period (i.e. period of purity from menses) which Allah has ordered that women are meant to be divorced in" (Narrated by Mālik).

I deduce:

- the case in which Allah's Messenger ﷺ detested divorce.

.....

- the time that Allah's Messenger ﷺ specified for divorce.

.....

I complete:

Holy Qur'ānic Verse	Moral Standards of Decency Relating to Divorce	Wisdom behind these Moral Standards
Allah ﷻ says: ﴿ٱلطَّلَٰقُ مَرَّتَانِ فَإِمْسَاكٌۢ بِمَعْرُوفٍ أَوْ تَسْرِيحٌۢ بِإِحْسَٰنٍ﴾ (البقرة 229). Allah ﷻ says: 229. aṭ-ṭalāqu marratāni fa-'imsākun bi-ma'rūfin 'aw tasrīḥun bi-'iḥsānin … (Sūrat al-Baqarah). "A divorce is only permissible twice: after that, the parties should either hold together on equitable terms, or separate with kindness…" (Sūrat al-Baqarah: 229).	Spreading the ṭalāq pronouncements out over time; and not combine them in a single utterance or a single session.	.....
Allah ﷻ says: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا۟ ٱلْعِدَّةَ﴾ (الطلاق 1). 1. yā-'ayyuhā n-nabiyyu 'idhā ṭallaqtumu n-nisā'a fa-ṭalliqūhunna li-'iddatihinna wa-'aḥṣū l-'iddata … (Sūrat al-Ṭalāq). "O Prophet! When you do divorce women, divorce them at their prescribed periods, and count (accurately), their prescribed periods…" (Sūrat al-Ṭalāq: 1)	Divorce must occur during a period of purity from menses (i.e. between two menstrual cycles) in which the husband did not engage in sexual intercourse with his wife.	In order that the 'iddah (mandatory waiting period) not be prolonged by pregnancy and that he divorce her while he is in a state of being sexually attracted to her (and therefore cause him to reconsider his action).
Allah ﷻ says: ﴿فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا۟ ذَوَىْ عَدْلٍ مِّنكُمْ وَأَقِيمُوا۟ ٱلشَّهَٰدَةَ لِلَّهِ﴾ (الطلاق 2. fa-'idhā balaghna 'ajalahunna fa-'amsikūhunna bi-ma'rūfin 'aw fāriqūhunna bi-ma'rūfin wa-'ashhidū dhaway 'adlin minkum wa-'aqīmū sh-shahādata li-llāhi … (Sūrat al-Ṭalāq). "Thus when they fulfil their term appointed, either take them back on equitable terms or part with them on equitable terms; and take for witness two persons from among you, endued with justice, and establish the evidence (as) before Allah…" (Sūrat al-Ṭalāq: 2)	.....	The presence of witnesses constitutes an opportunity for reconciliation between the spouses and a protection of the rights of both parties.

I discover in the lesson lexicon:

Muslim scholars have divided divorce into:

- Ṭalāq Sunnī (divorce based on sunnah):
- .....
- Ṭalāq Bid'ī (divorce based on innovation):
- .....

I anticipate:

the impact of people adhering to the moral standards od decency relating to divorce (ādāb al-ṭalāq)

ʿIddah (Mandatory Waiting Period):

One of the things that follow as a result of ending the marital bond is the obligation of the wife to observe ʿiddah (a mandatory waiting period). ʿIddah is a period determined by the Sharīʿah, which a woman spends after separation from her husband during which she is prohibited from marriage. Its duration differs according to the cause of separation and the state of the wife.

I deduce:

from the following holy verses, the duration of ʿiddah (the waiting period) according to the state of the wife and the cause of separation:

Holy verse	State of the wife and cause of separation	Duration of ʿIddah
Allah ﷻ says: ﴿وَٱلْمُطَلَّقَٰتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَٰثَةَ قُرُوٓءٍ﴾ (البقرة 228) 228. wa-l-muṭallaqātu yatarabbaṣna bi-ʾanfusihinna thalāthata qurūʾin … (Sūrat al-Baqarah). "Divorced women shall wait concerning themselves for three monthly (menstrual) periods …" (Sūrat al-Baqarah: 228)	the divorced woman (divorcee) who still menstruates	Three menstrual periods
Allah ﷻ says: ﴿وَٱلَّٰٓـِٔي يَئِسْنَ مِنَ ٱلْمَحِيضِ مِن نِّسَآئِكُمْ إِنِ ٱرْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَٰثَةُ أَشْهُرٍ وَٱلَّٰٓـِٔي لَمْ يَحِضْنَ﴾ (الطلاق 4) Allah ﷻ says: 4. wa-llāʾī yaʾisna mina l-maḥīḍi min nisāʾikum ʿini rtabtum fa-ʿiddatuhunna thalāthatu ʾashhurin wa-llāʾī lam yaḥiḍna … (Sūrat al-Ṭalāq). "Such of your women as have passed the age of menstruation, for them the waiting period, if you have any doubts, is three months, and for those who do not menstruate (it is the same)…" (Sūrat al-Ṭalāq: 4).		
Allah ﷻ says: ﴿وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا يَتَرَبَّصْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا﴾ (البقرة 234) 234. wa-lladhīna yutawaffawna minkum wa-yadharūna ʾazwājan yatarabbaṣna bi-ʾanfusihinna ʾarbaʾata ʾashhurin wa-ʿashran … (Sūrat al-Baqarah). "If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days…" (Sūrat al-Baqarah: 234)		

Allah ﷻ says: ﴿وَأُوْلَٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ﴾ (الطلاق 4) Allah ﷻ says: 4. … wa-ʾulātu l-ʾaḥmāli ʾajaluhunna ʾan yaḍaʿna ḥamlahunna … (Sūrat al-Ṭalāq) "…for those who carry (life within their wombs), their period is until they deliver their burdens…" (Sūrat al-Ṭalāq: 4).		
Allah ﷻ says: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نَكَحْتُمُ ٱلْمُؤْمِنَٰتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا﴾ (الأحزاب 49). 49. yā-ʾayyuhā lladhīna ʾāmanū ʾidhā nakaḥtumu l-muʾmināti thumma ṭallaqtumūhunna min qabli ʾan tamassūhunna fa-mā lakum ʿalayhinna min ʿiddatin taʿtaddūnahā … (Sūrat al-ʾAḥzāb) "O you who believe! When you marry believing women, and then divorce them before you have touched them, no period of ʿiddah have you to count in respect of them…" (Sūrat al-ʾAḥzāb: 49)		

I deduce the wisdom behind the legislation of ʿiddah

clarifying the importance of marriage and highlighting the danger of terminating it.

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

The Pronouncements of Divorce (Alfāẓ al-Ṭalāq):

Divorce occurs by a clear and explicit pronouncement (lafẓ ṣarīḥ) such as when a husband says to his wife: "You are divorced". It also occurs through an allusive and implicit pronouncement (lafẓ kināʾī) such as when a man says to his wife: "Join your family; you are no longer under my care and protection".

Conditional Divorce (Ṭalāq Muʿallaq): this is when the husband makes the divorce of his wife contigent and conditional on a future event, such as when he says to her: "If you do such and such you are divorced, or if you do not do such and such you are divorced".

Scholars disagree on whether conditional divorce is legally effective when the condition is satisfied and hold two views (in this regard):

The majority of scholars are of the view that if the condition is fulfilled, then the divorce is legally effective.

Some scholars are of the view that if the condition is fulfilled, then the intent is to be examined. If the husband's intent was to effect divorce, then the divorce is legally effective. If his intent, however, was merely to threaten (his wife) and to swear an oath (yamīn), the ruling is similar to the ruling of the oath, that is to say, the divorce is not legally effective and the husband is obliged to expiate his oath (this is a matter to be referred to the Sharīʿah courts in the state for adjudication).

I express a view and give a reason for it:

which of the two views do I give preference to (over the other)?

I reflect and critically assess:

the conduct of someone who swears an oath of divorce (such as: Divorce is incumbent on me because of you eating this food).

Kinds of Ṭalāq (Divorce):

During the time of pre-Islamic Arabic, (the pronouncement of) ṭalāq (divorce) did not have a specific number of times. A man would divorce his wife and then revoke the divorce at will. However, Islam came and did justice to women and restricted divorce to a limited number of times and delimited its repeated occurence with tight and strict conditions to prevent people from becoming wayward and irresponsible and violating the honor and rights of others. Therefore, we find that ṭalāq – according to the number of times its pronouncement is legally effective – is divided into three kinds:

First: Ṭalāq Rajʿī (Revocable Divorce)

﴿ٱلطَّلَٰقُ مَرَّتَانِۖ فَإِمۡسَاكُۢ بِمَعۡرُوفٍ أَوۡ تَسۡرِيحُۢ بِإِحۡسَٰنٖ﴾ (البقرة 229)

229. aṭ-ṭalāqu marratāni fa-ʾimsākun bi-maʿrūfin ʾaw tasrīḥun bi-ʾiḥsānin … (Sūrat al-Baqarah).

"A divorce is only permissible twice: after that, the parties should either hold Together on equitable terms, or separate with kindness…" (Sūrat al-Baqara: 229)

If a man divorces his wife for the first or second time, the divorce will be revocable during the waiting period – ʿiddah, i.e. the man has the right to return to and reconcile with his wife as long as her waiting period has not expired without a new a marriage contract or new dowry because the marital relationship still exists.

Second: Ṭalāq Bāʾin Baynūnah Ṣughrā (Minor Irrevocable Divorce):

This occurs after the expiry of the waiting period (ʿiddah) of the woman divorced for the first or second time where she becomes irrevocably divorced and separated in the minor sense. This means that the marital relationship between husband and wife has terminated, and should he want to return to her, then it can only be by her consent and by a new marriage contract and a new dowry. She should neither be forced into it nor be prevented from it.

Third: Ṭalāq Bāʾin Baynūnah Kubrā (Major Irrevocable Divorce):

﴿فَإِن طَلَّقَهَا فَلَا تَحِلُّ لَهُۥ مِنۢ بَعۡدُ حَتَّىٰ تَنكِحَ زَوۡجًا غَيۡرَهُۥۗ فَإِن طَلَّقَهَا فَلَا جُنَاحَ عَلَيۡهِمَآ أَن يَتَرَاجَعَآ إِن ظَنَّآ أَن يُقِيمَا حُدُودَ ٱللَّهِۗ وَتِلۡكَ حُدُودُ ٱللَّهِ يُبَيِّنُهَا لِقَوۡمٖ يَعۡلَمُونَ﴾ (البقرة ٢٣٠)

230. fa-ʾin ṭallaqahā fa-lā taḥillu lahū min baʿdu ḥattā tankiḥa zawjan ghayrahū fa-ʾin ṭallaqahā fa-lā junāḥa ʿalayhimā ʾan yatarājaʿā ʾin ẓannā ʾan yuqīmā ḥudūda llāhi wa-tilka ḥudūdu llāhi yubayyinuhā li-qawmin yaʿlamūna (Sūrat al-Baqarah).

"So if a husband divorces his wife (irrevocably), He cannot, after that, re-marry her until after she has married another husband and He has divorced her. In that case there is no blame on either of them if they re-unite; provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah, which He makes plain to those who understand" (Sūrat al-Baqarah: 203).

If a man divorces his wife for the third time, she becomes irrevocably divorced and separated in the major sense as soon as he pronounces divorce for the third time, such that she is no longer lawful (ḥalāl) for him except after she marries another man, separates from him (by way of divorce) or he dies and she then completes her waiting period (ʿiddah). Her ex-husband may then marry her with a new dowry and a new marriage contract.

♦ **The Second Type of Marital Dissolution: Khulʿ (Mutually Agreed Separation Initiated by the Wife):**

Just as Islam allows the husband to get out of this contract if it becomes apparent to him that this woman is not suitable for him, similarly it is from the perfection of Divine Justice that the woman also be granted the right to get out of this contract in order to protect herself from harm and injury. This she achieves through khulʿ (mutual agreed divorce initiated by her).

Khulʿ (الْخُلْع) – linguistically speaking – means 'extracting or pulling out' (nazʿ); so when it is said for example خَلَعْتُ السِّنَّ (khalaʿtu s-sinna) it means 'I extracted or pulled out the tooth'.

Khulʿ – in the Islamic legal sense – means the separation of the husband from his wife (based on her request) for a compensation paid by the wife.

Khulʿ is legally ordained (mashrūʿ) in the Holy Qurʾān and in the Prophetic Sunnah and also due to the fact that the pronouncement of khulʿ as is legal verdict is well established.

I explain why:

the wife pays a financial compensation to the husband if she wants to initiate a mutually agreed divorce with him.

I contemplate and infer:

the cases in which mutually agreed divorce (khulʿ) between spouses is permissible or forbidden according to each of the following Sharīʿah texts:

▶ Allah ﷻ says:

﴿ٱلطَّلَٰقُ مَرَّتَانِۖ فَإِمۡسَاكُۢ بِمَعۡرُوفٍ أَوۡ تَسۡرِيحُۢ بِإِحۡسَٰنٖۗ وَلَا يَحِلُّ لَكُمۡ أَن تَأۡخُذُواْ مِمَّآ ءَاتَيۡتُمُوهُنَّ شَيۡـٔٗا إِلَّآ أَن يَخَافَآ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِۖ فَإِنۡ خِفۡتُمۡ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ فَلَا جُنَاحَ عَلَيۡهِمَا فِيمَا ٱفۡتَدَتۡ بِهِۦۗ تِلۡكَ حُدُودُ ٱللَّهِ فَلَا تَعۡتَدُوهَاۚ وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ٢٢٩﴾ (البقرة)

229. aṭ-ṭalāqu marratāni fa-ʾimsākun bi-maʿrūfin ʾaw tasrīḥun bi-ʾiḥsānin wa-lā yaḥillu lakum ʾan takhudhū mimmā ʾātaytumūhunna shayʿan ʾillā ʾan yakhāfā ʾallā yuqīmā ḥudūda llāhi fa-ʾin khiftum ʾallā yuqīmā ḥudūda llāhi fa-lā junāḥa ʿalayhimā fī-mā ftadat bihī tilka ḥudūdu llāhi fa-lā taʿtadūhā wa-man yataʿadda ḥudūda llāhi fa-ʾulāʾika humu ẓ-ẓālimūna. (Sūrat al-Baqarah)

"A divorce is only permissible twice: after that, the parties should either hold Together on equitable terms, or separate with kindness. It is not lawful for you, (Men), to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by Allah. If you (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she gives something for her freedom. These are the limits ordained by Allah. So do not transgress them; if any do transgress the limits ordained by Allah, such persons wrong (Themselves as well as others)" (Sūrat al-Baqarah: 229). (The limits ordained by Allah) i.e. kindness and observing spousal rights.

▶ Ibn ʿAbbās ﷺ narrated: The wife of Thābit ibn Qays ibn Shammās came to the Prophet ﷺ and said, "O Allah's Messenger! I do not blame Thābit for defects in his character or his religion, but I, being a Muslim, dislike behaving in un-Islamic manner (if I remain with him)." On that Allah's Messenger ﷺ said (to her), "Will you give back the garden which your husband has given you (as Mahr)?" She said, "Yes." Then the Prophet said to Thābit, "O Thābit! Accept your garden, and divorce her once." (Narrated by al-Bukhārī)

▶ Allah's Messenger ﷺ said: "Any woman who requests her husband to divorce her without a valid reason will not smell the scent of Paradise" (Narrated by Abū Dāwūd). Mutually agreed divorce (khulʿ) is forbidden if a wife succumbs to waywardness and wants to hurt the husband.

▶ Allah ﷻ says:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يَحِلُّ لَكُمۡ أَن تَرِثُواْ ٱلنِّسَآءَ كَرۡهٗاۖ وَلَا تَعۡضُلُوهُنَّ لِتَذۡهَبُواْ بِبَعۡضِ مَآ ءَاتَيۡتُمُوهُنَّ إِلَّآ أَن يَأۡتِينَ بِفَٰحِشَةٖ مُّبَيِّنَةٖۚ وَعَاشِرُوهُنَّ بِٱلۡمَعۡرُوفِۚ فَإِن كَرِهۡتُمُوهُنَّ فَعَسَىٰٓ أَن تَكۡرَهُواْ شَيۡـٔٗا وَيَجۡعَلَ ٱللَّهُ فِيهِ خَيۡرٗا كَثِيرٗا ١٩ ﴾ (النساء)،

19. yā-ʿayyuhā lladhīna ʿāmanū lā yaḥillu lakum ʿan tarithū n-nisāʿa karhan wa-lā taʿḍulūhunna li-tadhhabū bi-baʿḍi mā ʿātaytumūhunna ʿillā ʿan yatīna bi-fāḥishatin mubayyinatin wa-ʿāshirūhunna bi-l-maʿrūfi fa-ʿin karihtumūhunna fa-ʿasā ʿan takrahū shayʿan wa-yajʿala llāhu fīhi khayran kathīran. (Sūrat al-Nisāʿ)

"O you who believe! You are forbidden to inherit women against their will. Nor should you treat them with harshness, that you may Take away part of the dower you have given them,-except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If you take a dislike to them it may be that you dislike a thing, and Allah brings about through it a great deal of good." (Sūrat al-Nisāʿ: 19). (treat them with harshness- taʿḍulūhunna) i.e. prevent them and keep them with the intention of hurting them; (open lewdness- bifāḥishatin mubayyinatin) i.e. something filthy and sinful of speech and deeds

In cooperation with my classmates, I arrange:

Cases in which mutually agreed divorce (khulʿ) is permissible	Cases in which mutually agreed divorce (khulʿ) is forbidden

Legal Consequences of Mutually Agreed Divorce (Khulʿ):

The marital dissolution occurring by way of khulʿ is considered a minor irrevocable divorce (ṭalāq bāʾin baynūnah ṣughrā) and therefore the woman is not deemed lawful for the man except with a new dowry and a new marriage contract.

I explain why:

- a marital dissolution occurring by mutually agreed divorce (khulʿ) is considered a minor irrevocable divorce (ṭalāq bāʾin baynūnah ṣughrā) and not a revocable divorce (ṭalāq rajʿī).

- the cases of mutually agreed divorce (khulʿ) during the Prophetic reign were few and isolated cases although women knew of the legislation and legal ordainment of mutually agreed divorce (khulʿ) and it permissibility.

The Third Type of Marital Dissolution: Tafrīq Qaḍāʾī (Judicial Separation)

This is a dissolution or separation effected by the judge in a (Sharīʿah) court of law for reasons that hinder and impede the continuity of marital life. This type of dissolution predominantly returns to the the judge's evaluation and independent reasoning. The following are some of the forms that it assumes:

First: separation due to defect

This is separation due to a physical defect or repulsive disease which does not make it possible for the whole purpose of marital life to be realized. If one of the spouses possesses a defect and hides it from the other spouse, then the latter party has the right to demand annulment of the marriage contract through the judiciary, and constitutes a minor irrevocable divorce (ṭalqah bāʾinah baynūnah ṣughrā).

Second: separation due to failure to support the wife and pay maintenance:

Supporting the wife is a legal (Sharī'ah) duty and it is according to one's means and ability. Allah ﷻ says:

﴿وَعَلَى ٱلْمَوْلُودِ لَهُۥ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِٱلْمَعْرُوفِ ۚ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا﴾ (البقرة 233)

233. … wa-'alā l-mawlūdi lahū rizquhunna wa-kiswatuhunna bi-l-ma'rūfi lā tukallafu nafsun 'illā wus'ahā … (Sūrat al-Baqarah).

"… But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear…" (Sūrat al-Baqarah: 233).

Also, Allah ﷻ says:

﴿لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ ۖ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنفِقْ مِمَّآ ءَاتَىٰهُ ٱللَّهُ ۚ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا مَآ ءَاتَىٰهَا ۚ سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ يُسْرًا ۝٧﴾ (الطلاق)

7. li-yunfiq dhū sa'atin min sa'atihī wa-man qudira 'alayhi rizquhū fa-l-yunfiq mimmā 'ātāhu llāhu lā yukallifu llāhu nafsan 'illā mā 'ātāhā sa-yaj'alu llāhu ba'da 'usrin yusran (Sūrat al-Ṭalāq).

"Let the man of means spend according to his means: and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. After a difficulty, Allah will soon grant relief" (Sūrat al-Ṭalāq: 7).

If the husband finds himself in financially strained circumstances, refuses or is unable to spend on his wife and she is not willing to perservere and put up with the situation, the judge may separate between by way of revocable divorce (ṭalāq raj'ī). However, it is a token of good social intimacy and compsnionship (ḥusn al-'ishrah) that the wife perserveres and puts with her husband's dire circumstances, particularly if his state of destitute is not the result of willful negligence and wastefulness. Lady 'Ā'ishah رضي الله عنها would say: :

" إِنْ كُنَّا لَنَنْظُرُ إِلَى الْهِلَالِ، ثُمَّ الْهِلَالِ، ثُمَّ الْهِلَالِ، ثَلَاثَةَ أَهِلَّةٍ فِي شَهْرَيْنِ، وَمَا أُوقِدَ فِي أَبْيَاتِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَارٌ "

"Indeed, we would look at the new moon, then the new moon (again), then the new moon (again); three new moons in two months, and no fire would be lit in the houses of Allah's Messenger ﷺ" (Narrated by al-Bukhārī and Muslim).

Third: separation due to inflicting harm:

If the wife complains of harm being inflicted by her husband in such a way so as to make marital life unbearable such as him constantly insulting her or beating her severely, the judge may order a single minor irrevocable divorce (ṭalqah bā'inah baynūnah ṣughrā).

I pass a legal judgment explain the reason:

- A woman asks her husband for a divorce because he contracted AIDS.

.....

- A woman asks her husband for a divorce because he forces her to drink alcohol.

.....

Fourth: separation due to the absence of the husband:

If the husband is absent and away (from his wife) and his whereabouts are not known, or it is known but he refuses to return, the woman has the right to ask for a divorce after the lapse of one year or more since his absence. The judge has the prerogative to divorce her from her husband after looking, search and making inquiries about hos whereabouts and asking the husband to return if his whereabouts are known.

* I organize my thoughts:

Types of Marital Dissolution

at the behest of the husband:

Its types:

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

..... mutual agreed divorce (khul')

by the ruling of a judge:

Its causes:

1. Separation .....
   Type of divorce: .....
2. Separation due to failure to support and maintain the wife
   Type of divorce: .....
3. Separation .....
   Type of divorce: .....
4. Separation .....
   Type of divorce: .....

Student Activity

I answer by myself:

- **First**: write the type of divorce against each case in the table below:

Divorce Scenario	Divorce Type
A husband divorced his wife for the first time and her waiting period (ʿiddah) did not expire.	
A man divorced his wife for the third time.	
A man divorced his wife for the second time and her waiting period (ʿiddah) expired.	
A man divorced his wife for the second time and she was still in her waiting period (ʿiddah).	
A man divorced his wife for the first time and her waiting period (ʿiddah) expired.	

- **Second**: compare

*the different types of divorce to one another in terms of characteristics and consequences:

Type of Divorce	Characteristics	Consequences
Revocable divorce (ṭalāq rajʿī)		
Minor irrevocable divorce (ṭalāq bāʾin baynūnah ṣughrā)		
Major irrevocable divorce (ṭalāq bāʾin baynūnah kubrā)		

*Mutually agreed divorce (khulʿ) and judicial separation (tafrīq qaḍāʾī) in terms of similarities and differences.

	Mutually Agreed Divorce (Khulʿ)	Judicial Separation (Tafrīq Qaḍāʾī)
Similarities		
Differences		

* The oath of condemnation (li'ān) and divorce (ṭalāq) in terms of meaning and consequences:

Aspect of Comparison	Oath of Condemnation (Li'ān)	Divorce
Meaning		
Consequences		

♦ **Third**: put a tick (√) against the correct statements and a cross (x) against the incorrect ones:

1. ☐ Mutually agreed divorce (khul') is a separation at the behest of the husband.
2. ☐ Spouses are separated if it is the lesser of the two evils.
3. ☐ Moral standards of decency pertaining to divorce dictate that a man give his wife three pronouncements of divorce all at once.
4. ☐ Separation by mutually agreed divorce (khul') is a major irrevocable divorce (ṭalāq bā'in baynūnah kubrā).
5. ☐ An imaginary, happy marital life is a life without arguments and disputes.
6. ☐ The primary and default position of divorce (ṭalāq) in Islam is that it is forbidden (ḥarām).
7. ☐ Islam legislated mutually agreed divorce (khul') to relieve the wife.
8. ☐ Divorce by an allusive and implicit pronouncement (lafẓ kinā'ī) presupposes intention.
9. ☐ The legal ruling on divorce, if it is for no reason, is that it is permissible.

♦ **Fourth**: I explain the reasons behind the following:

1. Having witnesses present at a divorce is one of the moral standards of decency pertaining to divorce (ādāb al-ṭalāq).

2. The husband has the right to take back his wife during the waiting period ('iddah) of the first or second pronouncements of divorce.

♦ **Fifth**: encircle the letter indicating the correct answer in each of the following:

1. 1. an allusive and implicit pronouncement (lafẓ kinā'ī) of divorce is:
   a. You are divorced.
   b. You are divorced if you do so.
   c. You are not in my marriage bond.

2. The ideal Sharī'ah solution, when it is impossible for the two spouses to live together and reconcile between them, is:
   a. continuing marital life in an atmosphere of ongoing hostility and hate (kurh)
   b. continuing marital life while at the same time avoiding one another and sleeping separately (hajr)
   c. dissolution of mariage by divorce (ṭalāq)
3. Divorcing a woman during her menstrual period is:
   a. ṭalāq sunnī (divorce based on Sunnah)
   b. ṭalāq bid'ī (divorce based on innovation)
   c. not a ṭalāq (divorce)
4. The following is not a remedy for wife-related nushūz (ill-conduct stemming from rebelliousness):
   a. severe beating
   b. refusing bed-sharing
   c. good counseling

I enrich my experience:

The United Arab Emirates has supplemented the Sharī'ah courts with family guidance and reconciliation departments. Write a report on these departments, and it is preferred to pay a visit to one of these departments and meet the officials there in coordination with the school administration.

I assess myself:

SN	Area of Application	Degree of Achievement		
		Average	Good	Distinguished
1	I explain the types of marital dissolution between spouses.			
2	I infer the significance of choosing the principle of the lesser of the two evils in relationships.			
3	I am motivated and make effort to learn the methods of conflict resultion			
4	I identify the moral standards of decency and legal rulings pertaining to divorce (ṭalāq) and mutually agreed divorce (khul')			

Lesson Lexicon

Term	Meaning
takhbīb – to turn a woman against her husband	to allure a wife into seeking divorce and corrupting her relationship with her husband. Allah's Messenger ﷺ said: لَيْسَ مِنَّا مَنْ خَبَّبَ امْرَأَةً عَلَى زَوْجِهَا ... "He is not one of us who turns a woman against her husband..." (Narrated by Abū Dāwūd).
tafrīq bi ḥukm al-qāḍī (separation by a judicial ruling)	a separation ordered by a judge for reasons that prevent the continuity of marital life. Mostly it is decided by the valuation of the judge and his independent reasoning (ijtihād).
khulʿ (mutually agreed divorce)	khulʿ in the linguistic sense means: 'extracting or pulling out' (nazʿ), and in the Islamic legal sense: the separation of the husband from his wife (based on her request) for a compensation paid by the wife.
ṭalāq (divorce)	terminating the bond of a valid marriage by a specific utterance [the utterance of ṭalāq (divorce) or any substitute utterance signifying the same meaning of ṭalāq].
ṭalāq bāʾin baynūnah ṣughrā (minor irrevocable divorce)	expiry of the wife's waiting period (ʿiddah) resulting from the first or second divorce without her husband revoking the divorce and taking her back.
ṭalāq bāʾin baynūnah kubrā (major irrevocable divorce)	when man divorces his wife for a third time.
ṭalāq bidʿī (divorce based on innovation)	divorce occurring contrary to what Sharīʿah endorses.
ṭalāq rajʿī (revocable divorce)	the case when a man divorces his wife for the first or second time and her waiting period (ʿiddah) has not expired.
ṭalāq sunnī (divorce based on sunnah)	divorce occurring according to what Sharīʿah endorses.
ṭalāq muʿallaq (conditional divorce)	This occurs when a husband attaches divorcing his wife to a future happening such as when he says to her: "If you do such and such you are divorced".
ʿiddah (waiting period)	a period specified according to Sharīʿah during which a woman abstains from marriage. The duration of the waiting period differs with the different reasons of separation and the condition of the woman.
nushūz (ill-conduct stemming from the wife's rebelliousness or the husband's cruelty)	linguistically speaking, the verb form of 'nushūz' means 'rise up'; nushūz means a sense of superiority and bad companionship on the part of one spouse towards the other, something that threatens the marital relationship.

Learn about the causes of conflicts in social and marital relationships and how to avoid them

Weak religious conscience
Bad companionship and ill-treatment taking the form of (physical, psychological and verbal) abuse and lack of mutual respect
Absence of candidness, dialogue and discussion
Lack of understanding the nature and personality of the other party
Lack of consideration for tastes, inclinations and interests of the other party
Selfishness, intolerance and always finding fault with one another
Being forced into marriage
Not seeing the woman one is engaged to
Cheating, deception, and hiding serious defects that defeat the noble purposes and honorable goals of marriage
Relationships built on materialistic objectives
Extravagent dowries and exorbitant wedding costs
Incompatibility and huge material, cultural or age differences
Negligence in fulfilling rights and performing duties
Severing blood relations
Disclosing the private matters and intimate secrets of marital life
Social influences and outside interference and meddling from family and friends (takhbīb)
Stale marriage, lack of emotional intimacy and feeling bored with the monotony of marital life
Infidelity
Doubt, suspicion and destructive jealousy
Exercising dominance and superiority over the other party
Inability to have children (infertility)
Lying and distrust
Disagreements on parenting and child rearing styles
Negligence, apathy and lack of a sense of responsibility
Constant complaining, nagging and whinging whether for a reason or for no reason at all, incessant reminding of the other party's shortcomings and continual bringing up of past problems and old issues
Stressful and burdensome demands made by some wives
Debt accumulation owing to extravagant and lavish consumer lifestyles
Greediness for the wife's wealth
Stinginess of the husband and his refusal to support and spend on his wife
Misuse and abuse of communication & social media and modern technology
Inability to give up and relinquish pre-marital relationships and affairs
Alcohol and drug addiction / alcohol and substance abuse
Unfair treatment of wives in a polygamous marriage
Exaggerating and magnifying minor issues

Lesson Five

Allah's Messenger ﷺ and Social Life

This lesson teaches me to:

1. adduce as proof events from the sīrah to support the care and concern of the Messenger ﷺ for building a cohesive and well-knit society.
2. explain the strategies used by the Messenger ﷺ to strengthen social relations.
3. connect between societal peace and the development of a Muslim State.
4. ensure societal peace and harmony by interacting with the constituent parts of society.

I take initiative to learn

The Quraysh clans, Banū Hāshim, Banū Zuhra and Banū Taym ibn Murrah, all gathered to hold a meeting where they formed a pact and joined in alliance with one another committing themselves by Allah to unite as a single force in solidarity with the oppressed against the oppressor until the former's right is restored. The Prophet ﷺ participated in this alliance (ḥilf) with his uncles, relatives and next of kin. This was before before he became a Prophet and sent as a Messenger ﷺ by Allah.

Allah's Messenger ﷺ – even before his prophethood – gave a wonderful example through his affilation to his people and society. He participated in public events and occasions, such as the building of the Holy Ka'bah, just as he also participated in the Ḥilf al-Fuḍūl (Alliance of the Virtuous) where Banū Hāshim, Banū Zuhra and Banū Taym ibn Murrah all gathered in the house of 'Abdullāh ibn Jad'ān, who prepared food for them, and they established the alliance in a sacred month (shahr ḥarām), namely, Dhul-Qa'dah. They formed a pact and joined in alliance with one another committing themselves by Allah to unite as a single force in solidarity with the oppressed against the oppressor until the former's right is restored. The Prophet ﷺ attended this alliance (ḥilf) which is regarded as one of the proud achievements of the Arabs and their acknowledgement of human rights. The Messenger ﷺ would say:

" لَقَدْ شَهِدْتُ فِي دَارِ عَبْدِ اللَّهِ بْنِ جُدْعَانَ حِلْفًا مَا أُحِبُّ أَنَّ لِيَ بِهِ حُمْرَ النَّعَمِ ، وَلَوْ أُدْعَى بِهِ فِي الإِسْلامِ لأَجَبْتُ "

Certainly, I had witnessed an alliance in the house of 'Abdullāh ibn Jad'ān I would not want to substitute it for a herd of red camels. If I were to be invited to it now during the time of Islam, I would repond (i.e. accept the invitation). (Narrated by al-Bayhaqī)

I identify:

the significance of the following:

- establishing the alliance during that period.

- the participation of the Prophet ﷺ in the alliance.

I use my skills to learn

The care and concern of the Prophet ﷺ for family bonding and cohesion:

Allah's Messenger ﷺ took great care in building the first building block of society (the family) strong, solid and firmly bonded as its strength by necessity serves as a support structure to society. The care and concern that the Messenger ﷺ had for the bonding and cohesion of his own family can be demonstrated by:

1. his benevolence and kindness towards his wives ﷺ, his fair and equitable treatment of them and the way he joked with them. We learned that he raced Lady ʿĀʾishah ﷺ more than once.
2. his benevolence and kindness towards his daughters ﷺ and his compassionate treatment of them. We learned that when Lady Fatima ﷺ was approaching, he would stand up to greet her and kiss her on the forehead to honor her.
3. his benevolence and kindness towards his grandchildren for he used to play with them, entertain them and cheer them up.
4. his benevolence and kindness towards his servants. Anas ibn Mālik ﷺ reported: "I served Allah's Messenger ﷺ for nine years, and I do not know him ever to have said to me: "uffan!" (an interjection expressing anger or displeasure), nor to have said to me for anything I did, why did you do such and such? why did you not do such and such rather." (Narrated by Muslim).

I specify:

my role within my family so it can be a strong building block in the Emirati society.

Prophetic guidance with respect to social relations

A neighbor inherits!!!!

Strengthening the bonds between the members of society is an important task and a huge mission that serves to preserve the dignity and prestige of society and prevents social maladies and societal ills from tearing it apart. Hence Allah's Messenger ﷺ was keen to bolster the ties and relations between all the sectors of society such as the relation of good neighborliness, which is a relation that is wide and comprehensive in scope encompassing the close and familiar, the distant and strange, the Muslim and the non-Muslim. It is reported on the authority of Ibn ʿUmar (ʿAbdullāh son of ʿUmar) ﷺ who said: The Messenger of Allah ﷺ said: "Jibrīl kept on advising and counselling me concerning my neighbor so much so that I thought that he is going to make him one of my heirs" (Narrated by al-Bukhārī and Muslim). He ﷺ warned against causing harm to the neighbor. It is reported on the authority of ʿUqbah ibn ʿĀmir ﷺ who said: Allah's Messenger ﷺ said: "On the Day of Resurrection, the first two adversaries disputing with each other will be two neighbors." (Narrated by Aḥmad). This means that the first two adversaries to be tried and judged on the Day of Resurrection will be two neighbors, one of whom harmed and cause injury to the other.

I explain:

the signification implied in the fact that the first adversaries on the Day of Resurrection will be two neighbors.

Taking the initiative and volunteering:

Allah's Messenger ﷺ would share and join people in their joys and sorrows and he was an examplary model of conduct and a source of merci and tranquility for people. It is reported on the authority of Anas ibn Mālik ﷺ who said that they heard a scream in Madīnah coming from the Sal' (which is a mountain in the western part of Madīnah). People ran in the direction of the sound, and was met by the Prophet ﷺ who had beaten them to the sound, and who said to them:

" لَمْ تُرَاعُوا، لَمْ تُرَاعُوا "

"Don't be scared, don't be scared". He was on the back of an unsaddled horse belonging to Abū Ṭalḥah with a sword around his neck. He said:

" لَقَدْ وَجَدْتُهُ بَحْرًا. أَوْ: إِنَّهُ لَبَحْرٌ "

"Truly, I found it (i.e. the horse) to be like the sea" or (he said) "Indeed, it is like the sea" (Narrated byal-Bukhārī).

I expect:

a motive that made the Prophet ﷺ beat the people to the source of the sound.

I infer:

the significance of the Prophet ﷺ having headed towards the place from whence the sound emitted before the rest of the people.

I identify

the correct behavior in the following cases:

1. I saw a group of youngsters race one another in their cars on a main street.
2. I heard a voice coming from a building asking for help from the people passing by.
3. I saw a traffic accident in the street.
4. I saw a suspicious group of youth gathering together in a certain area.
5. I learned that a patient in the hospital needs a blood donor from a particular blood group.

A positive social exemplar:

The Messenger ﷺ did not content himself with strengthening social ties ranging from the family to good neighborliness and positive initiatives in his community, instead he went further than that, to participate with people in their businesses and live them through their circumstances in order to be one of them, to feel what they feel and be afflicted by what afflicts them. This led to an increase in the bonds of love, a strengthening in the ties of mutual affection which further increased and bolstered the cohesion and solidarity of society.

I extract:

prophetic strategies for strengthening social ties from the texts below:

- On the authority of Sahl ibn Ḥanīf ﷺ who said:

" كَانَ رَسُولُ اللَّهِ ﷺ يَأْتِي ضُعَفَاءَ الْمُسْلِمِينَ وَيَزُورُهُمْ ، وَيَعُودُ مَرْضَاهُمْ ، وَيَشْهَدُ جَنَائِزَهُمْ "

Allah's Messenger ﷺ used to go to weak Muslims on visits, be reassured of those who were ill among them and attend their funerals (Narrated by al-Ḥākim).

- On the authority of Zayd ibn Arqam ﷺ who said:

" عَادَنِي رَسُولُ اللَّهِ ﷺ مِنْ وَجَعٍ كَانَ بِعَيْنِيَّ "

"Allah's Messenger ﷺ visited me because of a pain (infection) I had in my eye" (Narrated by Abū Dāwūd).

- On the authority of Jābir ibn 'Abdillāh ﷺ who said:

هَلَكَ أَبِي وَتَرَكَ سَبْعَ أَوْ تِسْعَ بَنَاتٍ، فَتَزَوَّجْتُ امْرَأَةً، فَقَالَ النَّبِيُّ ﷺ: «تَزَوَّجْتَ يَا جَابِرُ» قُلْتُ: نَعَمْ، قَالَ: «بِكْرًا أَمْ ثَيِّبًا» قُلْتُ: ثَيِّبًا، قَالَ: «هَلَّا جَارِيَةً تُلَاعِبُهَا وَتُلَاعِبُكَ، أَوْ تُضَاحِكُهَا وَتُضَاحِكُكَ» قُلْتُ: هَلَكَ أَبِي فَتَرَكَ سَبْعَ أَوْ تِسْعَ بَنَاتٍ، فَكَرِهْتُ أَنْ أَجِيئَهُنَّ بِمِثْلِهِنَّ، فَتَزَوَّجْتُ امْرَأَةً تَقُومُ عَلَيْهِنَّ، قَالَ: «فَبَارَكَ اللَّهُ عَلَيْكَ» لَمْ يَقُلِ ابْنُ عُيَيْنَةَ، وَمُحَمَّدُ بْنُ مُسْلِمٍ، عَنْ عَمْرٍو: «بَارَكَ اللَّهُ عَلَيْكَ»

"My father died and left behind nine daughters. I married a woman (who had been previously married). Allah's Messenger ﷺ said to me: Jābir, have you gotten married? I said: Yes. He said: A virgin or one previously married? I said: One who was previously married, whereupon he said: Why didn't you marry a young girl so that you could sport with her and she could sport with you, or you could amuse her and she could amuse you? I said to him: My father died and left nine daughters behind him, so Idid not like the idea of bringing them someone (i.e. a young girl) just like them, and therefore I married a woman who could look after them. Allah's Messenger ﷺ said: May Allah bless you" (Narrated by al-Bukhārī).

- On the authority of al-Barā' ﷺ who said:

" كَانَ النَّبِيُّ ﷺ يَنْقُلُ التُّرَابَ يَوْمَ الخَنْدَقِ، حَتَّى أَغْمَرَ بَطْنَهُ، أَوْ اغْبَرَّ بَطْنُهُ "

"The Prophet ﷺ worked on moving dust on the day of al-Khandaq (Battle of the Trench) until he covered his abdomen in dust or his abdomen was covered in dust" (Narrated by al-Bukhārī).

- On the authority of ʿĀʾishah " who reported:

" أَنَّها زَفَّت امرأةً إلى رجُلٍ من الأنصار، فقال نبيُّ الله ﷺ: «يا عائشةُ، ما كان معكُم لهْوٌ؟ فإنَّ الأنصار يُعْجِبُهُمُ اللَّهْوُ "

she sent a woman to be betrothed to a man from the al-Anṣār (Helpers). Allah's Prophet ﷺ said, "O ʿĀʾishah, didn't you have some play and fun because the al-Anṣār like play and fun" (Narrated by al-Bukhārī).

- On the authority of ʿAsmāʾ bint Abī Bakr رضي الله عنها who said:

"My mother came to visit me desiring (good relations with me) and she was a polytheist during the lifetime of the Prophet ﷺ. So, I asked the Prophet ﷺ 'Can I visit her?' He said' 'Yes'." (Narrated by al-Bukhārī)

- On the authority of Anas ibn Mālik رضي الله عنه who said:

" كان ﷺ يزورُ الأنصار، ويُسلِّمُ على صبيانهم، ويمسحُ رُءوسهُمْ "

"The Prophet ﷺ used to visit the al-Anṣār (Helpers), greet their boys and pat them on their heads" (Narrated by al-Nasāʾī).

- On the authority of Anas ibn Mālik رضي الله عنه who said:

" كُنْتُ أمْشي مع رسُول الله ﷺ، وعليْه رداءٌ نجْرانيٌّ غليظُ الْحاشية، فأدْركهُ أعْرابيٌّ، فجبذهُ بردائه جبْذةً شديدة، نظرْتُ إلى صفْحة عُنُق رسُول الله ﷺ وقدْ أثَّرتْ بها حاشيةُ الرِّداء، منْ شدَّة جبْذته، ثُمَّ قال: يا مُحمَّدُ مُرْ لي منْ مال الله الَّذي عنْدك، فالْتفت إليْه رسُولُ الله ﷺ فضحك، ثُمَّ أمر لهُ بعطاء "

"Once I was walking with Allah's Messenger ﷺ and he was wearing a Najrānī robe with thick margins. A bedouin caught up with him and pulled him by his robe violently. I at the base of the neck of Allah's Messenger ﷺ, and the margin of the robe had made marks on it because of the violence with it was pulled. The Bedouin said, 'O Muhammad! Give me some of Allah's wealth which is with you.' Allah's Messenger ﷺ turned and looked at him, and smiled, and then he ordered that he be given something" (Narrated by Muslim).

I apply:

I give an example from the Prophetic Sunnah and identify the strategy I see used in the example as in the examples above.

Ḥadīth:

Strategy:

I adduce proof:

by way of examples that attests to the way the United Arab Emirates takes care of the social aspect of life and reinforces it through state institutions.

"The Charter of al-Madīnah "- the constitution of citizenship:

After the migration of the Prophet ﷺ to al-Madīnah, he found a harsh and bitter social reality. On the one hand, there was rampant tribal animosity between Aws and Khazraj and, on the other, between them and the Jews. The Jews had disputes and grievances among themselves that made them go to the Messenger ﷺ and have him sit in judgment of them in order to settle their disputes and grievances.

Confronted by this harsh reality, the Messenger ﷺ formulated the Charter of al-Madīnah al-Munawwarah, which was deemed the first political attempt in the early Islamic era aimed at leading society out from the vortex of tribal conflict into the vast expanse of brotherhood, mutual love and tolerance. This was because it focused on many sublime humanitarian principles such as championing the cause of the oppressed, protecting neighbors, honoring both the private and public rights (of society and its members), combating crime, mutual assistane and cooperation in the paying of blood money (diyah), freedom of belief, helping the debtors, and other such principles as would make the citizens of the same country – despite differences in race ethnicity and belief – that they are a single family one family tasked with defending the homeland in the face of any aggression that might surprise them from the outside. The equality that exists between them is established on the basis of a common humanitarian value, namely, that people are equal in the essential attribute of human dignity.

I infer:

the significance of the following articles of the 'Al-Madinah Charter':

Article	Significance
That the Believers and Muslims from Quraysh and Yathrib (old name for al-Madīnah), and those who followed them and joined them and labored with them (engaged in jihād with them) are one community (ummah) to the exclusion of the rest of people.	
That each party will redeem its prisoners with the kindness and justice common among believers.	
That the Believers do not forsake any heavily burdened person (weighed down by debt and a big family) but provide him help in recognized goodness with regard to ransom (of a prisoner of war) and paying of blood money.	

That the neighbor (or ally) is like the host (protected): neither he be harmed nor he commits offence (treachery).	
That Jews have their religion and Muslims have their religion.	

Fraternization (Muʾākhāh) and Altruism (Īthār):

The first act that the Prophet ﷺ performed after building the mosque was institute the practice of fraternization (muʾākhāh), which was announced in the house of Anas ibn Mālik ﷺ. Muʾākhāh is a bond that unites between the Muhājirīn (Emigrants) and the Anṣār (Helpers) on the basis of creed and strengthens the feelings of love, affection, help, protection and consolation by means of wealth and belongings. This fraternization did not give weight and importance to tribal considerations or class differences; it brought together the members of society without looking at their conditions, characteristics, descriptions, or possessions and assessts. Hence racism and fanaticism disappeared making room for the appearance of mercy and philanthropy. Allah ﷻ says:

﴿وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ۝٩﴾ (الحشر)

9. wa-lladhīna tabawwaū d-dāra wa-l-ʾīmāna min qablihim yuḥibbūna man hājara ʾilayhim wa-lā yajidūna fī ṣudūrihim ḥājatan mimmā ʾūtū wa-yuʾthirūna ʿalā ʾanfusihim wa-law kāna bihim khaṣāṣatun wa-man yūqa shuḥḥa nafsihī fa-ʾulāʾika humu l-muflihūna. (Sūrat al-Ḥashr)

"But those who before them, had homes (in al-Madīnah) and had adopted the Faith,- show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls,- they are the ones that achieve prosperity" (Sūrat al-Ḥashr: 9).

I project:

the state of al-Madīnah from a social perspective had there been no fraternization between the Muhājirīn (Emigrants) and the Anṣār (Helpers) which the Messenger ﷺ had instituted.

1. .....

2. .....

3. .....

I explain and apply:

Nearly 206 nationalities co-exist in the United Arab Emirates, either transiting or residing which represent more than 150 ethnicities and use 100 dialects. These groups live together in complete harmony and integration which has had a really good impact on the various areas and domains. I explain the causes behind this co-existence (an exemplary model on a global scale) in the United Arab Emirates.

1. .....

2. .....

3. .....

I cooperate with the members of my group and design using my creativity:

a plan for a seminar on the effects of the societal peace that exists in the United Arab Emirates in the social, economic and political domains.

* I organize my thoughts:

Allah's Messenger ﷺ and Social Life

Concern and consideration for the family and neighbors because of the effect thereof on strengthening the social dimension	The strategies employed by the Prophet ﷺ in dealing with the individuals of society with the aim of strengthening society as a whole	The procedures he executed as a leader of the nascent state to take care of the social dimension
1. Identifying the rights and duties of all family members 2. observing the right of the neighbor and warning against hurting him	♦ Exchanging visits ♦ Taking care of the poor ♦ Attending funerals ♦ Visiting the sick ♦ Taking care of the orphans and looking after their affairs ♦ Humility and social involvement and participation ♦ Extending congratulations and well-wishes on the occasion of marriage ♦ Spreading happiness ♦ Showing gratitude to parents even if they are polytheists ♦ Show compassion to children ♦ Giving presents	**The Charter of al-Madīnah** It organized the relations of Muslims among themselves and their relationship with others from the inhabitants of Madīnah, and gave the latter the right of citizenship and participation in building and protecting the City of Madīnah.

Student Activity

I answer by myself:

- **First**: explain the prophetic methodology for strengthening society in the domain of:
  - the family:
  - the individual:
- **Second**: give a reason for:

  1. the fact that the Prophet ﷺ launched several communal initiatives directly after he had arrived in Madīnah.

  2. the keenness of the Prophet ﷺ to observe the right of citizenship for Muslims and non-Muslims:

- **Third**: The Messenger ﷺ used several strategies to strengthen social ties. Mention four of them:

- **Fourth**: state the most important values and principles upon which the Charter of Madīnah was founded:

- **Fifth**: Some families in certain societies suffer from a complete disintegration in social relations between family members because of modern social media. Suggest solutions to this problem:

1.
2.
3.
4.

I enrich my experience:

I conduct a research and prepare a report on building a market (sūq) in Madīnah after the migration- its significance and importance.

I assess myself:

SN	Area of Application	Degree of Achievement		
		Average	Good	Distinguished
1	I am very keen on maintaining societal peace and I respect the constituent elements making up the Emirati society			
2	I adduce as evidence events from the Prophet's Biography (sīrah) to prove the keenness of the Messengerﷺ to build a coherent and well-knit society.			
3	I enumerate the strategies of the Messengerﷺ in the area of individual relations with the aim of strengthening social relations.			
4	I draw a link between societal peace and state development.			