



## Unit Two

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## Lesson One

### The Slander (Ifk) against 'Ā'ishah (رضي الله عنها) an Exhortation and a Moral Lesson (Sūrat al-Nūr)11-20

#### This lesson teaches me to:

1. recite the relevant Qur'ānic verses observing the rules of recitation
2. explain the meaning of the vocabulary contained in relevant Qur'ānic verses
3. infer some of the rulings contained in the holy verses
4. clarify the negative effects of rumors on the individual and society as a whole
5. infer the eminence of 'Ā'ishah, the Mother of Believers (رضي الله عنها)
6. show keenness in adhering to the values incorporated in the holy verses



#### I take initiative to learn

Allah's Messenger (ﷺ) used to take one of his wives (رضي الله عنها) with him when he traveled. He would not out of his own choose the wife who would accompany him out of consideration for their feelings, but rather, he would cast lots to see who among them would accompany him. In the expedition against Banū al-Muṣṭaliq, 'Ā'ishah (رضي الله عنها) was the one who accompanied the Prophet (ﷺ).

'Ā'ishah (رضي الله عنها) says (relating to us what happened to her on that expedition): one night the Prophet (ﷺ), announced that they were going to depart. I got up and walked until I surpassed the army camp. When I finished what I had set out to do I headed back to my hawdaj. Then I touched my chest and realized that my onyx necklace had fallen off. So I went back to search for my necklace, and was kept back by trying to find it. Meanwhile the group of men, who were given the task of mounting my hawdaj, had come, carried my hawdaj and mounted it on my camel thinking that I was in it. I found my necklace and returned to the camp and not a soul was in sight – no one calling and no one answering. I covered myself with my garment and lied down in my spot to rest knowing that should I be missed, people would come back to fetch me. By Allah, as I was lying down Ṣafwān ibn al-Mu'attal as-Sulamī passed by me, as he had also missed the army because of some need he had to see to. When he saw me he said: “innā li-llāhi wa-‘innā ‘ilayhi rāji‘ūna (We belong to Allah and to Him we shall return), the wife of Allah's Messenger?” Then he drew the camel near to me, and said: Mount! And moved back away from me. So I mounted, and he took the camel by the head and proceeded looking for the people (they were with).

#### I investigate:

The causes for rumors spreading so quickly?

#### I discuss:

Are the results of casting lots binding on those who cast them? What are the different forms that casting lots can take?

#### Illuminations

Ibn Ishāq reported that the wife of Abū Ayyūb al-Anṣārī (رضي الله عنه) said to him:

يا أبا أيوب أما تسمع ما يقول الناس في عائشة "قال: نعم، وذلك الكذب. أكننت فاعلة ذلك يا أم أيوب؟ قالت: لا والله ما كننت لأفعله. قال: فعائشة والله خير منك.

“O Abū Ayyūb, don't you hear what people are saying about 'Ā'ishah “? He said ‘Yes, it is a lie. Would you have done that, Umm Ayyūb?’ She said ‘No, by Allah, I would never have done that.’ He said ‘By Allah 'Ā'ishah is better than you”. (Narrated by al-Ṭabarī)





I use my skills to learn

## I recite and memorize:

سورة النور 20-11

قَالَ قَعَالِي: إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا نَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا أَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾ تَوَلَّى إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾ تَوَلَّى جَاءَهُ وَعَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشَّهَادَةِ فَأُولَتِيكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ ﴿١٣﴾ وَتَوَلَّى فَضَلَّ اللَّهُ عَلَيْهِمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾ إِذْ تَقَوُّوهُ يَا امْسِكُوا وَقُولُوا بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾ وَتَوَلَّى إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ ﴿١٦﴾ يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿١٧﴾ وَبَيَّنَّ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾ وَتَوَلَّى فَضَلَّ اللَّهُ عَلَيْهِمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَءُوفٌ رَّحِيمٌ ﴿٢٠﴾

Allah ﷻ says:

'inna lladhīna jā' ū bi-l- 'ifki 'uṣbatun minkum lā taḥsabūhu sharran lakum bal huwa khayrun lakum li-kulli mri' in minhum mā ktasaba mina l- 'ithmi wa-lladhī tawallā kibrahū minhum lahū 'adhābun 'aẓīmun ﴿١١﴾ law-lā 'idh sami' tumūhu ḥanna l-mu' minūna wa-l-mu' minātu bi-'anfusihiḥ khayran wa-qālū hādhā 'ifkun mubīnun ﴿١٢﴾ law-lā jā' ū 'alayhi bi-'arba' ati shuhadā' a fa-'idh lam yātū bi-sh-shuhadā' i fa-'ulā' ika 'inda llāhi humu l-kādhībūna ﴿١٣﴾ wa-law-lā faḍlu llāhi 'alaykum wa-rahmatuhū fī d-dunyā wa-l- 'ākhirati la-massakum fī mā 'afaḍtum fīhi 'adhābun 'aẓīmun ﴿١٤﴾ 'idh talaqqawnahū bi-'alsinatikum wa-taqūlūna bi-'afwāhikum mā laysa lakum bihī 'ilmun wa-taḥsabūnahū hayyinan wa-huwa 'inda llāhi 'aẓīmun ﴿١٥﴾ wa-law-lā 'idh sami' tumūhu qultum mā yakūnu lanā 'an natakalāma bi-hādhā subḥānaka hādhā buhtānun 'aẓīmun ﴿١٦﴾ ya 'izukumu llāhu 'an ta' ūdū li-mithlihī 'abadan 'in kuntum mu' minīna ﴿١٧﴾ wa-yubayyinu llāhu lakumu l- 'āyāti wa-llāhu 'alīmun ḥakīmun ﴿١٨﴾ 'inna lladhīna yuḥibbūna 'an tashī' a l-fāḥishatu fī lladhīna 'āmanū lahum 'adhābun 'alīmun fī d-dunyā wa-l- 'ākhirati wa-llāhu ya' lamu wa-'antum lā ta' lamūna ﴿١٩﴾ wa-law-lā faḍlu llāhi 'alaykum wa-rahmatuhū wa-'anna llāha raūfun raḥīmun (Sūrat al-Nūr) ﴿٢٠﴾

1-20

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11. Those who brought forward the lie are a body among yourselves: think it not to be an evil to you; On the contrary it is good for you: to every man among them (will come the punishment) of the sin that he earned, and to him who took on himself the lead among them, will be a penalty grievous.
12. Why did not the believers - men and women - when you heard of the affair – have a good opinion of themselves and say, “This (charge) is an obvious lie”?
13. Why did they not bring four witnesses to prove it? When they have not brought the witnesses, such men, in the sight of Allah, (stand forth) themselves as liars!
14. Were it not for the grace and mercy of Allah on you, in this world and the Hereafter, a grievous penalty would have seized you in that you rushed glibly into this affair.
15. Behold, you received it on your tongues, and said out of your mouths things of which you had no knowledge; and you thought it to be a light matter, while it was most serious in the sight of Allah.
16. And why did you not, when you heard it, say? - “It is not right of us to speak of this: Glory to Allah; this is a most serious calumny!”
17. Allah doth admonish you, that you may never repeat such (conduct), if you are (true) Believers.
18. And Allah makes the Signs plain to you: for Allah is full of knowledge and wisdom.
19. Those who like that lewdness spreads among the Believers, will have a grievous Penalty in this life and in the Hereafter: Allah knows, and you know not.
20. Were it not for the grace and mercy of Allah on you, and that Allah is full of kindness and mercy. (you would be ruined indeed). (Sūrat al-Nūr: 11-20)

### I learn the interpretation of the Qur'ānic vocabulary:

Vocabulary	Meaning	My notes
إِفْك -ifk (slander)	The worst of lies	
عُصْبَةٌ - 'uṣbatun (body)	A group	
كِبْرَهُ kibrahū (lead)	The greatest part of it	
لَمَسَّاكُمْ lamassakum (seized you)	Befalls you	
أَفْضْتُمْ 'afaḍtum (rushed glibly)	Talk a lot	
تَلَقَّوْهُ talaqqawnahū (received it)	one taking it from the other	
هَيِّنًا hayyinan (light)	Easy	
بُهْتَانًا buhtānan (calumny)	fabrication	
تَشَاعٍ tashī'a (published broadcast)	Spread	
الْفَاحِشَةُ al-fāḥishatu (lewdness)	adultery	





## I comprehend the significance of the verses:

### I understand the significance of the verses

Out of the intricate web of evil issues forth good:

After having explained in what has gone before that accusing chaste women of adultery is a grievous crime whose punishment is painful in this life and the Hereafter, the holy verses go on to mention the story of slander (ifk) and calumny (buhtān) against the Mother of Believers رضي الله عنها. 'Abdullāh ibn Salūl exploited the fact that 'Ā'ishah رضي الله عنها was late in catching up with the army and that she was brought by Ṣafwān ibn al-Mu'aṭṭal to the caravan. He started to circulate lies and level charges against the Mother of Believers out of sheer hate and malice for Allah's Messenger ﷺ. His concocted falsehood spread across Madīnah and caused harm and distress to Allah's Messenger ﷺ and his wife رضي الله عنها. A certain section of society passed on the talk of Ibn Salūl to one another, and the devil caused them to slip such that they engaged in the most grievous fabrication and the most heinous accusation against Lady 'Ā'ishah رضي الله عنها the wife of the best of mankind Muhammad ﷺ and the daughter of the best of men after the Prophets, Abū Bakr aṣ-Ṣiddīq رضي الله عنه. These holy verses emphasize that those who talked about 'Ā'ishah رضي الله عنها were a small clique of men whose tale was not paid any attention to in comparison to the attestation of honor and integrity given to her by the entire Muslim community. Allah ﷻ threatened this coterie that to them will be meted out a punishment equal to the sin that they committed and that the one who had fabricated this slander (ifk) and circulated it, namely 'Abdullāh ibn Salūl, will have an enormous punishment in the Hereafter, the punishment of being in the lowest depth of Hell. Allah ﷻ further explains that even though it appears that on the outside this incident is evil and calamitous, the inner reality of the matter is that it holds tremendous good.

Allah ﷻ declared the innocence of the Mother of the Believers, 'Ā'ishah رضي الله عنها through divine revelation sent down from the heavens. Allah's Messenger ﷺ was in the house of Abū Bakr رضي الله عنه when the divine revelation descended upon him consuming him completely, then it cleared, and he sat up, wiped the perspiration from his face and said, "O 'Ā'ishah, rejoice and be delighted (at the good news), Allah ﷻ has declared your innocence". Then he went out and recited the verses to the people.

### I cooperate with my classmates:

We think of as many good aspects to the slander (ifk) incident as possible. Allah ﷻ says:

﴿لَا تَحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ﴾

lā taḥsabūhu sharran lakum bal huwa khayrun ...

"...think it not to be an evil to you; On the contrary, it is good for you..."

1. Unveiling the truth about some hypocrites.
2. In view of this slander (ifk), rulings were legislated to deter lewdness and corruption.
3. ....
4. ....

**I analyze and infer:**

The significance of establishing the innocence of Lady 'Ā'ishah (رضي الله عنها) by divine revelation.

**Having a good opinion of others**

Allah ﷻ blamed the believers who did not have a good opinion of others, especially because they knew them as well as they knew their own selves. How could they discuss rumors and circulate such things without thinking? Also, Allah ﷻ reprimanded them for having kept silent when they heard the slander and for not refuting it. Had they done that, the rumor would have died at the very moment of its birth. The ordeal would have stopped if no one listened or circulated it. Also, a defendant is innocent until proven guilty. Therefore a Muslim should not get involved in things that relate to the honor and reputation of others by listening to those who circulate suspicions and lies. Allah ﷻ says:

﴿إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا﴾ (النجم 28)

28. ... 'in yattabi 'ūna 'illā ḡ-ḡanna wa-'inna ḡ-ḡanna lā yughnī mina l-ḡaqqi shay'an. (Sūrat al-Najm)  
 "...They follow nothing but conjecture; and conjecture avails nothing against Truth" (Sūrat al-Najm: 28).

Therefore, it is imperative that a person has a good opinion of the people around him until the contrary is proven, in order to reap the many fruits of maintaining a good opinion, such as:

1. Protecting society against the spread of lewdness and vice.
2. Increasing affinity and love among individuals in society.
- 3.

**I explain:**

The implication of using the expression “بأنفسهم” (bi-'anfusihim) “men and women” instead of the expression “بإخوانهم” (bi-'ikhwānihim) “their brothers” in the saying of Allah, glory be to Him:

﴿ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا﴾

(ḡanna l-mu'minūna wa-l-mu'minātu bi-'anfusihim khayran ... ) “Why did not the believers - men and women - when you heard of the affair- have a good opinion of themselves”.

**I infer:**

from the holy verse what my duty is if I hear a rumor:

Allah ﷻ says:

﴿لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ﴾

(law-lā 'idh sami'tumūhu ḡanna l-mu'minūna wa-l-mu'minātu bi-'anfusihim khayran wa-qālū hādha 'ifkun mubīnun)  
 “Why did not the believers - men and women - when you heard of the affair, - have a good opinion of themselves and say, ‘This (charge) is an obvious lie?’”

### Evidence is obligatory on the claimant

Allah ﷻ blamed those who talked of the Mother of Believers 'Ā'ishah (رضي الله عنها). He also blamed those who did not deny this slander either silently or publically. Moreover, Allah ﷻ made clear to them that adultery is only proven by four witnesses. Anyone who accuses a believer, man or woman, with this crime must bring four witnesses to prove this as the accusation cannot stand without evidence. Otherwise, he is considered a liar according to Shari'ah and penalties and judicial procedures must be taken against the claimant. Thereafter, Allah ﷻ explained that his favors and mercy are all-enveloping in this world and in the Hereafter and that they even encompass those who talked about the Mother of Believers and circulated the slander on a large scale. Allah's favors include dropping the grievous torture in the Hereafter if they repent. The address is to all the believers except 'Abdullāh ibn Ubayy, the leader of the hypocrites, who fabricated the slander (ifk).

The Prophet ﷺ said: "A person may utter a word of which he thinks nothing, yet it angers Allah and results in his plummeting into the Hellfire". (Narrated by al-Bukhārī)

### I identify:

the punishment inflicted on those who indulged in the slander (ifk):

### I anticipate:

What the results of punishing those who circulate rumors might be:

### Bearing the responsibility for what one says:

Man is responsible before Allah ﷻ and society for what he says or reports and he must bear the outcome and consequences of what he says. This obliges him to think about what he says and to not hasten to report things said by others before verifying their truthfulness, as taking this grave act lightly may destroy communities and break-up families. Allah ﷻ described in the holy verses how the particular group of people circulated the slander (ifk) without taking note of its significance for the prophetic household. They thought that it was something inconsequential whereas it was a cardinal sin and a major offence. Then Allah ﷻ guided the Muslims to the most successful means of combating false rumors, which is to refrain from discussing, spreading or conveying them. This is to be followed by clearly repudiating rumors that are not supported by evidence. Then Allah ﷻ advised His worshippers to never repeat this conduct, if they were committed to their faith and the safety and the security of their community. He ﷻ threatened the slanderers, who enjoy spreading lewdness and who want corrupt practices to appear in Muslim society, with a painful punishment in this world and with torture in the Hell fire in the next. Allah ﷻ concluded the verse by saying: "... وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ..." wa-llāhu ya'lamu wa-'antum lā



ta lamūna) ““Allah knows, and you know not”. This is a warning to those who like to circulate evil rumors, whether they show it openly or hide it in their hearts, to indicate that Allah ﷻ is All-Knowing:

﴿إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾ . (الأنفال 43)

43. ... 'innahū 'alīmun bi-dhāti ṣ-ṣudūri. (Sūrat al-' Anfāl)

“...for He knows well the (secrets) of (all) hearts” (Sūrat al-' Anfāl: 43).

### I explain:

\*Allah ﷻ made the tongue an organ to receive speech “...إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ” idh talaqqawnahū bi-'alsinatikum ...) “Behold, you received it on your tongues...”), although receiving speech takes place through the ears not the tongue.

\*It is known that speech is an oral activity only. What is the message in the words of Allah ﷻ

“...وَقَوْلُونَ بِأَفْوَاهِكُمْ...” (... wa-taqūlūna bi-'afwāhikum ...) “and said out of your mouths”?

### I explain:

how I would act if I heard a rumor about the spread of an infectious disease amongst school students.

### I cooperate with my classmates:

we read the following Qur'ānic verses and infer from them solutions to the problem of false rumors:

Qur'ānic verse	Solution
<p>Allah ﷻ says:</p> <p>﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا﴾ (الحجرات 6)</p> <p>6. yā-'ayyuhā lladhīna 'āmanū 'in jā'akum fāsiqun bi-nabāin ...</p> <p>“O you who believe! If a wicked person comes to you with any news, ascertain the truth” (Sūrat al-Ḥujurāt: 6)</p>	
<p>Allah ﷻ says:</p> <p>﴿لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا﴾ (سورة النور: 12)</p> <p>12. law-lā 'idh sami' tumūhu ḡanna l-mu' minūna wa-l-mu' minātu bi-'anfusihim khayran ... (Sūrat al-Nūr: 12)</p> <p>” Why did not the believers - men and women - when you heard of the affair, have a good opinion of themselves” (Sūrat al-Nūr: 12).</p>	

Allah ﷻ says:

﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ﴾ (الأنعام: 68)

68. wa-'idhā ráayta lladhīna yakhūḍūna fī 'āyātīna fa-'a'riḍ 'anhum ḥattā yakhūḍū fī ḥadīthin ghayrihī ... (Sūrat al-'An'ām)

“When you see men engaged in vain discourse about Our signs, turn away from them unless they turn to a different theme...” (Sūrat al-'An'ām: 68)

Allah ﷻ says:

﴿إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ﴾ (سورة النور: 19)

19. 'inna lladhīna yuḥibbūna 'an tashī'a l-fāḥishatu fī lladhīna 'āmanū lahum 'adhābun 'alīmun fī d-dunyā wa-l-'ākhirati ... (Sūrat al-Nūr)

“Those who like that lewdness spreads among the Believers will have a grievous penalty in this life and in the Hereafter”. (Sūrat al-Nūr: 19)

Allah ﷻ says:

﴿وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا﴾ (النور: 16)

16. wa-law-lā 'idh sami'tumūhu qultum mā yakūnu lanā 'an natacallama bi-hādhā ... (Sūrat al-Nūr).

“And why did you not, when you heard it, say? - “It is not right of us to speak of this...” (Sūrat al-Nūr: 16)

### I cooperate with my group:

to identify from the following situations the negative effects of rumors on individuals and society and record them in the table:

In the Battle of Uḥud, the polytheists spread the rumor that they had killed Prophet Muhammad ﷺ. Someone spread a rumor about a food trading company saying that it forges the date of expiry of its products.

A female student spread a rumor smearing the reputation of one of her fellow students.

A student reported false stories about one of his fellow students who learnt about it later.

A man sent a message on Whatsapp containing false news about his country.

Negative effects of rumors

1. ....
2. ....
3. ....
4. ....
5. ....

**I explain:**

the role of a Muslim in combating the following ways of spreading lewdness:

Ways of spreading lewdness	A Muslim's role in combating these ways
Exchanging messages that smear the honor of others	
Using websites and satellite channels to promote corrupt activities	

**I recite and memorize:**

Sūrat al-Nūr: 21-26

سورة النور 26-21

قَالَ تَعَالَى: ﴿يَتَّبِعُهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوبَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوبَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾ وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾ إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ لَأُعَذِّبُنَّهُنَّ فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَإِسْمُهمُ بِمَا كَانُوا يَفْعَلُونَ ﴿٢٤﴾ يَوْمَ يُوقَفُهمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾ الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾

Allah ﷻ says:

yā-'ayyuhā lladhīna 'āmanū lā tattabi' ū khuṭuwāti sh-shayṭāni wa-man yattabi' khuṭuwāti sh-shayṭāni fa-'innahū yāmurū bi-l-faḥshā' i wa-l-munkari wa-law-lā faḍlu llāhi 'alaykum wa-raḥmatuhū mā zakā minkum min 'aḥadin 'abadan wa-lākinna llāha yuzakkī man yashā' u wa-llāhu samī' un 'alīmun ﴿٢١﴾ wa-lā yātali 'ulū l-faḍli minkum wa-s-sa'ati 'an yu' tū' uli l-qurbā wa-l-masākīna wa-l-muhājirīna fī sabīli llāhi wa-l-ya' fū wa-l-yaṣfaḥū 'a-lā tuḥibbūna 'an yaghfira llāhu lakum wa-llāhu ghafūrun raḥīmun. ﴿٢٢﴾ inna lladhīna yarmūna l-muḥṣanāti l-ghāfilāti l-mu' mināti lu' inū fī d-dunyā wa-l-'ākhirati wa-lahum 'adhābun 'aẓīmun ﴿٢٣﴾ yawma tashhadū 'alayhim 'alsinatuhum wa-'aydīhim wa-'arjuluhum bi-mā kānū ya' malūna. ﴿٢٤﴾ yawmaidhin yuwaḥḥimū llāhu dīnahumu l-ḥaqqā wa-ya' lamūna 'anna llāha huwa l-ḥaqqu l-mubīnu. ﴿٢٥﴾ al-khabīthātu li-l-khabīthīna wa-l-khabīthūna li-l-khabīthāti wa-ṭ-ṭayyibātu li-ṭ-ṭayyibīna wa-ṭ-ṭayyibūna li-ṭ-ṭayyibāti 'ulā' ika mubarrāūna mim mā yaqūlūna lahum maghfiratun wa-rizqun karīmun. (Sūrat al-Nūr) ﴿٢٦﴾



21. O you who believe! Follow not Satan's footsteps: if any will follow the footsteps of Satan, he will (but) command what is shameful and wrong: and were it not for the grace and mercy of Allah on you, not one of you would ever have been pure: but Allah purify whom He pleases: and Allah is One Who hears and knows (all things).
22. Let not those among you who are endowed with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful.
23. Those who slander chaste women who are innocent and believing, are cursed in this life and in the Hereafter: for them is a grievous Penalty.
24. On the Day when their tongues, their hands, and their feet will bear witness against them as to their actions.
25. On that Day Allah will pay them back (all) their just dues, and they will realise that Allah is the (very) Truth, that makes all things manifest.
26. Women impure are for men impure, and men impure for women impure and women of purity are for men of purity, and men of purity are for women of purity: these are not affected by what people say: for them there is forgiveness and a provision honorable. (Sūrat al-Nūr)

### I learn the interpretation of Qur'ānic vocabulary:

Vocabulary item	Interpretation	My notes
زكى zakā (have been purified)	To purify	
يأتل yātali (resolve by oath)	To swear	
أولوا ulū (those among you who are endowed)	Those who possess	
السعة 'as-sa'ati (amplitude of means)	wealth	
يؤفونهم yuwaffihimu (pay them back)	To repay in full	



### I comprehend the significance of the verses:

#### The devil commands us to indulge in lewdness and sinful deeds:

After having explained the story of the slander (ifk) and what it includes about the lack of good opinion of the believers, transmitting slanderous speech and the love of spreading lewdness, the holy verses go on to emphasize that all this stems from the evil whisperings of the devil. The verses warn the believers about following the path of the devil because the devil's goal is tempt people to indulge in evil, lewdness and abominable deeds. What is meant by lewdness is every detestable action or speech. Abominable deeds are those repudiated by Islamic rulings and values and disapproved of by people who adhere to good and tradition. The path of the devil is expressed in terms of footsteps to indicate that the devil's method of tempting the children of Adam is gradual. The devil starts with small steps to gradually lead them from minor to major sins. Thereafter, Allah ﷻ refers to His favors upon the believers in the form of guiding them to goodness and truth, as well as showing them ways of repenting when they commit sins. The way Allah ﷻ purifies the believers and guides them is entirely from His favors upon them and is not occasioned by their deeds and actions.

**I explain:**

Ending the verse with ﴿وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ (... wa-llāhu samī'un 'alīmun) “Allah is One Who hears and knows (all things)” conveys a promise of good as well as a threat.

**I infer:**

from the following Qur'ānic texts, the steps of the devil that I should be wary of:

Qur'ānic text	Acts that the devil beautifies that I must be wary of
<p>Allah ﷻ says:</p> <p>﴿يَأْتِيهَا النَّاسُ كُلُّوا مِنَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ﴾ (سورة البقرة)</p> <p>168. yā-'ayyuhā n-nāsu kulū mimmā fī l-'arḍi ḥalālan ṭayyiban wa-lā tattabi'ū khuṭuwāti sh-shayṭāni 'innahū lakum 'aduwwun mubīnun. (Sūrat al-Baqarah)</p> <p>” O you people! Eat of what is on earth, lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy” (Sūrat al-Baqarah: 168).</p>	
<p>Allah ﷻ says:</p> <p>﴿وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا﴾ (سورة النساء)</p> <p>38. wa-lladhīna yunfiqūna 'amwālahum ri'ā'a n-nāsi wa-lā yu'minūna bi-llāhi wa-lā bi-l-yawmi l-'ākhirī wa-man yakuni sh-shayṭānu lahū qarīnan fa-sā'a qarīnan. (Sūrat al-Nisā')</p> <p>“Those who spend of their wealth ostentatiously in front of men, and have no faith in Allah and the Last Day: Whoever takes the devil for their close friend, [know] what a dreadful friend he is!” (Sūrat al-Nisā': 38)</p>	
<p>Allah ﷻ says:</p> <p>﴿إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا﴾ (سورة الإسراء)</p> <p>27. 27. 'inna l-mubadhhirīna kānū 'ikhwāna sh-shayṭāni wa-kāna sh-shayṭānu li-rabbihī kafūran. (Sūrat al-'Isrā')</p> <p>“Verily spendthrifts are brothers of the devil; and the devil is to his Lord ungrateful” (Sūrat al-'Isrā': 27).</p>	

Allah ﷻ says:

﴿ وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴾ (سورة الإسراء)

Allah ﷻ says:

53. wa-qul li- 'ibādī yaqūlū llatī hiya 'ahsanu 'a-qul li- 'ibāna yanzaghu baynahum 'inna sh-shayṭāna kāna li-l- 'insāni 'aduwwan mubīnan. (Sūrat al-'Isrā')  
 “Say to My servants that they should (only) say those things that are best: for the devil doth sow dissensions among them: For the devil is to man an avowed enemy”  
 (Sūrat al-'Isrā': 53)

### I deduce:

The relationship between the slander (ifk) incident and Allah's ﷻ warning about following the footsteps of the devil.

### Muslims are more deserving of good morals:

Abū Bakr aṣ-Ṣiddīq رضي الله عنه used to spend on one of his cousins called Miṣṭah ibn Uthāthah, who was one of the poor emigrants. When he learned of the fact that he was involved in the slander (ifk) issue and of his talk about his daughter 'Ā'ishah رضي الله عنها he swore never to spend on him again. Allah ﷻ sent the revelation prohibiting an oath to refuse to do good, which was directed at Abū Bakr, singling him out to not refrain from doing good and urging him to expiate the oath he had sworn. Thus, Abū Bakr resumed spending on Miṣṭah. Quranic exegetes relate that when Abū Bakr heard the words of Allah ﷻ ﴿ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ﴾ (... 'a-lā tuḥibbūna 'an yaghfira llāhu lakum ... (“do you not wish that Allah should forgive you?”), he said: “By Allah, I would love it that Allah forgives me! And I overlook what has occurred”.

Engaging in abundant charitable deeds is a means of attaining the forgiveness and mercy of Allah on the Day of Judgment. Allah ﷻ has instructed us to pardon and overlook simultaneously to increase our good deeds. Pardoning is to abandon seeking the punishment that could be meted out against the guilty person. Overlooking is to stop blaming the guilty person in order to remove the negative effect that the person's wrongdoing has had on one's heart.

### I infer from:

the words of Allah ﷻ:

﴿ وَلَا يَأْتِلِ أَوْلُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾  
 wa-lā yātali 'ulū l-faḍli minkum wa-s-sa 'atī 'an yu 'tū 'ulī l-qurbā wa-l-masākīna wa-l-muhājirīna fī sabīli llāhi wa-l-ya fū wa-l-yaṣfaḥū 'a-lā tuḥibbūna 'an yaghfira llāhu lakum wa-llāhu ghaḥfūrun raḥīmūn.

“Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: let them pardon and overlook. Do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful.”



- ◆ the descriptions used by Allah ﷻ to portray Abū Bakr aṣ-Ṣiddīq and Miṣṭah ibn Uthāthah ؓ .

Abū Bakr aṣ-Ṣiddīq		
Miṣṭah ibn Uthāthah		

- ◆ the good morals that the holy verse calls people to adhere to:

### I deduce:

from the following holy verses the good morals that the verses call us to adhere to and then I complete the table as required:

The holy verse	The moral quality	Method of applying it in my community
<p>Allah ﷻ says:</p> <p>﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ﴾ (النحل 90)</p> <p>90. 'inna llāha yāmuru bi-l-'adli wa-l-iḥsāni wa- 'itā' i dhī l-qurbā (Sūrat al-Naḥl)</p> <p>“Allah commands justice, the doing of good, and generosity to kith and kin...” (Sūrat al-Naḥl: 90)</p>		
<p>Allah ﷻ says:</p> <p>﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ﴾ (المائدة 2)</p> <p>2. wa-ta'āwanū alā l-birri wa-t-taqwā ... (Sūrat al-Mā'idah).</p> <p>“...Co-operate with each other in righteousness and piety...” (Sūrat al-Mā'idah: 2)</p>		

Allah ﷻ says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ

الصَّادِقِينَ﴾ (التوبة) ١١٩

119. yā-'ayyuhā lladhīna 'āmanū ttaqū llāha wa-kūnū ma'a ṣ-ṣādiqīna. (Sūrat al-Tawbah)

O you who believe! Fear Allah and be with those who are true (in word and deed). (Sūrat al-Tawbah: 119)

Allah ﷻ says:

﴿وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَتْ مَشْؤَلًا﴾

(الإسراء 34)

... wa-'awfū bi-l-'ahdi 'inna l-'ahda kāna mas'ūlan. (Sūrat al-'Isrā')

"...and fulfil (every) commitment, for (every) commitment will be taken account of (on the Day of Reckoning)". (Sūrat al-'Isrā': 34)

Allah ﷻ says:

﴿وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ﴾ (النحل 125)

125. ... wa-jādilhum bi-llatī hiya 'ahsanu

...  
"...and debate with them in ways that are best and most gracious..." (Sūrat al-Nahl: 125)

Allah ﷻ says:

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ﴾

(الحجرات 10)

(سورة الحجرات: 10)

10. 'innamā l-mu'minūna 'ikhwatun fa-'aṣliḥū bayna 'akhawaykum ... (Sūrat al-Hujurāt)

"...The Believers are but a single brotherhood: So make peace and reconciliation between your two (contending) brothers"... (Sūrat al-Hujurāt: 10)

I complete the

...ing it in my  
unity

**I explain:**

the legal maxim: “what counts is the general meaning of the words, not the specific cause of (their) revelation” as it relates to the holy verse:

﴿وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

wa-lā yātali 'ulū l-faḍli minkum wa-s-sa'ati 'an yu'tū 'ulī l-qurbā wa-l-masākīna wa-l-muhājirīna fī sabli llāhi wa-l-ya'fū wa-l-yaṣfaḥū 'a-lā tuḥibbūna 'an yaghfira llāhu lakum wa-llāhu ghafūrun raḥīmun.

“Let not those among you who are endowed with grace and amplitude of wealth resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah’s cause: let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful.”

**I estimate and demonstrate:**

the similarity between pardoning and overlooking:

**I give a reason for:**

ending the verse by His words ﴿وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ (wa-llāhu ghafūrun raḥīmun “For Allah is Oft-Forgiving, Most Merciful”).

**The Day of Judgment, the Day of complete truth:**

Allah ﷻ threatened those people who accuse chaste women of adultery. They accuse women who preserve themselves against any misdemeanor and suspicion and who do not know of the accusation leveled against them. They are women for whom lewdness has never crossed their minds due to their inner purity and their being protected by their religion. The threat of Allah ﷻ is two-fold: Firstly: in this world: they will be declared morally corrupt, their testimony will be rejected and Shari'ah punishment will be applied to them.

Secondly: in the Hereafter: they will be cursed on the Day of Judgment, meaning that they will be banished from the mercy of Allah ﷻ. If they do not repent in worldly life, they will be punished severely in the Hell fire. On the Day of Judgment, Allah ﷻ will make the limbs speak of those who charged chaste, married women of adultery. Their limbs will bear witness to the sins they have committed. Allah ﷻ is All-Knowing about this matter. However, the intent is to establish self-affirming evidence against them. On that day the Truth, Allah ﷻ Himself, will make a fair, equitable judgment against them, without adding or taking anything away from the truth of the matter.



**I explain:**

► Why Allah ﷻ says:

﴿لَعْنُوا فِي الدُّنْيَا وَالْآخِرَةِ﴾

\* ... lu'inū fī d-dunyā wa-l-'āakhirati ...

"...[they] are cursed in this life and in the Hereafter..."

and does not say "Allah cursed them"?

► Why Allah ﷻ says:

﴿وَهُمْ عَذَابٌ عَظِيمٌ﴾

\* ... wa-lahum 'adhābun 'aẓīmun

"...for them is a grievous Penalty..."

and does not say "Allah will inflict on them a grievous Penalty?"

**I find a link:**

between the words of Allah ﷻ:

﴿يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ﴾

yawma tashhadū 'alayhim 'alsinatuhum wa-'aydīhim wa-'arjuluhum bi-mā kānū ya'malūna

"On the Day when their tongues, their hands, and their feet will bear witness against them as to their actions"

And His words ﷻ:

﴿الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ﴾ (يس 65)

65. al-yawma nakhtimu 'alā 'afwāhihim ... (Sūrat Yā Sīn)

"That Day shall We set a seal on their mouths (Sūrat Yā Sīn: 65)

**I express a view:**

Allah ﷻ says:

﴿الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَٰئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ﴾

al-khabīthātu li-l-khabīthīna wa-l-khabīthūna li-l-khabīthāti wa-ṭ-ṭayyibātu li-ṭ-ṭayyibīna wa-ṭ-ṭayyibūna li-ṭ-ṭayyibāti 'ulā'ika mubarrāūna mimma yaqūlūna lahum maghfiratun wa-rizqun karīmun

"Women impure are for men impure, and men impure for women impure and women of purity are for men of purity, and men of purity are for women of purity: these are not affected by what people say: for them there is forgiveness and a provision honourable."

Qur'ānic exegetes have two interpretations of this verse.

- ◆ **First interpretation:** Obscenities such as corrupt behavior, personal characteristics and words belong to impure men and women who are known for this. Good characteristics and pious deeds belong to pure men and women, which they deserve, as they have been purified of wicked and filthy deeds and they will be bestowed with an honorable reward.
- ◆ **Second interpretation:** Impure women marry impure men and impure men marry impure women. Pure women marry pure men and pure men marry pure women. Adulterers marry adulteresses like them and pure men marry their likes of pure women.

### I prefer:

one of the two interpretations and give a reason:

### “Think it not to be an evil to you; on the contrary, it is good for you”:

Allah ﷻ concluded the story of the slander (ifk) in a manner contrary to the intention of those who had fabricated it. They intended to defame Allah’s Messenger ﷺ and his family. However, Allah ﷻ acquitted ‘Ā’ishah ؓ from above the seven heavens. The methods of Ibn Salūl to defame her and Allah’s Messenger ﷺ and to undermine the religion of Allah ﷻ failed completely. Moreover, Allah ﷻ made his scheming backfire and in turn, raised the status of His prophet and his wives ؓ. The evil intended was transformed into good according to Allah’s ﷻ bounty and design. The flawless reputation of ‘Ā’ishah bint aṣ-Ṣiddīq ؓ was immortalized in the Book of Allah ﷻ until the Day of Judgment as an example of purity and chastity.

### I reflect and infer:

‘Ā’ishah the Mother of Believers ؓ had many virtues, which I will infer from the following texts and then complete the table:

	Text	Virtue
1	‘Ā’ishah reported: the Messenger ﷺ said one day, “O ‘Ā’ishah! This is Gabriel sending his greetings to you” (Narrated by al-Bukhārī)	
2	Allah ﷻ says: ﴿إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ لَعْنَةُ اللَّهِ فِي الدُّنْيَا وَالْآخِرَةِ﴾ ‘inna lladhīna yarmūna l-muḥṣanāti l-ghāfilāti l-mu’mināti lu inū fī d-dunyā wa-l-‘akhirati ... “Those who slander chaste women, innocent and believing, are cursed in this life and in the Hereafter: ...”.	Allah ﷻ described her as ‘chaste’.
3	The Prophet ﷺ was asked, “Which of the people is most beloved to you?” The Prophet said, “‘Ā’ishah.” (Narrated by al-Bukhārī)	

I complete the following diagram:

 \* I organize my thoughts:

Sūrat al-Nūr: 11-21  
The verses on the incident of the slander (ifk)

Slander (ifk) is: .....

An example of slander (ifk): accusing chaste women of adultery: .....

How to prove it:

.....

.....

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The penalty in this worldly life of a slanderer, who has no evidence:

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The penalty in the Hereafter of a slanderer, who has no evidence:

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How should a believer act if he hears slander (ifk)?

.....

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## Student Activity

### I answer by myself:

◆ **Firstly:** I account for:

1. a person accusing a woman of adultery may be true in his accusation. However, if he fails to produce four witnesses he is a liar in terms of the Sharī ah ruling.

2. how to incorporate the legal rulings and guidelines in the context of the incident of the slander (ifk).

◆ **Secondly:** I find a link between:

The words of Allah ﷻ:

﴿وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ﴾

wa-taḥsabūnahū hayyinan wa-huwa inda llāhi aẓīmun

“...and you thought it to be a light matter, while it was most serious in the sight of Allah”.

And the saying of the Prophet ﷺ in the ḥadīth of the two graves: (انهما يُعَذَّبَانِ وما يُعَذَّبَانِ فِي كَبِيرٍ) “They are being tortured but not for a great thing”.

◆ **Thirdly:** find evidence of the virtues and excellence of the Mother of Believers Ā'ishah”.

◆ **Fourth:** Identify the verses that deal with the aspects of Allah’s favor ﷻ to those who repented from their engagement in the incident of the slander (ifk):

◆ **Fifth:** Explain the meaning of each of the following vocabulary items:

	Word	Meaning
1	تَحْسَبُونَهُ taḥsabūnahū (thought it)	
2	اِكْتَسَبَ iktasaba (he earned)	
3	الْإِثْمِ al- ithmi (the sin)	
4	خَطَاةِ الشَّيْطَانِ khuṭuwāti sh-shayṭāni (the footsteps of the devil)	
5	مُبِينٍ mubīn (avowed)	

## I enrich my experience:



I write a short essay explaining the excellence of advice (naṣīḥah) and the dangers of scandals on society at large.



## I assess myself:

SN	Area of Application	Degree of Achievement		
		Average	Good	Distinguished
1	I recite the holy verses observing the rules of reciting the Qur'ān.			
2	I explain the vocabulary used in the holy verses.			
3	I infer some of the legal rulings mentioned in the holy verses.			
4	I explain the negative effects of spreading rumors on individuals and society.			
5	I infer the virtues and excellence of the Mother of Believers, 'Ā'ishah			
6	I seek to emulate the values mentioned in the holy verses.			

## Lesson Two

### Divine Laws (Sunan Rabbāniyyah)

#### This lesson teaches me to:

1. explain the concept of Divine Laws (Sunan Rabbāniyyah) and its categories
2. adduce evidence for the importance of understanding the Divine Laws (Sunan Rabbāniyyah) for both the individual and society
3. highlight the characteristics of the Divine Laws (Sunan Rabbāniyyah)
4. identify conditional laws (sunan shartīyyah) in the Holy Qur'ān and the Prophetic Sunnah
5. show keenness in seeing how I can benefit from the Divine Laws (Sunan Rabbāniyyah) in my daily life.



#### I take initiative to learn

People are confronted with the various circumstances of life. Both Muslim and non-Muslim alike are exposed and subjected to the trials and tribulations of life. This causes some people to ask the question: Why are we tested in life? Why is it that the Muslim believer is tested more than others and more severely than others?

The Muslim believer knows that Allah ﷻ is the One Who manages and arranges the affairs of His creatures. He also knows that everything that happens to them, happens for a divine reason that stems from Allah's Infinite Wisdom whether man is aware of it or not. He also knows that everything that occurs in the universe, does not occur by coincidence or by chance. On the contrary, it occurs in accordance with highly accurate, orderly and finely tuned laws (sunan), which are not subject to chaos and disorder. Allah ﷻ says:

﴿وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِعِبَادٍ ۚ مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۝٣٨﴾ (الدخان)

38. wa-mā khalaqnā s-samāwāti wa-l-'arḍa wa-mā baynahumā lā 'ibāna.

39. mā khalaqnāhumā 'illā bi-l-ḥaqqi wa-lākinna 'aktharahum lā ya'lamūna. (Sūrat al-Dukhān).

“We created not the heavens, the earth, and all between them, merely in (idle) sport: We created them not except for just ends: but most of them do not understand: (Sūrat al-Dukhān: 38-39).

#### I expect:

If a Muslim believer is not afflicted by misfortunes because he is a Muslim believer, what are the expected outcomes of this?





I use my skills to learn

### The Concept of Divine Laws (Sunan Rabbāniyyah):

Divine Laws (Sunan Rabbāniyyah): are the fixed and uniform laws that govern the system of creation across time and space in conformity with the Will of the Creator Allah ﷻ.

Divine Laws (Sunan Rabbāniyyah) are divided into two categories:

1. **Sunan Ḥatmiyyah (Deterministic, Necessary and Inevitable Laws):** These are the laws in which man has no choice such as death. Death is an inevitable law with respect to every creature. We find an instance of this in the words of Allah ﷻ:

﴿لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾ (يس)

40. lā sh-shamsu yanbaghī lahā 'an tudrika l-qamara wa-lā l-laylu sābiqu n-nahāri wa-kullun fī falakin yasbahūna. (Sūrat Yā Sīn)

“It is not for the sun to overtake the moon, nor for the night to outstrip the day. Each (just) swims along in (its own) orbit (according to law)” (Sūrat Yā Sīn: 40)

2. **Sunan Shartīyyah (Contingent, Conditional and Dependent Laws):** These are the laws that are linked to the action and will of man. They occur in the form of two interconnected events: one of which is a condition (shart) and the other a result (jazā'). The realization of the result (jazā') is an inevitable and necessary outcome of the realization of the condition (shart). An example of this in the Holy Qur'ān is:

﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾ (الزُّمَرُ 11)

... 'inna llāha lā yughayyiru mā bi-qawmin ḥattā yughayyirū mā bi-'anfusihim ... (Sūrat al-Ra'd)

“... Verily never will Allah change the condition of a people until they change that which is in themselves (with their own souls)...” (Sūrat al-Ra'd: 11).

The condition (shart) here is changing the intellectual and mental content in man and the result (natījah i.e. jazā') is changing his external outward conditions. Therefore, if man wants his state to change from one of hardship to one of affluence, he must give up on being slack, negligent and lazy, distance himself from sinful behavior and show eagerness for obedience, hardwork and diligence. The same applies if he wants to move from a state of ignorance to one of knowledge, and from failure to success. Whenever man requires the result of a particular sunnah shartīyyah (conditional and contingent law) to obtain, he must strive to satisfy its condition, that is, the required condition on which the desired result is contingent.

### I mention:

other sunan ḥatmiyyah (necessary and inevitable laws).

### I explain:

the signification and implication of the connection of sunan shartīyyah (conditional and contingent laws) to the action and will of man.

### The Importance of Divine Laws (Sunan Rabbāniyyah):

Allah ﷻ says:

﴿يَقْلِبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ﴾ (النور) ٤٤

44. yuqallibu llāhu l-layla wa-n-nahāra 'inna fī dhālika la-'ibratan li-'ulī l-'abṣāri. (Sūrat al-Nūr)

“It is Allah Who alternates the Night and the Day: verily in these things is an instructive example for those who have vision!” (Sūrat al-Nūr: 44)

The verse draws people’s attention to the importance of these laws and the necessity of understanding them. They include:

1. the Building the Earth ('imārat al-arḍ) and the thriving of life: Humanity is required to understand the laws of Allah ﷻ (Sunan Allah) with respect to His creatures whether they are natural or social laws, inevitable or conditional, in order to be capable of understanding the movement of the world he lives in and comprehending the movement of history. This will assist him in organizing his life, carrying out his mission in life and realizing his interests and happiness in both this life and the Afterlife. All the phenomena surrounding man such as the falling of the rain, the motion of the planets, the alternation between night and day, what happens in the life of a human being in the developmental stages of his creation and formation in the womb of his mother, and similarly in the world of animals and plants (fauna and flora), etc. All of these phenomena occur and recur in accordance to the laws and norms laid down for them. Also, the constancy, uniformity and continuity of these laws made it possible for scientists to discover and understand many of them and, consequently, use them for the service of humanity.
2. They constitute a means of knowing the greatness and majesty of the Creator, Allah ﷻ: the integrative and holistic nature of these norms and laws and the harmonious interconnectedness that holds between them attest to the fact that they come from a single source and this is proof of the Oneness of the Creator, Allah ﷻ. Allah ﷻ says:

﴿لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ﴾ (الأنبياء) ٢٢

22. law kāna fīhimā 'ālihatun 'illā llāhu la-fasadatā fa-subḥāna llāhi rabbi l-'arshi 'ammā yaṣifūna. (Sūrat al-'Anbiyā')

“If there were, in the heavens and the earth, other deities besides Allah, there would have been confusion in both! but glory to Allah, the Lord of the Throne: (High is He) above what they attribute to Him!” (Sūrat al-'Anbiyā': 22).

The Holy Qur'ān urges us to contemplate, ponder and inquire into the universe, which is an invitation for the believer to engage in research, discovery and exploration in pursuit of a better life for himself and for others and becoming pioneers and trailblazers in the various spheres of life. Allah ﷻ says:

﴿يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ (المجادلة 11)

11. ... yarfa' i llāhu lladhīna 'āmanū minkum wa-lladhīna 'ūtū l-'ilma darajātin wa-llāhu bi-mā ta'malūna khabīrun (Sūrat al-Mujādilah)

"...Allāh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do" (Sūrat al-Mujādilah: 11).

3. Connecting and communicating with others, reaching out to them and engaging in a mutual exchange of benefits among people: discovering these laws and benefiting from them require the efforts of all people. This opens up channels for dialogue, cooperation and mutual understanding. This is so because discovering them is not the monopoly of a single person or single group of people; rather, it is tied to and associated with hardwork and diligence, ongoing research and the continuous acquisition of scientific knowledge. All people benefit from electricity, for example, and they have all cooperated in the past – and continue to do so in the present – in developing and harnessing it in the best of ways for their mutual benefit and service.
4. Feeling inner peace and tranquility: knowing these laws instills in one's heart and mind a sense of inner peace and tranquility vis-à-vis absolute divine justice, as these laws apply to all and sundry without making any distinction or exception whatsoever irrespective of race or color. On the scale of justice of these laws all are equal. Allah ﷻ says:

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا﴾ (الأنبياء 47)

47. wa-naḍa'u l-mawāzīna l-qisṭa li-yawmi l-qiyāmati fa-lā tuẓlamu nafsun shay'an ... (Sūrat al-'Anbiyā')

"We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least..." (Sūrat al-'Anbiyā': 47).

### I refute:

the claim that the universe came into existence by accident (chance).

### I explain:

aspects of harmony between the law of evaporation and the Plant Kingdom

I anticipate and project:

what might happen if salt evaporates with water



**I reflect deeply and answer:**

Allah ﷻ says:

﴿يَمْحَقُ اللَّهُ الرِّبَا وَيُرِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ﴾ (البقرة)

276. yamḥaqu llāhu r-ribā wa-yurbī ṣ-ṣadaqāti wa-llāhu lā yuḥibbu kulla kaffārin 'athīmin. (Sūrat al-Baqarah)  
 “Allah will deprive usury of all blessing, but will give increase for deeds of charity: For He loves not creatures ungrateful and wicked.” (Sūrat al-Baqarah: 276).

I complete the following table on the basis of the verse above:

Action ۞ Deed	Result
Giving zakāh (obligatory annual tax)	Increase and growth
Consuming ribā (usury, interest)	.....
Adherence to obedience and righteous deeds	.....

I imagine the form in which the results in the above table might be realized.

- ▶ It might take the form of a profitable business or driving away harm or .....
- ▶ .....

**Characteristics of Divine Laws:**

The laws of Allah ﷻ in the universe and its components have three characteristics:

1. **Thabāt (Stability and Constancy):** they do not change with the change of place and time. Allah ﷻ says:

﴿فَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَحْوِيلًا﴾ (فاطر 43)

43. ... fa-lan tajida li-sunnati llāhi tabdīlan wa-lan tajida li-sunnati llāhi taḥwīlan. (Sūrat Fāṭir)  
 “... But no change will you find in Allah’s way (of dealing): no turning off will you find in Allah’s way (of dealing). (Sūrat Fāṭir: 43)

2. **Iṭṭirād (co-extensiveness, regularity):** these laws repeat (recur) whenever their condition is repeated (recurs) and continuously. Allah ﷻ says:

﴿قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ﴾ (ال عمران)

137. qad khalat min qablikum sunanun fa-sīrū fī l-’arḍi fa-nzurū kayfa kāna ‘āqibatu l-mukadhhibīna. (Sūrat ‘Āl ‘Imrān)

“Many were the Ways and Patterns (Sunan) that have passed before you: travel through the earth, and see what was the end of those who rejected Truth” (Sūrat ‘Āl ‘Imrān: 137).

What demonstrates and points to their co-extensiveness and regularity is the fact that Allah ﷻ relates to us the stories of past nations in order that we take admonition and learn lessons from them. This because had it not been that these laws were co-extensive and regular (i.e. whenever the condition

for their existence exists, their existence follows automatically without fail), then we would not have been able to take admonition and learn lessons from them (because they would not be repeated even if the condition for their existence is found in our day and age).

3. **'Umūm (Generality):** The rules of these laws apply to all creatures without exception. Allah ﷻ says:

﴿لَيْسَ بِأَمَانِيَّتِكُمْ وَلَا بِأَمَانِيَّ أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَى بِهِ، وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾ (النساء)

123. laysa bi-'amāniyyikum wa-lā 'amāniyyi 'ahli l-kitābi man ya'mal sū'an yujza bihī wa-lā yajid lahū min dūni llāhi waliyyan wa-lā naṣīran. (Sūrat al-Nisā')

“Not your desires, nor those of the People of the Book (can prevail): whoever works evil, will be requited accordingly. Nor will he find, besides Allah, any protector or helper” (Sūrat al-Nisā': 123). Thus, in whosoever's case this condition is fulfilled and satisfied, then its accompanying law will afflict him and be applied to his case, for the resultant requital (retribution) for a deed is from the same category as the deed (al-jazā' min jins al-'amal).

### I explain:

In cooperation with my group, I explain what is meant by “the resultant requital (retribution) for a deed is from the same category as the deed (al-jazā' min jins al-'amal)”.

### I identify:

some of the effects and outcomes that result from the spread of lewdness (fāḥishah).

### I explain why:

the rain continues to fall despite the existence of disobedient and evil acts and the spread of of lewd and indecents acts.

### I extrapolate:

the shart̄ (condition) and the jazā (resultant outcome and retribution) in the conditional laws mentioned in the following ḥadīths:

1. Allah's Messenger ﷺ said, “من يُحرم الرِّفق، يُحرم الخير”

“He who is deprived of kindness is deprived of goodness.” (Narrated by Muslim)

Shart̄ (Condition):

Jazā (Resultant Outcome and Retribution):

2. Allah's Messenger ﷺ said: “صنائع المعروف تقي مصارع السوء”

“Good works protect from evil fates”. (Narrated by al-Ṭabarānī in al-Mu jam al-Awsat)

Shart̄:

Jazā :

3. Allah's Messenger ﷺ said: “اليمين الفاجرة تدع الديار بلاع”

“A false oath leaves a house desolate and barren”. (Narrated by al-Suyūfī in al-Jāmi al-Ṣaghīr)

Shart̄:

Jazā :

4. The Messenger of Allah ﷺ said:

“فوالله ما أفتقر أخشى عليكم، ولكني أخشى عليكم أن تبسط الدنيا عليكم، كما بسطت على من كان قبلكم، فتنافسوها كما تنافسوها، ونهلككم كما أهلكتهم”

“By Allah, it is not poverty I fear for you, but rather I fear you will be given the wealth of the world just as it was given to those before you. You will compete for it just as they competed for it and it will destroy you just as it destroyed them.” (Narrated by al-Bukhārī)

Shart̄:

Jazā :

5. The Messenger of Allah ﷺ said:

“إذا خطب إليكم من ترضون دينه وخلقه فزوجوه، إلا تفعلوا تكن فتنة في الأرض، وفساد عريض”

“If someone whose piety and character you are satisfied with comes with a proposal to you (asking for your daughter's hand in marriage), then marry him (to her). If you do not do so, then there will be trials and tribulations (fitnah) on earth and a great deal of evil.” (Narrated by al-Tirmidhī)

Shart̄:

Jazā :



### **Method of knowing the Divine Laws (Sunan Rabbāniyyah):**

#### **First: deep insight and direct observation the movement of the universe:**

Allah ﷻ has equipped man with intellect and senses to understand the universal phenomena in and around him. Man has only to open his heart and mind and inquire, contemplate, experiment and extrapolate the results to know the rules and laws that govern the existing things of this world and its physical events:

﴿وَاللَّهُ أَخْرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ﴾ (النحل 78)

78. wa-llāhu 'akhrajakum min buṭūni 'ummahātikum lā ta'lamūna shay'an wa-ja'ala lakumu s-sam'a wa-l-'abṣāra wa-l-'af'idata la'allakum tashkurūna. (Sūrat al-Naḥl)

“It is He Who brought you forth from the wombs of your mothers when you knew nothing; and He gave you hearing and sight and intelligence and affections: that you may give thanks (to Allah)

Sūrat al-Naḥl: 78).

This science is permissible and available to all without exception; the one who is more research orientated, more active and industrious and possesses greater aspiration and determination is more capable than anyone else to understand the laws of nature and benefit from them.

#### **Second: investigating the Divine Laws through Qur'ānic texts, Prophetic ḥadīths and studying the history of nations and communities: Allah ﷻ says:**

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾ (النحل 89)

89. ... wa-nazzalnā 'alayka l-kitāba tibyānan li-kulli shay'in wa-hudan wa-raḥmatan wa-bushrā li-l-muslimīna. (Sūrat al-Naḥl)

“...and We have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims” (Sūrat al-Naḥl: 89).

#### **I read and apply:**

The Messenger of Allah ﷺ said:

”يا معشر المهاجرين خمس إذا ابتليتم بهن، وأعوذ بالله أن تدركوهن: لم تظهر الفاحشة في قوم قط، حتى يعلنوا بها، إلا فشا فيهم الطاعون، والأوجاع التي لم تكن مضت في أسلافهم الذين مضوا، ولم ينقصوا المكيال والميزان، إلا أخذوا بالسنين، وشدة المنونة، وجور السلطان عليهم، ولم يمنعوا زكاة أموالهم، إلا منعوا القطر من السماء، ولولا البهائم لم يمطروا ...“

“O Assembly of Muhājirīn (Emigrants)! Five things are such that if you are involved in them – may Allah not cause you to be involved in them – then the punishment of Allah will descend upon you. The nation that is openly involved in adultery will become afflicted by plague and other such diseases that were never heard of before. Those that cheat in measuring will be afflicted by poverty, hardship, and oppression. Those that default in the paying of zakāt will be afflicted by drought. Had it not been for the

animals, not a drop of rain would have fallen...” (Narrated by Ibn Mājah)

The ḥadīth deals with three negative social aspects that lead to the creation of crises which threaten the very essence of the individual and the very structure of society. The Messenger of Allah ﷺ clarified them in the form of formulae and laws “conditional laws” (sunan shartīyyah). Explain them in the table below.

SN	Prevalence of the pPhenomenon	Result
1	pervasiveness of adultery in society	
2	People’s manipulation and rigging of weights and scales and cheating and deceiving one another in trading and business transactions	
3		Rain has been withheld from them.

### I infer:

I carefully consider and reflect on the following ḥadīths, then formulate the conditional laws (sunan shartīyyah) in each one and explain the resultant outcome that follows from these conditional laws.

\* The Messenger ﷺ said:

” مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَجْمَهُ “

“Whosoever desires that his sustenance be made plentiful and his life be prolonged, then he should keep good relations with his kith and kin” (Narrated by al-Bukhārī).

\*The Messenger of Allah ﷺ said:

” إِنَّ الصَّدَقَةَ لِتُطْفِئَ غَضَبَ الرَّبِّ وَتُدْفَعُ مِيتَةَ السُّوءِ “

Charity (ṣadaqah) extinguishes the wrath of the Lord and protects against evil fate” (Narrated by Ibn Ḥibbān).

\*The Messenger ﷺ said:

” إِنَّكَ لَنْ تَدَعَ شَيْئًا اتَّقَى اللَّهَ تَعَالَى إِلَّا أَعْطَاكَ اللَّهُ خَيْرًا مِنْهُ “

“Indeed, you will never stop doing something for fear of Allah, except that Allah will give you something better than it (in compensation)” (Narrated by al- Ajlūnī)

### I apply:

I advise my fellow student as regards the following case on the basis of my understanding of the conditional law contained in the following noble ḥadīth: A man said to the Prophet ﷺ I leave my camel loose and put my trust in Allah? The Prophet said, اعقلها وتوكل، “Tie your camel and put your trust in Allah”. (Narrated by Ibn Ḥibbān)

\*a person lax and negligent in his studies on the pretext that he is putting his trust in Allah ﷻ.

### Profound Wisdom

The wisdom of Allah ﷻ dictates that He not hasten the punishment of people no matter what they do. Allah ﷻ says:

﴿وَلَوْ يَؤَاخِذُ اللهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهِمَا مِنَ الذَّنْبِ وَلَئِنْ يُوَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ﴿٤٥﴾﴾ (فاطر 45)

45. wa-law yu 'ākhidhu llāhu n-nāsa bi-mā kasabū mā taraka 'alā ḡahri-hā min dābbatin wa-lākin yu 'akhhiruhum 'ilā 'ajalin musamman ... (Sūrat Fāṭir)

“If Allah were to punish people according to what they deserve, He would not leave a single living creature upon its surface. However, He gives them respite for a stated term” (Sūrat Fāṭir: 45).

The Prophet of Allah Nūḥ (Noah) ﷺ stayed for nine-hundred and fifty years among his people calling and inviting them to believe in Allah; but only a few believed with him. This is a very long period of time for a human being today. It is not necessary for the resultant outcome to happen immediately with respect to the particular conditional law (sunnah shartīyyah); but there is no doubt that it will happen. This gives hope and opportunity in order for a person to return his sense of what is right, such that Allah will turn to him in forgiveness:

﴿إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ﴾ (البقرة 37)

... 'innahū huwa t-tawwābu r-raḡīmu (Sūrat al-Baqarah)

Indeed, He is Oft-Returning, Most Merciful (Sūrat al-Baqarah: 37)

The wisdom of Allah ﷻ also dictates that the worldly life be for both believers and non-believers alike because the only provider and sustainer (rāziq) is Allah ﷻ. If Allah ﷻ ceases to provide and sustain the non-believers, people will believe out of sheer greed for provision and not out of conviction and certitude. This would constitute compulsion and coercion (ikrāh) into believing (īmān), and Allah ﷻ says:

﴿لَا إِكْرَاهَ فِي الدِّينِ﴾ (البقرة 256)

256. lā 'ikrāha fī d-dīni ... (Sūrat al-Baqarah)

“Let there be no compulsion in religion...” (Sūrat al-Baqarah: 256).

A non-believer might be more fortunate than a believer in the worldly life because Allah ﷻ has made the Hereafter exclusively for believers. Worldly enjoyment is incomparable to that of the Hereafter because the latter is eternal enjoyment not sullied by any distress, anxiety and worry. Allah ﷻ says:

﴿وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لِيُؤْتِيَهُمْ سُقْفًا مِّنْ فَضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾ وَلِيُؤْتِيَهُم آتُونًا وَسُرْرًا عَلَيْهَا يُسْكِنُونَ ﴿٣٤﴾ وَزُخْرَفًا وَإِن كُئِلَ ذَلِكَ لَمَا مَنَعَ الْحَيَوٰةَ الدُّنْيَا وَالْآخِرَةَ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾﴾ (الزخرف)

33. wa-law-lā 'an yakūna n-nāsu 'ummatan wāḡidatan la-ja 'alnā li-man yakfuru bi-r-raḡmāni li-buyūtihim suqufan min fiḡḡatin wa-ma 'ārija 'alayhā yaḡharūna.

34. wa-li-buyūtihim 'abwāban wa-sururan 'alayhā yattaki 'ūna.

35. wa-zukhrufan wa-'in kullu dhālika lammā matā 'u l-ḡayāti d-dunyā wa-l-'ākhiratu 'inda rabbika li-l-muttaqīna. (Sūrat al-Zukhruf)



## Divine Laws (Sunan Rabbāniyyah)

33. And were it not that (all) people might become of a single creed and way of life, We would provide, for everyone that blasphemes against (Allah) Most Gracious, silver roofs for their houses and (silver) stair-ways on which to go up,

34. And (silver) doors to their houses, and thrones (of silver) on which they could recline,

35. And also adornments of gold. But all this were nothing but conveniences of the present life: The Hereafter, in the sight of your Lord is for the Righteous. (Sūrat al-Zukhruf)

Similarly, Allah ﷻ hastens and brings forward the reward of a non-believer in this worldly life in return for having performed humanitarian and charitable deeds, which is due to the complete and perfect Justice and Generosity of Allah ﷻ.

### I infer:

the wisdom behind putting believers through trials and tribulations.



\* I organize my thoughts:

Sunan Rabbāniyyah –  
Sunan Sharṭiyyah (Divine  
Laws- onditional Laws)

<b>Concept</b>	
<b>Parts</b>	Inevitable, which are: Conditional, which are:
<b>Importance</b>	
<b>Characteristics</b>	
<b>Ways of knowing them</b>	
<b>Profound wisdom</b>	

## Student Activity

◆ **First:** what is meant by the following terms?

1. Sunan Rabāniyyah (Divine laws):

2. Sunan Ḥatiyyah (Inevitable laws):

3. Sunan Shartīyyah (Conditional laws):

◆ **Second:** Allah ﷻ says:

”أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ (1) وَوَضَعْنَا عَنكَ وِزْرَكَ“ (سورة الشرح) (2)

1. 'a-lam nashrah laka şadraka.

2. wa-waḍa' nā 'anka wizraka. (Sūrat al-Sharḥ)

1. Have We not opened your breast for you (O Muhammad)?

2. And removed from you your burden (Sūrat al-Sharḥ: 1-2).

Identify the following:

1. the type of law in the holy verses

2. the effect of this law on the life of a believer

**Third:** explain:

1. the 'law of cunning', which is revealed by the divine law in the holy verse:

﴿وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ﴾. (فاطر 43)

... wa-lā yaḥīqu l-makru s-sayyi'u 'illā bi-'ahlihī ... (Sūrat Fāṭir)

“but the evil plot engulfs none but its own people (who design it)” (Sūrat Fāṭir: 43).

2. “The canon (dictate) of Injustice” (qānūn al-zulm), which is uncovered by the divine law in the holy verse:

﴿وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ﴾ (الأنبياء) . ﴿١١﴾

11. wa-kam qaṣamnā min qaryatin kānat zālimatan wa-'anshānā ba'dahā qawman 'ākharīna.  
(Sūrat al-'Anbiyā')

“How many were the communities – which were unjust – have We crushed and raised up after them another people?” (Sūrat al-'Anbiyā': 11)

3. The ‘law of showing ingratitude towards blessings’ (qānūn kufr al-ni'mah), which is uncovered by the divine law in the holy verse:

﴿وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ﴾ (النحل) . ﴿١٣١﴾

112. wa-ḍaraba llāhu mathalan qaryatan kānat 'āminatan muṭmāinnatan yātihā rizquhā raghadan min kulli makānin fa-kafarat bi-'an'umi llāhi fa-'aḍāqa-hā llāhu libāsa l-ḡū'i wa-l-ḥawfi bi-mā kānū yaṣna'ūna (Sūrat al-Naḥl)

“Allah sets forth a Parable: a city enjoying security and quiet, abundantly supplied with sustenance from every place: Yet was it ungrateful for the favors of Allah. So Allah made it taste of hunger and terror (in extremes) (closing in on it) like a garment (from every side), because of the (evil) which (its people) wrought” Sūrat al-Naḥl: 112).

4. The ‘law of the appointed term’ (qānūn al-'ajal), which is uncovered by the divine law in the holy verse:

﴿وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾ (الأعراف) . ﴿٢٤﴾

34. wa-li-kulli 'ummatin 'ajalun fa-'idhā jā'a 'ajaluhum lā yastākhīrūna sā'atan wa-lā yastaqdimūna. (Sūrat al-'A'rāf)

“And every nation has its appointed term; when their term is reached, neither can they delay it nor can they advance it an hour (or a moment)” (Sūrat al-'A'rāf: 34).



## I enrich my experience:



I write a report on one of the following subjects:  
 The law of gradual progression (qānūn al-tadarruj) in the Holy Qur'ān  
 The ways in which Allah ﷻ answers du'ā' (supplication)



## I assess myself:

SN	Area of Application	Degree of Achievement		
		Average	Good	Distinguished
1	I understand and grasp the concept of sunan rabbāniyyah (divine laws).			
2	I consciously realize the importance of understanding the divine laws.			
3	I show great keenness in investigating the divine laws in the Qur'ān and Prophetic Sunnah.			
4	I am keen to benefit from the divine laws in my daily life.			
5	I revere and venerate the Greatness of the Creator, Allah ﷻ which manifests and discloses itself in everything.			

the law in the

وَكَمْ قَصَمْنَا مِن  
 harīna.

ed up after them

is uncovered by

وَصَرَبَ اللَّهُ مَثَلًا

وَالْخَوْفَ يَمَا كَانُوا

hā raghadan

wfi bi-mā kānū

with sustenance

of hunger and

the (evil) which

in the holy verse:

وَلِكُلِّ أُمَّةٍ أُمَّةٌ

lā

they delay it nor

## Lesson Three

### Responsibility in Islam

#### This lesson teaches me to:

1. distinguish between individual and collective responsibility
2. identify the Islamic worldview of responsibility and man
3. explain the areas of individual responsibility
4. explain the relation between individual and collective responsibility
5. give examples of collective responsibility taken from the institutions of Emirati society
6. bear responsibility for the tasks entrusted to me



#### I take initiative to learn

Allah ﷻ says:

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيفَةً قَالُوْۤا اَجْعَلْ فِيْهَا مَن يُفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿۳۰﴾﴾

30. wa-'idh qāla rabbuka li-l-malā'ikati 'innī jā'ilun fī l-'arḍi khalīfatan qālū 'a-taj'alu fihā man yufsidu fihā wa-yasfiku d-dimā'a wa-naḥnu nusabbiḥu bi-ḥamdika wa-nuqaddisu laka qāla 'innī 'a'lamu mā lā ta'lamūna. (Sūrat al-Baqarah)

“Behold, your Lord said to the angels: “I will create a vicegerent on earth.” They said: “Will You place therein one who will make mischief therein and shed blood whilst we celebrate Your Praises and glorify Your Holy (Name)?” He said: “ Verily, I know that which you do not know.” (Sūrat al-Baqarah: 30)

#### I investigate:

instances of Allah ﷻ honoring man.

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### I use my skills to learn

#### The Aim and Purpose of Man's Creation:

Allah ﷻ has honored man and raised his status above all species of creation:

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا﴾ (الإسراء)،

70. wa-la-qad karramnā banī 'ādama wa-ḥamalnāhum fī l-barri wa-l-baḥri wa-razaqnāhum mina ṭ-ṭayyibāti wa-faḍḍalnāhum 'alā kathīrin mimman khalaqnā tafḍīlan. (Sūrat al-'Isrā')

“We have honored the sons of Ādam; provided them with transport on land and sea; given them for sustenance things good and pure; and and favoured them far above most of Our creation. (Sūrat al-'Isrā': 70)

Part of what was entailed by this honoring was that Allah gave man the gift of intellect and reason ('aql) and made it the locus of legal responsibility and the fulcrum on which hinges the legal obligation (taklīf) to abide by Allah's Commands, Prohibitions and Limits. Indeed, man has undertaken his task and mission (in life) and accepted the responsibility. Allah ﷻ says concerning this:

﴿إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا﴾ (الأحزاب)،

72 'innā 'araḍnā l-'amānata 'alā s-samāwāti wa-l-'arḍi wa-l-jibāli fa-'abayna 'an yaḥmilnahā wa-'ashfaqna minhā wa-ḥamalahā l-'insānu 'innahū kāna ḡalūman jahūlan. (Sūrat al-'Aḥzāb)

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

#### I think and explain:

the significance of the fact that man and man alone undertook the trust at the exclusion of the rest of creation.

#### I investigate:

the connotations that the word 'amānah (trust) possesses that have a bearing on man undertaking his responsibilities.


#### Man and responsibility:

Feeling a sense of responsibility is something innate in the human being as a result of having undertaken the trust, which is worshipping Allah ﷻ ('ibādat Allāh) and building the earth ('imārat al-'arḍ or 'i'mār



al-'ard). Islam's view of the human being's responsibility is balanced and realistic one. A man is born as a tabalu rasa (blank slate) or white sheet of paper as it were, free from any liabilities and consequences. When he starts bearing responsibility, he bears the responsibility of his own actions, he alone (is responsible). Allah ﷻ says:

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾ (الأنعام 164)

164. ... wa-lā taziru wāziratun wizra 'ukhrā ... (Sūrat al-'An'ām)

"...no bearer of burdens shall bear the burden of another..." (Sūrat al-'An'ām: 164).

while at the same time taking into consideration a person's circumstances, capabilities and capacities, Allah ﷻ says:

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

286. lā yukallifu llāhu nafsan 'illā wus'ahā lahā mā kasabat wa-'alayhā mā ktasabat ...

"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).

Islam does not hold person accountable for the actions of another. Man is not born a sinner or sinful, just as he does not live his life free from the repercussions and consequences of his actions therein. He is accountable for his actions whether they are good or bad. Allah ﷻ says:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ. ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ. ﴿٨﴾﴾ (سورة الزلزلة)

7. fa-man ya'mal mithqāla dharratin khayran yarahū.

8. wa-man ya'mal mithqāla dharratin sharran yarahū. (Sūrat al-Zalzalah)

7. So, whosoever has done an atom's weight of good, shall see it!

8. And whosoever has done an atom's weight of evil, shall see it! (Sūrat al-Zalzalah)

I explain:

the concept of balance (tawāzun) and realism (wāqi' iyyah) within the Islamic view towards responsibility (mas'ūliyyah) in cooperation with the members of my group:

► Balance (tawāzun):

► Realism (mas'ūliyyah):

### I critically assess:

the following statement on the basis of the aforementioned:

"a person who incites to commit an offense (crime) mistake shares in the responsibility of the offense"

### The concept of responsibility:

The meaning of responsibility: for a person to be liable (legally accountable) for the consequences of his voluntary (willful) actions in his religious and world life. It relates to that which Allah ﷻ has charged him with (in terms of acts of commission and acts of omission); he will be meticulously held responsible for that. Everything in which man possesses voluntary choice (will) and power to act, he will be held responsible for. If he fulfills what he is required to observe, he will be rewarded, and if he falls short therein, he will be punished.

### I deduce:

the implication of what is signified by the expression 'voluntary (willful) actions'

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.....

### I give examples of:

involuntary actions that emanate from man

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.....

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### I identify:

the states in which the legal capacity (ahliyyah) of a mukallaf person (duty-bound legally responsible person) becomes null and void (and he is thus exempted from legal obligation and responsibility):

SN	Text	Case
1	<p>The Messenger of Allah ﷺ said:                      ”رُفِعَ الْقَلَمُ عَنْ ثَلَاثٍ: عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الصَّغِيرِ حَتَّى يَكْبُرَ، وَعَنِ الْمَجْنُونِ حَتَّى يَعْقِلَ“                      Three people will not be held responsible: the sleeper till he wakes, the boy till he reaches adulthood, and the insane till he comes to reason” (Narrated by al-Nasā'ī)</p>	
2	<p>Allah ﷻ says:                      ﴿فَمَنْ أَضْطُرَّ غَيْرِ بَإٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ﴾. (البقرة 173)                      173. ... fa-mani ḍṭurra ghayra bāghin wa-lā 'ādin fa-lā 'iṭma 'alay-hi. (Sūrat al-Baqarah)                      “...But if one is forced by necessity, without wilful disobedience, nor transgressing due limits,- then is he guiltless. For Allah is Oft-forgiving Most Merciful.” (Sūrat al-Baqarah: 173)</p>	
3	<p>Allah ﷻ says:                      ﴿إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ﴾. (النحل 106)                      106. ... illā man 'ukriha wa-qalbhū muṭma'innun bi-l- 'imāni ... (Sūrat al-Naḥl)                      “...except one who is coerced while his heart remains at peace with Faith...” (Sūrat al-Naḥl: 106)</p>	

### I explain why:

religious and legal responsibility is null and void in the above cases.

### The relationship between responsibility and choice:

It is by the Grace of Allah ﷻ towards His servants that He linked responsibility to man's choice and will, such that he is not held accountable for something he has no choice in. Thus, color, gender and other matters over which he has no say nor power, he is not accountable for, and will not be judged for on the Day of Resurrection. For instance, a man will not be held judged for the number of heart beats or skin color, and similarly, he will not be judged for what he did under duress and when compelled by necessity (ḍarūrah), like if he feared that he might die due to hunger and did find except carrion (a dead animal) and ate from it in order to save himself from dying, then legal responsibility is rendered null and void in his case.



### I analyze and determine:

the legal responsibility in the following scenarios according to the table below:

Scenario	Muslim's Stance	
	free to choose/forced	responsible/not responsible
Interacting with people according to Islamic morality and code of ethics		
a person fell seriously ill during Ramaḍān and doctors advised him to break his fast		
Good parenting		
praying or not praying		

### Types of Responsibility:

Type One – Individual Responsibility (mas'ūliyyah fardiyyah):

This means every individual is responsible for himself and everything that emanates from him in terms of words or deeds. He is responsible for his body, mind and limbs; Individual responsibility is the primary form of responsibility in Islam. Allah ﷻ says:

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ﴾ (المائدة: ٣٨)

38. kullu nafsin bi-mā kasabat rahīnatun. (Sūrat al-Muddaththir)

“Every soul will be (held) in pledge for its deeds” (Sūrat al-Muddaththir: 38).

### Kinds of individual responsibility:

Everyone is duty-bound and legally responsible (mukallaf) and accountable (mas'ūl) before Allah ﷻ before himself and before his community. Allah ﷻ has clarified these three kinds in the following statement of His:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتِكُمْ وَأَنْتُمْ تَعْلَمُونَ﴾ (الأنفال: ٢٧)

27. yā-'ayyuhā lladhīna 'āmanū lā takhūnū llāha wa-r-rasūla wa-takhūnū 'amānātikum wa-'antum ta'lamūna . (Sūrat al-'Anfāl)

“O you that believe! betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you” (Sūrat al-'Anfāl: 27)

**Kinds of Individual Responsibility and Its Proofs**

Kind	Meaning	Evidence
Religious Responsibility (al-Mas'ūliyyah al-Dīniyyah)	everyone will submit to questioning and interrogation before Allah ﷻ on the Day of Judgment.	Allah ﷻ says: ﴿...إِنَّ تَكًا مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ﴾ (لقمان) 16. ... 'innahā 'in taku mithqāla ḥabbatin min khardalin fa-takun fī ṣakhratin 'aw fī s-samāwāti 'aw fī l-'arḍi yāti bihā llāhu 'inna llāha laṭifun khabīrun. (Sūrat Luqmān) “...If there be (but) the weight of a mustard-seed and it were (hidden) in a rock, or (anywhere) in the heavens or on earth, Allah will bring it forth: for Allah understands the finest mysteries, (and) is well-acquainted (with them). (Sūrat Luqmān: 16).
Moral Responsibility (al-Mas'ūliyyah al-Akhlāqiyyah)	a Muslim submitting himself for subjective-accountability and self-reproachment before himself.	Allah ﷻ says: ﴿وَلَا أَقِيمُ بِالنَّفْسِ اللَّوَامَةَ﴾ (القيامة) wa-lā 'uqsimu bi-n-nafsi l-lawwāmati. (Sūrat al-Qiyāmah) And I do call to witness the self-reproaching spirit: (Eschew Evil). (Sūrat al-Qiyāmah: 2)
Responsibility before the government and public opinion	A Muslim is accountable before his community, which monitors his actions and judges them, materially from the perspective of judicial courts and morally from the perspective of public opinion	Allah ﷻ says: ﴿وَقُلْ أَعْمَلُوا فَسِرَى اللَّهِ عَلَيْهِمْ وِرْسُولُهُ وَالْمُؤْمِنُونَ﴾ (التوبة 105) 105. wa-quli 'malū fa-sa-yarā llāhu 'amalakum wa-rasūluhū wa-l-mu'minūna ... (Sūrat al-Tawbah) “And say: “Work (righteousness): Soon will Allah observe your work, and His Messenger, and the Believers...” Sūrat al-Tawbah: 105)

**I deduce:**

the type of responsibility mentioned in this story:

Amr ibn Shu'ayb reported that his father heard his grandfather saying:

”أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ نَائِمًا، فَوَجَدَ تَمْرَةً تَحْتَ جَنْبِهِ، فَأَخَذَهَا، فَأَكَلَهَا، ثُمَّ جَعَلَ يَتَصَوَّرُ مِنْ آخِرِ اللَّيْلِ، وَفَزِعَ لِذَلِكَ بَعْضُ أَزْوَاجِهِ، فَقَالَ: ”إِنِّي وَجَدْتُ تَمْرَةً تَحْتَ جَنْبِي فَأَكَلْتُهَا، فَخَشِيتُ أَنْ تُكُونَ مِنْ تَمْرِ الصَّدَقَةِ“

“The Messenger of Allah ﷺ was sleeping. When he woke up he found a date under his side. He took the date and ate it. Towards the last part of the night he began to writhe. Some of his wives were frightened by this. He said to them: ‘I found a date under my side and ate it. Now I fear that it might be of the dates intended for ṣadaqah (voluntary charity)’. (Narrated by Aḥmad)

### Stages of individual responsibility:

A person's responsibility with respect to his actions is divided into two stages:

- ▶ Pre-action stage: since he has to make good decisions as regards what he intends to do, such that he plans well, studies the options well and estimates and assesses the consequences before commencing with the action.
- ▶ Post-action stage: thus, being responsible for his choice, the way he executed his choice and bearing the effects and consequences of his choice.

### I specify:

my pre- and post-action responsibility in what follows:

Case	Pre-Action Responsibility	Post-Action Responsibility
I'm looking for a job.		
I finished university and I want to marry.		

### Domains of individual responsibility:

First: man's responsibility towards himself

Man is responsible for carrying out the Commands of Allah ﷻ and avoiding His Prohibitions. Man is also required to

- preserve his self, by fulfilling its basic needs through what is lawful and wholesome,
- protect it from demise and destruction,
- grant it its Sharī'ah rights,
- safeguard it from evil and corruption,
- shield it against sins,
- purify and refine it, and
- develop its capabilities and capacities.

Thus, Islam balances between the constituent components of the human being as a genus (body, mind and spirit) with respect to every human being bearing the responsibility of preserving and taking care of these constituent components.

### I deduce:

the limits of man's responsibility towards himself from the Statement of Allah ﷻ:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا﴾ (الإسراء)

36. wa-lā taqfu mā laysa laka bihī 'ilmun 'inna s-sam'a wa-l-baṣara wa-l-fu'āda kullu 'ulā'ika kāna 'anhu mas'ūlan. (Sūrat al-'Isrā')

“And do not pursue that of which you have no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning).” (Sūrat al-'Isrā': 36)



**I explain why:**

suicide is forbidden.

Second: man's responsibility towards his family and relatives:

Islam established a network of relations between members of a single family which is considered a building block in the structure of a strong society as desired by Islam. Islam specified for every member in the family his own task which he must perform just as it has elaborated the rights and duties of each and every member of the family.

**I identify:**

the role of family members in achieving the goal for which the family has been originally formed and established:

Member	Assigned Role
Parents	Raising children on obedience to Allah
Husband	Good Companionship
Wife	
Children	

**I identify:**

\*the responsibilities mentioned in the words of Allah ﷻ:

﴿وَأَنْكِحُوا الْأَيَامَىٰ مِنكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَسِيعٌ عَلِيمٌ﴾ (النور)

32. wa-'ankihū l-'ayāmā minkum wa-ṣ-ṣāliḥīna min 'ibādikum wa-'imā'ikum 'in yakūnū fuqarā' a yughnihimu llāhu min faḍliḥī wa-llāhu wāsi'un 'alīmun. (Sūrat al-Nūr)

“32. Marry those among you who are single, or the virtuous ones among yourselves, male or female: if they are in poverty, Allah will give them means out of His grace: for Allah encompasses all, and he knowes all things”. (Sūrat al-Nūr: 32)

Individual Responsibilities	Collective Responsibilities

### Third: man's occupational (professional) responsibility

A Muslim's responsibility towards his occupation is that he does it with perfection and in the most complete way possible. Allah's Messenger ﷺ said:

“إِنَّ اللَّهَ تَعَالَى يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتَّقَنَهُ”

“Allah loves, when one of you performs an action, that he does it with perfection (itqān).” (Narrated by al-Jāmi' al-Ṣaghīr)

#### **I apply:**

I imagine that I am the head of a division in a government department and I carry out my responsibility vis-à-vis the following:

► the work environment

► the employees in the division

### **Fourth: man's responsibility towards his homeland and community**

Every Muslim is responsible for protecting his homeland and defending it, for serving it and advancing its interests, and for its security and the prevalence of order and stability in it. He should not instigate strife and sedition (fitan), spread corruption (fasād), circulate false rumors and he should abide by the laws and institution. He should live and share in both the joys and sorrows of his country and contribute to its development and building and to finding solutions to its problems.

#### **I cooperate with my classmates:**

On the basis of the quote below:

Grounded in our belief that the protection of the country, preserving its independence, sovereignty and achievements constitute a sacred national duty on the shoulder of every citizen male and female, the constitutional institutions in the country have given effect to the law of national and reserve service.

His Highness Sheikh Khalifa bin Zayed Al Nahyan, President of the State and Supreme Leader of the UAE Armed Forces حَفِظَهُ اللهُ.

we identify the positive aspects that joining the national service has for both the individual and the country.

### The limits of individual responsibility:

A person's responsibility is not limited to his actions alone; rather it extends beyond his actions such that he is also responsible for the effects and repercussions of his actions. Allah ﷻ says:

﴿ إِنَّا نَحْنُ نُحْيِي الْمَوْتِ وَيَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴾ (يس)

12. 'innā naḥnu nuḥyi l-mawtā wa-naktubu mā qaddamū wa- 'āthārahum wa-kulla shay' in 'aḥṣaynāhu fī 'imāmin mubīnin. (Sūrat Yā Sīn)

“Verily We shall give life to the dead, and We record that which they send before and that which they leave behind, and of all things have We taken account in a clear Book (of evidence)” (Sūrat Yā Sīn: 12)

A person is held accountable for the actions of others in the following three cases:

if the action is by order from him or by his instigation

if others emulate him in his action

if he keeps silent about a particular action and he has the authority and ability to change it

### I apply:

What are the limits of responsibility in the following cases?

► a woman bought clothes that violate the requirements of modesty and decency (ḥishmah)

► a person directed his fellow students to a scientific and academic website

### Type Two – Collective Responsibility (mas'ūliyyah jamā'iyah):

Islam strikes a balance between the responsibility of the individual towards his society and the responsibility of society towards the individual by protecting the interest of both the individual and society. Islam gives public interest priority over private interest because the former subsumes individual interest. Islam views the individual in society as constituting part of a whole; he completes and is



completed by society, that is to say, they mutually complement each other. The individual is keen on the safety, coherence and prosperity of society so that he enjoys security, stability and a better standard of living under the protection of society.

### I infer:

the relationship between individual and collective responsibility based on these two ḥadīths:

\* An-Nu'mān ibn Bashīr رضي الله عنه reported:

The Prophet ﷺ said,

”مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا، كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ، فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا وَبَعْضُهُمْ أَسْفَلَهَا، فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ، فَقَالُوا: لَوْ أَنَا خَرَقْنَا فِي نَصِيبِنَا خَرْقًا وَلَمْ نُؤَدِّ مِنْ فَوْقِنَا، فَإِنَّ يَتْرِكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا، وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَوْا، وَنَجَوْا جَمِيعًا“

“The likeness of the man who observes the limits prescribed by Allah and that of the man who transgresses them is like the people who get on board a ship after casting lots. Some of them are in its lower deck and some of them in its upper (deck). Those who are in its lower (deck), when they require water, go to the occupants of the upper deck, and say to them: ‘If we make a hole in the bottom of the ship, we shall not harm you.’ If they (the occupants of the upper deck) leave them to carry out their design they all will be drowned. But if they do not let them go ahead (with their plan), all of them will remain safe”. (Narrated by al-Bukhārī)

”إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا“ وَشَبَّكَ أَصَابِعَهُ

\* “Verily, the believers are like a structure, each part strengthening and reinforcing the other.” (Narrated by al-Bukhārī and Muslim)

## **Communal Obligations (furūḍ kifā'iyyah)**

### 1. Society looking after the interests of its members:

If individual obligations (furūḍ 'ayniyyah) are a part of the responsibilities of the individual before Allah ﷻ then communal obligations relate to the Muslim society vis-à-vis its members and their interests. Performing a communal obligation exempts (the rest of) the members of the community from responsibility and failure to perform it places all the members inside the circle of responsibility and accountability before Allah ﷻ.

Communal obligations do not stop at acts of devotion such as the funeral prayer (ṣalāt al-janāzah) or establishing Islamic law (fiqh) academies and institutions of collective ijtihād (independent legal reasoning), for example. Rather, they go beyond these examples to address and advance the interests of society in all other important domains of life such as:

- ◆ learning worldly (mundane) sciences such as Medicine, Engineering and other beneficial sciences. A nation cannot progress and advance without producing knowledge, embracing, nurturing and

## Responsibility in Islam

- sustaining scholars and scientific research, promoting innovation and quality in industry, commerce and agriculture and possessing a diversified economy, which supports state growth and development.
- ◆ creating social institutions capable of providing the poor and needy with the basic necessities of life.

### I give examples of:

social welfare institutions in the United Arab Emirates.

2. Establishing scientific and academic centres for supporting and sponsoring creative, talented and gifted people in a wide array of fields:

### I anticipate and project:

the impact that of supporting and sponsoring creative people will have on the national economy:

3. Achieving food and economic security in Muslim society:

### I suggest:

ways and means of maintaining food security in the United Arab Emirates:

4. Establishing purpose-driven media institutions:

Media has an important role in spreading awareness, channeling the energies of society in a positive direction and portraying a radiant image of the homeland.

### We cooperate and identify:

three characteristics of purpose-driven media:

.....

.....

.....

#### 5. Internal and external security:

It is inconceivable for a society to progress and advance and to have power, strength and civilization without possessing the kind of force that protects it internally and externally and ensures security (for its citizens). Security is one of the greatest blessings because it is the cause of psychological, social, economic and political stability, and one of the foundations of the country's prosperity and progress. Security is the responsibility of the ruler. Allah's Messenger ﷺ said:

”عَيْنَانِ لَا تَمَسُّهُمَا النَّارُ: عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللَّهِ، وَعَيْنٌ بَاتَتْ تَحْرُسُ فِي سَبِيلِ اللَّهِ“

“Two eyes will not be touched by Hellfire: An eye that cried out fear for Allah, and an eye that spent the night guarding in the path of Allah.” (Narrated by al-Tirmidhī)

#### I explain:

the significance of giving security priority and precedence over sustenance in the supplication (du'ā') of our Prophet Ibrāhīm عليه السلام in the holy verse:

﴿وَرَدَّ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾. (البقرة 126)

126. wa-'idh qāla 'ibrāhīmu rabbi j' al hādhā baladan 'āminan wa-rzuq 'ahlahū mina th-thamarāti man āmana minhum bi-llāhi wa-l-yawmi l-'ākhirī ... (Sūrat al-Baqarah)

“And remember Abraham said: “My Lord, make this a City of Peace, and feed its people with fruits, - such of them as believe in Allah and the Last Day” (Sūrat al-Baqarah: 126).

### We exercise our creativity and we plan:

organizing a debate session on the concept of individual and collective responsibility in the field of learning and obtaining knowledge and the effect it has on the individual and society.





\* I organize my thoughts:

Responsibility in Islam

The two types of responsibility are:

- 1.
2. collective responsibility.

The concept of individual responsibility:

The concept of collective responsibility:

Cases in which man is not held responsible and accountable:

1. duress and compelling necessity (iḍṭirār)
- 2.
- 3.

Kinds of individual responsibility are:

1. before Allah ﷻ
2. before
3. before

The two stages of individual responsibility are:

- 1.
- 2.

Domains of individual responsibility are:

1. responsibility towards the self
- 2.
- 3.
- 4.

Some of the domains of collective responsibility:

- 1.
- 2.

## Student Activity



I assess myself:

## I answer by myself:

♦ **First:** what is meant by the following concepts?

1. Individual responsibility (mas'ūliyyah fardiyyah):

2. Collective responsibility (mas'ūliyyah jamā'iyyah):

♦ **Second:** explain the relationship in the following:

1. the Statement of Allah ﷻ:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتِكُمْ وَأَنْتُمْ تَعْلَمُونَ﴾ (الأنفال)

27. yā-'ayyuhā l-ladhīna 'āmanū lā takhūnū llāha wa-r-rasūla wa-takhūnū amānati-kum wa-'antum ta'lamūna (Sūrat al-'Anfāl)

“O you who believe! betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you” (Sūrat al-'Anfāl: 27)

and the Statement of Allah ﷻ

﴿وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَرُدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾ (التوبة)

105. wa-quli 'malū fa-sa-yarā llāhu 'amalakum wa-rasūluhū wa-l-mu'minūna wa-sa-turaddūna 'ilā 'ālimi l-ghaybi wa-sh-shahādati fa-yunabbi'ukum bi-mā kuntum ta'malūna. (Sūrat al-Tawbah)

“And say: “Work (righteousness): Soon will Allah observe your work, and His Messenger, and the Believers: Soon will you be brought back to the knower of what is hidden and what is open: then will He show you the truth of all that you did”. (Sūrat al-Tawbah: 105)

2. Responsibility and choice:

3. Individual responsibility and collective responsibility:

◆ **Third:** explain the fields of individual responsibility and give examples.

1.

2.

3.

4.

◆ **Fourth:** Allah's Messenger ﷺ said:

” لا تَزُولُ قَدَمَا عِنْدَ يَوْمِ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ، وَعَنْ عِلْمِهِ فِيمَا فَعَلَ فِيهِ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ، وَعَنْ جَسَمِهِ فِيمَا أَبْلَاهُ “

“The feet of the servant of Allah shall not move [on the Day of Judgement] until he is asked about five things: about his life and what he did with it, about his knowledge and what he did with it, about his wealth and how he earned it and what he spent it on, and about his body and what he wore it out in.”

(Narrated by at-Tirmidhi)

A) Give a title to the ḥadīth:

B) Specify your responsibilities towards each of the four matters you will be asked about.

1.

2.

3.

4.

◆ **Fifth:** explain the following:

1. the role of the media with respect to collective responsibility.

2. security and collective responsibility.



## I enrich my experience:



Under the supervision of my teacher, I design a questionnaire for conducting a field study to determine to what extent do secondary school students have a sense of their individual and collective responsibilities, analyze the results and present the findings of the questionnaire to the students.



## I assess myself:

SN	Area of Application	Degree of Achievement		
		Average	Good	Distinguished
1	I am keen to deliver and execute what I am assigned to do.			
2	I distinguish between the concepts of individual responsibility and collective responsibility.			
3	I infer the relationship between religious (legal) accountability (taklīf) and responsibility (mas'ūliyyah).			
4	I explain the aspects of individual responsibility.			
5	I clarify the relationship between individual and collective responsibility.			
6	I give examples of the support and care that the UAE gives to communal obligations (furūḍ kifā'iyyah).			

## Lesson Lexicon

Term	Meaning
Ahliyyah (legal capacity)	the authority of an individual to act in a way that makes him legally accountable for whatever proceeds from him
Ikhtiyār (choice)	the ability of a person to do something without (the presence of) an influencing agent
Taklīf (religious accountability)	Sharī'ah commands and prohibitions
Tawāzun (balance)	Linguistically, it means mutual equality; what is meant here is: the parity/equivalence between a person's abilities and his duties
Mas'ūliyyah (responsibility and accountability)	legal obligation and responsibility followed by reckoning

## Lesson Four

### The Five Purposes of Islamic Legislation

**This lesson teaches me to:**

1. explain the concept of the purposes (maqāsid) science
2. demonstrate the benefits of studying the purposes of Sharī'ah
3. identify the relation between the purposes and necessities and other aspects
4. infer the methods of preserving the five purposes of legislation
5. make sure of memorizing the five necessities



#### I take initiative to learn

Allah ﷻ says:

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ﴾ (المؤمنون) 115

115. 'a-fa-ḥasibtum 'annamā khalaqnākum 'abathan wa-'annakum 'ilaynā lā turja'ūna. (Sūrat al-Mu'minūn)

“Did you then think that We had created you in vain, and that you would not be brought back to Us (for account)?” (Sūrat al-Mu'minūn: 115).

Allah ﷻ is Wise (and His Actions are informed by and infused with Wisdom), He did not create man in vain and did not leave him aimless and purposeless going about at will. In this respect, Allah ﷻ says:

﴿إِنحَسِبُ الْإِنْسَانُ أَن يُرَكَّبُ حُنًى﴾ (الإنسان) 36

36. 'a-yaḥsAbū l-'insānu 'an yutraka sudan. (Sūrat al-Qiyāmah)

Does man think that he will be left aimless and purposeless? (Sūrat al-Qiyāmah: 36)

Allah ﷻ sent Messengers and Prophets to humanity and revealed to them Books and Divine Laws (Sharā'ī plural of Sharī'ah) until He sealed the Messengers and Prophets with our Master Muhammad ﷺ and sealed the Books and Divine Laws with the Holy Qur'ān and Sharī'ah of Islam. Every Sharī'ah ruling in the Qur'ān or the Sunnah of the Prophet ﷺ was prescribed for a particular wisdom (ḥikmah) and aim (ghāyah), securing benefit and wellbeing (maṣlahah) or preventing harm (mafsadah), or both, in order to arrive at the realization of man's happiness both in this world and in the Hereafter. Allah ﷻ says:

﴿كَيْتَبُ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ﴾ (إبراهيم 1)

1. "...kitābun 'anzalnāhu 'ilayka li-tukhrīja n-nāsa mina z-zulumāti 'ilā n-nūri bi-'idhni rabbihim 'ilā ṣirāṭi l-'azīzi l-ḥamīdi. (Sūrat 'Ibrāhīm)

“A Book which We have revealed unto thee, in order that you might lead mankind out of the depths of darkness into light - by the leave of their Lord - to the Way of (Him) the Exalted in power, worthy of all praise! (Sūrat 'Ibrāhīm: 1).

**I deduce:**

\* the aim behind creating man by surveying and closely studying the verses of the Holy Qur'ān that make reference to this goal:

The holy verse	The goal of creating man
<p>Allah ﷻ says:</p> <p>﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٧﴾﴾ (الدَّارِيَات)</p> <p>56. wa-mā khalaqtu l-jinna wa-l-'insa 'illā li-ya' budūni. 57. mā 'urīdu minhum min rizqin wa-mā 'urīdu 'an yuṭ'imūni. (Sūrat al-Dhāriyāt)</p> <p>56. I have only created Jinns and men, so that they may worship Me 57. No Sustenance do I require of them, nor do I require that they should feed Me. (Sūrat al-Dhāriyāt: 56-57)</p>	
<p>Allah ﷻ says:</p> <p>﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ﴿٣٠﴾﴾ (البقرة 30)</p> <p>30.... wa-'idh qāla rabbuka li-l-malā'ikati 'innī jā'ilun fī l-'arḍi khalīfatan ... (Sūrat al-Baqarah)</p> <p>"Behold, your Lord said to the angels: "I will create a vicegerent (khalīfah) on earth..." (Sūrat al-Baqarah: 30)</p>	
<p>Allah ﷻ says:</p> <p>﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيٰوةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٢﴾﴾ (المالك)</p> <p>2. alladhī khalaqa l-mawta wa-l-hayāta li-yabluwakum 'lladhī khaḥsanu 'amalān wa-huwa l-'azīzu l-ghafūru. (Sūrat al-Mulk)</p> <p>"He Who created Death and Life, that He may try which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving;- (Sūrat al-Mulk: 2)</p>	

- What is meant by 'ibādah (worship) in His words ﷻ:  
(لِيَعْبُدُونِ) (li-ya' budūni) "so that they may worship Me":

**I use my skills to learn****Science of the Aims and Purposes of the Sharī'ah:**

Linguistically, 'maqāsid' (purposes, aims, intentions) is the plural of maqṣid (purpose, aim, intention); purpose is contrary to idleness and futil. In Arabic, 'qaṣada al-shay'a' means 'he intended something or directed himself towards something' (aspiring to something, aiming at it) and 'maqṣūd al-kalām' means 'the intended meaning of the speech' (its signification).

Maqāsid al-Sharī'ah (Aims and Purposes of the Sharī'ah) in the technical nomenclature of the Muslim scholars (iṣṭilāḥ al-'ulamā') are the general and universal objectives and final ends and specific and particular wisdom-informed reasons that the Islamic Sharī'ah observes and takes into consideration for the purpose of promoting and realizing the welfare and wellbeing of Allah's servants both in this life and the Afterlife.



## The Five Purposes of Islamic Legislation

### I classify:

the following terms in accordance with the expression showing their relation to the Maqāṣid al-Sharī'ah: maṣāliḥ mursalah (unqualified public interest, considerations of public interest), qiyās (analogical deduction), sadd al-dharā'ī (blocking the means)

### Illuminations

The Sharī'ah is founded on realizing the interests of Allah's servants in both this life and the Afterlife. The Sharī'ah is all justice, all mercy and all wisdom. Every matter that deviates from justice to injustice, from mercy to its antithesis, from wellbeing and interest to a harm and detriment, and from wisdom and purpose to idleness and futility has nothing to do with Sharī'ah, even if it has been incorporated into it by way of far-fetched interpretation (tāwīl). The Sharī'ah is the Allah's justice and fair treatment of His servants, His mercy and kind treatment of His creatures, His shade on His earth and His wisdom that points to Him and to the truthfulness of His Messenger ﷺ.

Expression	Term
One of its integrals and constituent components (arkān) is the 'illah (ratio legis, underlying rational cause) which is the hub around which the ḥukm (legal ruling) revolves; 'Ilm al-Maqāṣid (the Science of Higher Purposes of the Sharī'ah) investigates the rational causes underlying Sharī'ah rulings.	
One of the conditions for adducing it as legal proof and as a legal argument is that it must be given credence and consideration by the Sharī'ah Maqāṣid; 'Ilm al-Maqāṣid determines the rules, guidelines and parameters (ḍawābiṭ) for accrediting them and rendering them valid or for discrediting them and rendering them invalid (from a Sharī'ah perspective).	
This is based on preventing the means, media and measures (wasā'il) leading to harm and evil consequences (maḥāsib) such as preventing the selling of arms during the time of civil strife (fitnah); preventing harm and evil consequences is a Sharī'ah purpose and as such investigating and enquiring into the future outcomes of actions is something accredited, endorsed and intended by the Sharī'ah.	
If a person finds himself forced by absolute necessity and is unable to find anything except carrion, it is lawful for him to eat from it because preservation of life against ruin and destruction is one of the purposes (maqāṣid) of Islam.	

### Benefits of studying the Maqāṣid al-Sharī'ah (Aims and Purposes of the Sharī'ah):

Studying the maqāṣid of Sharī'ah involves several benefits, some of which are:

1. Fortifying Muslims against destructive ideas: the maqāṣid (purposes) facilitate understanding the holistic and big picture of the legal rulings and great aims of Islam, which are founded on mercy and justice. Therefore, everything that leads to evil, harm and ruin has nothing to do with the Sharī'ah. Allah ﷻ says:

﴿يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ﴾ (البقرة 185)

185. ... yurīdu llāhu bikumu l-yusra wa-lā yurīdu bikumu l-'usra ... (Sūrat al-Baqarah)

"... Allah wants for you ease and facilitation; He does not want for you difficulty and hardship ..."

(Sūrat al-Baqarah: 185).

This gives a Muslim sufficient immunity against destructive da'wah calls and invitations which link Islam to violence and terrorism and attempt to conceal its good and positive qualities and to distort its true image.

2. Maqāṣid (purposes and intentions) are the very soul of actions: the actions that a Muslim performs will remain barren and lifeless, without a soul if he does not grasp their intents and purposes (maqāṣid) and the reflective lesson ('ibrah) behind them. The purposes enable one to realize the benefits that result from his actions so that he can be keen to reap them or the harmful effects that stem from his actions so that he can avoid them, such that in the end he performs his actions with sincerity and steadfastness.
3. Maqāṣid (purposes and intentions) constitute an important source and reference for conflict resolution and minimizing juristic (fiqhī) disagreement: by giving precedence and preponderance (tarjīh) to the view that realizes the Higher Purposes of the Sharī'ah and conforms to its goals as regards securing benefit and preventing harm.
4. Maqāṣid (purposes and intentions) constitute an important source and reference for exercising independent reasoning (ijtihād) in novel issues and events: as well as knowing the general and particular rulings, understanding the Sharī'ah texts and interpreting them in a sound and correct manner when applying them to these issues and events.

### The relationship between ḍarūrah (necessity) and ḍarar (harm):

Ḍarūrah (necessity) is subsumed under the legal maxim of preserving the five necessities. The idea of dire need obtains in ḍarūrah (necessity) from two perspectives:

1. It is one of the causes of concession (rukḥṣah) (to prevent harm): Necessities permit illegalities (prohibited things) (al-ḍarūrāt tubīḥ al-maḥzūrāt). If necessity results from an existing or expected harm such as a dire need or a state of severe duress, Islam secures the preservation of necessities (ḍarūrāt) by permitting the performance of illegalities (maḥzūrāt).
2. It is the highest ranked and most powerful (human) interest: the need for it is acute, which is why the harm that results from its absence is so serious and the damage so great, due its singular importance and the fact that life is dependent on it. Hence, the existence ḍarūrah protects the human being against harm.

### The five necessities (al-ḍarūrāt al-khams):

Ḍarūrah, in Arabic, derives from ḍarr (harm), which is the opposite of naf' (benefit). Ḍarūrah is used in the sense of 'hardship' and 'dire need'. The al-ḍarūrāt al-khams (five necessities) are also called the five kulliyāt (universals), uṣūl (principles), maqāṣid (aims and purposes) and maṣāliḥ (public benefits, interests, welfare, etc.). They comprise those things upon which the life of humanity is dependent, and upon which their existence in this life and salvation in the Afterlife are contingent. Should they be absent



and cease to exist, the entire system of life will break down and collapse. The necessary public interests are confined to the five necessities

The essential public interests and benefits are restricted to five necessities arranged in order of importance:

1. Preservation of religion (ḥifẓ al-dīn)
2. Preservation of (human) life (ḥifẓ al-nafs)
3. Preservation of the intellect (ḥifẓ al-'aql)
4. Preservation of progeny (lineage) (ḥifẓ al-nasl)
5. Preservation of wealth (property) (ḥifẓ al-māl)

### I infer and extrapolate:

- from these two holy verses that which pertains to the preservation of the five necessities (al-darūrāt al-khams).

Allah ﷻ says:

قال تعالى: ﴿قُلْ تَعَالَوْا أَنزَلَ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَقْتُمْ نَحْنُ نَرْزُقُكُمْ وَإِنَّهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطُنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَُمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ وَأَوْفُوا لِكَيْلٍ وَالْعِمْرَانِ بِالْقِسْطِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدُوا وَلَوْ كَانَ دَاخِرًا يُرْفَعُ وَمِنْكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾﴾ (الأنعام)

151. qul ta 'ālaw 'atlu mā ḥarrama rabbukum 'alaykum 'allā tushrikū bihī shay 'an wa-bi-l-wālidayni 'iḥsānan wa-lā taqtulū 'awlādakum min 'imlāqin naḥnu narzuqukum wa-'iyyāhum wa-lā taqrabū l-fawāḥisha mā ḡahara minhā wa-mā baṡana wa-lā taqtulū n-nafsa llatī ḡarrama llāhu 'illā bi-l-ḡaqqi dhālikum waṡṡākum bihī la 'allakum ta 'qilūna.

152. wa-lā taqrabū māla l-yatīmi 'illā bi-llatī hiya 'aḡsanu ḡattā yablughā 'ashuddahū wa-'awfū l-kayla wa-l-mīzāna bi-l-qisṡi lā nukallifu nafsan 'illā wus 'ahā wa-'idhā qultum fa-'dilū wa-law kāna dhā qurbā wa-bi-'ahdi llāhi 'awfū dhālikum waṡṡākum bihī la 'allakum tadhakkarūna. (Sūrat al-'An 'ām)

Say (O Prophet), "Come, and I shall recite what your Lord has prohibited for you: Do not associate anything with Him (as His partner); and be good to parents, and do not kill your children because of poverty - We will give provision to you, and to them as well - and do not go near shameful acts, whether they are open or secret; and do not kill a person whom Allah has given sanctity, except rightfully. This what He has enjoined upon you, so that you may understand. (152).

Do not approach the property of the orphan, except with the best possible conduct, until he reaches maturity. Give full measure and full weight in all fairness - We do not obligate anyone beyond his capacity - and be just when you speak, even though the one (against whom you are speaking) is a relative; and fulfill the covenant of Allah. This is what He has enjoined upon you, so that you may be admonished. (152). (Sūrat al-'An 'ām)



The five necessities (al-darūrāt al-khams)	Commands, prohibitions and significations in the above Qur'ānic text
Preservation of religion (ḥifẓ al-dīn)	
Preservation of (human) life (ḥifẓ al-nafs)	<p>﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ﴾</p> <p>wa-lā taqtulū 'awlādakum min 'imlāqin kill not your children on a plea of want</p>
Preservation of the intellect (ḥifẓ al-'aql)	<p>﴿ذَٰلِكُمْ وَصَّكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ﴾</p> <p>dhālikum waṣṣākum bihī la'allakum tadhakkarūna “This is what He has enjoined upon you, so that you may be admonished” This is so because a sane person preserves these necessities and does not transgress against them.</p>
Preservation of progeny (lineage) (ḥifẓ al-nasl)	
Preservation of wealth (property) (ḥifẓ al-māl)	<p>﴿وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ﴾</p> <p>wa-'awfū l-kayla wa-l-mīzāna bi-l-qisṭi Give full measure and full weight in all fairness</p>

- ◆ the effect of the proliferation of the aforementioned crimes on society:

### Preserving the five necessities:

- Al-Shātibī says:

The entire Muslim nation (ummah), in fact all nations, agreed that the Sharī'ah was laid down for the preservation of these necessities .... This has not been established for us through a particular evidence. ... On the contrary, their compatibility with the Sharī'ah has become known through complete induction (istiqrā' tāmm) that results from surveying and closely examining the sacred texts of the Qur'ān and Sunnah. Their preservation occurs through two things:

The first of them is that which firmly establishes and erects their pillars and strengthens and reinforces their foundations (jānib al-wujūd – the angle of existence i.e. doing the things that lead to the existence and continuation of these maqāṣid). The second is that which keeps away from them and protects them against breakdown and disorder that affect them or are expected to affect them (jānib al-'adam aw al-ḥimāyah – the angle of non-existence or protection i.e. leaving and protecting against the things that lead to the non-existence and termination of these maqāṣid).

### **I discover in the quote from al-Shāṭibī:**

the way the Sharī'ah preserves the five necessities (al-ḍarūriyyāt al-khams):

the Sharī'ah preserves each purpose from two angles, namely:

- ◆ the angle of existence (i.e. doing the things that lead to the existence and continuation of these maqāsid) (jānib al-wujūd):
- ◆ the angle of protection (i.e. protection against the things that lead to the non-existence and termination of these maqāsid) (jānib al-ḥimāyah):

### **First: the Sharī'ah purpose of preserving religion (maqṣid ḥifẓ al-dīn)**

The preservation of religion (ḥifẓ al-dīn) is at the forefront of all interests and purposes and to forfeit religion is to forfeit all the other purposes. Religion is a natural and innate human disposition (fiṭrah insāniyyah) and divine laws are all in agreement on the obligation of its preservation. Allah ﷻ says:

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا﴾ (الزُّم 30)

30. fa-'aqim wajhaka li-d-dīni ḥanīfan ... (Sūrat al-Rūm)

“So direct your countenance to the (true) Religion, being naturally inclined (towards it) ...” (Sūrat al-Rūm: 30).

Religion encompasses beliefs, acts of worship, rulings and laws which Allah ﷻ has legislated in order to organize people's relationship with their Lord as well as their relationship with one another. It is incumbent that it be preserved from two angles: the angle of existence (jānib al-wujūd) and the angle of protection (jānib al-ḥimāyah).

### **A. Preservation of religion from the angle of existence i.e. doing the things that lead to the existence and continuation of this maqṣid (jānib al-wujūd):**

This is achieved through several ways, such as:

1. Establishing the pillars and integrals of belief (arkān al-īmān) on the basis of knowledge, reflection and contemplation and performing the pillars of Islam and its individual obligations (furūḍ 'ayniyyah), as well as following and observing those rulings of Islam that are indispensable for people becoming upright, virtuous and reformed.
2. Studying the Sharī'ah sciences and opening the doors of ijtihād (independent juristic reasoning), which is one of the communal obligations (furūḍ kifā'iyyah), in order to meet the modern demands and exigencies of the contemporary era and keep abreast of the needs and interests of people. Allah ﷻ says:

﴿فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾ (التَّوْبَة 122)

122. fa-law-lā nafara min kulli firqatin minhum ṭā'ifaton li-yatafaqqahū fi d-dīni wa-li-yunthirū qawmahum 'idhā raja'ū 'ilayhim la'allahum yaḥdharūna. (Sūrat al-Tawbah)

“...if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them, - that thus they (may learn) to guard themselves (against evil). (Sūrat al-Tawbah: 122)

3. Calling to Allah ﷻ via dialogue, rational proofs, logical argument and persuasion. Allah ﷻ says:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَخَدِّ لَهُم بِالنِّبَاتِي هِيَ أَحْسَنُ﴾. (النحل 125)

125. ud'u 'ilā sabīli rabbika bi-l-ḥikmati wa-l-maw'izati l-ḥasanati wa-jādilhum bi-llatī hiya aḥsanu ... (Sūrat al-Naḥl)

“Invite (all) to the Way of you Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious...” (Sūrat al-Naḥl: 125).

Islam does not coerce anyone to embrace it. It acknowledges coexistence, living peacefully with others and invites towards mutual tolerance. Allah ﷻ says:

﴿وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ﴾ (يونس)

99. wa-law shā'a rabbuka la-'āmana man fī l-'arḍi kulluhum jamī'an 'a-fa-'anta tukrihu n-nāsa ḥattā yakūnū mu'minīna. (Sūrat Yūnus)

“If it had been your Lord's will, they would all have believed, - all who are on earth! Will you then coerce people, against their will, to believe! (Sūrat Yūnus: 99)

### By referring to the Awqaf website I find out:

some of the services that the General Authority of Islamic Authority Affairs and Endowments (GAIAE) are providing in the United Arab Emirates for the preservation of religion:

- ◆
- ◆
- ◆

### **B. Protecting religion and preventing any form of attack on it:**

This is done using several methods, such as:

1. Jihād (struggle) in the path of Allah under the banner of the ruling head of state. The ruler has the power to carry out the appropriate procedures and policies to prevent religious unrest and strife (fitnah) and ensure the freedom of belief and worship for all. Allah ﷻ says:

﴿وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتِنَتِ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا﴾. (الحج 40)

40. ... wa-law-lā daf'u llāhi n-nāsa ba'dahum bi-ba'din la-huddimat ṣawāmi'u wa-biya'un wa-ṣalawātun wa-masājidu yudhkaru fihā smu llāhi kathīran ... (Sūrat al-Ḥajj)

“...Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure...” (Sūrat al-Ḥajj: 40).

2. Countering those who spread corruption and enter and engage in religion with the intention of stirring up ideological or political unrest causing societal conditions to deteriorate and go into chaos. Countering them involves preventing them from disseminating their false ideas and deviant beliefs, calling them to return to the path of Truth and Righteousness and meting out punishment to them if they persist and do not give up their wicked ways. Allah ﷻ says:



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﴿ وَقَالَتْ طَافِيَةٌ مِّنْ أَهْلِ الْكِتَابِ آمِنُونَا الَّذِي آمَنُوا وَجَهَ النَّهَارِ وَآكْفُرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ ﴾ (آل عمران) ٧٢

72. wa-qālat ṭā'ifatun min 'ahli l-kitābi āminū bi-l-ladhī 'aminū wajha n-nahāri wa-kfurū ākhirahū la'allahum yarji'ūna. (Sūrat 'Āl 'Imrān)

72. "A section of the People of the Book say: 'Believe in the morning what is revealed to the believers, but reject it at the end of the day; perchance they may (themselves) Turn back;'" (Sūrat 'Āl 'Imrān: 72)

3. Islam prohibits insulting the religious beliefs of others not matter what they are. Allah ﷻ says:

﴿ وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّلْنَا لِكُلِّ أُمَّةٍ عَلَيْهِمْ ثُمَّ إِنَّكَ رَبِّهِمْ مَرْجِعُهُمْ فَيَنْتَهُمُ بِمَا كَانُوا يَعْمَلُونَ ﴾ (الأنعام) ١٠٨

108. wa-lā tasubbū l-ladhīna yad'ūna min dūni llāhi fa-yasubbū llāha 'adwan bi-ghayri 'ilmin ka-dhālika zayyannā li-kulli 'ummatin 'amalahum thumma 'ilā rabbihim marji'uhum fa-yunabbi'uhum bi-mā kānū ya'malūna. (Sūrat al-'An'ām)

"Revile not you those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did". (Sūrat al-'An'ām: 108)

Islam also prohibits deriding and scorning religion. Allah ﷻ says:

﴿ وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِإِلَهِهِ وَأَيِّنِّيهِ وَرَسُولِي كُنْتُمْ تَسْتَهْزِئُونَ ﴾ (التوبة) ٦٥

65. wa-la-'in sāaltahum la-yaqūlunna 'innamā kunnā nakhūdu wa-nal' Abū qul 'a-bi-llāhi wa-'āyātihī wa-rasūlihī kuntum tastahzi'ūna. (Sūrat al-Tawbah)

"If you question them, they declare (with emphasis): "We were only talking idly and in play." Say:

"Was it Allah, His Signs, and His Messenger that you were mocking?" (Sūrat al-Tawbah: 65)

The United Arab Emirates has passed a law to combat discrimination and hatred criminalizing all forms of derision and disdain directed at religion and sacred symbols as well as hate speech and accusing others of apostasy (takfīr), likewise the decision that was taken to ensure the inviolability and sanctity of mosques.

### Second: the Sharī'ah purpose of preserving (human) life (maqṣid ḥifz al-nafs):

The Sharī'ah is greatly concerned with preserving, maintaining and sustaining (human) life. This is done in two ways:

#### A. Preserving life from the angle of existence i.e. doing the things that lead to the existence and continuation of this maqṣid (jānib al-wujūd):

This is achieved through several means, such as:

1. Allah ﷻ has made it obligatory on man to support and maintain himself by using all the aids and devices for keeping himself alive such as the necessity of food, drink, clothing and shelter and to look after his health by taking all the necessary causal measures to prevent contracting (future) diseases and to treat existing ones.
2. Allah ﷻ has rendered lawful for man that which is unlawful and for him to eat forbidden things such as carrion (meat of dead animals) when compelled by necessity to do so to the extent it prevents him

from dying in order to preserve and sustain life. Allah ﷻ says:

﴿فَمَنْ أَضْطَرُّ عَيْرَ بَاعٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ﴾. (الأنعام 145)

... fa-mani ḍṭurra ghayra bāghin wa-lā 'ādin fa-'inna rabbaka ghafūrun raḥīmūn. (Sūrat al-'An'ām)

“...if a person is forced by necessity, without wilful disobedience, nor transgressing due limits, - your Lord is Oft-forgiving, Most Merciful” (Sūrat al-'An'ām: 145).

Some of the contemporary applications of this maxim are:

- that it is permissible to transplant organs from a deceased person (cadaver) to a living person due to compelling necessity (ḍarūrah) because it involves removing a harm from a living person by inflicting a lesser harm (i.e. perpetrating the lesser of two evils). Deceased people, even though they possess ḥurmah (sanctity and inviolability), the interests of living people are placed before deceased people. This procedure (operation), nevertheless, is not conducted except according to very stringent conditions, the most important of which are: the deceased person's permission during his lifetime to donate without any monetary compensation and likewise the consent of his (immediate) family.
- that it is permissible to pelt the jamarāt (three stone pillars representing the devil) at night during the Days of Tashrīq (11th, 12th, and 13th of Dhul-Ḥijjah) due to heavy crowds and to protect the lives of the pilgrims (ḥujjāj) even though it is obligatory (wājib) to pelt the jamarāt after zawāl (the sun reaching its zenith = midday) and before sunset.
- that certain concessions and dispensations (rukhaṣ plural of rukḥṣah) have been legislated for the protection life (the soul): such as the concession of breaking fast during Ramaḍān in the case of the sick person, combining and shortening prayers in the case of the traveller, performing tayammum (dry ablution) and wiping over a splint; these concessions (rukhaṣ) have all been legislated to protect life and remove hardship in the case of legally accountable and dutybound Muslims (mukallaḍūn). It is for this reason that the Prophet ﷺ approved and endorsed what 'Amr ibn al-'Āṣ did when he led his Companions in prayer having performed tayammum (dry ablution) instead of a compulsory bath as he was in a state of janābah – major ritual impurity) for fear of dying (from the cold had he taken a full bath). (Narrated by Abū Dāwūd)

### B. Preserving life from the angle of protection i.e. protection against the things that lead to the non-existence and termination of this maqṣid:

This is achieved through several means, such as:

- it being prohibited to attack a person without a just cause; thus the Sharī'ah has legislated the law of retribution (qiṣāṣ) in the case of culpable homicide or intentional killing of a human being (qatl 'amd) and blood money (diyāh) and expiation (kaffarah) in the case of manslaughter or unintentional killing of a human being (qatl khaṭā).
- it being prohibited to commit suicide: man is the possession of his Creator and the soul is a trust in the care of its owner; therefore, it is one's duty to look after it and take care of it until Allah ﷻ has it returned whenever He wills.

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3. Blocking the means leading to one's own death or the death of another, such as it being prohibited to sell during times of fitnah (strife and civil unrest) due to collaborating and providing assistance to another in committing sin and aggression; it being prohibited to draw a weapon or point it (in someone's face) even if it is meant as a joke, because of the possibility of causing unintentional harm or injury; and it being prohibited to use and consume any substance that harms one's body like drugs and cigarettes.

### I identify:

dangers and perils of suicide.

One of blessings that Allah ﷻ has bestowed upon us is that He has made it subservient to us in this day and age the use of modern modes of transport. However, some people have turned this blessing into a curse. The table below shows the incidence of death due to car accidents in the UAE.

Year	Number of deaths
2010	826
2011	720
2012	628
2013	651
2014	752
2015	675

One of the contemporary applications of this maxim is: the prohibition of reckless and careless driving.

### In cooperation with my classmates, I extrapolate the causes and propose solutions:

Causes of Car Accidents	Ways of Treating and Solving these Problems

### **Third: the Shari'ah purpose of preserving the intellect (maqṣid ḥifz al-'aql):**

The intellect, in Islam, is accorded great importance. It is the greatest gift from the Lord of the Worlds to man and a means to know Allah ﷻ. It guides man towards Good and safeguards him from Evil, and accompanies him as a guide and aid. Through the intellect Allah ﷻ has honored man and favored him above the rest of the creatures. It is by virtue the intellect that man has risen to the task and is prepared to take up the position of being the vicegerent of Allah ﷻ on earth. It is by virtue of the intellect that he has carried the trust from Allah ﷻ (having been first offered to the heavens, the earth and the mountains who all refused to carry it). In view of this special importance, Islam sets out to preserve the intellect and has passed legislations that serve to guarantee its safety and vitality. These legislations include:



### A. Preserving the mind from the angle of existence i.e. doing the things that lead to the existence and continuation of this maqṣid (developmental preservation of the intellect):

1. Pursuing knowledge and learning: this is an obligatory duty (farīḍah) on every Muslim male and female as knowledge is the only way to prepare the mind in a sound, comprehensive, integral and holistic manner and to release and unleash its potentialities.
2. Motivating scientific and academic research and employing the intellectual faculty via inviting towards inquiry and reflection on the Signs (Āyāt) of Allah, the secrets and elements of the universe in order to achieve innovation, creativity and invention in all domains that serve humanity and facilitate life.

#### I find out:

the first practical attempt by Allah's Messenger ﷺ to eradicate illiteracy.

#### I analyze:

- ◆ Sciences are divided into:
  - sciences that fall within the domain of individual obligations (furūḍ 'ayniyyah), which comprise all that a Muslim is obliged to learn and know as regards the rules and rulings pertaining to his faith (dīn), acts of worship ('ibādāt) and transactions (mu'āmalāt), each according to his condition and specific circumstances,
  - sciences which fall within the domain of communal obligations (furūḍ kifā'iyyah) which the Muslim community (ummah) require in order to become a strong, self-sufficient and self-contented community.
- ▶ What are the communally-obligated sciences ('ulūm kifā'iyyah) that society needs?
- ◆ One of the responsibilities of the Muslim community (ummah) is to protect and safeguard the intellectual faculties of its members against everything that weakens their abilities and capacities for creating impact and exercise creativity. How does the Muslim community (ummah) go about protecting and safeguarding:
  - ▶ the intellectual property rights of individuals?
  - ▶ against braindrain?

### B. Preserving the mind from the angle of protection i.e. protection against the things that lead to the non-existence and termination of this maqṣid (preventive preservation of the intellect):

This is achieved via:

1. prohibiting concrete (physical) elements that corrupt the human mind and intellect: by prohibiting everything that affects and harms the mind or renders it dysfunctional and its capacities useless such as forbidding alcoholic beverages and drugs.

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### I mention:

other ways of preserving wealth:

### **B. Preserving wealth and property from the angle of protection i.e. protection against the things that lead to the non-existence and termination of this maqṣid:**

This is achieved by:

1. prohibiting infringing on the wealth of others through theft (sariqah) or usurpation and extortion (ghaṣb); Islam has legislated punishments serving as deterrents for these crimes.
2. prohibiting consuming the wealth of people unlawfully such as bribery (rishwah), gambling (qimār), cheating and deception (ghishsh) and usury (ribā).
3. prohibiting the squandering of wealth through spendthrift, wastefulness, etc. which causes harm and detriment to the individual, family and society.

### I investigate:

the ways in which the youth waste and squander money:

### **Preserving public wealth:**

Islam prohibits infringing on public wealth and property and calls the act of stealing public wealth and property ghulūl (purloining, embezzlement) and the act of vandalizing and wrecking it ifṣād (corrupting, spoiling).

### I come up with an idea, and invent:

practical and creative methods for the preservation of public wealth:

1. enacting legislations that regulate and determine precisely the process of preserving public wealth and establishing supervisory authorities
2. rebuking and restraining every infringer and violator with penalties that serve as deterrents that are determined and decided by the state ruler
- 3.
- 4.

 \* I organize my thoughts:

The Five Purposes of Islamic Legislation

**Meaning**

**Benefits of Studying Them**

**The Five Necessities**

**Angles of Preserving a Necessity**

**Importance of Necessities**

.....

.....

.....

1. ....

2. ....

3. the intellect

4. ....

5. ....

Angle of Existence: .....

Angle of Protection: .....

.....

.....



Student Activity

I assess myself:

- ◆ **First:** arrange the following in the appropriate places in the table:  
(Providing job opportunities – teaching the Shari‘ah sciences – the right to innovate and invent – helping the victims of accidents – facilitating dowries)

Preserving religion (ḥifẓ al-dīn)	Preserving life (ḥifẓ al-nafs)	Preserving progeny (ḥifẓ al-nasl)	Preserving the mind (ḥifẓ al-‘aql)	Preserving wealth (ḥifẓ al-māl)
.....	.....	.....	.....	.....
.....	.....	.....	.....	.....
.....	.....	.....	.....	.....

- ◆ **Second:** Many methods have been legislated to preserve the five necessities. For each method below identify the necessary Shari‘ah area specific to it:

1. permanent abstinence from food and drink (.....)
2. commanding one to get married (.....)
3. encouraging one to do acts of obedience (.....)
4. urging people to earn livelihood (.....)
5. urging people to engage in scientific and academic research (.....)

- ◆ **Third:** what are the methods that you propose to safeguard society against becoming infested by alcohol and drug-related crimes?

.....

.....

## I enrich my experience:



I search for three books dealing with Maqāṣid al-Sharī'ah and then write a brief report about them.



## I assess myself:

SN	Area of Application	Degree of Achievement		
		Average	Good	Distinguished
1	I explain the concept of 'ilm al-maṣā'id (the science of Sharī'ah purposes).			
2	I elucidate the benefits of studying the purposes of Islamic legislation (maqāṣid al-tashrī').			
3	I specify the connection of the purposes (maqāṣid) and necessities (ḍarūriyyāt) to other areas.			
4	I extrapolate the means and methods of preserving the five purposes of Islamic legislation from the angles of existence and protection.			

## Lesson Lexicon

	Term	Meaning
الإجهاض (al-'ijhāḍ)	Abortion	the deliberate expulsion of a human fetus
الإسراف (al-'isrāf)	Spendtrifling	exceeding the limit of spending money on permissible things
التبذير (al-tabdhīr)	Squandering	spending money on forbidden things
التبني (al-tabannī)	Adoption	attributing or ascribing the lineage of one person to another person of known or unknown origin /descent with the former knowing with certainty that the latter is not from his loins
تحديد النسل (taḥdīd al-nasl)	Family Planning	determining the specific number of children one is having and settling for that number without a valid Sharī'ah reason
تدوير المال (tadwīr al-māl)	Wealth Circulation	taking the wealth out from the (narrow) realm of hoarding and accumulation in the hands of a small number of people into the (wide) realm of circulation and social participation
تنظيم النسل (tanẓīm al-nasl)	Birth Control	temporary use of certain methods and devices serving to prevent pregnancy

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الرهبانية (rahbāniyyah)	Priesthood, Monasticism	a state of permanent abstinence from marriage (celibacy)
سدّ الذرائع (sadd al-dharā'i')	Blocking the Means	Preventing the means and methods leading to what is prohibited
علم أصول الفقه ('ilm uṣūl al-fiqh)	The Principles of Islamic Jurisprudence	the science investigating the general evidentiary sources of fiqh (corpus of Islamic law or Islamic legal rulings), the method and mode of extrapolating (fiqh) from them, and the state of the mujtahid (the scholar who is qualified to perform independent juristic reasoning and extrapolation from the evidentiary sources)
علم الفقه ('ilm al-fiqh)	Islamic Jurisprudence or Islamic Law	the science investigating the practical Sharī'ah rulings (i.e. rulings related to practice and not belief) that are extrapolated from their detailed and particular evidentiary sources (proofs)
فرض الكفاية (farḍ al-kifāyah)	Communal Obligation	A matter which the Legislator <sup>3</sup> Lawgiver requests from all dutybound and legally accountable persons, such that of a sufficient number performs it, the sin (of its non-performance) falls away from the rest; otherwise they would all be sinning (and thus held accountable).
فرض العين (farḍ al-'ayn)	Individual Obligation	an action whose performance the Lawgiver requests from every dutybound and legally accountable individual in emphatic, categorical and obligatory terms
القياس (al-qiyās)	Analogical Deduction	This is attaching an issue that lacks a text supporting its ruling to an issue governed by a text because the two issues are equal in as much as the operative cause of the ruling is concerned.
أمال العام (al-māl al-'āmm)	Public Wealth	This comprises properties owned by the state and allocated to the interest and benefit of the generality of the public.
المصالح المرسلة (al-maṣāliḥ al-mursalah)	Free Unqualified Interests	These are interests and benefits that secure Good and prevent Evil, and for which there is no proof (from the Sharī'ah) either considering them and rendering valid them or ignoring them and rendering them invalid (i.e. they are public interests that are free from being qualified as either valid and recognized by the Sharī'ah or invalid and not recognized by the Sharī'ah)



## Lesson Five

## Sheikha Fatima bint Mubarak حفظها الله

## This lesson teaches me to:

1. learn about the upbringing of Sheikha Fatima and her biography
2. explain the different aspects of her personality
3. deduce her personal characteristics
4. mention the awards she has received
5. mention the titles bestowed on her
6. aim to be loyal to her mission that was fulfilled



## I take initiative to learn

“I have worked for the sake of making women indispensable partners in the construction and development [of society]. I will continue to support women wherever they are because they are the key to peace in today’s world. Undoubtedly, women are capable of fostering a culture of peace and instilling this culture into the souls of successive generations. In today’s world, which is pervaded by tribulations and conflicts, we need more than in any other era to promote a culture of peace; we also need to teach our sons and daughters what peace is and how to realize it. I am of the view that realizing peace is in the hands of educated women, who live in a society that guarantees them equality in rights and duties. Empowering women is a strategic goal towards realizing peace.

Sheikha Fatima bint Mubarak رحمها الله

## I read and answer:

What are the topics dealt with in the speech above?

.....

.....



## I use my skills to learn

The Mother of the Nation:

Her Highness Sheikha Fatima bint Mubarak رحمها الله, the wife of the founder of the United Arab Emirates, the Late Sheikh Zayed bin Sultan Al Nahyan, is a pioneer of women’s work and the empowerment of women in the United Arab Emirates.

Her upbringing:

Sheikha Fatima bint Mubarak رحمها الله Al Ketbi was born in the al-Hayer region in al- Ain in the Emirate of Abū Dhabi. Her childhood was spend growing up in a conservative and religious Bedouin family. She loved the simplicity of Bedouin life and its values, such as generosity, loyalty, charity and tradition. She derived her culture from this environment and grew up to be a generous, charitable, loyal and faithful believer in Allah.

Sheikha Fatima bint Mubarak رحمها الله married the late Sheikh Zayed bin Sultan Al Nahyan at the beginning of 1960. She drank from a school of wisdom and bounteous good- the school of Zayed رحمها الله, which exceeded all boundaries and reached the far corners of the globe, owing to the bounty and support of Allah سبحانه. As a result, her moral convictions became well established and her boundless energy and potential were realised. She enjoyed the continued support of Sheikh Zayed رحمها الله and his confidence in her views and vision.

Aspects of her personality and character:

### Firstly: her eagerness for religion and morals:

Sheikha Fatima bint Mubarak رحمها الله has been persistent about the importance of instilling the noble values of Islam in the souls of the youth and in future generations. She has instructed different media channels, cultural organizations and educational departments to produce awareness campaigns, establish moral values and combat non-traditional types of attitudes and behaviour. She has focused on religious organisations to use them to remind the new generations of what Islam requires regarding the duties of children towards parents. She launched the Al-Birr Award to establish the significance of loyalty and giving in the community. She has also been keen on instituting the spiritual values of Ramadan through Iftār al-Şaim [providing food for fasting people to break their fast], which she launched in a number of countries, overseeing it until it was established in all the cities of those countries.

Sheikha Fatima bint Mubarak رحمها الله studied the Qur'ān and its exegesis, ḥadīth and the principles of jurisprudence [Uşūl al-Fiqh]. Thus, she combined belief with learning sacred knowledge and action. She augmented her learning with the study of literature, social sciences and history. This indeed embodies the saying of the Messenger صلى الله عليه وسلم:

“طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ”

“Seeking knowledge is a duty upon every Muslim” (Narrated by Ibn Mājah).

### I cooperate and explain:

- ◆ Sheikha Fatima's studies of the religious sciences and humanities:
- ◆ the significance of Sheikha Fatima launching the Al-Birr Award:

### Second: her keenness on science and education:

Sheikha Fatima has focused on the importance of developing civilized and contemporary individuals. She has aimed to educate all groups in society- males and females, children and adults. Hence, she has devoted her efforts to eradicating illiteracy, particularly illiteracy amongst women, believing that it is fundamental to fulfilling the roles of men and women in nation building, developing society and bringing about happiness. Sheikha Fatima says: “I dream of a day in which the percentage of illiteracy in the Emirates and in the Arab World reaches zero”. She has translated her convictions and dreams into a tangible reality and bears witness that illiteracy is disappearing in the Emirates and the Arab World. She has extended her generosity with donations to numerous schools in the Arab and Muslim countries and

international universities and institutes in order to promote scientific research which serves all humanity. The results of her great efforts and initiatives are apparent, especially as they pertain to Emirati and Arab women. The Messenger ﷺ said:

خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ

“The best of people are those who bring most benefit to the rest of mankind” (Narrated by al-Suyūṭī in al-Jāmi’ al-Ṣaghīr).

**We investigate and find proof of:**

- ◆ • the strong determination of Her Highness Sheikha Fatima:

.....  
 .....

- ◆ • her love of doing good everywhere:

.....  
 .....

**Third: Preserving heritage:**

In complete harmony with the direction of the founder Sheikh Zayed رحمه الله and the wise leadership of the nation, Sheikha Fatima bint Mubarak عفتها الله has exerted much effort to preserve the heritage and national identity of the Emirati people. Sheikha Fatima bint Mubarak عفتها الله has patronized heritage exhibitions and museums as well as supported Arab and Islamic heritage in general. She provided a generous donation to the Palestinian Heritage Center in order to preserve Palestinian cultural identity. She continues to patronize the Productive Families Project which preserves heritage-related professions [for Emirati women], establishes pride in the past and heads towards the future with steadfastness and confidence.

**I mention:**

some local exhibitions and festivals that are held under the patronage of Sheikha Fatima in order to support Emirati heritage and folklore.

- ◆ .....
- ◆ .....
- ◆ .....

**Fourth: The humanitarian side:**

The humanitarian deeds initiated by Sheikha Fatima bint Mubarak عفتها الله have reached the far corners of the world. She has eagerly sought to take care of the elderly, children, orphans and people with disabilities, fuelled by a vision rooted in sincere religious belief. Sheikha Fatima عفتها الله says in a statement about those with special needs: “They are the bearers of excellence, in fact, because they confer upon us honor as human beings, and joy derived from faith, as through [serving] them we draw closer to Allah ﷻ hoping to please Him Alone”. Indeed, this vision, rooted in faith, allows for limitless giving and represents a



sound point of departure for anyone setting off on the path of engaging in charity and voluntary activities. It invites others to take the initiative irrespective of the size of the activity. Above all, it reflects the modesty of Sheikha Fatima bint Mubarak حفظها الله and the extent of her love for performing good deeds. The generosity of Sheikha Fatima حفظها الله has been extended to several countries. Instances of this include funding relief programs for Iraqi and Palestinian children, donating to a childrens' hospital in Egypt, supporting hospices for the elderly in Lebanon and aiding people affected by drought in Africa. She has also given tens of thousands of Eid gifts to orphans and much, much more, all of which she considers a duty. This is evidenced by the fact that after laying down a plan for a relief program to assist the Iraqi people, Sheikha Fatima حفظها الله said: "In the spirit and ethics of Islam, this is the duty of the Emirati people towards the people of Iraq". This reflects her devotion to work and the extent to which she goes beyond the limits to work for collective action for the sake of all.

**I infer:**

the personal characteristics of Sheikha Fatima bint Mubarak حفظها الله from the facts mentioned above:

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

**I think and explain:**

After having read about the achievements of Her Highness in various fields, I explain:

- ▶ her piercing vision when it comes to taking care of the helpless and the needy.

- ▶ to what extent I am thankful and grateful for, and appreciative of, these magnificent efforts:

**I think of and explain:**

the fact that the voluntary activities of Sheikha Fatima are not restricted to the United Arab Emirates:

**I infer:**

reasons for Sheikha Fatima bint Mubarak’s keen interest in participating in and patronizing conferences on charity work.

**Launching awards:**

- The “Mother of the Emirates” Award for the Ideal Mother.
- The most beautiful home garden competition- “My Garden, My City”
- H.H. Sheikha Fatima bint Mubarak International Award of Arab Youth
- H.H. Sheikha Fatima bint Mubarak Award for Usrat al-Dar Award to promote the family values of closeness and unity in Emirati society
- Innovation and Community Excellence Award
- H.H. Sheikha Fatima bint Mubarak Award for Women Athletes
- H.H. Sheikha Fatima Bint Mubarak Arabian Horse Racing World Championship for Ladies (IFAHR)



**Titles:**

I mention the most prominent of the many titles and designations that Her Highness Sheikha Fatima has earned:

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

 \* I organize my thoughts:

Sheikha Fatima bint Mubarak حفظها الله

**Upbringing**

.....

.....

.....

.....

.....

.....

**Aspects of her character**

1. Religion and morals
2. Humanitarian activities
3. ....
4. ....

**Awards that she has inaugurated**

1. ....
2. Innovation and community excellence
3. ....
4. ....

**Titles she has earned**

1. ....
2. ....
3. ....
4. ....
5. ....



## Student Activity

### I assess myself:

◆ **Firstly:** explain:

1. Sheikha Fatima is considered the pioneer of women's work in the United Arab Emirates.

.....

.....

2. She is keen on educating all groups in society, including adults and children.

.....

.....

◆ **Second:** Mention some activities undertaken by Sheikha Fatima to preserve Emirati heritage.

.....

.....

◆ **Third:** put a tick (✓) against the correct statement and a cross (X) against the incorrect statement:

1.  Sheikha Fatima was born in al-Yahar in al-Ain region.
2.  In her studies, Sheikha Fatima combined learning and action.
3.  Sheikha Fatima was given the title: "The Mother of Arabs".
4.  She is keen on combating non-traditional forms of behavior and conduct.

### I enrich my experience:



I find in the book titled The Mother of the Nation by Dr. Maithaa Al Shāmisī the great role played by Sheikha Fatima in founding and chairing several local and regional societies.



### I assess myself:

SN	Area of Application	Degree of Achievement		
		Average	Good	Distinguished
1	I seek to continue my education in order to obtain the highest possible degrees.			
2	I work to contribute to the development of society in various fields.			
3	I increase my voluntary and charitable works.			
4	I understand the importance of the achievements of Sheikha Fatima in various fields.			
5	I identify her personal characteristics and the achievement awards she has founded.			