

Unit

3

﴿إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

"Inna Allāh yuḥibbu 'l-Muqsiṭīna"
(Allah loves those who are fair and just)



Unit Contents:

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Lesson 1



Faith is a bounty bestowed by
Allah ﷻ

This lesson teaches me to:-

- Recite the holy verses whilst observing the rules of correct recitation
- Explain the meaning of the Qur'ānic vocabulary
- Infer some of the significances of the holy verses
- Explain the situations mentioned in the holy verses
- Apply the values mentioned in the holy verses

• I take the initiative to learn:

In the ninth year of Hijrah each tribe sent a deputation to declare allegiance to the Prophet ﷺ to announce their Islam . So Banu Sa'd sent Ḍimām bin Tha'labah as their delegate to the Messenger of Allah ﷺ. He came to the Messenger ﷺ, made his camel kneel near the door of the mosque, tied it and then entered the mosque as the Messenger ﷺ sat among his companions. Ḍimām was a tough, masculine man with two forelocks. He entered the mosque and asked 'Which one of you is ibn [the grandson of] Abdul-Muṭṭalib?' The Messenger of Allah ﷺ said: "I'm ibn Abdul-Muṭṭalib ". He asked: Muhammad? The Messenger said: Yes. He said: ibn Abdul-Muṭṭalib , I'm going to ask you questions. By Allah your God, and the God of those who lived before you, and those who will come after you, has Allah ordered you that we should worship Him alone without a partner? The Messenger ﷺ said: By Allah. Yes. He said: By Allah your God, and the God of those who lived before you, and those who will come after you, has Allah ordered you that we should offer five prayers? The Messenger ﷺ said: By Allah. Yes. Then he mentioned the obligatory practices of Islam one by one until he finished all of them. Then he said: Then I testify that there is no God but Allah, and testify that Muhammad is the messenger of Allah. He then returned to his tribe and the whole tribe embraced Islam on his return. [Aḥmad]

Ibn 'Abbās رضي الله عنه narrates: "We have never heard of a deputation of a tribe who was better than Ḍimām bin Tha'labah. [Aḥmad]

I anticipate:

- In addressing the Prophet ﷺ by saying "ibn Abdul-Muttalib", Ḍimām bin Tha'labah رضي الله عنه meant:
.....
- What was the reason for his being firm in his questions?
.....
- This year was called the 'Year of



I use my skills to learn

I recite and memorize:

سورة الحجرات

﴿ قَالَتِ الْأَعْرَابُ ءَأَمَّنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿١٥﴾ قُلْ أَتَعْلَمُونَ أَنَّ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٦﴾ يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَمَكُمُ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧﴾ إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾ ﴾

14. qālati l-'a'rābu 'āmannā qul lam tu'minū wa-lākin qulū 'aslamnā wa-lammā yadkhuli l-'īmānu fī qulūbikum wa-'in tuṭī'ū llāha wa-rasūlahū lā yalitkum min 'a'mālikum shay'an 'inna llāha ghafūrun raḥīmun
15. 'innamā l-mu'minūna lladhīna 'āmanū bi-llāhi wa-rasūlihī thumma lam yartābū wa-jāhadū bi-'amwālihīm wa-'anfusihīm fī sabīli llāhi 'ulā'ika humu ṣ-ṣādiqūna
16. qul 'a-tu'allimūna llāha bi-dīnikum wa-llāhu ya'lamu mā fī s-samāwāti wa-mā fī l-'arḍi wa-llāhu bi-kulli shay'in 'alīmun
17. yamunnūna 'alayka 'an 'aslamū qul lā tamunnū 'alayya 'islāmakum bali llāhu yamunnu 'alaykum 'an hadākum li-l-'īmāni 'in kuntum ṣādiqīna
18. 'inna llāha ya'lamu ghayba s-samāwāti wa-l-'arḍi wa-llāhu baṣīrun bi-mā ta'malūna

The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts. And if you obey Allah and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allah is Forgiving and Merciful." The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are the truthful. Say, "Would you acquaint Allah with your religion while Allah knows whatever is in the heavens and whatever is on the earth, and Allah is Knowing of all things?" They consider it a favor to you that they have accepted Islam. Say, "Do not consider your Islam a favor to me. Rather, Allah has conferred favor upon you that He has guided you to the faith, if you should be truthful." Indeed, Allah knows the unseen [aspects] of the heavens and the earth. And Allah is Seeing of what you do.

[Sūrat al-Ḥujurāt: 14 - 18]

I explain the Qur'ānic vocabulary:

| | | |
|----------|---|---------------------------|
| wa lammā | : | not yet |
| yalitkum | : | belittle |
| yartābū | : | doubted or feel uncertain |

My notes

I understand the significance of the verses:

Faith is in the heart:

Faith is belief whose place is the heart; it is a relationship between the servant and his Master whose truth is only fathomed by Allah سبحانه وتعالى. People's faith does not add anything to the Kingdom of Allah سبحانه وتعالى, just as disbelief does not take away anything from this Kingdom. Those who embrace faith do so for their own good since Allah سبحانه وتعالى bestows this bliss of guidance on them. A group of people used to say 'we believed in Allah' and proclaimed this bragging that they had done a favor to the Prophet ﷺ. Although they felt they were doing a favor to the Prophet ﷺ, they forgot that belief in Allah سبحانه وتعالى is first and foremost a blessing given to them, representing major benefit to their own life. It is in man's interest to:



◇ distance himself from ignorance. Allah سبحانه وتعالى says:

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ﴾ (البقرة 257).

[allāhu waliyyu lladhīna 'āmanū yukhrijuhum mina z-zulumāti 'ilā n-nūri]

“Allah is the ally of those who believe. He brings them out from darkneses into the light.” [The Cow: 257]

◇ make himself happy and save himself the pangs of misery. Allah سبحانه وتعالى says:

﴿وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا﴾ (طه 124).

"wa-man 'a raḍa 'an dhikrī fa-'inna lahū ma'īshatan ḍankan" [Ṭā Ḥā: 124]

“And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind.” [Ṭā Ḥā: 124]

◇ be reassured about his worldly life and his afterlife. Allah سبحانه وتعالى says:

﴿ الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴾ (الرعد 28).

"alladhīna 'āmanū wa-taṭma'innu qulūbuhum bi-dhikri llāhi 'a-lā bi-dhikri llāhi taṭma'innu l-qulūbu"
[al-Ra'd: 28]

"Unquestionably, by the remembrance of Allah hearts are assured." [al-Ra'd: 28]

◇ attain to a position in which Allah is pleased with them. Allah سبحانه وتعالى says:

﴿ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴾ (المائدة 119).

"raḍiya llāhu 'anhum wa-raḍū 'anhu dhālika l-fawzu l-'aẓīmu" [al-Mā'idah: 119]

"Allah being pleased with them, and they with Him. That is the great attainment." [The Table Spread: 119]

For this reason Allah سبحانه وتعالى commanded His Prophet ﷺ to clarify for them the difference between what they say and what they do. So whilst Allah سبحانه وتعالى bore witness that they had embraced Islam, He mentioned that to truly attain faith (Īmān) they have to embrace genuineness and sincerity. This is possible for them provided they learn to truly trust Allah سبحانه وتعالى, for it is an easy and simple affair for Allah سبحانه وتعالى to give them this faith. Embracing such faith thus requires obedience to Allah سبحانه وتعالى and His Messenger ﷺ and this is rewarded by:

- ◇ belief in Allah سبحانه وتعالى
- ◇ full reward for their deeds
- ◇ the mercy and forgiveness of Allah سبحانه وتعالى which gives them hope that Allah سبحانه وتعالى will forgive them their mistakes. He سبحانه وتعالى says:

﴿ قَالَ تَعَالَى: إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا ﴾ (النساء).

"Inna Allāha lā yaghfiru an Yushrika bihi wa yaghfiru mā dūna dhalika liman yashā'u wa man Yushrik billah faqad i'ftarā ithman 'aẓīman"

[al-Nisā': 48]

"Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin."

" [The Women: 48]

Then Allah سبحانه وتعالى says:

﴿ قَالَ تَعَالَى: ﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ

الصَّادِقُونَ ﴾

"innamā l-mu'minūna lladhīna 'āmanū bi-llāhi wa-rasūlihī thumma lam yartābū wa-jāhadū bi-'amwālihī wa-'anfusihihī fī sabīli llāhi 'ulā'ika humu ṣ-ṣādiqūna" [al-Ḥujurāt: 15]

"The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are the truthful." [The Private Chambers: 15].

The believers are:

- ◇ Those who believe in the six pillars of faith
- ◇ Those whose faith is not confused through doubt in these pillars
- ◇ Those whom Allah سبحانه وتعالى mentions as having attributes that include sacrificing their wealth

and souls for the cause of Allah and that this attests to their piety towards Allah سبحانه وتعالى and His Messenger ﷺ in accordance with what Allah سبحانه وتعالى has commanded of them.

I list:

The six pillars of faith. They are:

- | | |
|---------|---------|
| 1. | 4. |
| 2. | 5. |
| 3. | 6. |

I summarize:

- ☉ In cooperation with my group, we summarize the difference between faith and embracing Islam:

I discuss and make a decision::

- ☉ I discuss the following statement and write down my conclusion and the reason for this conclusion.

Dialogue based on logic and argument:

Allah سبحانه وتعالى says:

قَالَ تَعَالَى: ﴿هَلْ أَتَعْلَمُونَ أَنَّ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾.

"qul 'a-tu'allimūna llāha bi-dīnikum wa-llāhu ya'lamu mā fī s-samāwāti wa-mā fī l-'arḍi wa-llāhu bi-kulli shay'in 'alīmun" [al-Ḥujurāt:16]

Say, "Would you acquaint Allah with your religion while Allah knows whatever is in the heavens and whatever is on the earth, and Allah is Knowing of all things?" [The Apartments: 16].

Allah سبحانه وتعالى orders His Prophet ﷺ to respond to those who brag about what they have done and boast of it out of admiration of themselves. This response is uttered with the intent that they regain their understanding and do the right thing. So it was said to them: "Do you want to affirm that you have truly embraced religion? You seek to prove that you are believers, whereas Allah knows all that is in heavens and on earth and who you truly are -

﴿إِنَّهُ عَلَيْهِمْ بَدَاتِ الضُّمُورِ﴾ (الأنفال 43)،

and His

"innahū 'alīmun bi-dhāti ṣ-ṣudūri "

Indeed, He is Knowing of that within the breasts. [The Spoils of War: 43].

Infact He knows everything from the unseen beyond heavens and earth.

I learn to apply:

In the holy verse there are important significances that require thoughtful thinking to grasp. These include:

- ◇ Repeating the order 'say' indicates that certain people are addressed here (the deputation of Bani Asd only).
- ◇ The question "What! Will ye instruct Allah about your religion" indicates that the deputation of Bani Asad exerted great effort to prove that they were believers.
- ◇ The words after the question: "But Allah knows all that is in the heavens and on earth" indicate that the question is reprehensive.

The words of Allah سبحانه وتعالى "He has full knowledge of all things" after "But Allah سبحانه وتعالى knows all that is in the heavens and on earth" indicate that there are other creations apart from heavens and earth.

The Beginning is Guidance:

Some people continued after embracing Islam to behave as if they had done the Prophet ﷺ a favor and felt that they deserved to be rewarded much as a result. However, Allah سبحانه وتعالى is The Truth (Al Haqq) and explains to them that faith is a grace and favor from Allah سبحانه وتعالى in the first instance. It is He سبحانه وتعالى who has guided us to the path of faith and clarified it to us whether we embrace it or not. Hence those Muslims who respond sincerely are those who are willing to sacrifice of themselves as the Companions did, where some of the, were forced out of their homes and tortured having had their belongings confiscated, yet they were patient and said:

﴿وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ﴾ (الأعراف 43)،

"wa-qālū l-ḥamdu li-llāhi lladhī hadānā li-hādhā wa-mā kunnā li-nahtadiya law-lā 'an hadānā llāhu"[Al- A'raf: 43]

"And they will say, "Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us. " [The Heights: 43].

The favors Allah سبحانه وتعالى has bestowed upon us is obvious as He has guided us to Islam, that too without having to face the ordeals that the early and some of later Muslims have faced. Hence who is the one who can really claim to have done a favor to the other? The answer to this is clear, if we are from the truthful.

The favors Allah سبحانه وتعالى has bestowed upon us is obvious as He has guided us to Islam, that too without having to face the ordeals that the early and some of later Muslims have faced. Hence who is the one who can really claim to have done a favor to the other? The answer to this is clear, if we are from the truthful. It is not lost on a Muslim or true believer that Allah سبحانه وتعالى knows everything in heavens and on earth, including the unseen which is beyond the senses of man. Allah سبحانه وتعالى may disclose part of this unknown to mankind

ng Islam:

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قال تعالى:

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and thus it becomes a part of common knowledge; for instance, electricity always existed in the universe and remained unknown until science discovered it and employed it in the service of humanity. Still there remains much unknown in the heavens and on earth that only Allah سبحانه و تعالي knows about. This knowledge will remain unknown until whichever time Allah سبحانه و تعالي wills. Hence this is an open invitation to Muslims to conduct research and discover the secrets of this universe; calling upon them to invent, create and participate effectively in the progress of mankind, inhabiting and cultivating the earth whilst fulfilling their duty of stewardship and facilitating peace for mankind. This is exactly the goal of the UAE.

As Allah سبحانه و تعالي knows everything about people, their deeds, words and even thoughts; man should be careful and watch everything he does or says:

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

"fa-man ya' mal mithqāla dharratin khayran yarahū

8. wa-man ya' mal mithqāla dharratin sharran yarahū" [al-Zalzalah: 78-]

"So whoever does an atom's weight of good will see it, And whoever does an atom's weight of evil will see it." [The Tremor/Earthquake : 7- 8].

I infer:

The reasons that had impelled the deputation of Bani Assad ibn Khuzaymah to attempt to prove their faith

.....

I prove:

In a logical way that faith is a favor from Allah سبحانه و تعالي .

.....

I organize my ideas:

| Faith is a bounty bestowed by Allah سبحانه و تعالي | | |
|--|-------------|-------|
| Faith | Meaning | ..... |
| | Place Islam | ..... |
| Islam | Meaning | ..... |
| | Place Islam | ..... |

Student's Activities

I answer by myself:

Firstly, what is the meaning of each of the following words/phrases?

1. Say they have done a favor:
2. Belittle:

Secondly, what is the significance of the words of Allah ﷻ:

1. ﴿قُلْ بَلَّغِ اللَّهُ يَمَنُ عَلَيْكُمْ أَنْ هَدَيْتُكُمْ لِلْإِيمَانِ﴾؟

(17. balillaahu yamunnu 'alaikum an hadaakum lil eemaani) (Al Hujjrat)

“Nay, Allah has conferred a favour upon you that He has guided you to the faith”
(The Apartments: 17).

2. ﴿إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ﴾؟

(18. 'inna llāha ya 'lamu ghayba s-samāwāti wa-l-'arḍi) (Al-Ḥujurāt)

“Verily Allah knows the secrets of the heavens and the earth” (The Apartments: 18).

Thirdly, give a summary of instances of Allah’s favors to people upon their embracing Islam.

1.
2.
3.
4.

Fourthly, explain the words of Allah ﷻ:

﴿وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ، لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ﴾.

14. 'in tuṭī'ū llāha wa-rasūlahū lā yalitkum min 'a'mālikum shay'an 'inna llāha ghafūrun
rahīmun [Al Ḥujurāt: 14]

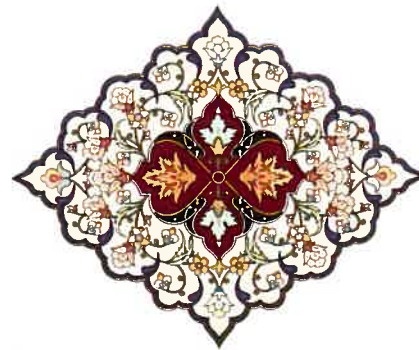
“And if you obey Allah and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allah is Forgiving and Merciful” [The Apartments: 14].

I enrich my experience:

Present to your classmates a brief explanation of the meaning of each of sincerity in faith and in Islam.

I assess myself:

| SN | Aspect of learning | Degree of application | | |
|----|---|-----------------------|------|---------------|
| | | Average | Good | Distinguished |
| 1 | I ensure I memorize the holy verses | | | |
| 2 | I respect the (sunnah) practices of the Messenger ﷺ | | | |
| 3 | I practice the pillar of Islam: prayer (salah) | | | |
| 4 | I ensure I of adhere to the values mentioned in the holy verses | | | |
| 5 | I apply the rules and ethics of recitation | | | |



Lesson 2

Society is made of Men and Women

This lesson teaches me to:-

- Recite the ḥadīth in correct language
- Explain the meaning of the words in the ḥadīth
- Explain the overall meaning of the ḥadīth
- Specify aspects of imitating the other gender
- I infer the risks of imitating the other gender

I take the initiative to learn:

- ◇ Can a pharmacist conduct a surgical procedure on the heart of a patient?
- ◇ What will the outcome be if a cardiologist operates on the eye of a patient?

I make a decision:

- ◎ On the basis of the above, it is imperative that

I use my skills to learn

I read and memorize:

It was reported that Abdullah bin 'Abbas said the Messenger of Allah ﷺ denounced men who imitated women and denounced women who imitated men [Narrated by Al Bukhārī].

I learn the meaning of the words in the ḥadīth:

Curse : dismissed from the mercy of Allah ﷻ

I understand the significance of the ḥadīth:

This is the creation of Allah:

Allah ﷻ has created man and woman in different shapes and temperaments that differentiate between them. Allah ﷻ has thus assigned each of them a role in life that suits them. Whoever performs this role as Allah ﷻ has ordered him/her deserves the highest rank in paradise. Allah ﷻ says:

﴿فَطَرَتِ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ﴾ (الروم 30)

"fiṭrata llāhi llatī faṭara n-nāsa 'alayhā lā tabdīla li-khalqi llāhi" [Al-Rūm: 30]
 "[Adhere to] the fiṭrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah." [The Romans: 30].

He also says:

﴿قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا﴾ (الطلاق 3)

"qad ja'ala llāhu li-kulli shay' in qadran" [Al-Ṭalāq: 3]

"Allah has already set for everything a [decreed] extent." [Divorce: 3].

For this reason Allah ﷻ has forbidden those who seek to deviate from His established pattern of creation; forbidding either gender from trying to imitate the other as this is a sin that warrants His wrath, i.e. being dismissed from His ﷻ mercy. Men should thus not imitate women in things that are peculiar to them such as clothing and their manner of speaking or walking. Similarly women should not imitate men in things that are peculiar to men.

I think deeply and compare:

| Aspect of comparison | Differentiation | Distinction |
|----------------------|-----------------|-------------|
| Meaning | | |
| Outcomes | | |

The risks of imitation (the opposite gender):

The act of a man imitating a woman or vice versa is associated with grave risks; these include:

- 1. Dissatisfaction with the Divine Decree:** If a man wishes to become like and imitates a woman or a woman imitates a man, this indicates a rejection and objection of the decree of Allah ﷻ.
- 2. Disobeying the Command of Allah ﷻ and that of His Messenger ﷺ:** The Messenger of Allah ﷺ has forbade men from imitating women and women from imitating men as for either to do so would be to deviate from their divinely ordained nature.
- 3. Weakening Society:** This results from depriving society of balanced, confident young men and women who are capable of performing their duties and shouldering their responsibilities.

4. Loss of the rights of children: This occurs as children are deprived of the kind of sound up-bringing that suits their natural inclinations, preserves their dignity and enables them to communicate positively with society.

5. Loss of self-esteem and self-respect: Imitating the opposite gender often entails alienation from one's primordial nature, societal customs and morals, leading to societal rejection which only increases the lack of one's self-esteem.

I investigate:

The Messenger ﷺ denounced women who imitated men [Abū Dāwud].

- ⊙ In cooperation with my group, we list the various risks in the act of imitating men on the part of women:

.....

.....

.....

I discuss and give a view:

- ⊙ Reflect on this statement carefully and give your view with a justification.

“Men engaging in imitating women and women engaging in imitating men reduce the incidence of marriage and weakens societal bonds.”

.....

Manifestations of impersonating the opposite gender:

Clothing and Dresses:

Men should not wear women's clothing or use their cosmetics and accessories. Likewise, women should not wear men's clothing and things that are particularly made for them.

Walking and Talking:

A young man should not deliberately imitate a girl in the way girls walk or talk or engage in the kind of natural tenderness which is part of their creation and suits their compassionate nature. Likewise, a girl should not imitate men in her walking or in talking with deliberate coarseness in the voice.

make a judgment:

| Case | Judgment |
|--|----------|
| A woman imitated a man's voice to teach her son how to greet people. | |
| A young man likes to wear women's clothes at home only. | |

Masculinity and Femininity are an Honor:

Allah ﷻ has singled out men for masculinity because it earns them veneration and respect as it is synonymous with ardor, jealousy and chivalry. All these are prerequisites for defending the dignity of one's family and honor of the homeland. The Qur'ān expresses this ideal through the request of the daughter of the righteous man from Madyan when she spoke to her father about employing the Prophet Moses عليه السلام :

﴿قَالَتْ إِحَدَهُمَا يَا أَبَتِ اسْتَجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ﴾ (القصص).

"qālat 'iḥdahumā yā-'abati stājirhu 'inna khayra mani stājarta l-qawiyu l-'amīnu " [Qaṣaṣ:26]
 "One of the women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy." [The Stories: 26].

Similarly, Allah ﷻ has singled out women for their femininity conferring on them deportment and respect. In fact, the Qur'ān refers to this attribute saying:

﴿فَجَاءَتْهُ إِحَدُهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ﴾ (القصص 25)،






"fa-jā'athu 'iḥdahumā tamshī 'alā stiḥyā'in " [Qaṣaṣ:25]

"Then one of the two women came to him walking with shyness." [The Stories: 25].

This demonstration of femininity with its accompanying bashfulness, tenderness and modesty, enables women to hold their families together by their hearts keeping society both stable and harmonious. This is a task that requires the efforts of grounded, capable, strong men and women whereas those men and women who engage in imitating the other gender are often self-centered, weak-willed, and tend to mostly care about fulfilling their selfish desires.

I classify:

The following items by ticking (✓) against each one in the appropriate box:

| items | For Men | For Women | Both |
|---|---------|-----------|------|
|  | | | |
|  | | | |
|  | | | |
|  | | | |
|  | | | |

The Ailment and the Medicine:

1. Education: Poor education is one of the causes of acting like the other sex. Neglecting children and abandoning the duty of instructing them and conducting dialogues with them together with neglect of following them up expose them to many risks. Likewise, sound education and dialogue that is based on candidness and an understanding of the needs of children and their problems enable them to avoid all risks.

2. Company: Friends have a great effect on one another. Bad company leads to many problems including imitating the other sex whereas good company protects one against slipping into the practice of imitating the other sex and other disgracing practices. The family has a great responsibility in raising the awareness of children as regards such matters so that they can choose their friends in a good way.

I classify:

Other causes for degenerating into the practice of imitating women:

1.
2.
3.



•I organize my ideas:

| Society is made up of Men and Women | | |
|--|----------------------|-------|
| Engaging in practices of femininity and masculinity (imitating the (other gender | Types | ..... |
| | | |
| | Risks | ..... |
| | | |
| | | |
| | | |
| | Causes | ..... |
| | | |
| | Ailment and Medicine | ..... |
| | | |

Student's Activities

I answer by myself:

Firstly, I explain: "The Messenger of Allah ﷺ cursed imitators of the opposite gender".

1. Secondly, I specify the risks of imitating the other gender

2.

3.

4.

5.

Thirdly, what are the means by which men imitate women and women imitate men?

Fourthly, what are the methods of protection against imitating the other gender?

Fifthly, explain the fact that women have an innate tenderness.

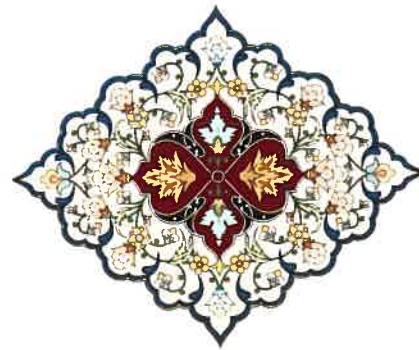
I enrich my experience:

I write a report on the effect of the 'National Service' in the UAE on the process of reforming the characters of youth.

I assess myself:

To what extent do I adhere to the moral values mentioned in the ḥadīth?

| SN | Aspect of learning | Degree of application | | |
|----|---|-----------------------|------|---------------|
| | | Average | Good | Distinguished |
| 1 | I make sure of memorizing the ḥadīth | | | |
| 2 | Appearances do not deceive me | | | |
| 3 | I write a summary of the ḥadīth | | | |
| 4 | I avoid doing things that weaken my society | | | |
| 5 | I ensure performing my role as required | | | |



Lesson 3

Justice in Islam

This lesson teaches me to:-

- Explain the concept of justice
- Explain the benefits of justice
- Specify the spheres of justice
- Ensure respect for the rights of others

I take the initiative to learn:

The Prophet ﷺ heard the voices of some people quarreling near his door (they had come to him to resolve a dispute they had), so he ﷺ went to them and said, "Indeed I am only a human being and when disputants come to me, maybe one of them presents his case eloquently in a more convincing and impressive way than the other, and I give my verdict in his favor thinking he is truthful. So if I give a Muslim's right to another (by mistake), then know that (right) is actually a piece of Fire, so it is upto him to either take it or leave it. [Saḥīḥ Muslim]

Enlightening world

قال تعالى:

ظُرِّبَ أَنْ لَوْ أَنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ

إِلَىٰ أَهْلِهَا ﴿النِّسَاءُ ٥٨﴾

58. 'inna llāha yāmurukum 'an tu'addū l-'amānāti 'ilā 'ahlihā [al-Nisā':58]

"Indeed, Allah سبحانه وتعالى commands you to render trusts to whom they are due" [The Women: 58]

I think deeply and determine:

- The pillars of litigation

| | | |
|-------|-------|-------|
| | | |
|-------|-------|-------|

- Who does the judge ask to present evidence?

.....

- When does the judge resort to taking oath?

.....



I use my skills to learn



The Concept of Justice:

Justice means giving everyone his rights by repaying what is due to another person irrespective of his social status, sex, color or religion; this preserves rights. Justice is ethically a great concept and one of the principles of true religion.

I summarize:

(In cooperation with my group) the concept of justice on the basis of what is said above.

.....

I infer:

◎ I study the following table carefully and then complete it:

| Text | I infer from the text |
|--|--|
| <p>Allah سبحانه وتعالى says:</p> <p>قَالَ تَعَالَى: ﴿وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ﴾ (النساء 58)</p> <p>58. wa-'idhā ḥakamtum bayna n-nāsi 'an taḥkumū bi-l-'adli [al-Nisā':58] “and when you judge between people to judge with justice.” [The Women: 58].</p> | <p>.....</p> <p>.....</p> <p>.....</p> |
| <p>Allah سبحانه وتعالى says:</p> <p>قَالَ تَعَالَى: ﴿وَلَا يَجْرِمَنَّكُمْ شَتَاؤُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا﴾ (المائدة 8)</p> <p>8. wa-lā yajrimannakum shanāānu qawmin 'alā 'allā ta'dilū [al-Mā'idah: 8] “and do not let the hatred of a people prevent you from being just.” [The Table Spread: 8].</p> | <p>.....</p> <p>.....</p> <p>.....</p> |

I specify:

◎ Under the supervision of the teacher and in cooperation with my classmates, we study the table below and specify what is required:

| | | |
|---------------------|-------|-------|
| Synonyms of justice | ..... | ..... |
| Antonyms of justice | ..... | ..... |

Benefits of Justice:

Allah, Glorified and Exalted be He, says:

قَالَ عَزَّوَجَلَّ: ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ﴾ (النحل: 90)،

"inna llāha yāmuru bi-l-'adli wa-l-'ihsāni wa-'itā' i dhī l-qurbā " [Al-Nahl: 90]

“Indeed, Allah orders justice and good conduct and giving to relatives” [The Bee: 90]. Realization of justice is piety towards Allah سُبْحَانَهُ وَتَعَالَى and responding to His order. Everything Allah سُبْحَانَهُ وَتَعَالَى has ordered or forbidden us to do is in our interest. This interest translates itself into certain benefits, central to which is the facilitating of justice. So, what are the benefits of facilitating justice?

Of the benefits of Justice:

1. Winning the love of Allah. Allah سُبْحَانَهُ وَتَعَالَى says:

قَالَ تَعَالَى: ﴿إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾ (المائدة: 42).

"inna llāha yuḥibbu l-muqsiṭīna " [al-Mā'idah: 42]

“Indeed, Allah loves those who act justly.” [The Table Spread: 42]

2. Prevalence of security and equanimity.
3. Selecting the right person for the right place so that each performs one's job to the best of one's ability.
4. Perfecting one's job and keenness on public interest pave the way to the blossoming of life and its ascent.
5. Doing justice is conducive to the happiness of society and the spread of cooperation and trust between people.

I find a link:

⊙ Clarify in the cases below and the benefits of justice that suits it.

| Case | Benefit |
|--|-------------------------|
| The Prophet <small>ﷺ</small> said of public office: “Authority is a trust. And on the Day of judgment it is a cause of humiliation and repentance except for one who fulfils its obligations and (properly) discharges the tasks expected therein” [Sahih Muslim]. | |
| 'Umar ibn Al-Khattāb <small>رضي الله عنه</small> gave an order to allocate an old, non-Muslim man and other men like him a salary to be given from the Bayt al-mal (the Treasury). | |

I infer:

The importance of justice in people's life:

Justice is a form of worshipping Allah سبحانه و تعالی . Through doing justice

Spheres of Justice:

Justice extends to all spheres of life. It is the basis of the stability of Muslim society and the solidarity of its members. Doing justice enables these members to perform their duties and enjoy their rights. Therefore, justice should be done in all spheres including:

1. Treatment within the family
2. Adjudicating between litigants
3. Testimony before a judge
4. Financial transactions
5. Muslims dealing with others
6. Distribution of job opportunities

I explore and criticize:

The danger attendant on the following situations (in cooperation with my group and under the supervision of the teacher):

- ◇ Salem gives his children pocket-money but he gives the youngest more than the others.

.....

.....

- ◇ The manager of a joint-stock company favors his relative in promotions.

.....

.....

I find a solution:

- ◇ Abdullah did not go to court so as not to testify against his friend.

.....

.....

I study and determine:

I study the following texts and then determine the sphere of justice each relates to:

1. The Prophet's ﷺ saying: "Your body has a right over you, your eyes have a right over you and your wife has a right over you".

Doing justice to

2. Allah سبحانه وتعالى says:

قَالَ تَعَالَى: ﴿وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ﴾ (النساء 58).

"wa- 'idhā ḥakamtum bayna n-nāsi 'an taḥkumū bi-l- 'adli " [Al-Nisā': 58]

" [Allah commands you to] ...and when you judge between people to judge with justice. " [The Women: 58].

Justice in

3. The Prophet's ﷺ saying to the father of An-Nu'man ibn Basheer رضي الله عنه: "Fear Allah and be just with your children" [Narrated by Muslim].

Justice

I read to learn:

The Prophet ﷺ was sitting among his companions carrying a siwāk (a teeth cleaning stick). He ﷺ prodded the belly of one of those present and said "Fall in line, Sawad". Sawad رضي الله عنه said: "You have hurt me, O Messenger of Allah". The Messenger ﷺ uncovered his belly and said: "Here you are, take your revenge on me, Sawad". Sawad رضي الله عنه responded by kissing the Prophet's stomach instead. Notice how the Prophet ﷺ reacted immediately in the facilitation of justice, and he is our example. Accordingly a Muslim has to acknowledge the rights of others and strive to give them their rights. The degree to which we admit our mistakes and adopt what is right is a measure of the degree of virtue we have.

I expect:

Benefits of justice in dealing with non-Muslims:

I explain:

The way to do justice to each one of the following:

| | |
|-----------------|-------|
| The teacher | ..... |
| Your schoolmate | ..... |

A practical example of observing justice in Muslim society:

During his Caliphate, Alī ibn Abī Ṭalib عليه السلام established an office (bait) for grievances where the grievances of complainants are heard and where they speak freely without fear and without disclosing their identities.

I organize my ideas:

| Justice in Islam | | |
|------------------------|----------------|-------|
| The meaning of justice | Its concept | ..... |
| | Its importance | ..... |
| Its benefits | ..... | ..... |
| | | |
| | | |
| Its spheres | ..... | ..... |
| | | |
| | | |

s where
ear and

Student's Activities

I answer by myself

Firstly: What is meant by justice?

Secondly: Mention five of the spheres of justice:

1.
2.
3.
4.
5.

Thirdly: What does this statement signify: "When did you enslave the people who were born from their mothers free?"

Fourthly: Read the following and explain the underlined words:

◇ 'Umar ibn al-Khattab رضي الله عنه used to write to his governors to not close their doors in the face of their subjects.

Fifthly: Mention three benefits of justice:

- 1
- 2
- 3

I enrich my experience:

I write about the aspects of justice in the UAE:

.....

.....

.....

I leave my imprint:

I make sure of respecting others and upholding their rights

I assess myself:

| SN | Learning Aspect | Degree of Application | | |
|----|--|-----------------------|------|---------------|
| | | Average | Good | Distinguished |
| 1 | I make sure of preserving the rights of people | | | |
| 2 | I understand the different spheres of justice | | | |
| 3 | I infer the benefits of justice in society | | | |
| 4 | I avoid doing things that weaken my society | | | |

Permissible and Forbidden Food and Drink

This lesson teaches me to:-

- Give examples of the types of food permitted by Allah سبحانه وتعالى
- Explain the conditions for hunting
- Specify the types of forbidden things
- Infer the rules for permitting and forbidding foods and drinks
- Analyze the reasons for forbidding some foods and drinks

I take the initiative to learn:

Allah سبحانه وتعالى says :

قَالَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا﴾ (البقرة 168)،
"yā-'ayyuhā n-nāsu kulū mim mā fi l-'arḍi ḥalālan ṭayyiban " [Al Baqarah: 168]

“O mankind, eat from whatever is on earth [that is] lawful and good ” [The Cow: 168].

Allah سبحانه وتعالى mentions the immeasurable blessings given to us all by reminding us how He سبحانه وتعالى has created all manners of goodness on earth and facilitated for us to eat of it to help us perform our functions in life. So food is truly a blessing that necessitates gratitude towards Allah سبحانه وتعالى.

I discuss and infer:

The obligation to thank Allah سبحانه وتعالى for the blessing of food and drinks has been narrated through the following holy verses:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾ (البقرة)،
" yā-'ayyuhā lladhīna 'āmanū kulū min ṭayyibāti mā razaqnākum wa-shkurū li-llāhi 'in kuntum 'iyyāhu ta'budūn " a [Al Baqarah:172]

“O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship.” [The Cow: 172].

﴿وَيُطْعَمُونَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا﴾ (الإنسان)،
" wa-yuṭ'imūna ṭ-ṭa'āma 'alā ḥubbiḥī miskīnan wa-yatīman wa-'asīran " [Al-Insān:8]

“And they give food in spite of love for it to the needy, the orphan, and the captive ” [The Man: 8]

﴿وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾ (الأعراف 31)،
" wa-kulū wa-shrabū wa-lā tusrifū 'innahū lā yuḥibbu l-musrifīna " [Al A'rāf:31]

“and eat and drink, but be not prodigal. Lo! He loveth not the prodigals. ” [The Heights: 31].



I use my skills to learn



Types of food and drink permitted by Allah:

The basic rule as regards all food and drink is its permissibility. So every manner of food or drink that is pure, clean, harmless, which no Sharī'ah evidence prohibits is permissible. Allah سبحانه وتعالى says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ﴾ (المائدة: 87)

"yā-'ayyuhā lladhīna 'āmanū lā tuḥarrimū ṭ-ṭayyibāti mā 'aḥalla llāhu lakum" [Al-Mā'idah:87]

“O you who have believed, do not prohibit the good things which Allah has made lawful to you” [The Table Spread: 87].

Examples of that which is permissible are without limit.

I discover:

Examples of permissible foods and drinks detailed by the holy verses of the Qur'ān:

The first type: Drinks

| Instance of good drinks | Sharī'ah text |
|-------------------------|---|
| | <p>﴿هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ﴾ (النحل: 10)</p> <p>"huwa lladhī 'anzala mina s-samā' i mā 'an lakum minhu sharābun [Al Nahl:10]</p> <p>“It is He who sends down rain from the sky; from it is drink and from it is foliage in which you pasture [animals].” [The Bee: 10].</p> |
| | <p>﴿يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ، فِيهِ شِفَاءٌ لِلنَّاسِ﴾ (النحل: 69)</p> <p>"yakhruju min buṭūnihā sharābun mukhtalifun 'alwānuhū fihi shifā'un li-n-nāsi" [Al Nahl:69]</p> <p>“There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought.” [The Bee: 69].</p> |
| | <p>﴿وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً لِكُمْ فِي بُطُونِهِمْ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ﴾ (النحل: ٦٦)</p> <p>"wa-'inna lakum fi l-'an'āmi la-'ibratan nusqikum mimmā fi buṭūnihī min bayni farthin wa-damin labanan khāliṣan sā'ighan li-sh-shāribīna " [Al Nahl:66]</p> <p>“And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.” [The Bee: 66]</p> |

The second type: Plants:

| Instance of good drinks | Sharī'ah text |
|-------------------------|---|
| ..... | <p>﴿وَأَيُّهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ﴾ (يس)</p> <p>"wa-'āyatun lahumu l-'arḍu l-maytatu 'ahyaynāhā wa-'akhrājnā minhā ḥabban fa-minhu yākulūna " [Yā Sīn: 33]</p> <p>“And a sign for them is the dead earth. We have brought it to life and brought forth from it grain, and from it they eat.” [Yā Sīn: 33].</p> |
| ..... | <p>﴿وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ﴾ (يس 34)،</p> <p>"wa-ja'alnā fihā jannātin min nakhīlin wa-'a'nābin</p> <p>“And “And We placed therein gardens of palm trees and grapevines” [Yā Sīn: 34].</p> <p>﴿وَالزَّيْتُونَ﴾ (التين 1)</p> <p>"wa-t-tīni wa-z-zaytūni " [Tīn: 1]</p> <p>“By the fig and the olive” [The Fig: 1].</p> |
| ..... | <p>﴿مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَاطِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا﴾ (البقرة 61)</p> <p>"mimmā tunbitu l-'arḍu min baqlihā wa-qiththā' ihā wa-fūmihā wa-'adasihā wa-baṣalihā " [Al Baqarah:61]</p> <p>“ [bring forth for us] from the earth its green herbs and its cucumbers and its garlic and its lentils and its onions.” [The Cow: 61].</p> |

The third type: Marine animals that live only in the sea; all of these are permissible. The Messenger ﷺ said: “Its water is purifying and its dead (animals) are lawful (to eat)” [Al-Muwattā].

Examples of marine animals:

The fourth type: Wild predatory animals and birds other than birds of prey are lawful to eat in one of two ways:

First way: a lawful (Sharī'ah) sacrifice

An animal or a bird that can be slaughtered can consequently be legitimately sacrificed. Allah ﷻ says: ('illā mā dhakkaytum) “except what you [are able to] slaughter [before its death] ” [The Table Spread: 3].

Examples of birds:

Examples of:

I check the dictionary and infer:

The meaning of 'lawful sacrifice':

.....

.....

The second way: Hunting (Game)

Allah ﷻ says: (wa-'idhā ḥalaltum fa-ṣṭādū) "But when you come out of iḥrām, then [you may] hunt." [The Table Spread: 2]. Allah ﷻ also says: (wa-ḥurrima 'alaykum ṣaydu l-barri mā dumtum ḥuruman) "but forbidden to you is game from the land as long as you are in the state of iḥrām." [The Table Spread: 96]. This affirms the permissibility of hunting animals and wild birds as they fall in the following categories:

Firstly: Game animals hunted by traps and nets and are caught alive. This type can be sacrificed.

Secondly: Animals hunted by sharp tools such as a rifle or an arrow. These are not required to be sacrificed.

Thirdly: What is hunted by a trained animal like a dog or a bird of prey like a falcon on condition that it wounds the prey.

Examples of birds whose hunting is permissible:

Examples of wild animals whose hunting is permissible:

Allah ﷻ says:

﴿وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ﴾ (المائدة 4).

" wa-mā 'allamtum mina l-jawāriḥi mukallibīna tu'allimūnahunna mimmā 'allamakumu llāhu fa-kulū mimmā 'amsakna 'alaykum wa-dhkurū sma llāhi 'alayhi " [Al-Mā'idah: 4]

" Lawful for you are [all] good foods and [game caught by] what you have trained of hunting animals which you train as Allah has taught you. So eat of what they catch for you, and mention the name of Allah upon it " [The Table Spread: 4].

A Muslim abides by the laws of the country with regard to hunting such as laws forbidding hunting at particular times or specific places, or forbidding the hunting of a particular animal.

I anticipate:

The reason for forbidding hunting at particular times and in specific places in the country:

1.
2.
3.

I check the vocabulary of the lesson and infer:

The meaning of hunting according to Sharī'ah:

I justify and decide:

☉ I explain the ruling in the following cases and the reason behind this ruling:

| Case | Ruling of eating it | Reason |
|---|---------------------|---|
| A man hunted a houbara bustard bird by his trained falcon; but the falcon ate of the houbara bustard. | (halal) permissible | The fact that the falcon ate of it does not make eating it (haram) forbidden. |
| A man hunted a rabbit by his untrained dog | ..... | ..... |
| A man shot a bullet in the air without intending to hunt; but it hit a bird. | ..... | ..... |

The Food of Non-Muslims:

A Muslim should seek what is permissible as regards his food and drinks wherever he goes. The food of (Ahl al-Kitāb) the People of the Book is of two types:

First type: Does not require slaughtering such as vegetables, fruits, rice, fish and others; eating these is permissible.

Second type: Animals a Muslim is permitted to eat, which have been slaughtered such as chicken, sheep and cattle. A Muslim just says 'In the name of Allah' and eats of these.

I justify and decide:

☉ I explain the rulings in the following cases and the reasons for these rulings:

| Case | Ruling of eating it | Reason |
|--|---------------------|--------|
| A Muslim electrocuted a cow instead of slaughtering it. | | |
| A pagan man slaughtered a sheep twice | | |
| A man imported chicken from a country whose citizens are of the People of the Book | | |
| Someone caught a fish and did not slaughter it | | |
| Someone caught a bird and removed its neck by his hand and fingers | | |

Types of Food and Drink Forbidden by Allah:

Some claim that there are numerous forbidden foods and drinks. This is answered by what Allah سبحانه وتعالى says:

﴿قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا...﴾ (الأَنْعَامُ 145).

" qul lā 'ajidu fī mā 'ūḥiya 'ilayya muḥarraman 'alā ṭā'imīn yaṭ'amuhū 'illā " [Al-An'ām:145]
 "Say, "I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be ..." [The Cattle: 145].

Allah سبحانه وتعالى also says:

﴿وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ﴾ (الأَنْعَامُ 119).

" wa-qad faṣṣala lakum mā ḥarrama 'alaykum " [Al-An'ām:119]

"He has explained in detail to you what He has forbidden you" [The Cattle: 119].

Any unclean, pernicious and harmful food or drink, which is forbidden by Sharī'ah evidence in the Qur'an or true Sunnah is (haram) forbidden. The domain of (halal) permissible foods and drinks is vast and this affirms the mercy of Allah سبحانه وتعالى towards His servants. On the other hand, the circle of (haram) forbidden foods and drinks is narrow and this indicates that Islam is keen on the safety and health of people. Modern medicine has demonstrated the harms of these forbidden foods and drinks and their danger to health.

Forbidden foods and drinks fall into two types:

First type: Unclean foods and drinks that were described as filth by Shari'ah texts:

| Sharī'ah Evidence | Examples of Forbidden Things |
|--|---|
| <p>• يَقُولُ اللَّهُ تَعَالَى: ﴿حُرِّمَتْ عَلَيْكُمْ أَمْيَتَةٌ وَأَدْمٌ وَلَحْمُ الْخِنزِيرِ وَمَا أَهْلَ لَغَيْرِ اللَّهِ بِهِ وَالْمَنْخَقَةُ وَالْمَوْفُوذَةُ وَالْمَمْرَدِيَّةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَلِكُمْ فِسْقٌ﴾ (المائدة:3).</p> <p>* Allah سبحانه وتعالى says: " ḥurrimat 'alaykumu l-maytatu wa-d-damu wa-laḥmu l-khinzīri wa-mā 'uhilla li-ghayri llāhi bihī wa-l-munkhaniqatu wa-l-mawqūdhatu wa-l-mutaraddiyatu wa-n-naṭīhatu wa-mā 'akala s-sabu'u 'illā mā dhakkaytum wa-mā dhubiḥa 'alā n-nuṣubi wa-'an tastaqsimū bi-l-'azlāmi dhālikum fisqun " [Al-Mā'idah:3] "Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah , and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience." [The Table Spread: 3].</p> | <p>1. Dead animals: These include every animal that has died and was not slaughtered according to the Sharī'ah , or on which the name of Allah was not pronounced, or which was slaughtered for idols (on pagan altars). They also include: A strangled animal: An animal that died by a violent blow: An animal that died by a headlong fall: An animal that had been gored to death: An animal that had been partly eaten by a wild animal:</p> |
| <p>• وَيَقُولُ اللَّهُ تَعَالَى: ﴿قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهْلَ لَغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ﴾ (الأنعام:145).</p> <p>* Allah سبحانه وتعالى says: " qul lā 'ajidu fī mā 'uḥiya 'ilayya muḥarraman 'alā ṭā'imīn yaṭ'amuhū 'illā 'an yakūna maytatan 'aw daman masfūḥan 'ul laḥma khinzīrin fa-'innahū rijsun 'aw fisqan 'uhilla li-ghayri llāhi bihī fa-mani ḍṭurra ghayra bāghin wa-lā 'ādin fa-'inna rabbaka ghafūrun raḥīmūn " [Al-An'ām:145]</p> | <p>2. blood poured forth: this is blood that gushes out when an animal is slaughtered. 3. Flesh of swine: this includes pig fat and anything made of them.</p> |

| Sharī'ah Evidence | Examples of Forbidden Things |
|--|--|
| <p>"Say, "I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine - for indeed, it is impure - or it be [that slaughtered in] disobedience, dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], then indeed, your Lord is Forgiving and Merciful. " [The Cattle: 145].</p> <p>• يقول الله تعالى: ﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾﴾ (المائدة).</p> <p>* Allah سبحانه وتعالى says: "yā-'ayyuhā lladhīna 'āmanū 'innamā l-khamru wa-l-maysiru wa-l-'anšābu wa-l-'azlāmu rijsun min 'amali sh-shayṭāni fa-jtanibūhu la'allakum tufliḥūna 'innamā yurīdu sh-shayṭānu 'an yūqi'a baynakumu l-'adāwata wa-l-baghḍā'a fī l-khamri wa-l-maysiri wa-yaṣuddakum 'an dhikri llāhi wa-'ani ṣ-ṣalāti fa-hal 'antum muntahūna " [Al-Mā'idah: 9091-]</p> <p>O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful. Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist? [The Table Spread: 90- 91] The Messenger of Allah ﷺ said: "Every intoxicant is forbidden" [Narrated by Muslim].</p> | <p>1. Intoxicants: These are:</p> <p>Intoxicants are forbidden whether they are natural, manufactured or extracted from other substances. Also, they are forbidden whether the amount consumed is small or large, whether they are called liquor or something else.</p> <p>2. Drugs: These are:</p> <p>All kinds of drugs are forbidden: whether they be natural such as hashish, opium and qat; or manufactured such as heroin and concaine. Drugs are forbidden irrespective of the method of using them - eating, drinking, smoking, smelling, sniffing or taken intravenously.</p> |
| <p>In a Ḥadīth narrated by Alī ibn Abi Ṭalib رضي الله عنه it is stated that : "The Messenger of Allah ﷺ forbade henceforth temporary marriage (mut'ah) with women on the day of Khaybar and also forbade eating the meat of domesticated donkeys " [Narrated by Al-Bukharī].</p> | <p>A domesticated donkey: both its meat and milk are forbidden, with the same ruling applying to the mule.</p> |

Second type: bad foods and drinks- every bad, harmful substance is forbidden

| Shari'ah Evidence | Examples of Forbidden Things |
|---|--|
| <p>• يقول الله تعالى: ﴿وَيُحَرِّمُ عَلَيْهِمُ الْخَبِيثَ﴾ (الأعراف 157).</p> <p>* Allah سبحانه وتعالى says: "wa-yuharrimu 'alayhimu l-ghabā'itha" [Al-A'raf: 157] "and prohibits for them the evil" [The Heights: 157].</p> <p>• ويقول الله تعالى: ﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾ (النساء 29).</p> <p>* Allah سبحانه وتعالى says: "wa-lā taqtulū 'anfusakum 'inna llāha kāna bikum raḥīman" [Al-Nisā':29] "And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful." [The Women: 29].</p> <p>* The Messenger of Allah ﷺ said: "There should be no harm and no reciprocation of harm" [Ahmad in Al-Musnad]</p> | <p>* Harmful plants and poisonous fruits such as tobacco used in making cigarettes.</p> <p>* Pernicious animals: these include insects, mice and rats. Some pernicious animals eat carcasses like dogs and vultures; others are poisonous like snakes and scorpions.</p> |
| <p>Ibn 'Abbas said: "The Messenger of Allah ﷺ has prohibited eating any wild animal with fangs and any bird with talons" [Narrated by Muslim].</p> | <p>* Wild animals with fangs that they hunt with: such as wolves, leopards, bears, foxes, cats, lions and tigers.</p> <p>* Birds with talons that they use in hunting: such as eagles, falcons, owls, hawks</p> |

•I organize my ideas:

Forbidden Foods and Drinks

Impure foods and drinks:

1. Dead animals
2. Pouring blood
3. pig meat
4. Intoxicants
5. Domesticated donkeys

Bad or harmful foods and drinks:

1. Harmful and poisonous plants like tobacco
2. Drugs
3. Bad animals like mice
4. Wild animals with fangs
5. Birds that hunt with talons

Student's Activities

I answer by myself

First: You travelled with your parents to a country. On the menu you find: lamb cooked with alcoholic beverage, grilled fish, cow cheese, variety of fruits, biscuits whose constituents include lard (fat from pigs), goat milk, snake meat and beetles. Can you state which of these is (halal) permitted and which is (haram) forbidden.

◇ (halal) permitted:

◇ (haram) forbidden:

Second: complete the following table:

| Reasons for abusing drugs and smoking | Methods of preventing drug abuse and smoking | Methods of quitting substance abuse for addicts |
|---------------------------------------|--|---|
| 1. | 1. | 1. |
| 2. | 2. | 2. |

Third: Classify the following according to the table:

Hawks, sharks, gazelles, pigeons, domesticated donkey milk, bees

| (halal) Permissible | (haram) Forbidden |
|---------------------|-------------------|
| | |
| | |
| | |

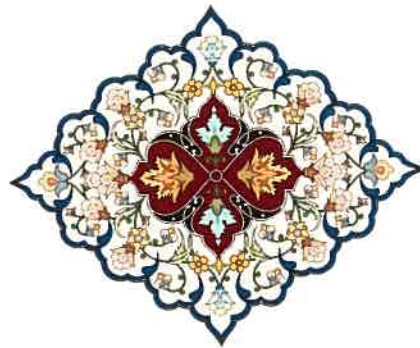
I enrich my experience:

write a brief report on unlawful hunting.

I assess myself:

I assess the way my belief in Allah ﷻ is reflected in my conduct and acts of devotion:

| SN | Aspect of learning | Degree of application | | |
|----|--|-----------------------|------|---------------|
| | | Average | Good | Distinguished |
| 1 | I present examples of the types of food permitted by Allah ﷻ. | | | |
| 2 | I mention the conditions of slaughtering and hunting. | | | |
| 3 | I explain the hazards of intoxicants and drugs. | | | |
| 4 | I infer the rules of permitting or prohibiting foods and drinks. | | | |
| 5 | I explain the reasons for prohibiting some forbidden foods. | | | |



Lesson Vocabulary

| Terms | Meaning |
|------------------------------------|--|
| The People of the Book | People of previous canon who have had divine Books revealed to them, such as the Jews and Christians. |
| Marine animals | Every animal that lives in the sea like fish and whose slaughtering is not obligatory. |
| Blood poured forth | Spilt blood |
| Lawful (Sharī'ah) slaughtering | Slaughter of each halal animal separately, consisting of a swift, deep incision with a very sharp knife on the throat, cutting the wind pipe, jugular veins and carotid arteries of both sides but leaving the spinal cord intact. |
| Filth (Rijs) | Impure food or drink |
| Hunting | Killing (lawful) permissible animals which can not be slaughtered in the Sharī'ah manner by wounding them in any part of their body |
| Eaten by a wild animal | A dead, forbidden animal that is wounded by the fangs or talons of a predatory animal or bird of prey; eating this animal is forbidden |
| Killed by a headlong fall | A forbidden deal animal that died as a result of falling down from a high place |
| Drugs (al-mukhadarāt) | Plants or chemical substances that affect the mind and body of those who use them resulting in fatigue and sluggishness and paralyzed activity leading eventually to addiction. They affect the brain exactly in the manner common intoxicants do. |
| Intoxicants (al-muskirāt) | Everything that robs one of mental activity or clouds it. An intoxicated person does not distinguish between good and bad, useful and harmful; he usually stutters and is incomprehensible in his speech. |
| An animal killed by strangling | A forbidden dead animal that died as a result of strangling itself by a rope or other thing |
| An animal killed by a violent blow | A forbidden dead animal that died as a result of being hit by a stick or stone |
| Dead meat | Every animal that is not slaughtered properly |
| Gored to death | Forbidden dead meat of an animal that is gored to death by another |

Lesson 5



Imām Muslim رحمة الله

This lesson teaches me to:-

- State the lineage of Imām Muslim
- Infer the most important characteristics of Imām Muslim
- Explain the contribution of Imām Muslim to serving the tradition of hadīth
- Deduce lessons and moral examples from the life of Imām Muslim
- Demonstrate that I ensure following the example of Imām Muslim

• I take the initiative to learn:

◇ Write the names of the most famous scholars who recorded hadīth:

1.
2.
3.
4.
5.
6.

◇ What is meant by 'al-Ṣaḥīḥayn'?

Ṣaḥīḥ and Ṣaḥīḥ

What does each of the following terms mean?

- narrated by the four:
- narrated by the six:
- narrated by the nine:





I use my skills to learn



I study carefully and answer:

While Abu Muhammad and his family were chatting one night, Badr rose up to bring a cup of water to his grandfather. When he returned he found that his brother Salem had taken his place. Abu Muhammad told his son Salem to give up the place because Badr deserved it more than him based on the ḥadīth of Abu Hurairah which states that the Messenger of Allah ﷺ said: "If someone leaves his place in a gathering (majlis) and then returns to it, he is more deserving of the place" [Narrated by Muslim].

Badr: I always hear ḥadīth narrated by Mulsim, father. Are any ḥadīth narrated by non-Muslims?

Everyone smiled at the words of Badr, who was ten years old.

Muhammad: Badr, Muslim is the most famous of the ḥadīth scholars. His full name is Muslim ibn al-Ḥajjāj ibn Muslim an-Naysābūrī. He descends from an Arab tribe known as Qushayr and his being called Muslim is not a reference to his religion as you thought, brother.

The Grandfather: Imām Muslim is an example of a young Muslim man who benefitted from his surrounding circumstances and went on to benefit others. The great Imām was blessed with a supporting environment. His family was a family devoted to scholarly studies and his father was known for his expansive knowledge and his being well versed with the Sharī'ah sciences. In similar maner, our country, thank Allah سبحانه وتعالى for this, has provided all the means that avail its children to excel in different disciplines by utilizing most convenient and up-to-date methods.

Badr: How did Imām Muslim become famous, grandfather?

The grandfather: A true Muslim always has high ambition and hope in Allah my sons. Imām Muslim memorized the Qur'ān by the age of ten. He then attended scholarly circles to learn ḥadīth at the age of twelve.

Badr: Wow! You mean to say he was in grade four just like me when he learned the Holy Qur'ān by heart!

Abu Muhammad: You can do this too, Badr. Our government has established many centers for the memorization of the Qur'ān through the Sheikh Zayed Qur'ān Memorization Project, as well as mosques and memorization centers spread all over the country, which are all supervised by the General Authority of Islamic Affairs and Endowments, praise be to Allah.

Muhammad: If Imām Muslim pursued scholarly knowledge and devoted himself to this, what was his profession, how did he support himself?

The grandfather: Our Scholars have never been dependent on others, Badr. Imām Muslim was a rich merchant who sold clothes and he also possessed farms, the revenue of which he used to spend on himself and his relatives.

Abu Muhammad: Did you hear that, Muhammad? Imām Muslim made a good choice as regards to work. His country at the time was famous for its textiles and sewing. So, he worked in a vocation that suited his era. You too must make use of Imām Muslim's example when choosing a profession.

Badr: Why don't we go on a visit to this scholar, father?

Abu Muhammad (smiling): How about you read about this great scholar first, Badr!

Muhammad: I will make sure I buy a copy of his great book and collection of ḥadīth, the Ṣaḥīḥ Muslim, from the book fair for all of us to read, father.

I specify:

The facilities provided to us by our country to achieve excellence.

-
-
-

I read the text and then answer:

◇ "...Luxurious clothes were manufactured in Naysābūr to be exported to Al-Shām (The Levant) and countries of the non-Muslim world because of their abundance in Naysābūr and because kings preferred garments made of these clothes".

◇ How can you make use of this paragraph in your future working life?

.....

◇ What is the relation between the paragraph above and the ḥadīth that says: "Verily, Allah loves that when anyone of you does a job he should perfect it"

.....

I reflect carefully and infer the characteristics of Imām Muslim:

| Expression | Characteristic |
|--|----------------|
| Imām Muslim was nicknamed 'the spiritual master of Naysābūr' | |
| Imām Muslim travelled around Muslim countries several times in search of scholarly knowledge. | |
| Imām Ishaq Ibn Rahwayh said of Imām Muslim when he was a child: "What kind of man is this going to be?!" | |
| All his life Imām Muslim did not say something behind someone's back, or hit someone, or curse someone. | |
| Imām Muslim was asked about a ḥadīth and he spent a whole night trying to find it. | |

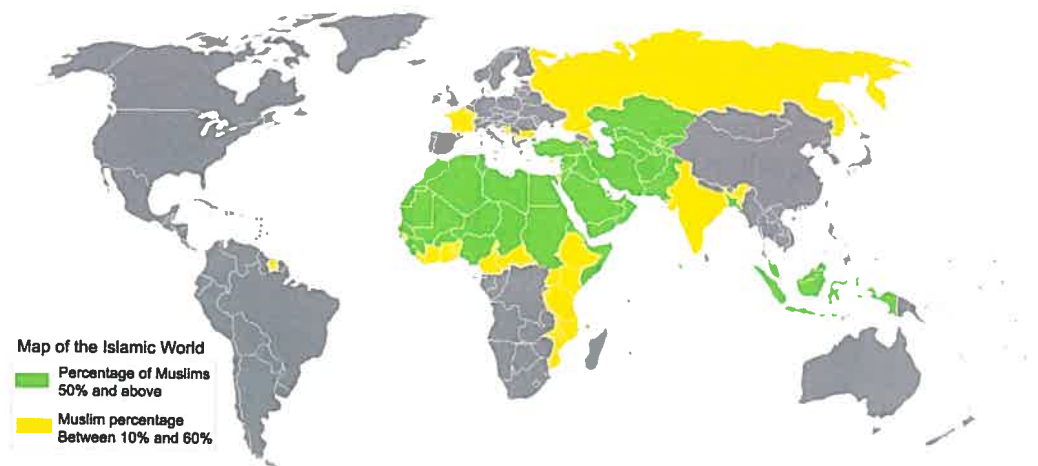
I think carefully and infer the characteristics of Imām Muslim:

Jasem wants to be a scholar who serves his country and the state. Specify for him the steps needed to realize his goal in the light of your study of the character of Imām Muslim

1.
2.
3.

I specify:

Imām Muslim was an example of a faithful youth who was keen on purposefully investing his time and money. On the map below specify the countries he had visited searching for the ḥadīth to add to his collection.



I read and infer:

Imām Muslim عليه السلام was keen on protecting the Sunnah (practices) of the Prophet ﷺ. When he realized that some Muḥaddithūn (ḥadīth collectors) narrated weak hadiths and spread them amongst the common folk of Muslims, who then followed these weak ḥadīth, he confronted them. He continued to write and correct ḥadīth for fifteen years, all in defence of the Sunnah (practices) of the Prophet ﷺ, and to protect Muslims against false news about their Prophet ﷺ. This resulted in the writing of the most authentic book on ḥadīth after the book of his teacher, Sheikh al-Bukhārī, may Allah have mercy on them both.

I explain:

My position as regards many of the ḥadīth that are posted in social media:

.....

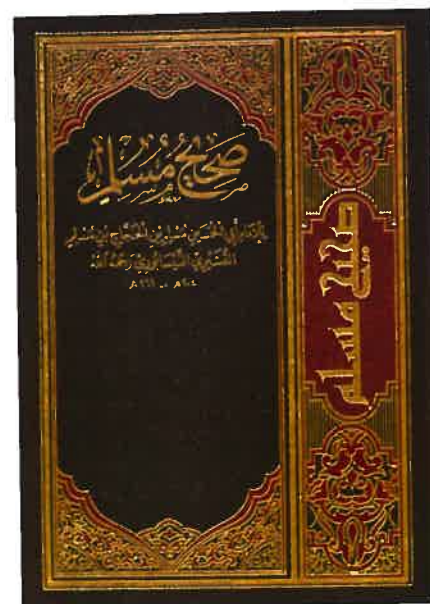
I anticipate:

My position as regards many of the ḥadīth that are posted in social media:

- ⦿ What could have happened if Imām Muslim and the scholars of ḥadīth had not collected correct ḥadīths in their time?
-
-

I study the picture carefully and then answer:

- ⦿ What is the full name of the author?
.....
- ⦿ How old was he when he died?
.....
- ⦿ How would you describe the book Ṣaḥīḥ Muslim?
.....
- ⦿ What is the most famous of the books or commentaries that have explained Ṣaḥīḥ Muslim?
.....



I reflect carefully and specify:

Imām Al-Dhahabi said: In his book, the Ṣaḥīḥ Muslim, Imām Muslim رحمته الله narrates from about two hundred and twenty of his teachers. Imam Muslim used to honor his teachers, foremost of whom was Sheikh al-Bukhārī whose forehead he used to kiss his and describe as the teacher of teachers and the Master of Muḥaddithīn (ḥadīth collectors).

◇ Aspects that I liked about the character of Imām Muslim in the above text:

1.
2.
3.

I infer:

The significance of Imām Muslim's respect for his teacher and main mentor Imam al-Bukhārī.

.....

.....

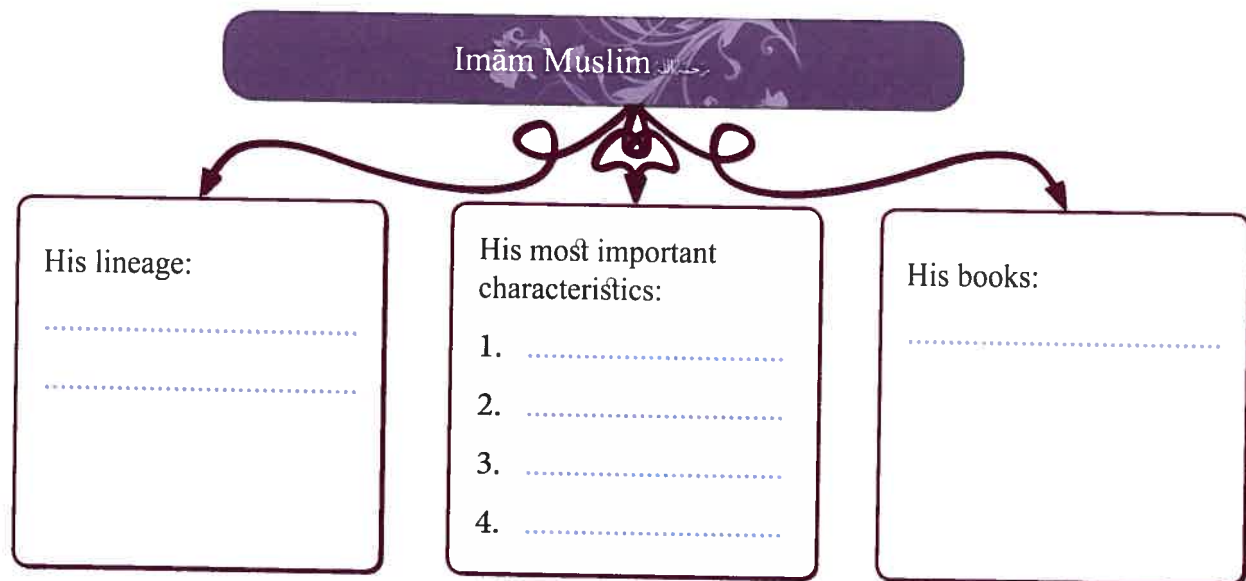
I think:

Imām Muslim رحمته الله was keen on being a positive element in his community. He used to work and was a successful merchant which made him rich. He also used to invest his money in things of benefit to his religion as well as his worldly affairs.

◇ I express my view of the way Imām Muslim invested his money.

.....

.....

•I organize my ideas:

Student's Activities

I answer by myself

First: from the biography of Imām Muslim, infer the following meanings:

- ◇ A muslim makes use of the circumstances surrounding him to develop his skills.
.....
- ◇ Wealth is a blessing from Allah entrusted to man to spend on things that he benefits from.
.....
- ◇ A person who sets out after scholarly knowledge shows deference and respect to his teachers.
.....
- ◇ Diverse sources of knowledge enrich the character of man.
.....
- ◇ Man appreciates the element of time; hence he does not waste time in trivial matters.
.....
- ◇ Man benefits from the diversity of civilization surrounding him.
.....

Second, I explain:

- ◇ How Imām Muslim is distinguished from other Muslim scholars.
.....
- ◇ How Imām Muslim put together his book Ṣaḥīḥ Muslim.
.....
- ◇ Why Imām Muslim travelled throughout the world.
.....

Third, which characteristics have you admired in Imām Muslim and will take them as examples to be emulated in your life?

1.
2.
3.

Fourth, specify the mistakes in the following statements and then correct them:

- ◇ Imām Muslim lived in the fourth century of Hijrah. (.....)
- ◇ Imām Muslim studied under the tutelage of his teacher Imām al-Bukhārī only (.....)
- ◇ One of the most important books of Imām Muslim is Sharh al-Nawawi. (.....)

I enrich my experience:

Form a team to design a placard on Imām Muslim (the team comprises a student whose handwriting is beautiful, a painter and an editor of scientific material).

I assess my self:

1. I tick (√) the appropriate box indicating the extent to which I adhere to the specific behavior:

| SN | Behavior | Always | Occasionally | Never |
|----|--|--------|--------------|-------|
| 1 | I make sure of benefiting from the facilities provided by my state for pursuing learning | | | |
| 2 | I make sure of following the example of Imām Muslim | | | |

2. I tick the box that expresses the degree to which I master learning:

| SN | Learning | Excellent | Good | Fair |
|----|---|-----------|------|------|
| 1 | Giving the lineage of Imām Muslim | | | |
| 2 | Inferring the most important characteristics of Imām Muslim | | | |
| 3 | Explaining the contribution of Imām Muslim to the science of ḥadīth | | | |
| 4 | Deducing lessons and moral examples from the biography of Imām Muslim | | | |

Lesson 6

Security and Safety

This lesson teaches me to:-

- Explain the concept of security in Islam
- Demonstrate the importance of security in the life of individuals and society
- Identify the most important spheres of security
- Infer the means of realizing security
- Work on reinforcing security and safety in my country

• I take the initiative to learn:

Muslims stayed in Makkah for ten years suffering much hardship. They were unable to ensure security for themselves and their property. They then migrated to Madinah wherein most of the tribes living around Madinah responded to this by hostility towards the Muslims. The Muslims were thus under arms in Madinah by day and night. One of the companions of the Prophet ﷺ said: "O' Messenger of Allah, Wouldn't a day come in which we feel secure and put down arms?" Allah's Messenger ﷺ said: "After a short time one of you will sit in great gatherings without a piece of iron [signifying a weapon] on him" (Ibn Kathīr).

I distinguish:

- What did the companions of the Messenger of Allah ﷺ complained about?
- What did the Messenger of Allah ﷺ promise his companions رَضِيَ عَنْهُ؟
- Give an example which demonstrates how the promise of Allah ﷻ gets fulfilled.

Enlightening world



قَالَ تَعَالَى:

﴿فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ﴾

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ

وَأَمَّنَّهُمْ مِنْ خَوْفٍ﴾ (قریش)

3. fa-l-ya' budū rabba hādhā l-bayti 4. alladhī 'aṭ'amahum min jū'in wa-'āmanahum min khawfin

[Quraysh:34-]

“[So] Let them worship the Lord of this House, (3) Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear. (4)” [Quraysh:34-]



I use my skills to learn



The Concept of Security:

قَالَ تَعَالَى: ﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾ لَهُمُ
الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا نَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٤﴾﴾ (يونس).

62. 'a-lā 'inna 'awliyā' a llāhi lā khawfun 'alayhim wa-lā hum yaḥzanūna 63. alladhīna 'āmanū wa-kānū yattaqūna

64. lahumu l-bushrā fī l-ḥayāti d-dunyā wa-fī l-'ākhirati lā tabdīla li-kalimāti llāhi dhālika huwa l-fawzu l-'aẓīmu [Yūnus: 62 - 64]

Unquestionably, [for] the allies of Allah there will be no fear concerning them, nor will they grieve. Those who believed and were fearing Allah. For them are good tidings in the worldly life and in the Hereafter. No change is there in the words of Allah . That is what is the great attainment. [Jonah: 62 - 64]

To be in a state of Security is one the greatest of blessings of Allah. This is because it represents the removal of fear and peace and tranquility for human beings . Both of these are derived from the effective rule of law and the safeguarding of rights and needs of individuals in society, as well as protecting them against potential danger and risks from dangerous elements. Security is thus an essential primordial need that Allah سبحانه وتعالى has created in living beings such that these beings can avoid harm and have the necessary safety and peace for their growth.

I summarize

In cooperation with my group, I explain the meaning of security in two sentences:

.....

I specify:

Two dangers that society must be protected against:

.....

I discuss:

The meaning of this statement: Security is an essential primordial need.

.....

The Importance of Security to Individuals and Society in Islam:

The realization of security in society is an obligation dictated by the Shari'ah in Islam and derives its legitimacy from the words of Allah ﷻ: *alladhīna 'āmanū wa-lam yalbisū 'īmānahum bi-ẓulmin 'ulā'ika lahumu l-'amnu wa-hum muhtadūna* ("They who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided.") [An'ām :82]. Thus Islam's position is that ultimate security for man is attained through belief in Allah ﷻ. However, societal security and harmony is a necessity too as this enables an individual to be able to live his life to the best of its potential, in a functional and optimal way, performing his worship in the best of ways, such that works, productivity and self-development are all facilitated to their utmost capacity.

A believer should thus be keen on providing and enabling security for himself and for society at large. The Messenger of Allah ﷺ said: "Shall I tell you about the believer? He is the one whom people feel secure with concerning their wealth and their selves". [Ibn Habbān].

Security is thus necessary for the progress of individuals and society. No nation can attain to a high degree of civilization unless it be provided with security and safety on both individual and collective levels. This is because a lack of security and stability breeds fear and anxiety. A human being who is perpetually subject to fear is incapable of progressing and developing himself. The Qur'an thus links the blessing of security as a means towards economic and spiritual prosperity. Allah ﷻ says:

﴿ وَقَالُوا إِن نَّبِيعِ الْهُدَىٰ مَعَكَ نُنْخِطِفُ مِنْ أَرْضِنَا أَوْلَمْ نُمْكِن لَهُمْ حَرَمًا ءَامِنًا يُجِئَ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِّزْقًا مِّن لَّدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴾ (القصص، ٥٧)

57. wa-qālū 'in natabbi'i l-hudā ma'aka nutakhaṭṭaf min 'arḍinā 'a-wa-lam numakkin lahum ḥaraman 'āminan yujbā 'ilayhi thamarātu kulli shay' in rizqan min ladunnā wa-lākinna 'aktharahum lā ya'lamūna [Qaṣaṣ: 57]

"And they say, "If we were to follow the guidance with you, we would be swept from our land." Have we not established for them a safe sanctuary to which are brought the fruits of all things as provision from Us? But most of them do not know." [The Stories: 57].

The reality of above is attested to by the fate of countries that have suffered from strife and a lack of security. Some of these countries have become so unsafe that they lack the basic services and infrastructure for people to live decent lives. It is often this lack of security that further fuels a state of extremism, as people are unable to resolve their own angers and fears. It is for this deep reason that Islam has made security an imperative and placed upon every able individual in society the responsibility of contributing to security and maintaining it on the basis of the Shari'ah of Allah ﷻ and obedience to the state. The current situation of prosperity, opulence and happiness that is prevalent in the UAE is the fruit of the security and stability achieved by the state's leadership until it has become a pioneering country in various fields at a global level.

I expect:

Consequences of lack of security in each of the following domains:

| SN | Domain | Consequences |
|----|------------------|--------------|
| 1 | Social relations | ..... |
| 2 | Foodstuffs | ..... |

I summarize:

The importance of security and safety in one sentence.

.....

Benefits of security:

1. Pleasing and worshipping Allah ﷻ as He has ordered us.
2. Preserving the lives and dignity of human beings.
3. The progress and development of society.
4. Independence of the homeland and maintaining its capabilities

I investigate::

Other benefits of security

.....

Partners in Achieving Security:

Every individual has a duty to ensure to the best of their ability that security may prevail in society.

There are many ways to achieve this, including:

1. Obeying Allah ﷻ and His Messenger ﷺ
2. Obeying the state, its leadership and abiding by its laws
3. Adhering to noble characteristics such as truthfulness, sincerity, cooperation and tolerance
4. Awareness of, and preserving, public interest and giving it priority over personal interest

I think of and mention:

Other means of achieving security:

.....

Spheres of Security:

Security has several spheres covering all aspects of the life of humanbeings. However, the security of citizens and protecting their autonomy and interests is the umbrella under which all other spheres of security find their shade and from which they stem. These other spheres include:

| Sphere | Meaning (complete the table under the teacher's supervision) |
|------------------------|--|
| Health security | Protecting public health, preventing epidemics and diseases and providing necessary treatment |
| Intellectual security | Protecting the culture of society, its norms, heritage and the minds of its members against destructive ideas through holistic education and science |
| Social security | ..... |
| Economic security | Creating a strong economy, increasing production and providing job opportunities |
| Food security | ..... |
| Environmental security | Protecting and developing environmental resources and maintaining their safety and sustainability |

I study carefully and explain:

قال تعالى: ﴿لِيَلْفِي قُرَيْشٍ ۝١ إِيْلَفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۝٢ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۝٣ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ۝٤﴾ (قریش).

1. li-'ilāfi qurayshin 2. 'ilāfihim riḥlata sh-shitā' i wa-ṣ-ṣayfi 3. fa-l-ya'budū rabba hādha l-bayti
4. alladhī 'aṭ'amahum min jū'in wa-'āmanahum min khawfin

[Quraysh: 14-]

For the accustomed security of the Quraysh –

Their accustomed security [in] the caravan of winter and summer –

Let them worship the Lord of this House,

Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear.

[Quraysh: 14-]

◇ Which blessings given to Quraysh does Allah ﷻ mention in the holy verses above?

.....

◇ The purpose of the journeys by winter and summer:

.....

◇ What is this operation called in modern economics?

.....

I infer:

With your group identify the spheres targeted by the following texts in achieving the security of individuals and groups:

| Qur'ānic text | Sphere of Security |
|--|---------------------------|
| <p>قَالَ تَعَالَى: هُمْ وَإِمَّا تَخَافَتَ مِنْ قَوْمٍ خِيَانَةً فَأَنْزِلْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْفَائِزِينَ ﴿٥٨﴾ (الأنفال).</p> <p>"wa-'immā takhāfanna min qawmin khiyānatan fa-nbidh 'ilayhim 'alā sawā' in 'inna llāha lā yuḥibbu l-khā'inīna "</p> <p>[Al-Anfāl:58]</p> <p>If you [have reason to] fear from a people betrayal, throw [their treaty] back to them, [putting you] on equal terms. Indeed, Allah does not like traitors.</p> <p>[The Spoils of War: 58]</p> | <p>.....</p> <p>.....</p> |
| <p>Allah's Messenger ﷺ said: "By Allah, he is not a believer! By Allah, he is not a believer! By Allah, he is not a believer." It was asked, "Who is that, O Messenger of Allah?" He said, "One whose neighbour does not feel safe from his evil."</p> | <p>.....</p> <p>.....</p> |
| <p>قَالَ تَعَالَى: هُمْ يَتَأَيُّهُمُ الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ رَاضٍ مِّنْكُمْ ﴿٢٩﴾ (النساء).</p> <p>"yā-'ayyuhā lladhīna 'āmanū lā tākulū 'amwālakum baynakum bi-l-bāṭili 'illā 'an takūna tijāratan 'an tarāḍin minkum"[An-Nisā': 29]</p> <p>O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.[The Women: 29].</p> | <p>.....</p> <p>.....</p> |
| <p>Allah's Messenger ﷺ said: "Get treatment! There is no disease that Allah has created, except that He also has created its treatment."</p> | <p>.....</p> <p>.....</p> |

| Qur'ānic text | Sphere of Security |
|---|---------------------------|
| <p>قَالَ تَعَالَى: ﴿يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَشَرِبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾ (الأعراف: ٣١).</p> <p>"yā-banī 'ādama khudhū zīnatakum 'inda kulli masjidin wa-kulū wa-shrabū wa-lā tusrifū 'innahū lā yuḥibbu l-musrifīna" [Al A'rāf:31]</p> <p>O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess. [The Heights:31].</p> | <p>.....</p> <p>.....</p> |
| <p>قَالَ تَعَالَى: ﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ (البقرة: ٢٥٦).</p> <p>"lā 'ikrāha fī d-dīni qad tabayyana r-rushdu mina l-ghayyi fa-man yakfur bi-ṭ-ṭāghūti wa-yu'min bi-llāhi fa-qadi stamsaka bi-l-'urwati l-wuṭḥā lā nfiṣāma lahā wa-llāhu samī'un 'alīmun-i" [Al Baqarah:256]</p> <p>There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing. [The Cow: 256].</p> | <p>.....</p> <p>.....</p> |
| <p>قَالَ تَعَالَى: ﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ﴾ (الروم: ٤١).</p> <p>"zahara l-fasādu fī l-barri wa-l-baḥri bi-mā kasabat 'aydī n-nāsi li-yudhīqahum ba'ḍa lladhī 'amilū la'allahum yarji'ūna" [Al Rūm:41]</p> <p>Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]. [The Romans: 41].</p> | <p>.....</p> <p>.....</p> |

I deduce:

- ◎ From what I have previously learned, mention three things prohibited by Islam because they threaten the necessity of preserving the self:

1.
2.
3.

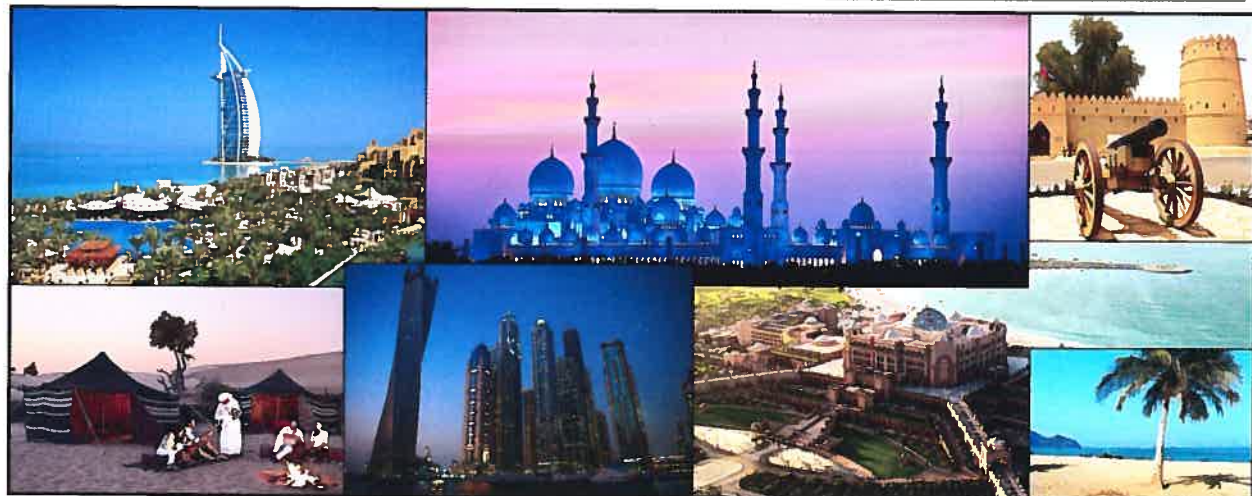
The Emirates is an Oasis of Security and Safety:

Taking this authentic and comprehensive definition of the concept of a security as a point of departure, the UAE adopted an integral security system whose goal is protecting the homeland and its gains. With this in mind, the state has set strategies, developed a security apparatus and supported several civil authorities and establishments through qualifying human cadres and providing modern capabilities and technologies. It has also worked on upgrading the education sector, spreading science and knowledge, developing the judiciary, limiting unemployment and providing nationals with social benefits. All these are factors that have day after day reinforced security and safety in the state making it one of the most stable, flourishing and prosperous countries in the world. They have also increased the ardor of the members of society for preserving the bliss of security that they are enjoying to sustain the welfare prevalent in the Emirates today for future generations to enjoy too.



We pursue peace, respect the rights of neighbors and look after friends. However, our need for a strong army capable of protecting the homeland remains an urgent and constant need. We are building our army not out of a wish to invade but to defend our selves.

Sheikh Zayed's Quote رحمه الله



I cooperate and complete:

☉ With my group, we complete the table below:

| SN | Security spheres | Its aspects in the UAE | Factors for achieving them |
|----|------------------------|--|--|
| 1 | Social security | 1. Few crimes in comparison to other countries 2. 3. low percentage of unemployment | 1. The development enjoyed by the Police force 2. |
| 2 | Health security | 1. low incidence of spreading diseases 2. 3. | 1. Building hospitals 2. Providing health insurance for all 3. |
| 3 | Intellectual security | 1. Peaceful coexistence in spite of different creeds. 2. 3. | 1. Adopting the principle of tolerance by state institutions 2. 3. |
| 4 | National security | 1. No threats to the homeland. 2. 3. | 1. Building an army capable of protecting the homeland 2. 3. |
| 5 | Environmental security | 1. Clean streets and cities. 2. 3. Honoring the state internationally for its pioneering role in environmental protection | 1. Spread of green landscapes 2. Establishing authorities whose tasks is preserving the environment such as: 3. |

•I organize my ideas:

| Security and Safety | | | |
|---------------------|-------|-------|-------|
| Concept | ..... |  |  |
| Importance | ..... |  |  |
| Benefits | ..... |  | ..... |
| | | | |
| Spheres | ..... | ..... | ..... |
| | | | |

Student's Activities

I answer by myself:

First, I explain the concept of security:

.....

Second, explain the importance of security in the life of individuals and society

-
-

Third, mention four factors that help in achieving security and safety in society:

1.
2.
3.
4.

I enrich my experience:

First I read carefully:

Imām al-Tirmidhi narrated in his sunnah from 'Ubayd-Allaah ibn Mihsan al-Khatmi that the Prophet ﷺ said: "The one among you who wakes up secure in his property, healthy in his body and has food for the day, it is as if the whole world were given to him".

Write a short report on this ḥadīth explaining the domains of security mentioned in it.

Second: What do you know about Maslow's hierarchy and how does it relate to the lesson?



Third, I conduct a research on the positive and negative roles of social media in the process of achieving security and stability.

I assess myself:

The extent to which I have applied things learned from the lesson:

| SN | Aspect of learning | Degree of application | | |
|----|---|-----------------------|------|---------------|
| | | Average | Good | Distinguished |
| 1 | I am aware of the concept of security and its importance to all of us | | | |
| 2 | I abide by the instructions of national institutions | | | |
| 3 | I contribute to spreading security awareness among individuals in society | | | |
| 4 | I identify the spheres of security and give the proof of this | | | |
| 5 | I know the means of achieving security | | | |

Enriching Activities

PROGRAM OF REINFORCING NATIONAL IDENTITY
Belonging, allegiance, public safety, volunteering



Design a bulletin board titled "A country without drugs" advising your schoolmates and warning them of the ruining effects of drugs.



