

## Az-Zahrāwān / Sūratul-Baqarah & Āli 'Imrān (Aḥkāmul-Qur'ān)

- Participants should be able to recall for each āyah the derived practical directive either in Arabic or in English.
- Note: no need to memorize the translation of the āyah in English.

	<i>The āyah in Arabic</i>	<i>The practical directive in Arabic</i>	<i>The meaning of the āyah in English</i>	<i>The practical directive in English</i>
1	<p>(وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهَ اللَّهِ ۚ إِنَّ اللَّهَ وَسِعَ عَلِيمٌ) (2:115)</p>	<p>يجتهد المسلم في أن يحدد اتجاه القبلة عند الصلاة بالسؤال والاستقصاء، فإن لم يستطع تحديدها فيصلي في أي اتجاه، وصلاته مقبولة.</p>	<p>“And to Allah belongs the east and the west. So, wherever you [might] turn, there is the Face of Allah. Indeed, Allah is all-Encompassing and Knowing.” (2:115)</p>	<p>The Muslim strives to determine the direction of the qiblah when praying by asking and researching. But if he is unable to determine it, he can pray in any direction, and his prayer is acceptable.</p>
2	<p>(إِنَّ الصَّفَا وَالْمَرْوَةَ مِنَ شَعَائِرِ اللَّهِ ۚ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ۚ وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ) (2:158)</p>	<p>السعي بين الصفا والمروة ركن من أركان الحج والعمرة، ولا يصح للمسلم أن يسعى بين الصفا والمروة منفرداً على سبيل التطوع.</p>	<p>“Indeed, aṣ-Ṣafā and al-Marwah are among the symbols of Allah. So, whoever makes Hajj to the House or performs 'Umrah - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allah is appreciative and Knowing.” (2:158)</p>	<p>As-sa'ee between aṣ-Ṣafā and al-Marwah is one of the pillars of Hajj and 'Umrah, and it is not permissible to make sa'ee with the intention of doing a voluntary act of worship.</p>

<p>3</p>	<p>(إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ) <b>(2:173)</b></p>	<p>حرّم الله على المسلمين أكل الميتة التي لم تذبح بطريقة شرعية، والدم المسفوح، ولحم الخنزير، والذبائح التي ذبحت لغير الله. وقد أباح الله أكل هذه المحرمات عند الضرورة. فمن ألجأته الضرورة إلى أكل شيء منها ألا يأكل فوق حاجته فلا ذنب عليه في ذلك.</p>	<p><i>"He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful."</i> <b>(2:173)</b></p>	<p><i>Allah forbade consuming dead animals slaughtered in an unlawful manner. He forbade the spilled blood, pork, and the animals slaughtered for the sake of other than His. However, He permitted eating these forbidden items when necessity arises. But whoever is compelled by necessity to eat any of it, he should not eat more than what he needs, thus there will be no sin upon him.</i></p>
<p>4.</p>	<p>(كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ) <b>(2:180)</b></p>	<p>الوصية بإخراج جزء من المال لا تجب، وإنما هي مستحبة إذا كانت بقصد القرية، وطلب الثواب. أما الوصية بإخراج الحقوق الواجبة مثل توثيق الدين ورد الأمانات، فهي واجبة على كل مسلم ومسلمة.</p>	<p><i>"Prescribed for you when death approaches any one of you if he leaves wealth - is that he should make - a bequest for the parents and near relatives according to what is acceptable - a duty upon the righteous."</i> <b>(2:180)</b></p>	<p><i>Making a bequest to give away one's part of the wealth is not obligatory, although it is desirable if it is done for Allah's sake and to seek a reward. But as for writing a will to document the rights of people, such as documenting the debts and the trusts, it is obligatory upon every Muslim man and woman to do that.</i></p>
<p>5.</p>	<p>(أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مَسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِن كُنْتُمْ تَعْلَمُونَ) <b>(2:184)</b></p>	<p>كل مسلم صحيح ومقيم وجب عليه صيام رمضان إلا من كان مريضاً أو على سفر فيرخّص له الفطر وعليه القضاء. فإذا كان مريضاً مرضاً لا رجاء للشفاء منه أو كبير السن لا طاقة له على الصيام فعليه دفع فدية عن كل يوم أفطر فيه.</p>	<p><i>"[Fasting for] a limited number of days. So, whoever among you is ill or on a journey [during them] - then an equal number of days [are to be made up]. And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers excess - it is better for him. But to fast is best for you, if you only knew."</i> <b>(2:184)</b></p>	<p><i>Every healthy and resident Muslim is required to fast Ramadhān, except for those who are sick or on a journey, it is permissible for them to break their fast, but they should make up those days later. If they are permanently ill and there is no hope of recovery, or they are old and unable to fast, then they must pay a ransom for each day they break their fast during it.</i></p>

6.	<p>(وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ) (2:188)</p>	<p>لا يحل لمسلم أن يستحل مال أخيه بغير وجه حق مثل السرقة والظلم والغصب والخيانة.</p>	<p>“And do not consume one another’s wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful]”. (2:188)</p>	<p>It is not permissible for a Muslim to take his brother’s money unlawfully, such as by rubbing him, doing injustice to him, or seizing his money forcefully, and by betrayal.</p>
7.	<p>(إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهِيَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنْكُمْ مِّنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ) (2:271)</p>	<p>الأفضل أن تدفع صدقة التطوع خفية وأما الزكاة فالأصل إظهارها للعلن.</p>	<p>“If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds [thereby]. And Allah, with what you do, is [fully]” (2:271)</p>	<p>It is preferable to pay the voluntary charity in secret. But as for the zakat, it should be spent in public.</p>
8.	<p>(فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَاللَّهُ عَلَى النَّاسِ حَجُّ الْبَيْتِ مِنْ أَسْطِطَاعٍ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ) (3:97)</p>	<p>الحج فريضة على كل مسلم ومسلمة إذا كان لديه الكفاية المالية لتأمين تكاليف الحج.</p>	<p>“In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds.” (3:97)</p>	<p>Hajj is obligatory on every Muslim man and Muslim woman if they have the financial means in order to cover the Hajj expenses.</p>

9.	<p>(وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ) (3:104)</p>	<p>الأمر بالمعروف والنهي عن المنكر فرض كفاية على الأمة المسلم لو قام به أحدهم سقط الإثم عن الباقي ولو لم يقم به أحد أثم الجميع.</p>	<p>“And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.” (3:104)</p>	<p>Enjoining good and forbidding evil is an individual obligation on the Muslim Ummah, if one of them performs it, the sin will be waived for the others, but if no one performs it, all will be sinful.</p>
10.	<p>(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً ۖ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ) (3:130)</p>	<p>يحرم الربا في الإسلام وهو من الكبائر ويعني أن يستحل المرء زيادة عن حقه في المال مما حدده الشرع على سبيل الحال أو التأجيل.</p>	<p>O you who have believed, do not consume usury, doubled and multiplied, but fear Allah that you may be successful. (3:130)</p>	<p>Usury (interest) is prohibited in Islam. It is a major sin, and it refers to the increase in the owed money when it is returned at a term agreed upon between the creditor and the debtor at the time of the pay back or with delay.</p>