



The Asia Foundation



Islamic Model for Peace Education

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Preface

The Beginning

Muslims living in the predominantly Catholic country of the Philippines have long suffered from armed conflict. “Rido” and decades of fighting by the Moro liberation fronts against the government have made violence a part of the daily lives of many Muslim communities. The lack of implementation of the 1996 Final peace Agreement between the government and the Moro National Liberation Front and the long-drawn out peace process with the Moro Islamic Liberation Front has not added to the establishment of peace in Muslim Mindanao. This state has been made more complex by the tragic events of 9/11 and the resultant “war on terror” which brought more military action to regain peace and order in Muslim Mindanao. Today, kidnapping violence has served to isolate Muslims more.

Our Ulama, civic organizations, women’s and youth groups and other stakeholders are struggling to create a space allowing them to strive peacefully. Thanks to their efforts, voices of moderation and nonviolent resolution of conflict and injustice continues to reverberate, despite frustration and uncertainty.

In June 2004, the Philippine Council for Islam and Democracy invited Dr. Asna Husin to visit the Autonomous Region of Muslim Mindanao (ARMM) and discuss her Peace Education Project in Aceh. Dr. David Smock, Director of the Religion and Peacemaking Program of the United States Institute for Peace supported her visit. The more than 25 years of armed struggles in Aceh, which has ended in a peace agreement between the Indonesian government and the GAM, struck a parallel with the situation of Muslim Mindanao. We believed that we could learn from Dr. Husin’s successful peace project in Aceh.

The Concept

Dr. Husin was able to work with the Ulama and madaris teachers in Aceh to develop a peace education-training manual and curriculum for the madaris. Dr. Husin’s project has been very successful and her *Peace Education Curriculum: the Perspective of the Ulama of Aceh* is being implemented in Acehnese Madrasah. Six (6) basic principles form the foundation for the curriculum: Introspection and Sincerity, Rights and Responsibilities, Conflict and Violence, Democracy and Justice, Plurality of Creation, and Paths to Peace. Lessons were framed within Acehnese culture.

Based on her assessment, we came up with the proposal to design a peace education-training manual to enhance the capacity of madaris to visualize and implement authentic Islamic principles and strategies for peaceful management of conflicts and violence occurring in their communities and society.

The first phase of the project is the development of the manual *Reclaiming the Islamic Peaceful Mission*. The Asia Foundation funded the first phase of the project, for which we are grateful.

The Project has the following objectives:

Phase 1: Develop an indigenous peace education curriculum deriving from authentic Islamic values and Bangsamoro cultural traditions by a team that will be advised by Ulama leaders.

Phase 2: The training of Ulama leaders and the implementation of the curriculum in madaris. Institutionalize peace education within the existing educational structures of Bangsamoro Ulama organizations, especially madaris and mosques.

Phase 3: Strengthen Islamic religious institutions and leaders to play an active role in the management of conflicts and peaceful development of civil society.

With the completion of the draft manual, we hope to design a curriculum with the active participation and guidance of the local religious authorities, the muftis and other religious groups. The project is to be implemented with the cooperation of the government of the Autonomous Region in Muslim Mindanao and the central government in Manila.

The Structure of the Peace Education Manual

The manual has seven chapters. Chapter 1 introduces the subject of peace with a discussion on the Islamic foundations of peace as mentioned in the Holy Qur'an, the Hadith of the Prophet Muhammad (peace be upon him) and other authentic Islamic sources taught to all Muslims by the Holy Qur'an. Chapters 2 to 7 discusses the key topics necessary for the attainment of peace: Definition of Peace; Rights and Responsibilities of each Muslim and Muslimah; Democracy, Justice, and Governance; Conflict, Violence and Conflict Resolution; Leadership and Jihad as an instrument of peace.

Parts of the Module

Each chapter starts with an Overview/Introduction. This provides a brief background of the content of the module and sets the context. It aids students "tune in" into what will happen in the chapter or lesson.

Objectives. Learning objectives are expected outputs that need to be accomplished at the end of each module/lesson/chapter.

Main Body/Key Concepts. Information about the lessons where key concepts are introduced explained or discussed. Its length may depend on the extent of the concept.

Learning Activity. Sequential/procedural activity for students to discover their own information with reference to key concepts introduced or discussed.

Evaluation/Check for Understanding. Find out how much students have understood the lesson. Self Help Questions and Self-Assessment Questions are asked.

Summary/Closure. The teacher/facilitator who must recapitulate the important concepts must summarize the learnings gained. The teacher/facilitator foreshadows the next learning experiences and links the lessons learned.

A Prayer for Peace

In closing, we would like to share a prayer for peace. This Muslim prayer for peace was printed on little cards and was distributed at the St. Paul church in New York City after 9/11. This prayer has been already posted on many Muslim Internet websites and it is simply titled “A Muslim Prayer for Peace”.

Composed of verses from the Qur’an, this simple prayer brings out the essence of our faith’s teachings on peace, as we have tried to present in this manual.

It is our hope that the teachers and the students of our madaris and all advocates of peace will find this peace education manual useful and valuable.

Prayer for Peace

*“In the name of Allah, the beneficent, the merciful.
Praise be to the Lord of the Universe who has created us
And made us into tribes and nations
That we may know each other,
not that we may despise each other.
If the enemy incline towards peace,
Do thou also incline towards peace,
And trust God,
for the Lord is the one that heareth and knoweth all things.
And the servants of God Most gracious
are those who walk on the Earth in humility
And when we address them, we say PEACE.”
Ameen*

AminaRasul

Philippine Council for Islam and Democracy

Chapter I

Foundations of Peace

Introduction

This chapter introduces students to the Islamic concept on peace that is universal, comprehensive and holistic (Husin: 2005). The concept affirms the faith that God is peace and Islam is a religion of peace. There are four interrelated forms of peace:

1. Man's relationship with God
2. Peace within one's self
3. Peace between peoples
4. Peace connected with the universe

Emphasis will be on building one's awareness on the foundations of peace within the context of the teaching of Islam, specifically understanding Allah as the God of Peace, the Qur'an as the Message of Peace, the Prophet as Messenger of Peace, and the Muslim as an advocate of Peace.

Objectives

At the end of the chapter, students should be able to:

1. Identify peace concepts derived from the teachings of Islam;
2. Establish and manifest desirable behaviors that help advocate peace among students; and,
3. Initiate activities on strengthening one's faith and peace movements among students that will promote greater understanding and harmonious living in the context of multi-diverse cultures.

Lesson 1 Understanding Peace

1.0 Objectives

At the end of the lesson, the student will be able to:

1. Understand the basic conceptions of peace
2. Review philosophical foundation of Islam;
3. Recognize peace concepts from the teachings of Islam; and
4. Relate concepts to contemporary issues on peace.

1.1 Foundations of Peace

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ
سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى
النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to a Straight Way (Islâmic Monotheism). (Qur'an 5:16)

﴿١٢٧﴾ لَهُمْ دَارُ السَّلَامِ عِندَ رَبِّهِمْ ۗ وَهُوَ وَلِيُّهُم بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٧﴾

For them will be the home of peace (Paradise) with their Lord. And He will be their *Walî* (Helper and Protector) because of what they used to do. (Qur'an 6:127)

﴿٢٥﴾ وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢٥﴾
﴿٢٦﴾ لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ۗ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ
وَلَا ذِلَّةٌ ۗ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٦﴾

Allâh calls to the home of peace (i.e. Paradise, by accepting Allâh's religion of Islâmic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to a Straight Path. For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allâh) Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever. **(Qur'an 10:25-26)**

There are many conceptions of peace. Peace can be a state of harmony or the absence of hostility. Peace can mean a state of quiet or tranquility — an absence of disturbance or agitation. Peace can also describe a relationship between any people characterized by respect, understanding, cooperation, justice, and goodwill. Peace can describe calmness, serenity, and silence. This latter understanding of peace can also pertain to an individual's sense of himself or herself, as to be "at peace" with one's own mind.

In understanding the concept of peace, it is important to distinguish between *negative* and *positive* peace. **Negative peace** refers merely to the absence of conflict and violence. This conception, however, raises a serious problem where a nation does not experience direct violence (like war, civil strife, etc) but suffers from structural violence (malnutrition, repression, poverty, lack of access to education, etc).

Positive peace is said to exist when not only is there an absence of war or conflict but also absence of manifestations of structural violence. Positive peace equates peace to a sense of social justice where all individuals are free from both direct and structural violence. This is the reason why topics like justice, human rights, governance, democracy, natural resources and development are considered as peace issues and are discussed in this peace education module.

1.2 Peace in Islam

The universal mission of Islam is to spread and show to all humankind the mercy of God on earth. Life, with the composition of a single soul and body, is a gift of God to man. Faith and guidance are also precious gifts of God, and so are the wonderful forms of life including energy, weather, mineral, flora, fauna and the other innumerable creations of God. This is mentioned in *Surah Yunus: 47* and *Furqan: 46-49*.

وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾

And for every Ummah (a community or a nation), there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged. (Qur'an 10:47)

ثُمَّ قَبَّضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾ وَهُوَ الَّذِي جَعَلَ لَكُمْ الَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ﴿٤٧﴾ وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿٤٨﴾ لِنُحْيِيَ بِهِ بَلْدَةً مَيْتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِيَّ كَثِيرًا ﴿٤٩﴾

Then We withdraw it to Us a gradual concealed withdrawal. And it is He Who makes the night a covering for you, and the sleep (as) repose, and makes the day Nushûr (i.e. getting up and going about here and there for daily work, etc. after one's sleep at night or like resurrection after one's death). And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain), and We send down pure water from the sky, That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We had created. (Qur'an 25:46-49)

Faith is bestowed upon Man thru His infinite mercy, and it is imperative to know and learn the philosophy that lies behind it. The reality of the world's beauty and the energy created by God must be preserved and be protected by man with his utmost effort. Otherwise, he will live an unhappy and destructive life. This is the reason why the two previously mentioned gifts of God must be understood and be preserved so that humanity can enjoy a peaceful and balanced life.

This universal dynamism can be easily understood through the definitive context of peace as far as the practice of conflict resolution is concerned. There are three fields of peace such as: 1) Absence of war 2) Freedom from economic, social and cultural injustice 3) Freedom from all forms of discrimination (gender, religion, ethnicity and others).

Life, which is free from conflict, injustice and discrimination, is positively peaceful. We can then picture a dynamic and harmonious way of living where everybody has the opportunity to realize their dreams and aspirations. However, there are those who are free from conflict but still they suffer from discrimination both in terms of their economic and socio-cultural lives.

This description of peace is in accordance with understanding Islam. Islam has its own system that is comprehensive in thought and a struggle against wrong and evil.

As far as peace is concerned, Islam provides four major interrelated issues as follows:

1. Peace within the context of connection with God, The Creator, Who made peace very clear and relevant to the 'fitra' of man, bearing witness on the existence of God, when He created him.
2. Tranquility is being peaceful and free from contention between one's self and his desire
3. Peace among fellow human beings and being free from conflict and discrimination and lives with justice
4. Peace within a society that lives in accordance with Allah's purpose and nature of creation (*fitra*).

Islam is an Arabic word derived from the root words (*silm* or *salam*) which means surrendering one's self through unflinching peace with Allah (s.w.t.). This signifies belief, obedience and submission of one's self to the will of Allah (The Almighty God). Thus, one who chooses Islam, as his /her way of life is the servant of Allah, called a *Muslim/Muslimah*, who accepts and believes that peace belongs to Him (Allah). This is what "*silm*" or "*salam*" means.

To believe in Allah is intrinsically to believe in peace, and that Islam as a way of peace, is a moral force that will lead to a universal peace. *As-Salam* is a source of peace and Allah is pleased with it. In entering into the fold of Islam, one has to submit himself to Allah willingly and with sincerity. That is why peace is the *fitra* (nature) of man, being part of the creation of Allah (al-A'raf: 172). This is a covenant between man and Allah that peace must prevail on earth. In order to achieve peace on earth, man must first be faithful and submissive to Allah.

Man has both desire and reason. These two qualities may either give him unrestricted freedom or make him trusting in Allah. One who follows his desire without using reason and guidance from Allah destroys peace within him and the harmony of life. The Islamic concept of peace aims to restrain man's desires that invite vices and wrongdoing.

The prevalence of discrimination and injustice is contrary to the *fitra* of man. Discrimination and injustice destroys human dignity and disunites the Ummah. The great mission and objective of Islam is to establish a better life with a fundamental pillar that is peace.

Mohammad, the messenger of Allah, was a good model (*uswatun hasanah*) to be followed. He was an advocate of peace all throughout his life. Such was evident when he established

brotherhood (*ukhowwah*) among the Muslims, between the *muhajireen* (immigrants from Makkah) and the *ansar* (helpers from Madinah), and subsequently, built a mosque (*masjid*) as a place of worship, as well as a center for Muslim activities.

1.4 Activity

Materials Needed: Meta cards, pens, masking tape

1. Facilitator introduces the lesson by posting on the wall the words PEACE and ISLAM in big letters.
2. Meta cards will be distributed to students to level off their understanding of what is Islam and peace.
3. Each student will be asked to write one word describing peace and Islam and post it around the words PEACE and ISLAM.
4. Facilitator will ask volunteer students to explain the words written and its relation to peace or to Islam.
5. Facilitator synthesizes lesson with emphasis on Islamic teachings on peace.

1.5 Check for Understanding/Evaluation

Ask students to identify peace concepts from Islam.

2.0 Objectives

At the end of the lesson, students will be able to:

1. State specific teachings of Islam, with Allah as the God of Peace.
2. Discuss peace concepts derived from the Qur'an verses on Allah as God of Peace.
3. Cite and share experiences with other students on their belief of Allah as God of Peace.

2.1 Allah The Almighty is the God of Peace

Allah is named as *AL-SALAM* in the Qur'an. As a Muslim prays:

Oh! Allah ! You are the Peace! From You comes the Peace and to You returns the Peace! Grant us to live, Our Lord, in Peace; and make us enter the paradise, Your abode the abode of Peace. Blessed are You, Our Lord. You are Almighty; You are the Lord of Majesty and Bounty.

Allah says in the Glorious Qur'an:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ
الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ
الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

He is Allâh than Whom there is Lâ ilâha illa Huwa (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allâh! (High is He) above all that they associate as partners with Him. (Qur'an 59:23)

2.2 Activity

Materials Needed: Meta cards, marking pens and masking tape

1. Facilitator groups students into three (3) depending on the class size.
2. Each group will role play an action or situation where one give salutations (salaams)
3. Facilitator will give each group 10 minutes to plan for their play.
4. Facilitator asks each group to act out their play.
5. Synthesis is done by drawing insights on the play and asking students to identify peace concepts.

Check for Understanding/Evaluation

1. What actions require salutations (giving salaams to others)?

Lesson 3

The Qur'an as the Message of Peace

3.0 Objectives

At the end of the lesson, student will be able to:

1. Recognize the significance of the Glorious Qur'an.
2. Describe and identify peace verses in the Glorious Qur'an.
3. Memorize short verses of the Glorious Qur'an.

3.1 The Glorious Qur'an is a Message of Peace

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ
الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾

Verily, this Qur'ân guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allâh and His Messenger, Muhammad (S.A.W.), etc.) who work deeds of righteousness, that they shall have a great reward (Paradise). (Qur'an 17:9)

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبِّي هَذِهِ
الْبَلَدَةَ الَّتِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ
الْمُسْلِمِينَ ﴿٩١﴾ وَأَنْ أَتْلُو الْقُرْآنَ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي
لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ ﴿٩٢﴾

I (Muhammad) have been commanded only to worship the Lord of this city (Makkah), Him Who has sanctified it and His is everything. And I am commanded to be from among the Muslims (those who submit to Allâh in Islâm). And to recite the Qur'ân, so whosoever receives guidance, receives it for the good of his ownself, and whosoever goes astray, say (to him): "I am only one of the warners." (Qur'an 27:91-92)

In another verse, Allah says:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾
لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴿٣﴾ نَزَّلَ الْمَلَكُ وَالرُّوحُ
فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ ﴿٤﴾ سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ ﴿٥﴾

We have indeed revealed this (message) in the Night of Power! And what will explain to you what the Night of Power is? The Night of Power is better than a thousand months. Therein come down the angels and the Spirit of Allah's permission, on every errand. There is Peace until the rise of morn'. (Qur'an 97:1-5)

3.2 Activity

Materials Needed: The Glorious Qur'an and a book on Hadith
Manila papers with Qur'anic verses written on it

1. Facilitator shows students a Glorious Qur'an and post on the wall the Manila Paper with the verse written on it.
2. Facilitator asks one student to read the verse, and asks volunteer student to explain what the verse meant.
3. Facilitator expounds further.
4. Facilitator synthesizes the lesson by asking students to give the insights on the significance of learning the Glorious Qur'an.

3.3 Check for Understanding/Evaluation

Choose a line from the verse written on Manila paper and give its implication to peace and solidarity.

Lesson 4

The Prophet as Messenger of Peace

4.0 Objectives

At the end of the lesson, students will be able to:

1. Recognize Prophet Mohammad as the Messenger of Peace.
2. Understand works of the Prophet that reflect peace among humankind.
3. Relate stories in the *Hadith* regarding the Prophet's mission on earth.

4.1 The Prophet as Messenger of Peace

Muhammad (peace be upon him) is a Messenger of Peace. He said in his *Hadith*:

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا. أَوْ لَا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفَشُوا السَّلَامَ بَيْنَكُمْ" رَوَاهُ مُسْلِمٌ.

Narrated by Abi Hurairah (may Allah be pleased with him) said: the messenger of Allah (peace be upon him) said: "You will not enter paradise unless you believe in Allah. And you don't believe in Allah unless you love one another. Do you want me to teach you some thing by which if you do you will love one another? Spread peace among you. ." **Reported by Muslim**

Allah Almighty says in the Glorious Qur'an:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ
حَتَّى يَحْكُمُواكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا
فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

But no, by your Lord, they can have no (real) faith until they make you (O Muhammad!) judge in all disputes among them, and find in their souls no resistance against your decisions and accept them in peace with the fullest conviction. (Qur'an 4:65)

In another verses Allah says in the Qur'an:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٧﴾

And We have sent you (O Muhammad) not but as a mercy for the 'Alamîn (mankind, jinns and all that exists). (Qur'an 21:107)

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ
حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٣١﴾

Indeed in the Messenger of Allâh (Muhammad) you have a good example to follow for him who hopes in (the Meeting with) Allâh and the Last Day and remembers Allâh much. (Qur'an 33:21)

وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾ وَمَا يَنْطِقُ
عَنِ الْمُهَيَّبِ ﴿٣﴾ إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥﴾
ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٦﴾ وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ﴿٧﴾ ثُمَّ دَنَا فَتَدَلَّىٰ ﴿٨﴾
فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿١٠﴾
مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ﴿١١﴾ أَفَتَمْرُونَهُ عَلَيَّ مَا يَرَىٰ ﴿١٢﴾ وَلَقَدْ رَآهُ
نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ﴿١٤﴾ عِنْدَ هَا جَنَّةِ الْمَأْوَىٰ ﴿١٥﴾

“(1) By the Star when it goes down (2) your companion is neither astray nor being misled (3) Nor does he say (ought) of (his own) desire (4) it is no less than inspiration sent down to him (5) He was taught by One Mighty in Power (6) Endued with Wisdom: for he appeared (in stately form (7) While he was in the highest part of the horizon (8) Then he approached and come closer (9) And was a distance of about two bow-lengths or (even) nearer; (10) So did (Allah) convey the inspirations to His servant (conveyed) what He meant to convey. (11) The (Prophet's) (mind and) heart in no way falsified that which he saw. (12) Will ye

then dispute with him concerning what he saw? (13) For indeed he saw Him at a second descent. (14) Near the Lote-tree of the utmost boundary. (15) Near it is the Garden of Abode". (Qur'an 53:1-15)

مَا أَنْتَ بِمَجْنُونٍ

You (O Muhammad) are not, by the Grace of your Lord, a madman. (Qur'an 68:2)

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

And verily, you (O Muhammad) are on an exalted standard of character. (Qur'an 68:4)

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ
آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Allah and His angels send blessings on the Prophet! O ye who believe, send your blessing on him and salute him with peace (and with all respect). (Qur'an 33:56)

The Prophet (p.b.u.h.) established brotherhood among Muslims of different groups, just as he built the mosque in order to be a center of the Muslim community. He instituted a pact of brotherhood between the *Ansar* and *Muhajirun*, with the view to uniting the community of the believers still further. This was necessary since the Muslims of Makkah, who had left their homes and bid their friends and relatives goodbye, were overcome by a sadness and loneliness. This pact of brotherhood was thus to help them cast off their loneliness and allow them to accept their changed circumstances.

The Prophet (p.b.u.h.) then sought to establish friendly relations between the Muslims and Jews of Madinah, particularly those of Banu Quraizah and Banu Qainuqaa. He made a covenant of mutual obligations, forming them into a single community, but allowing for differences between the two religions. Here are some of the covenant's provisions:

- The peace of the believers is indivisible. No separate peace shall be made when believers are fighting in the Cause of Allah. Conditions must be fair and equitable to all.
- The oppressed must be helped.
- A man is not to be held accountable for his ally's misdeeds.

4.2 Activity

Materials Needed: Biography of the Prophet Muhammad
Meta cards and pens, masking tape

1. Facilitator leads the discussion on the life of the Prophet, reading it aloud to the students.
2. After reading it, facilitator distributes meta cards and asks students to write one word that describes the attributes of the Prophet.
3. Student will be asked to post meta cards and explain why he/she chooses that attribute.
4. Further elaboration by students will be required by the facilitator to identify practices that support peace efforts.
5. Facilitator will synthesize focusing on the Prophet's practices that promote peace and solidarity.

4.3 Check for Understanding/Evaluation

1. List and/or enumerate the attributes of the Prophet as Messenger of Peace.
2. Identify from these attributes those that reflect programs on peace in contemporary times.

Lesson 5

A Muslim as Advocate of Peace

5.0 Objectives

At the end of the lesson, students will be able to:

1. Define the term Muslim.
2. Identify the attributes of a Muslim.
3. Describe the role of the Muslims in advocating peace.
4. Relate this role to the governments' advocacy on peace.
5. Identify the effects of peace on one's self, family and community.

5.1A Muslim as Advocate of Peace

Every Muslim is enjoined to pray five times a day at specific times. These prayers are expressions of complete submission to the Will of Allah, worshipping none but Him, and imploring no aid but His. These prayers, according to the Holy Prophet Muhammad (peace be upon him) distinguish a Muslim from a non-Muslim. They are means of communicating with Allah without any intermediary. In the performance of these prayers, the final salutation is: "*Assala'mu alaykum wa rahmatulla'hi wa baraka'tuh!*" which is an expression of one's prayer for peace, mercy and blessings for others.

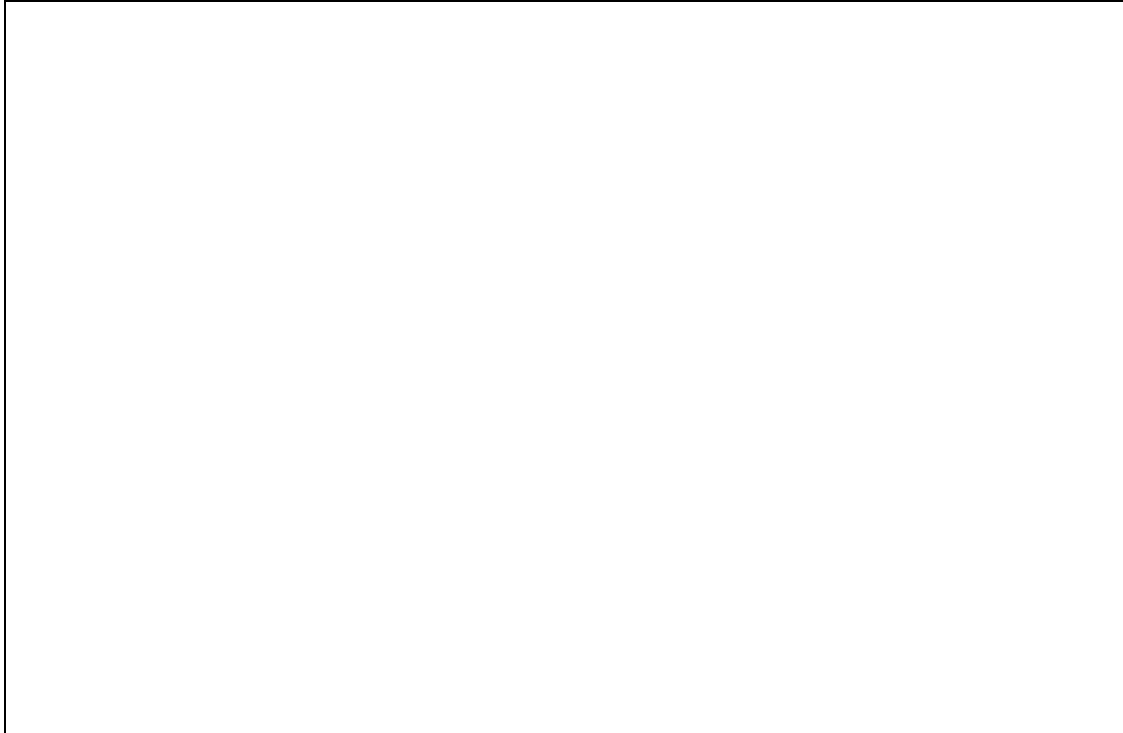


Figure 1--Muslims offer each other a prayer of peace

The salutation of Muslims is *salam*, meaning peace. Muslims are obliged to express their prayer for peace to every Muslim they meet. In addition, as Muslims pray for peace and extend greetings of peace, they are obliged to translate that in their practical life.

In the Glorious Qur'an, Allah Almighty says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا
وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

O ye who believe! Enter not houses other than your own until you have asked permission and saluted (or greeted with peace) those in them. That is best for you, in order that you may heed (what is seemly). (Qur'an 24:27)

A Muslim, as the term connotes, is peaceful. He must live in peace with his fellowmen. Similarly, a Muslim must live for peace. Towards that end, a Muslim strives to find peace within his conscience. He must cultivate a healthy spiritual life in order to achieve that kind of life.

A Muslim can achieve peace within himself if he submits to Allah's will and lives in humility. Prophet Muhammad (p.b.u.h) emphasized to his followers: he said in a Hadith:

عَنْ ابْنِ عُمَارَةَ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَمَرَنَا رَسُولُ اللَّهِ
بِسَبْعٍ: بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجَنَائِزِ، وَتَشْمِيتِ الْعَاطِسِ، وَنَصْرِ
الضَّعِيفِ، وَعَوْنِ الْمَظْلُومِ، وَإِفْشَاءِ السَّلَامِ. هَذَا لَفْظُ إِحْدَى رِوَايَاتِ
الْبُخَارِيِّ.

Narrated by Ibn Umarah Al-Bar'raa Ibn 'Azib (may Allah be pleased with both of them) said: The messenger of Allah (peace be upon him) commanded us seven things: to visit the sick, to follow the funeral procession, to reply the sneezer, to assist the weak, to support the oppressed, and to spread the peace. That is according to one of Bukhari's reports.

Allah Almighty says in the Glorious Qur'an to the effect:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ
هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾

And the servants of Allah, Most Gracious, are those who walk on the earth in humility, and when the ignorant address them, they say: "Peace!" (Qur'an 25:63)

The Muslim community is the abode of peace. Everyone in the community is required to do his best to attain peace, harmony, tranquility and security for all members of the community. Prophet Muhammad (p.b.u.h.) enjoins everyone "to love for others what he loves for himself."

5.2 Activity

Materials Needed: Fact sheets on the effects of peace
Meta cards, marking pens and masking tape

1. Group students into three (3) and distribute meta cards.
2. Each group will identify the attributes of Muslims.
3. Each group is tasked to list down the effects of peace to self, family and community.
4. Each group will post output on templates: SELF, FAMILY AND COMMUNITY.
5. Facilitator processes output and ends session showing the Effects of Peace, checking the list against the answers of the students.

5.3 Check for understanding/Evaluation

1. What are the identified attributes of Muslims?
2. Which of the attributes help promote peace and solidarity?

REFERENCES

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END OF CHAPTER ONE

Chapter II

Stewardship and Accountability

Introduction

This chapter deals with Islamic concepts on trusteeship and accountability. It covers the place of man in Allah's creation, man as Khalifah, a servant of Allah, and conserving the natural resources.

Objectives

At the end of the chapter, students will be able to:

1. Recognize the greatness of Allah in creating man.
2. Put into practice how man can be a servant of Allah;
3. Develop awareness of the Islamic concept of stewardship and accountability
4. Differentiate stewardship from accountability;
5. Identify peace concepts through understanding of Islamic concept of stewardship and accountability.
6. Appreciate the value of conserving natural resources;

Qur'anic verses about Accountability:

أَلَا نَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴿٢٨﴾ وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ﴿٣٦﴾
وَأَنْ سَعِيهِ سَوْفَ يُرَىٰ ﴿٤٠﴾ ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوَّلَىٰ ﴿٤١﴾

“That none charged with his own burden shall bear another’s burden, and that no man shall have anything except what he has strived for, and that his striving shall at last become manifest. It is then he shall be rewarded for it with the appropriate award.” (Qur’an 53:38-41 see also 39:7)

قُلْ أَغَيْرَ اللَّهِ أَبْغَىٰ رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ
نَفْسٍ إِلَّا عَلَيْهَا وَلَا نُزِرُ وَأَنْزِرُ وَزُرَّا خَيْرٌ لِّمَنِ إِلَىٰ رَبِّكَ مَرْجِعُكُمْ
فَيَنْبِتُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾

“Ask (them), “Shall I take for my Lord aught besides God when He is the Cherisher and Sustainer of everything?” No one shall be responsible for what one does except himself, and no bearer of a burden shall bear another’s burden. Eventually shall you all return to your Lord; He will then make you realize that about which you were variance. (Qur’an 6:164)

مَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ
عَلَيْهَا وَلَا نُزِرُ وَأَنْزِرُ وَزُرَّا خَيْرٌ لِّمَنِ كَانُوا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾

“Whosoever goes the right way does so for his own good, and whosoever strays from the right path, does so to his own hurt. We do not chastise (any people) until we have sent a Messenger (to warn them of the consequences which follow evil doing).”(Qur’an 17:15)

وَلَا تُزِرُّ وَازِرَةً وَزُرَّا خَيْرٌ لِّمَنِ
تَدْعُ مُثْقَلَةٌ إِلَىٰ جَمِلِهَا لَا يَحْمِلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ
إِنَّمَا نُذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ
وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ وَإِلَى اللَّهِ الْمَصِيرُ ﴿١٨﴾

“And no soul charged with its own responsibility shall have to bear the responsibility of another; and if even one heavily burdened should cry out to another to bear his burden, naught of it shall be borne by anyone even though he be near of kin. You cannot offer advice (effectively) only to those who are truly

mindful of God and observe prayer. And whosoever keeps himself in a state of purity does so to his own advantage. Indeed, to God shall all return.” (Qur’an 35:18, see 39:7)

وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ ﴿٤٤﴾

“And, verily, this (Revelation) shall indeed become (a source of) eminence for you and your people; but in time you will all be called to account (for what you have done with it).” (Qur’an:43:44)

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌّ ﴿٥٣﴾

“And everything (that man does), be it small or great, is recorded (with God).” (Qur’an 54:53)

ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ ﴿١٣١﴾
وَلِكُلِّ دَرَجَةٍ مِّمَّا عَمِلُوا وَمَا رَّبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾

“And so it is that your Sustainer would never destroy a community for its wrong doings so long as its people are still unaware (of the meaning of right and wrong); for all shall be judged according to their conscious deeds, and your Sustainer is not unaware of what they do.” (Qur’an: 6:131, 132; also see 15:4; 26:208)

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ﴿٦٠﴾

“Could the reward of the good be anything but good?” (Qur’an 55:60)

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ
أَنْتُمْ بَرِيءُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴿٤١﴾

“And (so O Prophet) if they give you the lie, say “To me (shall be accounted) my doings; you are not accountable for what I’m doing and I’m not accountable for what you do.” (Qur’an 10:41)

Lesson 1

The Place of Man in Allah’s Creation

1.0 Objectives

At the end of the lesson, students should be able to:

1. Understand the place of man in Allah’s Creation.
2. Identify the attributes of Allah in creating man.
3. Appreciate and value the place of man in Allah’s creation.

1.1 Man as First among Allah’s Creations

Among Allah’s creation, Man is placed above other creations. This is evident in the following verses in the Qur’an:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ

سُلَالَةٍ مِنْ طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ﴿١٣﴾ ثُمَّ
خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا
الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا
ءَاخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾ ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ
لَمَيْتُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴿١٦﴾

“Now, indeed, We created man out of an essence of clay, and then We cause him to remain as a drop of sperm in (the womb’s) firm keeping, and then We create out of a drop of sperm a germ cell, and then We create out of germ cell an embryonic lumps and then with the embryonic lump We create bones and then We clothe the bones with flesh, and then We bring (all) this into being as a new creation; Hallowed, therefore, is God, the Best of Artisans. And then behold! After all this, you are destined to die; and then, behold! You shall be raised from the dead on Resurrection Day.” (Qur’an: 23:12-16; also see 32:7; 37:11; 35:11; 55:14; 39:6; 6:2; 15:26; 38:71, 72; 25:54; 24:45)

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ

الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ نُخْرِجُوكَ
﴿١٧﴾ وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ
تَنْتَشِرُونَ ﴿٢٥﴾ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ
أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُفَكِّرُونَ ﴿٢٦﴾ وَمِنْ آيَاتِهِ خَلْقُ
السَّمَوَاتِ وَالْأَرْضِ وَأَخْلَفَ السِّنِينَ كُمْ وَالْوَنُوكُمْ إِنَّ
فِي ذَلِكَ لَآيَاتٍ لِلْعَالِمِينَ ﴿٢٧﴾ وَمِنْ آيَاتِهِ مَنْامُكُمْ بِاللَّيْلِ
وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِقَوْمٍ يَسْمَعُونَ ﴿٢٨﴾ وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ
خَوْفًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ
بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿٢٩﴾
وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ
نَحْنُ وَالْأَرْضُ أَنْ قُومُوا تَرْجَعُونَ ﴿٣٥﴾ وَاللَّهُ يَخْتَارُ

“He gives life to the dead and brings death to the living, and He revives the Earth when it is dead. Likewise, you shall be brought back to life. And one of His signs that He has molded you out of the Earth, and then has spread you out as human beings (all over the Earth). And one of His signs is that He has created for you mates of your own species so that you may find comfort in their company and (with that end in view) has put between you love and tenderness. And of His signs is the creation of the Heavens and of the Earth and the variety of your languages and colors...And of His signs are your slumber by night and by day, and your quest for His Bounty... And one of His signs is He lets you behold the lightening to inspire awe and hope in you and sends down rain from skies and by it gives life to the Earth when dead... And one of His Signs is that the Heavens and the Earth stand firm at His Command and this also that when He issues forth His call summoning you out of the Earth, forthwith shall you emerge. Whatsoever is in the Heavens and the Earth is His; everything is subject to His command. And He it is who creates a thing then causes it to revive; and this is most easy to Him. His Glory is loftier than that of anything in the Heavens and the Earth: Indeed He is the Mighty and the Wise”. (Qur’an 30:19-27; also see 11:14)

Qur’an 45:13

وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤٧﴾
 وَسَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي
 الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾

And He has subjected to you (for use), as from Him, all that is in the heavens and on earth. Behold, in that are signs indeed for those who reflect.

Qur'an 7:10

وَلَقَدْ مَكَّنَّاكُمْ
فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعْيَشًا قَلِيلًا مَا تَشْكُرُونَ ﴿١٠﴾

It is We Who have placed you with authority on earth, and provided you therein with means for the fulfillment of your life.

Qur'an 31:20

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مِمَّا فِي السَّمَوَاتِ وَمِمَّا فِي الْأَرْضِ وَأَسْبَغَ
عَلَيْكُمْ نِعْمَهُ ظَهْرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ
بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ ﴿٢٠﴾

Do you not see that Allah has subjected to your (use) all things in the heavens and the earth, and has made His bounties flow to you in exceeding measure, both seen and unseen?

1.2 Activity

Materials: Audiovisual materials showing the Creations of Allah

1. Students are allowed to view audiovisual materials on the creation of man, documentary film.
2. After viewing, metacards will be distributed to students.
3. Students will then write on metacards the attributes of Allah, according to their perspectives.
4. Students will be then asked to share their experiences of the greatness of Allah in creating man.

1.3 Check for Understanding/Evaluation

1. Mention some signs or symbols that you believe manifest the greatness of Allah in creating man.

Lesson 2

Man as Servant of Allah

2.0 Objectives

At the end of the lesson, students should be able to:

1. Appreciate the role of man as servant of Allah
2. Understand what it means to submit to the will of Allah

2.1 Man's Submission to the Will of Allah

Understanding the purpose of creation in a complete sense is beyond man's innate abilities. Man is a finite created being and cannot reasonably hope to comprehend the actions of the infinite Creator. Hence, God made it a part of man's nature to worship Him, and He sent prophets and books of divine revelation to clarify the aspect of the purpose of creation. That

purpose is to worship God (Ibadah) and the main message of the prophet was to worship God alone, (Tawhid al-Ibadah). Consequently, the gravest sin is *shirk*, the worship of others instead of Allah or along with Allah (Philips: 2005).

As servant of Allah, man is required to submit to the will of Allah and give full obedience to Him. Thus, man must put his trust to Allah alone. This is evident in the following verses:

وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٥٣﴾

“ . . . Put your trust in Allah if you are truly believers.” (Qur’an 5:23)

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ
وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٥١﴾ الَّذِي جَعَلَ لَكُمْ
الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ
بِهِ مِنَ الشَّجَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ
تَعْلَمُونَ ﴿٥٢﴾

O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped). (Qur’an 2:21-22)

اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ قَرَارًا وَالسَّمَاءَ
بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ
الطَّيِّبَاتِ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ
الْعَالَمِينَ ﴿٦٤﴾

“God it is Who has fashioned the Earth as a resting place for you and raised over it the Heaven, and molded you, rendered your forms beautiful and fed you with goodly things. Such is God, your Lord. Hallowed be the Name of God, the Lord of all domains of existence”. (Qur’an 40:64)

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ
 إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾

“Certainly we have created man in the best form. Then we let him go down to the lowest depth, except those who choose to believe in God and do what is right. For such there shall be a reward unailing”. (Qur’an 95:4-6)

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ
 نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾

“And it is He Who has created man of water and forged for him relationship by blood and marriage: and All Powerful is your Lord”. (Qur’an 25:54)

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٦٦﴾

“I have not created the Jinn and men except to serve me”. (Qur’an 51:56)

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

Say, “My prayer and my sacrifice and my life and my death are all for God, the Lord of all Domains of Existence.” (Qur’an 6:162)

Reflection on Allah’s Creations

وَبُسَّتِ الْجِبَالُ بَسًا ﴿٥﴾
 فَكَانَتْ هَبَاءً مُنْبَثًا ﴿٦﴾ وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ﴿٧﴾

And the mountains will be powdered to dust. So that they will become floating dust particles. And you (all) will be in three kinds (i.e. separate groups). **(Qur'an 86:5-7)**

2.2 Activity

Materials: Qur'an verses with meaning and translation.
Meta cards, pens and masking tape

1. Facilitator uses the share-pair technique, wherein each student gets a partner.
2. Each pair will be given specific verses and take turns in analyzing it.
3. Facilitator will allow ten (10) minutes for each pair to brainstorm.
4. After 10 minutes, each pair will agree on the answers to the following questions:
 - What is the purpose of Allah in creating man?
 - What attributes did Allah give man?
 - What are Allah's' attributes in creating man?
5. Facilitator processes students' answers by reinforcing it with a lecture.

2.3 Check for Understanding/Evaluation

1. How does man manifest complete submission to God?
2. Give descriptive illustrations/demonstrations

Lesson 3 Man as Khalifah

3.0 Objectives

At the end of the lesson, students will be able to:

1. Gain understanding of Allah's favor to man as He created him;
2. Describe Allah's favor to man and the humanity;
3. Appreciate and value Allah's favor to man and the humanity; and,
4. Put into practice what Allah requires of man as *khalifah*.

3.1 Man as Khalifa

Love for humanity is one of the attributes of Allah as reflected in various verses in the Qur'an as well as narration in the hadith (sunnah) of Prophet Mohammad (p.b.u.h). In return, man is required to submit completely to the will of Allah. This is a covenant that man must fulfill to satisfy in gratitude to his creator.

According to Philips (2005), the covenant which every man made to Allah during pre-creation was that he would recognize Allah, the Almighty, as his Lord and not direct any form of worship to others besides Him. This is the essential meaning of the *shahadah* (declaration of faith) which everyone must make in order to become a full-fledged Muslim: *As-Hadu An La ila'ha illa Allah, wa As-Hadu Anna Muhammadan Rasulullahi* (I bear witness that There is no god but Allah, and Muhammad is His messenger) also known as Kalimah at-Tawhid, the statement of Allah's Unity.

Allah's Love for Humanity

Surah Al-Baqarah (2:30)

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً
قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ
نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

"And when your Lord addressed the Angels, " Verily, I am about to place on Earth a vicegerent," they said, "Will you place thereon one who will cause disorder and shed blood, while verily we hymn Thy Praise and extol Thy Holiness?" He said, "Verily, I know which you do not know." (Qur'an 2:30)

وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا
الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ
الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ
وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي
شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾

Allâh has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Fâsiqûn (rebellious, disobedient to Allâh). (Qur'an 24:55)

Zuhayli in *Fiqh al-Islami*, vol vi, p. 720

Dignity is the natural right of every human being... It is not permissible to violate the personal dignity of anyone, regardless of whether the person is pious or of ill repute, Muslim or non-Muslim. Even a criminal is entitled to dignified treatment. For punishment is meant to be for retribution and reform, not indignity and humiliation.

Sayyid Qutb in *Al-'Adala al-Islamiyyah*, p. 59.

Dignity is a natural right of every individual. The children of Adam have been honored, not for their personal attributes or status in society, but for the fact that they are human beings. Dignity is the absolute right of everyone.

3.2 Activity

Materials Needed: *Kalimah* written in Arabic bold letters with transliteration.

1. Facilitator asks volunteer students to see themselves before a mirror;
2. Asks each student to assess and appreciate what Allah has bestowed upon them;
3. Facilitator asks student to go outdoors to observe Allah's creations like the sun, sky, mountains, etc;
4. Facilitator ask students what benefits do they get from nature;
5. Facilitator explains man's relationship with nature.

3.3 Check for Understanding/Evaluation

1. What is the covenant of man with his creator?
2. How can man fulfill this covenant?

Lesson 4

Protecting the Environment

4.0 Objectives

At the end of the lesson, the students will be able to:

1. Understand the meaning of environment, its nature and scope;
2. Identify the relationship between man and his environment;
3. Understand man's responsibilities toward the environment; and
4. Understand peace in relation to the environment.

4.1 Understanding the Environment

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ﴿٦﴾

“To Him belong all that is in the heavens and all that is in the earth, and all that is in between them, and all that is under the soil”. (Qur’an 20:6)

إِنِّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ
وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ
لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾

“Verily! In the creation of the heavens and the earth and in the alternation of night and day, there are indeed signs for men of understanding”. (Qur’an 3:190)

Environment is synonymous to surroundings. It is the whole complex of factors (like soil, air, water, climate, and living things) that influence the form and ability to survive of a plant, animal or an ecological community.

The environment comprised everything that surrounds us – lands (agricultural lands, forestlands, mineral lands, mountains, plains, valleys, plateaus, etc.), plants (trees, flowers, vegetables, grasses, shrubs, etc.), bodies of water (lakes, seas, oceans, rivers, creeks, streams, brooks, ponds), animals (domesticated animals like cows, carabaos, horses, chicken, roosters, hens, goats, cats, dogs, wild animals like snakes, monkeys, birds, rats, bats, crocodiles, fishes, frogs, etc.), human beings (men, women, children), infrastructure (roads, highways, bridges, buildings, etc.), insects, worms, bacteria, air, winds, clouds, climate, wastes, and many more.

All that is in the environment have inter-relationships and are beneficial to man. Allah (s.w.t.) says:

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا

“He Who created for you all that is in the earth”. (Qur’an 2:29)

Plants and animals (including human beings) have symbiotic relationship. Plants exude or exhale oxygen and inhale carbon dioxide. In turn, man inhales oxygen and exhales carbon dioxide. This means that what plants throw out, man takes in, and what man throws out, plants take in.



Figure 2---All of creation has an interdependent relationship with man.

The oxygen that plants release goes to the air making it fresher and pure for man's use day and night. On the other hand, plants absorb and store carbon dioxide.

Many plants and animals are food to humankind. Most plants grow on land, and they protect the soil from the destructive effect of falling rains. Forest litters or humus decompose by aid of bacteria, and are organic fertilizers to plants.

Trees catch rainwater that gradually sank deep into the aquifer and to the bodies of water like rivers and lakes. In turn, we use this water for drinking, ablution, washing, irrigation and other domestic and industrial use.

4.2 What Man does to his environment?

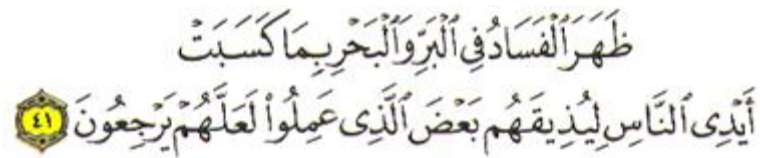
وَإِذَا قِيلَ لَهُمْ
لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾
أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٢﴾

“And when it is said to them: ‘Make not mischief on the earth’, they say: ‘We are only peace-makers’. Verily! They are the ones who make mischief, but they perceive not”. (Qur’an 2:11-12)

Man is not mindful of the harm he does to the environment. He throws waste materials everywhere that pollutes the air and water bodies. He cuts down trees and does not replace it. He never mind that it takes about five minutes to cut down a tree using a power chainsaw, but it takes more than fifty years to replace the same tree.

He applies too much amount of fertilizers in his farmlands. He uses too much amount of pesticides or insecticides to his rice paddies and agricultural lands. He catches even the fingerlings and, worst, he catches egging fishes for their roes or for caviar.

4.3 Consequences of Environmental Destruction



“Mischief has appeared on land and sea because of (the deeds that) the hands of men have earned, that (Allah) may give them a taste of some of their deeds; in order that they may turn back (from evil). (Qur’an 30:41)

Unmanaged waste disposal pollutes the air and water bodies. Man gets sick when he breathes polluted air. He gets sick when he drinks contaminated water. Burning of plastics greatly contribute to the destruction of the ozone layer resulting to global warming. Unregulated cutting of trees exposes the soil to severe erosion resulting to silting or rivers and other water channels, landslides and flashfloods that destroy agricultural crops, properties and human lives. Destruction of the forests and forest trees also contribute to global warming and climate changes.

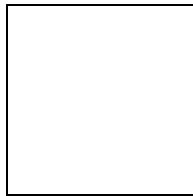


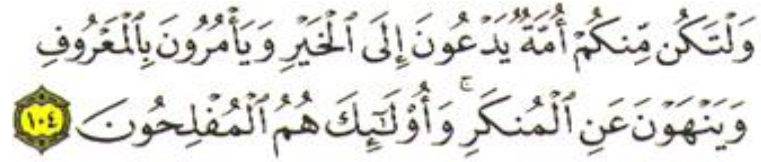
Figure 3--The destruction of forest worsens global warming

Application of too much amount of inorganic fertilizers destroys the balanced natural chemical composition of the soil resulting to reduced food productivity. Unregulated use of pesticides and insecticides contaminate the habitat of fish and water-dependent animals and plants resulting to fish kill and reduced fish production. Catching egging fish species results to the loss of millions of potential fingerlings and ultimately depleting fish resources. Dynamite and other harmful methods of fishing adversely affect the socio-economic life of the marginalized fishermen.

People adversely affected by the destruction of our environment will rebel against those who are responsible for perpetrating mischief on earth. This in turn will disturb peaceful coexistence

among peoples in the society. There is, therefore, a need for concerted efforts to protect our environment for the benefit of the greater majority of our people. When this is achieved, peace will reign in the community.

4.4 Ways of Protecting the Environment



“Let there arise out of you a group of people inviting to all that is good, enjoining what is good and forbidding what is evil. And it is they who are successful”.

(Qur’an 3:104)

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ – رَضِيَ اللَّهُ عَنْهُ – قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ رَأَى مِنْكُمْ مَنكَرًا فَلْيَنْكِرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَلْيَسْتَعْزِمْ بِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَ ذَلِكَ أضعفُ الإيمانِ" رواه النسائي و مسلم بشرح النووي و أبو داود و الترمذي و ابن ماجه.

Narrated by Abi Saeed Al-Khudri’e –may Allah be pleased with him-said: the Messenger of Allah –Peace be upon him- said to us: “Whosoever from you sees wrong doing should correct it by his hand. If he fails to do so; then by his tongue. And if he still fails to do so, then by his heart, but that is the weakest Iman (faith). (Reported by An-Nisa’e, and Muslimin An-Nawawi’s commentary, Abu Dawd, Termizi and Ibn Majah)

Since Allah created the environment for man’s use and enjoyment, it is our duty and responsibility to protect the environment. In schools or *madaris* or at home, we should organize and join hands in performing this duty of protecting and enhancing the environment.

Towards this end, we can help protect our environment by managing our solid waste by properly segregating our solid wastes into biodegradable and non-biodegradable. Non-biodegradable solid wastes like bottles, tins, plastics, metals, etc. can be sold to junk stores, while biodegradable materials like papers, scrap foods, etcetera can be placed in a composting pit for decomposition and later used as organic fertilizers in backyard gardens.



Figure 4---Waste segregation can greatly help in saving the environment

4.5 Activity

1. Ask students to write down on meta cards (or $\frac{1}{2}$ piece of paper) as many waste as they can think of (used plastic, soft drinks bottle, metals, paper, cans, food, etc).
2. Then collect all of the meta cards and place them in one box (make sure students cannot see what is written).
3. Divide the blackboard into two: write "BIODEGRADABLE" on one side and 'NON-BIODEGRADABLE" on the other.
4. Then ask the students to pick one meta cards from the box and tape it on either of the labels on the board. If the waste written on the paper is non-biodegradable then tape it accordingly.
5. When everyone is finished, check whether the classification is correct.

Check for understanding/Evaluation

1. Ask students if they can do the same in their own home with their actual wastes.

Lesson 5 Conserving Natural Resources

5.1 Objectives

At the end of the lesson, the learners will be able to:

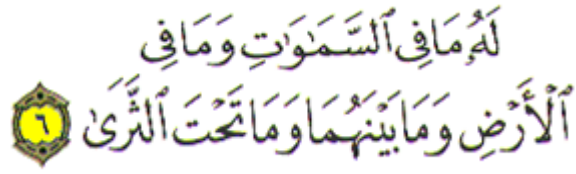
1. Recognize Allah's creation on earth that benefits man;
2. Describe how to conserve and preserve natural resources;
3. Value these natural resources; and
4. Discuss how natural resources can contribute to peace and development.

5.2 Understanding Natural Resources

Allah (s.w.t.) says:

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رِوَاسِيَ
وَأَنْهَارًا وَمِنْ كُلِّ الشَّجَرِ جَعَلَ فِيهَا زَوْجِينَ مِثْلَيْنِ يَعْشَى الْأَيْلَ
النَّهَارِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢﴾

And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made *Zawjain Ithna'în* (two in pairs - may mean two kinds or it may mean: of two sorts, e.g. black and white, sweet and sour, small and big, etc.) He brings the night as a cover over the day. Verily, in these things, there are *Ayât* (proofs, evidences, lessons, signs, etc.) for people who reflect. **(Qur'an 13:3)**

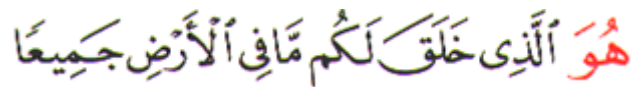


To Him belong all that is in the heavens and all that is in the earth, and all that is in between them, and all that is under the soil. (Qur'an 20:6)

The Creator has not left man without guidance. The Qur'an as revealed to the Prophet Muhammad (s.w.s) and the Hadith are books of wisdom and guidance that govern the life of man and humankind. In these divine books, Allah tells us the abundance of His blessings that could sustain man's needs in this world. It is man's obligation to take care of these resources.

Natural resources refer to Allah's creations found in the surface of and beneath the earth. They are also known as flora and fauna or plants and animals that are found in the forests or in the mountains; lands, and mines or minerals (like gold, oil, ore, coal, uranium, etc.) that are found beneath the surface of the earth. Water bodies like oceans, rivers, lakes and seabed and all living and non-living things (like fishes, shells, corals, plants, rocks or boulders) are also natural resources. These natural resources are component of our environment

Allah (s.w.t.) says:



He Who created for you all that is in the earth. (Qur'an 2:29)

Allah created all that is in the earth for man's use or enjoyment. Trees in the forests produce timber for the manufacture of wood for building construction, furniture, boards, veneer and plywood, and fibers for textiles. Trees also produce saps for the manufacture of tannin, resin, wax, rubber, medicines, etc. Trees intercept and store rainwater for domestic and industrial use for other living Trees contain and absorb vast quantities of atmospheric carbon dioxide- the main greenhouse gas. Trees contain and supplies oxygen that freshen the air we breathe.

Forests serve as windbreaks, prevent or mitigate soil erosion, landslides and flash floods. Forests provide food and shelter to other living things. Forest resources like trees and other plants are renewable or can be replaced after utilization.

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ۚ ﴿٢٤﴾ أَنَا صَبَبْنَا الْمَاءَ صَبًّا
﴿٢٥﴾ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾ فَأَبْيْتْنَا فِيهَا بَعْثًا ﴿٢٧﴾ وَعِنَبًا وَقَضْبًا ﴿٢٨﴾
وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾ وَحَدَائِقَ غُلْبًا ﴿٣٠﴾ وَفَيْكِهِةً وَأَبَّاءَ ﴿٣١﴾ مَتَّعَالِكُمْ
وَلَا نَعْمِكُمْ ﴿٣٢﴾

“Let man reflect at his food, (and how We provide it): for that We pour forth water in abundance, and We split the earth in fragments, and produce therein grains, and grapes and green fodder, and olives and dates, and enclosed gardens, dense with lofty trees, and fruits and fodder – for use and convenience to you and your cattle.” (Qur’an 80:24-32)

Lakes, rivers, and seas are teeming with different kinds of fish that can sustain man’s needs for food and recreation when wisely used.

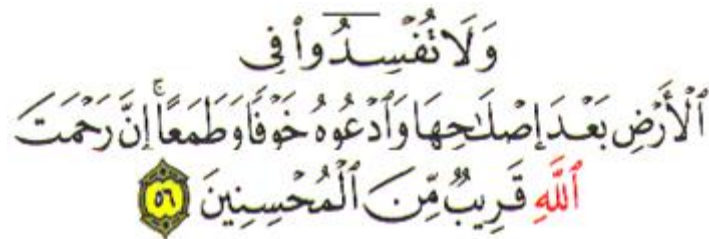


Figure 5---The many bodies of water provides man with sustenance and recreation.

Take the case of Lake Lanao as blessings of Allah to the *Maranaos* of Lanao del Sur and Marawi City. The *Ranao* (lake) serves many purposes to the *Maranaos*: it serves as their source of livelihood because they catch fishes therein and sell it; they perform their ablution as well as for bath and even use the water for cooking and washing; the lake serves as navigational lanes that connects all other places around it; the lake serves as reservoir to generate electricity; and the lake serves as the identity of the *Maranaos* because the word *Maranao* means “people by the lake”. Once the lake is gone, what is now their identity?

Beneath the earth are natural resources like mines, minerals, natural gas, oil, etc. that are exhaustible and cannot be renewed or replaced when depleted.

5.3 Man as Steward and Trustee on Earth



And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allah's Mercy is (ever) near unto the good-doers.
(Qur'an 7:56)

Prophet Muhammad (s.a.w.) said:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "الدُّنْيَا خُلُوةٌ خَضِرَةٌ وَاللَّهُ مُسْتَخْلِقُكُمْ فِيهَا لِيَنْظَرَ كَيْفَ تَعْمَلُونَ....." رواه مسلم

The world is green and pleasant thing. Allah has left you in charge of it (mustakhlifukumfiiha) and looks at how you behave.
(Reported by Muslim)

All the creatures are God's dependants, and the most beloved to God, among them, is he who does good to God's dependants.

Since Allah has created all these things we call natural resources for the benefit of humankind, we must constructively use them and avoid wastage or extravagance. Allah entrusted to us humankind these natural resources for our use and for the enjoyment of our children and our children's children. Therefore, we must conserve our natural resources.

5.4 Understanding Conservation

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا
تَدْعُونَ إِلَيْهِ إِن شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴿٤١﴾

And waste not by extravagance. Verily, He likes not al-musrifun (those who waste by extravagance) (Qur'an 6:141)

Wise and Constructive Utilization of Natural Resources

وَلَا تَطِيعُوا أَمْرَ الْمُسْرِفِينَ ﴿١٥١﴾
الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٢﴾

“And follow not the command of Al-Musrifun (I.e., their chiefs, leaders who were polytheist, criminals and sinners), who make mischief in the land, and reform not”. (Qur'an 26:151-152)

5.5 Why must we conserve our natural resources?

We need to conserve our natural resources because of its evil consequences when destroyed. Allah says:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ
أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾

“Mischief has appeared on land and sea because of (the deeds that) the hands of men have earned, that (Allah) may give them a taste of some of their deeds; in order that they may turn back (from evil). (Qur'an 30:41)

This means that man destroys the forests and their resources by over-cutting trees or Illegal logging, over-hunting wild animals, *kaingin*-making or upland cultivation for rice or corn production. And due to illegal logging flooding of low-lying areas during rainy season and drying up of agricultural lands (rice paddies)during dry season will occur and further resulting to food shortage, lower water supply, migration of wild animals and insects due to habitat destruction resulting to infestation of rice fields that will result to low food production.

Due to *Kaingin*-making or upland cultivation loss of soil fertility, severe soil erosion during rainy season, siltation of rivers and water channels resulting to flash floods will occur. Other adverse effects of forest destruction are climate change (earth warming) and strong winds and typhoons.

Mining and quarrying in mountainous areas, when left without planting trees in opened areas will result to soil erosion and landslides that destroys not only limbs and lives and properties but also including agricultural crops.

Dynamite and other destructive methods of fishing, over-fishing including catching of egging fish species will eventually deplete our lake fish resources. We used to have eighteen (18) endemic fish species in Lake Lanao but due to the foregoing mischief on the Lake only two (2) species, namely *Pontius tumba* and *Pontius serung* are left and unfortunately, endangered. Increase in population outpaces natural resources renewal. This is because we use our natural resources excessively. We over-exploit our natural resources extravagantly because of want of other material things.

For example, we only need about five hundred cubic meters of lumber to build a small house, but we cut down trees that will produce one thousand cubic meters and sell the excess of five hundred cubic meters because we want to have money. We never knew that while it will take us only about five minutes to cut down a big tree using a power chainsaw, it would take us about 50 or more years to replace that tree of the same size or diameter.

So as population increases, people will start competing stiffly against one another in the utilization of our limited natural resources. Eventually, people will start quarreling until trouble rises out of proportion. Therefore it should be understood that unwise and extravagant utilization of our natural resources will lead to their depletion and will ultimately disturb peaceful coexistence between and among the people.

5.6 What must we do to protect and conserve our Natural Resources?

Allah (s.w.t.) says:



Let there arise out of you a group of people inviting to all that is good, enjoining what is good and forbidding what is evil. And it is they who are successful.
(Qur'an 3:104)

And the Prophet Muhammad (s.a.w.) said:

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ – رَضِيَ اللَّهُ عَنْهُ – قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ رَأَى مِنْكُمْ مَنَكْرًا فَلْيَنْكِرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَلْيَسَاتِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَ ذَلِكَ أضعفُ الإِيمَانِ" رواه النسائي و مسلم بشرح النووي و أبو داود و الترمذي و ابن ماجه.

Narrated by Abi Saeed Al-Khudri'e –may Allah be pleased with him-said: the Messenger of Allah –Peace be upon him- said to us: "Whosoever from you sees wrong doing should correct it by his hand. If he fails to do so; then by his tongue. And if he still fails to do so, then by his heart, but that is the weakest Iman (faith). - Reported by An-Nisa'e, and Muslimin An-Nawawi's commentary, Abu Dawd, Termizi and Ibn Majah.

Allah (s.w.t.) mandated us to organize ourselves and fight against those who destroy our natural resources. We are also enjoined to avoid extravagance in the utilization of our natural resources, or, otherwise said, we should conserve our natural resources.

How can we perform this duty? The least we can do is to educate ourselves, our neighbors, and the community on the benefits we derive from our natural resources. More so, it is important to educate ourselves on the need to conserve resources so that those who will come after us can also benefit. We may be able to do this by information dissemination by posters or signage that will convey the need to conserve our natural resources as a duty we owe to Allah.

5.7 Activity No. 1

Materials needed

Pictures of Lake Lanao in varied scenes
Meta cards, pens and whiteboard

1. Facilitator opens session by showing the pictures of Lake Lanao in various scenes: Lake as use for fishing, Lake us use for ablution, Lake as use for washing and bathing, Lake as used for generating electricity. Facilitator divides class into three groups. Facilitator can also use pictures of Sulu Sea, Liaguasan Marsh, Turtle Island, and other natural resources in Muslim Mindanao and how these resources are used or abused.
2. Facilitator distributes meta cards to learners with the following instructions:
 - Write in meta cards other uses of the lake
 - Write in meta cards how to preserve the lake
 - Write in meta cards people or groups of people who can help preserve the lake

3. Allow ten minutes for each group to finish their output and post on board pictures as each group present their outputs and explains their answers.
4. Facilitator synthesizes answers and solicits insights as to how conserving natural resources can contribute to peace and development.

5.8 Check for understanding/evaluation:

1. Name other natural resources found in the Philippines
2. Describe the natural resources in your own community that needs to be conserved.

5.9 Activity No. 2

Materials needed

Cartolinas or used newspapers
Pentel pens
Thumb tacks or pastes.

1. Think of any message that will convey Allah's message regarding extravagant use of our natural resources, desirability of conserving our natural resources, and other pertinent Qur'anic injunctions.
2. Using pentel pens (or other cheaper medium of writing), write on the cartolina or used newspaper messages like "Do not wantonly destroy our forests after Allah has set it in order"; "Allah will curse those who over-exploit our fish resources".
3. Paste these posters containing messages in strategic places like walls or corridors in public places like schools, markets, and etcetera.

5.10 Check for understanding/evaluation

1. Ask them for whom Allah created these resources.
2. Ask them what will happen once natural resources are depleted.
Ask them how people may help in conserving natural resources.

Chapter Summary

Describing Allah’s favors to man and humankind is a manifestation of Allah’s greatness and love for humanity. Not only did Allah leave guidance to humankind, but also when He created man, He created resources to make man survive in this world. God ordained man to take care of His creations, thus making man His trustee in this world and making man accountable for his deeds in this world. As Allah says in His Qur’an:

وَلَا تُفْسِدُوا فِي
الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ
اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

“And do not mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allah’s Mercy is (ever) near unto the good-doers.”
(Qur’an 7:56)

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END OF CHAPTER TWO

Chapter III

RIGHTS AND RESPONSIBILITIES

Introduction

This chapter deals with understanding rights and responsibilities, which must be fulfilled by all humankind on earth. It includes discussions on one's rights and responsibilities to oneself, towards Allah, family and fellow human beings. This aims to strengthen appreciation of man's way of understanding and consciousness of his being a vicegerent on earth.

Objectives

At the end of the chapter, students should be able to:

1. Acquire the awareness of a person's rights and responsibilities;
2. Describe the rights and responsibilities of a person in the following terms:
 - *Towards himself;*
 - *Towards one's family;*
 - *Towards fellow humans;*
 - *Towards women;*
 - *Towards children; and*
 - *Towards other creations.*
3. Value love and compassion for oneself, ones family, fellow human being, women, children and other creations; and,

4. Demonstrate practices that manifest ones' responsibilities towards family, fellow human beings, women, children and other creations.
5. Understand their personal and social responsibilities (*fardh'ayn, fardh kifa'yah*)

Lesson 1

Understanding Rights and Responsibilities

1.0 Objectives

At the end of the lesson, students should be able to:

1. Develop awareness of Islamic concepts on rights and responsibilities;
2. Show examples of situations where ones' rights and responsibilities are satisfied or denied.
3. Identify their personal and social responsibilities (*fardh'ayn, fardh kifa'yah*).

1.2 Understanding Rights and Responsibilities

عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ قَالَ: أَخَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ سَلْمَانَ وَ أَبِي الدَّرْدَاءِ، فَرَارَ سَلْمَانُ أَبَا الدَّرْدَاءِ، فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَدِّلَةً، فَقَالَ لَهَا: مَا شَأْنُكَ؟ قَالَتْ: أَخُوكَ أَبُو الدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا. فَجَاءَ أَبُو الدَّرْدَاءِ فَصَنَعَ لَهُ طَعَامًا فَقَالَ: كُلْ فَإِنِّي صَانِمٌ. قَالَ: مَا أَنَا بِأَكْلٍ حَتَّى تَأْكُلَ فَأَكُلَ، فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ يَفْقُومُ فَقَالَ: نُمٌ، فَنَامَ. ثُمَّ ذَهَبَ يَفْقُومُ فَقَالَ: نُمٌ، فَلَمَّا

كَانَ آخِرَ اللَّيْلِ قَالَ سَلْمَانُ: فَمُ الْآنَ، قَالَ: فَصَلِّيَا، فَقَالَ لَهُ سَلْمَانُ: إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا، وَ لِنَفْسِكَ عَلَيْكَ حَقًّا، وَ لِأَهْلِكَ عَلَيْكَ حَقًّا، فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ، فَأَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: صَدَقَ سَلْمَانُ. صَحِيحُ الْبُخَارِيِّ، ج 8، د 161.

Narrated by 'Awn Ibn Abi Juhaifah, narrated by his father (Abi Juhaifah) said: The Prophet established a bond of brotherhood between Salman and Abu Darda'. Salman paid a visit to Abu ad-Darda and found Um Ad-Darda' dressed in shabby clothes and asked her why she was in that state. She replied, "Your brother, Abu Ad-Darda is not interested in the luxuries of this world." In the meantime, Abu Ad-Darda came and prepared a meal for him (Salman), and said to him, "(Please) eat for I am fasting." Salman said, "I am not going to eat, unless you eat." So Abu Ad-Darda' ate. When it was night, Abu Ad-Darda' got up (for the night prayer). Salman said (to him), "Sleep," and he slept. Again Abu- Ad-Darda' got up (for the prayer), and Salman said (to him), "Sleep." When it was the last part of the night, Salman said to him, "Get up now (for the prayer)." So both of them offered their prayers and Salman said to Abu Ad-Darda', "**Your Lord has a right on you; and your soul has a right on you; and your family has a right on you; so you should give the rights of all those who have a right on you**)." Later on Abu Ad-Darda' visited the Prophet and mentioned that to him. The Prophet said, "Salman has spoken the truth." (Bukharie, vol-8, hadith 161)

﴿ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدِينَ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴾

Worship Allâh and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al-Masâkin (the poor), the neighbour who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allâh does not like such as are proud and boastful; Those who are miserly and enjoy miserliness on other men and hide what Allâh has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment. (Qur'an 4:36)

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا
 يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا
 أُفٍّ وَلَا نَهْرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَأَخْفِضْ
 لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي
 صَغِيرًا ﴿٢٤﴾

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was small." (Qur'an 17:23-24)

The term *Haq* is an Arabic word that describes rights and responsibilities. These two words are inseparable; one concept cannot be appreciated without the other. This is the reason Islam commands us to understand and preserve both the rights and responsibilities of people.

The better way to understand the rights and responsibilities is to establish a strong and spiritual connection with Allah. The spiritual nature of rights and responsibilities is characterized in the name of Allah (Al-Haq) the truth. "*Haq*" and responsibilities are common concepts in Islam that need to be preserved and implemented.

Human dignity is observed upon the implementation of rights and responsibilities commanded by Islam. Thus, the self-respect of a Muslim appears because of following the commandments of Allah. Going against Islamic order, i.e. killing without just cause and abusing the rights of others, imply resistance against Allah.

The other aspect of Islamic commandment is a principle of necessity. The rights of the child must be given anytime he needs it. A worker must be paid without waiting for his perspiration to dry up, otherwise delay implies oppression.

1.3 Activity

Materials Needed:

- Pictures depicting personal and social responsibilities
- Two pieces cartolina, metacards, and masking tape

1. Group students into two (2);
2. Put two (2) templates on the board: one for personal responsibilities and another for social responsibilities;

**Personal
Responsibilities**

**Social
Responsibilities**

3. Spread on the floor pictures depicting personal and social responsibilities;
4. After each group have posted on template the corresponding pictures, ask the leader to explain what personal and social responsibilities exercised and identify the corresponding rights extended.
5. Allow room for discussion among students;
6. Facilitator wraps up the discussion and asks students to reflect on the activity.

1.4 Self-Assessment Questions / Check for Understanding/ Evaluation:

1. Ask students to mention other personal or social responsibilities.

Lesson 2

Rights and Responsibilities towards One's Self

2.0 Objectives

At the end of the lesson, learners should be able to:

1. Gain understanding of the qualities of a man as provided by the Creator;
2. Determine and differentiate the needs and wants of man; and,
3. Reflect on peace concepts that can be drawn from ones' needs and wants.

2.1 Rights and Responsibilities towards One's self.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ
نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ
لَّا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

“O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded.” (Qur’an 66:6)

Man is far better than other creatures because he is endowed with reason. Reason, which is an instrument of thinking, separates man from animals. Animals act on instinct while people act out of reason. Reason is that faculty that allows humans to make judgments as to right and wrong.

Islam acknowledges the complementary relationship between heart and reason. Both working properly depends on both harmonizing each other. However, both the mind and heart have their own manner of working. The Heart’s way is “Ma’rifa” (knowledge) which comes from the bottom of a faithful heart, as mentioned in (Al-A’raf: 170, Al-Anfal:2 and An-nahl: 78). In essence, the power of reason is greatly connected to the knowledge of the heart.

The human intelligence will not be realized unless social skills will be achieved with utmost effort. Whether known or not, many people are confronting hard social lives due to the weakness of their social skills. Even intellectual people are aware of this challenge.

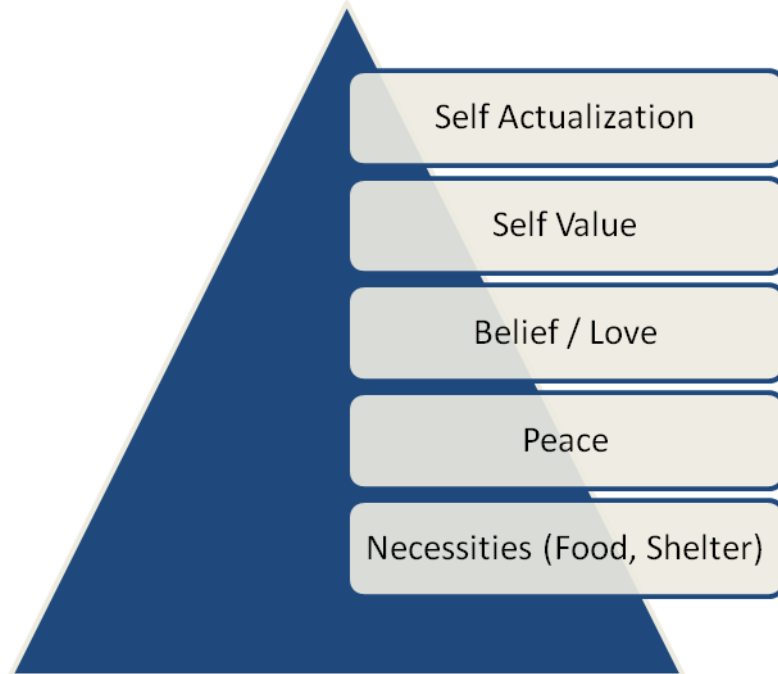
Spiritual skill is another affair that is necessary for man to acquire. This is dynamic and continuous as man’s faith is either increasing and improving or diminishing and decreasing. It increases if there is a constant observation and performance of spiritual skills.

2.2 Needs and Wants

We must understand that every individual has needs and wants. Man’s needs are essential which must be readily available so he may live a comfortable life. Examples of needs are food, shelter and work. Beyond these needs are considered wants, such as having a luxurious car and going to school abroad.

Needs and wants are two different but complementary concepts. The absence of man’s needs will make his life degrading and miserable, but the absence of his wants will not make his life miserable. As a matter of fact man can change his condition by way of his thinking on how he determine what is good for his ‘wants’ in life. The self and work are not the only requirements to acquire the needs and wants of man. He must be intellectually, socially and spiritually ready. This is how Islam emphasizes man’s responsibility of being pure and real servant of Allah.

THE NEEDS AND WANTS OF MAN



The preservation of needs and wants is an Islamic injunction on man as it is part of his responsibilities. The needs and wants should be acquired in a good manner so that man can live happily and harmoniously with his fellow beings.

The needs and wants can be also seen as part of the rights of man. These are considered foundations of the universal rights in the context of every individual's culture, politics, religion and society. Needs must be addressed primarily and completely so as not to degrade man's honor. Wants on the other hand, are only secondary in man's life.

2.3 Activity

Materials Needed

Metacards (assorted colors), pentel pens (assorted colors).
Manila paper, Masking tape

1. Distribute meta cards to students.
2. Ask them to write things found in their bags or anything they possess (including those found in their homes) in the meta cards.
3. Ask them to post what they have written in the meta cards and ask them to identify which words belong to wants and needs.
4. Ask volunteers to give insights on which of the identified needs have relevance to peace and solidarity.

2.4 Check for understanding/Evaluation

1. Can a person exist/survive if he is deprived of his needs?
2. Can a person exist/survive if he is deprived of his wants?

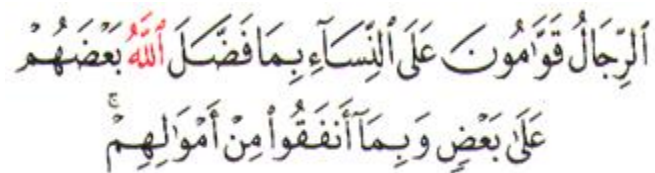
Lesson 3
Rights and Responsibilities towards the Family

3.0 Objectives

At the end of the lesson, students should be able to:

1. Understand the Islamic concept of a family;
2. Identify that family as the basic unit in the society;
3. Determine the rights and responsibilities of husband and wife in sustaining a happy family;
4. Demonstrate how can there be peace in a happy family.

3.1 Rights and Responsibilities towards the family



“Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means.” (Qur’an 4: 34)

The husband and wife form the foundation of a family. They are obliged to have a progressive and happy family. They have to help each other and reciprocate the needs of one another. The Holy Qur’an states that each spouse is a garment of the other (*Al Baqara: 187*). Their example as garment is intrinsically good. It is imperative to make the husband as a cover of his wife and vice versa. This means that they have to support and protect each other.

This emotional right and responsibility can be experienced on the physical and social aspects of life. Although the husband is the one responsible for the maintenance of the family, many women are found in the work places to help earn a living and provide for the family. These instances imply the vital justification of inseparability of rights of every husband and wife and their share of responsibilities.

Although Islamic injunction discourages women from participating in workplace, this does not prevent them from working because they also have the responsibility to make their family life decent and comfortable. The participation of women in search of sustenance is traceable in Islam teachings. This is also common during the time of the Messenger of Allah (s.a.w.). In the Philippines, as many families struggle to survive working wives have become an imperative. Both tradition and Islam, men are the ones who should provide for his family. However, the women of today are participating not only in corporate world but also in the realm of politics. In the Philippines, majority of the 500,000 teachers are women, and around the world, so many women are working. The Philippines has also elected two women presidents to date.

According to Islamic commandments, husband and wife are the backbones of the family. They have to be kind and merciful to one another, supportive of each other in order to establish a peaceful loving family.

Husbands, wives and children have specific rights and responsibilities. They need to respect, give way and help one another. Children are obliged to draw their utmost effort for the success and betterment of the family. Their search for knowledge is their responsibility and they must be conscious that they are the pillars of the family.

3.2 Activity

Materials Needed:

- Pictures of a happy family, and a family victimized by conflict
- Whiteboard pens
- Meta cards and pens

1. Facilitator will group students into two (2) and pass around pictures of happy families and families who are victims of war/ or present 2 cases of conditions or status of one family and obedience towards parents.
2. Each group will write one word that will describe the picture.
3. Each leader of the group will post on the board their meta cards.
4. Facilitator will ask the leaders of the groups to explain the descriptions.
5. As a synthesis, facilitator will ask the leaders of each group to give insights on what and how a happy family can contribute to peace building.

3.3 Check for understanding/Evaluation

1. Describe a happy family.

Lesson 4

Rights and Responsibilities towards Fellow Humans

4.0 Objectives

At the end of the lesson, students should be able to:

- 1 Understand Islamic teachings on rights and responsibilities towards fellow humans;
- 2 Identify peace concepts derived from the above teachings;
- 3 Identify the three stages and obligations on social life and neighborhood;
- 4 Value practices related to social services to mankind, such as the giving of alms (*Zakat*) , Charity (*sadaqah*) to the poor and the needy; and,
- 5 Identify peace concepts derived from the above teachings.

4.1 Rights and Responsibilities towards fellow humans

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ ". رَوَاهُ الْبُخَارِيُّ

The Messenger (S.A.W) said: He who believes in Allah and the Day of Judgment should keep good relationship with his neighbors and he who believes in Allah and the Day of Judgment should speak good words or keep silent. 'Narrated by Bukhari'

وَأَاتِ ذَا الْقُرْبَىٰ حَقَّهُ
وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا

And give to the kindred his due and to the Miskîn (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift. (Qur'an 17:26)

Man is a social being. Everyone needs everyone to be able to sustain one's existence. They must utilize manpower, wealth, idea, intellect, knowledge, mercy and other ways to help humanity.

Islam introduces the three stages and obligations on social life and neighborhood:

1. *The relationship of humanity on social, political, and economic aspects of life.* Muslims and non-Muslims alike, who are exerting efforts to find good companionship in life, are equal on these walks of life. The term used by the Messenger of Allah (s.a.w.) on this relationship between Muslims and non-Muslims is "*Haq*" (right). Religion in this regard is not the emphasis.

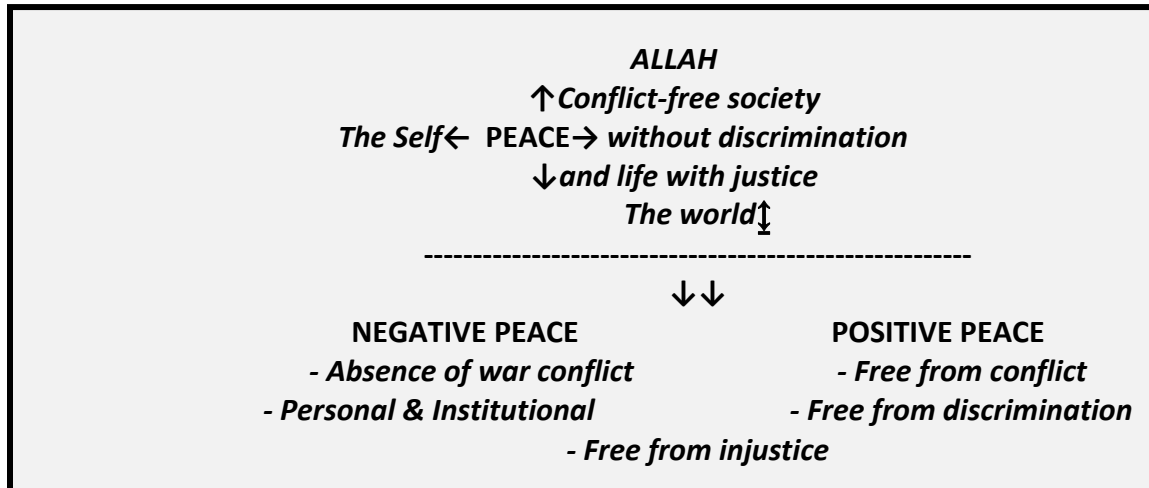
2. *The relationship between the social aspect of life and religious strength.* The focus of this relationship is primarily in the system of Islam that preserves the efforts on social, religious, political, educational and economic aspects of life.
3. *Social rights and responsibilities include three connections which are considered vital to humanity:*
 - Blood relation (race, tribe, nation)
 - Religious connection (Islamic Religion)
 - Connection on social, economic, political and cultural objectives. The consanguinity relationship is next to religious relationship.

These three rights and responsibilities are fundamental to Islamic teachings. The Islamic viewpoint on these rights is the establishment of trust, peace, social justice and harmony. Islamic commandment states that humankind should help one another to preserve the relationship, companionship, neighborhood and groups, and to eradicate constant debate, argumentation and discrimination in religion between and among tribes, nations, culture, and languages. Every Muslim should help and respect his non-Muslim neighbor.



Figure 6--A boy helping an elderly man cross the street

PEACE SCHEME



4.2 Activity

Materials Needed

Stories/case studies about relationships among companions

1. Students will be grouped into two (2) and facilitator will distribute and/or narrate case studies about rights and responsibilities towards fellow human beings.
2. Each group is given 10 minutes to discuss and brainstorm on the case.
3. Facilitator will call each leader of the group to present their output.
4. Students are asked to cite instances or other stories related to the topic.
5. Facilitators will ask students to identify persons who deserve *zakat*.

4.3 Check for understanding/Evaluation

1. What peace concepts can be derived from this teaching?

Lesson 5

Rights and Responsibilities of Women

5.0 Objectives

At the end of the lesson, students will be able to:

- 1 . Develop awareness on the universal perspective of the rights and responsibilities of women.
- 2 . Gain understanding of Islamic views on the status and rights of Muslim women in the following context:
 - *Spiritual and Human Equity*
 - *Economic Aspect*
 - *Social Aspect*
 - *Legal and Political Aspect*
- 3 . Identify peace concepts from the Islamic perspective on women.
- 4 . Illustrate cases on rights and responsibilities of women.

5.1 Women in Islam

Islam has established views on equality issues especially on women. This is reflected in the booklet on “Woman in Islam” compiled by Mostafa Malaekah from Dr. Jamal Badawi’s *The*

5.1.0 Spiritual and Human Equity

1. According to the Qur'an, men and women have the same human spiritual nature: "O mankind, fear your Lord, who created you from one soul and created (of like nature) from it its mate and dispersed from both of them many men and women . . ." (Qur'an 4:1)

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا
زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ
بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

2. Allah has given both genders with inherent dignity and has made men and women, collectively, the trustees of Allah on earth (Qur'an 17:70 and 2:30).

﴿٧٠﴾ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ
فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى
كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Taiyibât (lawful good things), and have preferred them above many of those whom We have created with a marked preference. (Qur'an 17:70)

وَإِذْ قَالَ رَبُّكَ لِلْمَلَأِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً
قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ
نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You." He (Allâh) said: "I know that which you do not know." (Qur'an 2:30)

3. The Qur'an does not blame woman for the "fall of man," nor does it view pregnancy and childbirth as punishment for "eating from the forbidden tree." On the contrary, the Qur'an depicts Adam and Eve as equally responsible for their sin in the Garden, never singling out Eve for blame. Both repented and both were forgiven (Qur'an 2:36-37 and 7:19-27).

Then they got the with en and an And his One Who

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا
بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٦﴾
فَلَقَىٰ آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾
One Who forgives (accepts repentance), the Most Merciful. (Qur'an 2:36-37)

وَبَنَادِمٍ أَسْكُنُ أَنْتَ وَزَوْجِكَ الْجَنَّةَ فَكَلا مِنْ حَيْثُ
شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٤١﴾ فَوَسَّوَسَ
لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءِ تَيْهَمَا وَقَالَ
مَا نَهَىٰكُمْ رَبُّكُمْ عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَينَ أَوْ تَكُونَا
مِنَ الْخَالِدِينَ ﴿٤٥﴾ وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ ﴿٤٦﴾
فَدَلَّهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا
يَخِصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا
عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلَّ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ ﴿٤٢﴾
قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ
الْخَاسِرِينَ ﴿٤٣﴾ قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي

"And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the Zâlimûn (unjust and wrongdoers)."Then Shaitân (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: "Your Lord did not forbid you this tree save you should become angels or become of the immortals."And he [Shaitân (Satan)] swore by Allâh to them both (saying): "Verily, I am one of the sincere wellwishers for you both." So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to stick together the leaves of Paradise over themselves (in order to cover their shame). And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, Shaitân (Satan) is an open enemy unto you?"They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers." (Allâh) said: "Get down, one of you an enemy to the other [i.e. Adam, Hawwa (Eve), and Shaitân (Satan), etc.]. On earth will be a dwellingplace for you and an enjoyment, - for a time."He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e.resurrected)."O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc.) and as an adornment, and the raiment of righteousness, that is better. Such are among the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, that they may remember (i.e. leave falsehood and follow

truth).O Children of Adam! Let not Shaitân (Satan) deceive you, as he got your parents [Adam and Hawwa (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and Qabiluhu (his soldiers from the jinns or his tribe) see you from where you cannot see them. Verily, We made the Shayâtin (devils) Auliyâ' (protectors and helpers) for those who believe not. (Qur'an 7:19-27)

4. Men and women have the same religious and moral duties and responsibilities, and both get same rewards. Each human being shall face the consequences of his or her deeds: "And their Lord responded to them, (saying): "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another..." (Qur'an 3:195)

فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِّنْ بَعْضٍ ۖ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ (Qur'an 3:195)

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5. The Qur'an is quite clear about the issue of superiority or inferiority of any human, whether male or female. The sole basis for superiority of any person over another is piety and righteousness not gender, color, nationality or social status (Qur'an 49:13).

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَىٰ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (Qur'an 49:13)

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwa [i.e. one of the Muttaqûn (pious - see V.2:2)]. Verily, Allâh is All-Knowing, All-Aware. (Qur'an 49:13)

6. The absence of women as prophets or “Messengers of Allah” in prophetic history is attributed to the demands and physical suffering associated with the role of messengers and prophets, not because of any spiritual inferiority attributed to women.

5.1.1 *The Economic Aspect*

- a) *The Right to possess personal property.* Islam emphasizes the right of a woman for independent ownership. This was deprived before Islam. Even after the spread of Islam, this deprivation in some cultures is still prevalent. The *Shariah* (Islamic Law) recognizes the full property rights of women before and after marriage. They may buy, sell or lease any or all of their properties at their own freewill. For this reason, Muslim women may keep (and in fact they have traditionally kept) their maiden names after marriage, an indication of their independent property rights as legal entities.
- b) *Financial Security.* Financial security is assured for women. They are entitled to receive marital gifts without limit and to keep present and future properties and income for their own security even after marriage. No married woman is required to spend any amount at all from her property and income on the household. The woman is entitled also to full financial support during marriage and during the “waiting period” (*iddah*) in case of divorce or widowhood. Some jurists require one year support for women who are divorced or widowed or until they remarry, if remarriage takes place before the year is over. A woman who bears a child during marriage is entitled to child support from the child’s father. Generally, a Muslim woman is guaranteed support in all stages of her life, as a daughter, wife, mother or sister.
- c) *Inheritance Laws.* In Islam the woman’s share of inheritance is half the man’s share. Allah the Almighty said:” Allah (thus) directs you as regards your children’s (inheritance): to the male, a portion equal to that of two females.....” Holy Quran 4:11 But a woman may inherit more than, equal to or less than the man. The determining factor is her relation to the deceased.
- d) *Employment.* With regard to the woman’s right to seek employment, it should be stated first that Islam regards her role in society as a mother and a wife as her most sacred and essential duty. Neither maids nor baby sitters can possibly take the mother’s place as an educator of an upright and carefully reared child. Such a noble and vital role that largely shapes the future of nations cannot be regarded as “idleness”. However, there is no decree in Islam that forbids women from seeking employment whenever there is a necessity for it, especially in positions which best fit her nature and in which society needs her most. Examples of these professions are nursing, teaching (especially children), medicine, and social and charitable works. Moreover, there is no restriction on benefiting from women’s exceptional talents in any field. Some early jurists, such as Abu Hanifah, Al-Tabari and Ibn-Hazm, uphold that a qualified Muslim woman may be appointed to the position of a judge. Other jurists hold different opinions. Yet, no jurist is able to point to an explicit text

in the Qur'an or *Sunnah* that categorically excludes women from any lawful type of employment except for the headship of state. Omar, the second caliph after the Prophet Muhammad, appointed a woman (Al-Shifaa' bint Abdullah Al-'Adawiyah) as the marketplace supervisor, a position that is equivalent in our world to "director of the consumer protection department". Recently, Egypt Department of Justice uphold the appointment of a woman Judge to perform civil marriages in one of Egypt's district courts. (Al-Rabitah Magazine, year 44, No.503, Rabi Thani 1419, April 2008).

5.1.2 The Social Aspect

As a Daughter

1. The Qur'an ended the cruel pre-Islamic practice of female infanticide, *wa'ad* "And when the girl [who was] buried alive is asked, for what sin she was killed." (Qur'an 81:8-9)

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ ۖ بِأَيِّ ذَنْبٍ قُتِلَتْ ۖ ﴿٨﴾

2. The Qur'an went further to rebuke the unwelcoming attitude of some parents Upon hearing the news of the birth of a baby girl, instead of a baby boy: "And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief. He hides himself from the people because of the ill of which he has been informed. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what he decide." (Qur'an 16:58-59)

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾
يَتَوَرَّى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَبِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ
أَمْ يَدُسُّهُ فِي التُّرَابِ أَلْأَسَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾

3. Parents are duty bound to support and show kindness and justice to their daughters. Prophet Mohammad said: "Whosoever has a daughter and does not bury her alive, does not insult her, and does not favor his son over her, Allah will enter him into Paradise", and "whosoever supports two daughters until they pointed with his two fingers held together".

4. A crucial aspect in upbringing daughters that greatly influences their future is education. Education is not only a right but also a responsibility for all males and females. Prophet Muhammad said: "Seeking knowledge is mandatory for every Muslim." The word "Muslim" here is inclusive of both males and females".

5. Islam neither requires nor encourages female circumcision. While some Muslims in certain parts of Africa maybe practicing it, other peoples, including Christians, also practice it. This is a reflection of local customs and practices.

As a Wife

Marriage in Islam is based on mutual peace, love and compassion, and not the mere satisfying of human sexual desires. The Holy Qur'an describes the marital relationship between husband and wife thus: *"And of His signs is that He created for you from yourselves mates that you may find tranquility in them, and He placed between you affection and mercy. Indeed in that are signs for a people who give thought."* (Qur'an 30:21)

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ
أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُفَكِّرُونَ ﴿٢١﴾

The female has the right to accept or reject marriage proposals. According to Islamic Law, women cannot be forced to marry anyone without their consent.

The husband is responsible for maintenance, protection, and overall leadership (*qiwamah*) of the family, within the framework of consultation (Qur'an 2:233) and kindness (Qur'an 4:19). The mutuality and complementary of husband and wife does not mean "subservience" by either party to the other. Prophet Mohammad (s.a.w) instructed Muslims regarding women: "I command you to be kind to women" and "The best of you is the best to his family (wife);" and "It is the generous (in character) who is good to women and it is wicked who insults them.

The Qur'an urges husbands to be kind and considerate to their wives. "... *And live with them in kindness. For if you dislike them, perhaps you dislike a thing and Allah makes therein much good*" (Qur'an 4:19). It also outlawed the pre-Islamic Arabian practice whereby the stepson of the deceased father was allowed to take position of his father's widow(s) (inherited them) as if they were part of the estate of the deceased (Qur'an 4:19)

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى
أَنْ تَكْرَهُنَّ شَيْئًا وَجَعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

Should marital disputes arise, the Qur'an encourages couples to resolve them privately in a spirit of fairness and probity. Under no circumstances does the Qur'an encourage, allow or

condone family violence or physical abuse. In extreme cases and whenever greater harm is seen, husbands are allowed to administer divorce.

Indeed, the Qur'an outlines an enlightened step and wise approach for the husband and wife to resolve persistent conflict in their marital life: In the event that dispute cannot be resolved equitably between husband and wife, the Qur'an prescribes mediation between the parties through family intervention on behalf of both spouses (see Qur'an 4:35).

Divorce is a last resort, permissible but not encouraged, for the Qur'an esteems the preservation of faith and the individual's right to felicity. Forms of marriage dissolution include:

- An enactment based upon mutual agreement,
- The husband's initiative,
- The wife's initiative (if part of her marital contract),
- The court's decision on a wife's initiative for a legitimate reason (e.g. the husband's failure to support his wife, impotence or abuse), and
- The wife's initiative without a "cause" (i.e. in cases in which there is "no fault" on the part of the husband), provided she returns her marital gift to her husband (*khul'*, or divestiture).

When the continuation of the marriage relationship is impossible for any reason, men are still taught to seek a gracious end for it. The Qur'an states about such cases: "*And when you divorce women and they have fulfilled the term (i.e., waiting period), either keep them in kindness or release them in kindness, and do not keep them, intending harm, to transgress [against them].*" (Qur'an 2:231)

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ
سَرَخُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِيُعْتَدُوا

Priority for the custody of young children (up to the age of about seven) is given to the mother. A judge later may extend the mother's custody or give the child the choice to choose the mother or father as his or her custodian. Custody question are to be settled in a manner that balances the interests of both parents and the well-being of the child.

Associating polygamy with Islam, as if it was introduced by it or is the norm according to its teachings, is one of the most persistent myths perpetuated in western literature and media. Islam did not outlaw polygamy, as did many peoples and religious communities; rather it regulated and restricted it. Polygamy is neither required nor encouraged, but simply permitted with conditions. In fact, monogamy is preferred.

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا
بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ
فَتَذَرُوهُنَّ كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ

"You can never be equitable in dealing with more than one wife, no matter how hard you try. Therefore, do not be so biased as to leave one of them hanging (neither enjoying marriage, nor left to marry someone else). If you correct this situation and maintain righteousness, GOD is Forgiver, Most Merciful." (Quran 4:129)

The spirit of law, including timing of revelation, is to deal with individual and collective contingencies that may arise from time to time, e.g., imbalances between the number of males and females created by wars and to provide moral, practical and humane solutions for the problems of widows and orphans (see Qur'an 4:3).

All parties involved have options. Many men choose to remain monogamous. A proposed second wife may reject the marriage proposal if she does not wish to be party to a polygynous marriage. A prospective first wife may include in her marital contract a condition that her husband shall practice monogamy. If this condition is mutually accepted, it becomes binding on the husband. Should he later violate this condition, his first wife will be entitled to seek divorce with all the financial rights connected with it. If such a condition was not included in the marital contract, and if the husband marries a second wife, the first wife may seek *khul'a* (divestiture).

As a Mother

The Qur'an elevates kindness to parents (especially mothers) to a status second only to the worship of Allah: *"And your Lord has decreed that you not worship except Him, and to parents, kind treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," (an expression of disapproval or irritation) and do not repel them but speak to them a noble word, and lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small" Qur'an 17:23-24).* Insert Arabic text of the verse.

Naturally, Prophet Mohammad (s.a.w) specified this behavior for his followers, rendering to mothers an unequalled status in human relationships: *"The most worthy of kindness is the mother, the mother, the mother and the father!"*

As a Sister in Faith (Generally)

According to Prophet Mohammad’s (s.a.w.) saying (*hadith*), “women are but sisters (*shaqa’iq*, or twin halves) of men.” This hadith is a profound statement that directly relates to the issue of equality between men and women. Prophet Mohammad (s.a.w.) taught kindness, care and respect toward women in general (“I commend you to be kind to women.”). It is significant that such instruction of the Prophet was among his final instructions and reminders in the “farewell pilgrimage” address given shortly before his passing away.



Figure 7--A girl kissing the hand of her mother out of respect

5.1.3 Modesty and Social Interaction

The parameters of modesty for males and females (dress and behavior) are based on revelatory sources (the Qur’an and authentic *Sunnah*) and as such are regarded by believing men and women as divinely based injunctions and guidelines with legitimate aims and divine wisdom behind them. They are not male-imposed or socially imposed restrictions (Qur’an 24:30-31, 33:59 and 33:32). The preferred Islamic dress code for a woman (*hijab*, *jilbab*, etc) has the Muslim woman cover her entire body with the exception of the face and hands when out in public or when in front of men who are not prohibited to her in marriage because of blood or nursing relationship. The *hijab* is a manifestation of religious devotion as well as obedience to Allah.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ
 ذَلِكَ أَرَادَ اللَّهُ خَيْرًا لِمَا يَصْنَعُونَ ﴿٣٠﴾ وَقُلْ لِلْمُؤْمِنَاتِ
 يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ
 زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ

Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allâh is All-Aware of what they do. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) and not to show off their adornment except only that which is apparent (like palms of hands or one eye or both eyes for necessity to see the way, or outer dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms, etc.) and not to reveal their adornment except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islâm), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of the shame of sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allâh to forgive you all, O believers, that you may be successful. (Qur'an 24:30-31)

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ
عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ
اللَّهُ غَفُورًا رَّحِيمًا

O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allâh is Ever Oft-Forgiving, Most Merciful. (Qur'an 33:59)

يُنِسَاءِ النَّبِيِّ
لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ
فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا

O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery, etc.) should be moved with desire, but speak in an honourable manner. (Qur'an 33:32)

5.1.4 The Legal and Political Aspect

Equality before the Law: Both genders are entitled to equality before the law and courts of Law. Justice is genderless (Qur'an 5:38, 24:2 and 5:45). Women do possess and independent legal entity in financial and other matters.

Testimony: There five kinds of testimonies:-

1. Testimony in fornication: it requires four definite witnesses to testify. Less than four are insufficient. Holy Qur'an 4:15.

وَالَّتِي يَأْتِيَنَّكَ الْفَاحِشَةُ مِنْ نِسَائِكَ فَاسْتَشْهِدُوا
عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي
الْبُيُوتِ حَتَّىٰ يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا

And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allâh ordains for them some (other) way. (Qur'an 4:15)

2. Testimony in cases other than fornication, two witness in this case is sufficient.

3. Testimony on financial contracts: one man and two women are sufficient witnesses for this case. Holy Qur'an 2:282.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى
فَأَكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ
كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ **اللَّهُ** فَلْيَكْتُبْ وَلْيُمْلِلِ
الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ **اللَّهَ رَبَّهُ** وَلَا يَبْخَسَ مِنْهُ شَيْئًا
فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ
أَنْ يُمْلَ لَهُ فَليُْمْلِلْ وَلِيَهُ بِالْعَدْلِ وَأَسْتَشْهِدُوا شَهِيدَيْنِ
مِنْ رِّجَالِكُمْ فَإِنْ لَّمْ يَكُنَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ
مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ
إِحْدَاهُمَا الْآخَرَىٰ وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمَعُوا
أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ذَٰلِكُمْ أَقْسَطُ
عِنْدَ **اللَّهِ** وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ
تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ
أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ
وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُوقٌ بِكُمْ وَاتَّقُوا
اللَّهَ وَيُعَلِّمُكُمُ **اللَّهُ** وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

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not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allâh; and Allâh teaches you. And Allâh is the All-Knower of each and everything. (Qur'an 2:282)

4. Testimony on Judgments: a witness with an oath is enough, Ibn Abbas (may Allah be pleased with both of them) said: the Messenger of Allah rendered a verdict by an oath and a witness”.
5. Testimony on pregnancy, menstruation, and other women related cases that cannot be proved except by the women: two women witness for this case are sufficient.

A common belief is that as a “rule,” the worth of women’s testimony is one half of men’s testimony. This is not the same for all cases. A survey of all passages in the Qur’an relating to testimony does not substantiate this claimed “rule”. A variation of number of witnesses in court appears in the Holy Qur’an in the context of financial contracts only (see Qur’an 2:282) and to ascertain accuracy in a given setting where women may not be exposed to or experienced in commercial matters. Judge may use discretion needed to ascertain justice. Testimony of men and women are fully equated in the Holy Qur’an in 24:6-9.

Participation in Social and Political Life: The general rule in social and political life is participation and collaboration of males and females in public affairs (see Qur’an 9:71). There is sufficient historical evidence of participation by Muslim women in the choice of rulers, in public issues, in law -making, in administrative positions, in scholarship and teaching, and even in the battlefields. Such involvements in social and political affairs were conducted without the participants’ losing sight of the complementary priorities of both genders and without violating Islamic guidelines of modesty and virtue.

Women in leadership positions: There is no text in the Qur’an or Sunnah that precludes women from any position of leadership, except in leading Islamic prayer (however, women may lead other women in prayer) due to the format of prayer. There are exceptions even to this general rule. Another common question relates to the eligibility of Muslim women to be heads of state. There is no evidence from the Qur’an to preclude women from headship of state. While one particular hadith is commonly interpreted by scholars to exclude women from the headship of state, other scholars do not agree with that interpretation. The issue, however, is not a creedal matter.

5.2 Activity

Materials Needed:

Pictures of women in different roles (as wife, mother, sister, leader)
Meta cards, whiteboard pens, masking tapes

1. Students will be grouped into four (4), each representing woman as a wife, mother, sister and leader.
2. Each group will take picture of a woman representing her group.
3. Each group will be given 5 minutes to plan for a simulation, acting out the role selected.
4. Each group will be given 10 minutes to role-play the chosen role.
5. After the simulation, facilitator will now synthesize, eliciting insights from each group on the role of women and its implication to peace and solidarity.

5.3 Check for Understanding/Evaluation

1. Make a comparison on the different roles of women.
2. Select among the roles played by women those that have peace implications.

6.0 Objectives

At the end of the lesson, students should be able to:

1. Understand the Islamic perspective on children's rights.
2. Relate these rights to the contemporary rights of children.
3. Put into practice rights that have implications to the teaching of peace.

6.1 Islamic Perspective on Children's Rights

Islam teaches the rights of children as expressed in the following Qur'anic verses translated to English (Irving, et al., 1994):

a) Love and Well-being:

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ
دُعَاءِ رَبَّنَا ۖ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ
الْحِسَابُ ۖ

"My Lord, make me keep my prayer, And have my offspring (do so too). Our Lord, accept my appeal. Our Lord, forgive me, both my parents and believers on the Day of Reckoning will be set up." (Qur'an 14: 40-41)

وَالَّذِينَ يَقُولُونَ رَبَّنَا
هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا
لِلْمُنْقِيْنَ إِمَامًا ۖ

... And those who say: Our Lord, bestow the comfort of our eyes on us, on our spouses and offspring. Make us a model for those who do their duty. (Qur'an 25:74)

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً
طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ۖ

With that Zachariah appealed to his Lord: he said: "My Lord, grant me goodly offspring from your Bounty, for You are the hearer of appeal." (Qur'an 3: 38)



Figure 8--A father takes his son to school

b) Protection from Evil

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

"You who believe, protect yourselves and your families from a fire whose fuel will be men and stones . . ." (Qur'an 66:6)

c) Prohibition of Abortion

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ

خِطَاءً كَبِيرًا ﴿٦٢﴾

“Do not kill your children in dread of poverty; We shall provide for both them and you. Killing them is a serious blunder.”(Qur’an 17:31)

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ
سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ
قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾

“Those who have stupidly killed their own children without having any knowledge and forbidden something God has provided them with, have lost out through inventing things about God; they have gone astray and have not accepted guidance.”(Qur’an 6: 140)

Taking care of children is a divine responsibility entrusted to parents. Interest and responsibility for the welfare of the child are of utmost important as early as the child is born. It is a Prophetic instruction that the moment the child comes out from the womb of his mother, it is the responsibility of the father to call “*azan*” [call to prayer] to the right ear of the child and “*iqamah*” to left ear, signifying his coming to the world as a Muslim. After seven days, the child should be given a good and pleasant name; the head should be shaved for hygienic purposes. A goat should be slaughtered and its meat distributed among the poor. This is called *Aqiqah*.

Islam puts emphasis on the physical, moral, intellectual and spiritual growth and development of the child. It is binding upon Muslim parents to bring up their children and make their way to Paradise in the Hereafter. Thus, parents must take the responsibility and be extremely careful in rearing their children. As the Holy Qur’an exhorts:

إِنِّي أَنبَأُهَا الَّذِينَ ءَامَنُوا قَوْمًا أَنفُسُهُمْ وَأَهْلِيكُمْ
نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ
لَّا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

“O you who believe! Save yourselves and your families from a fire whose fuel is men and stones, over which are (appointed) angels, stern and severe, who flinch not (from executing) the commands they receive from Allah, but do (precisely) what they are commanded.” (Qur’an 66:6)

Stressing the significance of giving proper training to children, Prophet Muhammad (p.b.u.h) was reported to have said: “No better gift can there be from a father to his children than that he bring them up properly.” (Siddiqui Abdul Hameed, *Sahih Muslim Tradition* Vol. 3, p. 189)

It is the right of the child to be educated in the Islamic way. Thus, the parents must be prepared to engage the children in experiences that will mold them into a good practicing Muslim.

6.2 Activity

Materials Needed

Pictures or photographs of Children as victims of war, suffering from hunger, and happy children
Pens, Manila paper

1. Facilitator shows pictures or photos of children in varied settings: as victims of war, children suffering from famine, and happy children in a party inside a luxurious house.
2. Facilitator will group students into three (3): each group will designate leader and a secretary.
3. Each group will work on one photo of children under these categories victims of war, suffering from famine and happy children.
4. Facilitator will allow 10 minutes for each group to discuss among members of the group what causes the situation of the children and write this on a manila paper.
5. After 10 minutes, facilitator will call on the leader or secretary to lead the discussion on the pictures.
6. Facilitator concludes the activity by posing some questions.

Check for Understanding/Evaluation

1. Compare and contrast the situations depicted in the pictures.
2. Identify which of the situations in the pictures is happening in the locality.
3. Enumerate reasons why said situation is happening.
4. List possible solutions to the problem.

Chapter Summary

All fundamental rights and responsibilities of Muslims emanate from the Quran. These rights and responsibilities govern the life and practices of the Muslims towards themselves, their

families and their communities. It is required of all Muslims to learn, accept and engage them to live by these rights and responsibilities.

This chapter discusses Islamic rights and responsibilities with the hope that as learners, whatever we do and act, it must be in accordance with the teachings of the Holy Qur'an. This is our gateway to success in this world and in the hereafter.

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END OF CHAPTER THREE

Chapter IV

Democracy, Justice, and Governance

Introduction

This chapter introduces students to the concepts of democracy, justice, and governance from the Islamic perspective. More specifically, it discusses related concepts like rule of law, people's participation in governance, public transparency and accountability, civil society, and *shoura* and *ijma* (consultation and consensus).

Nearly 800 million out of 1.4 billion Muslims live in democracies. It is the form of government in several Muslim majority countries like Indonesia, Malaysia and Turkey. Indonesia, the largest Muslim majority country in the world, is a democracy with free elections. Two of the largest Muslim organizations in the world with a combined membership of more than 70 million – Muhammadiyah and Nadhlatul Ulama (NU) – are Indonesian and play a key role in Indonesian politics. While the two are not political parties, Muhammadiyah has 151 of its members holding seats in Indonesia's 500-member parliament while NU's former Chairman, Ustadz Abdurrahman Wahid, became President of Indonesia.

Objectives

At the end of the chapter, students should be able to:

- 1) Understand the concepts of democracy, justice, and governance;
- 2) Situates man-made laws in the context of God's Rule of Law;
- 3) Identify avenues for people's participation in governance;
- 4) Understand the principles of public transparency and accountability;
- 5) Understand the role of civil society in peace and development; and,
- 6) Value the importance of *shoura* and *ijma* (consultation and consensus) as instruments of democratic and just governance.

Lesson 1 Understanding Democracy

1.0 Objectives

At the end of the lesson, students should be able to:

- 1) Acquire a basic understanding of the concept of democracy;
- 2) Understand democracy from an Islamic perspective.

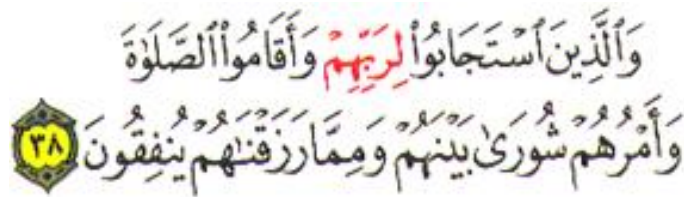
1.1 What is democracy?

The word Democracy is derived from the two Greek words “*demos*” (meaning people) and “*kratos*” (meaning power or rule). Democracy, therefore, simply means a government where the people rule. This is distinguished from non-democratic governments like dictatorships and oligarchies where one person or one group of persons monopolizes power.

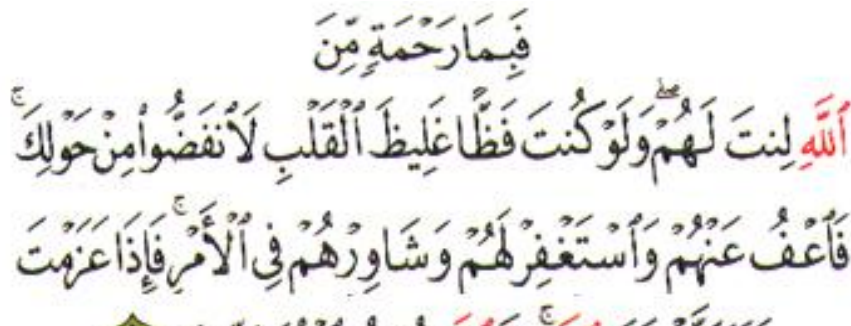
A society is composed of individuals with different wants and desires. There are times when these interests and desires clash. This is where government comes in; it is a given power to be able to settle disputes between and among people. However, if government has so much power, what happens if it abuses those powers?

This is the essence of democracy: the power of government comes from the people (this concept is also referred to as *sovereignty*). This also means that when government does something that will affect the lives of the people, it is obliged to consult them. In addition, if government abuses those powers the people have the right to take it back. That is why elections are important in democratic nations. People must have the right to vote for people they want to lead them and at the same time reject them when they have lost confidence in them.

1.2 Democracy in Islam



“And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allah), and to worship none but Him alone, and perform As-Salat (Iqama-as-Salat), and who (conduct) their affairs by mutual consultation, and who spend of what we have bestowed on them.”
(Qur’an 42:38)



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“And by the mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah; certainly, Allah loves those who put their trust (in Him).” (Qur’an 3:159)

Although the word “democracy” does not appear in the Qur’an or the hadith, the ideals of democracy are found within the teachings of Islam. Take the concepts of *ijma* or consensus and *shoura* or consultation, which are most similar to the democratic ideal of “government by the people”.

In fact, consultation is undertaken to find the best path to take as a society, and it provides for the rights and freedom of individuals as they work for the development of the people and society. As in all cases, however, the rights and freedom of the people is not without limitations, as there are rules drawn by the *Qur’an* and true *Hadith*.



Figure 9---Consultation is an important component of democracy

The concept of consultation envisions to lead a society towards justice, preserving society, politics, judiciary, economy, spirit and environment. The process of democracy also protects the individual's sense of identity as well as the existence of many ethnic groups living in an atmosphere of respect and cooperation.

1.3 Activity

“How does government affect me?”

1. Facilitator will group students into groups of four (preferably those living in adjacent areas).
2. Each group will choose a leader.
3. Each group will list down the names and positions of government officials in their barangay, city/municipality/town, and province (*depending on the facilitator, this item maybe assigned a day before*).
4. Then they will list down the important powers and roles of these officials. They will also discuss how the actions of these officials affect their own individual lives.
5. Each group leaders will then report the result of their group discussions regarding number 3 and 4.
6. After the reporting, the facilitator will then write this question on the board: “Knowing the roles of government officials and how they affect our lives, why is democracy important?”

Check for understanding/evaluation

1. In the activity conducted, how can the people exercise their power in a democracy?
2. What are some of the obstacles to democracy?
3. Why is democracy important to the attainment of peace?

Lesson 2 Understanding Justice

2.0 Objectives

At the end of the lesson, students should be able to:

- 1) Define the term justice;
- 2) Demonstrate Islamic perspective of justice; and,
- 3) Describe how justice contributes to peace and development.

2.1 What is justice?

سَمَّعُونَ لِلْكَذِبِ أَكَلُونَ لِلسُّحْتِ فَإِنْ جَاءُوكَ
فَأَحْكُمْ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ
يُضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَأَحْكُمْ بَيْنَهُمْ بِالْقِسْطِ
إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾

(They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allâh loves those who act justly. (Qur'an 5:42)

﴿٥٨﴾ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ
النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعْمًا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾

In another verse: "God does enjoin you to restore trusts to their owners and when you judge between men, judge with fairness. Excellent is the advice to which God exhorts you. Verily, God is All-Hearing! All-Seeing (of what you do). (Qur'an:4:58)

Governments are created so that it can provide for the common good of the people. A government therefore must not only be democratic, it must also administer justice. Simply, a democratic government is a just government. However, what is justice?

Justice refers to a system of laws, made known to people, enacted by a legitimate government, and enforced fairly and equitably by honest, impartial, and competent agents of government (for example, the courts, police, etc.).

Justice requires a system of laws that:

- 1) "First, respects the rights and our freedoms of the people;
- 2) "Second, seeks to repair the injustices that society has inflicted on the poor by eliminating poverty as rapidly as our resources and our ingenuity permit;
- 3) "Third, develops an economic system that provides the basic material needs of all, then provides a decent standard of living;

2.2 Justice in Islam

The Holy Qur'an says:

وَأَنِ احْكُم بَيْنَهُم بِمَا
أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ
وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ
بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ
فَإِنْ تَوَلَّوْا فَعَلِمَ أَنَّ اللَّهَ
يُعَذِّبُ الذُّنُوبِيْنَ وَإِنَّ
كَثِيْرًا مِّنَ النَّاسِ لَفَاسِقُوْنَ ﴿٤٩﴾

"And this (He commands): Judge thou between them by what Allah hath revealed, and follow not their vain desires, but beware of them lest they beguile thee from any of that (teaching) which Allah hath sent down to thee. And if they turn away, be assured that for some of their crimes it is Allah's purpose to punish them. And truly most men are rebellious". (Qur'an 5:49)

Allah sent His prophets to bring justice to humanity. Simply stated, doing justice means giving everyone his due. However, man's life becomes complicated due to temptations, problems and conflicts. Allah sent the prophets with clear signs, the Holy Qur'an, and the Balance. The Holy Book specifies what is right or wrong. The Balance refers to our ability to measure and calculate so we can follow the path shown by the Book and explained by the Prophets.

وَإِنْ خِفْتُمْ شِقَاقَ
بَيْنِهِمَا فَاَبْعَثُوا حَكَمًا مِّنْ أَهْلِهِ، وَحَكَمًا مِّنْ أَهْلِهَا إِنْ
يُرِيدَانِ إِصْلَاحًا يُوَفِّقُ اللَّهُ بَيْنَهُمَا إِنْ اللَّهُ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾

If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allâh will cause their reconciliation. Indeed Allâh is Ever AllKnower, Well Acquainted with all things. (Qur'an 4:35)

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ
شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ
أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ
اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾

"O ye who believe! Stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to Piety: and fear Allah. For Allah is well-acquainted with all that ye do." (Qur'an 5:8)

2.3 Activity

"Justice as art/drama"

1. Students share tales in their small groups (groups of not more than 6) about experiences they had or witnessed in the classroom/school where injustice was demonstrated. Emphasis is placed on the students listening to each other, and only asking questions for clarification. Also, it is important for the students not to solve the problem right away, but to just listen to the experience of the injustice that had occurred.
2. The students choose one story out of the group to share with the class in a creative fashion, such as through art or role-play. The important part of this activity is that the students must think of a solution to the problem and incorporate it into their presentation.
3. Afterwards, the teacher facilitates a conversation around the success of the solution, and if other solutions could be just as effective.

2.4 Check for understanding/evaluation

1. What causes injustices to occur?
2. How can injustices be addressed?
3. What can an individual contribute so that cases of injustices will be minimized?

Lesson 3 The Rule of Law

3.0 Objectives

At the end of the lesson, students will be able to:

1. Develop awareness on the Islamic perspective of Rule of Law;
2. Describe how Rule of Law is implemented in a society;
3. Identify practices of Islam within the context of Rule of Law;
4. Support practices that have implications to maintaining peace and order.

3.1 What is the Rule of Law?

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي
الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ
تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

“O ye who believe! Obey Allah, and obey the Messenger and those charged with authority among you, if ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the last Day: that is best, and must suitable for final determination” (Qur’an 4:59)

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ
حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا
فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

“But no by thy Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against thy decision, but accept them with the fullest conviction”. (Qur’an 4:65)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " الْقَضَاءُ ثَلَاثَةٌ: وَاحِدٌ فِي الْجَنَّةِ، وَإِثْنَانِ فِي النَّارِ، فَأَمَّا الَّذِي فِي الْجَنَّةِ فَرَجُلٌ عَرَفَ الْحَقَّ وَ قَضَى بِهِ، وَ رَجُلٌ عَرَفَ الْحَقَّ وَ جَارَ فِي الْحُكْمِ فَهُوَ فِي النَّارِ، وَ رَجُلٌ قَضَى لِلنَّاسِ عَلَى جَهْلِ فَهُوَ فِي النَّارِ". رَوَاهُ أَبُو دَاوُدَ وَابْنُ مَاجَةَ وَالتِّرْمِذِيُّ وَ الْحَاكِمُ وَصَحَّحَهُ.

The Messenger of Allah (peace be upon him) said: "The judges are three. One enters paradise, and two enters the hell-fire, as to the one who is in paradise is a man knows the truth and rendered judgment based on it, and a man knows the truth but deviate from the truth in rendering the judgment, he is in the hell-fire, and a man rendered judgment out of ignorance, he is in the hell-fir". Reported by Abu Daowd, Ibn Majah, At-Tirmizi and Al-Hakim and he said it is an authentic hadith.

Democracy also requires the existence of the rule of law. The rule of law is a principle, which states that the governance of a community must be based on a set of rules legitimately adopted by a society and applied fairly. The opposite of the rule of law is the so-called rule of men where rules are based on the impulse and selfish interest of one person or one group of persons.

When government exercises its power, as in the case of government punishing an individual for a crime that was committed, the process to be employed and the punishment inflicted must be based on a set of rules legitimately adopted. A member of society cannot be punished because the rulers "do not like him." In a similar manner, a person who committed a violation of the law must be punished justly even if that person is relative or friend of the ones in power. The rule of law must prevail.

3.2 Rule of Law and Islam

The exercise of law exempts no one. This means that anyone who violates the law must be dealt with according to the processes set out by such law. This is evidenced by the saying of the Prophet: 'I swear by Allah that if Fatimah the daughter of Muhammad (S.A.W.) will steal then certainly I will cut off her hand. (Muslim narrated).

The success of the implementation of the rule of law on justice in Islamic history was based on the following two dimensions:

1. Judge (Arabic) who is giving a judgment has to exercise his judgment equally to the people including people of high status.
2. The people including those who have good status in the society have to accept that the judge has an authority in providing judgment without interfering on his judgment and, likewise, the judge is courageous, brave and just in exercising his judgment.

An example of introduction on judgment applying the Rule of Law is evident in the case below:

This is a case between Ali Ibn AbiThalib, the fourth caliph, and the Jew of Kufa regarding the steel shield of Ali. Ali accused the Jew that the steel shield he (Jew) wore is his (Ali) property. The accused refuted the accusation and as a result the case was brought to the court under "Qadhi" (judge) Hakim Syuraih. Although it was known to Hakim Syuraih that he was appointed judge by Ali but it did not hinder him to give his just judgment, considering that justice is Allah's law which must be exercised and applied to everyone. On the above mentioned case Syuraih mentioned the saying of the prophet: The witness of the complainant is a must and sworn statement is a must on the defendant. At that juncture Ali was unable to produce real witnesses except his sons (Hassan and Hussien). The judge disqualified the family as a witness but the Jew continued taking an oath that the steel shield was his property. Thus, the judge Syuraih gave a decision in favor of the Jew because the Jew's reason on his oath was stronger than that of Ali.

Ali accepted and respected the decision of judge Syuraih saying: "Syuraih was truth and I am not because I failed to have a witness and evidence."

The independence of judge Syuraih as a judge, his courage and the respect and acceptance of Ali, the caliph on the judgment of Syuraih influenced the Jew. Thus, the justice of the judge and the caliph Ali convinced the Jew to return to Ali his steel shield, saying "O leader of the believers take this steel shield because you are owner and then the Jew entered into the fold of Islam. Ali bin AbiThalib gave his steel shield to the Jew, who became Muslim, as a gift.

3.3 Activity

Materials Needed: Case Study of Ali and Shyurai
Whiteboard and Pen

1. The students will be grouped into three (3) depending upon the class size.
2. Each group will be given a case for brainstorming and analysis.
3. Facilitator will give 10 minutes for each group to process their answers to the following questions:
 - What wisdom can be garnered from the narrated story?
 - Why must the seeker of justice accept the decision of the judge through patience and perseverance?
 - What will be the result if the judge and the seeker of justice will not respect the rule of law? Why?
 - Are there many people of high status on the society following the law? Give an example.
 - What peace concepts can be drawn from the above case?
4. The group representative will present the result of the group discussion.
5. Facilitator will process the insights pointing out issues on peace.

3.4 Check for Understanding/Evaluation

1. Why is it important to have Rule of Law?
2. How can Rule of Law contribute to peace and order?

Lesson 4

Understanding Good Governance

4.0 Objectives

At the end of the lesson, students will be able to:

1. Define the term governance and its scope;
2. Identify Islamic concepts of principles of government;
3. Demonstrate good governance in the classroom; and,
4. Identify peace concepts from practices of good governance.

4.1 What is Good Governance?

Governance refers to the process of decision-making and the process by which decisions are implemented (or not implemented). According to ESCAP (Economic and Social Commission for Asia and the Pacific), governance can be used in several contexts such as corporate governance, international governance, national governance and local governance.

Since governance is the process of decision-making and the process by which decisions are implemented, an analysis of governance focuses on the formal and informal actors involved in decision making and implementing the decisions made and the formal and informal structures that have been set in place to arrive at and implement the decision. Government is one actor in governance. Other actors involved in governance vary depending on the level of government that is under discussion. In rural areas, for example, other actors may include NGOs, research institutes, religious leaders, finance institutions, political parties, the military etc.

All actors other than government and military are grouped together as part of the “civil society”. In some countries in addition to the civil society, organized crime syndicates also influence decision-making; particularly in urban areas at the national level. Good governance has eight (8) major characteristics. It is participatory, consensus oriented, accountable, transparent, responsive, effective and efficient, equitable and inclusive and follows rule of law. It assures that corruption is minimized, the views of minorities are taken into account and that the voices of the most vulnerable in society are heard in decision-making. It is also responsive to the present and future needs of society.

Participation. Participation by both men and women is a key cornerstone of good governance. Participation could be either direct or through legitimate intermediate institutions or representatives.

Rule of Law. Good governance requires fair legal frameworks that enforces impartially. It also requires full protection of human rights, particularly those of minorities. Impartial enforcement of laws requires an independent judiciary and an impaired and incorruptible police force.

Transparency. Transparency means that decisions taken and their enforcement are done in a manner that follows rules and regulations. It also means that information is freely available and directly accessible to those who will be affected by such decisions and their enforcement. It also means that enough information is provided and that it is in easily understandable forms and media.

Responsiveness. Good governance requires that institutions and processes try to serve all stakeholders within a reasonable timeframe.

Consensus Oriented. There are several persons and as many view points in a given society. Good governance requires mediation of the different interests in society to reach a broad consensus on what is the best interest of the whole community and how this can be achieved. It also requires a broad and long-term perspective on what is needed for sustainable human development and how to achieve the goals of such development.

Equity and Inclusiveness. A society's well being depends on ensuring that all its members feel that they have a stake in it and do not feel excluded from the mainstream of society. This requires all groups, but particularly the most vulnerable, have opportunities to improve or maintain their well-being.

Effectiveness and Efficiency. Good governance means that processes and institutions produce results that meet the needs of society while making the best use of resources at their disposal. The concept of efficiency in the context of good governance also covers the sustainable use of natural resources and the protection of the environment.

Accountability. Accountability is a key requirement of good governance. Not only governmental institutions but also the private sector and civil society organizations must be accountable to the public and to their institutional stakeholders. Who is accountable to who varies depending on whether decisions or actions taken are internal or external to an organization or institution. In general, an organization or an institution is accountable to those who will be affected by its decisions or actions. Accountability cannot be enforced without transparency and the rule of law. (<http://www.unescap.org/pdd/prs/ProjectActivities/Ongoing/gg/governance.asp>, June 4, 2008).

4.2 Governance in Islam

The following Qur'an verses manifest governance in Islamic context:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ
وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ
بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ
بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

"We have sent Our Messengers with explanations and sent the Book and the Balance down with them, so that mankind may conduct themselves with all fairness. We have sent down iron laden with grim violence as well as benefits for mankind, so that God may know who is supporting Him and His Messenger even though (He is) Unseen, God is Strong, Powerful". (Qur'an 57:25)

4.3 Activity

Materials Needed: *Meta cards, pens, Whiteboard*

1. Distribute meta cards and pens to students.
2. Provide lecture on the scope of good governance.
3. Ask students to write on meta cards word or words that can describe good governance.
4. Ask students to post on the blackboard and ask students to explain their output.
5. Facilitator will synthesize the output.

4.4 Check for Understanding/Evaluation

1. Define in your own words the term governance.
2. What practices are attached to good governance?

People's Participation in Governance

Objectives

At the end of the lesson, students are expected to:

1. Describe how people participates in governance;
2. Demonstrate good governance in the classroom;
3. Identify people who has power to govern, to decide and participate in governance; and,
4. Cite practices of governance in the context of Islamic perspective.

5.1 Participatory Democracy

Democracy (government by the people) requires the people to participate in the affairs of government including the setting of public policy as well as the implementation of political systems and government programs. People's participation in ruling does not begin and end in voting. After participating in elections, citizens should continue participating in government and should not leave everything to those who elected.

Participatory democracy strives to create opportunities for all members of a political group to make meaningful contributions to decision-making, and seeks to broaden the range of people who have access to such opportunities.

Participation means the involvement of people in the economic, social, cultural and political processes that affect their lives. In some cases, the people may have direct control over these processes (as in the case of voting during elections), while, in other cases, the control may be partial or indirect (as in the case of pressures through public opinion).

The important point is that people have constant access to decision-making. If democracy is the "rule of the people", then, it is in their meaningful participation in the decision-making processes of government that their power can be realized.



Figure 10--Democracy requires active citizenship

5.2 Participation in Islam

According to Taha Jabir al-Alwani, a leader of Muslim-Americans in the United States noted:

“Our participation is an obligation in Islam, and not merely “a right’ that we can choose to forfeit at will. It affords us the opportunity to protect our human rights, guarantee the fulfillment of our needs, and work for the improvement of living conditions for Muslims and non-Muslims in America and abroad... Whatever helps us to achieve these noble goals becomes ‘Islamically obligatory’.”

5.3 Activity

1. Begin by asking the students to come up with a symbol of the profession in which they would like to work (stethoscope for doctors, chalk for teachers and books for authors, etc.).
2. The students should then hold a "mock class reunion" where they introduce themselves to the rest of the class and tell what they have been doing as a profession. List those professions on the board as students present their jobs. Then, question students about the missing professions. For example, what if there were no doctors or police officers?
3. Then the facilitator then calls selected students (those with diverse professions) and ask this question: "In your profession have you been a good citizen? " From the answers of those who were called, facilitator leads in coming up with the qualities of a good citizen.

5.4 Check for Understanding/Evaluation

1. From the activity, what are the qualities of a good citizen?
2. Why are good citizens important in democracies?

Lesson 6

Public Transparency and Accountability

6.0 Objectives

At the end of the lesson, students will be able to:

- 1) Understand and differentiate public transparency and accountability;
- 2) Comprehend Islamic concepts of public transparency and accountability; and,
- 3) Identify peace concepts from Islamic concepts of public transparency and accountability



“Verily, Allah commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All-seer”. (Qur’an 4:58)

6.1 Defining Transparency and Accountability

Transparency and accountability imply good leadership in society and these terms can also be used in evaluating the formal leadership, i.e., the president, governor, mayor and other leaders; and even informal leadership, i.e. leaders of institutions and organizations.

Transparency requires that in the performance of the leader in implementing and improving various activities, his/her acts should be open to inquiries by those concerned. Accountability, on the other hand, means that leaders should be answerable for their actions. These are basic concepts in a democracy. The main objective of transparency and accountability in governance is to establish people’s control over those that exercise power on their behalf.

6.2 Activity

Materials Needed:

Newspaper clippings, caricatures on issues concerning corruption, *nepotism*, or editorial article about the issue.

1. Facilitator will group students into two (2).
2. Facilitator will give editorial articles to one group and pictures to another group.
3. Each will be given 10 minutes to brainstorm and discuss answers to the following questions:
 - What are the issues raised on the article about corruption?
 - Describe actions (facial expressions) of people who are corrupt and practices nepotism
 - Give solutions to the problem on corruption and nepotism.
 - Identify effects of corruption and nepotism to transparency and accountability.

6.3 Check for Understanding/Evaluation

1. What contributes to transparency and accountability in the government?
2. Describe desirable practices that contribute to transparency and accountability.
3. Identify peace concepts related to economic development from your knowledge on transparency and accountability.

Chapter Summary

“Shall I tell you of something more excellent in degree than fasting and alms giving and prayers? It is to promote peace”. (Muslim: Abu Daud IbnMajah)

“Shall I tell you what type of charity is most pleasing to God? It is to restore Peace where Peace is disturbed”. (Kunzu al-Haqiqa)

The chapter somehow enlightens us on how democracy, justice and good governance can promote peace living within the context of Islamic teaching manifested in the Qur’an and Hadith. Indeed, the fundamental concepts of peace can be viewed by how people manifests their belief and submission not only to the Law of God but to man-made laws which regulate the manner and orderly ways of living. It is then imperative for us to fully understand the role each one plays in this world. Knowing this would require our understanding of Qur’an and Hadith.



END OF CHAPTER FOUR

Chapter V

Conflict, Violence and Conflict Resolution

Introduction

This chapter discusses the nature of conflict and violence. It traces not only its forms but also its causes and effects on individuals, groups, communities and nations, most especially on women and children who are the innocent and helpless victims. It also describes the vital role of dialogue and communication in conflict resolution. Skills and techniques in confronting various conflicts in everyday life are also introduced.

Objectives

At the end of the chapter, students should be able to:

1. Distinguish between constructive and destructive conflict
2. Understand the relationship between conflict and violence
3. Understand some key concepts in conflict resolution

Lesson 1

Understanding Conflict and Violence

1.0 Objectives

At the end of the lesson, students should be able to:

1. Explain and illustrate the difference between constructive and destructive conflict;
2. Understand the different types of conflict;
3. Understand the relationship between conflict and violence; and,
4. Explain conflict and violence from an Islamic perspective

1.1 Constructive and Destructive Conflict

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ
سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾

"Mankind were but one nation, but differed (later), had it not been for a word that went forth before from thy Lord, their differences would have been settled between them. (Qur'an 10: 19)

All mankind was created one, and Allah's Message to mankind is in essence one, the Message of Unity and Truth. However, as selfishness and egotism got hold of man, certain differences sprung up between individuals, races, and nations, and in His infinite Mercy, He sent them messengers and messages to suit their varying mentality, to test them by His gifts, and stir them up to emulation in virtue and piety.

The issues of conflict and violence have become important not just to Mindanao and the Philippines but to the world as well. We generally think of conflict as something to be avoided; in other words, as negative and destructive. However, conflict can also be positive and constructive.

DESTRUCTIVE CONFLICT

- ☒ *Diverts energy from real task*
- ☒ *Destroys morale*
- ☒ *Deepens differences and obstructs cooperative action*
- ☒ *Creates suspicion and distrust*
- ☒ *Leads to violence*

CONSTRUCTIVE CONFLICT

- ☑ *Allows people to face and clarify certain issues*
- ☑ *Improves problem-solving quality leading to change and growth*
- ☑ *Improves communication*
- ☑ *Strengthens relationships when creatively resolved*

1.2 Types of Conflict

A statement says, "Where there is conflict there is violence and destruction." It is important to emphasize the difference between conflict and violence. Conflict maybe defined as the "tension or struggle arising from opposing actions, beliefs, thoughts, opinions, feelings." It may arise from one's self as in the case of a person who has opposing roles. A very religious person who values honesty, for example, maybe conflicted when faced with hunger and poverty. This is **INTRAPERSONAL CONFLICT**.



Figure People having heated discussion

Conflict may also arise between two or more people as in the case of two schoolmates who may have differences in personalities, wants, or values. This is **INTERPERSONAL CONFLICT**. Groups may also conflict in terms of vision, issues, goals and group values. This is **INTERGROUP CONFLICT**.

1.3 Islam and Conflict

Islam perceives conflict as natural in the lives of men and women (*Sunnatullah*). Conflict is intended to test the resolve of men and women in their pursuit of the right path. It is very important to understand that conflicts between peoples and ethnic groups, and nations are happening. Conflict may also arise between the people and Allah if the people will not abide by the teachings of Allah. Conflict may also exist between them and the Creator due to ignorance and weakness of faith, which always results to the destruction of self and other people.

1.4 Violence

Violence is the negative result when conflict is not peacefully resolved. It is the destructive type of conflict that has to be avoided. This is opposed to the positive and constructive type of conflict which was previously discussed. In another sense, a person or group utilizes violence, instead of peaceful means, in order to deal with conflict. This kind of violence is demonstrated for example, through the “all-out war” policy of government in addressing the conflicts in Mindanao.

Violence, however, does not only refer to conflicts involving the physical use of force. It is also a form of violence when the government turns it back or neglects its obligations to its people, especially the poor and marginalized. Some form of violence may also result from certain assumptions or prejudices that one makes based on culture, ethnicity, or religion.

There are therefore three types of violence:

1. **Direct** or overt (e.g., violence as a result of armed conflict as experienced in Mindanao, *rido* (clan conflicts), extra-judicial killings, collateral damage of the war on terror)
2. **Structural** Violence refers to indirect violence caused by an unjust structure as in the case of deaths due to malnutrition or government inefficiency to handle a crisis.
3. **Cultural** violence may blindly drive one person or one group to inflict direct or structural violence as in the case of a government’s prejudice against a cultural minority that leads to its negligence of their welfare or worse towards state violence in terms of expelling or exterminating them.

1.5 Activity

“Classifying Conflicts”

(To be done before the lesson)

1. Tell your students to write down on a piece of paper five examples of conflicts they have experienced or they know about (at home, in school, with friends, in the community, in the country, etc).
2. Ask your students to form pairs and begin sharing their lists. Then instruct them to form one list of five conflicts.
3. Ask the pairs to match up with another pair and group similar “conflict situations” on their lists. Tell them to come up with a name or category for each cluster of conflicts.
4. The class then comes together to discuss the categories they created and examples for each.
5. The facilitator then discusses the lesson above emphasizing the classification of conflicts---intrapersonal, interpersonal, intergroup; and, destructive and, constructive.

1.6 Check for Understanding/Evaluation

Facilitator asks students to explain how an example of a destructive kind of conflict can become positive and constructive.

Lesson 2

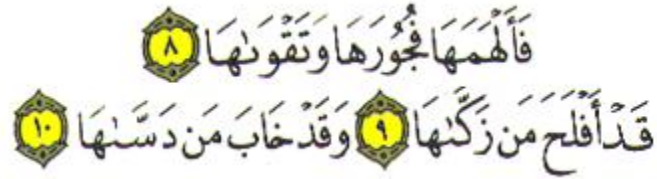
Factors Leading to Conflict

2.0 Objectives

At the end of the lesson, the learners should be able to:

1. Identify and enumerate factors leading to conflict and violence.
2. Provide examples of conflicts and the factors that led to them.

2.1 Factors Leading to Conflict



“Then He showed him what is wrong for him and what is right for him. Indeed he succeeds who purifies his own self (i.e. obeys and performs all that All ordered, by following the true Faith of Islamic Monotheism and by doing righteous good deeds). And indeed he fails who corrupts his own self (i.e. disobeys what Allah has ordered by rejecting the true Faith of Islamic Monotheism or by following polytheism or by doing every kind of evil wicked deeds)”. (Qur’an 91:8-10)

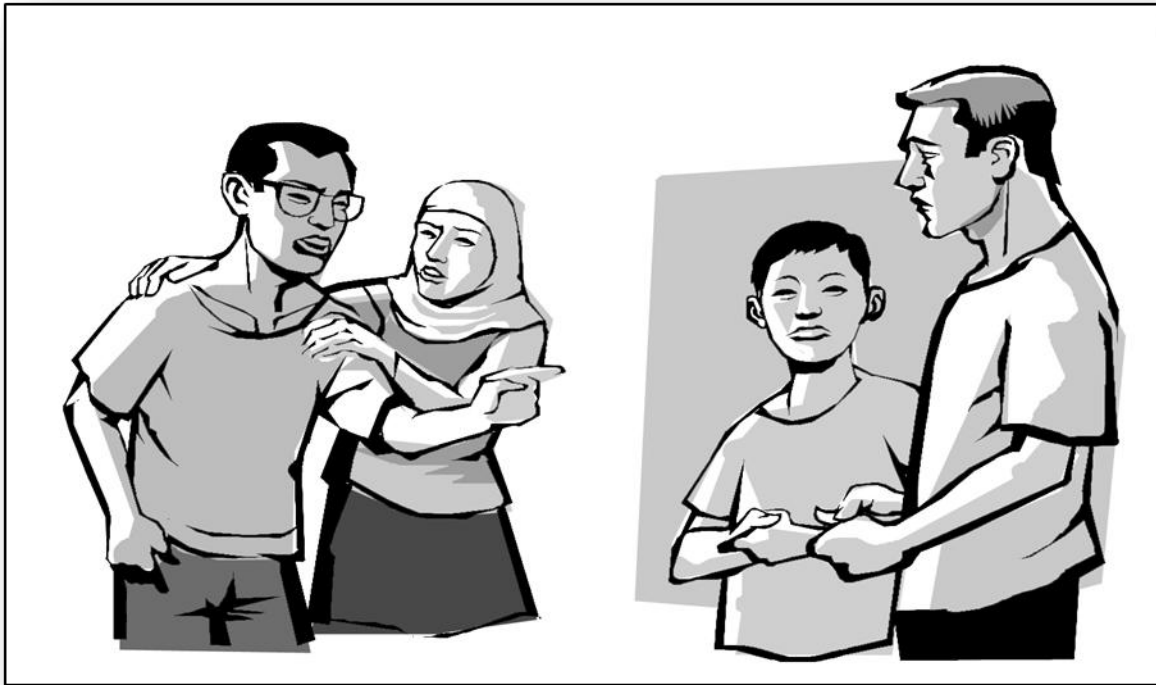


Figure 11 --- Even families experience conflict

As we have learned, conflict is part of our lives ---a couple arguing about their family expenses; neighbors who do not see eye to eye because of an argument over property, classmates who debate over a particular issue. It is important that people resolve conflicts peacefully before it becomes destructive. To do this, it is important to understand the factors that led to such conflict. These factors may be:

CULTURAL FACTOR—Given that everyplace has its own culture and traditions, conflict sometimes arises between the dominant/majority culture and the minority. Generally, the majority and the minority can co-exist harmoniously by peacefully resolving conflicts that may arise. Nevertheless, there are instances when the majority inflicts violence upon the minority by forcing them to give up their distinct culture and adopt that of the majority. As a response, minority groups also employ violence against the majority group.

SOCIAL-STRUCTURAL FACTOR- Some hierarchical structures may also create conflict. This may occur in the relationship, for example, between rich and poor, man and woman, Ulama and professionals and others. Members of the mentioned class have its own thinking and may function differently from the life structure of society. In order to harmonize the relationships in the social structure of the society, a just religious constitution or law, like Islam, which is a solution to all kinds of conflicts, must be established.

ECONOMIC FACTOR-- Mankind is created by Allah having differences in necessities. Islamic literature classified man's needs and wants into three:

- a. *Dharuriyaat* or basic needs such as: food, water, clothes, shelter, health and education.
- b. *Hajiyaat* or wants such as cars and wealth.
- c. *Tahsiniyaat* or luxury such as jewelries and ornaments.

The fulfillment of these needs and wants depend on a just and equitable economic system. Our economic system, however, is often characterized by greed, injustice and inequity. This creates conflict because it creates a system that favors the haves to the disadvantage of the have-nots.

While profit making is not inherently evil, the creation of wealth must preserve the rights of everyone in the spirit of justice, fairness, equity and the welfare of all. Most importantly, this has to be done with the foundation of faith and worship to Allah.

Unjust and iniquitous economic systems have led many Muslim countries to suffer from underdevelopment. Consider for example that many Muslim countries are poor although they have rich and abundant natural resources and that power is manipulated only by a few nations in the world.

POLITICAL FACTOR--Destructive conflict also arises due to political factors. This may refer to negligence of, and abuse of power by the leaders; apathy of the people; weakness of the law, government institutions and the people implementing the law, the lack of transparency.

Conflict also arises when political institutions cannot unite its people around a vision that is clear and beneficial to everyone. The national vision must be for the common good and not just for the good of one person or group.

Political leaders are the ones executing the rule of law, and considered as the protector of the community who dispenses justice in the society. The people must not be so indifferent that they rely solely on government. The followers are also stakeholders in the progress and development of the society. They must collectively act for the betterment of their society. Allah's commandment on this was mentioned in Al-Maida 2. There must be cooperation on goodness, piety and avoidance of sins and hatred.

2.2 Activity

Materials Needed: Manila paper, pens, whiteboard

1. Facilitator divides learners into four (4) groups. Every group chooses for name or a place where conflict exists (examples: Basilan, Luzon, Cotabato, Davao, Lanao, Tawi-Tawi, Zamboanga, etc). Facilitator will also appoint group leaders.
2. Members of every group identify and discuss among themselves what are the factors leading to different conflicts and write these on a manila paper. Outputs are to be classified under four (4) labels: Cultural, Social-Structural, Economic, and, Political.
3. After the learners are done, they go back to their sits while every group leader posts the group's work (Manila paper) on the chalkboard for discussion and analysis.
4. Facilitator asks the following questions:
 - What are the common conflicts reflected on the manila papers (by classification)?
 - Are there factors not appropriately listed under the different classifications?
5. Facilitator asks volunteer learners to narrate their personal experiences of conflict and violence.
6. After every story is told, facilitator asks the following questions:
 - What is the conflict or violence in the story?
 - Write on the chalkboard the factors that lead to the conflict or violence

2.3 Check for Understanding/Evaluation

Facilitator tells learners to write on a piece of paper as many conflicts and violence they know.

Lesson 3

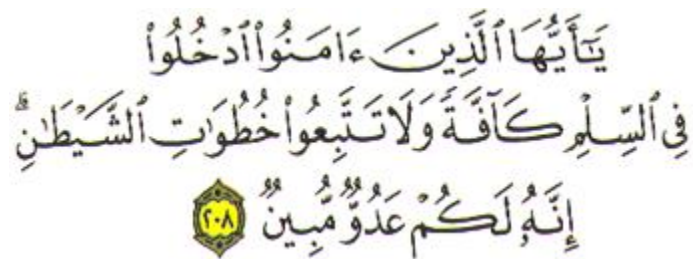
Approaches in Conflict Resolution

4.0 Objectives

At the end of the lesson, the students should be able to:

1. Present methods or ways of resolving or settling conflict and violence.

4.1 Approaches to Resolving Conflict



“O you who believe! Enter perfectly in Islam (by obeying all the rules and regulations of the Islamic religion) and follow not the footsteps of Shaitan (Satan). Verily! He is to you a plain enemy”. (Qur’an 2:208)

It was explained that conflict does not necessarily lead to violence. Conflict arises around the world but it can be either positive or negative depending on how one resolves them. Conflict can be productive because by listening to other perspectives, a solution may be found through natural negotiation or collaboration. Conflict is destructive when issues are left unresolved or there is coercion and dominance by one group over others.

How do we resolve conflict so that it will not lead to something destructive? Here are some concepts that can help one acquire the tools for resolving conflicts.

Different Roles in conflict resolution

- 1) *Good offices*—a third party merely acts as a communications link between the two opposing sides and represents an enhancement of communications.
- 2) *Mediation*—a third party not only acts as a communications link but is an active participant in the negotiations and is encouraged to contribute to them
- 3) *Conciliation*—this is typically implemented by a commission rather than an individual. The commission requires terms of reference agreed by all parties, and the third party thereby has a legal basis for operation

Basic principles of conflict resolution

- 1) *Paying attention*—the person and the problem must receive total attention
- 2) *Listening*—this requires total focus and concentration

- 3) *Reassurance*—Show that the argument is being understood and include the use of open questions.



Figure 12 --- People engaged in a dialog to settle conflicts

Some approaches for conflict resolution

- Ensure that each side of the conflict is treated equally in all respects
- Check that each side has made its case and understood the case of the opposition
- Encourage negotiation, including compromise
- Control the discussion, focusing on the case and eliminating threats
- Impose intermissions or postponements when appropriate
- Decide if the meeting should be abandoned
- Defuse stressful situations
- Encourage the development of empathy
- Summarize key arguments
- Encourage sharing
- Use and encourage humor
- Judge when the situation is appropriate for more formal resolution

Some verses from the Holy Qur'an and Hadiths of the Prophet Muhammad –peace be upon him- regarding resolution of conflicts.

❁ لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ
أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ
أَبْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾

“In most of their secret talks there is no good; but if one exhorts to a deed of charity or goodness or conciliation between people (secrecy is permissible); to him who does this, seeking the good pleasure of Allah, We shall soon give a reward of the highest (value). (Qur'an 4:114)

وَإِنِ امْرَأَةٌ خَافَتْ مِن بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ
عَلَيْهَا أَنْ يُصَلِّحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ
الْأَنفُسُ الشُّحَّ وَإِن تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ
بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾

“If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practice self-restraint, Allah is well acquainted with all that ye do”. (Qur'an 4:128)

وَفِي الْحَدِيثِ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أُمِّهِ – يَعْنِي أُمَّ كَلْثُومَ- رَضِيَ اللَّهُ
عَنْهَا-، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَيْسَ بِكَادِبٍ مَنْ أَصْلَحَ بَيْنَ
إِثْنَيْنِ، فَقَالَ خَيْرًا أَوْ نَمَى خَيْرًا". مُتَّفَقٌ عَلَيْهِ.

In a Hadith narrated by Humaid Ibn Abdurrahman, according to his mother – referring to Um-Kalthoum-may Allah be pleased with her. The messenger of Allah (peace be upon him) said: “He who resolved conflicts between two is not liar, he utter a good words or grow a good plants”. Bukhari and Muslim

4.2 Activity

"Resolving Conflicts"

1. Divide participants into groups of four or five. Prepare enough space in the room for small groups to perform skits.
2. Ask participants to share a story about a time when they personally experienced conflict in their lives (in their families, schools, community, etc). Post some questions to guide the group discussion:
 - What went wrong in the situation you shared?
 - How did you try to address the issue?
 - How did the experience end?
 - How could the event have been more fruitful?
3. Ask each group to choose one story to role-play for the rest of the class. Some people are less comfortable "performing" in front of the class, so encourage them and mention that everybody will have an opportunity to participate in a role-play. Role-plays should last no longer than 3 minutes.
4. After providing time for small groups to plan their role-plays, ask groups to volunteer to perform their skits.
5. Following each skits, use or adapt the following questions to tease out the issues and strategies for addressing them:
 - What are the primary issues introduced by this conflict situation?
 - What are the dangers of continuing a dialogue in response to the situation?
 - What are some strategies for managing the conflict situation?

A Note to the Facilitator

It is always important when activities call for participants to share their own stories and make themselves vulnerable to remind the group about active listening. Consider starting the activity by sharing a story from your own experience to ease the tension.

Lesson 4

Children in Conflict

6.0 Objective

At the end of the lesson, the students should be able to:

1. Understand the impact of conflict on children.
2. Become aware of the conditions of children in conflict situations in the Philippines.

6.1 Impact of Conflict and Violence upon Children

وَلِيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا
خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾

“And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allah and speak right words”. (Qur’an 4:9)

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ
خِطَاءً كَبِيرًا ﴿٣١﴾

“And kill not your children for fear of poverty. We shall provide them as well as for you. Surely, the killing of them is a great sin”. (Qur’an 17: 31)

In armed conflict, children are the most affected. In the Philippines, the lives of more than a million Filipinos have been filled with anguish and anxiety due to the internal armed conflict.

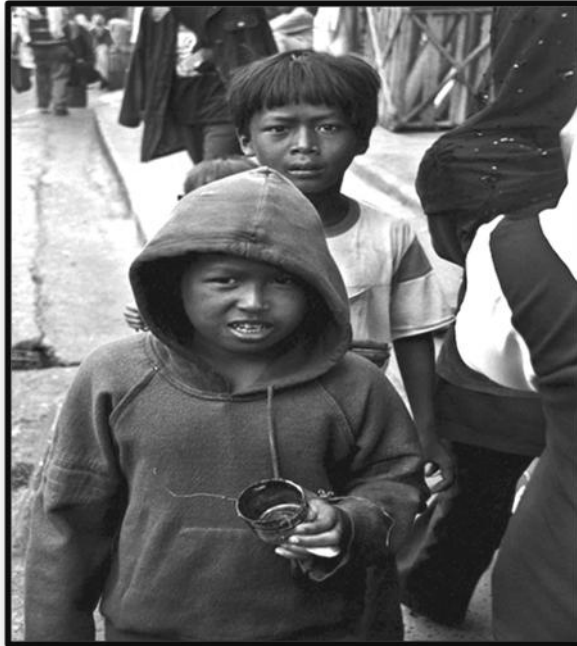


Figure 13---Children are most vulnerable in times of conflict

Of this number, more than half are children below 18 years of age. In 1991, the Department of Health noted that about 4.5 million Filipino children were directly and/or indirectly affected by the armed conflict since 1972. From 1986 to 1988, about 209,703 children were affected by government's counterinsurgency program in the entire country.

Some of these children:

- Were forced to evacuate to refugee camps;
- Had been killed during military operations;
- Were murdered and wounded in massacres;
- Were arrested, tortured and detained;
- Suffered from malaria/dysentery and other diseases; and
- Were victims of emotional/psychological stress from the trauma and effects of the total war [of the military] on families and communities

Children most likely to be recruited and forced into conflict are: (1) poor; (2) separated from their families; (3) displaced from their homes; (4) living in a combat zone; and (5) with limited access to education. They also come from communities, which have inadequate social services.

Figure 14 --- Children from poor families are most likely to be recruited and forced into conflict



Due to their participation in the conflict, children generally end up with physical disabilities or dead. They also experience psychological trauma (sleeplessness, illness), fear, illiteracy, and the destruction of their livelihood and property. In addition, children aged from 7 to 15 exposed to armed conflict suffer “multiple symptoms of mental disturbance and mental morbidity.” Moreover, families and individuals are psychologically affected manifesting in their feelings of “lack of sense of control and responsibility” over their lives.

There are also documented cases of children undergoing torture and detention on suspicion of being combatants. Of the documented cases of torture from 1976 to 1995, 326 out of the 415 victims or 79 percent were 15 to 18 years of age. Of these torture victims, 85% were males, while 15% are females.

At the time of their arrest or detention, children were agricultural workers, either as farmhands (61% or 250 cases) or farmers (17% or 70 cases). Fifteen percent (60) of the children were enrolled in schools.

The physical effects are pain and injury, scars, permanent damage to bodily movements or functions, and deterioration of health. On the other hand, the psychological effects are fear and anxiety, helplessness and apathy, sudden changes in behavior and difficulties in social interaction, learning difficulties, loss of self-esteem and other psychological consequences, including mental disorder.

6.2 Activity

Materials Needed: Pictures or posters reflecting conflict and violence
Crayons (assorted colors)

1. Facilitator will spread pictures or posters reflecting the effects of conflict and violence upon children (examples; child in trauma, burning houses and school buildings, hungry children in tattered clothes, etc).
2. Facilitator will ask a volunteer learner to pick up one picture or poster and post it on the chalkboard then interprets its meaning, one at a time until all the pictures or posters are posted. Facilitator asks the following questions that will guide the learners:
 - What is shown in the picture or poster?
 - How do you feel about it?
 - Do you like to be in that situation? Why?
 - Are there ways to prevent that from happening?
 - What can you do to prevent that from happening?

Collage-Making

3. Facilitator divides the learners into four (4) groups and provides them with coloring materials. Each group is tasked to make a collage reflecting what they want in their lifetime.
4. After the activity is done, drawings are posted in front of the class.
5. Facilitator asks every group leader to interpret their work of art (drawing).
6. After the synthesis, facilitator gives additional inputs.

6.3 Evaluation

Facilitator asks learners to enumerate and write on the chalkboard what other impacts of conflict and violence do they know or aware of.

Lesson 5

Impact of Conflict and Violence on Women

7.0 Objectives

At the end of the lesson, students should be able to identify, enumerate and understand the impact of conflict and violence on women.

7.1 Violence on Women

Violence against women is a technical term used to collectively refer to violent acts that are primarily or exclusively committed against women. Similar to a hate crime, this type of violence targets a specific group with the victim's gender as a primary motive. The United Nations General Assembly defines "violence against women" as "any act of gender-based violence that results in, or is likely to result in, physical, sexual or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life". The 1993 declaration on the Elimination of Violence against Women noted that this violence could be perpetrated by assailants of either gender, family members and even the "State" itself. Worldwide governments and organizations actively work to combat violence against women through a variety of programs. (From Wikipedia, the free encyclopedia)

Some experts believe that the history of violence against women is tied to the history of women viewed as property. Moreover, there is a prevalent notion of gender roles of the women subservient to men (and also other women). The World Health Organization reports that violence against women put an undue burden on health care services with women who have suffered violence being more likely to need health services and at higher costs.

Types of Violence

- **Domestic Violence.** Women are more likely to be victimized by someone that they are intimate with commonly called "Intimate Partner Violence" or (IPV). The impact of domestic violence in the sphere of total violence against women can be understood through this example: 40-70% of murders of women are committed by their husband or partners. Studies have shown that violence is not always perpetrated as a form of physical violence but can also be psychological and verbal. Violence in the context of marriage is also called domestic violence. Instances of IPV are usually not reported to police/authorities. Thus many experts believe that the true magnitude of the problem is hard to estimate.
- Rape
- Sexual harassment

7.2 Activity

1. Facilitator divides the learners into six (6) groups. Every group selects its leader who will facilitate the group activity;
2. Distributes pictures or posters reflecting the impact of conflict and violence on women (i.e. economy, health, morality, social, faith/belief, etc);
3. Ask learners to discuss what they see and understand about the images on the picture or poster.
4. After the group activities, every group leader presents the groups output and the picture or poster before the class
5. Facilitator processes and synthesizes the output of the group leaders.
6. Facilitator can give additional lecture or inputs.

7.3 Evaluation: Written or oral

Facilitator asks learners to enumerate the other impacts of conflict and violence on women that they know or have heard from other sources.

After the evaluation activity, the facilitator gives a follow up evaluation by asking volunteer learners to explain some of their enumerated answers.

Chapter Summary

Chapter five introduced you to the different conceptions of conflict and violence. A harmonious society becomes difficult to achieve if members of that society cannot settle their differences in a peaceful and civilized manner. Society, in fact, becomes impossible if violence prevails.

Conflict is an essential part of social life as individuals have different wants and interests. The preceding chapter introduced you to different ways in peacefully resolving conflict so that in cases where interests clash it can have a civilized resolution.



END OF CHAPTER FIVE

Chapter VI

Leadership in Islam

Introduction

This chapter discusses the Islamic perspective on power as well as on legitimacy and authority. It also covers leaders' qualities and responsibilities to society. Attributes of leaders as exemplified by early caliphs are shown to illustrate the modest and ideal leadership style. This is within the context of Islamic teachings through the Qur'an and the ways and practices of the Prophet Mohammad (p.b.u.h).

Objectives

At the end of the chapter, students will be able to:

1. Describe the Islamic perspective of leadership;
2. Identify the qualities of a leader;
3. Describe the responsibilities of leaders in a society; and
4. Illustrate attributes of Muslim leaders and matches them to contemporary qualities desired for a leader.

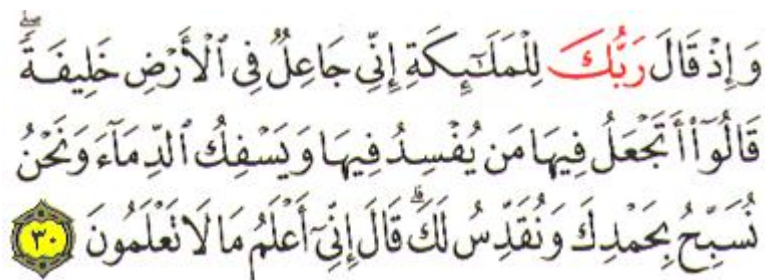
Lesson 1

Islamic Perspective of Leadership

1.0 Objectives

At the end of the lesson, students should be able to:

1. Gain understanding on what is the Islamic perspective of leadership;
2. Describe how power system is exercised in Islam; and,
3. Illustrate Muslim leadership style.



“And (remember) when your Lord said to the angels: ‘Verily, I am going to place (khalifah/mankind) generations after generations on earth’. They said: ‘Will you place therein those who will make mischief therein and shed blood, - while we glorify you with praises and thanks and sanctify you’. He (Allah) said: ‘I know that which you do not know”. (Qur’an 2:30)

1.1 Islamic Concepts of Legitimacy and Leadership

Leadership in Islamic literature is a term that means “*Khila’afah, Amaa’rah, Mamlakah, Imaa’mah and Wila’ayah*”. A leader is called *Khalifah, Sultaan, Amiir, Malik, Imaam and Wali*. Originally, these terms do not differ in meaning but when Islam spread, its usage diversified. The term *Khalifah* referred to an executive leader while *Amiir* was used among groups. *Amiirul Mu’miniin* pertains to a governor or a leader fighting Allah’s enemies. Nowadays, this term is still used.

Imaam is a term used for a leader who has good knowledge of Islam, i.e. *Imaam Malik, Imam Shafi’e*. Both titles refer to a leader who has deep knowledgeable of Islam and his way of leadership is more on religious way. On the other hand, the term *Wali* was used during the time of Prophet Muhammad (S.A.W) referring to a leader of a province.

Understanding leadership in Islam requires us to discuss first the concept of legitimacy. According to the Islamic scholar Mohammed al-Asi the Islamic concept of legitimacy differs fundamentally from other systems. In Islam, there are two types of legitimacies: *divine* and *popular*.

While most democratic systems consider popular legitimacy (the will of the majority) as supreme, Islam requires divine legitimacy (that is, legitimacy acceptable to Allah) as an essential pre-requisite. Legitimacy cannot only come from the people but most importantly from Allah. Divine legitimacy is acquired when the leader obeys Allah and the Prophet; only then is he entitled to people's obedience (Al-Qur'an 4:59). To be valid, popular legitimacy must be based on divine legitimacy. To be fulfilled, divine legitimacy requires popular legitimacy. Leadership in Islam, therefore, must have both divine and popular legitimacy.

Some argue that the inclusion of divine legitimacy makes Islam incompatible with democracy. However, if one looks at Philippine elections, the Catholic Church and other organized religions, they emphasize the same things; aside from competence, people look for God-fearing leaders with enviable values. This is the hallmark of homegrown democracies: the ability to adapt to specific cultural contexts.

Zafar Bangash, in his paper "The Concepts of Leader and Leadership in Islam," stressed the complementary relationship of both divine and popular legitimacies:

Popular legitimacy does not automatically follow from divine legitimacy. It invariably requires a period of struggle but in order for it to be valid, it must be underpinned by divine legitimacy. It also needs emphasizing that the divine message is not implemented in a vacuum; it requires an audience, that is a society, for its actualization. When it is not, and cannot, be enforced, the mission remains incomplete. In this sense, the mission of the Prophet Muhammad, upon whom be peace, was the most successful because he achieved control over a territory where the laws of Islam were fully implemented. The converse is equally true: if the Prophetic message is not fully implemented in society, it remains incomplete. Similarly, popular legitimacy without divine legitimacy is unacceptable and is considered a rebellion against the commands of Allah. (From www.islamicthought.org)

The Islamic concept of leadership was also discussed in the module for the 2008 ARMM elections Trainers Training Manual thus:

On leadership. Allah, the All Knowing, All Seeing, first introduced the concept of leadership of man's (Adam) divine representation on earth as khalifa (vicegerent/leader) upon all His Creations, said in (Surah Baqarah, Verse 30) " Note on that occasion, when your Rabb said to the angels: "I am going to place a vicegerent on earth". They said: "Will you place there one who will make mischief and shed blood while we sing Your praises and glorify Your name?" Allah said: "I know what you know not".

1.2 Leadership in Islamic History

The different models for choosing a leader as viewed by Islamic history started during the time of the orthodox caliphs. In the early period, consultations among the leaders or companions were held to determine who would be the leader or caliph. *Abubakr As-Siddiq* (11-13 H/ 632-634 M) was chosen as a caliph after the debate between the immigrants and the helpers at *Saqifah Banu Saidah*. Prior to the designation of *Abubakr* as a caliph, many of the followers of Ali were against him because of their belief that Ali bin Abu Talib originally came from the *Ahlol bayt*. Some believed that Ali was not happy during the enthronement of *Abubakr* as a caliph, until the death of his wife *Fatimah*, the daughter of the Prophet Muhammad (p.b.u.h), because his wife did not conform to the appointment of *Abubakr As-siddiiq* as a leader.

The second caliph, *Umar bin Al-khattab* (13-23 H/634-644 M) was chosen as a caliph through the guidance of *Abubakr* after consultation with the companions of the Prophet Muhammad (S.A.W). On the other hand, the designation of *Usman bin Affan* as third caliph was through the initiative of six trustworthy Muslim persons believed to be capable of leading the Muslim Ummah. They were: *Usman bin Affan*, *Ali bin AbiTalib*, *Zubair ibn Al-Awwam*, *Abdul Rahman ibn Auf*, *Talha ibn Al-Zobair* and *Sa'ad ibn Waqqas*. These six Muslims had chosen *Usman* as the third caliph.

The designation of *Ali bin Abu Talib* in the year (35-40 H/ 656-661M),s uceeding *Usman ibn Affan*, was through consultations with the companions of Prophet Muhammad (swa). Many were in favor of Ali, but when he was chosen as a caliph, some governors opposed Ali especially the Umayyah family like *Muawiyah ibn Abi Sufyan* (Syrian governor) and *Marwan ibn Al-Hakam*. Other opinion was presented that *Muawiyah* was, at first, agreeable with the caliphate of *Ali* but he was asking *Ali* to settle first the case of *Usman* by executing *Usman's* killers. *Ali* was busy establishing his political affairs and the settlement of *Usman's* case had to follow.

So many conflicts and violence happened when *Ali* was caliph. When *Ali ibn Abi Talib* died, the leadership and power system changed into monarchy and dynasty. From that moment, only the descendant of the king had the right to rule the nation(s). Leadership became a matter of inheritance and can only be passed to members of the family of the king. In the event of colonialism in different parts of Europe, Muslim countries were subjugated. From monarchy, the government structure and practices were changed and patterned after the system of the colonizer. It is noteworthy to mention that several Muslim majority countries that overthrew their colonial masters adopted democratic forms of government (i.e. Malaysia, Indonesia, Pakistan, Turkey)

THE CALIPHATE OF CALIPH OMAR BIN AL-KHATAB

Omar ibn Al-Khattab is one of the models to be emulated as a leader. When he became the second caliph, he was widely as trustworthy. He strictly implemented his duties and responsibilities. Almost every day and night, he would go out like an ordinary man to watch and observe the condition of his people in Madinah. One night, while walking around Madinah, Omar ibn Al-Khattab heard a child crying. He went inside the house and found an old woman with the crying child.

Omar asked the old woman: *Why your child is crying?*

Old woman: *he is hungry.*

Omar: *And what are you cooking?*

Old woman: *I am pretending, cooking a stone so that my son sees that I am cooking so that he can stop crying.*

Omar was silent and became sad. The old woman she started criticizing the caliph, not knowing that caliph Omar was beside her: "We have a leader who does not care for his followers who are dying of hunger". Omar said goodbye, going out and crying unhappily because of the condition of his followers. He went directly to the food supply office and carried one sack of food for the old woman and her child. One of his staff was amazed when he saw Omar carrying one sack of food. He asked Omar: "Oh! Amerol Mu'minin, can I help you carry your load?" Omar refused, saying: "Will you be able to carry my sin when I see my people dying of hunger?" Then he went directly to the house of the old woman.

1.3 Activity

Materials Needed: Meta cards, pens and masking tape
Stories of Muslim leaders written in Manila paper

1. Facilitators will group students into two (2) and role-play the story narrated about the leadership style of *Omar bin Al-Khatab's* leadership.
2. Facilitator will post questions to each group:
 - Who is *Omar bin Al-Khatab*?
 - What are the attributes of *Omar bin Al-Khatab* as a leader?
3. After twenty (20) minutes, each group will present their outputs.
4. After presentation, each group will be asked to provide answers to the posted questions.
5. Facilitator will synthesize answers and solicit more insights from students about the attributes of a good leader.

1.4 Check for Understanding/Evaluation

1. Identify from among leaders you know who possess some attributes of *Omar bin Al-Khatab*

Lesson 2

Qualities of a Muslim Leader

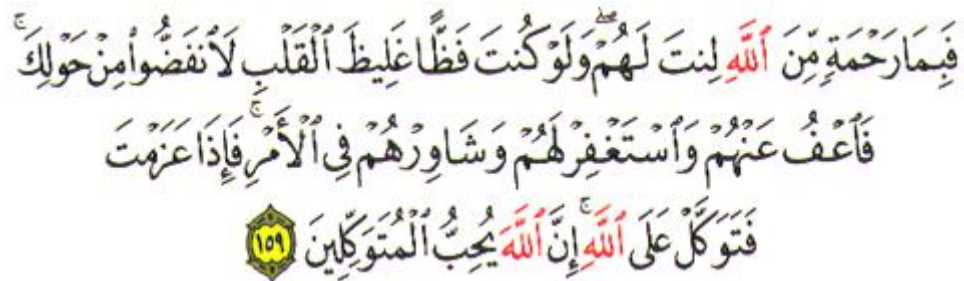
2.0 Objectives

At the end of the lesson, student will be able to:

1. Identify and describe the qualities of a Muslim leader; and,
2. Assess if these qualities are found/ present among contemporary leaders.

2.1 What makes a Good Leader?

The right to run for public office is an integral right in democracies. Technically anybody should have the opportunity to serve the nation. In addition to the minimum requirements on age, citizenship and residence, the people expect (and rightly so) their leaders to possess the right qualities of leadership. What makes a good leader? We must now examine the qualities a person must possess in order to qualify for leadership in Islam. Some of these are enumerated in the *ayah*:



"It was by the mercy of Allah that you (O Prophet) were lenient with them, for if you had been stern and hard-hearted, they would have dispersed from around you. So forgive them and seek mercy for them and consult with them in the conduct of affairs. And when you have resolved [on an issue], then put your trust in Allah. Lo! Allah loves those who put their trust in Him" (Qur'an 3:159).

Zafar Bangash ("The Concepts of Leader and Leadership in Islam' in www.islamicthought.org) provided a good historical context to this as well as a discussion of the traits a leader must possess:

A good example of this occurred prior to the battle of Uhud. When leaders of the Ansar realized that the decision to go out of the city to fight was contrary to the wishes of the Prophet, they wanted to reverse it. The Prophet (p.b.u.h.) however, felt that once it was decided, they must

abide by it. He also reminded them that they must obey the Prophet, only then will Allah grant them victory. This episode emphasizes the importance of the leader being resolute and the people being obedient to him. Qualities of mercy and forgiveness by the leader are emphasized in other *ayahs* of the Qur'an (9:128; 15:88).

Imam Ali, the fourth khalifah, in discussing the qualities of a leader said:

"O People! You know that it is not fitting that one who is greedy and parsimonious should attain rule and authority over the honor, lives and incomes of the Muslims, and the laws and ordinances enforced among them, and also leadership of them. Furthermore, he should not be ignorant and unaware of the law, lest in his ignorance he misleads the people. He must not be unjust and harsh, causing people to cease all traffic and dealings with him because of his oppressiveness. Nor must he fear states, so that he seeks the friendship of some and treats others with enmity. He must refrain from accepting bribes when he sits in judgment, so that the rights of men are trampled underfoot and the claimant does not receive his due. He must not leave the Sunnah of the Prophet and the law in abeyance, so that the community falls into misguidance and peril."

Based on the foregoing, we can identify the following qualities for leadership:

1. Knowledge and *Hikmah* (wisdom, insight);
2. *Taqwa* (humility);
3. 'Adl (Justice) and *Rahmah* (compassion);
4. Courage and bravery;
5. *Shura* (mutual consultation);
6. Decisiveness and being resolute;
7. Eloquence;
8. Spirit of self-sacrifice;
9. *Sabr* (Patience).

1. Knowledge and *Hikmah*

In numerous verses of the noble Qur'an, Allah says that the Prophet (p.b.u.h.) was given both knowledge and *hikmah* (wisdom) (Al-Qur'an 2:129; 62:05); the two are not the same. Almost anyone can acquire knowledge through study and hard work but *hikmah* comes only through an inner enlightenment and by seeking sincere guidance from Allah. *Hikmah* is the ability to apply knowledge to a particular situation to bring about the most desirable outcome. The noble messenger was given both knowledge and *hikmah* because Allah had appointed him for a great purpose in life. *Hikmah* is also essential for a Muslim leader because he is responsible for the well-being of the *Ummah* (Muslim community). He has to deal and negotiate with hostile powers as well as make decisions that directly affect the community.

There are many instances from the Prophet's Seerah where his *hikmah* achieved results that his followers were unable to see immediately. The Treaty of Hudaibiyya illustrates the most striking example in the sixth year of the hijrah where some 1,400 Muslims led by the Prophet were prohibited by the Quraish from entering Makkah to perform Umrah. The conditions stipulated in the treaty appeared on the face of it to be detrimental to the Muslims and even such close companions as Omar ibn al-Khattab were unable to understand their true import at the time, yet it was the Prophet's great hikmah that brought about the treaty whose benefits soon manifested themselves.

2. Taqwa (humility or fear to Allah)

Islam lays great stress on taqwa (humility; being conscious of Allah's presence and fearing Him at all times) not only for the leader but also for every believer. It is the only criterion by which people are judged in Islam (Al-Qur'an 49:13). For a leader, it is even more important because the power and authority he acquires can easily make him arrogant. While taqwa is much more than being humble, it is among the many meanings of the term. Humility is especially important for a leader since he is entrusted with the affairs of the community. Not seeking a leadership position is part of taqwa. We see from the Seerah of the Prophet (p.b.u.h.) that his personal honesty and integrity had already earned him the title of al-Amin (the trustworthy one) in Makkah even before appointed as Prophet. Similar modesty and humility were apparent in the conduct of the Khulafaa Ar-Rashidoon (the four rightly guided successors).

In his first speech as khalifah of the Muslims, Abu Bakr As-Siddiq proved himself an ideal of modesty and humility. There was total absence of the kind of arrogance one finds in modern-day rulers when they assume power. They proclaim their own virtues and the great feats they will perform. Abu Bakr As-Siddiq's attitude was totally different. He said:

"I have been appointed as ruler over you although I am not the best among you. I have never sought this position nor has there ever been a desire in my heart to have this in preference to anyone else... If I do right, you must help and obey me; if I go astray, set me aright... Obey me so long as I obey Allah and His Messenger. If I disobey them, then you have no obligation to follow me".

There was a group of people who felt that Imam Ali should have been the khalifah instead of Abu Bakr Siddiq. In an attempt to exploit this, Abu Sufyan went to Imam Ali offering to bring out 10,000 armed men, if he so desired. Imam Ali's reply is instructive:

"What you have said reflects your open enmity to Islam and the Muslims. I do not want any help from you. All Muslims are brothers to each other; only the munafiqun cut each other. We consider Abu Bakr to be fit for this position otherwise we would not have let him assume it" [11].

Because of his taqwa, Imam Ali refused to encourage anyone or anything that would appear to promote his personal interests or act in any way that might lead to fitna.

3. 'Adl and Rahmah (Justice and Compassion)

'Adl (justice) and Rahmah (compassion or mercy) are two other essential characteristics a leader must possess. Justice without compassion leads to tyranny, while compassion without justice creates anarchy. A leader needs to maintain a careful balance keeping the overall good of society in mind (Al-Qur'an 5:08; 4:135; 7:29). In Madinah, the Prophet ordered the hand of a thief to be cut. Some Sahaba (companions) thought the punishment would not be carried out because the person was a distant relative of the Prophet. When he heard this, the Prophet (p.b.u.h.), assured them that if his daughter Fatimah had been guilty, even she would not have been spared. He then reminded them that earlier communities had been destroyed because they had one law for the poor, and another for the rich. The same concern for the poor and the oppressed was the reason for his participation in the "Hulf al-Fudool", a pact he entered into in Makkah before his Prophethood. A trader from Yemen was cheated out of his fair due by a powerful Makkah merchant. The Yemeni proclaimed his plea in the Ka'ba. A group of notables, among them al-Amin, vowed to restore his right and thereafter that of anyone else who was wronged. Justice, therefore, is a fundamental precept of Islam; even more so for a leader because it is part of his responsibility to maintain balance in society. Injustice invariably leads to turmoil and conflict. At the same time, justice must be tempered with compassion. An Islamic leader must combine the two in his personality.

4. Courage and Bravery

Those who lead are expected to set an example by showing courage and taking calculated risks. Courage and bravery, important for everybody, are essential attributes for a leader. People must see their leader as someone who is not afraid to face danger. Only by doing so can leaders inspire others to perform great feats. In the battle of Badr, for instance, the Prophet was clearly taking a great risk. That Allah inspired this is true but the odds were such that it appeared to be a complete mismatch. The Quraish of Makkah not only had far greater numerical superiority (three to one) they were also heavily armed. An ordinary leader would have demurred from such confrontation. The Prophet's exemplary courage and bravery not only inspired his followers but also changed the course of history. Badr highlighted the Prophet's courage, as well as the commitment of Muslims. The expedition to Tabuk (9AH) was fraught with just as great a risk. 30,000 Muslims marched across the desert in scorching heat to confront a Roman army of 100,000. It was the example of such courage and bravery that established a pattern for future generations to emulate. Throughout the Prophet's life, Muslims faced much larger armies but charged with iman (faith-commitment) as well as following the personal example of bravery, courage and wisdom of the Prophet, they emerged victorious. Similarly, it was the Prophet's courage and bravery in the battle of Hunayn (8AH) that saved Muslims from a near-defeat and routed the enemy.

5. Shura

Shura (mutual consultation) is a Qur'anic command (3:159; 42:38); the Prophet himself regularly consulted his companions on important matters. It is thus important for Muslim leaders to emulate the Prophet. The most outstanding example of the Prophet's Shura occurred on the eve of the Battle of Uhud (3AH). While he was of the opinion that the city should be defended from within, the majority wanted to go out and fight. The Prophet accepted this; he did not impose his own opinion. There is an important lesson here: the followers' trust and confidence is gained if their opinion is respected. That the majority opinion ultimately turned out to be wrong was not used to point accusing fingers. The Prophet used the opportunity instead to instill discipline and to impress upon them the importance of following instructions of the leader whose abandonment had led to the Muslims' defeat despite their initial success in battle. People can be inspired to make sacrifices only if they feel that their opinion is respected and that the leader does not merely dictate to them. In the Battle of Ahzab (5AH), the suggestion of the companions to dig a trench as a defense mechanism worked well for the Muslims.

6. Decisiveness and Resolution

A leader must be decisive and resolute. He must demonstrate such qualities at all times because a decision delayed may be an opportunity lost. The Prophet himself showed great decisiveness at many critical moments in life. Despite suffering a setback in the Battle of Uhud, he decided to go after the Quraish the following day instead of waiting for them to re-launch their offensive. It was this brilliant thinking and decisiveness on the part of the Prophet that forced the Quraish to abandon their plans to return and attack again.

The Prophet, upon whom be peace, advised Abu Dharr, a very close companion but weak in physique, not to seek leadership position because it is not for the weak. Those who are given such responsibility must live up to its obligations. If they fail, they violate a great trust and are answerable for it on the Day of Judgment. It is clear from the Prophet's Sunnah that decisiveness and firmness are important considerations for leadership; those who are weak are not fit for it.

This may appear to contradict the requirement for Shura. How can a leader carry out his program if he has to listen to conflicting advice and yet be decisive and firm? From the Islamic point of view, a leader is required to seek the advice of his followers but is not obliged to act upon it if his own judgment, based on Islamic values, indicates otherwise. The people, however, are obliged to obey him at all times, except when he orders something prohibited in Islam. There is no obedience in munkar (forbidden). (*hadith*: Obedience in Islam is only for ma'roof (good and upright conduct) and not for munkar. Even in salat, if the Imam makes a mistake, someone from the congregation must correct him, but if the Imam continues, then the congregation must follow him.

7. Eloquence

A leader must be eloquent and articulate. This is required to communicate the purpose of the mission clearly and to inspire people to follow it. The Qur'an itself is the most eloquent document; it appeals both to the mind and to the heart. The Prophet (p.b.u.h.), articulated the message of Islam in a way that was immediately accepted by a small group of people in Makkah. Even the Quraish acknowledged that his message had merit but they opposed it because they viewed it as undermining their personal interests. When Utbah ibn Rabi'ah went to the Prophet with offers of money, beautiful women or a position in the Makkan hierarchy, in an attempt to dissuade him from his mission, the noble Messenger gave him a patient hearing. When Utbah had finished, the Prophet recited Surah Ha Mim Sajada (Surah 41), instead of responding to his suggestions that clearly imputed ulterior motives to the Prophet. The recitation of the Surah had such an effect on Utbah that he returned to his fellow chiefs in utter humiliation, telling them to leave the Prophet alone. Equally worthy of note is the Prophet's rejection of any leadership role within the Makkan hierarchy because it had no divine legitimacy. In rejecting it, the Prophet clearly saw that he and his companions would suffer persecution, but this was preferable to working within the jahili (ignorance) system.

8. Spirit of sacrifice

Simplicity and self-sacrifice are other qualities that Islam enjoins, especially for a leader because his behavior has a direct bearing on the conduct of others. If the leader is seen making personal sacrifices, then the followers will make even greater sacrifices. The leader will soon lose all support if he asks others to do so but himself holds back. Similarly, he must have no personal or class interests. The Prophet, for instance, never did anything to benefit himself or his family. In fact, throughout his life, he made great personal sacrifices. Often he and his family went without food for days on end. Once when his beloved daughter Fatima asked a servant to help with household work, he told her that he was sent to secure the akhira, not to seek the comforts of this world. On another occasion, when Umar ibn al-Khattab saw marks on his blessed body because the Prophet had been lying on a coarse mat on the floor, he asked why the Prophet denied himself even the small comforts of life when the rulers of Persia and Rome enjoyed great luxury. The Prophet's reply has been a guiding light for sincere Muslims throughout their lives: such comforts are for people who wish to cling to this dunya (worldly life).

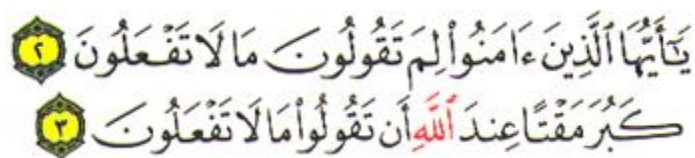
Not only did the Prophet personally participate in many battles but in some of the most crucial ones, members of his own family -- his uncle Hamza, and cousins Ali and Ja'far -- were in the forefront. Hamza was martyred in the battle of Uhud (3AH) while Ja'far was martyred in the battle of Mu'ta (8AH). In the battle of Badr, when the Quraish refused to fight members of the Ansar, the Prophet sent Hamza, Ali and Ubaydah ibn al-Harith to confront them.

The Islamic order is fundamentally different from the predominant secular western system today in another area. An Islamic leader and those in positions of authority make sacrifices so that the downtrodden would have more. In the west, the elites live in luxury while exhorting

the people to make sacrifices, telling them that once the rich get richer the benefits of prosperity will trickle-down to the poor. In other words, the poor must wait for the rich to get even richer before the poor will get any relief. In real life, even this is not true; in many rich societies, the poor are becoming poorer. In the US, for instance, which has the largest economy in the world, there are more than 35 million poor people; 20 million children are without medical care. In fact, the poor in the US are poorer vis-à-vis the poor in some of the impoverished countries of the world. Islam condemns any system that allows such disparities; it wants people at the top to make sacrifices so that those at the bottom can have more. Ostentatious living is specifically discouraged; Islam enjoins its adherents to "Eat and drink [of what Allah has provided you] but do not be extravagant" (Al-Qur'an 7:31). Similarly, it rejects gross inequalities in society that lead to conflict and ultimately violence.

We also find the same kind of simplicity practiced by the Khulafaa Ar-Rashidoon. Abu Bakr As-Siddiq took a small portion from the Bait al-Mal for his family's upkeep because he had to give up his own business when he became the khalifah. On his deathbed, he instructed his family to return to the Bait al-Mal whatever was left of his possessions. It was this example that prompted Omar ibn al-Khattab to say that he had left a very difficult legacy for his successors to follow. During Omar's Khilafah, the Sahaba wanted to increase his stipend from the Bait al-Mal but he flatly refused despite the Islamic domain having extended by and large and having acquired great riches. Similarly, Imam Ali led a very simple life. A Bedouin once found him shivering in a worn out sheet because he could not afford to buy a better cloth to cover himself. Such examples of self-sacrifice abound in the early history of Islam. These leaders never ordered anything that they did not practice themselves.

They were always conscious of the Qur'anic command:



"O you who are divinely committed! Why do you say that which you do not practice yourself. The worst of you in the sight of Allah is he who says that which he does not practice" (Qur'an 61:2-3)

It was only when Muslim rulers, especially during the period of mulukiyyah, abandoned these principles that they became separated from the people and eventually lost all trust leading to the defeat of Muslims and the loss of power.

9. Sabr

Sabr (patience) is another quality essential for a leader. Impatience will simply drive his followers away. In the face of immense persecution in Makkah, the Prophet not only showed

great patience himself but he also counseled his followers to do likewise. Similarly, when the Muslims were besieged in Sha'b abiTalib, it was their sabr that saw them through. We see from the lives of such Prophets as Ayub, Yaqub and Yusuf, that they endured their trials and tribulations with great patience. Yet one needs to make a distinction between the trials one is put through directly by Allah and those that one faces at the hands of other human beings.

For instance, human beings did not cause Prophet Ayub's trial; in the case of the Prophets Yaqub, Yusuf, and the Prophet Muhammad, upon them all be peace, it was the people who tormented them. It was most critical in the case of the noble Messenger, because he not only had to endure such suffering himself but also counseled sabr to his companions who were being persecuted. An outstanding example of the Prophet's sabr was demonstrated following his suffering at the hands of the people of Ta'if in the tenth year of his mission in Makkah. When the chiefs of Ta'if set the hooligans of the town upon him, instead of seeking revenge, the Prophet prayed for their guidance. *(From www.islamictthought.org)*

2.2 Activity

Materials Needed

Cartolina, pens, masking tapes and whiteboard
Pictures/images of leaders

1. Form two groups of students.
2. Have pictures/images of favorite leaders.
3. Have cutout balloons or dialogue boxes. Paste them a little above the head of the leader. Be sure the dialogue boxes or balloons are blank and big enough to write on.
4. After the lecture of the facilitator, each group is expected to have opinions on what was talked.
5. Facilitator challenges members of each group to make their leaders talk by writing on the blank boxes/balloons provided for.
6. Facilitator synthesizes outputs and draw insights from the lesson.

2.3 Check for Understanding/Evaluation

1. Identify qualities of leader that reflects peace concepts.
2. Identify characteristic traits of your chosen leader.

Lesson 3

Responsibilities of a Leader

3.0 Objectives

At the end of the lesson, students should be able to:

1. Describe the responsibilities of a leader;
2. Identify responsibilities of leaders within the context of Islamic teaching; and,
3. Match Islamic responsibilities of a leader against contemporary concept of responsibilities of a leader.

3.1 The Leaders' Responsibilities

“Everyone is responsible and everyone is answerable for his responsibilities. The leader is responsible and he is answerable for his responsibilities. Man is responsible for his family and he is answerable for his responsibilities. Woman is responsible for the house of her husband and she is answerable for his responsibilities.” (Al-Bukhari and Muslim)

In the Islamic point of view, the responsibilities of a leader should be based on the Islamic fundamental philosophy of enjoining good and forbidding wrong. These two previously mentioned responsibilities are duties of both the Ulama and a leader as they established a good society because through them, social justice, rule of law, economy, politics as well as good governance will be realized.

Establishing a fortress of trust

It is necessary for a leader to protect and defend the people so that they can be secured and live peacefully with trust, confidence and tranquility. One way of preserving and protecting people is the existence of peace and order that will strengthen the security of political, economic, society and cultural aspects of life. This means the implementation of rule of law.

The preservation of economy and rule of law must be implemented by the leader. If the leader fails in his obligations, then the trust of the people in the system will weaken. Crimes will be committed because there will be no fear of punishment.

QUALITY OF A LEADER

Omar bin Abdul Aziz (61-101 H/ 681-720 M) was the 8th caliph of the Umayyad Dynasty who ruled for only three years from 99-101 H/ 717-720 M. He was truthful, just, intelligent, and an active leader who believed that power is a trust from Allah and he must exercise it for the welfare of the people.

When he became a leader he was able to picture the improvement of his society; there was peace and order and; he gave freedom to his people to speak, criticize, think and plan but he never stopped exerting his utmost efforts without anger against his people.

One night he was sitting down inside the treasury office (Baitol Mal) counting the incoming and outgoing wealth and heard somebody knocking at the door and said: "Who is knocking at the door?" "I am, my father", was the reply of his son. "What do you want", asked the caliph? The son replied, "I was sent by my mother to talk to you, my father. Open up please". The caliph did not open the door and he came closer to the door, asking his son, "What problem do you want to talk about? Is it about the family, the society or the people?" His son said: "About family, my father". The caliph opened the door and suddenly turned off the light where he was in. His son was amazed wondering why the light was extinguished.

The son said politely: "My father, why did you turn off the light? Shall we talk without light?" The Caliph replied: "yes my son, we will talk as it is because if we will talk with the light, then it is better to talk at home". The son asked: "why my father?" The caliph answered with question: "Do you know this room?" The son replied: "your room where you are working, my father". The caliph asked: "Who is your father"? The son replied: "the Ameerol Muminiin, caliph and the leader of this community". (He was talking confused, in doubt and amazed).

Muslim scholars pointed out that on conditions of leadership, the glorious Qur'an said: (Surah Baqarah, Verse 247) Their Prophet (after Moses) told them: "Allah appointed Taloot (soul) to be your king". They replied: "How can he be our king when some of us are more deserving than him? Besides he is not rich." The Prophet said: "Allah has chosen him to rule over you and blessed him with knowledge and stature. Allah grants kingship to whom He pleases and Allah has boundless knowledge."

On acceptance of trust, in the Glorious Qur'an:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ
وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا
الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾ لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ
وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ
عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٣﴾

"The fact is that We offered the Trust ("freedom of choice and to voluntarily use this option according to the will of Allah) to the heavens, to the earth and to the mountains, but they refused to undertake it and were afraid, but man undertook it. He was indeed unjust and foolish. (The inevitable result of bearing the burden of Allah's Trust is) That Allah will punish the hypocrite men, the hypocrite women, the mushrik (idolater) men and the mushrik women, and that Allah will turn in mercy to the believing men and the believing women: for Allah is Forgiving, Merciful". (Qur'an 33:72-73)

On safeguarding trust and rendering judgment. Allah, the All Knowing, said:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ
النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾ ﴿٥٨﴾

"Verily! Allah commands that you should render back the trusts to those to whom they are due; and that when you judge between persons, judge with justice. Surely, excellent is the counsel which Allah gives you! Allah is He, who hears and observes all" (Qur'an 4:58)

3.2 Activity

Materials Needed

Stories about leaders, negligence of a leader and the story of Omar bin Abdul Azis.

1. Facilitator will group students into two (2). One will work on the story about a leader and another one on the story of Omar bin Abdul Azis.
2. Each group will be given a copy of the stories about a leader and Omar bin Abdul Azis.
3. Facilitator will allow 10 minutes for each group to study and analyze the stories.
4. Facilitator will post on the board Manila paper with the following questions:
 - i. What is the message conveyed in each story?
 - ii. How are the stories relating to peace in a community?
5. The groups' representatives will present the summary of their discussion.
6. Facilitator will synthesize outputs.

3.3 Check for Understanding/Evaluation

1. Identify the responsibility of a leader (as exemplified by caliphs) in the story of Omar bin Abdul Azis.
2. Name local leaders whose responsibilities are the same or almost similar with than of Omar bin Abdul Azis.

Lesson 4 Selection of a Leader

4.0 Objectives

At the end of the lesson, students will be able to:

1. Develop awareness on the importance of selecting a leader;
2. Determine ways in selecting leaders; and,
3. Identify factors considered in selecting leaders.

4.1 Selection of Leaders

“If your leaders are best for you and the rich among you are merciful to you and you rule by consultation, then that is better for you on the surface of the earth than what it contained. If your leaders are worst for you and the rich among you are thrifty and your women rule, then death is better for you than living on earth”. (Al-Termizi)

Management experts tell us that leaders are selected due to their qualification, experiences, and knowledge of their organizations. However, leaders must also be selected on the basis of his ability to respond and address the need of his people. As one expert explained:

“The leader selected by people is judged by his voters to be capable of addressing their needs. These could be economic needs, psychological needs or moral needs. In all these cases, if left unfulfilled, these unrequited needs are judged to be capable of jeopardizing “acceptable (modes of) existence”. Except in rare cases (famine, war, plague), survival is rarely at risk. On the contrary, people are mostly willing to sacrifice their genetic and biological survival on the altar of said “acceptable existence”. (<http://www.globalpolitician.com>) Vaknin:2005, June 10, 2008.

The assumption that selecting leaders by elections is by no means an easy task is a false one. In a democratic process, information about the leader must emanate from various sources, especially about his capability and educational qualification and training as well as his mission, vision, goals, and objectives for his people and the community.

In this context, it is also important to consider factors associated in the selection of leaders such as:

- a. Spiritual and moral background;

- b. Willingly accept challenges and risks of the jobs.

4.2 Activity

Materials Needed: Pieces of papers, pens, whiteboard

1. Facilitator will open the session by posing this question: Which is more advantageous in choosing a leader: Popular vote or through consultations?
2. Facilitator will group students into two (2), and asks each group to draw lots on the questions.
3. Facilitator will allow 10 minutes for students to brainstorm their answers.
4. Leaders of the groups will present their output to the class.
5. Facilitator process and synthesizes the outputs.

4.3 Check for Understanding/Evaluation

1. What is the most popular way of selecting a leader?

Cultural Context of Leadership

5.0 Objectives

At the end of the lesson, students should be able to:

1. Understand cultural variation in the system of leadership;
2. Trace evolution of leadership among cultural groups; and
3. Appreciate other cultures' system of leadership.

5.1 The Muslim Sultanates

Long before the arrival of the Spaniard in 1521, the Muslims already had their traditional government that distinguishes them from their neighbors who were not influenced by Islam. With the introduction of Islam came the establishment of the Sultanates as the governance mechanism, Islamic law (shariah) and Islamic educational system (madaris, plural of madrasah, and international trade and relations.



Figure 15---The Sultan was the highest ecclesiastical and political authority

Sultanate of Sulu

In Sulu, an Arab missionary, Syed Abubakar arrived in 1450 and established the Sultanate of Sulu with the title of Paduka Masahari al Sultan Shariful Hashim. All the sultans of Sulu claimed descent from him covering the period of more than 500 years. The Sultanate of Sulu at the height of its power encompassed the provinces of Sulu, Tawi-Tawi, Basilan, Palawan, Zamboanga and even Sabah and the Celebes (Jainal Rasul, 1974:40).

The Sulu Sultanate maintains its claim over Sabah, a claim that the Philippine government has brought to the International Court of Justice.

The Sulu Sultan was the highest ecclesiastical and political authority. He was assisted in the administration of justice by the qazi (judge), known as Hakim Ush Shara that means "Ruler through Law". In making laws, the Sultan was assisted by the Ruma Bechara ("house of talk", equivalent to the Cabinet), composed of 15 datus; each of them having one vote while the Sultan had two votes.

The Sulu Sultanate established trade, commercial and socio-cultural relations with the neighboring states. In fact, Jolo was well known as an international port. European traders would come to Jolo to trade for pearls. The Sulu Sultanate had established relations with China. In 1417, Sultan Paduka Batara of Sulu travelled to China on a goodwill mission and was received by Chinese Emperor Zhu Di. Unfortunately, he became ill and died in China. The Emperor had a mausoleum built for the Sultan. Two of the Sultan's sons remained in China and their descendants have visited Sulu

The Sultanate of Maguindanao

On mainland Mindanao, the Sultanate of Maguindanao was founded by an Arab migrant from Hadramaut, South Arabia and Johore by the name of Sultan Mohamed Kabungsuwan in the 17th century. Sultan Mohamad Dipatuan Kudarat, who fought persistently against the Spanish colonizers, succeeded him. At the height of its power, the Sultanate of Maguindanao encompassed more than half of Mindanao including Davao, Surigao, Agusan, the Misamis and Zamboanga Provinces. In fact, between the Sultanate of Sulu and the Sultanate of Maguindanao, only very few places in Mindanao were outside their ambit and authority.

The Principality of Buayaanis another Maguindanaon Sultanate established at the Upper Pulangi River after the death of Sultan Mohamed Dipatuan Kudarat. Sultan Mohamed Dipatuan Kudarat 1 was the 7th Sultan of Maguindanao after Shariff Muhammad Kabungsuwan. He reigned during 1619 to 1971 (Abubakar, 2004).

The Principality of Kabuntalan is another Maguindanaon Sultanate, which rose to power at the time of the death of Sultan Mohamed Dipatuan Kudarat when the Sultanate of Maguindanao started to be divided among warring datus.

The three royal lines of the Maguindanaons trace their beginning to Sharief Kabungsuwan. It was also him who brought Islam not only to Maguindanao but also to Sulangan, Matampay,

Lusud, Katiduan and Simuay. Sharief Kabungsuan's marriage to Princess Tunina produced three daughters who bore the future leaders of Buayan and Gugu Sarikala and Buisan, famous Maguindanaon figures in Moro-Spanish battles.

After the death of Sultan Mohamed Dipatuan Kudarat in the 18th century, the Sultanate of Maguindanao was slowly passed back to its original domain at the lower Pulangi River and delta aborting its permanent expansion to Davao, Sulu and Manuvu country.

Four Principalities of Lanao

The four states of Lanao composed of the states of Masiu, Baloi, Unayan and Bayabao. 15 Royal Houses (*Panoroganan*) and 28 Legislative Body (*MbabayakoTaritib*) governed. The Maranao's indigenous form of government rose at a time when the other sultanates in Maguindanao and Sulu started declining. The Maranao socio-political system is based on the *taritib ago igma* (customary laws), and *adapt* (practices) of the Maranaos.

A *pengampong*, (state) is further divided, according to the late Mamitua Saber, into smaller socio-political units called *soko*, (section, district or region), *inged*, (township) or town settlement) and *agama*, (village or community). Within the four states or principalities, there were 43 *inged* (communities) classified into 15 supporting *panoroganans*, (royal houses) and 28 supporting *inged*s or legislative houses called *Mbabayakotaritib* (decider of laws). These four *Pengampong* were bounded by the four great *inged* of Bacayawan, Madamba, Sawir and Dalama.

The *taritib*, an ancient order or law binds together the four states or principalities of Lanao into an alliance or confederation and defines their relationships. There is no central, all-powerful authority but every state or principality respected the sacred traditional alliance termed *kangiginawai*. A Council of Elders, *pulokloksen* governed each level of organization in the *pengampong* (state).

The Islamic element was added to the "Four States of Lanao" with the arrival of Sharief Alawi and later, other Muslim missionaries some of whom married into the local royal families like in Sulu and Maguindanao.

5.3 Activity

Materials Needed: Pictures of Sultans, Royal princesses who had much influence (example: Princess Tarhata Kiram and Dayang dayang Hadji Piandao for Sulu, Bai Tarhata Alonto Lucman for Lanao, Bai Matabay Plang for Maguindanao); Metacards and pens

1. Facilitator will cut out (puzzle) from pictures and spread on the floor.
2. Groups students into two and instruct to form the picture in 5 to 10 minutes while an instrumental music is playing. The first to form the picture will shout: Hooray!
3. After forming the picture, each group will reflect what made these individuals famous as leader.
4. Facilitator synthesis output and draws more insights.

5.4 Check for Understanding/Evaluation

1. What characteristics traits do sultans have that contributes to peace?

This chapter enlightens us of Islamic perspective on leadership. It illustrates the qualities and responsibilities of a leader manifested through the style and behaviors of the early caliphs of Islam.

Further study and analysis of the stories presented in the lessons demonstrates how the caliphs put into practice leadership style in the context of the teachings of the Qur'an and the ways and actions (sunnah) of Prophet Muhammad (swa).

Awareness of these concepts will open opportunities for young leaders to match them with contemporary leadership styles with the hope that someday they will be properly guided on the aspect of an ideal leader.

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END OF CHAPTER SIX

Chapter VII

Jihad and Peace

Introduction

The 9/11 incident brought to worldwide attention the Arabic term *Jihad*, which non-Muslim media has associated with terrorism. This is a serious misrepresentation of a term, which actually means “struggle”. Jihad needs to be understood and clarified not only by non-Muslims but also by Muslims who may not be aware of its origin, nature and scope.

This chapter introduces us to the fundamental and basic concepts of *Jihad*. It covers the levels and manifestations of *Jihad*, its consequences and how it can be an instrument of peace.

Objectives

At the end of the chapter, students should be able to:

1. Gain awareness and understanding of the definition, nature and scope of *Jihad*;
2. Identify the levels and manifestations of *Jihad*;
3. Value concepts of *Jihad* that have implications to peace building; and,
4. Put into practice how *Jihad* can be an instrument of peace.

Understanding Jihad

1.0 Objectives

At the end of the lesson, students should be able to:

- Define the term *Jihad*;
- Describe the nature and scope of *Jihad*; and
- Identify concepts that have bearing on the aspects of peace.

1.1 Understanding Jihad

Jihad is a word derived from its Arabic root read as **ja-had**, which means, “strive”. Other words derived from the same root include “endeavor”, “effort”, “labor”, and “fatigue” (www.rediff.com/search/2001/oct/06tr1.htm, December 24, 2005, cited by Diampuan: 2006). Diampuan, further elaborates:

“Jihad is a system contextualized in Islam and defined as striving and struggling for self and community improvement. It is also fighting back to defend one’s self, honor, assets, and homeland. It is the struggle against internal or external evil of a person or a society, which brings us to an understanding of the two levels of jihad: inner jihad and physical jihad or an armed struggle.”

1.2 Requirements of Jihad

Muslims are required to engage in Jihad, that is to struggle and improve himself and follow the right path according to the teachings of Islam. His knowledge of Islam is manifested not only in his understanding of Islam but in the way he practices Islam. A true believer of Islam is one who has established firm belief in the oneness of Allah, *Tawhid*.

Tawhid is used in reference to Allah (i.e. Tawhidullah). It means realizing and maintaining Allah’s unity in all of man’s actions that directly or indirectly relate to Him. It is the belief that Allah is One, without partner in His dominion (*Rububiyah*), One without similitude in His essence and attributes (*Asma was-Sifat*), and One without rival in His divinity and in worship (*Uluhiyah/Ibadah*)(Philips: 2006:17)

The three (3) categories of *Tawhid* are commonly referred to by the following titles:

1. *Tawhidar-Rububiyah* (lit. “Maintaining the Unity of Lordship”) that is, affirming that Allah is one, without partners in his sovereignty.

2. *Tawhid al-Asma' was-Sifat* (lit. "Maintaining the Unity of Allah's Names and Attributes,") that is, affirming that they are incomparable and unique.
3. *Tawhid al-ibadah* (lit. " Maintaining the Unity of Allah's Worship") that is, affirming that Allah is alone in His rights to be worshipped.

When one engages in Jihad (in whatever form), he or she must start with cleansing and purifying himself or herself. This is not done by mere ablution (cleansing of the body before praying), but by body and soul cleansing. This is be done by attaining *tawhidullah*.

The teachings of Islam emphasize peace in the following Qur'anic verses:

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اَدْخُلُوْا
فِي السَّبِيْلِ كَافَّةً وَّلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ
اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿٢٠٨﴾

"O you who believe! Take to the path of peace and do not follow in the footsteps of Satan for he indeed is your avowed enemy". (Qur'an 2:208)

وَإِذَا قِيلَ لَهُمْ
لَا تُفْسِدُوا فِى الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾

"And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers." (Qur'an 2:11)

وَلَا تَجْعَلُوْا لِلّٰهِ عُرْضَةً لِأَيْمٰنِكُمْ اَنْ تَدْرُوْا
وَتَتَّقُوْا وَتُصَلِّحُوْا بَيْنَ النَّاسِ وَاَللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿٢٢٤﴾

"Do not in your oaths swear by God just to absolve yourselves from doing a good thing, and abstain from evil and promote peace among men. And (remember) God Hears, Knows". (Qur'an 2:224)

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ ٱلْأَمْنُ
وَهُمْ مُّهْتَدُونَ ﴿٨٢﴾

“They who believe and have not tarnished their Faith with wrong doing, for them is Peace; And it is they who are on the Right Path”. (Qur’an 6:82)

وَإِن طَافَتْهُمَا مِن ٱلْمُؤْمِنِينَ ءَاقِبَتُوهُمَا فَٱصْلِحُوا بَيْنَهُمَا إِن بَغَت إِحْدُهُمَا
عَلَى ٱلْأُخْرَىٰ فَٱقْبَلُوا ٱلَّتِي تَبَغَىٰ حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ ٱللَّهِ فَإِن فَاءَتْ
فَٱصْلِحُوا بَيْنَهُمَا بِٱلْعَدْلِ وَأَقْسِطُوا إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴿٩﴾

“And if two groups of believers are at war, then you make Peace between them. And if one of the two continues to wrong the other, fight against that group which does wrong till they yield to the Ordinance of God. And when they yield you make Peace between them with fairness and act equitably. God loves the equitable. The believers are, after all, brethren unto one another. Therefore, make Peace between brethren and fear God, that you may receive Mercy”. (Qur’an 49:9-10)

وَعِبَادُ ٱلرَّحْمَنِ ٱلَّذِينَ يَمْشُونَ عَلَى ٱلْأَرْضِ
هُنَّوَءًا وَإِذَا خَاطَبَهُمُ ٱلْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾

“And truly devoted to the Most Gracious are those who walk humbly on Earth; And when the rude accost them, they respond to them with words of Peace (gently)”. (Qur’an 25:63)

1.3 Activity

Materials Needed: Meta cards, pens and whiteboard

1. Facilitator distributes meta cards to students and he/she groups them into two (2) depending on the class size.
2. Each group assigns leader and a secretary.
3. Each group writes on the meta cards words that will describe the following:
 - Own definition of *jihad* (local definition accepted);
 - Practices done in cleansing and purifying oneself when engaging in *jihad*. (Excluding making ablution)

1.4 Check for Understanding/Evaluation

1. Name values derived from Qur'anic verses that imply peace.
2. List the pre-requisites in making *jihad*.

Lesson 2

Levels and Manifestations of Jihad

2.0 Objectives

At the end of the lesson, student should be able to:

- 1 Identify and describe the levels of *jihad*;
- 2 Describe manifestations of the levels of *jihad*; and,
- 3 Relate concepts of the levels and manifestations of *Jihad* to peace and solidarity.

2.1 Levels and Manifestations of *Jihad*.

The dissertation entitled *Understanding Jihad: Basis for Policy Formulation and Educational Programs for Muslims in the Philippines*, written by Potre Dirampaten-Diampuan, (2006), discusses two (2) levels of jihad and corresponding manifestations.

Levels of Jihad	Manifestations
1. Greater Jihad/Inner Jihad/ Personal Jihad	<ul style="list-style-type: none"> • Fighting Satan and evil in the self • Improving character • Discipline of senses-in listening, talking, feeling • Enjoins/invites others to do good • Dawah Tabligh Movement • Patient, perseverance • Forgiving Muslims and non-Muslims • Fighting <i>nafsohawa</i> (material) • Purifying soul, spirit and body • Disciplined • Reflecting what is good; doing what is good and desirable • Conscious and faithful offering of obligatory and supererogatory acts of worship and devotion.
2. Lesser Jihad/Physical Jihad/Armed Struggle	<ul style="list-style-type: none"> • Fighting oppression and injustice • Expressing Muslim needs and aspirations, unrest in different forms • Existence of organized Mujahiddin group/s • Opposing corrupt leaders

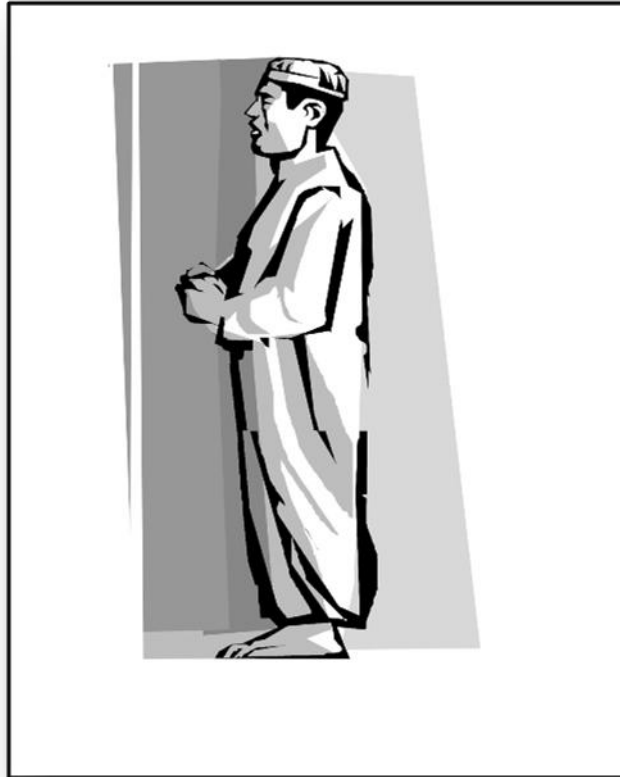


Figure 16--Engaging in jihad requires the purification of one's self

Inner jihad requires one to submit fully to the will of Allah, (swa). This happens when a Muslim lives his life within the framework of the Five Pillars of Islam. These pillars are as follows:

1. Attesting or a testimony that there is no god except Allah and that Mohammad is the Messenger of Allah;
2. Performance of obligatory prayers (5 times a day) and *sunnah* for every obligatory prayer;
3. Performance of Hadj at least once in persons' lifetime when he can afford it;
4. Observing fasting during the month of Ramadhan; and,
5. Giving of Zakat (alms)

2.2 Activity

Materials Needed: Photographs of Muslims praying
Meta cards, pens and whiteboard

1. Facilitator shows photographs of Muslim/s praying (if possible in various positions) and explains the *niyyah* (intention) in every position.
2. After the explanation, facilitator groups students into four (4) with the following instructions:
 - a. One group writes on meta cards appropriate intentions when in standing position;
 - b. Another group writes on meta cards appropriate intentions when in sojod on the knee position;
 - c. Another group writes on meta cards appropriate intentions when in sojod samosala position; and,
 - d. Last group writes on metacards appropriate intentions when in tahiyyah (salutation) position.
3. Each group posts their output on the board and explains what they have written.
4. Facilitator synthesizes the output and asks students what insights have they gained in the activity that can relate to peace.

2.3 Check for Understanding/Evaluation

List at least 3 significance of each of the pillars of Islam to you.

Name at least 3 ways by which inner jihad can be attained by a person.

Jihad of the Worldly Life

3.0 Objectives

At the end of the lesson, students will be able to:

1. Comprehend Islamic perspective of worldly life;
2. Describe Jihad of the worldly life; and,
3. Identify practices that lead to moderate living.

3.1 The Worldly Life

Man is the highest creation of God. God endowed him with potentialities that he could use to live a worldly life. However, man must be careful to comprehend that this world is full of deception. God created him with the purpose of serving Him alone. This is manifested in the following revelations:

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا
صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ فَأَهْلَكَتُهُ وَمَا
ظَلَمَهُمُ اللَّهُ وَلَٰكِن أَنفُسَهُمْ يَظْلِمُونَ

“What they spend during this worldly life can be compared to a wind containing bitter frost, which strikes the crop of people who have injured themselves and so destroys it. God has not injured them, but rather they wrong themselves”.
(Qur’an 3: 117).

“Man is the highest creation of God and chooses his own way. Created with highest potentialities, man is relatively free in his will, action and choice. God has shown him the right path, and the life of Prophet Mohammad (saw) provides a perfect example. Man’s success and salvation lies in following them. Islam teaches the sanctity of the human personality and confers equal rights upon all without any destruction of race or sex”. (<http://www.jannah.org/articles/islamatlance> html, by IPCI, June 4, 2008).

وَأَاتِ ذَا الْقُرْبَىٰ حَقَّهُ
وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٦٦﴾ إِنَّ الْمُبَذِّرِينَ
كَانُوا إِخْوَانَ الشَّيْطَانِ ۖ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٦٧﴾

“And give to him who is of kin his due (share in what you have) and also to the poor and to the stranded, but do not indulge in willful extravagance, for the willfully extravagant belong to the fraternity of Satans, and Satan has always been ungrateful to his Lord”. (Qur’an 17:26-27)

وَالَّذِينَ إِذَا أَنْفَقُوا
لَمْ يَسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٧﴾

“It’s them (the truly devoted) who in the use of their wealth are neither extravagant nor niggardly, but keep the middle way”. (Qur’an 25:67)

3.2 Activity

Materials Needed: Meta cards, pens, whiteboard, and Masking tape

1. Facilitator uses pair-share technique with at least dozen pairs of students, depending upon the class size.
2. On the board, facilitator writes the following questions:
 - List of worldly things I need most categorized according to priority: things most needed and least needed.
 - How to live moderate life, jihad to worldly needs.
3. Each pair lists their outputs and share their opinions on why they need these things very badly (most needed) and least needed.
4. Facilitator asks each pair to share their output to their classmates.
5. Facilitator synthesizes output and solicits insights from students on how to practice *jihad* of worldly needs.

3.3 Check for Understanding/Evaluation

1. What to do with worldly needs?
2. How can one live a moderate life?

Jihad of Heart and Emotions

4.0 Objectives

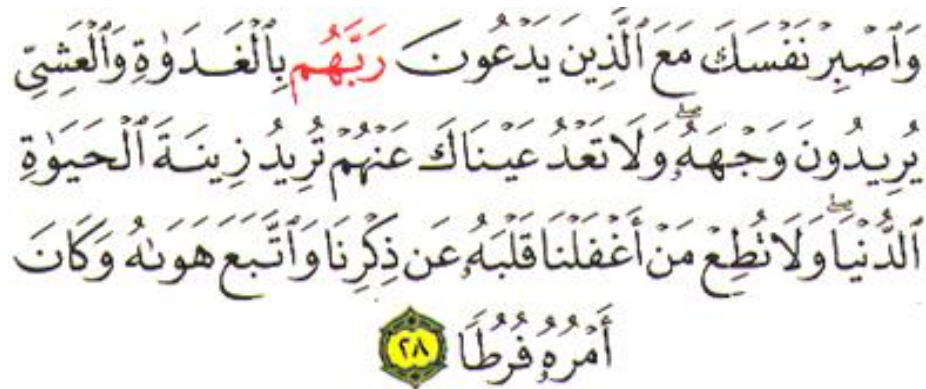
At the end of the lesson, students should be able to:

1. Describe the Islamic concepts of emotion;
2. Discuss emotions need to be controlled (struggle to control) or *jihad* of the heart; and,
3. Value practices that control one's emotion as it is one of the major struggles of man (*jidadashar*).

4.1 Islamic perspective on Emotions

Emotion is a heightened feeling, a strong feeling about somebody or something. Emotions manifest in many ways like anger happiness, loneliness, fear, love, shyness, irritation, pride and other feelings of every individual. Emotion arises when a good or a bad situation suddenly happens to a person (Encarta Dictionary).

Islam teaches the different ways of addressing emotion as mentioned by Allah in (Al- Kahf : 28).



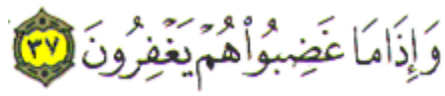
“And keep your self patiently with those who call on their lord (i.e. your companions who remember their lord with glorification, praising in prayer and other righteous deeds) morning and afternoon, seeking His face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart we have made heedless of our remembrance, and who follows his own lusts, and whose affair (deeds) has been lost.” (Qur’an 18:28)

The positive and negative emotions can be expressed either verbally or non-verbally. The verbal expression can be easily understood because it is straightforward and clear. An example is the statement: I am fine and happy and he is lonely. However, the non-verbal expression is slightly vague but it can be appreciated by a person's facial or body expression. A smiling face implies happiness and the embrace of a parent on his son means that he likes and is contented with

him. The facial expression of a person with gritting teeth and reddish face could show anger or frustration.

The facial expression and body languages differ and are heavily influenced by the customs and traditions of the society. A knowledgeable person can understand facial expression and body language of a person and he can easily differentiate the meaning of expression and action.

When a person is at the height of his emotions, like when he is angry or desperate, that person can be dangerous. He might resort to bad actions like harming or even killing others. Islam teaches a believing Muslim to control his bad emotions, as these will bring harm. This is shown in the verse below:



“And when they are angry, forgive.” (Qur’an 42:37)

Existence of anger is a natural part of man’s life in a particular situation. Anger is usually manifested in the following examples: when a man fails with his work; when he reads and hears irritating information; and when he is insulted.

Among *Maranao* Muslims, once their pride (*maratabat*) is touched or degraded, they will be angry and can do harmful things.

There are two manifestations of anger:

1. *Positive* manifestation: It is an emotion that can be controlled as it leads man to think and makes him conscious.
2. *Negative* manifestation: It is an anger that is uncontrollable, as it leads man to sacrifice himself. It is likewise the form of anger that must be expressed in action by the person who has that quality and often, it results to jealousy, envy and revenge.

Techniques in Controlling Anger:

a) *Teoritis (Ilmie)*

- The Holy Qur’an and the Hadith teach that anger must be controlled and the angry person must implement forgiveness to the transgressor and humility.
- *Takhweef (Fear)*: To inculcate fear on one’s self, regarding Allah’s punishment and that His anger is greater than man’s anger.
- *Tahdheer (Warning)*: To warn one’s self in following anger, quarrelling, and avenging, for the sake of either one’s self or a group.

- Tashweer (feature): To control the anger of one's self through a picture implanted on man's mind that the angry person looks very ugly and the effect is the same.
- Tafakur (thinking): In order to control anger, a person has to think, whenever he gets angry, why he became angry and what will be its result?
- To let one's self accept that anger is a self-command and wrong quality.

b) 'AMALEI (practice)

This is focused on the following:

- Reading Isti'adzah [seeking refuge, i.e. (*aodzho bil laah iminas shaitaanir rjim*) and Istigfar (seeking forgiveness, i.e. *astagh firollaahal 'adheem*)]
- Changing the position: when standing, one will sit down. If he is angry while sitting down, then he will slant his back against the wall or bed board with smooth surface to soothe his anger because anger is an emotion of the heart.
- Performing ablution because anger is a hot steam that can be extinguished by the touch of water. Ibn Abbas narrated that anger is from devil and the devil was created out of fire and the fire can be extinguished by water. And when you get angry, then perform ablution.
- The angry person must inhale and exhale strongly several times so that the hot steam inside him will disappear.
- If the person will get angry, then he must divert his mind or his story.

Anytime the person gets angry, he should do the following:

- a) He should be patient and forgives the one whom he is angry at. (Al- Baqara:109, 237 and an- Nur: 22).
- b) The bad intention he does must be changed with good intention and doing as Allah said: (Fussilat:34).

If it is hard to control anger, and one cannot forgive then it is necessary for that person to implement (express) anger truthfully as follows:

- To accept and say: "I am angry because..." or, "You are the cause of my anger."
- To control one's self and not mention any other name.
- Anger should be expressed directly by asking the transgressor: ' I got angry with you; why did you do that?' Or "don't you know the great weight of the wrong you committed?"
- Avoid blaming others by saying "This happened because of your own fault."
- Through positive statement at the start before declaring it negative, i.e. "you are a man with a far-sighted vision but you are pushing me to get angry with you".
- It is vital to make the statement clear and firm in expressing anger.
- The place should not be left unless the argumentation is made clear and finished.

He also said: "Verily, anger is from evil and the evil is created out of fire and the water is the element which can extinguish it and when one of you gets angry then he must perform ablution."

وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ
أَدْفَعِ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ
وَلِيٌّ حَمِيمٌ ﴿٣٤﴾ وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا
إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾ وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ
فَأَسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾

'Nor can goodness and evil be equal. Repeal (evil) with what is better, then will he between whom and thee was hatred become as it were thy friend and intimate. And no will be granted such goodness except those who exercise patience and self restraint, none but persons of the greatest good fortune. And if (at any time) an incitement to discord is made to thee by the Satan, seek refuge in Allah. He is the One who Hears and Knows all things." (Qur'an 41:34-36)

4.2 Activity

Materials Needed: Meta cards, pens, masking tape and whiteboard

1. Facilitator groups students into six (6) depending on class size.
2. Every group is given a sheet of paper describing an emotion.
3. Every leader of the group describes characteristic of that emotion and writes in metacards.
4. After ten (10) minutes, facilitator asks the leaders to describe to their classmates the emotion assigned to them and post under the emotion its characteristics.
5. After posting all characteristics, the facilitator asks each group to discuss among members the answers to the following questions:
 - What are the causes and manifestations of the described emotions; and,
 - What are the techniques used/adopted in controlling the described emotion?
6. Facilitator asks leaders to present their answers to the class, and synthesizes the outputs.

4.3 Check for Understanding/Evaluation

1. How are emotions managed and controlled?
3. What emotions can be developed which in turn can contribute to peace building?

Lesson 5

Jihad as an Instrument of Peace

5.1 Objectives

At the end of the lesson, students should be able to:

1. Summarize lessons and identify practices and techniques on how *Jihad* can be an instrument of peace;
2. Raise the consciousness of students on the governments' efforts for peace building;
3. Matches aspect of peace against concepts of *Jihad*; and,
4. Illustrate how concepts can be matched to understand *jihad* and its contribution to peace.

5.1 Jihad as an Instrument of Peace

Jihad by means of fighting or warfare is used purposely for self-defense, defense for justice and religion. Warfare is the commandment of Allah only to fight against the enemies of Islam but it must be done in the same manner as the polytheists fight against the Muslims. This is mentioned in Al-Tauba: 36. Jihad by use of arms, which is defensive in nature, is called Minor Struggle ('Jihad Asghar').

In addition, the Muslim fighters must not use their arms against their opponents who do not have arms, especially the children, women, and aged people. In this case, terrorism is really contrary to the religion of Islam.

Chapter Summary

Jihad, as used by non-Muslim media, and peace has become two conflicting terms. Yet, if one will study and analyze the nature and scope of jihad, embedded in the teachings of Quran and Hadith, one will realize that jihad can contribute to peace. Perhaps more time and effort are necessary for one to understand what is in *jihad* that contributes to peace.

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END OF CHAPTER SEVEN

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