



LESSON 4

Social Laws in the Holy Qur'an



We read and explore

- ❖ define the concept of social laws.
- ❖ explain the effect of divine social laws on societies.
- ❖ explain some divine social laws.
- ❖ enumerate some of the divine social laws mentioned in the Holy Qur'an.
- ❖ be keen on benefitting from the divine social laws.

I take the initiative to learn:

I recite the following two verses:

Allah (تعالى) said:

﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾

“Wa Ash-Shamsu Tajrī Limustaqarrin Lahā Dhālika Taqdīru Al-`Azīzi Al-`Alīm”

(And the sun runs on course toward its stopping point. That is the determination of the Exalted in Might, the Knowing) [Yā -Sīn: 38].

Allah (تعالى) said:

﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾

“Inna Allāha Lā Yughayyirū Mā Biqawmin Ḥattā Yughayyirū Mā Bi'anfusihim”

(Indeed, Allah will not change the condition of a people until they change what is in themselves.) [Ar-Ra`d: 11].

I compare:

Between the two verses in terms of their subjects in the table below:

Subject	First verse	Second verse
Similarities	All The laws of creatures are under The will of Allah, because His the creator of every thing	
Differences	Universe laws are in living and non-living things	Social laws are only in human beings

I use my skills to learn

The concept of social laws in the Holy Qur'an:

The laws of Allah mean the laws which Allah (تعالى) set to run and govern the affairs of people based on their deeds.

I read and explain:

- ❖ What is the purpose of mentioning these laws in many Qur'anic verses and noble hadiths?

Its Great
Indicate its importance and effect on the human beings society.

The effects of social laws:

Allah (تعالى) set social laws and rules for building society, informed people about these laws and left them free to choose their way. Those who follow these rules will be on the right path and will lead a peaceful happy life in their family, society and country. Those who do not follow these law will be

subject to the saying of Allah (تعالى):

﴿وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا﴾

“Wa Man 'A`rada `An Dhikrī Fa'inna Lahu Ma`īshatan Ḍankāan”

(And whoever turns away from My remembrance - indeed, he will have a depressed life) [Ṭāhā: 124].

Many societies, despite their progress and great capabilities, suffer from insurmountable social crises, such as psychological disorders, addiction, suicide, crimes, family disintegration, and aversion to marriage and having children, which threatens the very existence of society. The Holy Qur'an told the stories of previous nations, of whom some are traceable and some are not, so that people learn everywhere learn lessons from them.

I summarize:

The benefits of social laws:

Stability and Justice in the society

I investigate:

In cooperation with my group, the results of family disintegration.

Immorality of children and educational problems.

I suggest:

In cooperation with my group, a plan for fighting addiction and protect society from it.

Some social laws:

First: The gift sustainability law:

The gifts and favors of Allah (ﷻ) are many and varied. Allah (تعالى) said:

﴿وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ
الْإِنْسَانَ لظَلُومٌ كَفَّارٌ﴾

“Wa 'Ātākum Min Kulli Mā Sa'altumūhu Wa 'In Ta`uddū Ni`mata Allāhi Lā Tuḥṣūhā 'Inna Al-'Insāna Laẓalūmun Kaffār”

(And He gave you from all you asked of Him. And if you should count the favor of Allah, you could not enumerate them. Indeed, mankind is generally most unjust and ungrateful) [Ibrāhīm: 34].

The law of Allah (تعالى) regarding sustainability of gifts is that man should thank his Lord for the gifts He bestowed upon him. Allah (تعالى) said:

﴿وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ﴾

“Wa 'Idh Ta'adhdhana Rabbukum La'in Shakartum La'azīdannaikum”

(And remember when your Lord proclaimed, 'If you are grateful, I will surely increase you in favor.') [Ibrāhīm: 7].

This means that denial of gifts could result in their disappearance or the disappearance of blessing in them; people cannot enjoy gifts and these gifts become like a curse for them. There are many examples of this. Some people can eat only one type of food because of illness although they have much money. Some suffer from stinginess and deprive themselves and others from the gifts of Allah (تعالى). On the other hand, thanking Allah

﴿﴾ for the gifts He gave results in continuity of these gifts and the ability of people to enjoy them.

But, how can man be thankful for gifts?

Through words: Saying الحمد لله

Through acts: Using these gifts in spending and helping needy and poor people.

I discover:

The biggest possible number of gifts in the face of a man:

<u>Sight</u>	<u>speaking talking</u>	<u>listening</u>	<u>tasting</u>
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I explain:

Allah (تعالى) said:

﴿وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا﴾

“Wa 'In Ta 'uddū Ni`mata Allāhi Lā Tuḥṣūhā”

(And if you should count the favor of Allah, you could not enumerate them).

Note that the word

“نعمة”

“Ni`mata”

(favor)

is written in the verse (in Arabic) with a “ت” rather than a “ة”, and discover why.

It means that gifts are not enumerate.

I determine:

The reasons for the disappearance of gifts from the Qur'anic verses in the following table:

Qur'anic verses	The reason
<p>Allah (تعالى) said:</p> <p>﴿لَقَدْ كَانَ لِسَابِ فِي مَسْكِنِهِمْ آيَةٌ جَنَّاتٍ عَنْ يَمِينٍ وَشِمَالٍ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ (١٥) فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرْمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِى أُكْلِ خَمِطٍ وَأَثَلٍ وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ (١٦) ذَلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا وَهَلْ نُجَازِي إِلَّا الْكَفُورَ (١٧)﴾</p> <p><i>"Laqad Kana Lisaba'in Fi Maskanihim 'Ayatun Jannatāni `An Yamīnin Wa Shimālin Kulū Min Rizqi Rabbikum Wa Ashkurū Lahu Baldatun Ṭayyibatun Wa Rabbun Ghafūr (15) Fa'a`radū Fa'arsalnā `Alayhim Sayla Al-`Arimi Wa Baddalnāhum Bijannatayhim Jannatayni Dhawātā 'Ukulin Khamṭin Wa 'Athlin Wa Shay'in Min Sidrin Qalīl (16) Dhālika Jazaynāhum Bimā Kafarū Wa Hal Nujāzī 'Illā Al-Kafūr (17)"</i></p> <p><i>(There was for the tribe of Saba' in their dwelling place a sign: two fields of gardens on the right and on the left. They were told, "Eat from the provisions of your Lord and be grateful to Him. A good land have you, and a forgiving Lord." (15) But they turned away refusing, so We sent upon them the flood of the dam, and We replaced their two fields of gardens with gardens of bitter fruit, tamarisks and something of sparse lote trees. (16) By that We repaid them because they disbelieved. And do We thus repay except the ungrateful? (17)) [Saba': 15-17]</i></p>	<p>Disbelievers</p>

﴿فَانطَلَقُوا وَهُمْ يَتَخَافَتُونَ (۲۳) اَنْ لَا يَدْخُلْنَهَا اَيُّوْمَ
عَلَيْكُمْ مُسْكِيْنٌ (۲۴) وَعَدَّوْا عَلٰى حَرْدٍ

﴿قَادِرِيْنَ (۲۵)﴾

"Fānṭalaqū Wa Hum Yatakḥāfatūn (23)
'An Lā Yadhkhulannahā Al-Yawma `Alaykum
Miskīn (24) Waghadaw `Alā Ḥardīn Qādirīn"
(So they set out, while lowering their voices,
(23) Saying, "There will surely not enter it
today upon you any poor person." (24) And
they went early in determination, assuming
themselves able. (25)) [Al-Qalam: 23-25].

Not giving Charity

or Zakat to the
Poor People.

I discover:

Another reason for the sustainability of gifts through the following noble hadith:

Abdullah bin Omar (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: "O Allah! I seek refuge in You against the declining of Your Favors, passing of safety, the suddenness of Your punishment and all that which displeases You" [narrated by Muslim].

Making Duaa**Second: making the necessary effort:**

Making the necessary effort means working and striving to achieve a legitimate goal. Allah (تعالى) said:

﴿إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا (٨٤) فَاتَّبَعَ سَبَبًا (٨٥)﴾

"Innā Makkanā Lahu Fī Al-'Ardī Wa 'Ātaynāhu Min Kulli Shay'in Sababāan (84)
Fa'atba`a Sababāan (85)"

(Indeed We established him upon the earth, and We gave him to everything a way.
(84) So he followed a way (85)) [Al-Kahf: 84-85].

A man who had a camel came to the Prophet (ﷺ) and said: "O Messenger of Allah, should I tie it and entrust it with Allah or release it and entrust it with Allah?" The Prophet (ﷺ) said: "Tie it and entrust it with Allah" [Narrated by Al-Tirmithi].

This is an instruction by the Messenger of Allah (ﷺ) that we should make the necessary effort and then have trust in Allah (تعالى), because Allah (تعالى) created the reasons and causes, and the Prophet (ﷺ) made the necessary efforts; he kept calling people to Islam and telling them upon

the message of His Lord until Islam spread, although Allah (تعالى) is capable of spreading His religion.

I expect:

The wisdom of making the necessary effort although Allah (ﷻ) is capable of everything.

Making things more easier.

I analyze:

The following situations which faced the Prophets and righteous men:

- ❖ Allah (تعالى) ordered Noah (ﷻ) to build a huge ship to carry living creatures.

Allah is able to save Noah, but He wanted him make the necessary efforts.

- ❖ Allah (تعالى) ordered Moses (ﷻ) to strike the sea with his staff to save his people from Pharaoh and his soldiers.

Allah is able to split the sea, but He wanted His messenger to make efforts.

- ❖ Allah (تعالى) ordered Mary (ﷻ) while she was in labor to shake the trunk of the palm tree so that it drops fresh dates.

Allah wanted her learn the lesson of making efforts.

I explain:

- ❖ In his emigration, the Prophet (ﷻ) demonstrated a combination of making the necessary efforts and creativity.

The Prophet's emigration is an example of making necessary efforts, First he didn't inform anyone about

Third: the laws of morals:

Good morals are rules that govern the behavior of people, help spread virtues among members of society, and contribute to reforming the individuals and society and avoiding hatred and enmity among them. Allah (ﷻ) made morals one of the goals of the message of the Prophet (ﷺ), who encouraged morals, held to them and said that believers who hold to them will be close to him (ﷻ) on the Day of Judgment. The Prophet (ﷺ) said: "Indeed the most beloved among you to me, and the nearest to sit with me on the Day of Judgment is the best of you in morals. And indeed, the most disliked among you to me, and the one sitting furthest from me on the Day of Judgement are the worst of you in morals". Allah (تعالى) applied the laws of morals on his creatures and servants; good morals lead to good results. For example, honesty is a good quality that leads to good deeds. On the other hand, telling lies is a bad quality that leads to bad deeds.

Allah (تعالى) said:

﴿قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ﴾

"Qul Lā Yastawī Al-Khabīthu Wa Aṭ-Ṭayyību Wa Law 'A'jabaka Kathratu Al-Khabīth"

(Say, "Not equal are the evil and the good, although the abundance of evil might impress you.") [Al-Mā'idah: 100].

The Prophet (ﷺ) said: "Whoever guides someone to a good deed will be rewarded equivalent to him who does that good deed." [narrated by Muslim].

So, whoever follows this law, it will benefit him in this world through gaining the respect, trust and love of people. In addition, he will great reward in the Hereafter.

Infer and link:

The morals referred to in the Sharia texts and link them to their results in the table below:

Sharia texts	Moral	Result
<p>﴿إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾</p> <p>“Innahu Man Yattaqi Wa Yaşbir Fa'inna Allāha Lā Yudi`u 'Ajra Al-Muhsinīn”</p> <p>(Indeed, he who fears Allah and is patient, then indeed, Allah does not allow to be lost the reward of those who do good) [Yūsuf: 90].</p>	<p>Patience</p>	<p>Reward and gifts</p>
<p>Abu Bakr Al-Siddiq (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: “Allah (ﷻ) said: ‘If you want my mercy, have mercy upon my creatures.’” [narrated by Al-Daylami]</p>	<p>Mercy</p>	<p>Allah's mercy</p>

Fourth: the law of service:

Allah (تعالى) created all people from one soul, Adam (ﷺ) and made them vary in many things, including physical strength, intelligence, size, provisions, endurance, etc. However, Allah (ﷻ) is just and does injustice to no one; He might have given someone more intelligence but a smaller size; He might have given someone better health but less provisions; and so on. These differences among people are the reason why they need each other; they need to serve each other and to cooperate with each other to develop the earth and achieve progress and prosperity. Allah (تعالى) said:

﴿وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا
وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ﴾

“Wa Rafa`nā Ba`dahum Fawqa Ba`din Darajātin Liyattakhidha Ba`duhum
Ba`dāan Sukhrīyāan Wa Raḥmatu Rabbika Khayrun Mimmā Yajma`ūn”

(and we have raised some of them above others in degrees of rank that they may
make use of one another for service. But the mercy of your Lord is better than
whatever they accumulate) [Az-Zukhruf: 32].

Just like the doctor serves his society, the cleaner serves his society and complements the job of the doctor. Had there been no cleaner, the doctor would have been unable to treat disease. Likewise, the worker serves the employer and the employer serves the worker by giving him money and causing him to earn his living. What matters is the service one offers to society rather than the kind of job he does.

The Prophet (ﷺ) said: “Allah loves if one of you does a certain work to master it” [Al-Jami’ Al-Sagheer], but he (ﷺ) did not specify any work, as long as it is halal.

Further, the people’s need of one another is a reason for communication between them. This should be a way towards mutual understanding and co-existence rather than a reason for conflict, which is most often caused by greed and covetousness.

I expect:

The results of the following:

❖ A society that consists of doctors only:

No Progress or improvement

❖ A society in which there are no teachers:

Ignorance

I explain:

How the work of the civil engineer and the work of the construction laborer complement each other.

It is connected relation one complete the another's work.

I organize my concepts:

Social Laws in the Holy Qur'an

The concept of social laws

The laws which Allah set to run the affairs of people based on their deeds.

The effects of social laws

Social Cohesion
Strong Society
Keeping the rights
& Safety life

Social laws

- 1- The gift of sustainability.
- 2- Making the necessary efforts
- 3- The laws of morals.
- 4- The law of service.

Student's Activities

I answer by myself:

How
First: What is the meaning of social laws?

Second: Mention the kinds of social laws referred to in the Sharia texts in the table below:

Sharia text	Kind of social law
<p>Allah (تعالى) said:</p> <p>﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا (٢) وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا (٣)﴾</p> <p>“Wa Man Yattaqi Allāha Yaj`al Lahu Makhrajāan (2) Wa Yarzuquhu Min Ħaythu Lā Yaĥtasibu Wa Man Yatawakkal `Alā Allāhi Fahuwa Ħasbuhu `Inna Allāha Bālighu `Amrihi Qad Ja`ala Allāhu Likulli Shay'in Qadrāan (3)”</p> <p>(And whoever fears Allah - He will make for him a way out (2) And will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a decreed extent. (3)) [Aṭ-Ṭalāq: 2-3].</p>	<p>Making the necessary efforts</p>

Allah (تعالى) said:

﴿قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ
وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ﴾

“Qāla Hādha Min Fadli Rabbi Liyabluwani
'Ashkuru 'Am 'Akfuru Wa Man Shakara
'Fa'innamā Yashkuru Linafsihi”

(he said, "This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful - his gratitude is only for the benefit of himself) [An-Naml: 40]

The gift of
Sustainability

Allah (تعالى) said:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ
وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُورًا﴾

“Wa Lā Taqfu Mā Laysa Laka Bihi 'Ilmun 'Inna As-
Sam`a Wa Al-Başara Wa Al-Fu'uāda Kullu 'Ulā'ika
Kāna `Anhu Mas'ūlāan”

(And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those one will be questioned) [Al-'Isrā': 36].

The law of
morals

Third: State the wisdom of making people in the service of each other.

- 1) To help each other
- 2) Co-operation between them
- 3) For the progress of the society.

Fourth: Read and answer:

Aysha (رضي الله عنها) reported that the Prophet (ﷺ) kept standing (in prayer) so long that the skin of his feet would crack. She asked him: "O Messenger of Allah, why do you do this, while you have been forgiven of your former and latter sins?" He said: "Should I not be a grateful slave of Allah?" When he became old, he prayed while sitting, but if he wanted to perform a bowing, he would get up, recite (some other verses) and then perform the bowing. [narrated by Al-Bukhari].

❖ What did the Messenger of Allah (ﷺ) answer Aysha (رضي الله عنها)?

Should I not be a grateful slave of Allah?

❖ What is the significance of the saying of the Prophet (ﷺ): "Should I not be a grateful slave of Allah?"

Indicate how the Prophet was ^{care of} Thanking ^{his lord} Allah.

❖ Infer from the above situation a way for thanking Allah (تعالى) for the gifts He gave us?

Pray at night

Fifth: Explain the meaning of making the necessary effort.

It means working and striving to achieve a legitimate goal.

Enriching my experience:

I write a short report about the reason of the disappearance of some old civilizations.