



LESSON 3

There should be neither
harming nor reciprocating
harm

I expect:

The biggest possible number of results of easing things and preventing harm to people.

| | | |
|--------------|------------|----------------------|
| happiness | well-being | friendships |
| productivity | growth | better relationships |
| prosperity | increment | positivity |

I determine:

The significance of "neither, nor" in the noble hadith.

Harming altogether is prohibited either directly or indirectly or by initiating or by responding.

I explain:

The significance of using the word "harm" without the definite article in the hadith.

It shows any type of harm in-general.

I discuss and complete:

The following table based on the following case (He posted his classmate's photo online with the caption "Wanted"):

| | |
|------------------------------------|---|
| Psychological harm: | can harm the sentiments |
| Social harm: | can harm the reputation |
| Intentional or unintentional harm: | intentional |
| Expected result: | hatred |
| Opinion: | inappropriate as it is invading someone's privacy |

I participate and complete:

The following table in cooperation with my group:

| Case | I analyze (I determine potential results) | I suggest a solution |
|---|--|--|
| Designing a software that causes damage to mobile phones. | can invade privacy & data can be lost | can request officials to take an action |
| Addiction to video games and internet. | health hazard & eye sight issues | can divert mind towards healthy activities |
| Drug abuse. | physical & psychological issues | can take help from professionals or Rehab. |

I give examples:

Of easing things through rules that relate to:

✦ Performance of prayer by the ill.

He will pray with the best of his ability.

✦ Performing ablution (wudu) by someone who has a cut in his hand.

He can wipe over the bandage if there is any.

✦ Performance of prayer by travelers.

He can shorten & join the prayers as per the Sharia rule.

”وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ
بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا“

*“Wa 'Idhā Ṭallaqtumu An-Nisā' Fabalaghna 'Ajalahunna Fa'amsikūhunna
Bima `rūfin 'Aw Sarriḥūhunna Bima `rūfin Wa Lā Tumsikūhunna Dirārāan
Lita `tadū”*

(And when you divorce women and they have nearly fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms, and do not keep them, intending harm, to transgress against them) [Al-Baqarah: 231].

Supressing the rights of women or holding the Meher

❖ Harm caused by the bequeather to the heirs , as in the saying of Allah (تعالى):

“مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ”

“Min Ba`di Waṣīyatin Yūṣá Bihā 'Aw Daynin Ghayra Mudārrin”

(after any bequest which was made or debt, as long as there is no detriment [caused].) [Al-Baqarah: 233].

will must not exceed 1/3 of the wealth & then remaining should be distributed to the heirs according to Sharia

Some people seeking wealth gave the Messenger of Allah (ﷺ) two options:

✦ First option: **He could had given the wealth to the more needy people**

✦ Second option: **He would give the money to the people who were begging & considering the Prophet a miser.**

✦ The choice of the Messenger of Allah (ﷺ): **He chose the second option**

✦ The reason: **He wanted to fulfil the wishes of those who are eager so they would not harm others because of their haste.**

I infer:

✦ If we want to take a decision: **we have to see the consequences & weigh the pros & cons**

“لَا تُضَارُّ وَالِدَهُ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ”

“Lā Tudārra Walidatun Biwaladihā Wa Lā Mawlūdun Lahu Biwaladih”

(No mother should be harmed through her child, and no father through his child.)

[Al-Baqarah: 233].

by not fulfilling the duties & rights, ex: if the child custody goes to mother as the result of divorce, the child should not not be banned from meeting his father & vice-versa.

✿ I form an opinion and explain my choice:

| Case | Agree/ disagree | Reason |
|--|--------------------|---|
| The Municipality removes abandoned buildings. | agree | The crimes can happen in such places. |
| He wanted to perform the Friday prayer and parked his car in a way that blocks the road. | disagree | It is not permissible to cause hurdles. |
| He broke his classmate's pen and paid him its price. | agree | It is okay if he is compensating for his mistake. |
| He drives a car before he gets a driving license. | disagree | It is hazardous & putting others at risk. |

⚡ Things that prevent harm to the buyer:

Always ask & keep the bill for future reference, read the terms carefully & use the services within warranty period.

⚡ Things that prevent harm to the seller:

Rates should be reflected clearly, return or change the goods if any required & keep a good care service after purchase.

I expect:

The effects of compliance with these laws on the economy of the country.

Happy customer & consumer, barakah & overall happiness & prosperity.

I explain:

- ❖ The laws of the United Arab Emirates prohibit smoking in public areas:

Passive smoking can be hazardous for children, pregnant women & infants.



I suggest:

A solution for the phenomenon of smoking:

safety warnings, health awareness campaigns & ban on such products

should be avoided & continuous counselling through campaigns.

I infer:

The effect of applying the hadith on:

| The individual | Society |
|--|--|
| Reward, given the positive effects on society. | Safety and security. |
| Respect by society of the individual and appreciation of his morals. | Protecting rights. |
| <u>good relations</u> | <u>over-all happiness & well-being</u> |
| Allah's mercy | prosperity & progress |

I organize my concepts:

There should be neither harming nor reciprocating harm.

The difference between harming and reciprocating harm Harming:

harming or responding by causing harm.

Reciprocating harm: respond by causing harm

Effects of applying the hadith: On individuals: mercy of Allah & contentment

On society: progress & prosperity

I learn from the hadith: Prophetic way of be a positive & productive person who doesn't cause troubles for others.

Second: Find in the hadith what indicates the following:

1) The prohibition of responding to one who had caused harm by causing him similar harm.

"لا ضَرَرَ"

2) The prohibition of causing harm to others first.

"ولا ضِرَار"

Third: Specify the case to which the rule "there should be neither harming nor reciprocating harm" applies by ticking (✓) next to it:

- A dialogue between two students about school activities.
- He pushes his classmates to buy from the school canteen before the end of the recess.
- Students want to celebrate their winning of the league during classes.
- He talks with his classmate while the teacher is explaining the lesson.
- Being late to office without justification.

Fourth: Explain:

1) Harming is mentioned before reciprocating harm in the noble hadith.

Initiating harm or any evil or hurdle is always discouraged in Islam as it can cause a lot of cause & bad influence.

2) Islam prohibits all forms of causing harm to others.

In-general any hurdle, harm, evil or trouble is prohibited.

Homework

Enriching my experience:

I refer to a book about biographies and personalities and write a brief biography about Abu Saeed Al-Khudri (رضي الله عنه), who reported the hadith, showing his qualities and merits.

Gather info about him & note down in Islamic notebook