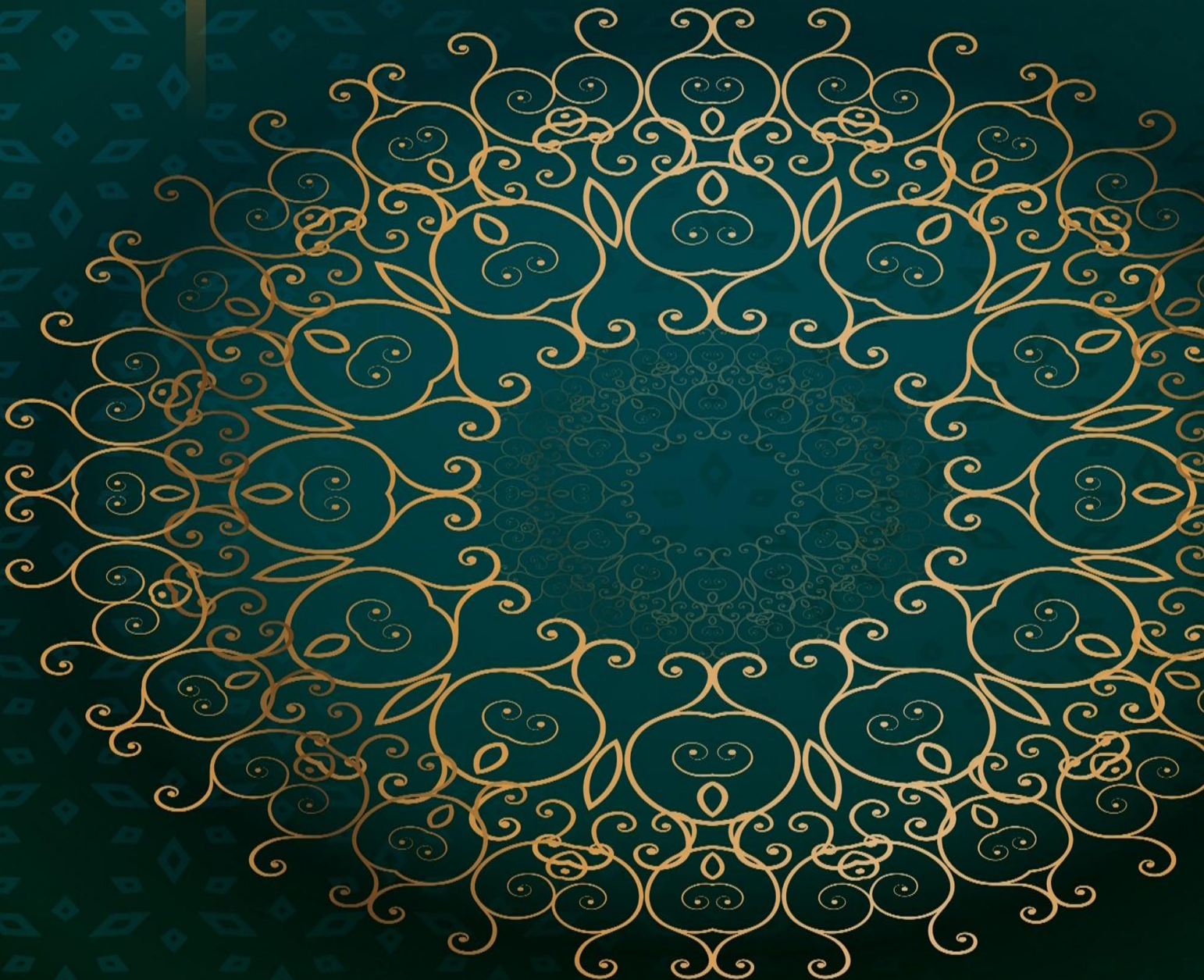


Al-Mizan

AXDI LOOGU TALAGALAY DHULKA





Al-Mizan

AXDI LOOGU TALAGALAY DHULKA

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ (7) أَلَّا تَطْغَوْا فِي الْمِيزَانِ (8)
وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ (9)

Alle samada wuxuu ka kor yeelay dhulka, dhulkana wuxuu yeelay caddaaladdii uu amray una jideeyay addoomadiisa. Wuxuuna sidaa u yeelay si aydan ugu xadgudbin una khiyaamin cidda aad wax u miisaamaysaan. Wuxuuna sidaa u yeelay si aydan ugu xadgudbin una khiyaamin cidda aad wax u miisaamaysaan, ee miisaanka ku caddaalad sameeya, miisaankana ha nusqaaminina marka aad dadka wax u miisaamaysaan.

(Qur'aan 55:7–10)

www.almizan.earth

Horumarinta Al-Mizan

Sannadkii 2019, Shirkii Sideedaad ee Islaamiga ah ee Wasiirrada Deegaanka (Eighth Islamic Conference of Environment Ministers – ICEM) wuxuu ansixiyay istaraatiijiyad lagu xoojinaayo doorka arrimaha dhaqanka iyo diinta ee ilaalinta deegaanka iyo gaadhista horumar waara ee dunida Islaamka. Tani waxay ka tarjumaysaa waajibka diineed iyo ka ilbaxnimo ee Islaamku ku leeyahay inuu wajaho caqabadaha deegaanka. Iyada oo laga jawaabayo arrintaas, koox ka kooban hay'ado iyo culimo Islaami ah oo hormuud ah ayaa lagu soo ururiyay Isbahaysiga Faith for Earth ee UNEP, kaas oo hoggaaminayay habsami u socodka geeddi-socodkan tan iyo bilowgiisii. Hay'adda Caalamiga ah ee Islaamiga ah ee Waxbarashada, Sayniska iyo Dhaqanka (Islamic World Educational, Scientific and Cultural Organization), Hay'adda Islaamiga ah ee Cilmiga Deegaanka iyo Cilmiga Bay'ada (Islamic Foundation for Ecology and Environmental Sciences), Jaamacadda Uskudar ee Istanbul, Beerta Dhirta Qur'aanka (Qur'anic Botanical Garden), iyo Kulliyadda Daraasaadka Islaamiga ah ee Jaamacadda Hamad Bin Khalifa ee Qatar ayaa la sameeyay koox xudun ah oo ay la wada shaqeeyeen Barnaamijka Deegaanka ee Qaramada Midoobay (UNEP) si ay u horumariyaan Al-Mizan oo ah marin caalami ah oo lagu xidho arrimaha deegaanka iyo waxbarista Islaamka, isla markaana lagu soo bandhigo aragtiyaha Islaamka ee ku saabsan dabeecadda.

Hindisahan, oo cinwaankiisu yahay “Al-Mizan: Axdi Loogu Talagalay Dhulka,” wuxuu ujeeddadiisu tahay inuu muujiyo sida Islaamku ku noqon karo quwad kicisa horumarka waara iyo daryeelka deegaanka. Al-Mizan waxa kale oo uu iftiimiyaa muhiimadda dhaqanka iyo diinta ee kicinta isbeddelka hab-dhaqanka, oo ay weheliyaan xalal saynis, farsamo iyo siyaasadeed.

Qabyo-qoraalkii ugu horreeyay ee Al-Mizan waxa lala wadaagay in ka badan 300 hay'adood oo Islaami ah iyo daneeyayaal caalami ah si ay jeedinta iyo la-talinta uga bixiyaan. Kooxda xudunta ah waxay qaddarinaysaa dadaalkii Golaha Odayaasha Muslimiinta (Muslim Council of Elders) ee dib-u-eegista qiimaha leh ee ay ku sameeyeen nuqulka Carabiga ah.

Al-Mizan waa dukumenti taariikhi ah oo ka tarjumaya codka wadajirka ah ee bulshada Islaamka ee arrimaha deegaanka. Wuxuu ugu yeedhayaa dhammaan Muslimiinta inay joogteeyaan ku dhankiisa noloshooda maalinlaha ah oo ay wada shaqeeyaan si ay u ilaaliyaan gurigeenna wadaagga ah.

Bayaanka Helitaanka Furan (Open Access): Xuquuqda qoraalka (copyright) waxaa iska leh qorayaasha; si kastaba ha ahaatee, isticmaalayaasha waxaa loo oggol yahay inay akhriyaan, soo dejiyaan, koobiyeeyaan, faafiyaan, daabacaan, raadiyaan, ama ku xidhaan qoraallada buuxa ee maqaallada, ama u isticmaalaan ujeeddo kale oo sharci ah,

iyaga oo aan idan hore ka weydiisan daabacaha ama qoraaga, ilaa intay tixraacayaan isha.

Si aad nuqul lacag la'aan ah u soo dejisato daabacaaddan, booqo www.almizan.earth

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Fiiro gaar ah: Tarjumaadda macnaha aayadaha Qur'aanka ee ku jira dukumiintigaan waxaa loo cuskaday tafsiiirka loo yaqaan al-muyasar noqolkiisa af soomaaliga ah ee ku dhax jira aaladda quran tabsera. Sidoo kale xadiisyada oo dhan waxaa si toos ah micnahooda u tarjumay qoraayayaasha nuqulka al-miizaan ee afka soomaaliga,. Aayadaha asalka ah iyo tixraacyadooda (tusaale: 55:7–10) waa loo ilaaliyay sidoodii.

Tusmada

Cutubka 1 — Qiimeyn lagu sameeyay Xaaladda Dhulka.....	1
Milicsiyo.....	1
Dhaxalka Bini'aadanka: Waxa Gacmaheennu Sameeyeen.....	1
Isbeddelka Cimilada Caalamiga ah.....	3
Lumitaanka Kala-duwanaanshaha Noolaha.....	4
Caddaaladda Deegaanka iyo Bulshada.....	5
Rajo Ayaan Wadnaa.....	7
Cutubka 2 — Calaamadaha Eebbe ee Samaawaadka iyo Dhulka.....	10
Hal Abuure, Rabbiga Wax Walba	10
Qiimaha Ku Dhex Jira Abuurka.....	11
Dheelitirka Cilmiga Koonka.....	12
Khilāfah fī 'l-Ard: Mas'uuliyadda Dhulka.....	15
Si Tartiib ah ugu Soco Dhulka	16
Cutubka 3 — Anshaxa iyo Akhlaaqda Deegaanka ee Islaamka.....	20
Cutubka 4 — Sinnaan, Caddaalad iyo Garsoor Wadaagga Ilaha Nolosha.....	29
Cutubka 5 — Mabaadii'da iyo Hab-dhaqannada Daryeelka Dhulka	38
Lifaaqa — eegista mustaqbalka, Duco, Mahadnaq, Qaamuus, Xashiyado.....	52

Cutubka 1

QIIMEYN LAGU SAMEEYAY XAALADDA DHULKA

Milicsiyo

1.1 Waxaan ku bilownaa ammaan iyo mahad u gaar ah Eebbe, Rabbiga wax kasta oo dhan, amaantaas oo le'eg tirada xiddigaha cirka, inixyada bacadada, hirarka badda, dhibcaha roobabka, caleemaha geedaha, iyo wax kasta oo ku dhex jira Cirka iyo Dhulka.

Koonkaan ballaaran ee aan la tilmaami karin baaxadiisa, wuxuu ka tarjumaa weynaanta Eebbe iyo sarreyntiis ee ka baxsan Garaadkeen.

Annaga oo dadka ah waxaan ka tirsannahay noolayasha aan raageenin ee ku sugan Dhulka ee halbawlaha Koonka. Dhulka waa mid u qurux badan si aan la qiyaasi karin, kana qiimo badan inta noolayaasha aan raageenin garan karaan, sidoo kale Dhulka wuxuu ka tarjumaa samafalka iyo naxariista Rabbiga wax walba. Wax kasta oo Eebbe abuuray waa calaamad muujinaysa awooddiisa, xikmaddiisa iyo naxariistiisa, calaamadahaas waxaa laga helaa ama laga qaataa: hanuun, faham, & xikmad. Eebe wax walba waxa uu u abuuray si miisaan leh midba midka kale ku xiranyahay, midba midka kale u baahanyahay, dhammaantoodna way is taageeraan oo isku anfacaan siduu Eebe ugu tala galay una jideeyay. Waxba dheeldheel ama micno la'aan looma abuurin. Dhammaan waxaa loo abuuray xaq iyo run dartood, Uun kastaana xuquuq buu nagu leeyahay oo ay tahay in Eebe looga baqo oona aad loogu naxariisto, loona samafalo, iyadoo la weyneynaayo Rabbigii uumey. In aan Rabbiga u caabduno annaga oo wanaaga ugu sarreeya samaynayna waa ujeeddada ugu qoto dheer ee nolosheenna, waayo Eebbe wuxuu yiri:

“Eebe waa kii abuuray geeri iyo nolol si uu idiin tijaabiyo, mid kiinne idunku camal wanaagsan ...” (67:2)

Dhaxalka Bini'aadanka: Waxa Gacmaheennu Sameeyeen

1.2 Laakiin dunida aan ku noolnahay maanta waxey la daalaa dhaceysaa: hoos-udhac, Musuq, & xaalad halis ah oo xasilooni darra ah. Waxaan beddelnay Dhulka Dushiisa, waxaan isku dayaynaa annagoo halgamayna si aan dib ugu soo celinno isku dheelitirnaantiisa. Laga bilaabo Sunta, cayayaanka- ilaa shucaaca (radiation), waxay wasakhaysaa hawada iyo biyaha; jawigana waxaa ka buuxa gaasaska aqalka dhirta lagu koriyo (greenhouse) oo ka soo baxa gubidda shidaalka dhulka hoostiisa ku jira (fossil fuels); carrooyinka way nabaad-guureen oo liiteen; baddaha waxaa buuxiya caaga (plastic); barafka buuraha sare iyo barafka cirifyada way dhalaalayaan; heerka badweynta wuu sii kacayaa; shucaybiyada (coral reefs) way caddaanayaan oo dhintaan; abaaraha, dabar-goynta dab, duufaannada iyo daadadkuna way ku sii bataan inta ay soo noqnoqdaan iyo xooggoodaba. Noocyo qariib ah (exotic species) ayaa ku batay deegaanno ay shisheeye ka yihiin, noocyada noolaha ee asaliga ahna waxay u dhintaan heerar aan bini'aadamku hore u arag. Dagaalka iyo isku-dhaca rabshadaha ee gudaha ah way socdaan oo aan la joojin. Waxaas oo dhammi waxay geeri iyo dhibaato culus u keenaan kuwa ugu nugul – kuwa faqiirka ah, kuwa la hantidooda laboobay, kuwa la cadaadiyay, qaxootiga, carruurta, dumarka, dadka da'da ah, iyo dadka naafada ah: kuwa ugu yar ee dhalliil ku leh fasahaadka iyo burburka ayaa qaddarka ugu sarreeya

bixiya. Cadaadinta dadka asliga ah (indigenous), midabka, qowmiyadda iyo diinta laga tirada yar yahay ayaa sii socota, oo ku muuqata baabbi'inta dhaqanno iyo taariikhda quruumo magaca fikrad ama mid kale, iyo tirada sii kordhaysa ee dadka qasab loo barakiciyay, oo la qiyaasay in ay ka badan yihiin 110 milyan markii Axdigan la daabacayay.¹

1.3 Annaga oo bini'aadam ah waxa laga yaabaa in naloo kala saaro qarannimo, diin, midab, dhaqan, qabiil iyo qoys, fikrad iyo siyaasad, laakiin bilowga iyo dhammaadkaba waxaan ku dul socon-naa Dhul isku mid ah, hawo isku mid ah ayaan neefsannaa, biyo isku mid ah ayaan cabnaa. Waxaan wadaagnaa deegaan, oo ah, Dhulka, waana kan keliya ee hoyga noo ah. Inta lagu jiro taariikhdayada dhow, tignoolajiyadeenna, ganacsigeenna iyo warshadaheennu waxay naga dhigeen inaan garowsanno inaan nahay “hal tuulo caalami ah” (global village), oo aan si wadajir ah u dareemayno isbeddelka cimilada & saameynteeda. Faafidda cudurka coronavirus-ka ayaa muujiyay sida ay dalalkeennu isugu xidhan yihiin, iyo sida aysan dhibaatooyinka caalamiga ah loo xallin karin iyada oo aan jirin iskaashi caalami ah. Musiibaddaan nagu habsatey waa mid annaga gacmaheena ku sameeysanay, in kasta oo qaarkeen ay ka eed badan yihiin kuwa kale. Annaga oo doonayna inaan fahanno oo aan wax ka qabanno dhibaataadeenna guud, annaga oo ka mid ah kuwa qabyo-qoray Axdigan, waxaan wadaagnaa fikradaha soo socda.

1.4 Deegaankeena Dhulka ah waxaa la qiyaasay inuu jiro qiyaastii 4.54 bilyan oo sano. Taariikhdiisa dheer, wuxuu martigeliyay qurumo badan. Noocyo aan tiro lahayn oo uun ah ayaa soo baxay, oo la qabsaday cimiladii jirtay, oo lumay markii xaaladihii koriyay isbeddeleen. Cilmiyahankii noolaha hore (palaeontologists) waxay noo sheegaan in kobcaan nolosha adag ee Dhulka uu wajahay shan jeer oo hirar dabar-g, o-wadareed ah (mass extinctions), markaas oo, qaraxyo foolkaane ah oo wax-fooliya, jiilaal qoto dheer oo baraf ah, caqabado buuro cusub oo soo baxay ka dib markii qaarradaha isku dhaceen, ama ku dhufashada shahab (meteorite), ka badan 75% dhammaan noocyada nolosha ay baabba'een. Laakiin waqti ka dib, dabar-goyn kasta ka dib, qaab-dhismeed cusub oo noocyo nolol ah ayaa koray oo ku kobcay barwaaqo. Annaga oo bini'aadam ah waxaan ka mid nahay martida ugu dambaysay ee Dhulkaan ee soo muuqday. Marka loo eego cimriga Dhulka oo loo soo bandhigo sida laba iyo tobanka saacadood ee saacadda wejigeeda ku qoran, joogitaanka bini'aadanimadu waxa lagu tiriyaa qaybo aad u yar oo ilbiriqsi ah. Muddadaas, jiilaalkii ugu dambeeyay ee barafka wuxuu gunti gabay ku dhowaad 12,000 sano ka hor, taasoo awoodday in awoowayaasheen ay dejiyaan bulshooyin deggan oo ay bilaabaan dhisidda ilbaxnimooyin. Ilbaxnimooyin isdaba joog ah, oo ka soo baxay deegaanno iyo qaarrado kala duwan, ayaa baray – ama ku guul-darreystay inay bartaan – midba midka kale iyo waxbaristii nabiyada iyo culimadii hore, oo midba midka kale guulahooda ku dul dhisay. Markay burbureen ilbixnimooyinkaas, sida ay tahay caadadii waxyaalaha, kaymaha ayaa ku soo baxay ama ciidda ayaa daboooshay raadkoodii; Dhulka ayaa soo kabsaday, burburkoodiina nolol cusub ayaa ka soo dhalatay.

1.5 Qiyaastii 500 sano ka hor, geesiyadii badmareenada Iberian-ka (Isbaanish iyo Boortaqiis) ee waagaas waxay furteen dunyaal cusub, waxeyna is tuseen – ilbaxnimooyin cusub oo dunida ku qabsan karaan. Markii xilligaas qabsashada iyo gumeysiga uu xawli u koray, dhaqdhaqaaqa hadda loo yaqaan Iftiiminta (Enlightenment) ayaa Yurub ka kacay oo keenay isbeddel fog ama qoto-dheer, oo ku saabsan xidhiidhka bini'aadanka iyo Eebbe iyo dunida dabiiciga ah. Markii ay bini'aadamku ka go'een barroosinka iimaanka oo ay ku tiirsadeen

kartidooda gaarka ah, deegaanka dabiiciga ah waxay gacanta bini aadamka u gashay si aan hore loo arag. Xaaladaha qaarkood, qaabab iimaan ah ayaa la qalloociyay si loo carqaladeeyo xidhiidhka ruuxiga ah ee asliga ah ee dadka ku xirayay uunka dabiiciga ah. Saacaddaas wixii ka dambeeyay, waxa rabbaaniga ah iyo waxa muqaddaska ah ayaa la muhiimad dhimay. Caqiidada ah “bini aadamka waa halbeega wax walba” (man is the measure of all things) waxay ku kacday in bini aadamka casriga ahi hoos u dhigo dunida dabiiciga ah si ay ugu adeegto rabitaankiisa aan dheregga lahayn, taas oo ay weheliyaan tignoolaji sii korraysa iyo kobac dad oo aan hore loo arag.

1.6 Annaga oo bini'aadam ah waxaan hadda is helnaa annaga oo la nagu dhagrayo nidaam, oo si khiyaano leh loogu sheego tuulada caalamiga ah, oo ay maamulaan shirkado ka xoog badan inta badan quruumaha, kaas oo, markii Axdigan la daabacayay, 1% dadka Dhulka ugu hodansan – kuwa wax ka badan \$1 milyan haysta – ay leeyihiin in ka badan 40% hantida adduunka, in ka badan kala bar dadka adduunkana ay haystaan kaliya 1.4%.² Halkaas oo bilyaneerada adduunka, oo tiradoodu yara dhaafto 2,000 oo qof, ay ka hanti badan yihiin 4.6 bilyan oo qof oo ka kooban 60% dadka adduunka.³ Sidee baan u oggolaannay in caddaalad-darrada foosha xun oo sidan ah ay dhacdo, oo ka soo horjeedda qiyamka diimaheenna iyo akhlaaqdeenna oo dhan? Ku dhowaad bini'aadamka oo dhan way ku lug leeyihiin, hadda waxaan si wadajir ah masuul uga nahay dhibaateenna. Intaas waxaa dheer, saamayntayadu waxay u weynaatay heer aan hadda isugu tilmaamayno quwad dabiici ah. Xilligii barafka ka dib, oo cilmiyahanka dhulku ay ku magacaabeen Holocene-ka, xilliga gabi ahaanba cusub, ayaa hadda, isku-raac sii kordhaya, lagu tilmaamayaa (Anthropocene)-ka, xilliga bini'aadamka.

1.7 Annaga oo beddelnay socodka dunida dabiiciga ah, waxaa annaga oo bini'aadam ah lagu qasbay inaan tixgelinno suurtagalnimada ah in ilbaxnimadeenna hadda jirta, oo la sheego inay tahay tan ugu weyn abid, ay sidoo kale dhammeystirantay. Annaga oo kala qaybinay atamka (split the atom), helnay laba-maroojinta hidde-sidaha (double helix), isla markaasna sawirnay khariidadeyna hidde-sidaha bini'aadanka, u, duulnay dayaxa oo aan Mars u soo bartilmaameedsannay, samaynnay walxo cusub oo diidaya inay hoos-udhacaan, iyo aan soo saarney sun dabiici iyo mid macmal ah oo soo gala jidhkeenna, iyo hindisnay agab raaxo tiro badan si ay noloshayada u fududeeyaan, waxaan hadda wajahaynaa burburka nidaamyada deegaanka (ecosystems), kaas oo halis gelinaya jiritaankeenna. Khataraha ugu daran waa isbeddelka cimilada ee bini'aadanka ka dhashay (anthropogenic) iyo lumitaanka kala-duwanaanshaha noolaha.

Isbeddelka Cimilada Caalamiga ah

1.8 Isbeddelka cimiladu naftiisa kuma cusba taariikhda kobaca Dhulka. Xilliyadii hore, waxaa keenay kala-duwanaansho tamarta qoraxda, jelleeca ama wareegga Dhulka ee ku wareegsan Qoraxda, isbeddelka wareegga badweynta, qaraxyada foolkaanaha, iyo sii deynta gaaska methane-ka ee barafka joogtada ah (permafrost) oo dhalaalaya.⁴ Markii ilbaxnimoooyinka ay kobceen, baahidooda sii kordhaysa ee tamarta waxaa la daboolay adeegsiga xoogga xayawaanka iyo bini'aadamka, iyo ilo dib-loo-cusboonaysiin karo, sida warshadaha dabaysha (windmills), giraangiraha biyaha (waterwheels), iyo awoodda biyaha ee culayska-cufka ku shaqaysa (gravity-fed hydro power), si loo dhaqaajiyo oo loo wareejiyo waxyaalaha iyo si loo bixiyo kulayl iyo iftiin. Saamaynta bini'aadanku ee

cimilada meeraha ahayd mid yar ilaa kaliya laba qarni iyo badh ka hor, markii dhuxusha (coal) si baaxad weyn loo qoday si loo shido Kacaankii Warshadaha (Industrial Revolution).

1.9 Tan iyo markaas, ilbaxnimadeenna isticmaalka tamarta u baahan waxay laba jeer dhaawacaysay nidaamyada deegaanka ee Dhulka: marka koowaad, iyada oo qoddaysa oo soo saareysa shidaalka dhulka guduhiisa: dhuxul, saliid, iyo gaas – ee gudaha Dhulka oo ay halkaas ku samaysmeen oo ay geeddi-socodyada jiyoloojiyeed ku xidheen muddo malaayiin sano ah; marka labaadna, iyada oo sii daynaysa kaarboon laba-ogsaydhe (CO_2), methane, iyo gaasas kale ee ku jira hawada, kana dhashay uumitada gubidda shidaalkaas. Kaliya dhowaan ayaa la garwaaqsaday in CO_2 -ga jawiga ku badan uu kulayl qabsado, taasoo keenta isbeddelka cimilada caalamiga ah.⁵ In kasta oo gaaskani ka kooban yahay kaliya in ka yar 0,5% jawiga Dhulka, wuxuu muhiim u yahay nolosha Dhulka. Iyada oo la habeeyo socodkiisa u dhexeeya goobaha dhulka, badda iyo jawiga, wareegga kaarboonku wuxuu ilaaliyaa dheelitirka cimilada Dhulka. Hab-dhaqankeennu wuxuu si ba'an u faragaliyay dheelitirka, oo ah al-miisaan luuqadda Qur'aanka, ee nidaamyada Dhulka ee isku xidhan.⁶

1.10 Annaga – qorayaasha Axdigan – waxaan qaddarinaynaa in dalal mas'uul ah oo dunida ku baahsan ay sameeyeen qorshooyin oo ay tallaabooyin qaadeen si ay u yareeyaan saamaynta isbeddelka cimilada, kuwa ugu caansanna waa soo jeedinta ah in la mamnuuco baabuurta shidaalka (petrol) iyo naafto (diesel) ku shaqeeya iyada oo loo wareegayo beddel cagaaran. Laakiin aragtida cagaaran ma ku filantahay? Ma gaadhi doontaa ujeeddada heshiiskii Cimilada ee Paris ee 2015 oo ah in la “lagu haayo kororka heerkulka celceliska caalamiga ah si hoose uga hooseeya 2°C marka loo eego heerkulka xilliga warshadaha ka hor. (pre-industrial) iyo in dadaal lagu sameeyo in lagu xaddido kororka heerkulka 1.5°C heerkulka wixii ka horreeyay kacdoonkii warshadaynta”?⁷ In kasta oo ay ku guul-darreysteen geeddi-socodyada COP isdaba joogga ah inay ku heshiiyaan maalgelinta khasaaraha iyo dhaawaca, waxaan ku faraxsannahay in heshiis taariikhi ah oo lagu caawinayo dalalka adduunka ugu faqiirsan oo ugu nugul inay bixiyaan saamaynta aan laga noqon karin ee dhibaatooyinka cimilada lagu heshiiyay maalintii ugu horreysay ee COP28 ee Dubai. In kasta oo aan tan u aragno heshiis weyn oo si adag loo doonay, waxaan xusaynaa in, markii lagu dhawaaqayay, malaayiin loo ballanqaaday sanduuqa khasaaraha iyo dhaawaca, halka dhab ahaantii ay tahay bilyanno loo baahan yahay.⁸ Marka ay dalalka hodanka ahi ku guuldareystaan inay bixiyaan taageero ku filan, dawladaha jasiiradaha yaryar waxay wajahayaan suurtagalnimada in baddu ay liqdo. Waxaan xusaynaa iney jiraan dildilaacyo qoto dheer oo qarsoon oo mustaqbalka u gudbeyso. Warbixin⁹ ay isku duwday Hay'adda Saadaasha Hawada Caalamiga ah (World Meteorological Organization) waxay muujinaysaa “Kororka heerkulka iyo heerkulka badda, isbeddelka qaababka roobabka iyo cimilo aad u daran ayaa khatar ku ah caafimaadka iyo badbaadada bini'aadanka, sugnaanta cuntada iyo biyaha iyo horumarka dhaqan-dhaqaale ee Afrika.”¹⁰ Dawladaha Sahaaraha-ka hooseeya iyo dawladaha jasiiradaha yaryar waa kuwa ugu yar ee sii daaya CO_2 ,¹¹ haddana waxay si isku-dhigmid la'aan ah ula kulmaan saamaynta CO_2 -ga ay soo saaraan dalalka warshadaha horumaray. 9-kii Ogosto, 2021, Guddiga Dawliga ah ee Isbeddelka Cimilada (IPCC) wuxuu soo saaray warbixintiisii lixaad, oo ay qabyo-qoreen boqollaal saynisyahan ah, oo

ku saleysan kumannaan daraasadood, oo lagu soo ururiyay siddeed sano oo shaqo ah; waxay ku soo gabagabowdaa hal fariin: waqtigii waa nagu dhammaaday.

1.11 Ilaa hadda, dadaalka lagu joojinayo isbeddelka cimilada caalamiga ah wuxuu diiradda saaray gorgortanka bartilmaameedyada lagu xakameynayo sii deynta gaasaska, laakiin ma aha joojinta soo saarista shidaalka kaas oo gaasaska keena. COP28, in kasta oo aan ammaanno markii ugu horreysay ee lagu daro tixraaca shidaalka guduha (oo ah sababta xididka ah ee dhibaataada cimilada), waxaan dareemaynaa in baaqa ah 'ka-guurka' shidaalka gudaha Dhulka ah uu ka fog yahay 'ka-saarista gebi ahaanba' shidaalka Dhulka Guduhiisa. Saynisyahannada waxay ka digeen in ku guuldareysiga dhaqangelinta baaqa ka-saarista shidaalka dhulka guduhiisa ah uu yahay mid baas oo khatar ah, marka la eego baahida deg-degga ah ee tallaabada lagu wajahayo dhibaataada cimilada.¹² Dawladuhu way sii wadaan inay ansixiyaan oo ay kabaan baadhista, soo-saarista, iyo wax-soo-saarka saliidda, gaaska, iyo dhuxusha, iyaga oo soo saaraya shidaal dhulka guduhiisa ah oo aad uga badan kii la jaanqaadi karay bartilmaameedka ah in lagu xaddido kororka kuleylka caalamiga ah 1.5°C. Sidaas darteed, ma haynno ikhtiyaar aan ahayn inaan taageerno Heshiiska joojinta faafinta Shidaalka dhulka gudihiisa ah (Fossil Fuel Non-Proliferation Treaty) oo la soo jeediyay, oo ah qaab-dhismeed u sahlaya dalalka inay ka gorgortamaan ka-saarista wax-soo-saarka shidaalka dhulka gudihiisa ah si caddaalad ah, sinnaan ah, oo daah-furan, iyo inay ilaaliyaan hashiiska hubinta cadaalada ee dhibanayaasha shaqaalaha saamaynta ku leh iyo bulshooyinka cimilada ugu nugul.¹³

Lumitaanka Kala-duwanaanshaha Noolaha

1.12 Markii aan beddelno wejiga Dhulka iyo cimiladiisa, waxaan baabbi'innaa deegaannada noolaha kale ee Dhulka nala wadaaga; baabbi'inta deegaannadooda waxay baabbi'isaa noloshooda, waxaanan si degdeg ah u lumineynaa kala-duwanaanshaha dhirta iyo xayawaanka ee lagama maarmaanka u ah badbaadadeenna. Ma lihin awood aan ku baabbi'inno Dhulka naftiisa, mana awoodno inaan tirtirno dhammaan nolosha meerahan.¹⁴ Laakiin waxaan dhab ahaantii hadda baabi'ineynaa shabaggaas gaarka ah ee noocyada kala duwan ee aan ku dhex kornay oo qaddarkeennu si aan kala go' lahayn ula xidhan yahay. Isku-raac ayaa ka soo baxaya saynisyahannada in qarqaladaha ay sababeen ficillada bini'aadanku ay u badan tahay inay keenaan dabar-goyn wadareed lixaad (sixth mass extinction).¹⁵ Dabar-goyn wadareed kasta oo taariikhda Dhulka ka dhacay waxey keentay dib-u-habayn fog oo isugeynta noocyada nolosha ee meeraha; haddii aan dhab ahaantii sabab u noqono dabar-goyn kale, waxay u muuqataa wax aan suurtagal ahayn inaan ka mid ahaanno noocyada badbaada.¹⁶ Waxuu Qur'anka nooga digay marar badan aayatiinka ilbaxnimooyinkii hore ee gudbay xadka oo dabar-goyay khayraadkoodii iyo barakooyinkii dunida dabiiciga ah – iyo in Eebbe awoodo inuu nagu beddelo abuur cusub.¹⁷

1.13 Kala-duwanaanshaha noolaha waa sifada ugu adag ee meerahayaga iyo tan ugu muhiimsan. Waa “khayraadka dabiiciga ah” ee asaasiga ah ee ka kooban dhammaan bulshooyinka noolaha, iyo kan ay dhammaan noolayaashu ku tiirsan yihiin. Iyada oo aan jirin is-dhexgalka qarsoodiga ah ee noocyada noolaha aan tirada lahayn ee dunida dabiiciga ah, ma jiri karto mustaqbalka bini'aadanka. Xidhiidhyadan kakan waxay taageeraan noloshayada iyaga oo soo saara hawada aan neefsanno, biyaha aan cabno, iyo cuntada aan cunno.¹⁸ Waxaas oo dhan waxaa halis gelinaya habka aan adduunka

maanta ku maamulno oo ka soo horjeeda hannaanka dabeecadda.¹⁹ Haddii waqti ku filan la helo, saamaynta badan ee isbeddelka cimilada waa la yarayn karaa haddii aan la celin karin qarniyada soo socda, laakiin marka noocu uu dabar-go'o, weligii wuu tagaa. Dhammaan noocyadu waxay ku leeyihiin door muhiim ah oo lagama maarmaan ah ilaalinta caafimaadka noolaha nagu wareegsan (biosphere)-ka; ma naqaan dhammaan siyaabaha uu nooc kasta ku gacan-siiyo guud ahaan ama noocyada ugu muhiimsan shaqaynta. Waxaan si walaac qoto dheer leh u xusaynaa in xubnaha Heshiiska Kala-duwanaanshaha Noolaha (Convention on Biological Diversity) aysan gabi ahaanba gaadhin xitaa mid kamid ah 20-ka "Bartilmaameedyada Kala-duwanaanshaha Noolaha ee Aichi" (Aichi Biodiversity Targets) ee qayb ka ahaa Tobankii Sano ee Qaramada Midoobay ee Kala-duwanaanshaha Noolaha ee 2011–2020.²⁰ Si kastaba ha ahaatee, waxaan ku faraxsannahay inaan xusno in Heshiiska Qaramada Midoobay ee Kala-duwanaanshaha Noolaha (CBD) uu qaatay qaab-dhismeedka kala-duwanaanshaha noolaha caalamiga ah oo cusub oo ka kooban afar hadaf oo ay tahay in la gaadho 2050 iyo 23 bartilmaameed oo gaar ah oo ay dalalka saxiixayaashu gaadhayaan 2030. Bartilmaameedyadan hadafyadooda waxaa ka mid ah in lumitaanka aagagga muhiimadda kala-duwanaanshaha noolaha sare leh lagu soo dhoweeyo eber 2030; sidoo kale waxay hadaf ka dhigan yihiin in la hubiyo in ugu yaraan 30% aagagga dhulka iyo biyaha gudaha ah, iyo kuwa baddaha iyo xeebaha, gaar ahaan aagagga muhiimadda gaarka ah u leh kala-duwanaanshaha noolaha iyo shaqooyinka iyo adeegyada nidaamyada deegaanka, si wax ku ool ah loo ilaaliyo oo loo maamulo iyada oo loo marayo nidaamyo loo diyaariyay in lagu ilaaliyo deegaanka; iyo in la hubiyo in xuquuqda dadka asliga ah iyo bulshooyinka deegaanka, oo ay ku jiraan dhulkooda dhaqameed, la aqoonsado oo la ixtiraamo.²¹

Caddaaladda Deegaanka iyo Bulshada

1.14 Dhibaataadeennu waa natiiyo toos ah oo mudnaanta aan siineyno koritaanka dhaqaalaha oo aan ka horraysiineyno daryeelka Dhulka iyo bulshooyinkiisa nolosha. Hammigeenna ah inaan noqonno isticmaaliyaal dabaqadda dhexe ah ayaa ka horraysiinaya inaan ku noolaanno dabeecad is ogol. Bartilmaameedyada Horumarka Waara (Sustainable Development Goals) si wanaagsan oo sharaf leh ayaa loo dejiyay si ay u daboolaan baahiyaha dadka ay nolosha faqiir tahay, iyada oo aan hoos loo-dhigin noolaha nagu wareegsan (biosphere)-ka ama aan la xayirin barwaaqada jiilalka mustaqbalka. Annaga – qorayaasha Axdigan – si buuxda ayaan u taageerneynaa, laakiin ma daweyn doonaan dhibaataada. Quruumaha hodanka ah waxay u baahan doonaan inay si weyn u yareeyaan qaababka isticmaalkooda si ay u ilaaliyaan kala-duwanaanshaha nolosha.

1.15 Laga yaabaa inaan si buuxda loo qaddarin sida ay si qoto dheer isugu xidhan yihiin baabbi'inta kala-duwanaanshaha dhaqanka iyo baabbi'inta kala-duwanaanshaha noolaha.²² Dhacdooyinkani waxay ka dhaceen daaqadda cidhiidhsan ee taariikhda bini'aadanka ee 500 sano ee la soo dhaafay. Ilbaxnimada aan maanta ku nool nahay waxaa lagu dul dhisay xabaalaha bulshooyinkii asliga ahaa iyo kuwii dhaqameed ee inta badan daryeeli jiray kala-duwanaanshaha nolosha siyaabahooda gaarka ah kumanaan sano. Dhaqanka halka dhinac ah ee caalamiga ee na xakuma (global monoculture) waxaa maamula caqiido aan dan ku lahayn kala-duwanaansho, ha noqoto noolaha ama dhaqanka. Waxaa lagu soo rogay dadka Dhulka iyada oo aan la tixgelin haddii ay ku habboon tahay iyaga ama xaaladahooda deegaan.²³

1.16 Waxaan galnay marxalad khatar ah oo aan la hubin oo sheekada bini'aadanka ka mid ah. Way caddahay in ilbaxnimada aan hadda ku nool nahay – oo loo arko inay keeneyso faa'iido maaddi ah oo aan la barbardhigi karin – ay naftirkeedu tahay xididka dhibaatan. ²⁴ Sannadkii 1992, baaqii “Digniinta Saynisyahannada Adduunka u Jeediyeen Bini'aadanka” (World Scientists' Warning to Humanity) ²⁵ wuxuu ka digay in “isbeddel weyn oo ku saabsan maamulkeenna Dhulka iyo nolosha ku dul taal loo baahan yahay, haddii la doonayo in laga fogaado dhibaato bani'aadannimo,” wuxuuna ku dhawaaqay in “Bini'aadanka iyo dunida dabiiciga ay iska horimaanayaa... Haddii aan la xakamayn, qaar badan oo ka mid ah hab-dhaqannadeenna hadda... way beddeli karaan dunida nool si aan u awoodi waynno inaan u joojinno nolosha sidii aan u naqaan.” Dib-u-soosaarid cusub oo digniintaas ah ayaa la daabacay 25 sano ka dib, 2017-kii. Waxay ku soo gabagabowday, in bani'aadanku ku guul-dareystay inuu horumar ka sameeyo, inta badan qorshooyinkii, waxayna ka digeen in “waqtigu uu dhammaanayo.” ²⁶

1.17 In kasta oo jawaab-celinta bini'aadanka ee dhibaatan deegaanku ay ilaa hadda ahaayeen kuwo aan ku filnayn oo qaybsan, waxaan ammaanaynaa dadaalka geesinimada leh ee hay'adaha caalamiga ah, ururrada takhasuska leh, iyo shakhsiyaadka u heellan ilaalinta Dhulka. Dhibaatooyinku waxay keeni karaan fursado; aayadaha Qur'aanka waxay ku tilmaamaan onkodyada inay yihiin ilo cabsi iyo rajaba. ²⁷ Kuwa rajada ah ee soo dhex maraya daruuraha mugdiga ah ee dhibaatan waxaa ka mid ah is-soo-dhoweynta aan hore loo arag ee bulshooyinka diineed, bulshooyinka dhaqameed, iyo dadka asliga ah. Tani waa isbahaysi sii koraya oo ka tarjumaya in ka badan 80% dadka bini'aadanka ah ee Dhulka, oo leh hoggaamiyeyaal xididada bulshada ku jira oo leh kartida ay ku keenaan isbeddel deg-deg ah; waxaa hubeeya xikmadda da'aha, waayo bulsho diineed kasta, bulsho dhaqameed kasta, dad asal ah kastaaba waxay ku dhex jiraan anshax ka kobcay qarniyo ama kun sano oo la fal gala nidaamyada deegaanka ee Dhulka iyo bulshooyinkooda nolosha ee kala duwan. Kala-duwanaanshahan dhaqameed wuxaa ku jiro qiyam iyo xikmad badan oo lagu soo dabbaqi karo jawaab-celintayada dhibaatan.

1.18 Haddana waxaan u baahannahay inaan dhignaa qodob taxadar ah. Iyada oo la raadinayo xalal, bani'aadanku wuxuu wax ka qaban jiray astaamaha (symptoms) in ka badan sababaha (causes) dhibaatan. Waxaa jira laba arrimood oo aasaasi ah oo aad noogu dhow, una qaadan karno gebi ahaanba iney yihiin hubinti. Waa la baadhi doonaa haddii ay ujeedadeennu tahay inaan dib u soo celinno nidaamyada Dhulka heer dheelitr ah. Tan koowaad waa habdhaqankeennii dunida dabiiciga ah, oo aan u qeexnay khayraad ay haboontahay in laga-faa'iidaysto. Iyada oo aan ku degdegnay inaan barwaaqowno, waxaan si indha-la' u raacnay caqiido been ah oo isku ekaysiisa koritaanka dhaqaalaha, iyo horumarinta bini'aadanka ee dunida dabiiciga ah, inay tahay shaqo toosan oo joogto ah kuna socoto horumarin iyo wanaajin aan dhammaad lahayn. Laakiin mala awaalkeena ah inay Awoodeena ka horjoogsan karto qaababka rabbaaniga ah ee dunida dabiiciga ah ayaa noqonaysa baabba'eenna. ²⁸

1.19 Arrinta labaad kaliya kuma xidhna tan koowaad si dhow laakiin sidoo kale way quudisaa. Waa lacagta. Waxay u suurtagelisay bini'aadanka inay ganacsadaan, is-weedeersadaan badeecooyin iyo adeegyo, oo ay dhisaan ilbaxnimooyin kumanaan sano ah. Waxay u muuqataa inaan la noolaan karin la'aanteed laakiin waqtiyada dhow waxaan keenay isbeddel aasaasi ah oo dabeecaddeeda ah. Waagii hore, lacagtu dhab ahaantii waxay ku qiimaysnayd miisaankeeda, laakiin hadda waxaa caadi ah in la la kulmo qiimeyn

muujinaya lacagta oo ay ka soo baxaan dhaqaale-yaqaanno caan ah, tusaale ahaan: "...lacagtu waxay weli tahay astaan qaawan oo aan qiime gaar ah lahayn ama xidhiidh toos ah oo wax gaar ah la lahayn."²⁹ Dhab ahaantii, lacagtu waa sidii fayrus ku dhaca qaab dhismeedka dunida dabiiciga ah mar kasta oo aan isticmaalno. Qaabka koritaanka dhaqaale ee kaxeeya nidaamka caalamiga ah wuxuu ku saleysan yahay dhalanteed, wuxuuna keenay aragtiyo-xun oo ku saabsan burburka dhaqaale ee caalamiga ah.

1.20 Annaga oo bini'aadamka ah, ahna nooc ka mid ah uunka, waxaan u beddleenay deegaanka si waafaqsan danaheena kumanaa sano, laakiin hadda waxaan si weyn uga gudbaynaa xadka ay nidaamyada deegaanka dabiiciga ahi ku bogsan karaan muddo aan garan karno. Waxaa uu nooga digay Qur'aanka in beddelka dabeecadda abuurka Eebbe uu yahay shaydaannimo (4:119).³⁰ Ficillada bini'aadanku waxay keeneen fasahaad iyo burbur baaxad weyn oo Dhulka ah, sida ku soo aroortey Ereybixint Quraanka: iyada oo la wasakhaynayayo hawada iyo biyaha, kululaynta caalamiga ah iyo isbeddelka cimilada, ka-faa'iidaysiga xad-dhaafka ah ee ilaha nolosha, baabbi'inta iyo jajabinta deegaannada noolaha, sabboolaynta carrada, raridda noocyada gaasaska (invasive alien species), soo-bandhigidda noolaha hidde-sidaha la beddelay (genetically modified organisms), baabbi'inta xaywaanada wax ugaarsada iyo noocyada cayayaanka loo arko in lala dagaalamo iyo dad-badnaanta nooceena (bini aadank) ee aan waxba ku filneen, waxaan baabbi'innay nidaamyada deegaanka ee noloshayada iyo nolosha noolaha kale ee aan la nool nahay ay ku tiirsan yihiin. Annaga oo bini'aadam ah – oo la abuuray, sida ay na barayso diinteena toosan, inaan nahay khalifah-yo (kuwa mas'uulka ka ah) Dhulka, oo naloogu dhiibay inaan daryeelno Dhulka iyo bulshooyinka nolosha ee uu hayo – ma aan ka buuxin Dhulka kaliya fasahaad iyo dhiig-daadin, laakiin waxaa laga yaabaa inaan horeyba u bilownay dabar-goynta lixaad ee nolosha adag ee taariikhda meeraha. Way adag tahay in la qiyaaso eedayn ka daran ama mid ka difaac-darro badan:

Fasahaad ayaa bad iyo berriba ka soo daahiray, sida abaarta, roob yarida, iyo cudurro badan; arrinkaasina waxaa u sabab ah macaasida ay dadku la imaanayaan; si uu Alle ugu ciqaabo qaar ka mid ah camallada xun ee ay dunida ku samaynayaan; iyo iyo si ay Alle ugu towbad keenaan, ugana laabtaan macaasida, oo markaasi uu hagaago xaalkooda, arimahoodana ay u toosaan. (30:41)

Rajo Ayaan Wadnaa

1.21 Aayaddan Qur'aanka, waxaan ka helnaa sababo rajo ah oo ah inaysan goor dambe ahayn inaan jidkeenna beddelno. Rajada ah inaan soo noqonno oo aan jidkeenna toosinno, waxaan hadda u gudbeynaa inaan tixgelinno sida diinteena na bareyso inaan ula dhaqanno Dhulka aan ku nool nahay. Habkeennu waa mid dhinacyo badan leh:

- Annaga oo Muslim ah, waxaan u soconnaa Dhulka inuu yahay abuur barakaysan oo Rabbiga waxkasta oo dhan, kaas oo naga xisaabiya wax kasta oo aan ku falno. Waxaan doonaynaa inaan aqoonsanno sida, ka-faa'iidaysiga xun dartiis, aan u liidnay fahamkeennii muqaddasnimada ee Dhulka. Taasi waxay naga caawin kartaa inaan dib u helno qiimaha aan la qiyaasi karin ee waxa aan lumineyno.
- Waxaan ku dadaalnaa inaan caddayno fahamka jiritaanka ama antoolojiyeed (ontological) (cosmological) oo ku saabsan xidhiidhka u dhexeeya Abuuraha iyo uunka – iyo sidoo kale xidhiidhka bini'aadanku la leeyahay labadaba, iyo

Wajibbaadka naga saaran midkood kasta – kaas oo noo suurtagelin lahaa inaan si cad u aragno sida aan ku saxi karno waxa aan xumeynay.

- Waxaan ku dadaalnaa inaan caddayno oo aan muujinno waxbarista iyo qiyamka anshaxa ee aasaasiga ah ee Islaamka, si ay noogu dhiirrigeliyaan u hogaansanaanta isbeddellada hab-dhaqanka ee loo baahan yahay, si waafaqsan dhaqanka nabawiga ah.
- Waxaan ka eegnay dhibaata ku dhacday nolosha Dhulka iyada oo loo marayo muraayadda dhaqaalaha siyaasadeed (political economy) waxaan raadineynaa inaan ogaanno waxyaabaha ku jira dhaxalka Islaamka ee wadaagga sinnaanta leh ee faa'iidooyinka ilaha nolosha ee Dhulka – ee dhaqaale-yaqaannada ku magacaabaan khayraadka dabiiciga ah – kuwaas oo nagu caawin kara inaan wax ka qabanno caddaalad-darrooyinka oo aan gaadhno hab waara, dhab ahaantii, hab dib-u-dhalin ah oo lagu noolaado nolol wanaagsan iyada oo aan hoos loo dhigin awoodda jiilalka mustaqbalka inay daboolaan baahidooda.³¹
- Waxaan doonaynaa inaan aqoonsanno qaybaha ugu muhiimsan ee dhaqankeenna diineed marka la eego sharciyaynta, qawaaniinta, hab-dhaqannada ilaalinta bii,ada, siyaasadaha, iyo dhaqdhaqaaqa, si aan u bilowno inaan qaadanno tallaabooyinka loo baahan yahay si aan dib ugu soo celinno dheelitirka firfircoon (mīzān) ee aan ku xadgudubnay.

Cutubka 2

CALAAMADAHA EEBBE EE CIRKA IYO DHULKA

Abuuraha keliga ah, Rabbiga Wax Walba

2.1 Qur'aanka waxaa ka buuxa tixraacyo ku saabsan ifafaalaha dabiiciga ah, laakiin kuma jiraan erayada 'deegaan', 'deegaaneed', ama 'deegaan-ilaalined'.³² Carabiga qadiimiga ah, ereyga ugu dhow 'deegaanka' waa muhiit, oo macnihiisu yahay 'wax wax ku wareegsan'; isticmaalka Qur'aanka, si kastaba ha ahaatee, waa joogitaanka iyo aqoonta rabbaaniga ah ee lagu tilmaamo muhiit, oo koobaya wax walba, sida aayadaha 2:115 iyo 4:126. Waxbarista Islaamka ee ku saabsan dunida dabiiciga ah waxaa udub dhexaad u ah, abuurka ama Uunka, oo qaababkiisa kala duwan ee naxwaha, ereygani wuxuu ku soo baxaa in ka badan 250 aayadood oo Qur'aan ah.³³ Halkan, asuusha ama asalka diinkeena waxaa ka muuqanaayo xiriirka ka dhaxeeyo Eebe & Uunkiisa oo ay ku jiraan bini,aadamka, iyadoo laga duulaayo cilmiga kowniga.

2.2 Tawhīd, oo ah rumaynta kelinimada Eebbe, waa aasaaska Islaamka iyo ruuxdiisa. Annaga oo Muslim ah waxaan rumeysannahay kelinimada Eebbe taas oo aasaas u ah Diinteena, iyo caqiidadeeda iyo akhlaaqeeda iyo shareecadeeda iyo ruuxdeeda. Qur'aanku wuxuu ku furmaa ammaanta Eebbe oo ah "Rabbiga waxwalba" (rabbil caalamiin) (1:1). Salaad kasta oo waajib ah oo aan tukanno waxay ku bilaabataa erayadan. Ereyga rabbi wuxuu muujiyaa, dhinac, Sayidka iyo Boqorka xaqqa u leh dhamaan uunka iney caabudaan, dhinaca kalena, Abuuraha, Quudiyaha ee barbaariyo uunka ilaa ay qadartiisu dhammaato. Ogaanshaha inuu yahay Rabbiga uunka oo dhan ayaa naga dhigaya inaan garowsanno in caabudidiisa si lama-huraan ah u keento wanaag loo sameeyo uunkiisa oo dhan.³⁴

2.3 Wax walba oo abuurka ku jira, laga bilaabo qaybaha atamka-ka-hooseeya ilaa galaksiyada fog, waxay ka midaysan yihiin iney yihiin abuurka Eebbe, oo gabi ahaanba ku tiirsan isaga dhinac kasta oo jiritaankooda ah. "Rasuulow, waxaad tiraahdaa: Alle waa midka la keli ah Ilaahnimada, Rabbinimada, iyo magacyada iyo sifooyinka aysan cidna la wadaagin. Alle waa kan ay u dhammaystiran tahay sifooyinka sharafta iyo wayninka, kaas oo ay khalqigu ula qasdaan inuu u fuliyo xaajooyinkooda." (112:1-2). "Alle hufnaa oo sarreeyee waa midka abuurka oo ahaysiiya khalqiga, waa midka uunka amaamuday oo u ahaysiiyay si wafaqsan xikmaddiisa, waa midka uunkiisa u suureeya una qaabeeya sida uu doono..." (59:24). Dunida dabiiciga ah waxay qireysaa Ilaahnimada Abuuraheeda. Xaqiiqdaan marar badan ayaa lagu xusay Quraanka Kariimka. (3:190, 30:17-27, 41:53, iwm) si naloo xusuusiyo jiritaank Eebbe: "Alle wuxuu leeyahay dhammaan khalqiga kownkan ku sugan, dhammaantoodna Isaga ayaa leh, Alle sarreeyee wax walba cilmi ayuu ku koobay kamana qarsoona wax arrimaha khalaaqigiisa ka mid ah." (4:126); "Alle ayaa leh bari iyo galbeed iyo inta u dhaxaysa, iyo dhulka oo idil, jiha walba oo aad salaadda ula jeedsataan idinka oo fulinaya amarka Alle, doonayana raalli ahaanshihiisa kama baxaysaan mulkiigiisa iyo daacadiisa. Alle wuxuu u naxariistaa addoomadiisa naxariis ballaaran, wuuna ogyahay waxa ay samaynayaan, wax ka mid ahna kama qarsoona." (2:115). Isagaa ah Bixiyaha, "ma lihidiin khaaliq aan Alle ahayn oo cirka idiinkaga arsaafa roob, dhulkana biyo, macdan iyo waxyaabo kale." (35:3); Isagaa ayaa nooleye kan aan nooleyn oo isugu bedela waxyaabaha nolol iyo geeri, "Dhabtii Alle - sarreeyee- wuxuu dhambalaa iniinta, wuxuuna ka soo saaraa dalagga, laf timireeddana

wuu dhambalaa, wuxuuna ka soo saaraa geedka, mid nool ayuu ka soo saaraa wax mayd ah, sida uu manida uga soo saaro dadka iyo xayawaanka, maydkana waxa uu ka soo saaraa mid nool, sida uu dadka iyo xoolaha uga soo saaro manida, midka waxani sameeyay waa Alle keliya oo aan shariig lahayn, in la caabudana mudan, ee sidee baa la idiinkaga leexinayaa xaqa oo la idinku leexinayaa baadil, oo aad Alle cid kale ula caabudaysaan” (6:95).

2.4 Eebbe wuu dhammaystiranyahay, bilaw & dhaamd toona malahan, wax walba oo la abuuray waxaa loo qaddaray inay xaddidan yihiin. Si qiyaasan ayaa loo cabbiray, xadkoodana waxaa go'aamiyay Rabbigood. Qur'aanku wuxuu noo sheegay: “...waana Allaha abuuray wax kasta, ee sidii ugu fiicnayd u abuuray, hadba sida ay keenayso xikmaddiisa oo ka maran nuqsan iyo ceebba.” (25:2). Xaduudan waxaan ku aqbalnaa mahad iyo farxad; waxaan si farxad leh ugu shaqaynaa gudaheeda, mana doonayno inaan ka gudubno, waayo Eebbe “Waxaa kale oo uu Alle idin siiyay wax kasta oo aad ka dalbateen, hadii aad doontaan inaad tirisaan nicmooyinka uu Alle idiin galay ma karaysaan tirinteeda, koobiddeeda iyo inaad gudataan shukrigeeda; farabadnideeda iyo kala duwanaanteeda darteed. Xaqiiqdii insaanku waa mid dulmin badan naftiisa, oo dafirid badan nicmooyinka Rabbigii” (14:34).

Qiimaha Ku Dhex Jira Abuurka

2.5 Eebbaha – hufan ee sarreeya – ma uusan ka dhigin abuurkiisa mid aan qiimo lahayn: balse in uu Eebe abuuray uun ayaaba uunkaas siineyso qiimo iyo qaddarin gaar ah. In laga saaro uun kasta oo la abuuray tixgelinta anshaxeed waxay ku xadgudubtaa mabda'a tawxiidk. Intaas waxaa dheer, wax kasta wuxuu u abuuray, run iyo xaq. Uunka oo idil waxay leeyihiin xuquuq.³⁵ “Samoooyinka, dhulka iyo waxa u dhaxeeyaba uma aynaan abuurin dheeldheel, uma aynaan abuurin waxaan ka ahayn xaq...” (44:38–39). Waxaan u maleyn karnaa kaneeco inay tahay wax aan muhiim ahayn, laakiin Eebbe kama xishoon inuu tusaale ahaan u soo qaado (2:26), shinnidana waxay heshaa waxyi rabbaani ah (16:68-69). Wax la abuuray oo aan micno lahayn ma jiro. Wax dheeldheel micno-la'aan loo abuurayna ma jiraan; dhammaan waxaa loo abuuray xaq. Sidaas darteed waa inaynaan mid si xadgudub ah ula dhaqmin, nafna ma qaadi karno xaq la'aan. Dhab ahaantii, Rabbiga waxkasta wuxuu barakeeyay Dhulka: “Alle hufnaayee wuxuu dhulka yeelay buuro qotoma, wuuna barakeeyay, wuxuuna ka dhigay mid khayrkeeda uu joogto u yahay noolaha dul saaran oo idil, Alle wuxuu ku diyaariyay waxay quudan lahaayeen oo ay ku noolaan lahaayeen...” (41:10), wuxuuna wanaajiyey abuurista waxwalba wuuna sugay ama dhameystiray.³⁶ “Alle waa kan wax walba u abuuray sida ugu quman...” (32:7). “Waxaad arkaysaa buuraha iyadoo kuula muuqanaysa in ay tahay mid taagan, iyadoo ah tu degdeg u socoto sida daruur ay dabeyshu waddo oo kale, kanna waa uumidda Allaha sida ugu wanaagsan u abuuray wax walba, una sugay. Dadow, Alle xogogaal ayuu u yahay waxa aad samaynaysaan oo khayr iyo sharba ah, wuuna idinka abaalmarin doonaa.” (27:88).

2.6 Eebbe: Naxariis-Badanaha. Rabbiga iyo barbaariyaha uunka oo dhan waa midka naxariista guud naxariista (alraxman) iyo naxariista gaar ahaaneedna naxariista (alraxim).³⁷ Baaxadda naxariistiisa, nimcadiisa iyo naxariistiisa cuf-dheer way ka weyn tahay inta aan weligeen garan karno³⁸ “...naxariistaydana waasac ayay u tahay khalqigayga oo idil,” (7:156). “...Alle waxa uu isku waajibiyay raxmad,...” (6:12). Wuxuu koonka ka buuxiyay Weyninkiisa, & Quruxdiisa, oo siiyay Uunka dareemaha leh dareenno kala duwan oo ay ku dareemi karaan asataamaha Weyninka Eebe iyo quruxdiisa. Sababtoo ah waxaan ku

noolnahay koon sita astaanta naxariista, isku-dheelitir iyo qurux ayaa wax walba ka dhex muuqda: “Rabbiyow raxmaddaada iyo cilmigaaga ayaa u waasac noqday wax walba...” (40:7).³⁹

2.7 Dhammaan uunka ayaa u tasbiixsado oo u mahadnaqa Abuurahooda, Eeba ee aadka Risqiga u bixiya.

Alle -hufnaaye- waxaa u tasbiixsada todobada samo iyo todobada dhul, iyo uunka dhexdooda ku sugan oo idil, wax kasta Alle ayay hufayaan hufid ay la socoto ammaantiisa iyo mahdintiisa hufnaaye... (17:44).

Miyaydaan ogayn rasuulow in ay Alle u tasbiixsadaan waxa ku sugan samooyinka iyo dhulka oo makhluuqaad ah, shimbiraha baalashooda hawada ku fidinayana Rabbigood ayay u tasbiixsadaan? Makhluuq kasta Alle wuxuu ku hanuuniyay sida uu ugu tukanayo uguna tasbiixsanayo. Alle hufnaaye waa mid cilmi badan oo daalacanaya cid kasta oo cibaado iyo tasbiix la timaado, waxna kama qarsoona, wuuna ka abaalmarin doonaa. (24:41).

Dhammaan uunka waxay u hoggaansamaan Rabbigooda Abuurey ee Risqigana siiya, si raalli ah oo cibaadaysi ah; dhammaantood way u sujuudaan iyaga oo caabudaya oo tukanaya – dhammaan, taas oo ah, marka laga reebo bini’aadanka, kuwaas oo, in kasta oo aysan ka maarmi karin u hoggaansamidda sharciyada dabiiciga ah ee Rabbigood wax walba ku quudiyo, la siiyay ikhtiyaar xor ah: waxay dooran karaan inay si raalli ah u caabudaan ama inay ka soo horjeestaan iyaga oo diidaya amarrada Rabbigood, sidaasna ku galaan cadhadiisa iyo ciqaabtiisa.⁴⁰

Miyaadan ogayn -rasuulow- in Alle hufnaaye ay u sujuudaan iyaga oo khuduucsan oo hoggaasan cid walba oo samada joogta oo malaa’ig ah, iyo cid walba oo dhulka joogta oo makhluuqaad ah, iyo qorraxda, dayaxa, xiddigaha, buuraha, geedaha, iyo wax walba oo dhulka ku dul socda? Alle waxaa ugu sujuuda adeecid iyo khiyaar in badan oo dadka ka mid ah, waana mu’miniinta, in kale oo badan oo dadka ka mid ahna waxaa ku rumoobay cadaabka... (22:18)

... iyada oo ay Alle u hoggaansameen, isu dhiibeen, una khuduuceen dhammaan waxa samada iyo dhulka ku sugan, iyo uunka kale oo idilba, iyagoo oggol sida mu’miniinta, ama iyagoo ku qasban sida gaalada kolka ay dhibaatoodaan, markaas oo uunan waxba u tarayn, maalinta noqoshadana Alle xaggiisa ayaa loo celinayaa, mid kastaana camalkiisa ayuu ku abaalmarinayaa. Arrinkaana waxaa ku sugan digniin Alle -sarreeyee- uu uga digayo khalqigiisa in cid iyaga ka mid ah ay ula timaado waxaan diinta islaamka ahayn. (3:83)

Hoggaansanaanta wax walba ee Rabbigood iyo Raasiqooda waxaa ka soo baxda aqoonsiga ah inay yihiin muslim oo ka kooban bulsho weyn oo islām ah, oo bini’aadanku si raalli ah u qaadan karo oo uu qayb ka noqon karo bulshadaas.⁴¹

2.8 Calaamadaha Eebbe. Intaas waxaa dheer, uun kasta oo jira waa calaamad yaab leh oo tilmaamaysa Abuurihiisa iyo naxariistiisa; mid kastaa waa astaan micno iyo casharro la barto ka buuxaan. Dunida dabiiciga ah waa Muraayad ka tarjumaysaa awoodda weyn, quruxda, xikmadda iyo naxariista Abuuraheeda.

Abuuridda samooyinka iyo dhulka iyada oo aan wax hore looga dayan, iyo isbeddelka habeenka iyo maalinka, iyo kala duwanaashahooda xagga dhirika iyo gaabnida, caddaymo iyo xujooyin wayn oo tusinaya kelinimada Alle ayaa ugu sugan kuwa caqliga fayow leh. Waa kuwa Alle ku xusaya xaalaadahooda oo idil: joog, fadhi, iyo jiifba, iyagoo ku fikiraya abuurista samooyinka iyo dhulka, oranayana: rabigeennow khalqigan ciyaar uma aadan abuurin, maxaa yeelay adigu waxaas waad ka hufantahay!... (3:190-191)

Ereyga “āayat,” oo macnihiisu yahay “calaamad,” waa isla ereyga loo isticmaalo aayadaha Qur’aanka. Culimada Muslimiintu waxay xuseen isbarbardhigga u dhexeeya waxyiga qoraallada loo soo dejiyay bini’aadanka iyada oo loo marayo nabiyada, oo loo yaqaan Waxyiga Diiwaan gashan ama qoran, ee ku jiro “Kitaabka qoran ama alkitaab almasdhuur”, iyo waxyiga Eebbe ee ku jira dunida dabiiciga ah, oo loo yaqaan Waxyiga Kooniga, ama kitaabka la arko alkitaab-almanduur.⁴² Mid kastaa waa waxyi ka kooban calaamado, āayāt, hal il ka yimaada. Calaamadaha rabbaaniga ah ee dabeecadda ku jira waxay caddeeyaan macnayaasha kuwa qoraallada ku jira, qoraalladuna waxay noo suurtageliyaan inaan fahanno abuurka ama uunka.⁴³

2.9 Qiimaha gudaha ah ka sokow, wax kastaa wuxuu leeyahay qiime ficil ama qalab ah oo qayb ka ah nidaamyada deegaanka ee taageera nolosha Dhulka. Dhammaan qaybaha abuurka Eebbe way is-dhexgalaan, midba midka kale dhammaystiraan, midba midka kalena u taageeraan si waafaqsan jidadka (sunanka) Eebbe.⁴⁴ Sida uu faqiihii qarniga 13-aad ‘cissa ald-Dīn ibn ‘cabd als-Salām uu xusay: “Ogow in Eebbe abuuray uunkiisa oo midba midka kale ka dhigay mid uu ku tiirsanaado, si koox kastaa u taageerto danaha kuwa kale.”⁴⁵ Dhammaan uunka wuxuu caabudaa Eebbe marka sakada la bixinaayo: dhulka, dhirta, xayawaanka, iyo samooyinka oo dhan midba midka kale ayuu taageeraa; dhammaantood Eebbe way addeecaan, diidmo la,aan. In kasta oo noocyada qaar ay kuwa kale cunaan, khilaafkoodu xaqiiqo-ahaan dusha sare ah ugu dambeyntii waa la xalliyaa, waayo dhammaan noolayaashu si gudaha ah oo guud ah ayay midba midka kale ugu baahan yihiin, bixinta waxa ay haystaanna midba midka kale waa u sadaqo.⁴⁶ Iyada oo loo marayo doorarka rabbaaniga loo qaddaray, noolo kastaa wuxuu ku tabarrucaa wanaaga guud. Tani waxay keentaa is-kafaalid kawni ah (cosmic symbiosis) oo Eebbe ku arsuqo dhammaan uunka. Nabi Muxammad, naxariis iyo nabad korkiisa ha ahaatee, ayaa la sheegay inuu yidhi, “Uunka waa masaakiinta Eebbe, abuurka Eebbe u jecel yahayna waa kuwa ugu wanaag badan masaakiintiisa.”⁴⁷

Dheelitirnaanta Koonka

2.10 Al-Mīzān: Dheelitir iyo xiriir isweedaarsi. Qur’aanku wuxuu ku tilmaamaa dhammaan uunka inay yihiin kuwo isku dhigma, is dhameystira oo isugu dhex xiran xeyndaabka Dheelitirnaanta Koonka.

Dhulkana waan fidinnay isaga oo waasac ah, waxaana ku dhidibnay buuro adkaynaya, waxaanna ka soo dhalinnay nooc kasta oo dhirta ka mid ah qadar la yaqaanno oo ah waxa ay addoomadu u baahan yihiin. Waxaan dhulka idiin yeelnay wax aad ku noolaanaysaan oo ah beeraha, xoolaha, noocyada kasabka iyo walxaha kaleba, waxaanna idiin abuuray waxaad intifaacsataan oo ah ubad, kuwo idiin adeega iyo xayawaanba, arsaaqdoodana idinma saarna, waxaa deeqdiisa iyo fadligiisa ku arsaaqaya uun Allaha caalamiinta Rabbigooda ah. (15:19-20)

Samadana, isaga (Eebbe) ayaa kor u qaaday oo dhigay miisaanka, si aydaan u xadgudbin miisaanka. Ku miisama caddaalad, hana ka dhimina miisaanka. Dhulkana wuxuu u fidiyay dhammaan noolaha. (55:7-10)

Dheelitirka ama is-le'ekaanta kawniga ah waxaa Qur'aanka lagu xidhaa al-qist: sinnaan, caddaalad, iyo garsoor. "Wallee waxaan la soo dirnay rususheenna xujooyin cadcad, iyo kitaab aan ku soo dejinnay axkaan iyo shareeco, waxaa kale oo aan soo dejinnay miisaanka; si ay dadku ugu dhaqmaan caddaaladda..." (57:25).⁴⁸

2.11 Qur'aanku wuxuu sidaas u soo bandhigaa sawir hodan ah oo nool oo ku saabsan Dhulka iyo koonka ballaadhan oo ka buuxa micno, ujeeddo, nidaam, iyo qurux. Dunida dabiiciga ah si aan ku tala gal aheen uma imaan, mana ku asteesana kala danbeen la,aan, mana aha mid qiime-la'aan ah. "Iyada oo leh qaab adag oo aad isugu xidhan oo aan lahayn daldaloolo, jeexjeex, ama isdhexyaac,"⁴⁹ abuurka dabiiciga ah waxaa Muslimiintu u arkaan inuu muujinayo shaqooyinka sharafta leh ee Abuuraha iyo Quudiyaha Qaadirka ah. Qur'aanka, waxuu noogu yeerayaa inaan eegno oo aan garowsanno noocyada uunka iyo wareegiisa isu dheelitiran oo is dhameystiraya: maalinta oo habeen noqonaysa, habeenka oo maalin noqonaya, walxaha aan nooleyn oo isu beddelaya jirk uunka nool, noolaha oo dhinta oo ku noqonaya ciid, dabaysha, daruuraha, roobka, samooyinka xiddigaha leh, iyo meerayaasha oo ku dhex dabbaalanaya hawada ballaaran. Dhammaystirnaanteeda, barwaaqadeeda iyo quruxdeeda, qiimaheeda iyo micnaheeda waxay nagu khasbaan mas'uuliyad anshaxeed oo saldhigeedu yahay inaan ilaalino.

2.12 Umam: Qurumo. Qur'aanku wuxuu ku tilmaamaa xayawaanka noolaha ah ee aan Dhulka la wadaagno inay yihiin Qurumo sidayada oo kale ah:

Noole kasta oo ku soconaya dhulka ama shimbir kasta oo labadiisa garab ku duulaya, waa uun ummado uumistoodu isku jinsi tahay oo sidiinna oo kale ah.... (6:38)

Iyaga oo ah uun dareen leh iyo qurumo nala mid ah, waxaa nala saaray inaan ula dhaqanno si Eebe ka cabsi ah, naxariis iyo wanaaga meesha ugu sarreeya (ixsaan). Saamaynta anshaxeed ee tixgelinta Qur'aanka ee qurumada-aan-bini'aadanka-ahayn waxaa la aqoonsaday tan iyo bilowgii aqoonta Islaamka.⁵⁰

2.13 Al-Fitrah: dabeecadda asaasiga ah ee bini'aadanka. Qur'aanku wuxuu noo sheegay in bini'aadanka lagu abuuray qaabka asaasiga ah (fitrah) ee abuurka dabiiciga ah iyo in, annaga oo qayb ka ah, dabeecaddeenna (fitrah) lagu qeexay qaabkaas:

Rasuulow adiga iyo kuwa ku raacayba ku taagnaada kuna socda diinta uu Alle kuu jideeyay oo ah islaamka uu Alle dadka ku abuuray, in aad ku sugnaataan oo aad haysataan islaamka waxay ka dhigan tahay idinka oo qabsaday wixii uu Alle dadka ku abuuray oo ah in Alle keligii la rumeeyo, khalqiga Alle iyo diintiisa cid beddeli karta ma jirto, islaamku waa waddada toosan ee lagu gaarayo raalli ahaashaha Alle iyo jannadiisa, laakiinse - rasuulow- dadka badankii ma garanayaan in waxa aan ku faray uu yahay diinta keliya ee xaq ah. (30:30)

In kasta oo aayaddan Qur'aanka ay ka digayso in dabeecaddeenna bini'aadanimu aan la beddelin, waxay ka tarjumaysaa mamnuucidda ballaadhan ee beddelka abuurka Eebbe. Aan tixgelinno macnaha deegaan ee dabeecaddeenna. Annaga oo bini'aadam ah waxaa

nalagu abuuray bulsho gaar ah oo noocyo ah oo isu-qalmay midba midka kale iyo xaaladaha cimilada kala duwan ee saldhigsanaa muddadii jiilaalkii ugu dambeeyay ee barafka iyo tan iyo markii barafyadu gunti gabeen ku dhowaad 12,000 sano ka hor. Isku-darka baddaha, barafka, kaymaha roobka, kaymaha woqooyiga, dhul-biyoodyada, banaanka, iyo lamadegaannada waxay sameeyaan deegaannada aan annaga iyo noolayaasheenna kale ku kobacnay oo aan ku barwaaqownay. Sidaas darteed, ereyga fitrah halkan wuxuu sidoo kale tilmaami karaa qaabka asaasiga ah ee xudduudahiisa gudahooda bini'aadanka iyo noolayaasheenna kale loogu abuuray. Digniin ayaa sidoo kale lagu macneeyay bayaanka ah in "abuurka Eebbe aan la beddeli karin," waayo, meel kale, Qur'aanku wuxuu noo sheegay in "beddelka (macnaha qalloocinta ama xumeynta) abuurka Eebbe" uu yahay shaydaannimo – ugu dambaynta sharka, waayo Shaydaan wuxuu yidhi, "waxaana ugu yeerayaa inay beddelaan fidrada iyo qaabka uu Alle u abuuray uunkiisa." (4:119).⁵¹

2.14 Koonka iyo wax walba oo ku jira, ma aha kaliya baddaha, buuraha, dhirta, iyo xayawaanka, laakiin xitaa maalinta, habeenka, qoraxda, dayaxa, iyo xiddigaha ayaa Qur'aanka lagu tilmaamay inay u adeegaan (musakhkhar) bini'aadanka.⁵² Weligeen ma tirin karno mana koobi karno nimcooyinka Rabbigeenna. Laakiin waa inaynaan si kibir leh ugu socon Dhulka: "Ha ku soconin dhulka adigoo isqaadqaadaya oo islawayn; maxaa yeelay qaab socodkaagan dhulka kuma dillaacin kartid, faafaankaaga iyo kibirkaagana buuraha dhirir kulama ekaan karaysid." (17:37). "Abuuridda samooyinka iyo dhulka ayaa ka wayn abuuridda dadka iyo soo celintooda kolka ay dhintaan kaddib, laakiinse dadka badankood ma garanayaan in ay Alle u fududdahay abuuridda waxaa oo idil." (40:57).⁵³ Meelna Eebbe kuma uusan tilmaamin in uunka kale loo abuuray kaliya – ama xitaa ugu horrayn – in ay u adeegaan bini'aadanka.⁵⁴ Waxay noqonaysaa wax aan macquul ahayn in la moodo in waxyaabahan loo abuuray kaliya raaxadeenna, oo waxay noqonaysaa kibirka ugu sarreeya in la malaynayo inaan xaq u leennahay inaan baabbi'inno nooc kasta oo aynaan faa'iido ka arkin! Mufakirkii qarniga 14-aad Taqī ad-Dīn Axmad ibn Taymīyah ayaa ka hadlay aayadaha Qur'aanka kuwaas oo Eebbe ku sheegay inuu uunkiisa u abuuray carruurta Aadan, isaga oo yidhi, "Waa wax la yaqaan in uunkaan Eebbe ka leeyahay ujeedooyin sharaf leh oo ka baxsan adeegga bini'aadanka, oo ka weyn adeegga bini'aadanka; [aayadahan] wuxuu kaliya u muujiyay bani,aadank faa'iidooyinka ay ku leeyihiin iyo nimcada uu ku bixiyay bini'aadanka."⁵⁵

2.15 In kasta oo uunka kale ay lagama maarmaan u yihiin badbaadadeenna, qiimahooda faa'iidaydiga weli ma noqon karo sababta koowaad ee loo ilaaliyo. Suurtagal nooma aha inaan cabbirno qiimaha faa'iidaydiga ee uun kasta sababtoo ah ma naqaanno xitaa faa'iidooyinka tooska ah ee ay noogu jiri karaan, sida cawaaqibka doorkooda deegaaneed ee noolaha nagu wareegsan (biosphere)-ka, oo ay ku tabarrucaan wanaagga guud. Sidaas darteeda Aasaaska sharciga ee loo ilaalinayo nooc kasta ee ka mid ah noocyada noolaha qiimahooda gudaha ah oo ah abuurka Eebbe, waa calaamad gaar ah oo aan la beddeli karin oo ka mid ah calaamadaha tusiya weyninka Eebaha hufan ee sarreeya.⁵⁶ Nabi Muxammad, nabad iyo naxariis korkiisa ha ahaatee, ayaa ka warramay nabi oo quraansho qaniintey, oo amray in qudhaanjada gurigeeda oo dhan la gubo; Eebbe ayaa canaantay, isaga oo leh, "qudhaanjo ku qaniintay darteed, ayaa u baabbi'isay qaran qurumadeeyda ka mida oo tasbiixsanaaya"⁵⁷

2.16 Sida Rabbiga waxwalba uu "Alle waa kan wax walba u abuuray sida ugu quman..." (32:7) oo nooga digay inaan suurad xumeyno badqabka dabeecadeena asalaka ah iyo dabeecada uunkiisa, waxaa naloogu digay si aad u xoog badan inaynaan ku samayn

fasahaad, hoos-u-dhac, burbur iyo kharribaad – Dhulka, kaas oo uu si dhammaystiran u nidaamiyay:

Ha ku fasaadinina dhulka fasaadka noocyadiisa kala duwan kadib markii uu Alle ku hagaajiyay soo dirista rususha, laguna camiray adeecidda Alle, Isagana barya hufnaaye idinka oo ducada u baraxtiraya, idinka oo ka baqaya ciqaabtiisa, abaalmarintiisana rajaynaya. Dhab ahaan raxmada Alle way u dhawdahay muxsiniinta. (7:56)

Hubaal, cabsida ah in bini'aadanku Dhulka ku sameeyo fasaad iyo musiibooyinka uu xadgudubkaani keenay ayaa si weyn uga muuqata ee cilmiga kawniyaadka caddaaladda ee Qur'aanka. Abuurka dunidu ma ahayn ficil ciyaar ah ama mid aan micno lahayn (38:27; eeg 3:191). Abuurka dabiiciga ah "waa mid aad isugu xidhan oo is dhameystiraya, oo si joogto iyo nidaam ah u shaqeeya, oo ah yaabka ugu weyn ee Eebbe (إعجاز الله): haddii wanaag loo sameeyo uunka, wanaag ayaa soo noqonaya; haddii shar laga galabsado waxa soo noqonaya waa cabsi keliya."⁵⁸ Qur'aanku wuxuu nagu amray inaan eegno waxa ugu dambeeyay ee ku dhacay, kuwa Dhulka ku sameeya fasahaad, burbur, iyo kharribaad (7:85-86): Qoomkii Fircoon, 'Caad, Thamuud, iyo Madyan waxay ahaayeen kuwo awood iyo hanti leh laakiin waxay Dhulka ku sameeyeen fasahaad sidaasna naftooda ku baabbi'yeen. Kuwa Dhulka kharriba waxay ku xadgudbaan amaanadii waxayna ka soo horjeedaan kuwa mas'uulka ka ah Dhulka si cad.⁵⁹ Annaga oo Muslim ah, waa inaan ka gariirno cawaaqibka masiibada ah ee fasahaadka Dhulka: baabbi'inta noocyada, kululaanta caalamiga ah, wasakhda, abaaraha, iyo cudurrada, kuwaas oo dhan annaga oo bini'aadam ah nala weydiinaayo.⁶⁰

2.17 Hadii khasaarada bani'aadanka iyo baabi,idiisa ay ka dhalanayso diidmada iyo ku gaaloowidda Rabbiga waxwalba iyo dhulk oo xamaan lagu sameeyo, hadaba rajada iyo liibaanta waxey ku jirtaa taa caksigeeda oo ah: in Eebe la rumeeyo, iyo in camal wanaagsan Eebe dartiis Dhulka loogu sameeyo.

Wallee insaanka waxaan ku abuuray suurad tan ugu wanaagsan, kaddibna waxaan u celinnay naarta haddii uusan Alle adeecin, rusushana uusan raacin, laakiinse kuwa Alle rumeeyay camalla wanaagsanna la yimid waxay leeyihiin ajar wayn oo aan ahayn ku go'aya ama nusqaamaya. (95:4-6)

Alle wuxuu ku dhaartay samanka, maxaa yeelay waxaa ku sugan cajaa'ibta ay leedahay awoodda Alle ee tusinaysa waynankiisa, wuxuuna ugu dhaartay in aadanuhu uu ku sugan yahay halaag iyo nusqaan. Waxaase halaag iyo nusqaan aan ku jirin kuwa Alle rumeeyay, camal suubbanna falay, qaarkoodna qaarka kale u dardaarmay qabsashada xaq, iyo ku camalfalidda adeecidda Alle, kuna sabra arrinkaas. (103:1-3)

Sida ay fasahaadka iyo burburka Dhulka u keeno halaaggeenna, samaynta wanaagga, xaq, camallada wanaagsan ee waxtarka leh ayaa fure u ah badbaadadeenna iyo barwaaqadeenna Dhulka, waayo Eebbe wuxuu yidhi, "...in ay arlada dhaxlayaan addoomada Alle ee suubban" (21:105). Camalka wanaagsan aad ayuu muhiim ugu yahay cibaadada Eebbe iyo fulinta mas'uuliyadda bini'aadanka ee Dhulka (khilaafada), oo ereyga faa'iidooyinka (masālih) ee sharciga Islaamka wuxuu ka soo jeedaa ereygan wanaagga (sālih), ereyga waxyeellooyinka (mafāsīd) wuxuu ka soo jeedaa fasahaadka (fasād).⁶¹

Khilaafada Dhulka: Mas'uuliyadda bani,aadmka ee Dhulka

2.18 Dhaxalka Dhulka ee laga galo wanaag-fal ayaa qeexaya doorka bini'aadanka, waayo Qur'aanku wuxuu ku tilmaamaa bini'aadanka khulafada Dhulka, wakiillo lagala xisaabtamo wax kasta oo ay Dhulka ku falaan:

Alle hufnaayee waa midka idinka dhigay kuwo uga dambeeya dhulka kuwii idinka horreeyay kadib markii uu Alle halaagay iyaga, wuxuuna dhulka idiin keenay; si aad gadaashood ugu camirtaan adeecidda Rabbigiin, wuxuuna qaarkiin qaarka kale uga kormariyay darajooyin xagga dheefta, iyo awoodda ah; si uu idinkugu imtixaano nimcooyinka uu idin siiyay, dadkana uu u tuso midka shukrinaya iyo kan kale... (6:165)

Nabi Muxammad, nabad iyo naxariis korkiisa ha ahaatee, ayaa yiri “Dunidu waa qurux badan tahay oo cagaarantahay; Eebbe ayaa idin ku dhaaftay mas'uuliyadeeda, wuxuuna eegayaa sidaad u dhaqmaysaan.”⁶²

2.19 Bini'aadanku waa inay la dhaqmaan dhammaan qaybaha deegaanka iyaga oo aan ku xadgudbin jidadka ama hannaanka Eebbe ee abuurkiisa (sunan Allāh fī khalqihī) ama ku xad-gudbin xukunnada Eebbe ee sharcigiisa (ahkām Allāh fī shar'ihī). Waa inaan deegaanka wax ka qaadanno oo aan wax siinno, oo aan u oggolaanno xuquuqdiisa ama xaqqiisa, si uu noo siiyo xaqqeenna. Is-dhexgalkeenna iyo dhammaan dhaqdhaqaaqyadeenna dhaqaale waa inay ku saleysan yihiin dheelitirkan kawniga ah ee asaasiga ah (al-mīzān) sida uu Eebbe u abuuray oo u ilaaliyay. In la dhaqan-geliyo khilāfah-da Dhulka iyada oo loo daryeelayo, la xaqiijinayo xaq iyo caddaalad, lana faafinayo wanaag iyo hagaagsanaanta Dhulka, sida ku cad amarka Eebbe ee uu nabi Daa'uud ku yidhi “Daa'uudow waxaanu kuu dhiibnay maamulka dhulka oo waanu kuu gacan gelinnay, ee dadka caddaalad iyo garsoor ku kala xukun, hawa raacna ha noqonin kolka aad wax xukumaysid, oo arrinkaasi uu kaa lumiyo diinta Alle iyo sharcigiisa, ...” (38:26).⁶³

Halkan, waxaa laga maarmaan ah iney cadaato in bani,aadamka marka uu gudanayo kaalinitiisa mas,uuliyada Dhulka ee ah ka ilaalinta xumaha & burburka, laga rabo in uu Dhulka ka dhawro sharta bani, aadamka qudhiisa, waa inaan ka ilaalino Dhulka nafteena. Khilāfah-deenna Dhulka waxaa la dhab-geliyaa iimaan iyo camallo wanaagsan, iyada oo lagu dadaalayo in la keeno qurux, fiicnaan iyo wanaaga ugu sarreeya, iyo iyada oo laga fogaanayo oo laga hortagayo wax kasta oo keena fasahaad, burbur, iyo kharribaad Dhulka.

2.20 Iftiinka qiyamka anshaxeed ee asaasiga ah ee diinteena, aan ka fikirno mas'uuliyadda bini'aadanka ee Dhulka oo ah kuwa sida aamanada iyo masuuliyada Dhulka. Khilāfah-da bini'aadanku ma tahay mudnaan? Haa Waa sharaf dhab ahaantii, waayo bini'aadanka waxaa lagu abuuray “qaabka ugu fiican,” taas oo ah, kartida ugu weyn ee wanaagga. Laakiin haddaynaan dhab-gelin kartidan, waxaa naloo celiyaa sida “kuwa hooseeya midka ugu hooseeya.”⁶⁴ Khilāfah ma aha sharaf, laakiin waa amaano, mas'uuliyad, iyo imtixaan, waayo Eebbe wuxuu abuuray geeri iyo nolol si uu noo tijaabiyo, kiinne baa wanaag badan fala (67:2). Khilāfah-da bini'aadanku waa qayb weyn oo ka mid ah natiijada dabiiciga ah ee awooddeenna ah inaan saamayno wanaaga & barwaaqada uunka. Bini'aadanka waxaa la siiyay awood weyn oo ay ku falaan wanaag iyo shar labadaba; awoodda waxaa la socota mas'uuliyad. Khalīfka waa qawsaar waxaana la weydiin doonaa wixii la raaciyey. Bini'aadan kastaa waa qawsaar dul taagan dhammaan noolasha Dhulka ee

uu ku taaban karo wanaag ama xumaan, waxaana laga xisaabtami doonaa xataa in la eg-
atam kasta oo wanaag ah oo uu sababay, iyo atam kasta oo waxyeello ah.⁶⁵ Maalin kasta,
imtixaankan khatarta ah ayaa dib loo cusboonaysiiyaa; sida uu nabi Muxammad, nabad iyo
naxariis korkiisa ha ahaatee, u yidhi, “Maalin kasta oo waagu baryo, dadku way kallahaan mid
naftiisa iibinaya, mid xureeynaa iyo mid halaaga oo baabi,iya.”⁶⁶

2.21 Waxaa marwalba waajib nagu ah inaan tawaaducno (aan isla weynaanin) marka aan
xadideyno kaalinteenaa ah kuwa ka masuul ah dhulka(Khulufada Dhulka).

*Ammaanadii ahayd in la fartoomo awaamirta Alle iyo in laga fogaado
waxyaabaha uu reebay ayaan u bandhignay samooyinka, dhulka, iyo
buuraha, wayna diideen inay qaadaan, oo waxay ka bageen inay gudan
waayaan, waxaana qaaday iskuna laasimiyay bani aadanka taagta daran,
dhab ahaan aadanuhu waa mid ay daran tahay inuu dulmiyo kuna
gardarroodo nafsaddiisa. (33:72)*

Amaanada waxaa loo fahmaa inay tahay qaadashada xisaabtanka anshaxeed (taklīf) ee
Eebbe ee caqiidooyinka, niyooyinkiisa, iyo ficillada qofka iyo cawaaqibkooda – oo ay la
socoto abaalmarinta iyo ciqaabta tani keento. Waxay si dhow ula xidhan tahay
mas’uuliyadda khilaafada Dhulka. Daryeelka Dhulka, annaga oo nooc ah, waxaan
muujinnay aqoondarrideena iyo xadgudubkeena.⁶⁷ Ma fulin karno amaanada haddii aan
cirifyada daryeelkeennu ku fidin meel kasta iyo xilliwalba si ay u koobaan dhammaan
noocyada, shakhsiyaadka, iyo jiilalka uunka Eebbe laga bilaabo maanta ilaa Maalinta
Qiyaama. Markaas, kaliya, ayaan dhab ahaantii noqon doonaa khalīfyada Dhulka.⁶⁸

2.22 Waxaa laga yaabaa in la malaynayo in tani ay culays aan suurtagal ahayn saaraan
bini’aadanka: Yaa arki kara dhammaan cawaaqibka iyo saamaynta ficilladiisa ee uunka oo
dhan, xitaa hadda, oo ka horreysa mustaqbalka fog? Maxay ka dhigan tahay inaan
cirifyada daryeelkeenna ku fidinno mustaqbalka aan la garan? Sidee bay soodinta
waqtiga ee isbeddelka cimilada caalamiga ah iyo dabar-goynta ballaadhan ku saamayn
karaan fikraddeenna anshaxeed? Maxay yihiin waajibaadkeenna anshaxeed ee jiilalka
mustaqbalka ee aan la garan ee bini’aadanka iyo bulshooyinka noolayaasha kale ee-aan-
bini’aadanka-ahayn ee laga yaabo inay ku jiraan kumanaanka sano ee mustaqbalka ah?
Sidee buu qof kasta uga noqon karaa mas’uul cawaaqibka dhammaan ficilladiisa, marka
aan cidina garan karin Eebbe mooyaane? Waxaan ku jawaabi lahayn in, anaga oo si
buuxda u garanayna xadka aqoonteenna, xooggeenna, iyo kartideenna, iney
habboontahay in niyooyinkeena iyo hiigsayadeena aan xadka laheen ee noqdaan kuwa
ku sallaysan cibaadada Rabbiga waxwalba, Rabbigaas oo aan billow iyo dhamaad toona
laheyn. Waajibkeennu waa inaan samayno waxa ugu wanaagsan ee aan awoodno, iyo
inaan weydiisanno Eebe hanuun, iyo inuu noo dhafo gaboodfalkeena ama gaabintena lama
huraanka ah. Waayo Eebbe cidna kuma cuslaynaayo wax ka culus inta ay qaadi karto.⁶⁹

Si Tartiib ah ugu Soco Dhulka

2.23 Wuxuu nagu yiri Qur’aanka inaan si tawaaduc ah, tartiib, iyo deggan ugu soconno
Dhulka.⁷⁰ “Addoomada Alle ee suubban, waxay ugu soconayaan dhulka si xasillooni ah
iyaga oo aan isla waynayn...” (25:63). Rabbiga Naxariista Badan wuxuu nala dejiyay
qurumo kale oo noolayaal ah meerahan quruxda badan, si aan ugu noolaanno, wuxuuna
noo xilsaaray ilaalintiisa. Waxaan qaybtan ku soo gabagabaynaynaa aayadaha
Qur’aanka ee soo socda, oo ugu yeedhaysa bini’aadanka inay eegaan calaamadaha
Eebbe ee abuurkiisa, oo ay ka fikiraan, ay fahmaan, oo ka bartaan:

Mu'miniineey, Alle nasaha, kana hufa shariig, xaas iyo ubadba, kuna sifeeya sifooyinka kaamilnimada, xubnihiinna oo idilna kaga dhabeeya goorta aad galabaysanaysaan iyo marka aad subaxaysanaysaanba, iyo xilliga fiidka iyo weliba xilliga hargalka, Alle -hufnaayee- waxaa habeen iyo maalinba lagu mahdiyaa oo lagu ammaanaa samooyinka, iyo dhulka. Alle wuxuu ka soo saaraa kan nool mid dhinsan sida uu insaanka uga soo saaray manida, shimbirkana uu uga soo saaro ukunta, kan dhinsanna wuxuu ka soo saaraa mid nool, sida uu manida uga soo saaray insaanka, ukuntana uu uga soo saaray shimbirka, dhulkana wuxuu ku nooleeyaa dhirta kaddib marka ay engegto oo ay qallasho, sidan oo kale ayaa dadow la idiin soo noolaynayaa oo la idinkaga soo bixinayaa qubuurtiinna idinka oo nool si la idiin xisaabiyo oo la idiin abaalmariyo. Aayadaha Alle ee tusinaya waynankiisa iyo kaamilnimada awooddiisa waxaa ka mid ah inuu aabbihiin Aadan ka abuuray carro, kaddibna waxaad noqoteen bashar tarmaya oo dhulka ku baahaya, idinka oo raadsanaya deeqda Alle. Aayadaha Alle ee tusinaya waynankiisa iyo kaamilnimada awooddiisa waxaa ka mid ah inuu idiin abuuray -ragow- lammaane jinsigiinna ah; si ay naftiinnu ugu xasisho, uguna degto, haweenayda iyo ninkeedana wuxuu dhexdhigay kalgacayl iyo raxmad, dhab ahaan abuuridda Alle ee arrinkaa ku saabsan waxay calaamado tusinaya awoodda Alle iyo kelinimadiisa u yihiin kuwa fekeraya, una kuurgelaya aayadahaa. Caddaymaha tusinaya awoodda Alle ee rabbinimo waxaa ka mid ah: inuu abuuray samooyinka oo uu taagay tiir la'aan, iyo inuu abuuray dhulka waasaca ah ee fidsan, waxaa kale oo ka mid ah awoodaha Alle kala duwanaashaha luqadihiinna iyo midabbadiinna, xaqiiqdii arrinkan wax ku qaadasho ayaa ugu sugan qof kasta oo cilmi iyo aragti dheer leh. Waxaa kale oo ka mid ah caddaymaha tusinaya awoodaha Alle inuu Alle hurdada idnikaga dhigay mid aad ku raaxaysataan habeenkii ama maalinkii; waayo hurdada raaxo ayaa lagu helaa, daalkana wuu ku tagaa, wuxuuna idiin yeelay maalin si aad dhulka ugu faaftaan oo aad risqi u raadsataan, xaqiiqdii arrinkaasi caddaymo tusinaya kaamilnimada awoodda Alle iyo inay fulayso doonistiisa ayay u yihiin kuwa waanooyinka u maqlaya si u fiirsi, fekerid iyo wax ku qaadashaba leh. Caddaymaha tusinaya awoodda Alle hufnaaye waxaa ka mid ah in uu idin tusiyo hillaaca, oo kolkaa aad ka cabsataan biriqda, roobna aad damacdaan, daruurahana wuxuu idinkaga soo dejinayaa roob uu ku noolaynayo dhulka kaddib markii uu abaaroobay oo uu qallalay, xaqiiqdii qof kasta oo leh caqli uu wax ku garto waxaa arrinkan ugu sugan daliil uu ku garto kaamilnimada awoodda Alle, iyo waynanka xikmaddiisa iyo ixsaankiisa. Aayadaha Alle ee tusinaya awooddiisa waxaa ka mid ah in ay amarkiisa ku taagan yihiin cirka iyo dhulka, oo meeshoodii kama suulin, samaduna dhulka kuma soo dhicin, intaasi kaddib haddii uu Alle idinkugu yeero inaad soo baxdaan maalinka qiyaamaha, waaba idinka oo si dhaqsa ah uga soo baxaya qubuuraha. Alle keligii ayaa leh wax walba oo ku sugan samooyinka iyo dhulka oo ah malaa'ig, insi, jinni, xayawaan, dhir, iyo ma-noolaba, dhammaantoodna waa kuwo u hoggaansan amarkiisa oo u khuduucsan kaamilnimadiisa. Alle keligii ayaa ah midka khalqiga uuma iyaga oo aan jirin, geerida kaddibna soo noolaynaya, in khalqiga la soo nooleeyo markay dhintaan kaddib ayaa Alle uga fudud billaabidda abuuriddooda, labadooduna way u fudud yihiin. Alle hufnaayee waxaa uu leeyahay tilmaan tan ugu saraysa ee wax lagu tilmaamo, shay la mid ahna ma jiro, Alle wax kasta wuu maqlaa wuuna arkaa. Waana Casiiska aan laga adkaan, kuna xikmad badan hadalladiisa iyo ficilladiisa, iyo maamulka arrimaha khalqigiisaba. (30:17-27)

Cutubka 3

ISLAAMKA IYO ANSHAXA DEEGAANKA

Anshaxa Tawxiidka

3.1 Cabbirka anshaxeed ee kelinimada Eebbe: Tawxiid. cabbirka anshaxeed ee ugu muhiimsan ee kelinimada Eebbe waa in la caabudu Eebba kaliya – Rabbiga waxwalba – iyada oo loo samaynayo wanaagga ugu weyn ee aan awoodno uunka oo dhan. Haddaan garowsanno in Eebbe yahay Rabbiga kaliya ee uun kasta oo la abuuray, markaas waa inaan ognanno in u-cibaadaysigiisu uu naga rabo wanaaga ugu sarreeya oo loo sameeyo abuurkiisa oo dhan – iyo inaan uun kasta ula dhaqanno si Eebe ka cabsi ah. Eebbeha hufan ee sarreeya waa Rabbiga nooc kasta, jiil kasta, iyo wax kasta oo uunka ka mid ah. Sidaas darteed, ujeedooyinka caddaynta waajibaadkeenna anshaxeed, rabb al-‘ālamīn waxaa loo fahmaa “Rabbiga uunka oo dhan,” ama “Rabbiga jiritaanka oo dhan,” wax kasta oo jiray iyo wax kasta oo abid jiri doona. Dhammaan uunka la abuuray waxay leeyihiin qiime iyo qaddarin gudaha ah sababtoo ah waxaa abuuray Eebbe. In laga saaro uun kasta oo la abuuray tixgelinta anshaxeed waxay ku xadgudubtaa mabda’a tawxiidka.⁷¹

3.2 Cawaqibka dhaqan-gelinta mabda’aan waa kuwo aad u waaweyn. Taas waxey ka dhigantahay in qofku dhanka anshaxa marka laga eego uusan laheen in uu Yoolkiisa ugu danbeeyo uu ka dhigo qeyb uunka ka mid ah iney baraare helaan, isagoo marnaba aan si miirleh aan xisaabta ugu darsanin baraaraha uunka oo idil. Suurta gal ma tahay inaan udadaalno sidii aan u gaari laheyn baraare nagu kooban innagoo umaleeyna in arintaas aanan dhib ku aheen qurumada kale? Suuragal ma thay inaan ka shaqeen in la gaaro baraaraha bini,aadmka ama nin innagoo umaleeyno arintaas inaaney faquuqeynin dumarka oo aaney sharaftooda hoos u dhigeenin? Ma ka shaqeeyn kartaa dnaha dadka hodank ah adigoo u maleeya in arrinkaas uu keenaayo danaha kuwa saboolka ah? Suura gal matahay in laga shaqeeyo wanaaga faca hada jooga iyadoo la maleeynaayo in arrinkaasi facyaasha danbe uusan ka horjoogsaneenin dhaxalkooda ay xaq u leeyihiin? Maka shaqeen kartaa baraaraha bini,aadamka adigoo umaleenaya in arinkaan uusan burburineenin noocyada kale ee noolaha ah ee aan la tiri koobi karin kuwaa oo nala wadaagaan Dhulka? Dawladaha iyo nidaamyada dhaqaalaha waxaa maamula in badan oo ka mid ah dad malaynaya arimaha aan soo sheegnay oo weliba si ficil ah u galabsanayo. Laakiin mala,awaalkana lama jaanqaadayo macnaha cibaadada Eebbeha keliya oo ah Rabbiga waxwalba. Dhab ahaantii, in aan ujeeddadeenna ugu dambaysa ka dhigno wax ka yar wanaagga uunka oo dhan waxay qaloocin ku tahay diinteena. Waa wax aan wanaagsaneen oo anshax ahayn: wuxuu ku xadgudbaa dalabka anshaxeed ee ugu weyn ee tawxiidka.⁷²

In Eebbe looga baqo uunkiisa:

3.3 Taqwā ama Eebe ka cabsi: waa xaalad khushuuc iyo cabsi ah, dadaal, fikir(Tadabbur). Eebe waa Rabbiga waxkasta waana Boqorka Maalinta Qiyaame, Maalinta Xisaabta: Maalintaas, wuxuu nagu xisaabin doonaa sida aan ula dhaqannay uunkiisa oo dhan.

Maalintaasi dadku waxay ka soo noqonayaan mowqifka xisaabta iyagoo ah kooxo kala geddisan; waayo Alle ayaa tusinaya wanaaggii iyo xumihii ay soo sameeyeen wuuna ku abaalmarinayaa. Ruuxii wax khayr ah sameeya

haba la ekaado dhuuricaso miisaankeeda, wuu helayaa abaalmarintiisa maalinta aakhiro, ruuxiise wax shar ah sameeya haba la ekaado dhuuricaso miisaankeeda, wuu helayaa ciqaabtiisa maalinta aakhiro. (99:6-8)

Ereyga Carabiga ah dharrah ee aayadahan, oo sida caadiga ah loo fahmo “atam,” “qaybyar,” wuxuu sidoo kale macnihiisu yahay qudhaanjada ugu yar, oo ka mid ah noolaha ugu yar ee ay indhaha bini’aadanku arki karaan. Labada macnaba waxay tilmaamaan in Rabbiga waxwalba uu nagu xisaabin doono oo uu nagu xukumi doono sida aan ula dhaqannay noolaha ugu yar: Sidaas darteed, waa inaan Eebe ugu baqnaa habka aan ula dhaqameeno waxa ugu yar uunkiisa si kasta oo uu ugu muuqdo wax aan muhiim ahayn. uun aan micno lahayn ma jiro. Eebbe waa Rabbiga wax kasta, wuxuuna nagu tijaabin doonaa uunkiisa: ee waa inaan Eebe uga baqnaa habka aan ula dhaqameeno wax kasta, nin kasta, naag kasta, cunug kasta, bahal kasta, shimbir kasta, cayayaan kasta, geed kasta, webi kasta, dhagax kasta... uun kasta, si kasta oo uu noogu muuqdo mid aan muhiim ahayn, wuxuu ka mid yahay uunka Eebe Weynaha wax kasta ka sarreeya; calaamad Kamid ah calaamadaha Eebaha wax abuura. Mid kastaa waa adduun aan weligii dib loo soo celin doonin, oo muujinaya sharafta Eebihii abuurey.⁷³ wax dheeldheel loo abuurey malahan; dhammaan waxaa loo abuuray xaq. Sidaas darteed waa inaan ku cayaarin wax ka mid ah, oo aynaan nafna qaadin xaq la’aan.⁷⁴ la Kulanka Rabbiga uunka, ee nagula xisaabtami doonna habka aan ula -dhaqanneyn uun kasta, ayaa ka dhalat taqwāda ama Eebe ka cabsiga: ogaal qoto-dheer iyo cabsi & khusuuc ee dhanka Rabbiga uunka, oo ay la socoto daryeel iyo taxaddar ugu sarreeya oo aan ula dhaqanno abuurkiisa. Habdhaqankan waa nuxurka sharafnimada anshaxeed. “Alle agtii waxaa idinkugu sharaf badan midka idinkugu taqwo badan.” (49:13)

Wanaagga Ugu Sarreeya ee loo Sameeyo Abuurka oo Dhan

3.4 Ixsaān: Wanaagga Ugu Sarreeya. Habdhaqanka Eebbe ka cabsiga wuxuu ku dhammaystirmaa camallada wanaagga iyo quruxda ugu sarreesa: muujinta ugu sarreeya ee ficilladeenna waa in aan caabudna Rabbiga uunka oo dhan anaga oo wanaag ugu sarreeya u samaynayna dhamaan uunka. Camallada wanaagsani waa ujeeddada nolosha iyo geerida:⁷⁵

Alle waa kan abuuray geedira iyo nolosha; si uu idiin imtixaano oo uu u muujiyo -dadow-: midkiinna ugu camal wanaagsan oo ugu ikhlaas badan...(67:2)

Kuma filna inaan wanaag samayno; waxaa nala saaray inaan samayno wanaagga ugu sarreeya, sidii in aan arkeeno Rabbiga waxwalbo, waayo hubaal hadii aanan annaga Rabbiga arkeen Asaga ayaa na arko.⁷⁶ Nabi Muxammad, nabad iyo naxariis korkiisa ha ahaatee, wuxuu yidhi “Eebbe, waxkasta wuxuu ku waajibiyay wanaag, qurux, iyo fiicnaanta ugu sarreeysa (ixsaan).”⁷⁷ Aayadaha Qur’aanka soo socda waxay tilmaamayaan in shuruudda ugu sarreysa ee la doorto jidad kala duwan oo camal wanaagsan ama xukunno qaahir ah sharci ahaan ay tahay midda ugu fiican, ugu waxtarka badan, ugu quruxda badan, ugu fiicnaanta badan, ugu wanaagga badan (alixsan):

... Ee nabiyow u bishaaree addoomadayda dhagaysta qawlka, ee raaca kan ugu wanaagsan. Hadalka kan ugu wanaagsan oo ugu toosnaan badanna waa kalaanka Alle, kaddibna kalaanka rasuulkiisa ﷺ. Kuwaasi waa kuwa uu Alle waafajiyay hanuunka iyo toosnaanta, uuna ku hanuuniyay akhlaaqda iyo acmaasha tan ugu wanaagga badan, waana kuwa leh

caqliyada fayow. (39:17-18)

Naxariis u Muuji Kuwa Dhulka Jooga

3.5 Raxmad: Naxariis. Rabbiga waxwalba kaas oo ah Naxariis-Badane, Naxariis Guud iyo naxariis gaar ahaan naxariista (alraxmaan alraxiim الرَّحْمَنُ الرَّحِيمُ). Baaxadda naxariistiisa, nimcadiisa iyo naxariistiisa cuf-dheer way ka weyn tahay inta aan weligeen garan karno.

...naxariistaydana waasac ayay u tahay khalqigayga oo idil... (7:156).⁷⁸

Eebbe wuxuu koonka ka buuxiyay weynin, iyo qurux, oo siiyay uunkasta dareenno kala duwan oo ay iyaga iyo annaguba ku arki karno weyninkan iyo quruxdan. Sidee baan u jawaabaynaa? Sidee baan u muujinaynaa mahadnaqyadeenna? Miyaanay ahayn habka ugu fiican ee mahadnaqu in aan u caabudno? Sidee baan u addeecnaa Eebaha Naxariista-Guud, & Naxariista-gaar ah naxariista (الرَّحْمَنُ الرَّحِيمُ)? Nabi Muxammad, nabad iyo naxariis korkiisa ha ahaatee, wuxuu yidhi, “Kuwa naxariista leh waxaa u naxariista Naxariis-Badanaha (الرَّحْمَنُ). U naxariista kuwa Dhulka jooga, duulka Samada jooga ayaa idiin naxariisanaaya.”⁷⁹

3.6 Shukr: Mahadnaq. Jawaab kale oo loo bixiyo nimcada Naxariis-Badanaha waa in la muujiyo mahadnaq iyo qaddarin, in laga mahadnaqo nimcooyinkiisa.⁸⁰

Awoodda uu Alle u leeyahay soo bixinta, waxaa mushrikiintan caddayn ugu filan: in dhulkan dhintay oo aan geedaha lahayn aan ku soo noolaynay biyo aan ku soo di'innay kaddibna aan ka soo saarnay noocyada kala duwan ee dhirta oo ay dadka iyo xoolahuba cunaan, Allaha dhulka ku nooleeyay dhirta ayaa khalqiga noolaynaya markay dhintaan kaddib. Waxaan dhulkan dhexdiisa yeelnay beero geed timireed iyo kuwo canab ah, waxaana dhexdeeda ka dillaacinnay ilo biyo ah oo waraabiya. Arrinkaas oo idil, waxaan u samaynay in addoomadu ay wax ka cunaan mirihiisa, taasina waa raxmad uu Alle ugu naxariistay ee ma ahan dadaalkooda, kartidooda, xeeladdooda iyo xooggooda midna, ee miyaysan Alle uga shukrinaynin nicmooyinka uu ugu nicmeeyay oo aan la tirin karin lana koobi karin? (36:33-35)

Qur'aanku wuxuu noogu yeedhaa inaan ku farxno quruxda koonka, inaan quudinno shucuurteenna sida ay muujinayaan aayadaha Qur'aanka ee tilmaamaya quruxda, iyo wanaaga abuurka oo nagu kiciya inaan dhadhansanno oo aan ku raaxaysanno. Aayadahani waxay diiraddeenna u soo jiidaan quruxda samooyinka (15:16, 37:6, 67:5) iyo Dhulka: koritaanka dhirta lamadegaanka ee roobka ka dib, iyo geedaha timirta (29:60; 22:5; 50:10), beeraha waxsoosaarka iyo kuwa lagu nasto, iyo xayawaanka guriga sida fardaha, baqlaha, dameerrada, iyo geela (16:5-6; 8). Qur'aanku sidaas wuxuu u hгаа shucuurteenna iyo dareenkeenna inay qabsadaan quruxda iyo dhammaystirka Abuuraha (الخالق) ka sarreeya uunka (32:7; 27:88). Haddii gabyaagu uu quruxda wax walba ku arko dareenkiisa farshaxan, mu'minku wuxuu quruxda wax walba ku arkaa dareenkiisa ruuxiga ah ee iimaanka, isaga oo ka dhax arka uunka quruxda Eebaha Abuuraha ah (الخالق) ee dhammaystiray waxa uu sameeyay.⁸¹

Calaamadaha Naxariis-Badanaha (الرَّحْمَنُ)

3.7 Ka-jawaabista Calaamadaha Naxariis-Badanaha (الرَّحْمَنُ). Qur'aanku wuxuu ku

tilmaamaa calaamadaha abuurka inay aqoonta Eebbe iyo ujeeddooyinkiisa u muujinayaan dadka fikira, kuwa caqliga leh, iyo kuwa xusa; tixgelinta barakooyinkani waxay nagu waajibisaa inaan mahadnaqno. Waa inaan abuurka ula dhaqanno tixgelin iyo mahadnaq (shukri). Sida ammaanta Eebbe, shukriga waxaa lagu dareemaa qalbiga oo lagu muujiyaa bushimaha, laakiin waxay sidoo kale u baahan tahay in lagu muujiyo addinka, iyada oo la samaynayo camallo wanaagsan, iyo wanaagga ugu sarreeya (ixsaan) loo sameeyo uunka Eebbe. Mahadnaqa nimcooyinka Eebbe waxaa lagu muujiyaa iyada oo loo isticmaalayo si waafaqsan ujeeddooyinka loo abuuray, iyo iyada oo la daryeelayo nimcooyinkan, la ilaalinayo, lana kordhinayo.⁸²⁸³

3.8 Fahamka Calaamadaha Naxariis-Badanaha (الرَّحْمَن). Ilaa aan dhab ahaan u fahanno calaamadaha Naxariis-Badanaha (الرَّحْمَن) ee Rabbiga waxwalba, waxay u muuqataa wax aan suurtagal ahayn inaan si guul leh u daryeelno barakooyinka nalagu shubay, sida ka yar daryeelka Dhulka. Fahamkan oo kale wuxuu u baahan yahay aqoon, kala-soocid, iyo xikmad. Nabi Muxammad, nabad iyo naxariis korkiisa ha ahaatee, wuxuu yiri in raadinta aqoontu ay waajib ku tahay Muslim kasta,⁸⁴ waayo aqoonta calaamadaha qoraalka iyo abuurka waxay keentaa Eebe ka cabsi:

Miyaadan arkaynin inuu Alle samada ka soo dejiyay biyo, oo aynu ku waraabinnay geedaha, kana soo saarnay geedahaas miro midabbadoodu ay kala duwan yihiin, waxaana ka mid ah casaan, madow, jaalle iyo kuwo kalaba? Buurahana waxaan ka yeelnay waddooyin cadcad, iyo kuwo cascascas oo ay midabbadoodu kala duwan yihiin, iyo kuwo aad u madow. Sidaasoo kale waxaan aburnay dadka, geela, lo'da, ariga, iyo wax kasta oo dhulka ku dul socdaba iyagoo ah kuwo ay midabbadoodu kala duwan yihiin, oo waxaa ka mid ah kuwa cas, kuwa cad, kuwo madow, iyo kuwo leh midabyo kale, sida ay u kala duwan yihiin midibbada miraha iyo buuraha oo kale. Alle waxaa ka cabsada uun ciqaabtiisana ka dhowrsada oo adeeca kana fogaada macaasida kuwa culimada ah ee garanaya Alle, iyo sifooyinkiisa, iyo sharcigiisa iyo inuu wax kasta awoodo... (35:27-28)

3.9 Si cad, hase yeeshee, ma aha dhammaan waxbarashadu inay abuurto Eebe ka cabsi; ma aha dhammaan waxbarashadu inay korinayso raadinta wanaagga iyo quruxda ugu sarreeysa. Hay'adaha iyo manaahijta waxbarasho ee hadda jira, waxay qayb weyn ka qaadatey, inaan ku guuldarreeysano shaqadeena ah Masuuliyada Dhulka (Khilaafada Dhulka (الخلافة في الأرض)).⁸⁵ Waxay na siiyeen xirfadaha aan ku bilaabno oo aan ku sii wadno dhibaataada deegaan ee bini'aadanka iyo nolosha oo dhan ee Dhulka ay maanta la il-daranyihiin. In kasta oo ay jiraan dadaallo geesinimo leh oo barayaal aan tiro lahayn ay ku sameeyeen si ay dib-ugu-habeeyaan, weli waxay ka qayb qaataan riyada degdega ah, halista ah ee insaanka casriga ah ee ah inuu maamulo Dhulka iyo nidaamyadiisa, iyada oo aan la weydiin haddii Dhulka iyo nidaamyadiisa nolosha, kakanaantooda oo dhan, ay weligood si nabad ah loo maamuli karo.⁸⁶ Aan beddelkeeda u dhaqaaqno inaan naftayada maamulno: rabitaankeenna, dhaqaalaheenna, siyaasaddeenna, iyo bulshooyinkeenna. Waa inaan naftayada dib u habaynaa si ay ugu habboonaato meeraha xaddidan, halkii aan isku dayi lahayn inaan meeraha dib u habayno si uu ugu habboonaado rabitaankeenna aan dhammaadka lahayn.⁸⁷ Si aan u bilowno bogsiiinta bulshooyinka nolosha ee aan si culus u dhaawacnay, si aan u noqonno khulafa daryeel leh oo karti leh oo Dhulka jooga, waxaan u baahannahay miyir ruuxi ah oo qoto-dheer oo ku saabsan xidhiidhkeenna Abuuraha (الخالق) oo dhinac ah, dhinaca kalena, waxaan u baahannahay aqoon iyo faham ballaadhan oo ku saabsan uunka iyo meesha annaga aan

ka taagannahay. Tan koowaad, waxaan ku bilownaa korinta camallada ruuxiga ah ee diinteena, tan labaadna, waxaan ku bilownaa korinta xidhiidhkeenna uunka.

3.10 Fahamka Khibradeed ee Abuurka. Tobannaankii sano ee la soo dhaafay, waxaa jiray isku-raac caalami ah oo ku saabsan baahida ah in dadka bini'aadanka ah ee Dhulka ay ka war hayaan, ka walaacaan, deegaanka guud iyo dhibaatooyinkiisa la xidhiidha, oo ay yeeshaan “aqoonta, habdhaqannada, xirfadaha, dhiirrigelinta, iyo go'aanka ah inay ka shaqeeyaan si shakhsi ah iyo si wadajir ah xagga xallinta dhibaatooyinka hadda jira iyo ka-hortagga kuwa cusub.”⁸⁸ Ka hor inta aan dadka inta aaney la kulmin dhibaatooyinka deegaanka ee qallafsan, waa inay helaan fursado ay ku dhex galaan dabeecadda si ay u dareemaan farxadda iyo quruxda dunida dabiiciga ah.⁸⁹ Laakiin tani waxaa adkeeya xaqiiqada ah in ka badan kala bar dadka bini'aadanka ah ay hadda ku nool yihiin xarumaha magaalooyinka, iyo, intaas waxaa dheer, dhibaataada qallafsan ee ah in, marka dadku kordhaan oo rabitaankeenna badeecooyinka uu balaadho, dhulalka aan laga faa,ideysan ay yaraadaan oo ay si degdeg ah u baaba'aan.⁹⁰ Dhaqamada Islaamka, waxaa jira dhaqan xoog leh oo ku saabsan cidlada oo matalaysa runta ruuxiga ah: nabiyada – Muuse, Ilyas, Yaxye, Ciise, Muxammad, iyo kuwo kale, nabad iyo naxariis korkood ha ahaatee – waxay galeen cidlada si ay u helaan fariinta Rabbiga waxwalba, oo ay la soo noqdeen xikmadda iyo runta waxyiga rabbaaniga ah.⁹¹ Runta ruuxiga ah ee ku jirta dhulalka cidlada ah waxaa lagu celceliyaa gabayada, suugaanta, sawirrada, iyo farshaxanka kale ee ilbaxnimooyinka Islaamka.⁹²

3.11 Bulshooyinka Islaamka ee casriga ah, sida kuwa kale, khibradaha iyo qiyamka dhulka aan laga faa,ideysan wuu sii dhamaanayaa. Bulshooyinka miyiga iyo reer-guuraaga ee dalal Islaami badan weli waxey ku noolyihiin lamadegaannada, dhul-daaqsimeed, buuraha, kaymaha, dhul-biyoodyada, iyo xeebaha ay deggan yihiin, laakiin xidhiidhkooda dhulka wuu daciifayaa.⁹³ Muslimiintu ma ilaawin gabi ahaanba aragtida diineed ee la xariirta dabeecadda uunka ee Islaamka ku jirta, mana ay lumin gabi ahaanba aragtidooda muqaddaska ah ee koonka iyo Dhulka.⁹⁴ Si kastaba ha ahaatee, waxaan u baahannahay khibrado dhab ah oo dabeecadda uunka ee asalka ah si aan si buuxda u fahanno macnaha waxbarashadan. Waxaan u baahannahay inaan korinno xidhiidhyo dhab ah oo goobaha dabiiciga ah iyo uunka dabeeciga ah, oo aan si shakhsi ah u helno khibrad farxad leh oo dunida dabiiciga ah. Waxbarashada deegaanka sida ugu wanaagsan looguma barto fasallada, laakiin waxaa laga bartaa dhulalka aan laga faa,ideysan, halkaas oo muuqaalada dabeecaddu xukunto, oo nolosha bulshada aysan bini'aadanku xukumin. Eebbe ha doonee, tani waxay naga caawisaa inaan Dhulka u daryeelno si wanaagsan, anaga oo leh faham khibradeed oo ku saabsan geeddi-socodyada qaabeeyay dhulkan iyo kala-duwanaanshaha nolosha ee meelahaasi ka jirto.

3.12 Waxaan ku boorrinaynaa barayaasha iyo barbaariyaasha dalalka Islaamka iyo Dhulka oo dhan inay si dhab ah u dareemaan farxadda abuurka dabiiciga ah ee aan laga faaideysan, ka dibna in lagu maaashoodo meelaha dabiiciga ah, si ku qasabta ka-qaybgalayaasha inay fahmaan, ixtiraamaan, oo daryeelaan; oo ay bixiyaan tan ugu hodansan uguna fiican, oo ay sameen karaan tijaabooyinkii ee ay hindisi karaan, iyaga oo isku darayo aqoonta saynis ee farshaxanka, qar-iskatuurka, iyo, ka sarreeya wax kasta, anshaxa iyo milicsiga ruuxiga ah, si ay u diyaariyaan hoggaamiyeyaasha berri oo ay u suurtageliyaan inay ku dhaqmaan oo ay gudbiyaan anshaxa ballaadhan ee mas'uuliyadda Dhulka.

Camallada Ruuxiga ah

3.13 Camallada cibaadeed ee Islaamku waxay bixiyaan saldhig qoto-dheer oo qiyam ruuxi iyo anshaxeed, gaar ahaan habdhaqanka Eebe ka cabsiga.

Waa baaq Alle xaggii ka ahaaday oo ku wajahan dhammaan aadanaha: dadow caabbuda Rabbigiinna idinku barbaariyay nicmooyinkiisa, kana cabsada oo ha khilaafina diintiisa; waayo wuxuu idinka abuuray waxaan jirin idinka iyo kuwii idinka horreeyayba; si aad u noqotaan kuwo Alle ka cabsada oo uu raalli ka noqday, iyaguna raalli ka noqdeen. (2:21)

In lagu arko meel kasta ficilka abuurista Eebbe oo si buuxda looga war hayo jiritaanka rabbaaniga ah ee ku wareegsan oo dhex mara dunida dabiiciga ah iyo dhaqanka bini'aadanka, waxay xoojisaa cabbirka anshaxeed ee dadka oo ay ku kicisaa inay si waafaqsan u dhaqmaan. Haddii si miyir leh, dammiir leh, loo dhaqmo, camalladani way beddeli karaan sida aan noloshayada u noolnahay.

3.14 Ash-Shahādah: Qirashada kalinimada eebe. Marka aan qaadanno diinta Islaamka, marka aan ku dhawaaqno aadaanka salaadda, marka aan tukanno, iyo waqtiyo kale oo aan tiro lahayn nolosheenna oo dhan, waxaan qirnaa kelinimada Eebbe, Rabbiga waxwalba, oo ay tahay inaan ka baqno, oo ay tahay inaan u caabudno anaga oo wanaaga ugu sarreeya u sameyneyno Dhamaan Uunka, waxaan qirnaa nabinimada iyo fariinta Nabi Muxammad, nabad iyo naxariis korkiisa ha ahaatee, ee loo soo diray inuu naxariis u yahay uunka oo dhan.

3.15 Salāah: Salaadda. Salaadaha waajibka ah, shan jeer maalin kasta, waxaan ku galnaa milicsi qoto-dheer oo qiyamka iyo anshaxa diinteena. Waxaan ku biirnaa wax kasta oo Samaawaadka iyo Dhulka jooga oo tukanaya, oo ammaanaya Eebbe, waayo wax kastaa wuu yaqaan salaaddiisa iyo tasbiixdiisa, Eebbena wuu og yahay waxay falaan (17:44; 22:18; 24:4). Waqtiyada salaadda waxaa lagu yaqaannaa meesha ay qoraxda joogto iyo saamaynteeda habeenka. Waxaan isugu diyaarinnaa salaadda innagoo ku weeyseesaneeno biyo daahir ah, ama haddii aanay jirin, ciid nadiif ah. Waxaan istaagnaa goob waalba oo daahir ah si aan u tukano; haddii ay dibadda tahay, taasi way ka wanaagsan tahay, waayo nabi Muxammad wuxuu yidhi, nabad iyo naxariis korkiisa ha ahaatee, Dhulka waxaa la iiga dhigay goob salaadeed, iyo meel daahir ah, ee ruux kasta oo umaddeyda kamida oo ay salaaddu haleesho halka uu joogo haku tukado.⁹⁵

Waxaan u jeesannaa Kacbada Makkah, oo ah gurigii ugu horreeyay ee loo dhisay in lagu caabudo Rabbiga uunka oo dhan, oo aan akhrinno baryada, “Anigu waxa aan wejigayga ula jeestay in aan caabudo Alle keligii waynaaye oo sarreeyee, maxaa yeelay waa kan abuuray samooyinka iyo dhulka...” (6:79). Waxaan salaaddeenna ku furnaa aayadaha bilowga Qur’aanka, Suuratul-Faatixah, oo u adeegta inay cusboonaysiiso oo caddayso xidhiidhkeenna Abuuraha shan jeer maalin kasta. Waxay ku bilaabataa ammaan iyo mahadnaq Rabbiga waxawlab, kan u Naxariis-Badan (naxariis guud iyo naxariis gaar ah الرحمن الرحيم), oo keliya xukuma ficil kasta. Waxaan ku dhawaaqnay cibaadadeenna Rabbiga waxwalba oo aan ka barinnaa caawimaad: taa oo ah inuu nagu hanuuniyo jidka toosan oo eey qaadeen Kuwii Eebe u nimceeyay, kuwaas oo Eebe uga baqay Uunkiisa oo idil, kulana dhaqmey naxariis, kuwaas oo ah kuwa wanaaga sameeyey, kana magen galno inuu na qaadsiiyo wadada kuwa Rabbiga Cara geliyay, iyaga oo sameeneya xuma, burbur, iyo wax ku dheelid, naxariis darro, xadgudub, cadaadin, waxaan kaloo ka megan galnaa wadada kuwa nolashooda ku baabi’iyay cayaar, ogaal darri iyo baadinimo

dartheed.⁹⁶

3.16 Zakaah: Zako. Sannad kasta hal mar, Muslimiinta waxaa laga rabaa inay bixiyaan, zako, marka ay hantidooda gaarto xad gaar ah (nisaab النصاب), qofka aanay hantidiisa gaarin (nisaab) wax zako ah lagama rabo, waxaa laga rabaa kuwa zakada ay ku waajibtay inay ka bixiyaan (1/40) sanadkiiba mar kaydhooda lacageed iyo qaybo kala duwan oo dalagyadooda iyo xoolahooda ah, iyada oo la-siinayo masaakiinta iyo kuwa baahan, si ay u daahiriyaan inta hadhay maalkooda. Hantida waxaa lagu daahiriya la wadaagida inta dheeraadka kuwa baahan. Sugista xaq masaakiinta ee hantida kuwa hodanka iyada oo loo marayo zakada waajibka ah waxay gacan ka geysataa la-dagaallanka faqriga, cudurka, iyo aqoon-darrada, oo ah saddexda arrimood oo waaweyn oo horjoogsada daryeelka deegaanka.⁹⁷

3.17 Siyaam: Soon. Hal bil oo buuxda sannad kasta, Muslimiintu waxay soomaan maalin kasta laga bilaabo iftiinka ugu horreeya ee waaberiga ilaa dhicidda qoraxda. Waxaan ku bilownaa soonkeenna oo aan ku dhammaynaa aragtida dayaxa cusub. Waxaan ka reebtoonnaanaa cuntada, cabbitaanka, iyo Jimaaca ama Galmada, si aan u xusno bisha Ramadaan ee Qur'aanka markii ugu horreysay lagu soo dejiyay nabi Muxammad, nabad iyo naxariis korkiisa ha ahaatee, asagoo ku sugan godka Buurta Xiraa' ee Makkah. Soonka bishan wuxuu naga dhigaa inaan ka war hayno ku-tiirsanaantayada Rabbigeenna, oo aan u mahadnaqno nimcooyinka cuntada, cabbitaanka, iyo guurka, oo uu nagu hago inaan qaddarinno nimcooyinkan. Iyada oo aan dareemayno xanuunka gaajada iyo harraadka hal bil, waxaan ka baranaa u naxariisashada iyo u damqashada kuwa la kulma gaajada iyo harraadka, ha ahaadeen bini'aadan ama noolaha kale. Waxaan baranaa samir, haladeeg, iyo is-xakameyn. Waxaan ku soomnaa ruux amarka qaadata, oo waxaan ku dhammaynaa soonkeenna ciid & zako.⁹⁸

3.18 Hajj: Xajka. Mar nolosheenna, haddii aan awoodno, waxaa waajib nagu ah inaan u xajjino Baytkii Eebe ee xurmada lahaa (Xaramka) ee Makkah, oo ah meesha barwaaqada asaasiga ah ama meesha la ilaaliyo ee Dhulka, halkaas oo xayawaanka asaliga ah ama dhirta aan la dili karin, dhaawici karin, ama dhibi karin, oo intaan Xajka joogno, waxaan ku dadaalnaa inaan kula noolaanno dhammaan hashiis & nabad, oo aynaan dhibin midna. Halkaas waxaan ku soconaa buuraha iyo dooxooyinka ay socdeen nabiyaada Ibraahim, Ismaaciil, iyo Muxammad, nabad iyo naxariis korkood ha ahaatee, iyo xaasaskooda iyo asxaabtooda, iyo dhammaan jiilalka mu'miniinta ah ee ka dambeeyay. Waxaan aragnaa isla dhagaxyada, waxaan qaadanaa ama jiidnaa isla hawadii, ku soconaa isla bacadadii, cabbaynaa isla biyaha Zamzam, oo aragnaa isla noocyada dhirta iyo xayawaanka sidoodii. Anaga oo isku dhar fudud ku labbisanaa mara cad oo sida karfanta oo kala ah, waxaan salaadda u istaagnaa bannaanka 'Carafo, oo aan habeen ku qaadannaa hoosta xiddigaha Muzdalifah, oo aan saddex maalmood ku qaadannaa dooxada Minā. Waxaan dhagaxyo ku tuurnaa astaamaha sharka, oo aan gowracnaa xoolo (hadyi الهدي), anaga oo Eebbe ugu dhawaaneyno.⁹⁹ Waxaan ku wareegnaa Kacbada, oo ah gurigii cibaadada ugu horreeyay ee loo dhisey Eebbaha waxwalba, oo haddii aan nasiib u yeelanno fursadda, waxaa laga yaabaa inaan dhunkanno dhagaxa madoow (الحجر الأسود), oo ah tilmaanta ugu jaceyl badan ee bini'aadanku yaqaan, taas oo bushimaheennu si astaan ah ula kulmaan bushimaha nabi Muxammad, nabad iyo naxariis korkiisa ha ahaatee,¹⁰⁰ iyo dhammaan xujaajta ka soo daba gashay tilmaantaas, iyo dhammaan kuwa naga dabo geli doona ilaa Maalinta Qiyaama.

Tusaale Qurux Badan: Naxariis u ah Caalamka oo Dhan

3.19 Qur'aanka, Eebbe wuxuu ku tilmaamaa nabi Muxammad, nabad iyo naxariis korkiisa

ha ahaatee, inuu naxariis u yahay caalamyada: naxariis u ah uunka oo dhan.¹⁰¹ “Rasuulow, waxaan kuu soo dirnay uun inaad raxmad u tahay dadka oo idil, haddaba qofkii ku rumeeya wuu liibanay wuuna badbaaday, midka aan ku rumayninna wuu hoogay, wuuna khasaaray.” (21:107).

3.20 Wuxuu ku muujiyeye Rasuulkeena naxariis & nabadgelyo korkiis ha, ahaatee, Xukunnadiisa, waxbaristiisa, iyo ficilladiisa Eebe ka cabsi, wanaag aan xad lahayn, iyo naxariis uu u sameeyay abuurka oo dhan. Wuxuu bini’aadanka ugu yeedhay Towxiidka, iyo aragti Diimeedka la xariirta uunka dabiiciga, isagoo wada caqiido muujineysa calaamadaha weynenta Rabbigeena ee ku jira uunka, oo jecel oo difaacda. Wuxuu u dadaalay oo dhisay nidaam hoos imanaya Eebbe oo xuquuqda uunka oo dhan lagu dhowro.¹⁰² Wuxuu baray anshax sharafnimo oo aan barbardhig loo sameeyn karin, kaas oo ah naxariis aan xad lahayn, daryeel aan wax u dhigma laheen, iyo a ugu sarreeya wax kasta, ma aha qiyam shucuureed oo ka leexda dhibaatooyinka anshaxeed ee dhabta ah ee nolosha adduunka oo nolol qaadashadeedu ay tahay mid aan laga maarmi karin, halkaas oo noloshu ay tahay inay nolol ku quudato si ay u noolaato. Ma aha kaliya inuu baray keliya; ee wuxuu u dagaallamay, oo dhigay sharciyo si uu u sugo xuquuqda iyo wanaagga wax kasta oo jira.¹⁰³

3.21 Xitaa markuu noqday ninka ugu awoodda badan Carabta oo dhan, wuxuu si tartiib ah ugu noolaa Dhulka. Wuxuu si dhaqaale ah ugu noolaa guri dhoobo ah, dharkiisana wuu tolan jiray, hilibna marar dhif ah ayuu cuni jiray. Mar ayuu canaantay xaaskiisa Caa’ishah sida ay ula dhaqantay geel aan la leylin, isaga oo leh: “Caa’ishah, hubaal Eebbe waa naxariis badan yahay, wuxuuna jecel yahay dhimrinta. Wuxuu ku abaalmariyaa dhimrinta wax uusan ku bixinin adadeega iyo wax kalaba.”¹⁰⁴ Mar ayuu qalbi-qaboojiyay geel murugaysan, ka dibna wuxuu weydiiyay milkiilihiisa, “Miyaadan Eebbe uga cabsanaynin xayawaankan uu Eebbe gacantaada geliyay? Wuxuu iiga cabtay inaad gaajaysiisid oo aad daalisid.”¹⁰⁵ Wuxuu reebay in uunka la yasso, gaar ahaan madadaalo ayadoo laga leeyahay, wuxuuna mamnuucay in xayawaanka la isku diro si ay isu dagaallaan.¹⁰⁶ In kasta oo uu tartiib badnaa, wuxuu habaaray qof kasta oo noole shiisha ama bartilmaameedsada.¹⁰⁷ Wuxuu asxaabtiisa uga sheekeeyay tusaale nin Eebbe ku mahadnaqay, oo dembiyadiisa loo dhaafay sababtoo ah Ey haraadsan ayuu biyo siiyay,¹⁰⁸ iyo naag uu Eebbe ku ciqaabay naarta iyada oo bisad gaajaysiisay ilaa ay dhimato.¹⁰⁹ Wuxuu amray mid ka mid ah asxaabtiisa oo soo qabtay dhal shimbireed inuu ku celiyo buulkooda iyo hooyadood, oo u halgamaysay inay ilaaliso.¹¹⁰ Markuu yimid dab lagu shiday buul quraansho, wuxuu amray, in la damiyo!¹¹¹

3.22 Yaa taariikhda bini’aadanka ka mid ah oo gaadhay waxa uu gaadhay Nabigeena Muxammad nabadgelyo & naxariis korkiisa ha ahaatee, si loo ilaaliyo kala-duwanaanshaha nolosha ee Dhulka? Wuxuu reebay jaridda geed kasta oo meel cidla ah ku yaal oo bixiya har ama quud u, ah dadka ama xayawaanka,¹¹² wuxuuna ku dhahay, “Haddii qof beero geed, oo ay bini’aadan, ama uun kale cunaan waxay u noqoneysaa qofkii beeray sadaqo.”¹¹³ Markuu u haajiray Al-Madiinah, wuxuu xaddiday aag Madiina ka tirsan & beeraha timirta aagaas ku yaala iney yihii Xaram aan dhirtiis asliga ah la jari karin oo xayawaankiis duurjoogta ah la ugaarsan karin.¹¹⁴

3.23 Markii uu ka soo Socdaaley Al-Madiinah isagoo ku wajjahan Makkah oo wata ciidan 10,000 oo nin ah, wuxuu la kulmay ey hooyo ah iyo dhasheeda cusub, wuxuuna u dhigay ilaaliye si loo hubiyo inaan cidina dhibin.¹¹⁵ Markuu galay Makkah isaga oo guulaystay – magaaladii cadaadisay isaga iyo intii raacdey ee Muuminiinta ah, dishay

asxaabtiisa in badan, oo isku dayday marar badan inay baabbi'iso – waxay sugayeen aargudasho ba'an. Haddana wuu cafiyay dadkii deganaa, isaga oo dhahaya erayada cafiska ah ee, nabi Yuusuf ku yidhi walaalihiis markay u yimaadeen Masar: “Yuusuf ayaa ku yiri: maanta la idin canaanan maayo, Alle ha idiin dembidhaafo, Isagaana ugu naxariis badan cid naxariisata oo wuu u naxariistaa ciddii dembigeeda ka tawbad keenta, adeecidda Allana u soo laabata. (12:92).”¹¹⁶ Ka dibna, wuxuu mar kale dhisay xaramka muqaddaska ah ee Eebbe ee ku wareegsan Makkah – meesha ilaalinta asaasiga ah ee Dhulka – halkaas oo aan wax geed ah, geed yar, ama caws la jari karin, oo aan xayawaanka duurjoogta ah la ugaarsan karin ama la dhibi karin.¹¹⁷ Wuxuu mar kale ku noqday Makkah, Xaj ahaan, geeridiisa ka hor, wuxuuna soo ururiyay dad faro badan si ay u maqlaan bayaannada loo yaqaan Khudbadihii Sagootinta, kuwaas oo uu ku dhahay: Dadow, Rabbigiin waa mid, aabbihiinna waa mid: dhammaantiin waxaad ka soo jeeddaan Aadan, Aadanna wuxuu ka yimid ciid. Kuwiinna ugu sharaf badan Eebbe agtiisa waa kuwa Eebe ugu baqdinta badan, ma jirto Carab ka sarraysa cajam, ama cajam ka sarraysa Carab, ama mid cas ka sarraya mid madoow, ama mid madoow ka sarraeya mid cas, marka laga reebo Eeba Ka cabsiga.¹¹⁸

3.24 Dhammaan sababahan, waxaan ugu dabbaaldegnaa nabi Muxammad inuu yahay Qofka looga daydo: naxariista, Eebe ka cabsiga, iyo wanaagga kan ugu sarreeya ee loo sameeyo uunka oo dhan. Nabad iyo naxariis korkiisa ha ahaatee, isaga, xaasaskiisa, iyo asxaabtiisa. Tusaalihiisa sharafta leh ayaa weligiis horteenna ah inaan ku dayano. Waxaan ku boorrinaynaa dhammaan walaalaheenna Muslimiinta ah, gaar ahaan kuwa bara dhallinyarada, inay si qoto-dheer u bartaan siiradiisa sharafta badan oo ay ku dadaalaan inay noloshooda ku dhaqmaan hanuunkiisa. Waxaanan ku boorrinaynaa dhammaan dadka aan diintayada raacin inay aad u fiiriyaan ku dayashadiisa, sida aan ugu boorrinayno qof kasta oo Dhulka jooga inuu jeclaado oo uu u dabbaaldego kan ugu fiican dhammaan nabiyaada, iyo sidoo kale culimada iyo macallimiinta xikmadda ee Bari iyo Galbeed, Koonfur iyo Waqooyi marka la eego daryeelka Dhulka iyo qurumaha ku nool.

Cutubka 4

SINNAAN, CADDAAALAD IYO GARSOOR EE WADAAGGA ILAHA NOLOSHA

Macnaha Barwaaqada

4.1 Markaan eegno sawirrada Dhulka ee laga soo qaaday hawada sare, waxaan garowsannaa in, marka la eego walxaha, uu Dhulku asal ahaan u shaqeeyo sida nidaam xidhan (closed system). Ku dhowaad wax kasta oo nolosha Dhulku ay weligeed u baahnayd qarniyo badan ayaa naloogu fidiyay nidaamkan, oo ay kaxayso socodka tamarta qoraxda, oo ku saamowday cuf-isjiidista dayaxa, iyo curiyayaal aan tiro lahayn, boorka xiddigaha, hawada, biyaha, iyo nafaqooyinka oo had iyo jeer ku dhex wareegaya wareegyadooda kala duwan.¹¹⁹ Tani waxay nagu hageysaa inaan garowsanno in bedka dusha Dhulka, walxihiisa, iyo khayraadkiisu ay xaddidan yihiin. Wuxuu leeyahay xudduud; sida uu Qur'aanku nuugu sheegay, Eebbe "...waana Allaha abuuray wax kasta, ee sidii ugu fiicnayd u abuuray, hadba sida ay keenayso xikmaddiisa oo ka maran nuqsan iyo ceebba." (25:2), "Innagu wax kasta waxaan ku aburnay qaddar aan qorshaynay oo aan goynay, kaa oo aan horay u ogayn, kuna qornay lowxul maxfuudka." (54:49), iy digniinta, "...cuna oo caba waxa xalaal ah ee uu Alle idinku arsuqay, hana ka tallaabina xadka dhexdhexaysiga, Alle ma jecla kuwa xadgudba ee ku ciyaara cunnada, cabitaanka iyo waxyaabaha kaleba." (7:31; eeg sidoo kale 6:141), wuxuu nooga digaa inaan ka gudubno xudduudahaas.

4.2 Waxaa u badan in sannadihii 2020 iyo 2021 ay taariikhda ku qoran doonaan sannado ay bini'aadanku si wadajir ah ula kulmeen mid ka mid ah caqabadaheenna ugu waaweyn. Walaaceenna ku saabsan isbeddelka cimilada iyo masiibooyinka kale ee deegaanka ka sokow, waxaan ku halgannay inaan xakameyno fayras awood u leh inuu saameeyo qof kasta oo bini'aadan ah. Fayraska Covid-19 wuxuu soo bandhigay dildilaacyada ee dunidayada yaraanaysa. Dalalka hodanka ah ayaa iibsaday tallaalka cusub ee la sameeyay iyagoo keydsaday malaayiin talaal, iyaga oo ka tagay dalalka faqiirka ah iyaga oo aan helin wax talaal ah, sidaasna ku soo bandhigay caddaalad-darrada iyo dulmiga ka jira tuuladayada caalamiga ah.

4.3 Hadda waxaan ku noolnahay meere culaysan oo kululaaday taas oo ka dhalatay kobaca degdega ah ee dadweynaha iyo dhaqaalaha. Tirooyinkeenna sii kordhaya waxay sii dalbanayaan wax badan oo ka yimid khayraadka yaraanaya ee dunida dabiiciga ah. Waxaa la qiyaasaa in, markii barafku gunti gabay qiyaastii 12,000 sano ka hor, tirada dadka Dhulku ay laga yaabo inay ahayd 4 milyan. Ku dhowaad 14,000 sano, waxay gaadhay 1.6 bilyan sannadkii 1900, kaliya 120 sano ka dibna, hadda waxaan nahay qiyaastii 8.1 bilyan oo nafood. Tirada dadkeennu waxay la filaayaa inay gaadho qiyaastii 11 bilyan sanadka 2100.¹²⁰ Sidee bay dadka faraha badan loo quudin doonaa, loo arad tiri doonaa, oo loo hoyn doonaa? Oo maxay noqon doontaa xaaladda meeraha 2100, haddii aan sii wadno burburinta deegaanka sida aan hadda samaynayno?

4.4 Waxaa la garwaaqsaday in dadweyne wax baran uu gacan ka geysto yaraynta tirada bini'aadanka iyada oo la xaddidayo cabbirka qoysaska. Laakiin filashada ah in dadweyne wax baran uu gacan ka geysan lahaa yaraynta saamaynta bini'aadanka ee deegaanka ma dhaboobin. Waxbarashadu waxay u badan tahay inay keento dabaqad dhexe oo

macaamiil barwaaqo ah, taas oo abuurta kobac dhaqaale. Laakiin sidee baan kobac uga heli karnaa saldhig khayraad oo yaraanaya? Dalalka warshadaha horumaray ee leh dadweyne macaamiil ah oo aad wax u baran ayaa ah kuwa ugu wax-ku-darsiga badan isbeddelka cimilada iyo hoos-u-dhaca meerahayaga iyaga oo aan wax tixgelin ah siinin bulshooyinka faqiirka ah. In kasta oo ay jiraan ballanqaadyo qaran iyo caalami ah oo ku saabsan horumarka waara, faraq u dhexeeya hodanka iyo faqiirka ayaa sii ballaadhanaya halka deegaanku uu sii xumaanayo. Tani waxay su'aalo ka taagaysaa nooca nolosha wanaagsan ee ay hay'adaheennu noo ballanqaadeen. Maxay yihiin xudduudaha nolosha wanaagsan iyo barwaaqada aan u hamuun qabno? Qur'aanku wuxuu noo sheegay, "Kuwa Alle rumeeyow ha xarrimina waxa wanaagsan ee Alle uu idiin xalaaleeyay ee ah waxa la cuno, waxa la cabo, iyo guurka dumarka, oo aad markaasi naftiinna ku ciriirisaan wax uu Alle idiin waasiciyay, hana ka tallaabina xuduudda waxa uu Alle idinka xarrimay, Allana ma jecla kuwa xadgudba." (5:87). Sidee baan, dhammaanteen 8.1 bilyan, u bilaabi karnaa inaan yeelanno hab-nololeedyo macquul ah isla markaana aan yareyno saamayntayada dunida dabiiciga ah? Sida uu si caan ah u xusay Mohandas Gandhi, "Dhulku wuxuu bixiyaa wax ku filan baahida nin kasta laakiin ma aha hunguriga nin kasta."¹²¹ Doodda soo socota waxay iftiiminaysaa waxbarista Islaamka ee la xidhiidha hab-nololeedka iyo ilaha nolosha, xaqqa intifaaca iyo hantida, iyo dhaqaalaha, oo ay ku jiraan ganacsiga, maalgelinta, iyo maamulka.¹²²

Horumarka iyo Hab-nololeedka

4.5 Horumarka – beddelka Dhulka iyo khayraadkiisa si loo daboolo baahiyaha bini'aadanka oo loo wanaajiyo tayada nolosha – wuxuu meel sare kaga jiraa liiska mudnaanta dalal Muslim ah oo badan. Qaarkood ayaa hadda ka mid ah kuwa ugu faqiirsan oo ugu horumar-yar Dhulka. Cimriga la filayo iyo tirada dadka leh awoodo akhris-qoraal, iyo dakhliga ayaa hooseeya dalalkaan intooda badan, halka tirada dhimashada hooyada iyo dhallaanka ay sarreyso. Laakiin maxay dhab ahaan horumarku ka dhigan yahay marka la eego Islaamka, oo maxay yihiin qiimahiisa deegaaneed? Waxaan dhaqan ahaan ku tilmaamnaa Islaamka inuu yahay jid nololeed oo dheelitiran, oo aan israaf lahayn iyo ka gaabin midna. Qur'aanku wuxuu noo sheegay inaan raadinno wanaagga dunida maaddiga ah ee hadda jirta oo ay weheliso wanaagga ruuxiga ah ee aakhiro iyo in aan eebbe weydiisanno:

...Rabbiyow nagu sii adduunka fayoobi, risqi, cilmi wax anfaca, camal wanaagsan, iyo wax walba oo diin iyo adduunyo ah, aakhirana janno, nagana leexi cadaabka naarta. (2:201)

Maxay tani ka dhigan tahay marka la eego hab-nololeedyada aan u hanqaltaageyno? Markaan raadinayno wanaagga dunida dhamaaneysa, waa inaynaan iska indho-tirin xaqiiqada ah in wanaagga waaraya ee aakhiro uu mudnaanta leeyahay. Waa inaynaan u oggolaan raadintayada danaha maaddiga ah inay ahaato mid ka horreysa danaha ruuxiga ah; waa inay xakameysaa xuduudo anshaxeed.¹²³

4.6 Nidaamka dhaqaale ee casriga ah, oo ku saleysan kobac dhaqaale joogto ah oo ay shidaal u tahay ribada (ribā), wuxuu dabeecad ahaan yahay mid aan baahidiisa la dabooli karin, oo ka soo horjeeda mabaadii'da Islaamka. Marka laga reebo bal in suurtagal noo tahay inaan ku raaxaysanno hab-nololeedka quruumaha warshadaha horumaray, waa in la su'aalo bal in, iftiinka waxbarista Islaamka, ay ku bannaan tahay. In kasta oo nabi Muxammad, nabad iyo naxariis korkiisa ha ahaatee, iyo asxaabtiisu ay heysteen nolol lamida tan caadiga ah ay dadku heystaan sida xaasas, carruur, cabbitaan biyo qabow ah, dooxo cagaaran, gaadiid wanaagsan, iyo dhibicda biyaha roobka in ay jirkooda gaarto haddana waxaa ay ahaayeen ku kuwa ku nool nolol jaban marka loo eego tan aanu

maanta ku noolnahay.

4.7 Ujeeddada horumarku hubaal ma aha in la cuno wax intii suurtagal ah, laakiin in dadka loo suurtageliyo inay ku noolaadaan nolol caafimaad qabta, dhammaystiran, oo sharaf leh. Suurtagal ayay tahay in la noolaado nolol caafimaad qabta oo farxad leh iyada oo aan Lagu xadgudbin isticmaalka khayraadka Dhulka. Taasi way fududahay in lagu dhawaaqo, laakiin way adag tahay in lagu dhaqmo, gaar ahaan heer qaran ama caalami ah. Waxaan ku boorinaynaa fuqahada, dhaqaale-yaqaannada, iyo cilmi-yaqaannada deegaanka ee Muslimiinta ah inay la shaqeeyaan maamullada dalalkooda iyo bulshooyinka deegaanka si ay u qaabeeyaan tallaabooyin lagu xasiliyo oo lagu yareeyo isticmaalkeenna ilaha nolosha iyada oo la kordhinayo tayada dhabta ah ee nolosha. Waxaan ku boorinaynaa inay hubiyaan in horumarku daboolo baahiyaha hadda iyada oo aan la dhaawacin awoodda jiilalka mustaqbalka inay daboolaan baahidooda, iyo inaysan khatar gelin badqabka dabeecadda ama badbaadada noocyada kale.

4.8 Xudduudaha kobaca dadweynaha: Tirada dadka uu Dhulku, ama mid ka mid ah dalalkiisa, sii quudin karo waxay ku xidhan tahay labadaba inta dad jira iyo inta tamar iyo khayraad kale ee qof kastaa isticmaalo iyo waxa ay soo saaraan oo qashinka ah. Cilmi-yaqaannada deegaanka, oo ay la socdaan dalalka aan warshadaha-lahayn ee yar, ayaa tilmaamay in, iyada oo loo marayo isticmaal xad-dhaaf ah oo khayraadka Dhulka, dalalka warshadaha leh ay sababaan waxyeello deegaan oo ka weyn,¹²⁴ kuwa dadweynahoodu badanyahay ee ku nool dunida aan warshadaha laheyn. Qaar ayaa ku baaqay qaybsi sinnaan ah oo khayraadka beddel u ah xakamaynta dadweynaha. Laakiin xitaa qaybsi sinnaan ah oo khayraadka, waa inaan wajahnaa xaqiiqada ah in heerka aan ku tarmayno uu si toos ah u saamayn doono nooca nolosha aan annaga iyo faracayagu si dhab ah u hami karno.¹²⁵ Su'aasha aan weydiin lahayn ma aha kaliya tirada bini'aadanka uu Dhulku qaadi karo, laakiin tirada ee suutagalka tahay in uu si caafimaad iyo farxad leh u quudiyo, marka caddaalad qaybinta ay jirto.

4.9 Waxaan aaminsannahay in faragelinta adag ee dawladuhu ku xaddidaan tirada carruurta qoysasku ay ahayd mid aan anshax ku dhisneyn, sidoo kale waxaa lamid ah isku-dayada kalitalisnimada ee xannibaadda helitaanka hababka xakameynta dhalmada. Xaqa helitaanka nimcada carruurta waa mid aasaasi ah marka la eego diinta Islaamka, way adag tahayna in la xaddido xorriyadda qofka ee dhalmada sharci ahaan. ubadka waxaa Qur'aanku ku tilmaamay inay yihiin qurxda dunidan, fuqahadana waxay haysteen in ilaalinta faraca ay ka mid tahay ujeeddooyinka aasaasiga ah ee sharciga Islaamka.¹²⁶ Sida qof kasta oo kale oo Dhulka jooga, qoysaska Muslimiintu waxay wajahaan is-weydaarsi u dhexeeya nimcada korinta tiro badan oo carruur ah iyo nimcadaa bixinta tayo sare oo korin, waxbarasho, iyo daryeel caaimaad ah. Shakhsiyaadku waxay u baahan yihiin xorriyad, awood-siin, iyo macluumaad sax ah si ay u sameeyaan go'aanno caqli iyo anshax leh marka la eego xaaladahooda gaarka ah iyo mabaadii'da anshaxeed ee diinteena.¹²⁷

Ilaha Nolosha

4.10 Hawada aan neefsanno, biyaha aan cabno, carrada aan beerno, iyo dhammaan bulshooyinka nolosha ee aan Dhulka la wadaagno oo aan dhammaanteen ku tiirsannahay waxaa caadi ahaan loo yaqaan khayraad. Laakiin haddii aan eegno xidhiidhka ereyga Carabiga ah – mawārid – ee ilaha biyaha, kuwaas oo ah khayraadka muhiimka ah ee ay dhammaan noolaha Dhulku ka samaysan yihiin oo ay nolosha

dhammaanteed ku tiirsan tahay, waxaan fahmi karnaa in kuwani ay si aasaasi ah u yihiin ilaha nolosha. Nidaamka dhaqaale ee xukuma dunida casriga ah, khayraadka maaddiga ah iyo wax-soo-saarka beeraha aasaasiga ah waxaa loo arkaa badeecooyin la iibiyo lana soo gato. Khayraadka iyo badeecooyinka waxaa loo malaynayaa inaysan lahayn qiima gudaha ah, kaliya bini'aadanku uu yahay cidda jaangoysa qiimaheeda. Si kastaba ha ahaatee, sida horay loo xusay, Qur'aanku wuxuu waxyaabahan, kuwa nool iyo kuwa aan nooleynba, ku tilmaamaa inay yihiin calaamadaha Eebbe, abuurka Eebbe, kuwa Eebbe u hoggaansama, kuwa Eebbe ammaana, kuwa Eebbe caabuda. Wax aan qiima lahayn oo Eebbe Qaadirka ah, Sharafta leh, abuuray ma jiro. Wax micno-la'aan ah looma abuurin. Dhammaan waxaa loo abuuray run iyo xaq, mid kastaana xuquuq buu nagu leeyahay. Dhammaan waxyaabaha la abuuray waxay leeyihiin xurmad aasaasi ah (hurmah), oo bini'aadanku ay tahay inay ixtiraamaan. Uma fasaxnayn inaan iska dhignaa ama aan iska indho-tirno, iska daaye in aan ku israafno, dhammaynno, hoos u dhignaa, ama wasakhaynno, ama aan si macna la'aan ah ama xad-dhaaf ah ula dhaqanno. Marka aan isticmaalayno, waxaa nala saaray inaan tixgelinno oo aan uga baqno eebahooda Abuuray.

4.11 Marka ay timaaddo noolayaasha dareenka leh, xayawaanka duurjoogta ah iyo kan dadka la nool ee aan Dhulka la wadaagno, Qur'aanku wuxuu ku tilmaamaa inay yihiin bulshooyin nala mid ah (6:38). Qiimahooda bulsho-ahaan wuxuu ka horreeyaa qiimahooda badeeco-ahaan. Badeeco kasta waa in aan si qaldan looga faa'iideysan ama lasuurad xumayn; dhammaan waa in la ixtiraamo oo daryeel lagula dhaqmo. Wanaagga guud waxaa si cad loo fahmaa inuu ku jiro wanaagga dhammaan noocyada iyo dhammaan jiilalka. Si kastaba ha ahaatee, bulshooyinka waxaa lagula dhaqmaa heer eebe ka cabsi (taqwā), naxariis (rahmah), iyo wanaag meesha ugu sarreysa (ihsān).

4.12 Sharciga Islaamka, qaybaha deegaanka iyo ilaha nolosha ee aasaasiga ah, sida biyaha, daaqsinka, dabka (oo ay ku jiraan xaabada iyo ilaha kale ee tamarta), kaymaha, kalluunka iyo duurjoogta, lama lahaan karo xaaladdooda dabiiciga ah; waxaa wadaaga oo isla leh dhammaan xubnaha bulshada. Shakhsiyaadku waxay xaq u leeyihiin inay ka faa'iidaystaan ilaa heerka baahidooda, ilaa intaysan ku xad-gudbin ama ku xadgudbin xuquuqda xubnaha kale. Beddelka ka-faa'iidaydiga khayraadka, waxaa la saaray, ilaa intii suurtagal ah, inay ilaaliyaan qiimihiisii asalka ahaa; haddii ay sababaan baabbi'intiisa, dhaawaciisa, ama hoos-u-dhaciisa, waxaa laga rabaa inay ka mas'uul yihiin ilaa heerka dayactirka dhaawaca, sababtoo ah waxay ku xadgudbeen xuquuqda dhammaan xubnaha kale ee bulshada.¹²⁸

4.13 Mas'uuliyadda ilaalinta khayraadka, waxay la jaanqaadaa mabda'a sharci ee aasaasiga ah ee uu dejiyay nabi Muxammad, nabad iyo naxariis korkiisa ha ahaatee, "Faa'iidada waxaa beddel u ah mas'uuliyadda ku xidhan,"¹²⁹ dhanka kale, "Mas'uuliyadda waa waajib la socda faa'iidadiisa."¹³⁰ Xaqa lagu isticmaalo si waara isha nolosha si loo faa'iido wuxuu bixiyaa dhiirrigelin ah in dib loogu maalgeliyo ilaalinta iyo kobcintiisa. Sidoo kale, qayb caadil ah oo faa'iidooyinka dhaqaale ee ilaalinta isha waa inay ku noqotaa dadkaas qaaday culayska ilaalinteeda.¹³¹ Aragtidayada, mabaadii'dani waxay u baahan yihiin in dhammaan ilaha nolosha, kuwa dib-loo-cusboonaysiin karo iyo kuwa aan la cusboonaysiin karinba, si hufan oo xakamaysan loo isticmaalo. Ilaha dib-loo-cusboonaysiin karo waa in si waara loo isticmaalo: waa in lagu goosto heerar aan ka badnayn awooddooda dib-u-soo-cusboonaanshaha. In kasta oo aan suurtagal ahayn in si waara loo isticmaalo ilaha aan dib-loo-cusboonaysiin karin, noloshooda waa in la

dheereeyaa iyada oo dib-u-warshadayn lagu sameeyo, la yareeyana isticmaalka, iyo in la isticmaalo beddello dib-loo-cusboonaysiin karo.¹³²

4.14 Hantida sida Intifaaca. Sharciga Islaamku wuxuu xaqiijiyaa baahida hantida gaarka ah. Laakiin lahaanshaheedu ma aha mid dhammaystiran; waa sida intifaac (usufruct). Erayada faqiihii qarniga 14-aad Abū 'l-Faraj 'Abd ar-Rahmān ibn Rajab, "Dadku xaqiiqo-ahaan ma lahaan waxyaabaha, waayo milkiilaha kaliya ee dhabta ah ee waxyaabaha waa Abuurahooda, oo ah eebaha hufan ee sarraya. Hubaal, dadku ma lahaan waxba intifaacooda mooyaane sida gu oggol yahay Sharciga la soo dejiyay."¹³³ In kasta oo xaq la haysto hantida gaarka ah si adag loo ilaaliyo, waxaa jira xayiraado muhiim ah oo ku saabsan isticmaalkeeda. Kuwa ugu muhiimsan xayiraadahaas waxaa ka mid ah kuwa la xidhiidha ku-xad-gudubka xuquuqda.¹³⁴

4.15 Dhaawac La'aan. Nabi Muxammad, nabad iyo naxariis korkiisa ha ahaatee, wuxuu yidhi in "In ruuxa uu ruux kale dhibo ma banana, in dhib dhib kale loogu aargoostana ma bnanaana – Lā darar wa lā dirār."¹³⁵ Sidaas darteed, fuqahada Muslimiintu waxay xukumeen in qof uu burinayo xaqiisa haddii, isaga oo isticmaalaya, uu damco inuu dhaawac u geysto qof kale; ama haddii isticmaalkiisu uu u horseedo dhaawac qof kale isaga oo aan jirin faa'iido u dhiganta milkiilahiisa; ama haddii, in kasta oo uu faa'iido u keeno milkiilahiisa, isticmaalkiisu uu u horseedo dhaawac xad-dhaaf ah oo shakhsiyaadka kale ah ama dhaawac guud oo bulshada iyo abuurka guud ahaan (al-khalq). Dhaawaca nidaamyada deegaanka iyo yaraynta kala-duwanaanshaha noolaha si cad ayay u hoos imaanayaan mabda'a kahortagga dhibka guud.

4.16 Khibradda fuqahada Muslimiinta ee qaybinta xuquuqda biyaha waxay ka tarjumaysaa khulaasada khibradda ay ilbaxnimoooyinka Bariga Dhexe ee abaaraha ay ku heleen waqtiyo fog ee la xiriira sida loo maareeyo khayraad yar, iyo soo-gelinta maamulkiisa xuduudaha anshaxeed ee Islaamka. Isha nolosha ugu muhiimsan, ee noola kastaa ka samaysan yahay oo mid kastaa ku tiirsan yahay, waxay u adeegi kartaa saldhig isbarbardhig ah oo qaybinta xuquuqda ilaha kale ee nolosha ee waagii hore badnaa, laakiin hadda sii noqonaya kuwo gabaabsi ah.¹³⁶

4.17 Waxaa ka mid ah guulaha ugu cajiibsana ee ilbaxnimada Islaamka horumarka culuumta beeraha ee dhaqamada Islaamku ay ka dhex sameeyeen, laga bilaabo Yemen iyo Oman ilaa Iran iyo Turkistan, Waqooyiga Afrika iyo Andalusia, India iyo Koonfur-bari Aasiya, qaab-dhismeedka xuquuqdan biyaha.¹³⁷ Dhaxalka beeraha ee ilbaxnimada Islaamka guud ahaan waxaa loo yaqaan ereyga Carabiga ah filāhah, oo macnihiisu yahay "beerasho," laakiin sidoo kale macnihiisu yahay "in la kobco ama la barwaaqoobo."¹³⁸ Macnaha labalaabka ah waxaa si qurux badan u muujiyay qoraaga risaalad ku saabsan al-hisbah: "Beeruhu waa aasaaska ilbaxnimada – quud kastaa wuu ka soo baxaa, sidoo kale faa'iidooyinka iyo barakooyinka ugu waaweyn ee ilbaxnimadu keento."¹³⁹ Hababka beeraleeynimada ee filāhah waxaa taageeray farsamooyin aad u sarreysa oo hab waraabin ah ah si loo soo ururiyo biyaha roobka iyo carrada ee laga sameeyay Yemen, Oman, Indonesia iyo dhulal kale oo Islaami ah. Waxaa kale oo jiray biyo-mareenno dhulka-hoostiisa iyo dusha sare ah oo ku yaal Iran iyo Oman (iyo waagii hore Hijāz, 'Ayn Zubaydah) iyo Andalusia. Biyo-mareennadan waxaa loo yaqaan falaj (jamac aflāj) Jasiiradda Carabta iyo qanāt ama kārez dalalka afka Faarisiga ku hadla.¹⁴⁰

4.18 Khaliifka 'Alī ibn Abī Tālib wuxuu u qoray Mālik Al-Ashtar An-Nakhaṭī, oo uu u doortay inuu xukumo Masar, warqad ku saabsan maamulka wanaagsan, oo uu ku xusay baahida ah in la beero dhulka ('imārat al-ard), isaga oo yidhi: "Waa inaad... isha ku heysaa beerista dhulka

in ka badan ururinta kharashaadka, sababtoo ah kharashaadku lama heli karo beero la'aan. Qofkii kharash dalba beero la'aan wuxuu burburiyaa aagga oo dadka ayuu kharribaad u keenaa. Xukunkiisu wuxuu socon doonaa wxyar keliya.”¹⁴¹ Marka uu la talinayay nin soo nooleeyay oo horumariyay dhul la dayacay, khaliifka 'Alī wuxuu si qurux badan u soo koobay anshaxa Islaamka ee la xidhiidha isticmaalka dhulka sidan: “Si farxad leh uga faa'iideyso, ilaa intaad tahay hagaajiye wax aan kharribeenin; beere aan wax burburuneynin.”¹⁴²

Dunidayada Qaameysan: Koritaan ku Salaysan Ka-faa'iidayso mise ka qeyb qaadasho

4.19 Dhaqaalaha caalamigu wuxuu ku dhisan yahay khiyaano hadda baabbi'inaysa dunida dabiiciga ah. Lacagtu waa khayaali, waxaana lagu tilmaamaa “astaan qaawan oo aan qiimo gudaha ah lahayn ama xidhiidh toos ah oo wax gaar ah la lahayn.”¹⁴³ Lacagta waxaa loo aqoonsaday inay tahay calaamado keliya, waayo “waxaa jira wax cajiib ah oo ku saabsan sida lacagta loo abuuro. Badeeco kale oo si la mid ah u shaqeysa ma jirto. Saldhigga lacagtu wuxuu ku kobcaa isticmaalka; wuxuu ku ballaadhaa deynta. Inta aan amaahinno, ayaa noo badanaata. Inta deyn jirta, ayay [lacag] jirtaa.”¹⁴⁴ Deynta xad-dhaafka ah, oo shidaal u ah qaababka isticmaalka ee uu kaxeeyo qaab kobac dhaqaale oo aan la joogteyn karin, waa sabab toos ah oo burburka dhaqaalaha ee caalamiga ah. Ilaa intee baan u oggolaan karnaa tirada deynta sii kordheysa inay baabbi'iso khayraadka dhabta ah ee dunida xaddidan?¹⁴⁵

4.20 Ribā. Islaamku wuxuu mamnuucaa ribā, taas oo ah ribo ama faa'iido aan caddaalad ahayn oo ka-faa'iidayso ah oo laga sameeyo ganacsi ama meherad, oo ay ku jiraan qaadashada dulsaarka (interest). Ribā waxay sidoo kale khusaysaa ka sameeynta hant meel aan waxba oolin oo qaab deyn ah oo dulsaar lagu qaado, iyo caddaalad-darrada dhaqaale guud ahaan. Qur'aanku wuxuu cambaareeyaa kuwa dadka kale kaga faa'iidaysta ribada, wuuna nooga digaa,

“Wixii dayn ah oo aad bixisaan oo aad ula jeeddaan ribo iyo in aad ku heshaan wax ka badan wixii aad bixiseen, oo dadka kale maalkooda uu ugu siyaado, uguna kobco, kaa Alle agtiisa kama siyaado, balse Alle wuu baabi'iyaa wuuna tirtiraa. Wixii sako ama sadaqo ah oo aad siisaan ciddii mudan idinka oo ku raadinaya raalli ahaashaha Alle iyo abaalmarintiisa, camalkaas ayaa ah midka uu Alle aqbalayo uuna idiin laalaabayso laalaabid fara badan.” (30:39).

“Alle wuu baabi'iyaa ribada oo idil, qofka sameeyana wuu ka hoojinayaa barakada maalkiisa oo kuma intifaacayo, sadaqadana wuu kobciyaa oo wuu badiyaa, ajarkana wuu u laalaabayaa kuwa wax sadaqaysta, wuuna u barakaynayaa hantidooda. Alle ma jecla mid kasta oo ku adkaysta gaalnimadiisa, oo bannaysta cunidda ribada, kuna talaxtaga dembiga, xaraanta iyo in uu Alle ku caasiyo.” (2:276).

Ribā waxay muujisaa xidhiidh awood oo kuwa hantida leh ay uga faa'iidaystaan karaan kuwa baahan; halkaas oo amaah-qaataha lagu qasbo inuu si adag u shaqeeyo si uu u bixiyo raasamaalka aan waxba soo kordhineynin, oo ku kobca dulsaar isku-darmaya; halkaas oo kuwa awoodda leh ay ku farsameeyaan kuwa difaac-la'aanta ah. Hodanku waxay isticmaalaan lacag aan jirin si ay ugu suurtageliyaan inay u noolaadaan hab-nololeedyadooda ka badbadiska ah (aad kor loogu qaaday), kuwaas oo ugu dambayntii hoos u dhiga nidaamyada deegaanka ee adduunka oo dhan.¹⁴⁶

4.21 4.21 Zakāh. Ribā waxay aad ugu muhiim tahay nidaamka dhaqaale ee caalamiga ah oo dhaqaale-yaqaanno yar ayaa qiyaasi kara sida ay ahaan karto duni aan riba kajirin; si kastaba ha ahaatee, inta badan kunkii sano ee la soo dhaafay, qaadashada dulsaarka waxaa laga mamnuucay Yurubta Masiixiga ah iyo dunida Islaamkaba. Liddiga dhaqaalaha ku saleysan ka-faa'iidsiga, dhaqaale-yaqaannada Muslimiintu waxay ugu yeedhaan aragti dhaqaale oo ku saleysan mabda'a sadaqada daahirinaysa (zakaat), oo lagu tusaaleeyay zakāh,¹⁴⁷ oo ah qadar qiima ah oo waajib ah oo ladulsaaray hantida, taas oo lamid ah dhanka mudnaanta salaadda. Qur'aanku wuxuu amraa, "Salaadda hagaajiya oo bixiya sadaqada daahirinaysa..." (2:110). Zakada waxey u dhigantaa 2.5% oo dheeri ka ah xoolaha la keydiyay Sida hantida lagu daahiriyo iyada oo la siinaayo kuwa baahan, bulshooyinka waxaa lagu daahiriya wareegga hantida kan hodanka ah oo la siiyo kan baahan.¹⁴⁸ Wax-ku-darsiyo kale oo daahirintan ah waxaa ka mid ah sadaqah (sadaqo ikhtiyaari ah), awqāf (waqfiyaad sadaqo ah), infāq (taageero, halkaas oo ehelka baahan iyo xayawaanka guriga ay xaq ku leeyihiin hantida qofka), iyo qard hasan (amaah qurux badan), oo ah amaah aan dulsaar lahayn, oo Qur'aanku ku dhiirrigeliyo hodanka inay siiyaan kuwa baahan.

Mu'iniineey, Alle ka baqa inta ay taagtiinnu iyo awooddiinnu tahay, rasuulka Allana si wanaagsan u maqla, ammarradiisana qaata, wuxuu idinka reebayna ka fogaada, wuxuu Alle idinku arsaaqayna wax ka bixiya, khayr bay idiin noqonaysaaye. Ciddii bakhaylnimo iyo gacan-adayg ka badbaadda, iyaga uun baa ah kuwa hananaya khayr oo idil, kuna guulaysanaya wax kasta oo ay doonayaan. Haddii aad maalkiinna si ikhlaas iyo calool fayooobi ah jidka Alle ugu bixisaan, Alle wuu idiin laalaabayaa ajarka waxa aad bixiseen... (64:16-17)

Qur'aanku wuxuu intaas dheer ku tilmaamaa, "Jannada heli meysaan ilaa aad wax ka bixisaan waxa aad jeceshihiin, sadaqa kasta oo aad la baxdaan ha yaraato ama ha badnaatee Alle waa mid ku ogaal badan, mid kasta oo wax bixiyana wuxuu ku abaal mariyaa hadba camalkiisa sida uu yahay." (3:92).

waxa u Dhaxeeya Dhaqaalaynta iyo Israaf-ka (Xad-gudubka)

4.22 Iqtisād iyo Isrāf. Ereyga Carabiga ah iqtisād, oo macnihiisu yahay dhaqaalayn, dadaal, dhexdhexaadnimo, iyo ilaalin, ayaa, wax muhiima ah, ereyga loo isticmaalo dhaqaalaha Islaamka.¹⁴⁹ Nabi Muxammad, nabad iyo naxariis korkiisa ha ahaatee, ayaa yidhi, "Iska jira israafka hantida iyo bixinta; waa inaad taxaddartaa, waayo dad dhaqaale ku dhaqmay marnaba faqri kuma dhicin."¹⁵⁰ Qur'aanku wuxuu bini'aadanka ku hгаа dhexdhexaadnimo, dheelitir, iyo ilaalin.¹⁵¹ Wuxuu ku tilmaamaa addoommada dhabta ah ee Naxariis-Badanaha inay yihiin "Waana kuwa marka ay wax ka bixinayaan xoolahooda aan ku xadgudbin, kuna ciriiriya wax bixinta, wax bixintoodana waxay ahaatay mid u dhaxaysa maal ku ciyaarid iyo ciriirin." (25:67). Dhexdhexaadnimadu waxay u janjeertaa caddaalad (qist) iyo dheelitirka la xidhiidha, halka xad-dhaafku uu quudiyo xadgudub iyo caddaalad-darro, oo uu carqaladeeyo dheelitirka uu Eebbe ku dhigay uunka.¹⁵² Qur'aanku wuxuu si cad u cambaareeyaa israafka xad-dhaafka ah: "...cuna oo caba waxa xalaal ah ee uu Alle idinku arsuqay, hana ka tallaabina xadka dhexdhexaysiga, Alle ma jecla kuwa xadgudba ee ku ciyaara cunnada, cabitaanka iyo waxyaabaha kaleba." (7:31); eeg sidoo kale 6:141). Xadiis caan ah ayaa si cad u muujinaya sida, xitaa isticmaalka khayraadka faraha badan, israafku loogu nacayb yahay: ...Rasuulkii Eebbe, nabad iyo naxariis korkiisa ha ahaatee, wuxuu soo ag maray Sa'ad isaga oo u weyseysanaya salaadda, oo wuxuu yidhi: "Waa maxay israafkan, Sa'dow?" Wuxuu ku jawaabay: "Maku jiraa israaf weyseysiga salaadda?" Nabigu wuxuu yidhi: "Haa, xitaa haddii aad webi socda ag

joogto.”¹⁵³

Sidaas darteed, isticmaalka israafka ah ee xitaa khayraadka faraha badan sida hawada, carrada, baddaha, iyo kaymihii waaweynaa ayaa la mamnuucay, inta aan ka hadlin khayraadka kale ee macdanta iyo noolaha ah ee yar.

4.23 Isticmaal-xad-dhaaf. Eebbe wuxuu bini’aadanka siiyay wax kasta oo aan u baahannahay iyo wax ka badan, haddana damaca bini’aadanku xad ma leh. Aragtida Islaamka, damaca waxaa loo arkaa nooc abaal-dhac ku ah nimcooyinka Rabbiga waxwalba.

Dhab ahaan Alle wuxuu intaas oo idil ugu dhaartay in insaanku yahay mid ku kufrin badan nimcooyinka Rabbigii, uuna yahay mid arrinkaa qirsan. Yahayna mid ku daran xoola-jeclida. (100:6-8)

Ururinta hantida iyada oo ay ujeedadu tahay in la gaaro hodontinimo kaliya nidaamyada dhaqaale qaarkood waxaa ay u arkaan ujeeddo wanaagsan, halka islaamku uu ka digay ariinkaas;

Waxaa daacada Alle idinka mashquuliyay inaad isugu faantaan maal badni iyo caruur badni. Oo waad sii joogtayseen arrinkaa ilaa aad ka dhimataan oo qabri la idinka geliyo Ma habboona inay sidan idiin mashquuliso maal isugu faanidda, mar dambe ayay idiin caddaan doontaa in daarta aakhiro ay tahay midda idiin khayr badan tahay. Haddana digtoonaada, waad ogaan doontaan aaya xumida ay leedahay inaad ka mashquushaan aakhiro. Ma habboona inay sidan idiin mashquuliso maal isugu faanidda, haddii aad si dhab ah u ogaan lahaydeen waad ka joogi lahaydeen arrinkaa, waxaadna u degdegi lahaydeen inaad naftiinna ka badbaadisaan halaag. wallee waad arki doontaan jaxiimo. haddana si yaqiin ah ayaad u arki doontaan. (102:1–7).

Xadiiska soo socda wuxuu tusaale u yahay waxbarista Nabiga ee ku saabsan ururinta hantida iyo habdhaqanka deynta: Haddii aan lahaan lahaa dahab la’eg buurta Uhud, ima farxin lahayn in aan sii haayo in ka badan saddex maalmood, marka laga reebo qadar aan u hayn lahaa bixinta deymaha.¹⁵⁴ Sidaas waxaa ka dhasha baahida ah in dib loo eego raadinta barwaaqada iyada oo loo marayo ururin, iyo in loo wareego jid ku saleysan qanacsanaanta laga helo in la iska dhafo waxyaabaha aan loo baahnayn.

4.24 Dhaqaale Furan oo Caadil ah. Astaamaha ugu muhiimsan ee dhaxalka dhaqaale ee Islaamka¹⁵⁵ waxaa ka mid ah ku-adkaysashada in danaha shakhsiyaadka iyo bulshadu ay ka horrayso faa’iidada,¹⁵⁶ iyo xukunnada ah in suuqyadu ay xor u ahaadaan dhammaan ganacsatada, qiimayaasha lagu go’aamiyo macaamillo furan, iyo wax-soo-saarka in la baari karo. Kaydinta, ganacsiga keligii-talisnimada ah, qiime-buunbuuninta, iyo xayeysiis been ah ama marin-habaabin ah waa la mamnuucay. Xukunnadani waxay suurtageliyaan qaybinta cadaaladda ku dhissan ee khayraadka iyo ganacsi ku saleysan sinnaan iyo caddaalad. Xoojinta xuquuqda shaqaalaha waxaa lagu muujiyay xadiiska: “Siiya shaqaalaha mushaarkiisa ka hor inta uusan dhididkiisu engegin.”¹⁵⁷ Isticmaalka dahabka iyo lacagta sida qalab beddel ah ayaa ka furan tallaabooyinka lagu hubinayo daahfurnaanta, marka loo eego lacagta diijitaalka ah iyo nidaamka bangiyada kayd-jajaban ee hadda jira. Mawqifka waxbarista dhaqaale ee Islaamka ka dhanka ah israafka xad-dhaafka ah wuxuu door biday wareegga dhaqaale ee ka sarreeya qaababka toosan ee wax-soo-saarka.

Hab-dhaqan ku Saabsan Talo Wadaag

4.25 Xaq aasaasi ah oo dadku leeyihiin waa talo-wadaag (shūrā) dhammaan arrimaha saamaynta ku leh danahooda.¹⁵⁸ Nin iyo naag kasta, sida khalīfah Dhulka jooga, ayaa loo xukumi doonaa Maalinta Qiyaama waxa uu noloshiisa ku sameeyay. Mas’uuliyaddan weyni waxay u baahan tahay xorriyad looga-qaybgalo si wax ku ool ah qorshaynta iyo go’aan-qaadashada.¹⁵⁹ Qur’aanku wuxuu ballanqaaday in “...haddii ay arrin doonaanna ka wada tashada...” (42:38) ay ka heli doonaan Eebbe abaalmarin ka wanaagsan oo sii waaraysa. Dadka dhammaan kooxaha bulsho iyo qowmiyadeed waa in lala tashado iyada oo aan takoor lahayn; kuwa ugu daciifsan waa in loo arko kuwo ugu xoog badan ilaa xuquuqdooda si buuxda loo sugo, kuwa ugu xoog badanna waa in loo arko kuwo ugu daciifsan ilaa ay si buuxda ugu hoggaansamaan sharciga.¹⁶⁰

Khaliifka ‘Alī ibn Abī Tālib wuxuu yidhi, “Xaqa kan daciifka ah waxaa laga qaadi doonaa kan xoogga badan ilaa kan wanaagsani uu nabad iyo difaac ka helo (dulgiga) kan sharka leh.”¹⁶¹ Wuxuu kula taliyay Muxammad ibn Abī Bakr, oo ah xaakimkiisa Masar, “Ula dhaqan si siman si aysan kuwa waaweyni kaaga rajayn caddaalad-darro iyaga daraaddood, oo aysan kuwa hooseeyaa ka quusan caddaalada.”¹⁶²

4.26 Waxaan ugu yeedhaynaa maamullada dalalka Islaamka iyo dalalka adduunka oo dhan inay mudnaan siiyaan tallaabooyinka loo baahan yahay si loo awood-siiyo kuwa awoodda-la’aanta ah oo loo hubiyo ka-qaybgalka wax ku ool ah ee dadka danahoodu khatarta ku jiraan ee geeddi-socodyada go’aan-qaadashada, si ay si buuxda u isticmaalaan caqligooda iyo khibradooda oo aanay u hoos-dhiciin takoorid midab, qowmiyad, jinsi, diin, ama qaabab kale oo takoor ah.¹⁶³

Cutubka 5

MABAADII'DA IYO HAB-DHAQANNADA DARYEELKA DHULKA

Sharīcada iyo Ujeeddadeeda

5.1 Dhulka waa sida Markab oo kale. Sannadihii dhowaa, qorayaashu waxay u qiyaaseen meeraha Dhulka inuu yahay markab, doonnida Nuux oo ku wareegaysa qoraxda iyada oo sidata xamuulkeeda qaaliga ah, noocyada nolosha, oo dhammaantood isku xidhan oo qaddar ahaan midaysan. Nabi Muxammad, nabad iyo naxariis korkiisa ha ahaatee, wuxuu adeegsaday tusaalaha markab si uu u muujiyo mas'uuliyadaha ka dhasha isku-tiirsanaanta. Rakaabka mawqifyadooda kala duwan ee saxanka iyo hoostiisa waxay u baahnaayeen adeegyada midba midka kale, sida qaybinta biyaha la cabbo. Tusaala ahaan mid ka mid ah rakaabka hoosta ku jira ayaa bilaabay inuu faas ku garaaco gunta hoose ee markabka isagoo raadinaayo xaqqiisa uu kulahaa biyaha. “haddii ay gacmihiisa qabtaan,” ayuu yidhi Nabigu, “way badbaadi lahaayeen isaga iyo iyaga labadaba. Laakiin haddii ay iska daayaan, way halaagsami lahaayeen isaga iyo iyaga labadaba.”¹⁶⁴ Rakaabka tusaalaha ku jira wuxuu tusaale u yahay hab-dhaqanka iyo aragtida bini'aadanka casriga ah, kuwaas oo, degdegooda inay ka soo saaraan dhulka waxa ay rabaan, si weyn u yareesay awoodda Dhulka ee taageerada nolosha. Sharciyaynta deegaanka, siyaasadda, iyo dhaqdhaqaaqa – mawduucyada qaybtan – waa qaar ka mid ah hababka gacmaheenna lagu xakameyn karo.

5.2 Dhinac gaar ah oo dhaqanka diinta Islaamku waa xoojinta sugista xuquuqda noolaha la abuuray, bini'aadanka iyo noolaha kale labadaba.¹⁶⁵ Dhab ahaan, Islaamka waxaa la dhahaa inuu yahay diin ku asteysan sarreynta sharciga. Sharciga anshaxeed ee Islaamka, oo inta badan laga soo qaatay Qur'aanka iyo dhaqanka caadiga ah (sunnah)¹⁶⁶ ee nabi Muxammad, nabad iyo naxariis korkiisa ha ahaatee, waxaa loo yaqaan sharīcada, oo macnaheedu yahay Jidka, wadiiqada loo maro biyaha, isha nolosha.¹⁶⁷ Ujeeddadeedu waa in la qorsheeyo sida loo sameeyo rabitaanka Rabbiga waxwalba oo ah midka naxariista guud (alraxman) iyo naxariista gaar ah (alraxim) naxariista; in nolosha loo noolaado – si shakhsi ah iyo si wadajir ah – qaabka ugu anshaxa iyo akhlaaqda badan. Dhab ahaan, sayniska anshaxa iyo kan sharcigu waa isku mid.¹⁶⁸ Ficillada waxaa lagu qiimeeyaa miisaan shan-tabaqadood ah; ficilku wuxuu noqon karaa waajib, la dardaarmay, la oggol yahay, la nacay, ama la mamnuucay.¹⁶⁹ Sharīcadu sidaas ma aha kaliya mid mamnuucaysa oo amraysa, laakiin sidoo kale waa mid dardaarmaysa, oo qortaa jidka anshaxeed ee waxa “ay tahay” inay noqdaan: marka laga reebo waajibaadka sharci ee aasaasiga ah ee hoos imaada xukunka maxkamadaha, waxay dejisaa heerar habdhaqan oo qumman oo kaliya lagu dhaqan-gelin karo dammiirka shakhsi iyo bulsho. Xitaa marka maxkamaduhu ay guul-darreystaan, ama halka maxkamadaha Islaamku aanay jirin, sharīcadu waxay dejisaa heerarka ay mu'iniinta had iyo jeer u shaqeen doonaan inay gaaraan.¹⁷⁰

5.3 Mabaadii'da sharīcada, oo lagu dabaqo kala-soocid iyo daryeel xaaladaha isbeddelaya ee waqtiyo iyo meelo kala duwan, waxay bixiyaan xeerar aasaasi ah oo lagu hubinayo iskaashi iyo hab-dhaqan mas'uul ah. Sida laga arkay sharciga biyaha Islaamka, bulshooyinka deegaanku waxay inta badan dhaqan-geliyaan xukunnada sharīcada iyaga

oo aan u baahan faragelin dawladeed, waayo tani waxay u baahan tahay kaliya in dadku ay rumaystaan oo ay diyaar u yihiin inay aqbalaan garsoorka kuwa aqoonta u leh inay fasiraan xeerarka. Iyada oo leh khulaasada khibradda ee laga helay in ka badan 1400 oo sano iyo “iyada oo la xoojinayo macaamil furan oo caadil ah sharīcadu waxay bixisay ‘jid run ah’ oo bulsho Islaami kastaa ugu heli karto dhibaataadeeda xal wax ku ool ah.”¹⁷¹ Sharīcadu waxaa ka buuxa qiyam, mabaadii, iyo xukunno la xidhiidha deegaanka, iyo sidoo kale aalado iyo siyaasado deegaan. Aqoontan waxaa la bilaabay in loo aqoonsado fiqh al-bī‘ah (sharciga deegaanka Islaamka), oo dhaqan gelintiisau hadda ay ka bilaabatay meelo kala duwan oo adduunka ah.¹⁷²

5.4 Ujeeddooyinka Ugu Dambeeya ee Sharīcada.¹⁷³ Mabda’ aasaasiga ah oo sharciga Islaamku waa in “arrimaha lagu qiimeeyo iftiinka ujeeddooyinkooda (maqāsid). Ujeeddada ugu dambeysa ee sharīcadu waa in waaag loo keeno lana hubiyo danaha uunka Eebbe (masālih al-khalq ama masālih al-ibād).¹⁷⁴ Fuqahada Muslimiintu waxay guud ahaan ku heshiiyeen in bulshada bini’aadanku si ay u shaqayso oo u barwaaqowdo, ugu yaraan shan shuruudood oo aasaasi ah¹⁷⁵ la ilaaliyo. Tan koowaad waa dīn, ama diinta, oo ah saldhigga caqiidooyinka, qiyamka anshaxeed, iyo akhlaaqda lagu dhisay bulshada. Nolosha (nafs) waa shuruudda labaad; iyada oo aan la ilaalin nolosha, bulshana ma shaqayn karto. Saddexaad, faraca bulshada (nasl) waa in la ilaaliyo iyada oo la hubinayo in faraca lagu dhalo oo lagu koriyo xidhiidhyo qoys oo ammaan ah. Afaraad, caqliga (‘aql) waa in la ilaaliyo si loo hubiyo hab-dhaqan caqli leh, shakhsi ahaan iyo si wadajir ahba. Shanaad, xuquuqda hantida (māl) ayaa loo baahan yahay si shakhsiyaadku u sugaan noloshooda. arrimahaani waxay khusayaan wanaaga jiilalka hadda iyo kuwa mustaqbalkaba.

Faa’iidooyinka iyo Waxyeellooyinka

5.5 Fiigiga Islaamka, dhammaan ficillada waxaa lagu qiimeeyaa cawaaqibkooda sida faa’iidooyin (masālih) iyo waxyeellooyin (mafāsīd).¹⁷⁶ Iyada oo loo marayo falanqayn dhammaystiran oo xukunno la mid ah, fuqahadii hore waxay sameeyeen mabaadii’ hab-sharciyeed (qawā’id usūliyah fiqhīyah), oo u adeegas sida hagayaal xallinta dhibaatooyinka sharci ee gaarka ah.¹⁷⁷ Waa qaybo lagama maarmaan ah oo ka mid ah culuumta soo koraysa ee fiigiga deegaanka Islaamka. Fuqahada iyo sharci-dejiyeyaasha Muslimiintu waa inay had iyo jeer u shaqeeyaan xoojinta danaha guud ee dhammaan uunka: waa inay isku dayaan inay isku waafajiyaan oo ay fuliyaan dhammaan danaha. Si kastaba ha ahaatee, marka aysan suurtagal ahayn in la qancin karo dhammaan danaha, wanaagga guud ee caalamiga ah wuxuu u baahan yahay in la raaco xeerar mudnaan-siin ah. Faqiha qarniga 14-aad Taqī ad-Dīn Axmad ibn Taymīyah ayaa mabda’a aasaasiga ah u sheegay sidan:

*Waxa loo baahan yahay waa in la ilaaliyo dhammaan faa’iidooyinka oo la dhammaystiro, oo la baabbi’iyo dhammaan waxyeellooyinka ama ugu yaraan la yareeyo. Haddii ay is-burinayaan, waa in la ilaaliyo wanaagga weyn iyadoo laga reebo kan yar, oo la saaro dhaawaca weyn iyadoo la aqbalo kan yar. Taasi waa amarka Sharciga.*¹⁷⁸

Tirsimooyinka soo socda waxay soo koobaan mabaadii’da ay fuqahadu dejiyeen si loo xaqiijiyo danaha guud iyaga oo miisaamaya wanaagga ugu badan, muhiimadda danaha kala duwan, hubinta ama suurtagalnimada faa’iidada iyo dhaawaca, iyo awoodda kuwa xeeran ee loo igmaday xaqiijinta danaha guud iyada oo aan jirin faragelin maamul:

- Danaha guud iyo tan gaarka ah. Danaha guud¹⁷⁹ waxay mudnaan ka leeyihiin danaha gaarka ah iyo kooxaha gaarka ah marka aan la is waafajin karin. Mabaadii'da sharciga Islaamka waxaa ka mid ah: "Mudnaanta waxaa la siiyaa ilaalinta danta guud iyadoo laga hormarinaayo danaha gaarka ah," iyo "danaha guud ayaa mudnaan ka leh danaha shakhsiga." Saldhiggan waxaa laga soo dhex saaray mabda'a ah in "dhib gaar ah la aqbalo si looga hortago dhib guud."¹⁸⁰ Si kastaba ha ahaatee, xuquuqda shakhsiga laguma burinayo magaca danta guud.¹⁸¹
- Baahiyaha waaweyn iyo kuwa yaryar. Faa'iidooyinka iyo waxyeellooyinka waxaa lagu qiimeeyaa muhiimaddooda iyo degdegnimadooda.¹⁸² Mudnaanta waxaa la siiyaa baahiyaha aasaasiga ah haddii ay kahor yimaadaan baahiyo ka yar ama qurxin, iyo baahiyaha yaryar kahor yimaadaan qurxin. Mabaadii'da fiqi ee la xidhiidha waa: "Laba Shar midka yar ayaa la doortaa," "Dhibka daran waxaa lagu saaraa dhib ka fudud," iyo "Haddii mid ka mid ah laba waxyeello oo is-haysta uu noqdo mid aan laga maarmi karin, kan ugu dhaawac badan ayaa laga hortagaa iyadoo la gelaayo kan ka yar."
- Ilaalinta mudnaanta (al-ahamm wa'l-muhimm). Haddii la wajaho doorasho u dhexeysa waajibaad ama mamnuucyo is-reebaya, ama waajib iyo mamnuuc, kan muhiimka ah ayaa ka horreeya kan ka muhiimsanaanta yar.¹⁸³
- Danaha dhabta ah iyo kuwa mala awaalka ku dhissan. Mudnaanta waxaa la siiyaa danaha dhabta ah ama la yaqaan marka ay kahor yimaadaan danaha mala awaalka ku dhissan ama suurtagalka ah ee muhiimad la mid ah; culeysyada iyo faa'iidooyinka hubaal ah waxaa la siiyaa miisaan ka weyn culeysyada iyo faa'iidooyinka aan la hubin.
- Danaha kuwa awoodda leh iyo kuwa awoodda-la'aanta ah. Tixgelin waxaa la siiyaa awoodaha kooxaha kala duwan ee ay ku sugi karaan danahooda gaarka ah. Waa waajib in la ilaaliyo kooxaha tabarta-yarta iyo kuwa saamaynta yar marka loo eego mabaadii'da fiqi ee ah in "dadka saboolka ah in laga ilaaliyo waxyeelada ayaa mudnaan ka leh in waxyeelada laga ilaaliyo dadka hodanka ah," iyo "danaha dadka saboolka ayaa mudnaan ka leh danaha dadka hodanka."¹⁸⁴

Ka-hortagga waxyeellooyinka. Waa waajib in laga hortago ama la yareeyo dhaawaca ka hor inta uusan dhicin iyada oo la dabaqayo mabaadii'da "In ruuxa uu ruux kale dhibo ma banana, in dhib dhib kale loogu aargoostana ma bnanaana," "dhibka waa la suuliyaa," oo marka aan gebi ahaanba la suulin karin, "Dhibka waa la suuliyaa ilaa heerka suurtagalka ah." Marka sugista faa'iidooyinku ay keento waxyeellooyin aan laga maarmi karin oo cabbir la mid ah ama ka weyn, mabda'a fiqi ee la dabaqo waa, "Ka-hortagga waxyeelada ayaa ka horreeya helitaanka faa'iidooyinka."¹⁸⁵ Halkan waxaa ku jira xujo xoog leh oo loogu qaadanayo mabda'a taxaddarka (precautionary principle), kaas oo ah in dhaqdhaqaaqyada ku lug leh khatar waxyeelo aan laga noqon karin ama daran oo aan laga hortago.

Xuquuqda iyo Dulmiga

5.6 Baabbi'inta Noocyada nolosha. Sida kor lagu xusan (eeg faqrada. 2.5), Eebbe wuxuu wax kasta u abuuray bi 'l-haqq, run iyo xaq, dhammaan noolaha la abuurayna xuquuq bay leeyihiin. “Samoooyinka, dhulka iyo waxa u dhaxeeyaba uma aynaan abuurin dheeldheel, uma aynaan abuurin waxaan ka ahayn xaq, kaas oo ah sunnada Alle ee ku aaddan khalqigiisa iyo maamulkiisaba...” (44:38–39). Wax micno-la'aan ah looma abuurin; dhammaan waxaa loo abuuray xaq. Sidaas darteed waa inaynaan mid si xadgub ah ula dhaqmin, oo aynaan nafna qaadin xaq la'aan. Laakiin haddii bini'aadanku uu xaq u yeelan karo inuu qaado nafo gaar ah, ma lihin xaq aan ku baabbi'inno nooc kasta oo ka mid ah noolaha Eebbe ee wejiga Dhulka¹⁸⁶ – inaan tirtirno calaamad rabbaani ah, aan aamusiiinno hab Eebbe loo ammaano, aan baabbi'inno bulsho muujisa habkaas ammaan, cibaado, aan burburinno qayb gaar ah oo aan la beddeli karin oo ka mid ah habka nolosha Dhulka. Baaxadda dembiga baabbi'inta deegaanka (ecocide) – baabbi'inta nidaamyada deegaanka oo dhan, bulshooyinka noocyada, oo ay ku jiraan kuweenna – waxaa si fiican loo qaddarin karaa iyada oo loo tixgelinayo iney tahay argaggixin xasuuq wadareed (genocide) – baabbi'inta qowmiyadaha iyo dhaqamada. Dembiyada ka dhanka ah abuurka – al-khalq, al-'ālamīn – waxay la mid yihiin dembiyada ka dhanka ah bini'aadanimada, kamana yara dhanka foolxumada.¹⁸⁷ Fasahaadka nuucaan ah ee Dhulka weli lama aqoonsan, lama dacweyn, lamana ciqaabin sharciga qaranka iyo kan caalamiga ah.¹⁸⁸

5.7 Barwaaqada iyo xuquuqda Xayawaanka. Xuquuqda xayawaanka, huqūq al-bahā'im wa 'l-hayawān, waxaa loo aqoonsaday inay ka mid yihiin qaybaha huqūq al-'ibād, xuquuqda addoommada Eebbe, taas oo ah, bini'aadanka iyo xayawaanka.¹⁸⁹ Xuquuqdan waxaa si faahfaahsan loogu sheegay ahaadiis badan, waxaana lagu soo koobay xukunno ay sameeyeen fuqahada Muslimiinta. Inta badan xuquuqda ay fuqahadu sheegeen waxay khusayaan xayawaanka guriga iyo xayawaanka duurjoogta ah ee la qabto, halka qaar yari ay khusayaan ugaarsiga xayawaanka duurjoogta ah. Waajibaadkeenna anshaxeed waxay si dabiici ah u khuseeyaan ugu horrayn noolaha barwaaqadooda ay ugu badan tahay inay ku tiirsan tahay ficilladeenna. Waagii hore, inta badan kooxaha duurjoogta ah ayaa ka saamayn yaraa ficillada bini'aadanka marka loo eego maanta. Hadda, barwaaqadooda iyo badbaadadoodu waxay si sii kordhaysa, mararka qaar gebi ahaanba, ku tiirsan tahay ficillada bini'aadanka.¹⁹⁰ Xuquuqda xayawaanka waxaa loola jeedaa in la ilaaliyo xoogga sharciga – ma aha kaliya xafiiska muhtasibka (kormeeraha loo igmaday sugista wanaagga iyo ka-hortagga sharka – eeg faqrada. 5.32), laakiin sidoo kale, aragtida fuqahada badidood, waxey ku tiirsantahay awoodda maxkamadaha sharciga.¹⁹¹ Haddii xuquuqdan xayawaanka la sugo, saamaynta ku yeelan doonta beero-warshadeedka iyo kalluumaysiga warshadaha ah waxey noqon doontaa mid asal ah. Isbeddello waaweyn ayaa looga baahan doonaa siyaabaha cilmi-baadhista bayoolojiyeed iyo caafimaadka iyo ganacsiga duurjoogta laga sameeyo, iyo nashqadaynta iyo maamulka kawaanada, beeraha xoolaha, iyo suuqyada, beeraha xayawaanka, iyo suuqyada xoolaha iyo dukaamada lagu iibiyo xeywaanada guri joogta ah. Fuqahada Muslimiintu waa inay si dhow u eegaan saamaynta shar'icada marka la eego isticmaalka iyo ku-xad-gudubka noolaha, oo ay qaadaan mawqifyo geesinimo leh si ay u saxaan qaladaadka.¹⁹²

Goosashada Cuntadeenna: Halāl iyo Tayyib

5.8 Iftiinka saldhigga ee qiyamka anshaxeed ee aasaasiga ah ee diinteena, aan tixgelinno cuntada aan cunno. Tixgeli labadan aayadood ee Qur'aanka:

Mu'iniineey ku raaxaysta xalaasha wanaagsan ee uu Alle idin siiyay, Allana ka baqa oo qaata amarradiisa, kana fogaada waxa uu reebay; waayo in aad Alle rumaysaan waxay keenaysaa in aad Isaga ka baqdaan oo aad ka dhawrsataan. (5:88)

Mu'iniintii cabay khamriga ka hor inta aan la xarrimin wax dembi ah ma saarna, waa haddii ay ka tagaan oo ay ka dhawrsadaan carada Alle, oo ay Alle rumeeyaan, lana yimaadaan acmaal suuban oo tusinaysa iimaankooda iyo in ay jecel yihiin inuu raalli ka noqdo Alle sarreeyee, intaasina ay u dheertahay inay ogyihiin inuu Alle arkayo iyaga, ayna rumaynayaan, ilaa ay ka noqdaan yaqiin darteed kuwo u caabuda Alle sidii iyaga oo arkaya oo kale, Allana sarreeyee wuu jecel yahay kuwa ka gaaray dararjada ixsaanka heer uu iimaankooda waxa qaybka ah uu kala mid noqday waxa la arkayo. (5:93)

Iyada oo aan si gabi ah loo diidin macnaha sharci ee gaarka ah ee qoraallada marka la eego cunista cuntooyinka aan sharci ahayn – aan halāl ahayn, waxaan halkan ka arki karnaa saamayn ballaadhan oo ku saabsan cuntooyinka aan saafi ahayn – aan tayyib ahayn, iyo dhab ahaantii, cunista cuntada guud ahaan. Annaga oo ah macaamiisha cuntada, iyo soo-saarayaasha cuntada, anshax ahaan waxaa nala saaray inaan yareyno dhibaataada iyo burburka.¹⁹³ Cunista cuntada – oo noole nolashiisa la dhaafiyo, ha ahaado xayawaan ama dhir, si aan u dhisno noloshayada – wax yar ma aha. Marka aan tixgelinno khasaaraha nolosha dareenka leh iyo tan aan dareenka lahayn ee la xidhiidha beerista iyo xoola-dhaqashada, kalluumaysiga iyo ugaarsiga, kama baxsan karno xaqiiqada ah in noloshayadu ay si lama-huraan ah u ku lug leedahay dhimashada tiro badan oo noolayaal ah, oo ay ku jirto nooleyaal dareen leh.¹⁹⁴ Anshax ahaan waxaa nala saaray inaan dilkooda fududeyno iyada oo aan u isticmaalayno xoogga aan helno si aan u celinno wax ka badan inta aan qaadnay.¹⁹⁵ Haddii, gowracidda iyo cunista, aan magaca Eebbe ku qaadanno mahadnaq oo aan uga mahadnaqno camallo wanaagga ugu sarreeya ah, waxaan macno siin karnaa dhimashadooda. Markaas ficilka gowraca ma noqon doono ficil xadgudub ah, laakiin wuxuu noqonaayaa gowracid alla dartiis ah.¹⁹⁶ Waxaa muhiim ah, xadiiska wanaagga ugu sarreeya ee lagu soo xigtay faqrada. 3.3, ee ah “Eebbe wuxuu waajibiyay wanaag ugu sarreeya wax kasta,” wuxuu ku sii socdaa tusaale la taaban karo oo goob aan caadi ahaan lala xidhiidhin wanaagga, taas oo ah nolol-qaadis, laakiin taasi waa goobta ay ugu badan tahay waxa khatarta ku jira marka wanaaggu maqan yahay.¹⁹⁷

Eebbe wuxuu waajibiyay wanaag, qurux, iyo fiicnaan ugu sarreeysa wax kasta (ihsān). Marka, haddii aad dileysaan, dilka u wanaajiya, oo haddaad gowraceysaan, gowraca wanaajiya: mid kastoo idinka mid ah ableydiisa ha afaysto oo ha u fududeeyo kan la gowracayo. ¹⁹⁸

5.9 Noocyada beerista qaarkood, xoola-dhaqashada qaarkood, iyo ugaarsiga qaarkood ayaa aad uga israaf badan nolosha oo ka burbur badan qaabka nolosha Dhulka kuwa kale.¹⁹⁹ Kuwa ugu burburka badan, ugu israafka badan waa beeraha warshadaha ah ee sun ku shuba carrada, hawada, iyo biyaha, ee ku beddela kala-duwanaanshaha dhirta asliga ah, xarumaha wax-soo-saarka xoolaha warshadaha ah, sida beeraha digaagga, goobaha

shilis-gelinta, kawaanada, iyo warshadaha caanaha, iyo kalluumaysiga xariirka la leh gasacadeynta – doonniyaha leh shabaqyo waaweyn oo xoqa hoosta badda iyo nidaamyada barbaarinta kalluunka ee ku beddela nidaamyada deegaanka xeebaha iyo biyaha macaan ee barwaaqada leh ilo wasakh ah. Beero-warshadeedka, sida maanta loo dhaqmo, waxaa laga yaabaa inay tahay arrinta keliya ee ugu weyn ee sababta baabbi'inta kala-duwanaanshaha nolosha ee Dhulka, iyo sababta ugu daran ee isbeddelka cimilada caalamiga ah.²⁰⁰ Tani miyaanay ahayn nuxurka ifsaad fi 'l-ard, sababidda fasahaad, burbur, hoos-u-dhac, iyo kharribaad Dhulka?

5.10 Ugaarsiga iyo Kalluumaysiga. Islaamku wuxuu oggol yahay ugaarsiga iyo kalluumaysiga cuntada iyo baahiyaha kale ee sax ah. Laakiin Sharciga Islaamku wuxuu mamnuucayaa in noolaha Eebbe si naxariis-darro ama israaf ah loo isticmaalo. Ma oggola fasahaadka Dhulka (ifsad fi 'l-ard), ama xadgudubka daran (israf). Ficil kasta oo khatar gelinaya inuu baabbi'yo nooc ka mid ah nidaamka deegaanka waa fasahaadin Dhulka lagu sameenayo. Dilid kasta oo dhaafta baahida sharciga ah waa xadgudub daran. Mana oggola si cayaar naxariis-darrada ah loo dilo ('abath, ta'dhib) ama gaadhsiinta xanuun laga hortagi karo. Nabi Muxammad, nabad iyo naxariis korkiisa ha ahaatee, wuxuu habaaray qof kasta oo "qaata noole inuu ka dhigto bartilmaameed (oo uu ku shiish barto)."²⁰¹ Wuxuu ka digay in, haddii qof dilo shimbir yar ama wax ka yar, ay u qaylin doonto Eebbe Qaadirka ah, Sharafta leh, Maalinta Qiyaama, 'Rabbiyow, kanu si dheel ah ayuu ii dilay – mana ka faa'iidayaan dilkayga, igagamana tegin inaan ku noolaado Dhulkaaga!"²⁰² Sida ku cad mid kamid ah qaacidooyinka fiqhiga, 'ugaarsigu waa la oggol yahay, marka laga reebo madadaalo.'²⁰³ Annaga oo shakhsiyaad ah, waxaa nala saaray inaan ka fogaanno dilka madadaalada ee macno-la'aanta ah, oo annaga oo bulsho ah, waa inaan qaadnaa tallaabooyin looga hortago.²⁰⁴

5.11 Cayayaanka iyo noocyada shisheeye ee duullaanka ah. Dilka xayawaanka iyo dhirta waa sharci marka lagu difaacayo noloshayada, caafimaadkeenna, dalagyadeenna, iyo hantideenna. Waxaa kamida Khataraha ugu weyn ee halista ku ah kala duwanaanshaha noolaha waa soo-gelinta noocyada qariibka ah ee duullaanka ah, danta bulshada nolosha ee Dhulkana waxaa lagama maarmaan u ah in laga hortago soo-gelinta noocyada qariibka ah ee u badan inay khatar gelinayaan nidaamyada deegaanka ama noocyada asliga ah, iyo in la xakameeyo ama la saaro noocyadaas si looga hortago dhibka ay wataan.²⁰⁵ Si kastaba ha ahaatee, si looga fogaado samaynta fasahaadka (ifsad) iyo xadgudubka daran (israf), waxaa nala saaray inaan isticmaalno hababka ugu hufan oo ugu burbur yar.²⁰⁶ Mar, markii nabi Muxammad, nabad iyo naxariis korkiisa ha ahaatee, uu asxaabtiisa qaar la joogay god ku yaal Minā, mas – abeeso sun dilaa ah – ayaa ka soo dhex baxday. Wuxuu amray inay dilaan; laakiin markii ay ka carartay, kuma uu odhan inay raac-deeyaan. Taa beddelkeeda, wuxuu yidhi, "Eebbe ayaa ka badbaadiyay sharkiinna sida uu idinka badbaadiyay sharkeeda."²⁰⁷ Waxaan u baahannahay inaan mabda'a is-celinta (is-xakameynta) u tarjunno qawaaniin si loo hubiyo in difaaca noloshayada, xoolahayaga, iyo dalagyadeennu uusan u horseedin dilid aan loo baahnayn, sida ka yar baabbi'inta gebi ahaanba ee nooc kasta oo ka mid ah noolaha Eebbe.²⁰⁸

5.12 Noolaha Hidde-sidaha la Beddelay (GMOs). Hindiseynta hidde-sidaha waxay keentaa dhibaatooyin anshaxeed iyo kuwo ficil ah oo badan. Ma in gebi ahaanba la mamnuuco farsamaynta hidde-sidaha sida 'beddelka abuurka Eebbe' ee shaydaaniga ah, taas oo u horseedi karta masiibo deegaan? Mise waxay bixisaa hababka sharciga ah ee lagu daweeyo cudurrada hidde-sidaha oo lagu joojiyo gaajada iyada oo la kobcinayo iska-

caabbinta abaaraha iyo cudurrada dalagyadeenna? Waxaa laga yaabaa inaan maanka-ku-haynno in cudur-daarro loo bixiyo sharta badidood iyada oo lagu saleynayo faa'iidooyinka ay keenaan, halka, sida maandooriyaha iyo qamaarka, haddii dhibka ku jiraa ka weyn yahay wanaagga, shar'icadu waxay go'aamineysaa mamnuucitaankooda.²⁰⁹ Haddii, dhinaca kale, hindiseynta hidde-sidaha ay bannaan tahay xuduudo gudahood, sidee baa xuduudahan loo qeexayaa?²¹⁰

Ilaalinta Ilaha Nolosha

5.13 Hadda waxaa si ballaadhan loo aqoonsaday in aan wax badan ka baran karno hab-dhaqannada ilaalinta ee Muslimiintu waagii hore isticmaali jireen oo hadda ku dhowaad lumay sababtoo ah xidhiidhkeenna xumaaday ee dunida dabiiciga ah maanta. Hay'ado sida Haramayn, himā, aagagga la'ilaaliyay, iyo waqf-ka waxay u taagan yihiin saldhigga ilaalinta Dhulka, dhulalkiisa iyo biyihisa, iyo noocyada nolosha ee ay hayaan, sida hoos lagu soo koobay.

5.14 Haramayn. Waxbarista Islaamka, Al-Haramān ash-Sharīfen, labada xarun ee lama taabtaanka ah ee ku wareegsan oo koobaya Makkah iyo Al-Madiinah, waa meelaha ilaalinta asaasiga ah ee Dhulka. Mid kastaa waa gabbaad aamin ah ²¹¹ oo loogu talagalay bini'aadanka, duurjoogta, iyo dhirta asliga ah. Gudahooda, baabbi'inta dhirta asliga ah iyo dilka ama dhaawaca – xitaa dhibidda – xayawaanka duurjoogta ah waa la mamnuucay.²¹² Maalintii dadka Makkah guud ahaan ay qaateen Islaamka, nabi Muxammad, nabad iyo naxariis korkiisa ha ahaatee, wuxuu ku dhawaaqay marka la eego aaggeeda muqaddaska ah

*Waa muqaddas hurmadda Eebbe ku qaddaray ilaa maalinta qiyaamo. Geedaha qodxanta lahi lama gooyo, ugaadhkeeda lama dhibo, waxyaabaha lagu lumiyo lama qaado kuwa yaboohiya mooyaane, cawskeeda cagaaran lama gooyo.*²¹³

Nabi Muxammad, nabad iyo naxariis korkiisa ha ahaatee, wuxuu dhisay xarun la mid ah oo u dhexaysa buuraha iyo dhulalka foolkaanalaha ah ee ku wareegsan Al-Madiinah,²¹⁴ isaga oo yidhi,

*Hubaal Ibraahim wuxuu ku dhawaaqay Makkah inay xaram tahay, anigana waxaan ku dhawaaqayaa Al-Madiinah, laba buurood inta u dhaxeeyso, inay xaram tahay; geedaheeda lama jari karo, ugaadhkeedana lama ugaarsan karo.*²¹⁵

Saxaabiga Abū Hurayrah wuxuu yidhi, “Haddii aan helo cawsha dhulka u dhexeeya labadeeda buurood, ma dhibi lahayn; isagana (Nabigu) wuxuu ka dhigay deegaanka Al-Madiinah ilaa laba iyo toban mayl²¹⁶ deegaan dhowrsan (himā).”²¹⁷

5.15 Qorshaynta Ilaalinta Labada Xaram ee Muqaddaska ah. Sida kor lagu sheegay, labada xaram ee lama taabtaanka ah, baabbi'inta dhirta asliga ah iyo dilka iyo dhaawaca – xitaa dhibidda – xayawaanka duurjoogta ah waa la mamnuucay. Ka-hortagga dhaawaca dhirta asliga ah iyo duurjoogta lagama gaadhi karo iyada oo aan la ilaalin deegaannadooda. Aragtidayada, tani waxay waajibinaysaa in dhammaan qorshaynta, nashqadaynta, iyo dhismaha gudaha aagagga muqaddaska ah ee Makkah iyo Al-Madiinah lagu sameeyo dareen iyo daryeel aan caadi ahayn.²¹⁸ Haddii tan si buuxda loo dhaqan-geliyo, labada xaram ee lamataabtaanka ah waxay noqon doonaan tusaalooyin ilaalinta deegaanka iyo horumar waara, xitaa dib-u-soo-nooleyn u ah, bandhigyo ku

saabsan dhaqanka ugu wanaagsan qorshaynta deegaanka magaalo iyo miyi ee isku-dhafan. Goobahan waxaa booqda sannad kasta malaayiin xujaaj ah oo hajka iyo cumrada u aada. Iyaga oo muujinaya heerarka ugu sarreeya ee fiicnaanta deegaanka, sida muujinno is-waafajinta bini'aadanka iyo noolaha kale, iyo muujinta mas'uuliyadda bini'aadanka ee Dhulka (fikradda khilāfah ee waxbarista Islaamka), waxay leeyihiin awoodda ay ku faafiyaan wacyi ku saabsan deegaanka oo dunida Muslimka oo dhan ah. Dhanka kale, haddii labadan goobood ee ugu muqaddasnimada badan wejiga Dhulka la hoosaysiiyo oo la xumeeyo, waxey diri doontaa fariin ku wjahan dalalka muslimka ah, taas oo macnaheedu ay tahay in aanay waxba ku jabneyn burburinta dunida inteeda kale.²¹⁹

5.16 Al-Himā. Sharciga Islaamka, ereyga himā²²⁰ wuxuu macnihiisu yahay “aag la ilaaliyo”. Himā-yaal waxay jireen Carabtii Islaamka ka hor, laakiin qaabkeeda hadda, himā-du waxay raacdaa xeerarka uu dejiyay nabi Muxammad, nabad iyo naxariis korkiisa ha ahaatee, oo ay ku noqotay mid ka mid ah aaladaha aasaasiga ah ee ilaalinta deegaanka. Isaga oo ku dhawaaqaya: “Ma jiraan dhul-shiran - xiran marka laga reebo kan u xiran Eebbe iyo Rasuulkiisa,” wuxuu tirtiray dhaqankii Islaamka-ka-horreeyay ee samaynta shirmooyin gaar ah oo loogu talagalay isticmaalka gaarka ah ee hogaamiyayaasha iyo madaxda qabaa'ilka, wuxuuna xukumay in himā loo sameyn karo kaliya danta guud ee macnaha ugu ballaadhan.²²¹

5.17 Nabi Muxammad, nabad iyo naxariis korkiisa ha ahaatee, wuxuu sameeyay laba himā: tan koowaad, oo si ballaadhan loogu yaqaan Himā ash-Shajar (Himā-ga Geedaha)²²² oo ku wareegsan Xaramka Al-Madiinah. Xaramka iyo himā-ga ku wareegsan waa aagag ilaalin halkaas oo ay ka mamnuuc tahay in la ugaarsado oo la gooyo dhirta gudaha Xaramka, oo ay ka mamnuuc tahay in la gooyo geedaha iyo dhirta gudaha himā-ga ku wareegsan.²²³ Liddiga Himā ash-Shajar, oo uu si wax ku ool ah u sameeyay si loo ilaaliyo kala-duwanaanshaha noolaha ee bulshooyinka dhirta asliga ah iyo duurjoogtooda, wuxuu sameeyay Himā an-Naqī' oo aad uga yar, qiyaastii 90 kiiloomitir koonfur ka xigta Al-Madiinah, isticmaal (waara – iyo dib-u-dhalin ah), oo ah daaqsinta fardaha fardooley ee bulshada Islaamka ee la go'doomiyay.²²⁴ Himā ar-Rabadhah, oo udub-dhexaad ka ah 160 kiiloomitir bari ka xigta Al-Madiinah,²²⁵ waxaa sameeyay khaliifka 'Umar ibn Al-Khattāb, kaas oo muujiyay mabda'a ah in himā-yada loo maamulo si aan dhaawac u geysan dadka deegaanka markuu ku amray maamulahooda,

*Iska jir, Hunayyow! Garabkaaga u raarici dadka! Iska jir habaarka kan la dulmiyay waayo waa la ajiibaa. Soo geli kuwa ku tiirsan geelooda iyo arigooda, oo celi xoolaha Ibn 'Awf iyo Ibn 'Affān, waayo iyagu, haddii xoolahoodu dhintaan, waxay ku noqon doonaan timirtooda iyo beerahooda; halka kan baahan, haddii xoolihiisu dhintaan, uu ii iman doono isaga oo ku qaylinaya 'Amiirul-Mu'miniinow...!' Way iiga sahlān tahay inaan daaqsin siiyo intii aan ku bixin lahaa dahab ama lacag. Hubaal, waa dhulkooda, oo ay u dagaallameen wakhtigii jaahiliga ahaa oo ay Islaamka ku qaateen.*²²⁶

5.18 Saddexdan himā ee taariikhiga ah waa tusaalooyinka ugu muhiimsan ee ay fuqahada Muslimiintu ka soo dhex saareen xukunnada la xidhiidha aagagga la ilaaliyo ee sharciga Islaamka. Siyaasadaha khulafadii hore ee himā-yada waxay noqdeen il sharci dheeraad ah.²²⁷ Aragtiyaha fiqi waxaa si fiican u matalay oo soo koobay fuqiha Masrigha ah ee qarniga 15-aad Jalāl ad-Dīn 'Abd ar-Rahmān As-Suyūfī, kaas oo shardiya in himā ay tahay inay buuxiso shuruudaha soo socda si ay u ansax noqoto:²²⁸

- waa inuu sameeyo “imaamka” – maamulka sharciga ah;

- waa in lagu sameeyo Jidka Eebbe, taas oo ah ujeeddooyin la xidhiidha danta dadweynaha, danta guud;
- waa inaysan dhibaato xad-dhaaf ah u keenin dadka deegaanka – waa inaysan ka qaadin khayraad lagama maarmaan u ah noloshooda;
- waa inuu sii dhaliyo faa'iidooyin dhab ah oo ka badan waxyeellooyin – haddii taasi dhiciweydo, maamulkeeda waa in wax kabadal lagu sameeyaa.

Afartan shuruudood waxay la jaanqaadaan fikirka hadda jira ee sinnaanta aagagga la ilaaliyo.

5.19 In kasta oo himā-du ay tahay tusaalaha dhaqameed ee ugu muhiimsan ee sharciga Islaamka ee loo ilaalinayo dhulalka cidlada ah iyo kala-duwanaanshaha nolosha ee ay hayaan, waa mid ka mid ah hab-dhaqanno ilaalin oo badan oo la mid ah oo bulshooyinku ay sameeyeen, qarniyo, dhab ahaan kun sano, ilbaxnimooyinka Islaamka iyo kuwa kale ee adduunka oo dhan, si ay u ilaaliyaan oo u badbaadiyaan nidaamyada deegaanka asliga ah ee badbaadadoodu ku tiirsan tahay.²²⁹ Tusaalooyinka hab-dhaqannada ilaalinta dhaqameed waxaa ka mid ah Minangkabau lubuk larangan iyo hutan larangan ee nidaamka adat²³⁰ ee Indonesia, agdal-ka Waqooyiga Afrika, iyo hawtah-yada Oman. Iskudayga lagu soo nooleynayo hab-dhaqannada ilaalinta dhaqameed, waa in maanka-ku-hayno in guusha hab-dhaqannada iyo tignoolajiyada dhaqameed ay ku tiirsan tahay joogitaanka qabanqaabooyinka u suurtageliya bulshooyinka deegaanka ee ah kaydiyeyaaasha iyo dhaqmayaasha dhaqannadan inay si sinnaan ah uga qayb qaataan daryeelka ilaha nolosha ee badbaadadoodu ku tiirsan tahay.²³¹

5.20 Waxaan ugu baaqeynaa hay'adaha ilaalinta, ururrada aan dawliga ahayn, u-doodayaasha ilaalinta deegaanka, kooxaha diineed, iyo bulshooyinka deegaanka ee dalalka Islaamka inay aqoonsadaan qiimaha himā-yada iyo aagagga la ilaaliyo ee dhaqameed ee la mid ah iyo aagagga kale ee si wax ku ool ah loo maamulo, sida lubuk larangan iyo hutan larangan, agdal, hawtah-yada, iyo kuwa la mid ah, oo ay awood-siiyaan maamulayaasha dhaqameed ee ay ku jirto aqoonta dhaqameed ee la dhaxlo ee ku jirta hab-dhaqannadan inay sii wadaan maamulkooda. Waxaan sidoo kale ku boorinaynaa hay'adaha, kooxaha, iyo bulshooyinka dalalka Islaamka iyo dalalka oo dhan inay sameeyaan aagag la ilaaliyo oo si wax ku ool ah oo sinnaan ah loo maamulo iyo tallaabooyin kale oo ilaalin oo aag-ku-saleysan, kuwo kasta oo ay ugu yeedhaan, oo muujiya mabaadii'da anshaxeed ee himā-ga, oo ilaaliya aagagga muhiimadda gaarka ah u leh kala-duwanaanshaha noolaha iyo adeegyada nidaamyada deegaanka, oo si fiican isugu xidhan, oo lagu daro muuqaalada dhulka iyo baddaha ee ballaadhan.²³²

5.21 Qiimaha Dhulalka Cidlada ah iyo Cidlada. Sharciiyaynta, siyaasadda, iyo qorshaynta aagagga la ilaaliyo, waxaan jeclaan lahayn inaan aragno tixgelin aad u badan oo la siiyo qiimaha cidlada, ama dhulalka cidlada ah, oo si degdeg ah u baabba'aya weerarka 'ilbaxnimada' – dalalka Islaamka iyo dalalka kale ee Dhulka oo dhan.²³³ Miyaanaynan filaynayn in anshax-yaqaannada Muslimka ah, ay noqdaan kuwa ugu horeeya ee ka shaqeeya in gacan laga geesto ilaalinta wixii ka haray dhulka banaan, iyo in dhammaan noolaha la abuuray ay yihiin calaamado gaar ah oo ammaana Abuuraha, oo mid kasta lagu abuuray run iyo xaq? Waa dhulalka aan la maamulin halkaas oo aan ku helno fursadaha ugu wanaagsan ee aragtida, daraasadda, iyo gelitaanka sharafta calaamadahan iyo geeddi-socodyada dabiiciga ah – sunan Eebbe – ee uu ku nidaamiyo oo ku quudiyo abuurkiisa. Dhaqamada Islaamka, ka dib, waxaa jira dhaqan xoog leh oo ku saabsan cidlada oo matalaysa runta ruuxiga ah, waayo nabiyada – Muuse, Ilyas,

Yaxye, Ciise, Muxammad, iyo kuwo kale, nabad iyo naxariis korkood ha ahaatee – waxay galeen dhulalka cidlada ah si ay ula kulmaan fariinta Rabbiga waxwalba, oo ay la soo noqdeen runta iyo xikmadda waxyiga rabbaaniga ah.²³⁴

5.22 Aagagga Harīm: Meelaha Deegaanka iyo Goobaha Cagaaran. Dhaxalka hab-dhaqannada ilaalinta ee Islaamka, waxaa jira aagag la’ilaaliyo oo loo yaqaan harīm, kuwaas oo gudahooda horumarka la mamnuuco ama la xaddido si looga hortago khalkhalka adeegyada iyo khayraadka dabiiciga ah. Ilaha biyaha, ha ahaadeen kuwa dabiiciga ah, sida baddaha iyo harooyinka, webiyada, durdurrada, iyo ilaha, ama kuwa la sameeyay, sida ceelasha, berkadaha, iyo kanaalada dusha sare iyo dhulka-hoostiisa, sidoo kale waxay leeyihiin aagag aan la jebin karin sharciga Islaamka. Harīm-yadani waxay u eg yihiin fasaxyada; waxaa loo qoraa si looga hortago khalkhalka ilaha biyaha, si loo fududeeyo maamulkooda, iyo si looga hortago dhibaatooyinka iyo khataraha.²³⁵ Sida ay fuqahada qaarkood sheegeen, deggaan kasta oo dhisan (‘camiran) wuxuu yeelan lahaa harīm ku wareegsan oo u eg cagaar-magaalo halkaas oo xaq in la helo dhulka madhan iyada oo la horumarinayo la xaddido. Dhulalkan wadaagga ah ee magaalada waxaa maamula dadka deggaanka si ay u daboolaan baahidooda, sida daaqsinta, qoryaha, iyo kuwa la mid ah, iyo si loo fududeeyo isticmaalka iyo horumarinta dhulalkan qaabka ugu habboon danaha dadka deggan.²³⁶

5.23 Awqāf: Waqfiyaadka Sadaqada. Awqāf (mid: waqf) waa waqfiyaad sadaqo ah oo loo hibeeyay weligood Jidka Eebbe. Ilbaxnimada Islaamka, waa hay’adda ugu muhiimsan ee shakhsiyaadku ku samayn karaan dardaaranno danta guud.²³⁷ Waqf-ka wuxuu bilaabmay markii ‘Umar ibn al-Khattāb uu weydiiyay Nabiga waxa uu ku samayn lahaa dhul uu ka helay Khaybar. Nabigu wuxuu soo jeediyay inuu dhulka ka dhigo waqf oo uu wax-soo-saarkiisa sadaqo u bixiyo. Wiilkii ‘Umar ‘Abd-Allāh wuxuu sheegay in aabbihiis uu hantida sadaqo u bixiyay, isaga oo ku dhawaaqay in: “Aan la iibin, la hadyeyn, ama la dhaxlin oo midhuhu loo hibeeyo masaakiinta, ehelka, xoreynta addoommada, Jidka Eebbe, safarka, iyo martida.”²³⁸

5.24 Waqf-ku wuxuu u hibayn karaa danta guud ahaan, ama waxaa loo hibayn karaa sabab sharci ah oo bixiyuhu cayimo. Caadi ahaan waa amaano ka kooban dhul ama dhismayaal oo loo hibeeyo weligood ujeeddooyin sadaqo ah oo bixiyuhu qoray. Waxay sidoo kale noqon kartaa amaano maaliyadeed, ganacsi, ama saami faa’iidooyinka ganacsiga. Ceelasha iyo berkadaha waxaa inta badan loo hibeeyaa danta guud, iyada oo la raacayo tusaalaha ‘Uthmān ibn ‘Affān oo iibsaday ceelka Rawmah oo u hibeeyay dadweynaha.²³⁹ In kasta oo ay muddo dheer jireen waqfiyaad loogu talagalay quudinta shimbiraha iyo daryeelka xayawaanka guriga, waqf-ku weli ku dhowaad lama isticmaalin sida aalad ilaalin. Waqf wuxuu qaadan karaa qaab amaano dhul ah oo loogu talagalay ujeeddooyin sadaqo ah, sida cilmi-baadhista deegaaneed iyo daaqsinta, kobcinta iyo dib-u-soo-celinta duurjoogta, horumarinta deegaanka, kayn tuulo ama daaqsin, ama goob waxbarasho deegaan iyo madadaalo. Beddel ahaan, waxaa loo isticmaali karaa in lagu maalgeliyo cilmi-baadhistaas iyo dib-u-soo-celinta, in la helo dhul ujeeddooyin ilaalin ah, ama in lagu maalgeliyo dib-u-soo-celinta iyo kobcinta deegaanka gudaha ama dibadda aagagga la ilaaliyo. Qiimaha nidaamka awqāf waxaa laga garan karaa xaqiiqada ah in xaakimkii qarniga laba iyo tobnaad ee Suuriyada weyn, Nūr ad-Dīn Mahmūd Zangī, uu sameeyay waqfi si loo daryeelo xayawaanka da’da ah ee Dimashq, kaas oo sii shaqeeyay ilaa bartamihii qarniga labaatanaad.

5.25 Dalal badan oo adduunka ah, wax-ku-darsiyada sadaqada waa ilo maaddi iyo maaliyadeed oo waaweyn ee barnaamijyada ilaalinta. Dawladihii ma qaadi karaan kharashka buuxa ee ilaalinta, gaar ahaan dalalka faqiirka ah. Mana haboona inay qaadaan dowladaha kaligood. Iyada oo loo marayo wax-ku-darsiyo gaar ah, shakhsiyaadku waxay ku dhaqmi karaan doorkooda sida khalifah-yo Dhulka jooga oo ay taageeri karaan mashruucyada ay u arkaan kuwa ugu faa'iidada badan. Waxaan ku boorrinaynaa dalalka Islaamka – iyo dhab ahaantii dalalka oo dhan – inay dhiirrigeliyaan isticmaalka awqāf iyo waqfiyaad la mid ah, amaano, iyo hadiyado loogu talagalay daryeelka Dhulka iyo bulshooyinkiisa nolosha.

5.26 Iskaashiga iyo Iskahorimaadka Caalamiga ah. Mabaadii'da guud ee siyar (hab-dhaqanka dawladeed ee Islaamka) waxay aqoonsan yihiin in qaranna aan xaq u lahayn inuu ka qaado mid kale hababka noloshooda iyo in horumarka laga sameeyo hal dal aanu u horseedin dhaawac ama hoos-u-dhac deegaanka dal kale.²⁴⁰ Qaruumaha iyo hoggaamiyeyaashoodu waa inay diidaan u-janjeerka ah inay si la mid ah u aarguttaan marka la dulmiyo, waayo nabi Muxammad, nabad iyo barako korkiisa ha ahaatee, wuxuu yidhi, "In ruuxa uu ruux kale dhibo ma banana, in dhib dhib kale loogu aargoostana ma bnanaana."²⁴¹ Wuxuu sidoo kale na baray, "Ha noqonina haya raac yiraahda: 'haddii dadka kale ay wanaag sameeyaan, wanaag baan sameeneynaa, haddiise ay dulmi falaan, inaguna dulmi ayaa faleynaa.' Taa beddelkeeda, go'aansada inaad wanaag u fashaan kuwa wanaag idiin galay, oo ha dulminina kuwa shar idiin galay."²⁴² Culimada sharciga Muslimiintu waxay mamnuuceen burburka deegaanka sida xeelad militari²⁴³ oo ay xukumteen in aan-la-jebin-karin xurmada (hurmah) uunka Eebbe xilliga dagaalka.²⁴⁴ Xeeladaha dhul-gubidda ah ee caadi ahaan loo isticmaalo dagaalka casriga ah waxey ka horimaanaeysaa mabadi'da is-xakameynta waana nuxurka burburka beeraha iyo faraca (halāk al-harth wa 'n-nasl). Waxaan ugu baaqeynaa dawladdaha iyo fuqahada dalalka Islaamka iyo dalalka oo dhan inay si cad u cambaareeyaan xeeladaha dhul-gubidda ah iyo isticmaalka nukliyeerka iyo hubka kale ee wax baabi'ya, iyo inay u dadaalaan inay hubiyaan in dawladahoodu ay ka fogaadaan, oo ay si wadajir ah ula shaqeeyaan baabbi'intooda.

Siyaasadaha laga soo minguuriyay Shareecada

5.27 As-Siyāsah ash-Shar'iyah. Fuqahada Muslimiintu waxay qeexaan mas'uuliyadda maamullada iyaga oo adeegsanaya mabda'a, "Maamulka arrimaha dadka ka taliya wuxuu la jaanqaadi doonaa danahooda."²⁴⁵ Iyada oo saamaynta bini'aadanku ay sii kordhayso, waxaa jira baahi sii kordheysa oo lagu qorsheeyo aragti ku saleysan faham wanaagsan oo geeddi-socodyada dabiiciga ah iyo ku-habboonaanta iyo xayiraadaha gudaha ah ee meelaha kala duwan marka la eego isticmaalka kala duwan. Qorshaynta horumarka waa in had iyo jeer la geliyo qiimaynta saamaynta deegaanka, si loo yareeyo wax-yeeleenta deegaanka dabiiciga ah iyo dhammaynta khayraadka dabiiciga ah.²⁴⁶ Maamullada waxay sidoo kale leeyihiin waajib ah inay kula shaqeeyaan mabda'a wadatashiga (shūrā) dadka ay saamayneyso qorshooyinkooda. Heerka deegaanka, tan waxaa sida ugu wanaagsan loo dhaqan-geliyaa mar ay jiraan qorshayn iyo maamul wadaag oo ay ka qayb qaataan saamileyaasha muhiimka ah.

5.28 Qorshaynta deegaaneed: Nashqadayn iyadoo la-tixgelinaayo Dabeecadda. Waxaan ku boorrinaynaa siyaasad-dejiyeyaasha, qorsheeyeyaasha, iyo nashqadeyaasha dalalka Islaamka iyo dunida oo dhan inay taageeraan aragtida ah in bini'aadanku ay tahay inay qorsheeyaan oo ay nashqadeeyaan si waafaqsan sharciyada iyo qaababka dabiiciga ah ee uu Rabbiga waxkasta ku hago abuurka dabiiciga ah, iyaga oo feejignaan u leh

calaamadaha rabbaaniga ah ee ka buuxa, oo is-waafajinaya dabeecaddiisa asaasiga ah (fitrah), iyaga oo aan ku takri-falin. Waxaan u fahannaa curiyayaasha dabiiciga ah iyo bulshooyinka nolosha ee saameeya meel kasta inay yihiin muujinta rabitaanka rabbaaniga ah; in lala shaqeeyo si waafaqsan iyaga waa lagama maarmaan dadaal kasta oo raadinaya wanaagga iyo quruxda ugu sarreeya ee caabudida Rabbiga jiritaanka oo dhan. Jawaab-celintaas Dhulka micno yar bay leedahay marka la eego fikradda; waxay u baahan tahay in lagu saleeyo xaqiiqooyinka gaarka ah ee meel kasta.²⁴⁷ Ujeeddadu waa in lagu barwaaqoobo gudaha hodanka iyo xaddidaadda meeshaas, in la dhiirrigeliyo isticmaalka cuntooyinka deegaanka, isticmaalka walxaha deegaanka, beerista dhirta asliga ah, iyo ilaalinta duurjoogta deegaanka.

5.29 Nashqadaynta deegaaneed: Dhaqanka Islaamka ee Nashqadaynta Beeraha. Dhaqanka beeraha Islaamku wuxuu bixin karaa qaab-dhismeed kawani, jamaali, iyo anshaxeed oo bulshooyinka Muslimka ee adduunka oo dhan ay ku nashqadeeyaan dabeecadda. Xididada dhaqankan waxay ku jiraan dhaxalka filāhah oo laga hargilyay dhulka lama degaanka ah ee beerashada ku wanaagsan, sida beeraha midhaha, iyo beeraha jaranjarooyinka ah, halkaas oo biyuhu yar yihiin oo qaalina ay yihiin. Qaababkeeda qadiimiga iyo kuwa caadiga ah labadaba, waa dhaqan ku xididaysan korinta cuntada: waa, asal ahaan, mid nololshu ku tiirsantahay, oo leh midho iyo dhir-udgoon, daaq xoolaha guriga, qubbado-qoolley iyo buulal-shini, buulasha shimbiraha, iyo biyo loogu talagalay dhammaan – waa mid faa’iido leh sida uu qurux u leeyahay.²⁴⁸ Wuxuu matalaa dadaal miyir qaba oo lagu gaadhayo ihsān – wanaag iyo qurux ugu sarreeya, jannada Dhulka. Waa muujinta khilāfah-da bini’aadanka, mas’uuliyadda daryeelka Dhulka. Iyada oo aan ka dhigno dabeecadda inay barwaaqowdo ilaa heerka ugu sarreeya, annaga oo bini’aadam ah waxaan ku raaxaysannaa oo aan la barwaaqownaa dabeecadda ilaa heerka ugu sarreeya, oo xidhiidh takāful, isweydaarsi, is-dhexgal ah, ayaa la xaqiijiyaa, oo u janjeera ujeeddada aasaasiga ah ee sharīcada, wanaagga ugu sarreeya ee dhammaan. Beero-yaqaannimo nooc kee ka sharaf badan ka jiri kara kobcinta muuqaalka dabiiciga ah si loo keeno nolol badan dhulka? Erayada nabi Muxammad, nabad iyo naxariis korkiisa ha ahaatee, “qof kasta oo dhul aan nooleyn nooleeya, wuxuu ku leeyahay abaalmarin, wax kasta oo noole quud doonayana ka cunaana waxaa loo tirin doonaa sadaqo isaga ka timid.”²⁴⁹

Farista wanaagga iyo reebista xumaha

5.30 Al-Hisbah. Dhinac gaar ah oo waxbarista Islaamka waa in shakhsiyaadka oo dhan ay mas’uul ka yihiin inay amraan wanaagga oo ay ka hortagaan sharka, ilaa heerka ay awoodaan. Amr macnaheedu waa amar: awood-siinta shakhsiyaadka, lab iyo dhedig labadaba:

Mu’miniineey hala idinka helo koox dadka ugu yeerta khayrka, macruufkana faraysa, macruufkuna waa: wax sharciga iyo caqligaba lagu ogaaday wanaaggiisa, munkarkana ka reebaysa, munkarkuna waa: wax sharciga iyo caqligaba lagu gartay xumaantiisa, kuwaasina iyaga uun baa ah kuwa ku guulaysanaya jannooyinka nicmada leh.. (3:104; eeg sidoo kale 3:110, 114; 9:71, iyo 22:41).

Nabi Muxammad, nabad iyo naxariis korkiisa ha ahaatee, wuxuu yidhi, “Haddii mid idinka mid ahi arko xumaan, gacantiisa ha ku beddelo; haddii uusan awoodin, carrabkiisa ha ku beddelo; haddii uusan awoodin, qalbigiisa ha ku beddelo – laakiin taasi waa darajada iimaanka ugu hooseysa.”²⁵⁰

5.31 Waajibkan ah in la sameeyo wanaagga oo laga hortago xumaha waxaa loo yaqaan sharciga Islaamka al-hisbah. Waxbarista anshaxeed waa in lagu taageeraa ciqaab, waayo la-hadalka dammiirka oo aan lahayn dhiirrigelin iyo fulin wax ku ool ah waxay ka dhigaan kuwa ka jawaaba dareenkooda anshaxeed ee sarreeya iyaga oo is-celiya marka loo eego kuwa ku guul-darreysta inay ka saramaraan rabitaankooda ugu liita oo aananiga ah, ka gudba xudduudaha caddaaladda, oo ku xad-gudba xuquuqda kuwa kale sidooda. Xoogga sharciga iyo awoodda siyaasadeed waa lagama maarmaan si loo keeno caddaalad iyo sinnaan.²⁵¹ Khaliifka 'Uthmān ibn 'Affān wuxuu yidhi in "Iyada oo loo marayo sultān-ka (maamulka) Eebbe wuxuu xakameeyaa shar uusan ku xakamayn Qur'aanka."²⁵²

5.32 Al-Muhtasib. Mid ka mid ah hay'adaha ugu muhiimsan ee awoodda u leh inay ilaaliyaan xuquuqda bulshada marka dammiirka shakhsi iyo bulsho ay guul-darreystaan wuxuu ahaa xafiiska muhtasibka, oo loo igmaday dhaqan-gelinta xisbada (hisbah-da). Muhtasibku wuxuu ahaa faqiih ay tahay inuu si fiican u yaqaan xukunnada sharciga Islaamka ee la xidhiidha jagadiisa sida kormeeraha suuqyada, jidadka, dhismayaasha, durdurrada, himā-yada, iyo kuwa la mid ah. Mas'uuliyadaha badan ee ilaalinta deegaanka iyo badbaadinta waxay hoos imaan jireen maamulka muhtasibka, sida dhaqan-gelinta qawaaniinta iyo halbeegyada la xidhiidha badbaadada iyo nadaafadda; ka-saarista wasakhda; baabbi'inta khataraha iyo dhibaatooyinka; ka ilaalinta himā-yada waxyeelada iyo xadgudubka; iyo dhoorista xuquuqda xayawaanka. Muhtasibku wuxuu haystay awood ballaadhan oo go'aanno degdeg ah u qaadan karo oo ku saleysan shar'cada oo ay weheliyaan caadooyinka iyo hab-dhaqannada deegaanka ('urf wa-'ādah) ee aan ku xad-gudbin ujeedooyinkeeda iyo qiyamkeeda, si uu u qiimeeyo dhaawaca, oo uu u soo rogo ganaaxyo iyo ciqaabo kale si loo sugo danaha dadweynaha.²⁵³ Iyada oo u shaqaynaysa sida kaaliye maxkamadaha Islaamka, xafiisku wuxuu lahaa fulin-degdeg ah.²⁵⁴ Waxaa la sheegay in muhtasibka ugu horreeya, oo uu magacaabay khaliifka 'Umar ibn Al-Khattāb, ay ahayd naagta loo yaqaan Ash-Shifā' bint 'Abd-Allāh.²⁵⁵

5.33 Heerka shakhsiga, nin iyo naag kastaaba waxay mas'uul ka yihiin hab-dhaqankooda waxaana laga rabaa inay saameeyaan qoyska, deriska, iyo bulshadnaan guud ahaan si waafaqsan dammiirka nool. Dammiirka bulsho aad buu u xoog badan karaa marka uu si wax ku ool ah u shaqeeyo, oo wuxuu joojiyaa inta badan baahida faragelinta maamullada. Nabi Muxammad, nabad iyo naxariis korkiisa ha ahaatee, wuxuu yidhi "mu'minka xoogga leh wuu ka wanaagsan yahay, oo Eebbe ka jecel yahay, mu'minka tabarta yar."²⁵⁶ Nin iyo naag kastaaba waa khalīfah Dhulka jooga, kelidiisna loo xukumi doonaa Maalinta Qiyaama waxa uu noloshiisa ku sameeyay.

5.34 Dhaqdhaqaaqa Deegaanka. Waajibka shakhsiga ee ah inuu suga wanaagga oo uu ka hortago sharka wuxuu mudnaan weyn yeeshaa marka hay'adaha maamulku ay ku guul-darreystaan inay u is-taagaan ka hortagga xumaan argagax leh ama xitaa ay suurtagalnimadeeda, ha noqoto awood-darro, karti-darro, jahli, musuqmaasuq, ama dulmi iyo gardarro ula kac ah. Wuxuu sidoo kale mudnaan weyn yeeshaa marka khataruhu ay sii noqdaan kuwo daran. Muslimiinta waxaa la baray inay difaacaan xuquuqdooda – iyo xuquuqda kuwa kale – ee diinta, nolosha, faraca, caafimaadka maskaxda, iyo hantida. Tan waxaa lagu gaadhi doonaa qancin marka ay suurtagal tahay iyo tallaabooyin xoog badan haddii tani guul-darreysato. Waxa hadda khatarta ku jiraa aad bay uga weyn tahay xorriyadda lagu dhaqmo diinta, ama lagu difaaco hantida ama xitaa nolosha, waayo baaxadda dhibaataada deegaanka ee soo socota waxaa laga yaabaa inay u muujiso iney wax yar yihiin dhammaan dhibaatooyinka kale ee taariikhda bini'aadanka. Maxaan dhaxalsiinnay, jiilalka da'da weyn hadaa nahay, carruurteenna iyo carruurta carruurteenna? Yaab ma leh inay si eedayn leh u tilmaamaan caddaalad-darrada jiilalka dhexdooda ee dhaxalkeenna xumaaday. Ikhtiyaar ma

laha laakiin inay qabsadaan hab kasta oo awood-siineed si ay u sugaan mustaqbalkooda iyo kan bulshada nolosha ee ballaadhan ee Dhulka. Iyada oo caddaynta sii ururaysa ay tilmaamayso fiicillada bini'aadanka ee u horseedayada dabar-goyn ballaadhan oo aan la arag tan iyo masiibadii keentay dhammaadka Xilligii Cretaceous,²⁵⁷ cawaaqibka burburka noloshayada iyo noocyada kale ee nolosha Dhulka waxay keeni kartaa in laga gudbo dhammaan dembiyada dagaalka, dembiyada ka dhanka ah bini'aadanimada, iyo xasuuqyada la galay taariikhda bini'aadanka oo dhan.²⁵⁸ Maxay yihiin waajibaadka anshaxeed ee shakhsiyaadka iyo kooxaha xaaladahan? Dhaqdhaqaaqa difaaca abuurka Eebbe wuxuu ku gaadhaa dhammaadkiisa anshaxeed jihaadka Jidka Eebbe, hibaynta nolosheenna loo hibeeyo Rabbiga waxwalba, sida uu nabi Muxammad, nabad iyo naxariis korkiisa ha ahaatee, lagu amray: "Rasuulow waxaad ku tiraahdaa mushrikiintan: salaaddayda, iyo gowracayga, Alle keligii ayaa leh, ee ma lahan sanamyoo, mowto, jinni iyo cid aan kuwaasi ahayn oo ka mid ah waxa aad wax u gawracdaan Alle sokadii, iyo magac aan ahayn magaca Alle, sida aad samaysaanba, noloshayda iyo dhimashadaydana Alle uun bay u sugnaadeen sarreeyee kaas oo ah caalamiinta Rabbigooda." (6:162). Muslimiintu waxay si sii kordheysa ugu hibaynayaan noloshooda suulinta saamaynta fasahaadka Dhulka iyo difaaca wanaagga bulshooyinkiisa nolosha ee sharafta leh, ee nugul. Dadaalkaas, hababka ugu tartiibsan, ugu is-waafajin badan ayaa mudnaan ka leh hababka adag, ee xoogga badan. Wacyi-gelinta waxbarasho, u-doodista, iyo hababka kale ee qancinta si loo ilaaliyo abuurka Naxariis-Badanaha ee Dhulka waxee waajib ku tahay qof kasta oo Muslim ah oo qaangaadh ah oo miyir qaba, lab iyo dhedig. Haddii hababkani guul-darreystaan, maxaa la samaynayaa? Iska-caabbin nabad ah ayaa laga yaabaa inay lagama maarmaan tahay, laakiin waa inay tahay iska-caabbinta ugu anshaxa badan ee suurtagalka ah. Haddii iska-caabbinta nabadeed ay guul-darreysato? dadaalka Muslimku Jidka Eebbe waa inuu ku duuban yahay wanaag ugu sarreeya, waayo nabi Muxammad, nabad iyo naxariis korkiisa ha ahaatee, wuxuu yidhi in Eebbe uu waajibiyay wanaag ugu sarreeya wax kasta, iyo In ruuxa uu ruux kale dhibo ma banana, in dhib dhib kale loogu aargoostana ma bnanaana. Waxaa jira xudduudo aan la gudbi karin, waayo sida ay fuqahada Muslimiintu, iyo sidoo kale hoggaamiyeyaasha ruuxiga ah ee dhaqamada kale ee diineed iyo dadka xikmadda iyo anshaxa leh ee adduunka oo dhan ay xajiyaan, hababka aan anshaxa lahayn looma cudur-daari karo si loo sugo ujeeddooyin anshax leh. Habka togan ee Islaamka marka la wajaho masiibada waxaa lagu tusaaleeyay amarka nabi Muxammad, nabad iyo naxariis korkiisa ha ahaatee, "Haddii saacadda qiyaamuhu ku soo dhacdo mid idinka mid ah, gacantiisana ay ku jirto dhir-yar timireed, ha beero!"²⁵⁹

Lifaaq

Aragtida Mustaqbalka

Maaddaama Muslimiintu maanta ay yihiin rubuc ka mid ah dadka dunida ku nool, waa inaan ugu yaraan rubuc ka qaadanno xallinta dhibaatooyinka caalamiga ah. Runtii, waxaan aragnaa dhinacyo gaar ah oo ka mid ah diinteenna oo tilmaamaya inaan in ka badan intaas ka qayb qaadanno:

- Aragtiyaha koonka ee diinteenna waxay ku dhisan yihiin aqoonsiga in dhammaan waxyaalaha samooyinka iyo dhulka ku jira ay is taageeraan iyagoo weyneenaaya Rabbiga caalamka oo dhan, kaas oo dadka ku waajibiyey inay wanaag uga shaqeeyaan dhulka kana fogaadaan inay burbur ka geystaan.
- Ruuxa iyo anshaxa diinteenna waxay ku qotomaan qaddarinta Rabbiga abuurka oo dhan iyada oo si wanaagsan loola dhaqmo makhluuq kasta, u adeegidda Rabbiga caalamka oo dhan iyadoo lagu dadaalayo wanaagga iyo quruxda ugu sarreeya dhammaan waxa aan qabanno, iyo ka jawaabidda naxariista Rabbiga Raxmaanka ah ee koobaysa wax kasta iyadoo loo marayo naxariis aan xad lahayn.
- Qiyamka dhaqaale ee diinteenna waxay ku muunaaysaa manhajka dhexdhexaadnimada miyirka leh iyadoo lagu faraxsan yahay ilaha nolosha ee dadka iyo noolaha kale, lana ixtiraamayo xaddidaadhooda dabiiciga ah iyadoo laga tagayo xad-dhaafka khasaarinta ah laguna beddelayo qaybsasho caddaalad iyo sinaan ku dhisan, isla markaana laga tagayo ka faa'iidaydiga dhulka iyo dadka ku nool laguna beddelayo sadaqo iyo beeris.
- Shareecada diinteenna iyo siyaasadaha iyo hababka ka soo farcamay waxay ujeedadoodu tahay sugidda xuquuqda iyo daryeelka wax kasta, xaqiijinta wanaagga iyo ka hortagga waxyeellada, iyo hirgelinta mas'uuliyadda bani'aadamka ee *khilāfah* ee dhulka.

Ugu yaraan laba arrimood ayaa khatar ku ah guusheenna. Mid waa inaan ku fashilanno inaan ku dhaqangelino waxbarista nolosheenna; inaan u oggolaanno damac, caajisnimo ama waxyaabo yar-yar inay naga leexiyaan sharafka waxyaabaha ay diinteenna na bareyso. Midda kale waa nidaamka dhaqaale ee hadda xukuma ee ku dhisan koboc iyo isticmaal aan dhammaad lahayn. Dad aad u yar ayaa fahamsan dhaqaalaha caalamiyeynta, waxaana ka faa'iidaysta dad aad u yar. Hase yeeshee, haddii aan la wajahin, wuxuu ugu dambayntii sababi karaa burburka tuuladeenna caalamiga ah. Halista dhibaata deegaanka ee nagu soo fool leh waxay khatar ku tahay inay ka weynaato dhammaan dhibaatooyinkii kale ee taariikhda aadanaha. Saamaynteedu ma kala saarto jinsiyad, diin, dhaqan ama xuduudaha aan khariidadaha ku sawiranno. Waa inay ina xusuusisaa inaan si aan laga goyn karin ugu xidhan nahay Rabbiga caalamka oo dhan iyada oo loo marayo dunida dabiiciga ah.

“Alle wuxuu leeyahay dhammaan khalqiga kownkan ku sugan, dhammaantoodna Isaga ayaa leh, Alle sarreeyee wax walba cilmi ayuu ku koobay kamana qarsoona wax arrimaha khalaqiiisa ka mid ah.” (Suuratun Nisā’ 4:126)

Marka la eego waxyaabaha kor ku xusan, waxaan samaynaynaa ballanqaadyadan:

- Inaan ku boorrinno barayaasha inay si qoto dheer u dareemaan farxadda barashada abuurka dabiiciga ah ee duurka, kadibna ay diyaariyaan xiriir toos ah oo lala yeesho dabeecadda duurjoogta ah si dadka uga qaybgalaya ay u fahmaan, u ixtiraamaan una daryeelaan. (eeg faqradda 3.11)
- Inaan ku boorrinno dhammaan Muslimiinta, gaar ahaan kuwa wax bara dhallinyarada, inay si qoto dheer u bartaan tusaalaha Nebi Muxammad, nabadgalyo iyo naxariis Eebbe korkiisa ha ahaatee, ee ku saabsan daryeelka dhulka iyo bulshooyinka nolosha ee ku nool, kuna dadaalaan inay ku daydaan noloshooda. (eeg faqradda 3.23)
- Inaan ku boorrinno culimada fiqiga, dhaqaaleyahannada iyo khubarada deegaanka Muslimiinta inay la shaqeeyaan maamullada dalalkooda iyo bulshooyinka deegaanka si loo dejiyo tallaabooyin aan dhaawacayn awoodda jiilalka mustaqbalka inay daboolaan baahiyahooda, isla markaana aan khatar gelinayn isku-dhafka dabiiciga ah ama badbaadada noocyada kale. (eeg faqradda 4.7)
- Inaan xusuusinno hoggaamiyeyaasha iyo go'aan-gaadhayaasha inay lama huraan tahay in dadka dhammaan kooxaha bulshada iyo qowmiyadaha, bulshooyinka dhaqameed iyo dadka asaliga ah lala tashado iyada oo aan la takoorin, kuwa ugu tabarta yarna loo tixgeliyo kuwa ugu xooggan ilaa xuquuqdooda si buuxda loo xaqiijiyo, kuwa ugu xoogga badanna loo tixgeliyo kuwa ugu tabarta yar ilaa ay si buuxda ugu hoggaansamaan sharciga. (eeg faqradda 4.26)
- Inaan ugu baqno maamullada iyo shirkadaha dalalka Islaamka iyo kuwa kale inay qaadaan tallaabooyinka lagama maarmaanka ah si degdeg ah looga guuro shidaalka fosiilka, loona horseedo dhaqaale caalami ah oo ku shaqeeya

qorraxda, dabaysha iyo biyaha, isla markaana si tartiib tartiib ah loo yareeyo saamaynta deegaanka ee ilahan tamarta “cagaaran”. (eeg faqradda 1.11)

- Inaan ugu baaqno maamullada iyo shirkadaha dalalka Islaamka iyo kuwa kale inay qaadaan tallaabooyinka lagama maarmaanka ah si degdeg ah looga guuro hababka aan waaraayn ee aan anshaxa lahayn ee soo saarista iyo gurashada cuntada. (eeg faqradda 5.8)
- Inaan ugu baaqno hay’adaha ilaalinta deegaanka, ururrada aan dawliga ahayn, u-doodayaasha ilaalinta deegaanka, kooxaha diimeed iyo bulshooyinka deegaanka ee dalalka Islaamka inay aqoonsadaan qiimaha *himā*-yada iyo aagagga kale ee dhaqameed ee la ilaaliyo, iyo inay awood siiyaan maamulayaasha dhaqameed ee haya aqoonta la dhaxlay ee ku jirta hababkan si ay u sii maamulaan. (eeg faqradda 5.20)
- Inaan ku boorrinno hay’adaha ilaalinta deegaanka, ururrada aan dawliga ahayn, u-doodayaasha ilaalinta deegaanka, kooxaha diimeed iyo bulshooyinka deegaanka ee dhammaan dalalka inay dhisaan aagag si wax-ku-ool ah oo caddaalad leh loo maamulo iyo tallaabooyin kale oo ilaalin deegaan ku salaysan, kuwaas oo xambaarsan mabaadi’da anshaxeed ee *himā*, ilaaliya meelaha muhiimka u ah kala-duwanaanshaha noolaha iyo adeegyada nidaamka deegaanka, deegaan ahaan metela iskuna wada xidhan, isla markaana lagu dhex daray muuqaalada guud ee dhulka iyo badda. (eeg faqradda 5.20)
- Inaan ku boorrinno bulshooyinka Muslimiinta ee dunida oo dhan inay dib u soo nooleeyaan nidaamka *waqf* ee horseeday habab ilaalin oo heer sare ah waayihii hore. (eeg faqradda 5.24)
- Inaan ku boorrinno dhammaan dawladaha iyo culimada dalalka Islaamka inay si cad u cambaareeyaan xeeladaha dhulgubista iyo isticmaalka hubka nukliyeerka iyo hubka kale ee wax-gumaadka badan, kuna dadaalaan inay dawladahoodu ka fogaadaan, isla markaana ay la shaqeeyaan dalalka kale si looga hortago. (eeg faqradda 5.26)
- Inaan ku boorrinno dejiyayaasha siyaasadaha, qorsheeyayaasha iyo naqshadeeyayaasha dalalka Islaamka iyo dunida oo dhan inay qaataan aragtida ah in bani’aadamku qorsheeyo oo naqshadeeyo si waafaqsan dunida dabiiciga ah, taas oo ah *al-Mīzān* guud ee uu Eebbe abuuray. (eeg faqradda 5.28)

Waxaan sidoo kale ballanqaadaynaa:

- Inaan dhisno akadeemiyad ku saabsan waxbarashada deegaanka ee aragtida Islaamka.
- Inaan abuurno urur bulsho rayid ah oo ku dhisan diinta si uu u hoggaamiyo hirgelinta mabaadi’da iyo talooyinka *Al-Mīzān*.
- Inaan hirgelinno Tobanka Sano ee Waxqabadka *Al-Mīzān* iyadoo la samaynayo hindisayaal iyo ololeyaal ka yimaadda magaalooyinka, jaamacadaha, dugsiyada, hay’adaha, bulshada rayidka ah, iyo wixii la mid ah.
- Inaan abuurno Golaha iyo Shirweynaha Dhallinyarada *Al-Mīzān* si loogu dhiirrigeliyo hoggaamiyayaasha dhallinyarada ee diimaha inay hormuud ka noqdaan tallaabooyinka deegaanka.
- Inaan abuurno Abaalmarinta Caalamiga ah ee Guulaha *Al-Mīzān* ee waxqabadka deegaanka.
- Inaan abuurno Sanduuqa *Al-Mīzān* si loo taageero mashaariic heer deegaan ah oo fulinaya talooyinka hindisahan.
- Inaan abuurno Shabakadda *Al-Mīzān* si la’iskugu xiro Muslimiinta dunida oo dhan loona wadaago aqoontooda iyo waayo-aragnimadooda.
- Inaan abuurno Maalinta Caalamiga ah ee *Al-Mīzān*, oo ah maalin loogu talagalay kor u qaaddida wacyiga iyo dabaaldega waxqabadyada la xiriira *Al-Mīzān*.
- Inaan fududayno Shirweynaha Caalamiga ah ee Labadii Sannoba Mar la qabto ee *Al-Mīzān*, halkaas oo culimo, hay’ado iyo dhaqdhaqaaqayaal ay iskugu yimaadaan si ay uga wada hadlaan arrimaha iyo mawduucyada khuseeya.
- Inaan hirgelinno Hindisaha Masaajidda *Al-Mīzān*. Taas macnaheedu waa in masaajid kasta oo ka qayb qaata lagu qabto duruus la xiriira Islaamka iyo deegaanka.
- Inaan awood siino dhallinyarada Muslimiinta si ay u noqdaan hoggaamiyayaasha mustaqbalka ee *Al-Mīzān* oo lagu aamino inay hore ugu sii wadaan jihada ay arkaan iney ku habboontahay.

Duco

Waxaan Rabbiga caalamka oo dhan ka baryaynaa inuu na hanuuniyo—annaga iyo dhammaan bani’aadamka—si aan u hagaajinno burburka aan innagu, nooc ahaan iyo shaqsi ahaanba, ka geysanay dhulka; inaan joojino qalloocinta abuurkiisa; inaan ku noqono jidkii dabiiciga ahaa ee Eebbe nagu abuuray; iyo inaan xusuusnaanno in:

“Addoomada Alle ee suubban, waxay ugu soconayaan dhulka si xasillooni ah iyaga oo aan isla waynayn...” (Suuratul Furqān 25:63) Waxaan Rabbiga caalamka oo dhan ka baryaynaa inuu nagu hanuuniyo sida saxda ah ee loo daryeelo dhulkan quruxda badan ee sharafta leh iyo dhammaan waxa ku nool, iyo inuu naga caawiyo inaan xusuusanno, mahadnaqno, una cibaadaysanno sida ugu qurux badan.²⁶⁰

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FIIROOYIN GAARA OO HORDHAC AH

Inkastoo aan doorannay inaan u qorin Hordhac *Al-Mizān*, haddana waxaan ku darnay lifaaqyo laba ka mid ah waxyaabihii caadi ahaan ka mid noqon lahaa hordhaca, kuwaas oo kala ah sharaxaadda nidaamka aan u isticmaalnay tixraacidda ilaha dhaqameed iyo qoraal ku saabsan habka aan u turjunnay aayadaha Qur’aanka.

Waxyaabaha kale ee ay ahayd in lagu daro waxaa ka mid ah sharaxaad ku saabsan nidaamka caadiga ah ee qoraalka dhawaaqyada (*Standard Transliteration System*) iyo calaamadaha dhawaaqa ee aan damacsannahay inaan isticmaalno.

Nidaamka Loo Adeegsaday Tixraacidda Ilaha Asalka ah ee Carabiga

Mid ka mid ah caqabadaha naga hor yimid markii aan diyaarinaynay Axdigan ayaa ahaa in ilaha asalka ah ee Carabiga ah ee aan isticmaalnay, sida kutubta axaadiista, tafsiiirrada, iyo kutubta fiqiga iyo usuul al-fiqhiga, ay daabaceen daabacayaal kala duwan oo ku kala sugan dalal badan sida Masar, Lubnaan, dalalka Khaliijka, Ciraaq, Iiraan, Marooko iyo kuwo kale. Lambarrada bogagga ilahan way ku kala duwan yihiin daabacaad kasta, akhristayaal badanna ma haystaan wax ka badan hal ama laba daabacaadood ugu badnaan. Inkastoo qaar badan oo ka mid ah ilahan hadda laga heli karo internetka, dhammaantood lagama helo, qaar ka mid ah culimada dhaqankana wali waxay si gaar ah ugu tiirsan yihiin nuqullada daabacan ee kutubtan. Sababtaas awgeed, tixraacyadeenna waxaan doorannay inaan ku xusno cinwaannada cutubyada ilaha asaasiga ah, kuwaas oo badanaa isku mid ka ah dhammaan daabacaadaha, halkii aan ka xusi lahayn lambarrada bogagga ee daabacaado gaar ah. Tani waxay leedahay khasaaraha ah inay qaadato meel badan, laakiin waxaan aaminsannahay in faa’iidada ka dhalanaysa inay tixraacyadu si fudud ugu heli karaan culimada iyo akhristayaasha kale ee dunida Islaamka oo dhan ay ka weyn tahay khasaarahaas.

Isla waqtigaas, waxaan ku dadaalnay inaan ku darno tixraacyo dijitaal ah oo lagu kalsoon yahay oo ilahan ku saabsan qoraallada hoose (*endnotes*), iyo nuqullo dijitaal ah sida faylasha PDF ee ku jira qaybaha **Works Cited** iyo **Suggested Readings**, si akhristayaasha leh kombiyuutarro iyo marin internet ay si degdeg ah ugu arki karaan.

Habka Aan U Wajahnay Tarjumaadda Aayadaha Qur’aanka

Dokumentigan gudaheeda, kuma aanan ekaan hal tarjumaad oo Qur’aanka ah. Tarjumaado badan oo wanaagsan ayaa la heli karaa, laakiin mid kasta wuxuu leeyahay meelaha uu ka liito, waxaana xaddidnaanta hal tarjumaad ay naga hor istaagi lahayd inaan ka faa’iidaysanno aragtiyaha qotada dheer ee turjubaannada kale. Sida qoraa kasta oo ku dadaala inuu gaaro tarjumaadda ugu dhow ee suurtagalka ah ee qoraalka Carabiga, waxaan ula dhaqannay aayad kasta si gaar ah, annagoo isku daynay inaan gudbino sida ugu dhammaystiran ee aan awoodno, iyadoo xoogga la saarayo macnaheeda ugu muhiimsan iyo tilmaamaheeda ugu habboon mawduuca laga hadlayo. Marka aan sidaas samaynaynay, waxaan ka faa’iidaysannay ku dhawaad dhammaan tarjumaadaha Ingiriisiga ee caanka ah oo si ballaaran loo aqbalay kuwaas oo laga heli karo internetka iyo maktabadahayaga. Tarjumaadaha aan sida ugu badan ugu tiirsannay waxaa ka mid ah kuwa: Muhammad Asad (1980); Abdal Hakim Murad iyo kuwa kale / Nawawi Foundation (2002); Muhammad Marmaduke Pickthall (1930); Abdullah Yusuf Ali (1934); Tarjumaadaha kale ee aan aad loo aqoon balse aan isticmaalnay waxaa ka mid ah kuwa: A. J. Arberry (1955); Syed Abdul Latif (1969/1993); Muhammad Abdel-Haleem (2004); Tarif Khalidi (2009). Waxaan sidoo kale tixraacnay tarjumaadaha cusub ee: Mustafa Khattab (2015); *The Study Qur’an* ee Seyyed Hossein Nasr iyo kuwa kale (2015). Waxaan sidoo kale aad uga faa’iidaysannay mareegta *Islam Awakened* si aan isu barbar dhigno tarjumaadaha kala duwan: <https://www.islamawakened.com/quran/> Waxaan sidoo kale adeegsanay dhowr tafsiiir oo si weyn loo ixtiraamo, gaar ahaan tafsiiirka hore ee baaxadda weyn ee At-Tabarī iyo tafsiiirka dheellitiran ee quruxda badan ee Al-Qurtubī, kaas oo si gaar ah ugu caan baxay xoogga uu saaro xukunnada shareecada.

ERAYADA MUHIIMKA AH EE CARABIGA (QAAMUUSKA ERAYADA)

Markii aan qeexaynaynay erayada muhiimka ah ee Carabiga ee ka caawin doona akhristayaasha inay fahmaan farriinta Axdigan, waxaan ka faa'iidayannay qaamuuska weyn ee *Lisān al-‘Arab*, oo uu dhammaystiray Ibn Manzūr sannadkii 1290 Miilaadiga, *Arabic-English Lexicon* ee Edward William Lane, iyo *A Dictionary of Modern Written Arabic* ee Hans Wehr (1974). Eray kasta, waxaan marka hore eegnaa xididka Carabiga iyo macnihiisa, ka dibna sida erayga loogu adeegsaday *Al-Mīzān*.

Allāh (*Eeg faqrada 1.1, 2.1–2.9, 2.23, 3.1–3.8, 4.10, 5.28, 5.35; qoraallada hoose 32, 35, 37–39, 40–43, 46, 47, 71–73, 76–82, 95, 96, 189; Erayada Muhiimka ah ee Carabiga: Rabb al-‘ālamīn, tawhīd, ‘ibādah, islām.*) Erayga ugu weyn ee lagu tilmaamo Eebbe afka Carabiga, *Allāh*, culimada luqaddu badankoodu waxay u arkaan inuu yahay isku-darka qodobka qeexidda ee Carabiga *al-* (“ka”) iyo *ilāh* (“ilaah, rabbi”), taas oo noqotay *al-lāh*, macnaheeduna yahay “Ilaaha” ama “Eebbeha”. Luqad ahaan wuxuu xiriir la leeyahay erayga Aramaatiga ah *Elah* iyo erayga Cibraaniga ah *El (Elohim)* oo labaduba u taagan Eebbe. *Allāh* wuxuu tilmaamayaa isla Eebbaha ay wada caabudaan Muslimiinta, Yuhuudda iyo Masiixiyiintu. Masiixiyiinta iyo Yuhuudda ku hadla Carabiguna waxay Eebbe ugu yeeraan *Allāh*, sida Muslimiintuba ugu yeeraan. Muslimiintu waxay u arkaan “Allāh” inuu yahay magaca ugu weyn uguna sarreeya magacyada Eebbe ee ugu quruxda badan, sababtoo ah magacyada kale mid kasta wuxuu diiradda saaraa sifo rabbaani ah oo gaar ah, halka magaca “Allāh” uu yahay mid dhamaystiran oo ka sarreeya dhammaan.

Al-Amānah (*Eeg faqrada 2.16, 2.20, 2.21; qoraalka hoose 67; Erayada Muhiimka ah ee Carabiga: khalīfah fī ‘l-ard / khilāfah fī ‘l-ard, islāh fī ‘l-ard, fasād fī ‘l-ard / ifṣād fī ‘l-ard, ‘ibādah, imān.*) Waxay ka soo jeeddaa xididka Carabiga *a-m-n*, kaas oo macnihiisu yahay daacadnimo, lagu kalsoonaan karo, amaan iyo nabadgelyo. Erayga *amānah* wuxuu tilmaamayaa aaminimo iyo masuuliyad lagu aaminay. *Al-Amānah* waa ammaanada uu Qur’aanku sheegay in Eebbe u bandhigay samooyinka, dhulka iyo buuraha, balse ay ka baqeen oo diideen inay qaadaan, halka aadanuhu uu si geesinimo aan ka fiirsasho lahayn u qaaday (33:72). *Amānah* badanaa waxaa loo fahmaa inay tahay qaadashada mas’uuliyadda isla xisaabtanka akhlaaqiga ah (*taklīf*) ee Eebbe hortiisa marka laga eego caqiidada, niyadda, ficillada iyo saameyntooda, iyo abaalmarinta ama ciqaabta ka dhalanaysa. Waxay si dhow ula xiriirtaa fikradda *khilāfah fī ‘l-ard*—mas’uuliyadda iyo isla xisaabtanka dhulka—sida hoos lagu sharxi doono. Sida fikraddaas oo kale, *amānah* waxay ka soo horjeeddaa fidinta fasahaadka, burburka iyo halaagga dhulka (*ifṣād fī ‘l-ard*).

Al-Amr bi ‘l-Ma’rūf (*Eeg faqrada 4.17, 5.7, 5.30–5.34; A Way Forward; qoraalka hoose 252; Erayada Muhiimka ah ee Carabiga: an-nahy ‘an al-munkar, hisbah, muhtasib.*) Waxay ka soo jeeddaa xididka Carabiga *a-m-r* oo tilmaamaya awood iyo amar. Erayga *amr* macnihiisu waa amarid, hagid, tilmaamid iyo saamayn ku yeelasho; wuxuuna la xiriiraa awood, maamulka iyo saamaynta. Erayga *ma’rūf* wuxuu ka soo jeeddaa xididka *-r-f*, kaas oo macnihiisu yahay in wax lagu garto waayo-aragnimo, la aqoonsado, la oggolaado ama loo aqoonsado inay sax iyo wanaagsan yihiin. *Ma’rūf* wuxuu ka dhigan yahay wax kasta oo loo yaqaan inay yihiin wanaag, xaq iyo sharaf. Sidaa darteed, *al-amr bi ‘l-ma’rūf* wuxuu macnihiisu yahay amaridda iyo sugidda waxa si wanaagsan loogu yaqaan wanaag iyo xaq. Dhinac gaar ah oo waxbarista Islaamka ka mid ah ayaa ah in dhammaan shakhsiyaadka, rag iyo dumarba, loo xil saaray mas’uuliyadda inay amraan wanaagga oo ay ka hortagaan xumaanta inta ay awoodaan (Suuratu Āl-Cimrān 3:104; sidoo kale eeg 3:110, 3:114, 9:71 iyo 22:41). Waajibkan sugidda wanaagga iyo ka hortagga xumaanta waxaa sidoo kale shareecada iyo anshaxa Islaamka loogu yaqaannaa *hisbah*.

An-Nahy ‘an al-Munkar (*Eeg faqrada 4.17, 5.30–5.34; A Way Forward; qoraalka hoose 252; Erayada Muhiimka ah ee Carabiga: al-amr bi ‘l-ma’rūf, hisbah, muhtasib.*) Waxay ka soo jeeddaa xididka Carabiga *n-h-w*, kaas oo tilmaamaya mamnuucid iyo ka hortag. Erayga *nahy* macnihiisu waa mamnuucid, reebid, ka hortagid, joojin iyo xakameyn. Erayga *munkar* wuxuu ka soo jeeddaa xididka *n-k-r*, kaas oo tilmaamaya aqoon la’aan, diidmo, cambaabayn, nacayb, canaan, quursi iyo wax loo arko wax aan la aqbali karin. *Munkar* wuxuu macnihiisu yahay wax kasta oo loo arko shar, khalad, foolxumo, nacayb ama sharaf-darro. Sidaa darteed, *an-nahy ‘an al-munkar* wuxuu macnihiisu yahay mamnuucidda iyo ka hortagga waxa si wanaagsan loogu yaqaan shar iyo khalad. Dhinac gaar ah oo waxbarista Islaamka ka mid ah ayaa ah in dhammaan shakhsiyaadka, rag iyo dumarba, loo xil saaray mas’uuliyadda inay amraan wanaagga oo ay ka hortagaan xumaanta inta ay awoodaan (Suuratu Āl-Cimrān 3:104; sidoo kale eeg 3:110, 3:114, 9:71 iyo 22:41). Waajibkan sugidda wanaagga iyo ka hortagga xumaanta waxaa sidoo kale shareecada iyo anshaxa Islaamka loogu yaqaannaa *hisbah*.

Āyah / Āyāt (*Eeg faqrada 1.1, 2.8, 2.10, 2.15, 2.23, 3.7, 3.8, 3.20, 4.10, 5.6, 5.21, 5.28; qoraallada hoose 42, 43, 83, 233; Erayada Muhiimka ah ee Carabiga: khalq, imān, Rabb al-‘ālamīn, Allāh.*) Erayga *āyah* (jamac: *āyāt*) macnihiisu waa calaamad, mucjiso, yaab, farshaxan heer sare ah ama mucjiso rabbaani ah. Waxbarista Islaamka gudaheeda, makhluuq kasta waa calaamad cajiib ah oo tilmaamaysa Abuurihiisa, xikmaddiisa iyo naxariistiisa. Mid kasta waa tilmaame ay ku jiraan macnayaal iyo casharro la baranayo. Erayga *āyah* sidoo kale waxaa loo adeegsadaa aayadaha Qur’aanka. Culimada Muslimiintu waxay carrabka ku adkeeyeen isu ekaanshaha u dhexeeya waxyiga ku qoran qoraallada loo soo dejiyey bani’aadamka iyada oo loo marayo nebiyada iyo rasuullada Eebbe, iyo waxyiga Eebbe ee ka muuqda dunida dabiiciga ah. Labaduba waa waxyi ka kooban calaamado (*āyāt*), waxayna ka yimaadeen hal il oo keliya. Calaadaha rabbaaniga ah ee ku jira dabeecaddu waxay iftiimiyaan macnaha kuwa ku jira qoraallada, qoraalladuna waxay inagu hagaan si aan u fahanno calaadaha ku jira abuurka.

‘Ahd (*Eeg Cinwaanka, faqrada 1.2, 1.3, 1.6, 1.10, 1.14; fiirsooyinka gaarka ee Hordhaca ah; qoraallada hoose 29, 176.*)

Erayga Carabiga ah ee ‘ahd wuxuu ka soo jeedaa xididka ‘-h–d, kaas oo macnihiisu yahay in si dhow loo ilaaliyo , loo dhegaysto, loogu hoggaansamo, loo daneeyo, loo daryeelo ama loo difaaco wax, loo ololeeyo, loo baryo, loo idmo, loo xilsaaro, awood loo siiyo ama lagu aamino qof wax, loo faro, waajib looga dhigo, loo ballanqaado, qofku isu xilqaamo ama isku waajibiyo inuu wax qabto, loo yaboohdo, iyo in la fuliyo ama la ilaaliyo ballan. Erayga ‘ahd wuxuu macnihiisu yahay axdi, gaar ahaan heshiis adag ama is-afgarad, ballan ama yabooh, iyo ilaalinta ama fulinta ballanka. Marka laga hadlayo Al-Mīzān: Axdiga Dhulka, waxaan doorannay erayga ‘ahd halkii aan ka adeegsan lahayn erayga mīthāq, kaas oo u badan inuu tilmaamo axdi qaab sharciyeed oo rasmi ah leh sida qandaraas, heshiis, is-afgarad ama dastuur, sababtoo ah annaga, qorayaasha Axdigan, ma lihin awoodda aan heshiis noocaas ah ugu geli karno magaca bulshada diinteenna.

Fasād fī ‘l-ard / Ifsād fī ‘l-ard (Eeg faqrada 1.20, 2.16, 2.17, 2.19, 5.9, 5.10, 5.11; qoraallada hoose 59, 63, 232; Erayada Muhiimka ah ee Carabiga: iṣlāḥ fī ‘l-ard, khalīfah fī ‘l-ard, khalīfah fī ‘l-ard, mafāsīd / mafsadah) Erayga Carabiga ah ee fasād wuxuu ka soo jeedaa xididka f–s–d, kaas oo tilmaamaya musuqmaasuq, hoos-u-dhac, xurmo-darro, burbur, halaag iyo baaba’. Sidaas darteed, fasād fī ‘l-ard wuxuu macnihiisu yahay musuqmaasuq, hoos-u-dhac, burbur, xurmo-darro, halaag iyo baaba’ ka dhaca dhulka dhexdiisa ama korkiisa, halka ifsād fī ‘l-ard uu macnihiisu yahay fidinta musuqmaasuqa, hoos-u-dhaca, xurmo-darrada, burburka, halaagga iyo baaba’a dhulka. Cabsida laga qabo in bani’aadamku ka geysto fasād dhulka iyo masiibooyinka ka dhasha xadgudubkaas waxay si weyn uga muuqataa aragtida Qur’aanka ee caddaaladda: haddii wanaag lagu sameeyo dhulka ama dhexdiisa, wanaag ayaa soo noqonaya; haddii shar lagu sameeyo, waxa ka dhashaa cabsi iyo halaag. Qur’aanku wuxuu ina farayaa inaan eegno halka ay ku dambeeyeen mufsiḍūn fī ‘l-ard, kuwii burburka iyo halaagga ka geystay dhulka (7:85–86 iyo meelo kale). Dadkii Fircoon, Caad, Thamuud iyo Madyan dhammaantood waxay ahaayeen kuwo awood iyo maal leh, balse waxay fasahaad ka geysteen dhulka, sidaas darteedna naftooda ayay halaageen. Kuwa fasahaadka ka geysta dhulka waxay ku xadgudbaan ammaanada (amānah), waxayna si cad uga soo horjeedaan kuwa mas’uuliyadda u haya dhulka iyagoo ah khulafā’.

Filāḥah (Eeg faqrada 4.17, 5.29; qoraallada hoose 137–139; Erayada Muhiimka ah ee Carabiga: ‘ibādah) Dhaxalka beeraha ee ilbaxnimada Islaamka guud ahaan waxaa lagu yaqaannaa erayga Carabiga ah ee filāḥah, oo macnihiisu yahay “beerid”, waxaana ka sii farcama macnayaal sida “beeraha, falashada, xannaanada beeraha”, halka falāḥ uu macnihiisu yahay “beeraley, qofka dhulka qoda ama beera”. Labadan eray waxay ka soo jeedaan xididka f–l–h oo macnihiisu yahay “jeexid, kala-bixin”, gaar ahaan “falid, qodid iyo beerid dhulka”. Sidoo kale wuxuu leeyahay macnaha “barwaaqoobid, guulaysi, nasiib-wanaag ama farxad helid”. Sida uu sheegay Fitzwilliam Hall, filāḥah. Beerashada, wanaagga adduun iyo aakhiro, iyo cibaadadu waxay si dhow isugu xiran yihiin afka Carabiga. Dhaqanka Islaamiga ah ee naqshadaynta beeraha wuxuu ku salaysan yahay dhaxalka filāḥah ee dooxooyinka biyuhu ka soo burqadaan, beeraha miraha iyo jaranjarooyinka beeraha ee dhulalka qalalan iyo kuwa nus-qalalan, halkaas oo biyuhu yar yihiin oo qaali yihiin.

Fiqh (Eeg faqrada 5.3, 5.5; qoraallada hoose 133, 172, 177, 236; Erayada Muhiimka ah ee Carabiga: sharī‘ah, ḥaqq / ḥuqūq, maṣāliḥ / maṣlahah, mafāsīd / mafsadah) Waxay ka soo jeedaa xididka Carabiga f–q–h, kaas oo tilmaamaya faham iyo garasho. Fiqh waa magaca loo bixiyo cilmiga sharciga iyo anshaxa, waana dadaalka bani’aadamka ee lagu fahmayo shareecada. Waxaa sidoo kale loo adeegsadaa laamaha sharciga iyo anshaxa sida fiqh al-bī‘ah (sharciga iyo anshaxa deegaanka) iyo fiqh al-‘umrān (sharciga iyo anshaxa la xiriira horumarinta). Erayga uṣūl al-fiqh, oo macnihiisu yahay “xididdada fiqiga”, wuxuu tilmaamayaa cilmiga usuusha fiqiga, aragtida sharciga iyo hababka sharci dejinta, isagoo daboolaya ilaha iyo hababka looga soo saaro xukunnada iyadoo la daraasaynayo qoraallada asalka ah iyo hababka kala duwan ee qiyaasta sharciyeed. Fiqh sidoo kale wuxuu quseeyaa qaybo gaar ah sida fiqh al-muwāzanāt, oo ah cilmiga miisaamidda faa’iidooyinka iyo waxyeellooyinka, iyo fiqh al-awlawiyyāt, oo ah cilmiga dejinta mudnaanta, iyo sidoo kale fiqh al-‘umrān, oo ah qorshaynta iyo naqshadaynta dhismaha ee waafaqsan qiyamka Islaamka.

Fiṭrah (Eeg faqrada 2.13, 5.28; qoraalka hoose 189; Erayada Muhiimka ah ee Carabiga: khalq, islām) Waxay ka soo jeedaa xididka Carabiga f–t–r, kaas oo macnihiisu yahay jeexid, kala-bixin, dillaacid, kala-goyin, soo saarid iyo jiritaan keenid. Erayga fiṭrah wuxuu macnihiisu yahay qaabka asalka ah ama dabeecadda dabiiciga ah ee shay ama qof. Qur’aanku wuxuu inoo sheegayaa in bani’aadamka lagu abuuray qaabka asalka ah (fiṭrah) ee abuurka dabiiciga ah, isla markaana dabeecadda dabiiciga ahi ay ku qeexan tahay qaab-dhismeedkaas. Bani’aadamka waxaa lagu amray inaanay beddelin ama qalloocin dabeecaddooda dabiiciga ah (fiṭrah) ama dabeecadda dabiiciga ah (fiṭrah) ee abuurka. Qur’aanku wuxuu ina barayaa in “abuurka Eebbe aan la beddeli doonin” (Suuratul Ruum 30:30), wuxuuna inoo sheegayaa in beddelidda (macnaha qalloocinta ama fasixidda) abuurka Eebbe ay tahay fal shaydaani ah, waayo Qur’aanka dhexdiisa Shaydaanku wuxuu yiri:

(Wuxuu yiri Shaydaan): “Wallee kuwa i raacana xaqa ayaan ka leexin, waxaana u yaboohayaa yididiillooyin been ah, waxaana ugu yeerayaa in ay jarjaraan oo ay dildillaaciyaan dhegaha xoolaha; baadilka aan u qurxinayo dartii, waxaana ugu yeerayaa inay beddelaan fidrada iyo qaabka uu Alle u abuuray uunka. Qofkii shaydaan ajiiba kana dhigta garab Allaha awoodda badan oo Casiiska ah ka sokow, qofkaasi si cad ayuu u halaagsamay.” (Suuratun Nisā’ 4:119)

Ḥaqq / Ḥuqūq (Eeg faqrada 2.5, 2.17, 2.19, 5.6, 5.7; qoraallada hoose 35, 160, 184, 189; Erayada Muhiimka ah ee Carabiga: khalq, sharī‘ah, fiqh) Erayga Carabiga ah ee ḥaqq, oo ka soo jeeda xididka h–q–q, kaas oo isku mar macnihiisu yahay run, xaqiiqo, xaq, sharci iyo waajib, wuxuu tilmaamayaa runta, xaqiiqada iyo xaq. Eraygan ayaa laga soo qaatay macnaha waajibaadka aynu ku leenahay makhluuq kasta oo la abuuray, kaas oo lagu muujiyo rights (ḥuqūq). Sida ay qabto waxbarista Islaamku, makhluuq kasta wuxuu ku jiraa jiritaan xaq (ḥaqq) awgii, sidoo kalena waxaa lagu leeyahay xuquuqdiisa (ḥaqq) iyadoo loo eegayo dabeecaddiisa; bani’aadamku waa inay ixtiraamaan oo bixiyaan waxa ugu waajibay makhluuq kasta, makhluuq kastana wuxuu leeyahay xuquuqdiisa sidaas darteed. Ma qaadi karno xaq makhluuqaadka kala duwan ee Eebbe siiyey. Eeg S. H. Nasr, “Islam, the Contemporary World, and the Environmental Crisis,” bogga 97. Sida ay qabto waxbarista Islaamku, Eebbe wuxuu u abuuray wax kasta bi ‘l-ḥaqq, xaq iyo ujeeddo xaq ah awgeed, dhammaan makhluuqaadkuna waxay leeyihiin xuquuq (44:38–39). Xuquuqda xayawaanka, ḥuqūq al-bahā’im wa ‘l-hayawān, waxaa lagu daray qaybaha ḥuqūq al-‘ibād, xuquuqda addoomada Eebbe, sida dadka iyo xayawaanka. Xuquuqdan waxaa lagu faahfaahiyey

axaadiis badan waxaana lagu soo koobay xukunnada culimada fiqiga.

Haram (Eeg faqrada 3.18, 5.13, 5.14, 5.17; qoraallada hoose 72, 211–219, 221–223; Erayada Muhiimka ah ee Carabiga: hurmah.) Erayga haram wuxuu ka soo jeedaa xididka Carabiga h–r–m, kaas oo tilmaamaya wax mamnuuc ah, xaaraan ah, muqaddas ah, xurmaysan, lama-taabtaan ah ama aan la jebin karin. Wuxuuna tilmaamaa meel muqaddas ah, xurmaysan, quduus ah, lama-taabtaan ah ama aan la jebin karin; si kooban, meel magangalyo ah. Sida ay qabto waxbarista Islaamku, Al-Haramān ash-Sharīfān, labada xaram ee lama-taabtaanka ah ee ku hareeraysan Makkah iyo Al-Madinah, waa aagagii ugu horreeyey ee la ilaaliyo ee dhulka. Mid kasta oo ka mid ahi waa xaram lama-taabtaan ah oo loogu talagalay dadka, duurjoogta iyo dhirta dabiiciga ah. Gudahooda waxaa ka mamnuuc ah burburinta dhirta dabiiciga ah iyo dilka, dhaawicidda ama dhibidda xayawaanka duurjoogta ah.

Himā (Eeg faqrada 3.22, 5.13, 5.14, 5.16–5.20, 5.32; A Way Forward; qoraallada hoose 217, 220–228, 231, 232; Erayada Muhiimka ah ee Carabiga: muhtasib.). Erayga himā wuxuu ka soo jeedaa xididka Carabiga h–m–y, kaas oo tilmaamaya ilaalin, difaac, daboolid, hoy siin, gaashaan u noqosho, waardiyeen iyo u hiillin qof ama shay. Mararka qaar waxaa loo qoray “hema”, laakiin “himā” ayaa si fiican uga tarjumaysa dhawaaqiisa lahadaha Jasiiradda Carabta, waxayna waafaqsan tahay hab-qoraalka Carabiga qadiimiga ah iyo kan casriga ah, kuwaas oo aan isticmaalin xarafka “e”, maadaama shaqalka uu matalo aanu ku jirin afka Carabiga.

Hisbah (Eeg faqrada 4.17, 5.30–5.34; qoraallada hoose 251–255; Erayada Muhiimka ah ee Carabiga: al-amr bi ‘l-ma‘rūf, an-nahy ‘an al-munkar, muhtasib.). Dhinac gaar ah oo waxbarista Islaamka ka mid ah ayaa ah in dhammaan dadka laga doonayo inay amraan wanaagga oo ka hortagaan xumaanta inta ay awoodaan (3:104; sidoo kale eeg 3:110, 114; 9:71; iyo 22:41). Waajibkan sugidda wanaagga iyo ka hortagga xumaanta waxaa shareecada Islaamka loogu yaqaanaa hisbah, eray ka soo jeeda xididka Carabiga h–s–b, kaas oo tilmaamaya xisaabin, tirakoob, qiyaasid, qiimayn iyo tixgelin, sidoo kalena macnihiisu yahay in wax la tixgeliyo, loo arko, la qaddariyo ama la qiimeeyo. Qaababkiisa kala duwan wuxuu sidoo kale tilmaamaa taxaddar, ka-fiirsasho, xisaabtan, qof lala xisaabtamo, qof masuul laga dhigo iyo in qofku damiirkiisa baaro. Heerka shakhsiga, nin kasta iyo haweeney kasta waa khalīfah dhulka jooga waxaana kaligiis lagu xukumi doonaa Maalinta Qiyaamaha wixii uu ka qabtay saameynta uu ku yeeshay qoyskiisa, deriskiisa iyo bulshada guud ahaan si ay wanaag u sameeyaan ugana fogaadaan shar. Heerka guud ahaan bulshada, faragelinta madaxda dowladdu sidoo kale waa lagama maarmaan, maadaama baqiyada damiirka oo aan lahayn dhiirrigelin iyo fulin wax ku ool ahi aysan waxtar lahayn. Awoodda sharciga waa lama huraan si loo helo caddaalad iyo sinaan; sidaas darteed ayaa loo sameeyey xafiiska muhtasibka (eeg hoos).

Hurmah (Eeg faqrada 4.10, 5.26; qoraallada hoose 243, 244; Erayada Muhiimka ah ee Carabiga: haqq / ḥuqūq, haram.) Sida erayga haram oo kale, hurmah wuxuu ka soo jeedaa xididka Carabiga h–r–m, kaas oo tilmaamaya wax mamnuuc ah, xaaraan ah, muqaddas ah, xurmaysan, lama-taabtaan ah ama aan la jebin karin. Erayga hurmah wuxuu tilmaamayaa heer sharciyeed oo ah lama-taabtaannimo iyo xurmayn, iyo sidoo kale ixtiraam, qadarin, tixgelin, sharafayn iyo maamuus. Culimada fiqiga iyo caqiidada Islaamka waxay aqoonsadeen in dhammaan makhluuqaadku leeyihiin xurmad aasaasi ah oo bani’aadamku ku waajib yahay inuu ixtiraamo. Ma bannaana inaan fududaysanno ama iska indho tirno, iskaba daa inaan khasaarino, dhammeystirno, hoos u dhigno ama wasakhayno, ama aan ula dhaqanno si aan kala sooc lahayn ama xad-dhaaf ah. Waxaa nagu waajib ah inaan ku xurmayno Abuurahooda marka aan adeegsanayno. Culimada sharciga Islaamku waxay xukmiyeen in xurmada makhluuqaadka Eebbe aanay baabi’in xilliga dagaalka, waxayna mamnuuceen burburinta deegaanka oo loo adeegsado xeelad dagaal. Xeeladaha dhul-gubista ee inta badan lagu isticmaalo dagaallada casriga ahi waxay lid ku yihiin xakamayntaas, waana muuqaalka burburinta beeraha iyo taranka (halāk al-ḥarth wa ‘n-nasl).

Iḥsān (Eeg faqrada 1.1, 2.5, 2.12, 2.16, 2.19, 3.1, 3.4, 3.7, 3.9, 3.14, 3.15, 3.20, 3.24, 4.11, 4.21, 5.8, 5.28, 5.29, 5.35; qoraallada hoose 36, 69, 77, 97; A Way Forward; Erayada Muhiimka ah ee Carabiga: ‘ibādah, taqwā, ṛaḥmah, Rabb al-‘ālamīn, Allāh, tawḥīd, khalq, iṣlāḥ fi ‘l-ard.). Waxay ka soo jeeddaa xididka h–s–n, kaas oo tilmaamaya wanaag, qurux, soo jiidasho, heer sare iyo kaamilnimo. Erayga iḥsān wuxuu macnihiisu yahay samaynta wanaagga, quruxda iyo heer-sarraynta ugu dambaysa. Wuxuu muujinayaa heerka ugu sarreeya ee wanaagga sida lagu sharxay hadalka Nebi Muxammad, nabadgelyo iyo naxariis Eebbe korkiisa ha ahaatee, in aynu u caabudno Rabbiga Caalamka sidii aynu u aragno hortayada, maxaa yeelay Rabbiga Caalamka hubaal wuu ina arkaa. “Inaad Eebbe u caabuddo sidii adigoo arkaya, haddii aadan arki karinna, isagu wuu ku arkaa.” Sida ay qabto waxbarista Islaamku, kuma filna in wanaag la sameeyo; waxaa nalaga rabaa inaan samayno wanaagga ugu sarreeya. Camallada wanaagga iyo quruxdu waa ujeeddada nolosha iyo dhimashada (67:2). Nebi Muxammad, nabadgelyo iyo naxariis Eebbe korkiisa ha ahaatee, wuxuu sheegay in: “Eebbe wuxuu faral yeelay wanaagga, quruxda iyo heer-sarraynta ugu dambaysa (iḥsān) wax kasta.” Tani waxay ku jirtaa wanaagga ugu sarreeya ee aan ula dhaqmayno makhluuq kasta iyo heer-sarraynta ugu dambaysa ee ficiil kasta. Muuqaalka ugu sarreeya ee camalladeenna waa inaan ugu adeegno Rabbiga Caalamka annagoo wanaagga ugu sarreeya u samaynayna dhammaan makhluuqaadkiisa.

Īmān (Eeg faqrada 2.17, 2.19, 3.6, 5.8, 5.30; qoraalka hoose 92; Erayada Muhiimka ah ee Carabiga: islām, iḥsān, al-amānah, iṣlāḥ fi ‘l-ard.). Waxay ka soo jeeddaa xididka a–m–n, kaas oo macnihiisu yahay daacadnimo, lagu kalsoonaan karo, aaminaad, daacad u ahaansho, toosnaan iyo run-sheegid, sidoo kale kalsooni, aaminaad, iimaan, daacadnimo, wafaa, nabadgelyo, ammaan iyo nabad. Erayga īmān wuxuu tilmaamayaa iimaan iyo rumayn. Waxaa loo adeegsadaa laba macne: mid waa caqiidooyinka iyo qodobada iimaanka ee caqiidada Islaamka, midka kalena waa xaaladda iimaanka, daacadnimada, ka go’naashaha iyo u hibaynta oo dhex taal islām (eeg hoos), oo ah xaaladda isu-dhiibidda doonista Eebbe, iyo iḥsān (eeg kor), oo ah xaaladda wanaagga, quruxda iyo heer-sarraynta ugu dambaysa (49:14). Qur’aanku wuxuu isku lammaaniyaa iimaanka iyo camallada suuban (īmān iyo al-a‘māl aṣ-ṣāliḥah, aṣ-ṣāliḥāt), isagoo ka soo horjeedinaya gaalnimada iyo fasahaadka dhulka (kufr iyo ifṣād fi ‘l-ard). Sida fasahaadka iyo burburinta dhulku ay u horseedaan halaaggeenna, iimaanka iyo camallada wanaagsan, saxda ah, caafimaadka leh ee waxtarka leh ayaa ku jira badbaadada iyo barwaaqada

ugu dambaysa ee bani'aadamka (95:4–6, 103:1–3).

Iqtisād (Eeg faqrada 4.22; qoraallada hoose 149–153; Erayada Muhiimka ah ee Carabiga: mīzān, tazkiyah, zakāh, isrāf.) Erayga Carabiga ah ee iqtisād wuxuu ka soo jeedaa xididka q–s–d, kaas oo macnihiisu yahay ujeeddo yeelasho, hiigsi, himilo, go'aan qaadasho iyo si toos ah ugu jihaysnaanta yool ama hadaf, iyo si toos ah ugu dhaqaaqidda gaarista ujeeddo, himilo ama yool. Iqtisād wuxuu macnihiisu yahay kaydsanaan, dhaqaale badbaadin, digtoon, dhexdhexaadnimo iyo ilaalin. Waxaa xusid mudan inuu yahay erayga loo adeegsado dhaqaalaha ee waxbarista Islaamka, isagoo ka hadlaya maaliyadda, bangiyada, ganacsiga iyo warshadaha. Qur'aanku wuxuu ku hanuuniyaa bani'aadamka dhexdhexaadnimo, dheellitirnaan iyo ilaalin. Wuxuu addoomada dhabta ah ee Alleha Naxariista Badan ku tilmaamaa:

“Waana kuwa marka ay wax ka bixinayaan xoolahooda aan ku xadgudbin, kuna ciriiriyin wax bixinta, wax bixintoodana waxay ahaatay mid u dhaxaysa maal ku ciyaarid iyo ciriirin.” (Suuratul Furqaan 25:67)

Dhexdhexaadnimadu waxay u janjeertaa caddaalad (qist) iyo dheellitirka (mīzān) la xiriira, halka xad-dhaafku (isrāf) uu quudiyo gardarro iyo caddaalad-darro, isla markaana uu khaldo dheellitirka uu Eebbe ku dejiyey abuurka.

Islāh fī 'l-ard (Eeg faqrada 2.16–2.19, 3.6, 3.7; qoraallada hoose 61, 63, 68, 83; Erayada Muhiimka ah ee Carabiga: khalīfah fī 'l-ard / khilāfah fī 'l-ard, fasād fī 'l-ard / ifsād fī 'l-ard, maṣāliḥ / maṣlahah.). Erayga Carabiga ah ee islāh wuxuu ka soo jeedaa xididka s–l–h, sida erayga ṣāliḥ oo kale, wuxuuna tilmaamayaa waxa wanaagsan, faa'iidada leh, caafimaadka leh, hagaagsan iyo saxda ah. Isla xididkaas waxaa ka soo farcama erayada al-a'māl aṣ-ṣāliḥah iyo aṣ-ṣāliḥāt oo macnahoodu yahay camallo wanaagsan oo waxtar leh. Imaanka iyo camallada waxtarka leh waxay ka soo horjeedaan diidmada iyo fasahaadka dhulka; iyaga ayaana ku jirta badbaadada iyo barwaaqada ugu dambaysa ee bani'aadamka (95:4–6, 103:1–3). Sida fasahaadka iyo burburinta dhulku ay u horseedaan halaaggeenna, samaynta camallo wanaagsan, sax ah, hagaagsan oo waxtar leh ayaa fure u ah badbaadeenna iyo barwaaqadeenna dhulka, waayo Eebbe wuxuu yiri:

“...in ay arlada dhaxlayaan addoomada Alle ee suubban kuwaasoo u istaaga wixii la faray, kana fogaada wixii laga reebay, waana ummadda Muxammad ﷺ” (Suuratul Anbiyā' 21:105)

Camalka wanaagsan wuxuu aad muhiim ugu yahay u adeegidda Eebbe iyo gudashada mas'uuliyadda bani'aadamka ee dhulka, iyadoo lagu dadaalayo camallo waxtar leh, lagu raadinayo qurux, heer-sarrayn iyo wanaagga ugu sarreeya, lagana fogaanayo lagana hortagayo wax kasta oo horseeda fasahaad, burbur iyo halaag (fasād), sida Qur'aanku inoo sheegay (Suuratul A'rāf 7:56).

Islām (Eeg faqrada 2.7; qoraallada hoose 40, 41; Erayada Muhiimka ah ee Carabiga: īmān, iḥsān, 'ibādah, khalq, fiṭrah.) Waxay ka soo jeedaa xididka Carabiga s–l–m, oo macnihiisu yahay badbaado, caafimaad, ammaan, waxyeello la'aan, dhaawac la'aan, cillad la'aan, dhammaystirnaan, wadajir, kaamilnimo, caafimaad, nabad, wada noolaansho iyo dhawrsanaan, sidoo kalena isu-dhiibid, isdhiibis, oggolaansho, aqbalid, heshiisiin iyo wareejin. Erayga islām wuxuu macnihiisu yahay isu-dhiibid buuxda oo qalbi furnaan leh oo loo sameeyo Eebbe, Rabbiga Caalamka. Sida ay qabto waxbarista Islaamku, dhammaan makhluuqaadku waxay ugu hoggaansamaan Abuurahooda, Rabbigooda iyo Quudiyahooda addeecid iyo cibaado ikhtiyaari ah (3:83). Dhammaantood waxay ugu sujuudaan cibaado iyo salaad; dhammaan marka laga reebo bani'aadamka, kuwaas oo inkastoo aysan ka baxsan karin u hoggaansanaanta sharciyada dabiiciga ah ee Rabbigoodu ku maamulo wax kasta, haddana la siiyey ikhtiyaar. Waxay dooran karaan inay ugu adeegaan si ikhtiyaari ah ama inay diidaan iyagoo ka horyimaada amarradiisa, taas oo keenta caro iyo ciqaab (22:18). Ka dhalashada isu-dhiibidda ikhtiyaariga ah ee makhluuqaadka oo dhan Rabbigooda ayaa ka timid aqoonsiga inay yihiin muslim iyo inay ka tirsan yihiin bulsho weyn oo islām ah, taas oo bani'aadamku si ikhtiyaari ah ugu biiri karo kana mid noqon karo.

Isrāf (Eeg faqrada 4.22, 5.10, 5.11; qoraallada hoose 149–153, 206, 208; Erayada Muhiimka ah ee Carabiga: fasād fī 'l-ard / ifsād fī 'l-ard, mafāsīd / mafsadah.) Waxay ka soo jeedaa xididka Carabiga s–r–f, kaas oo macnihiisu yahay ka gudbidda dhammaan xuduudaha iyo xayndaabyada. Isrāf wuxuu macnihiisu yahay xad-dhaaf khasaare leh, dayac, khasaarin iyo adeegsi xad-dhaaf ah. Qur'aanku wuxuu mamnuucayaa isrāf:

“... cuna oo caba waxa xalaal ah ee uu Alle idinku arsuqay, hana ka tallaabina xadka dhexdhexaysiga, Alle ma jecla kuwa xadgudba ee ku ciyaara cunnada, cabitaanka iyo waxyaabaha kaleba.” (Suuratul A'rāf 7:31; sidoo kale eeg 6:141)

Xadiis caan ah ayaa si cad u muujinaya in xitaa marka la adeegsanayo khayraad badan, khasaarintu tahay wax la nacay:

“... Rasuulka Eebbe, naxariis iyo nabadgalyo korkiisa ha ahaatee, ayaa soo maray Sacad isagoo waysaysanaya, markaasuu yiri: ‘Waa maxay xad-dhaafkan, Sacadow?’ Wuxuu ku jawaabay: ‘Ma waysada ayaa xad-dhaafku jiri karaa?’ Nebigu wuxuu yiri: ‘Haa, xitaa haddii aad joogto webi qulqulaya.’” Isticmaalka khasaaraha leh ee xitaa ilaha nololeed ee sida badan u jira sida hawada, ciidda, badaha, iyo kaymaha waaweyn ee jiray waagii hore waa mamnuuc, iskaba daa khayraadka kale ee macdanta iyo noolaha ee ka sii yar. Qaadista naf aan lahayn sabab sharci ah sidoo kale waa mamnuuc iyadoo loo arko isrāf.

'Ibādah (Eeg faqrada 1.1, 2.2, 2.7, 2.9, 2.17, 2.22, 2.23, 3.1, 3.2, 3.4, 3.5, 3.13–3.18, 4.10, 4.22, 5.6, 5.7, 5.28; A Way Forward, A Prayer; qoraallada hoose 40, 41, 44–47, 61, 63, 84, 139, 175, 233, 260; Erayada Muhiimka ah ee Carabiga: iḥsān, islām, islāh fī 'l-ard,

khalīfah fī 'l-ard / khilāfah fī 'l-ard, Allāh, Rabb al-‘ālamīn, tawhīd, taqwā, rahmah, shukr, khalq, filāḥah.) Waxay ka soo jeeddaa xididka Carabiga ‘—b—d, kaas oo tilmaamaya adeeg, cibaado, caabudid, xurmayn, maamuusid, iyo sidoo kale adeecid. Erayga ‘ibādah wuxuu macnihiisu yahay adeegga iyo cibaadada daacadda ah ee Eebbe, Rabbiga Caalamka. Dhammaan makhluuqaadku waxay ugu hoggaansamaan Abuurahooda, Rabbigooda iyo Quudiyahooda adeecid iyo cibaado ikhtiyaari ah, dhammaantoodna waxay ugu sujuudaan adeeg iyo salaad cibaado leh; dhammaan marka laga reebo bani’aadamka, kuwaas oo inkastoo aanay ka baxsan karin sharciyada dabiiciga ah ee Rabbigoodu ku maamulo wax kasta, haddana la siiyey ikhtiyaar. Waxay dooran karaan inay ugu adeegaan si daacadnimo leh ama inay diidaan oo ka horyimaadaan amarradiisa, taas oo keenta caro iyo ciqaabtiisa (22:18, 3:83). Ujeeddada ugu dambaysa ee nolosha bani’aadamka waa adeegidda iyo cibaadada Eebbe, Rabbiga Caalamka. Adeegga iyo cibaadadu waxay ka kooban yihiin wax kasta oo Eebbe jecel yahay oo ka mid ah hadallada iyo ficillada dhammaan qaybaha nolosha.

‘**Ilm** (Eeg faqrada 2.22, 2.23, 3.7–3.9, 3.12; qoraallada hoose 84–87; Erayada Muhiimka ah ee Carabiga: khalq, āyah / āyāt.) Waxay ka soo jeeddaa xididka Carabiga ‘—l—m, kaas oo tilmaamaya ogaansho, aqoon lahaansho, warqab, garasho, barasho iyo kala-soocid; sidaas darteedna wuxuu tilmaamayaa aqoon dhab ah, waxbarasho, faham, garasho iyo aragti, iyo sidoo kale wax la calaamadeeyey, la qeexay ama la kala saaray. ‘Ilm waa erayga guud ee aqoonta iyo sayniska. Waxaa sidoo kale loo adeegsadaa culuum gaar ah iyo farshaxanno gaar ah sida ‘ilm al-ḥisāb (xisaabta), ‘ilm al-aḥyā’ (bayoolajiga), ‘ilm an-nafs (cilmiga nafsiya) iyo ‘ilm al-akhlāq (anshaxa).

Khalīfah fī 'l-ard / Khilāfah fī 'l-ard (Eeg faqrada 1.20, 2.16–2.22, 3.9, 4.25, 5.15, 5.25, 5.29, 5.33; qoraallada hoose 85, 159, 176, 193; Erayada Muhiimka ah ee Carabiga: al-amānah, iḥsān, islāh fī 'l-ard, fasād fī 'l-ard / ifsād fī 'l-ard, ‘ibādah, Allāh, Rabb al-‘ālamīn, khalq, taqwā, rahmah.) Waxbarista Qur’aanka dhexdeeda, fikradda khilāfah fī 'l-ard — khilaafada dhulka — waxay saldhig u tahay fahamka doora bani’aadamka ee dhulka, gaar ahaan mas’uuliyadda iyo isla xisaabtanka bani’aadamka: “**Rasuulow u sheeg dadka markuu Rabbigaa ku yiri malaa’igta: waxaan ku abuurayaa dhulka kuwo isaga dambeeya camiriddeeda, malaa’igtu waxay tiri: Rabbiyoow na bar oo na tusi waxa ay tahay xikmadda ka dambaysa abuurista kuwan iyadoo xaalkoodu yahay inay fasaadiyaan dhulka, inay dhiig ku daadiyaan, dulmi iyo cadownimo aawadeed, innagoona ah kuwa amarkaaga adeeca, waan ku hufaynaa hufid u qalanta mahaddaada iyo waynankaaga, waana kugu ammaanaynaa oo aan kugu waynaynaynaa dhammaan tilmaamaha dhammaystiran ee waynanka? Alle wuxuu ku yiri: anigu waxaan ogahay wax aydaan ogayn oo ah maslaxadda wayn ee ku jirta abuuristooda.**” (Suuratul Baqarah 2:30)

Haddaba waa maxay khalīfah? Eraygan waxaa loo fahmay siyaabo badan oo aad u kala duwan, kuwaas oo muran badan iyo dood adag ka taagan yihiin. Markii la diyaarinayey Axdigan, sidaas darteed waxaan isku daynay inaan fahanno macnaha khilāfah fī 'l-ard iyadoo lagu koobayo sida loogu adeegsaday aayadaha Qur’aanka iyo axaadiista Nabiga, annagoo aan ka gudbayn xuduudahaas. Erayga khalīfah wuxuu ka soo jeedaa xididka kh—l—f, kaas oo tilmaamaya imaatin ka dambeeya qof kale, raacid, beddelid, sii joogid ka dib marka qof kale dhinto ama maqnaado. Wuxuu sidoo kale macnihiisu noqon karaa inuu qof kale matalo, sida ku jirta ducadii Nebi Muxammad, naxariis iyo nabadgalyo korkiisa ha ahaatee: “Eebbow, adigu waxaad tahay khalīfahka qoyskayga.” Macne kale oo xididkan ka mid ahi waa beerid, daryeelid, barwaaqoobid iyo barwaaqaysiin. Macne kale oo dheeraad ahna waa ka hor imaansho, jebinta xeer, amar ama ballan; taas oo ah tilmaam muhiim ah marka la eego saadaashii malaa’igta.

Khilāfah waa waajib anshaxeed uu Rabbiga Naxariista Badan, Naxariista Joogtada ahi u xil saaray bani’aadamka si gaar-gaar ah iyo guud ahaanba. Tani waxay si gaar ah uga muuqataa qaabka la xiriiira ee erayga *istikhlāf*, kaas oo ku jira aayadaha Qur’aanka ee 6:133, 7:129, 11:57 iyo 24:55. Waxay ka dhacdaa dhulka, taas oo tilmaamaysa xiriir la leh dhulka, waxaana dhaxla qof qof ka dambeeyo, jiil jiil ka dambeeyo iyo qoom qoom ka dambeeyo. Waa intixaan iyo tiijaabo (ibtilā’i) uu Rabbiga Caalamku ku eego waxa aan qabanno. Waxay la xiriirtaa aqoonta wanaagga iyo xumaanta iyo awoodda wax lagu qaban karo laguna saamayn karo makhluuqaadka iyo dhulka laftiisa si wanaag ama xumaan ah, maadaama awooddu ay keento mas’uuliyad, mas’uuliyaddaasina ay ku kala duwan tahay hadba heerka awoodda khalīfahka. Si kastaba ha ahaatee, xitaa heerarka ugu sarreeya ee awooddu waxay ku kooban yihiin garsooridda si caddaalad ah ee ficillada bani’aadamka, mana aha xukun ama maamulidda dhulka. Rabbiga Naxariista Badan, Naxariista Joogtada ah, Quudiyaha Caalamka waa Mulkiilaha Maalinta Abaalmarinta, wuxuuna khalīfahka kula xisaabtamayaa iimaan (īmān) iyo adeeg daacad ah (‘ibādah) oo lagu muujiyo camallo wanaagsan (al-a‘māl aṣ-ṣāliḥah, aṣ-ṣāliḥāt) oo loo sameeyo dhammaan makhluuqaadka dhulka jooga, ha ahaadeen dad, noolayaal, waxyaabo aan noolayn ama xitaa dhulka laftiisa. Wuxuu dhulka ka dhigay mid wanaagsan oo hagaagsan, wuxuuna khalīfahka kula xisaabtamayaa isagoo si gaar ah uga digaya fasahaadka, burburka iyo halaagga (fasād) ka dhaca dhulka — kaas oo ahaa xumaantii malaa’igtu ka baqday in bani’aadamku sameeyo. Wuxuu ugu hanjabay kuwa fasahaadka ka geysta dhulka inuu ka takhalusi karo oo uu ku beddeli karo qoomam kale, kuwaas oo iyaguna qaadi doona xilka anshaxeed ee khilāfah. Sidaas darteed, khilāfah fī 'l-ard waxay ka dhigan tahay ka fogaanshaha iyo ka hortagga ifsād-ka dhulka iyo ilaalinta islāh-kiisa iyadoo loo marayo ṣāliḥāt, si aynu u sii dhaxalno dhulka. Waxay si dhow ula xiriirtaa axdiga rabbaaniga ah ama ammaanada isla xisaabtanka anshaxeed — al-amānah (eeg kor). Sidaas darteed, khilāfah waa daryeel taxaddar leh oo mas’uuliyad ku dheehan tahay oo loo hayo wax lagu aaminay, halka khalīfah uu yahay qof dhaxlay ama lagu aaminay jago mas’uuliyadeed, lagulana xisaabtamayo gudashada taxaddarka leh ee mas’uuliyaddaas.

Kadib markii hoggaamiyeyasha siyaasadeed ee ummadda Islaamka ay qaateen cinwaanka **khalīfah (khalīf)**, fikraddaasi waxay noqotay mid adag sababtoo ah waxaa lagu daray aragtida ah in khalīfah uu Ilaahay ku metelo Dhulka. Hase yeeshee tani kama mid aha macnayaashii asalka ahaa, waxaana muhiim ah in la xuso in Qur’aanku meelna kaga hadlin **khalīfat Allāh** – khalīfah Ilaahay. Fikradda ah in khalīfah uu yahay wakiilka ilaahey Dhulka oo loo xilsaaray xukunka ama maamulka Dhulka waa fasiiraad khaldan oo khatar ah oo eraygan laga bixiyey.

Fikradaha “**steward**” iyo “**stewardship**” ayaa aad ugu dhow macnaha khalīfah iyo khilāfah, maadaama erayadani gudbinayaan dareenka mas’uuliyadda ee ku dhex jira afka Carabiga. Hase yeeshee, “stewardship” waxaa la socda macnayaal tilmaamaya matalaadda mulkiile maqan iyo maamulidda hantidiisa, halka khilāfah ay si weyn ugu hirgasho ka fogaanshaha iyo ka hortagga faragelinta hababka

dabiiciga ah ee Ilaahay ku hagaajiyey uguna barwaaqeeeyey Dhulka. Si loo helo asalnimo, saxnaan iyo caddayn, sidaas darteed waan ka tagney adeegsiga erayada “stewardship” iyo “stewardship”, waxaana u tarjunnay **khilāfah fī ‘l-ard** sida “mas’uuliyad”, “isla xisaabtan” ama “ammaano lagu hayo Dhulka”, halka **khaliifah fī ‘l-ard** aan u tarjunnay “qof lagu aamminay”, “qof mas’uul laga dhigay” ama “qof lagula xisaabtamayo Dhulka”. Waxaan uga mahadcelinaynaa Dr. Sarra Tlili iyo Dr. David Solomon Jalajel dhaliilahooda iyo talooyinkooda ku saabsan fasiraadda khilāfah.

Khalq / khalīqah / khalā’iq / makhlūqāt (Eeg faqrada 1.1, 2.1, 2.8, 2.9, 2.13–2.16, 2.19, 2.23, 3.1–3.3, 3.9, 3.10, 4.15, 5.4, 5.6, 5.12, 5.21, 5.28, 5.35; A Way Forward, A Prayer; qoraallada hoose 30, 33, 34, 37, 47, 77, 174, 233; Erayada Muhiimka ah ee Carabiga: haqq / huqūq, hurmah, ihsān, islāh fī ‘l-ard, āyah / āyāt, Rabb al-‘ālamīn, taqwā, rahmah, ‘ibādah, islām.) Erayga Carabiga ee khalq, oo macnihiisu yahay “abuuriis”, wuxuu ka soo jeedaa xididka kh–l–q, kaas oo ka kooban macnayaasha samayn, qaabayn, qiyaasid, xisaabin iyo cabbirid, taas oo tilmaamaysa in abuuristu tahay nidaam aad u murugsan oo si faahfaahsan oo sax ah isugu xiran. Qur’aanku wuxuu ka kooban yahay in ka badan 250 aayadood oo eraygan loogu adeegsaday qaababkiisa naxweede ee kala duwan. Erayga khalq mararka qaar waxaa loo adeegsadaa bani’aadamka, laakiin si ka duwan erayada sida insān ama bashar, khalq kuma koobna bani’aadamka; waa eray furan oo gaara dhammaan makhlūqaadka. Erayga khalīqah wuxuu badanaa tilmaamaa abuurista marka loo eego koonka ama caalamka, halka jamacyada khalā’iq iyo makhlūqāt ay tilmaamaan makhlūqaadka.

Mafāsīd / Mafsadah (Eeg faqrada 2.17, 5.5; qoraallada hoose 176, 178, 184, 185, 188, 189; Erayada Muhiimka ah ee Carabiga: fasād fī ‘l-ard / ifṣād fī ‘l-ard; masāliḥ / maslahah, shari‘ah, fiqh.) Erayga loo isticmaalo waxyeellooyinka ama khasaaraha ee ku jira shareecada iyo anshaxa Islaamka waa mafāsīd (keligiis: mafsadah). Wuxuu ka soo jeedaa xididka f–s–d, sida erayga fasād, wuxuuna la wadaagaa macnayaasha musuqmaasuq, hallayn, xurmad-jebin, baabi’in, burburin iyo halaag. Fiigga Islaamka dhexdiisa, dhammaan ficillada waxaa lagu qiimeeyaa iyadoo la eegayo cawaaqibkooda oo ah faa’iidooyin iyo waxyeellooyin.

Fikradda masāliḥ iyo mafāsīd waxay la mid tahay fikradaha maaddiga ah ee faa’iidooyinka iyo kharashaadka, balse si buuxda ula mid ma aha. Dadka Muslimiinta ah, maamulayaasha, sharci-dejiyeyaasha iyo fuqahaduba waxaa ku waajib ah inay ka hortagaan waxyeellooyinka ka dhasha ficillada bani’aadamka ee ku dhacaya dhammaan makhlūqaadka. Markay sidaas samaynayaan, waxay isku dayaan inay aqoonsadaan waxyeellooyinka ugu culus, isla markaana qiimeeyaan degdegga iyo muhiimadda dhaawacyada kala duwan, hubnaanta ama suuragalnimada waxyeellada iyo faa’iidada, iyo awoodda dadka ay saamaysay u leeyihiin inay iska difaacaan waxyeellada iyaga oo aan gargaar helin. Marka faa’iido la helayo ay keento waxyeello aan laga maarmi karin oo la mid ah ama ka weyn faa’iidaadaas, ka hortagga waxyeellada ayaa mudnaanta leh. Tani waxay u dhigantaa mabda’a taxaddarka, kaas oo ah in la joojiyo hawlaha keeni kara waxyeello daran ama aan dib loo sixi karin.

Masāliḥ / Maslahah (Eeg faqrada 2.17, 5.4, 5.5; qoraallada hoose 45, 166, 174, 176, 178–185, 189, 236; Erayada Muhiimka ah ee Carabiga: islāh fī ‘l-ard, mafāsīd / mafsadah, shari‘ah, fiqh.) Erayga loo isticmaalo faa’iidooyinka shareecada iyo anshaxa Islaamka waa masāliḥ (keligiis: maslahah). Wuxuu ka soo jeedaa xididka s–l–h, sida erayga ṣāliḥ, wuxuuna la wadaagaa macnayaasha wanaag, faa’iido, caafimaad, hagaagsanaan iyo saxnaan. Tani waa isla fikradda camallada wanaagsan ee ka tarjumaya khilāfadda mas’uuliyadda leh ee Dhulka laguna abaalmariyo dhaxalka Dhulka (eeg 2.18–2.19 ee Axdigan). Waa lidka mafāsīd. Camalka wanaagsan wuxuu muhiim u yahay u adeegidda Ilaahay iyo gudashada mas’uuliyadda bani’aadamka ee Dhulka. Fiigga Islaamka dhexdiisa, dhammaan ficillada waxaa lagu qiimeeyaa iyadoo la eegayo cawaaqibkooda oo ah faa’iidooyin (masāliḥ) iyo waxyeellooyin (mafāsīd). Fikradda masāliḥ iyo mafāsīd waxay la mid tahay fikradaha maaddiga ah ee faa’iidooyinka iyo kharashaadka, balse si buuxda ula mid ma aha; danta makhlūqaadka Ilaahay waxay ka kooban tahay danteenna degdegga ah ee adduunka iyo danteenna ugu dambaysa ee aakhiro, sababtoo ah wax kasta oo faa’iido maaddi ah u leh bani’aadamka lama oggola. Waxay sidoo kale ka kooban tahay danta dhammaan abuurista (masāliḥ al-khalqī kāffah). Nooc noolaha ama jiil kasta lagama reebi karo tixgelinta. Dadka Muslimiinta ah, maamulayaasha, sharci-dejiyeyaasha iyo fuqahaduba waxaa ku waajib ah inay u jeedsadaan danta guud ee dhammaan makhlūqaadka; waa inay ku dadaalaan isku waafajinta iyo xaqiijinta dhammaan danaha. Marka aysan awoodin inay qanciyaan dhammaan danaha, waa inay miisaamaan degdegga iyo muhiimadda danaha kala duwan ee ku lug leh, isla markaana aqoonsadaan kuwa ugu culus, hubnaanta ama suuragalnimada faa’iidada ama waxyeellada, iyo awoodda dadka ay saamaysay u leeyihiin inay danahooda ilaashadaan iyaga oo aan gargaar helin.

Mizān (Eeg Cinwaanka, faqrada 1.1, 1.2, 1.9, 1.21, 2.10, 2.11, 2.19, 4.22; A Way Forward; qoraallada hoose 48, 151, 152; Erayada Muhiimka ah ee Carabiga: khalq, āyah / āyāt, fitrah, haqq / huqūq, islāh fī ‘l-ard, iqtisād.) Erayga Carabiga ee mizān, oo macnihiisu yahay isu-dheellitirnaan iyo dheelitir, wuxuu ka soo jeedaa xididka w–z–n, kaas oo tilmaamaya miisaanid, dheelitirnaan, isu-dheellitirnaan, saami-qaybsanaan, wada-noolaansho, is-dhaafsi, caddaalad, sinaan iyo xaqsoor. Qur’aanku wuxuu sharxayaa isu-dheellitirnaan kowniga ah (Al-Mizān) oo dhammaan makhlūqaadka isku xiran ee isku tiirsani ay si wada-noolaansho leh ugu dhex jiraan (Suuratul Hijr 15:19–20, Suurat ar-Rahmān 55:7–10). Dheelitirka ama isu-dheellitirnaanta kowniga ah waxaa Qur’aanka lagu xiriiriyey al-qist: sinaan, caddaalad iyo xaqsoor (Suuratul Ḥadīd 57:25, Suurat al-An‘ām 6:152). Xiriirrada aynu la leenahay dadka kale iyo dhammaan hawlaha dhaqaale waa inay ku dhisnaadaan isu-dheellitirkanta kowniga ah ee asalka ah (al-mizān) sida uu Ilaahay u abuuray una sii hayo.

Muhtasib (Eeg faqrada 5.7, 5.32; qoraallada hoose 253–255; Erayada Muhiimka ah ee Carabiga: al-amr bi ‘l-ma‘rūf, an-nahy ‘an al-munkar, hisbah, haqq / huqūq.) Waxay ka soo jeedaa erayga hisbah (eeg kor), erayga muhtasib wuxuu tilmaamayaa mas’uulka loo xilsaaray hirgelinta hisbah. Muhtasibku wuxuu ahaa faqih ay ahayd inuu si buuxda u yaqaan xukunnada shareecada Islaamka ee la xiriira jagadiisa kormeeraha suuqyada, waddooyinka, dhismayaasha, marin-biyoodyada, himā-yada iyo wixii la mid ah. Mas’uuliyado badan oo la xiriira ilaalinta iyo dhowrista deegaanka ayaa hoos iman jiray awoodda muhtasibka, sida hirgelinta xeerarka iyo heerarka la xiriira badbaadada iyo nadaafadda, ka saarista wasakhaha; baabi’inta khataraha iyo waxyaabaha dhibta leh; ilaalinta himā-yada laga ilaaliyo xadgudubka iyo ku tumashada; iyo ilaalinta xuquuqda iyo daryeelka xoolaha. Isagoo u shaqaynaya sidii waax kaabaya maxkamadaha Islaamka, muhtasibku wuxuu lahaa awood ballaaran oo ikhtiyaari ah si uu u gaadho una dhaqan-geliyo go’aanno degdeg ah oo ku

salaysan shareecada, isaga oo sidoo kale tixgelinaya caadooyinka iyo dhaqamada maxalliga ah ('urf wa-'ādah) ee aan ka hor imanayn ujeedooyinkeeda iyo qiyamkeeda, qiimaynta khasaaraha, iyo soo regista ganaaxyo iyo ciqaabo kale si loo sugo danta guud.

Rabb al-'ālamīn (Eeg faqrada 1.1, 1.21, 2.2, 2.5, 2.6, 2.16, 2.22, 2.23, 3.1–3.5, 3.8, 3.10, 3.14, 3.15, 4.23, 5.2, 5.6, 5.21, 5.28, 5.35; A Way Forward, A Prayer; qoraallada hoose 32, 73, 80, 95, 96, 165, 193, 206, 233; Erayada Muhiimka ah ee Carabiga: Allāh, tawhīd, islām, 'ibādah, taqwā, ihsān, rahmah, shukr, khalīfah fī 'l-ard / khilāfah fī 'l-ard, khalq.) Qur'aanku wuxuu ku bilaabmaa ammaanidda Eebbe isagoo ah "Rabbiga Caalamka" (Rabb al-'ālamīn) (1:1). Weedhani waxay ka kooban tahay laba eray. Erayga rabb, oo ka soo jeeda xididka Carabiga r–b–w, wuxuu tilmaamayaa, dhinac ahaan, Rabbiga iyo Sayidka aynu u adeegno, dhinaca kalena Quudiyaha keenaya makhluuq kasta jiritaanka, dabadeedna u arsaafa, koriyana, horumariya oo hanuuniya ilaa uu gaadho qaddarkiisa. Erayga labaad waa al-'ālamīn, kaas oo ka soo jeeda xididka Carabiga 'l–m, oo tilmaamaya ogaansho, aqoon lahaansho, warqab, garasho, barasho iyo kala-soocid. Sidaas darteed magaca 'ālam wuxuu tilmaamayaa waxyaabaha la garan karo ama jira: dunida jiritaanka. Magaca jamaca ah ee 'ālamīn wuxuu macnihiisu yahay dhammaan caalamyada jiritaanka. Marka uu sharxayo al-'ālamīn, tafiirka Aṭ-Ṭabarī wuxuu soo xiganayaa Ibn 'Abbās: "Dheh, ammaan oo dhan waxaa iska leh Eebbe, kaas oo leh abuurista oo dhan — dhammaan samooyinka iyo waxa ku jira, dhammaan dhulalka iyo waxa ku jira, waxa la yaqaan iyo waxa aan la aqoon." Waxa kale oo uu tilmaamayaa in erayga 'ālam (caalam) uu tilmaamayo nooc ummad ama bulsho ah: waxaa jira caalamka dadka, caalamka jinka, nooc kasta ama jinsiyad kasta oo makhluuqaad ahna waa caalam; sidoo kale qarni kasta ama jiil kasta oo dad ah, jinni ah ama makhluuqaad kale ah waa caalam. Sidaas darteed, erayga al-'ālamīn wuxuu koobayaa dhammaan makhluuqaadka. Dhinac muhiim ah oo eraygan 'ālamīn (caalamyada) leeyahay ayaa ah inuu ballaadihiyo aragtideenna si aynu u tixgelinno xaqiiqooyinka tirada badan ee aanan garanayn. Meelo badan waxaan u tarjunnay Rabb al-'ālamīn sida "Rabbiga dhammaan makhluuqaadka" si aan diiradda u saarno macnaha anshaxeed iyo akhlaaqeed ee eraygan. Eebbe waa Rabbiga nooc kasta, jiil kasta iyo makhluuq kasta oo gaar ah. Haddii aynu aqoonsanno in Eebbe yahay Rabbiga keliya ee dhammaan makhluuqaadka, markaas waxaynu ogaanaynaa in isaga loo saafi yeelo cibaadada ay waajib ka dhigayso wanaagga ugu sarreeya ee loo muujiyo dhammaan uunka; waayo makhluuq kasta wuxuu leeyahay qiime iyo sharaf asal ah maadaama uu Eebbe abuuray.

Rahmah (Eeg faqrada 1.1, 2.6, 2.8, 2.12, 2.16, 2.23, 3.5, 3.14, 3.15, 3.17, 3.19, 3.20, 3.24, 4.11, 5.2; A Way Forward; qoraallada hoose 37–39, 47, 69, 78, 79, 103, 189; Erayada Muhiimka ah ee Carabiga: ihsān, taqwā, shukr, khalq, āyah / āyāt, Rabb al-'ālamīn, 'ibādah.) Erayga Carabiga ee **rahmah** wuxuu ka soo jeedaa xididka **r–h–m**, kaas oo tilmaamaya naxariis, raxmad iyo minka haweeneyda. Wuxuu macnihiisu yahay naxariis iyo raxmad, isagoo koobaya fadliga, raxmadda iyo naxariista Ilaahay, iyo sidoo kale naxariista iyo raxmadda dadka iyo makhluuqaadka kale. Rabbiga iyo Quudiyaha dhammaan makhluuqaadka waa Kan Naxariista Badan, Kan Raxmadda Badan. Baaxadda raxmaddiisa, fadligiisa iyo naxariistiisa aan la qiyaasi karin way ka weyn tahay inta aynu waligeen fahmi karno (7:156). Eebbe wuxuu ka buuxiyey koonka sharaf iyo qurux, wuxuuna siiyey noolaha dhammaan dareemayaasha kala duwan ee ay iyaga iyo annaguba ku arki karaan sharafkan iyo quruxdan. Habka ugu wanaagsan ee loogu mahadnaqo waa in loo adeego. Sidee baynu ugu adeegnaa Kan Naxariista Badan, Kan Raxmadda Badan? Nebi Muxammad, naxariis iyo nabadgalyo korkiisa ha ahaatee, wuxuu yiri: "Kuwa naxariista muujiya waxaa u naxariista Kan Raxmadda Badan. U naxariista kuwa dhulka jooga, markaas Kan Samada ku sugan ayaa idiin naxariisan doona." Eeg Umar Abd-Allah, "Mercy."

Ribā (Eeg faqrada 4.6, 4.20, 4.21; qoraalka hoose 146; Erayada Muhiimka ah ee Carabiga: fasād fī 'l-ard / ifṣād fī 'l-ard, isrāf, tazkiyah, zakāh.) Erayga **ribā**, oo ka soo jeeda xididka Carabiga **r–b–w**, kaas oo macnihiisu yahay kordhid, koboc ama ka badnaan, wuxuu tilmaamayaa ribada iyo dulsarka. Islaamku wuxuu mamnuucayaa ribā, taas oo ah ribo ama faa'iidooyin dulmi iyo ka faa'iidayso ku dhisan oo laga helo ganacsi ama macaamil, oo ay ku jirto qaardashada dulsarka. Ribā sidoo kale waxay quseysaa abuurista lacag aan jirin oo qaab deyn ah loo sameeyo dabadeedna dulsarka lagu qaado, iyo guud ahaan caddaalad-darrada dhaqaale. Qur'aanku wuxuu cambaareeyaa kuwa dadka kale ku dulmiya ribada wuxuuna uga digayaa ciqaab adduunka iyo aakhiruba (2:275–281). Ribā waxay muujisaa xiriir awood ku dhisan oo dadka taajiriinta ahi ku faa'iidaystaan dadka baahan; halka amaah-qaataha lagu khasbo inuu si adag u shaqeeyo si uu u bixiyo raasamaal laga abuuray wax aan jirin oo sii kordhaya dulsarka isbiirsada awgiis; halka kuwa awoodda leh ay ku takri-falaan kuwa aan isdifaaci karin. Dadka hodanka ahi waxay isticmaalaan lacag aan jirin si ay ugu noolaadaan nolol xad-dhaaf ah, taas oo ugu dambayn dhaawacda nidaamyada deegaanka ee dunida oo dhan. Nidaamka dhaqaale ee casriga ah, oo ku dhisan koboc dhaqaale joogto ah oo ribadu huriso, dabeecad ahaan waa mid aan ka dhergin isticmaalka, aan waara ahayn, kana soo horjeeda mabaadi'da Islaamka.

Sharī'ah (Eeg faqrada 5.2–5.7, 5.12, 5.27–5.29, 5.32; qoraallada hoose 165–175, 186, 189, 191, 192; Erayada Muhiimka ah ee Carabiga: fiqh, haqq / huqūq, masāliḥ / maslahah, mafāsīd / mafsadah.) Marka la eego asalkeeda luqadeed, erayga **sharī'ah**, oo ka soo jeeda xididka **sh–r–'–h**, wuxuu macnihiisu yahay jid ballaadhan ama waddo la maro oo gaarta biyaha, kuwaas oo ah ilaha nolosha, iyo sidoo kale durdur yar oo ku biira isha weyn ee biyaha sida webi ama bad. Muhiimadda iyo qiimaha dhammaan noocyada nolosha ayaa ku dhex jira labada macne ee astaanta ah ee eraygan. Sharī'ah sidoo kale waxay la xiriirtaa dhimashada iyo aakhiro, maadaama bani'aadamku yihiin musaafiriin u kala socda labada adduun, iyadoo sharī'ah ay tahay khariidadda ay ku hagaan si ay u helaan jidka ugu sugan ee gaarsiinaya farxadda ruuxiga ah ee aakhiro. Ujeeddadeedu waa inay muujiso sida loo fuliyo doonista Rabbiga Naxariista iyo Raxmadda leh ee dhammaan makhluuqaadka; iyo sida nolosha — si shaqsi ah iyo si wadajir ah — loogu noolaado habka ugu akhlaaqda iyo anshaxa badan. Runtii, cilmiga anshaxa iyo cilmiga sharciga asal ahaan waa hal wax. Sharī'ah badanaa waxaa loo tarjuntaa "Sharciiga Islaamka"; hase yeeshee dadka ku nool bulshooyinka cilmaaniyiinta ah, fikradda sharci diimeed waxay u muuqan kartaa mid wareer leh. Sharciyada badanaa waxaa loo arkaa wax qallafsan oo aan la jeclayn, inkastoo la aqoonsan yahay inay lama huraan u yihiin shaqaynta bulshada ilbaxsan iyo difaaca xorriyadaha shakhsiga. Waxaa loo arkaa ku dhowaad shar lagama maarmaan ah. Marka la eego, maxaa qofka ku kallifa inuu qareen raadsado? Waxaa laga yaabaa inuu dacwo gudbiyo ama iska difaaco dacwo; inuu ogaado sida uu canshuurta ugu yar u bixin karo; ama inuu helo shuruudaha ugu faa'iidada badan ee heshiis ganacsi ama furriin. Sidee ayay taasi uga fog tahay qiyamka ruuxiga ah iyo anshaxa ee iimaanka! Hase yeeshee ilbaxnimada Islaamka gudaheeda, sharī'ah si gebi ahaanba ka duwan ayaa loo arkaa. Sababta ugu badan ee qofku u raadsado **muftī**, ama khabiir ku takhasusay sharciga Islaamka, waa inuu waydiyo waxa ah

habka ugu akhlaaqda iyo anshaxa badan ee xaalad gaar ah, ficilka ugu raalli-gelin badan Rabbiga dhammaan makhluuqaadka, uguna hagi kara farxadda ruuxiga ah ee weligeed ah.

Qur’aanka iyo sunnada — dhaqanka sugan ee Nebi Muxammad, naxariis iyo nabadgalyo korkiisa ha ahaatee — ayaa saldhig u ah shari’ah, taas oo koobaysa dhammaan ficillada bani’aadamka, oo ay ku jiraan cibaadooyinka diineed, arrimaha anshaxa, iyo qaybaha kala duwan ee sharciga sida sharciga dastuuriga ah, sharciga caalamiga ah, sharciga qoyska, sharciga ciqaabta, sharciga heshiisyada, sharciga hantida iyo sharciga deegaanka. Ficil kasta waxaa la baaraa si loo ogaado inta wanaag iyo xumaan ah ee uu keeni karo, ma aha oo keliya dhinaca maaddiga ah ee adduunkan, balse sidoo kale dhinaca ruuxiga ah ee aakhiro. Ficillada waxaa lagu qiimeeyaa miisaan shan heer ah; ficilku wuxuu noqon karaa waajib, la doorbiday, la oggol yahay, la neceb yahay ama mamnuuc. Shari’ah sidaas darteed ma aha oo keliya wax mamnuucaya ama amaraya, balse sidoo kale waa wax tilmaamaya waxa ay tahay in la sameeyo; marka laga soo tago waajibaadka sharci ee hoos yimaada maxkamadaha, waxay dejisaa heerar ku dayasho mudan oo dhaqan ah oo keliya damiirka shakhsiga iyo bulshada lagu hirgelin karo. Xitaa marka maxkamaduhu fashilmaan ama aanay jirin maxkamado Islaami ah, shari’ah waxay dejisaa halbeegyada ay mu’miniintu had iyo jeer ku hamminayaan. Ujeeddada ugu dambaysa ee shari’ah waa horumarinta danta makhluuqaadka Ilaahay (**masālih al-khalq** ama **masālih al-ibād**). Si ka duwan **fiqh** (eeg kor), oo tilmaamaya cilmiga sharciga iyo anshaxa, dadaalka bani’aadamka ee fahamka shari’ah iyo guud ahaan xeerarka “Sharciga Islaamka” ee ay culimadu soo saaraan, kuwaas oo ah natiijada dadaalkaas, shari’ah waxay tilmaamaysaa Jidka Ilaahay dejiyey, oo aan saamayn ku yeelan karin tabar-darrada bani’aadamka qaladka sameeya. Sidaas darteed faqihii qarnigii 14-aad **Ibn Qayyim al-Jawziyyah** wuxuu yiri:

“Aasaaska iyo saldhigga shari’ah waa xikmad iyo danta cibaadada Ilaahay (dadka iyo makhluuqaadka kale) ee adduunkan iyo aakhiro. Gebi ahaanba waa caddaalad, gebi ahaanba waa naxariis, gebi ahaanba waa faa’iido, gebi ahaanba waa xikmad.

Sidaas darteed, arrin kasta oo ka leexata caddaaladda oo u wareegta dulmi, naxariista oo u wareegta lidkeeda, faa’iidada oo u wareegta waxyeello, ama xikmadda oo u wareegta nacasnimo, kama tirsana shari’ah, xitaa haddii lagu geliyo fasiraad. Waayo shari’ah waa caddaaladda Ilaahay ee uu ku dhex faafiyo addoomihiisa, naxariistiisa uu ku dhex faafiyo makhluuqaadkiisa, iyo hooskiisa uu ku dul fidiyey Dhulkiisa.” (*I’lām al-Muwaqqā’in ‘an Rabb al-‘Ālamīn, faṣl fi taghyīr al-fatwā wa ikhtilāfihā*).

Shukr (Eeg faqrada 2.4, 3.5, 3.6, 3.7, 5.8; A Prayer; qoraallada hoose 80–83, 196, 259; Erayada Muhiimka ah ee Carabiga: Rabb al-‘ālamīn, ihsān, khalq, iṣlāh fi ‘l-ard.)

Ka soo jeeda xididka **sh-k-r**, oo tilmaamaya qaddarin, mahadnaq iyo mahadcelin, erayga **shukr** wuxuu macnihiisu yahay muujinta mahadnaqa, bixinta mahadcelinta, qirashada, aqoonsiga iyo muujinta nimco ka timid Ilaahay, Rabbiga dhammaan makhluuqaadka. Ka soo horjeedkiisu waa **kufir** – macnihiisu si toos ah waa mahadnaq la’aan: in la qariyo, la daboolo, la illoobo, la iska indho tiro ama la diido nimco. Sidaas darteed, kufr waa erayga loo isticmaalo gaalnimo iyo rumayn la’aanta Islaamka. Jawaabteennu ku wajahan nimcada Alle ee Naxariista Badan waa inaan muujinno mahadnaq iyo qaddarin, oo aan uga mahadcelinno nicmooyinkiisa (36:33–35). Qur’aanku wuxuu nagu baraarujinayaa inaan ku faraxno quruxda ku jirta koonka, isla markaana aan quudinno dareennadeenna sida aan u quudinno jidhkeenna, sida ay muujinayaan aayadaha Qur’aanka ee sharxaya quruxda, bilicda iyo haybadda ku jirta abuurka, kuwaas oo nagu dhiirrigelinaya inaan ku raaxaysanno oo ku faraxsanaanno. Sida ammaanta Ilaahay, shukrka waxaa lagu dareemaa qalbiga waxaana lagu muujiyaa carrabka, balse sidoo kale waa in lagu muujiyaa xubnaha jirka iyadoo la sameeyo camallo wanaagsan (**al-a’māl as-sālihah, as-sālihāt**) iyo falal muujinaya wanaagga ugu sarreeya (**ihsān**) ee loo sameeyo makhluuqaadka Ilaahay. Mahadnaqa nicmooyinka Ilaahay waxaa lagu muujiyaa ilaalintooda, kordhintooda iyo si wanaagsan loogu adeegsado ujeedooyinka loo abuuray.

Shūrā (Eeg faqrada 4.25, 5.27; qoraallada hoose 158–163; Erayada Muhiimka ah ee Carabiga: haqq / huqūq, masālih / maslahah, mafāsīd / mafsadah.) Ka soo jeeda xididka Carabiga **sh-w-r**, oo tilmaamaya tilmaamid, calaamadayn, muujin, farta ku fiiqid iyo u yeerid, **shūrā** waxay ka dhigan tahay wada-tashi iyo is-talosiin. Xuquuqda aasaasiga ah ee dadka waxaa ka mid ah in lagala tashado dhammaan arrimaha saameeya danahooda. Nin kasta iyo haweeney kasta, iyagoo ah **khalīfah** ku sugan Dhulka, waxaa keligiis lagu xisaabin doonaa Maalinta Qiyaamaha wixii uu noloshiisa ku sameeyey. Mas’uuliyaddan weyn waxay u baahan tahay xorriyadda ka qaybgalka wax ku oolka ah ee qorshaynta iyo hababka go’aan qaadashada. Qur’aanku wuxuu ballanqaaday in “kuwa arrimahooda ku maamula wada-tashi dhexdooda ah” (42:38) ay heli doonaan ajar ka wanaagsan oo waara oo ka yimaada Ilaahay. Dadka ka kala socda dhammaan kooxaha bulsho iyo qowmiyadeed waa in lala tashadaa iyada oo aan la takoorin; kuwa ugu nugulna waa in loo tixgeliyaa kuwa ugu awoodda badan ilaa xuquuqdooda si buuxda loo xaqiijiyo, kuwa ugu awoodda badanna waa in loo tixgeliyaa kuwa ugu liita ilaa ay si buuxda ugu hoggaansamaan sharciga. Mas’uuliyiinta dowladdu sidoo kale waxaa saaran waajib ah inay kula tashadaan (**shūrā**) dadka ay qorshahoodu saamaynayo. Heerka deegaanka, arrintan waxaa ugu wanaagsan in lagu xaqiijiyo qorshayn ka qaybgal ku dhisan iyo maamul wadajir ah oo ay ka qayb qaataan daneeyayaasha muhiimka ah ama wakiilladoodu.

Taqwā (Eeg faqrada 1.1, 2.12, 2.21, 2.22, 3.1, 3.3, 3.4, 3.8, 3.9, 3.13–3.15, 3.20, 3.21, 3.23, 3.24, 4.10, 4.11, 4.21, 5.8; qoraallada hoose 69, 73, 103, 118; Erayada Muhiimka ah ee Carabiga: Allāh, Rabb al-‘ālamīn, khalq, hurmah, ihsān, rahmah, tawhīd.) Ka soo jeeda xididka t-q-y, erayga Carabiga ah ee taqwā wuxuu ka dhigan yahay xurmayn iyo haybad, in Ilaahay laga war hayo oo la xurmeeyo — iyo in laga digtoonaado in lagu gef sameeyo habka loola dhaqmo makhluuqaadkiisa. Khaliifkii ‘Umar ibn Al-Khattāb wuxuu taqwada ku sifeeyay qof dhex maraya geedo qodax leh oo sidr ah isagoo xiran dhar qurux badan; qof kasta oo yaqaan qodaxyadooda fiiqan iyo xanuunka ay keenaan wuxuu fahmi karaa taxaddarka iyo feejignaanta weyn ee loo baahan yahay si looga gudbo. Aqoonyahanka luqadda Randa Hamwi Duwaji waxay curisay erayga “bewareness” si ay ugu tarjunto taqwā. Sifada taqiy badanaa waxaa loo tarjumaa “Ilaahay-ka-cabsi leh” ama “Ilaahay-og”; bogga Islam4u waxaa si wanaagsan loogu turjumay “Godwary”. Axdigan dhexdiisa, guud ahaan waxaan u tarjunnay magaca taqwā sida “xurmayn”, “daryeel xurmo ku dhisan”, ama “haybad xurmo leh” iyadoo ku xiran macnaha; falka ittaqi sida “xurmee” ama “daryeel”; halka sifada taqiy loo tarjumay “xurmo leh”, “daryeel leh” ama “taxaddar leh”. Maaddaama Ilaahay yahay

Rabbiga wax kasta, waa inaan ku xurmaynaa habdhaqankeenna ku wajahan shay kasta. Dabeecadda taqwada: baraarug qoto dheer iyo xurmayn loo hayo Rabbiga dhammaan makhluuqaadka, oo ay weheliso daryeel iyo taxaddar aad u weyn oo lagu muujiyo la dhaqanka abuurkiisa. Dabeecaddani waa nuxurka sharafka. *“Alle agtii waxaa idinkugu sharaf badan midka idinkugu taqwo badan. Alle wuu ogyahay kuwa Isaga ka baqa, oo xogogaal ayuu u yahay.”* (49:13)

Taskhīr (Eeg faqrada 2.14, 2.15; qoraallada hoose 52–55; Erayada Muhiimka ah ee Carabiga: khalq, shukr.) Erayga Carabiga ah ee taskhīr, oo ka soo jeeda xididka s–kh–r, wuxuu tilmaamayaa adeeg-u-noqosho ama faa’iido u ahaansho. Qur’aanku wuxuu ku tilmaamaa koonka iyo wax kasta oo ku jira, badaha, buuraha, dhirta iyo xayawaanka, xitaa maalinta, habeenka, qorraxda, dayaxa iyo xiddigaha inay yihiin kuwo u adeegaya (musakhkhar) bani’aadamka. Inay waxyaalahani yihiin musakhkhar waxay ka dhigan tahay inay faa’iido u leeyihiin bani’aadamka; macnaheedu ma aha inay ku hoos jiraan xukunka ama maamulka bani’aadamka. Sidoo kale kama hor istaagayso inay faa’iido u yihiin noocyo kale oo makhluuqaad ah sida ay ugu faa’iido yihiin bani’aadamka; runtii waa wax muuqda in maalinta, habeenka, qorraxda, dayaxa iyo xiddiguhu u adeegaan dhammaan noolaha ku nool Dhulka. Meelna Ilaahay kuma sheegin in makhluuqaadka kale loo abuuray oo keliya — ama xitaa ugu horrayn — inay u adeegaan bani’aadamka. Waxay noqon lahayd wax aan macquul ahayn in la maleeyo in waxyaalahan loo abuuray oo keliya madadaaladeenna. Sida lagu sheegay faqradda 2.15, waa wax la wada og yahay in makhluuqaadkan Ilaahay ka leeyahay ujeedooyin ka sarreeya kana muhiimsan adeegga bani’aadamka, Qur’aankuna wuxuu sheegayaa in abuurista samooyinka iyo Dhulka ay ka weyn tahay abuurista bani’aadamka (40:57). Faahfaahin dheeraad ah oo ku saabsan fikradda taskhīr, eeg Tlili, Sarra, *Animals in the Qur’an*, Cambridge University Press, 2012, bogagga 92–115 iyo Izzi Dien, *Environmental Dimensions of Islam*, bogagga 78, 128. Sidoo kale eeg Ri’āyat al-Bī’ah, bogagga 34–35. Sidoo kale marka la eego weedha Qur’aanka ah, “Isagaa idiin abuuray wax kasta oo Dhulka ku sugan” (2:29), **Izzi Dien** wuxuu ku doodayaa in “erayga ‘idiin’ halkan uu tixraacayo dhammaan makhluuqaadka dega Dhulka iyada oo aan lagu xaddidin waqti ama goob. Gunaanadkani kama fogeeyo macnaha ujeeddadiisii asalka ahayd, sida qaar ay ku andacoon karaan, maaddaama culimada Muslimiintu aqbalaan mabda’a guudnimada fasiraadda qoraalka haddii aanay jirin sabab ka soo horjeedda mabda’aas” (bogagga 87–88).

Tawhīd (Eeg faqrada 2.2, 2.5, 3.1, 3.2; qoraallada hoose 34, 35, 71, 72; Erayada Muhiimka ah ee Carabiga: Allāh, Rabb al-‘ālamīn, taqwā, ihsān, khalq, ibādah, islām, islām.) Tawhīd, oo ah qirashada keli ahaanshaha Ilaahay, wuxuu ka soo jeedaa xididka Carabiga **w–h–d**, kaas oo tilmaamaya keli ahaansho, midnimo, gaar ahaansho, kalinimo, aan la mid ahayn iyo aan lala barbardhigi karin. Tawhīd waa saldhigga akhlaaqda iyo aragtida Islaamka. Muslimiintu waxay aaminsan yihiin in keli ahaanshaha Ilaahay uu yahay aasaaska iimaankeenna, falsafaddeenna, akhlaaqdeenna, Shareecadeenna iyo ruuxaaniyaddeenna. Ilaahay — Subxaanahu wa Tacaalaa — kama uu dhigin mid ka mid ah makhluuqaadkiisa wax aan qiimo lahayn; xaqiiqda ah inuu abuuray makhluuq ayaa siinaysa qiime iyo mudnaan asal ah. Saamaynta akhlaaqeed ee ugu muhiimsan ee tawhīdku waa in la caabudo Ilaaha keliya — Rabbiga dhammaan makhluuqaadka — iyadoo loo marayo samaynta wanaagga ugu badan ee suurtagalka ah ee loo sameeyo dhammaan makhluuqaadkiisa. Haddii aynu aqoonsanno in Ilaahay yahay Rabbiga keliya ee makhluuq kasta, markaas waa inaan ogaano in cibaadada loo hayo ay u baahan tahay wanaagga ugu sarreeya ee loo muujiyo dhammaan abuurkiisa — iyo inaan makhluuq kasta ula dhaqanno taqwā, ama xurmayn loo hayo Abuurkiisa. Dhammaan makhluuqaadku waxay leeyihiin qiime iyo mudnaan asal ah maadaama Ilaahay abuuray. In makhluuq kasta laga saaro tixgelinta akhlaaqda waxay jebinaysaa mabda’a tawhīdka. Runtii, in hadafkeenna ugu dambeeya laga dhigo wax ka hooseeya wanaagga dhammaan makhluuqaadka waa arrin anshax xumo iyo akhlaaq xumo ah; waxay jebinaysaa dalabka akhlaaqeed ee ugu weyn ee tawhīdka.

Tazkiyah (Eeg faqrada 4.20, 4.21; qoraallada hoose 147, 148; Erayada Muhiimka ah ee Carabiga: zakāh, islāh fi ’l-ard, khalq, iqtisād, ribā.) Sida erayga zakāh (eeg hoos), wuxuu ka soo jeedaa xididka z–k–w, kaas oo tilmaamaya daahirnimo akhlaaqeed, nadiifin, xaqnimo, eed-la’aan iyo ceeb-la’aan, isla markaana la socda koboc, barwaaqo iyo kordhid; erayga tazkiyah wuxuu macnihiisu yahay labadaba daahirin iyo kobcin. Ereygan waxaa loo adeegsadaa inuu tilmaamo koboca dhaqaale ee ku yimaada falalka sadaqada ee daahirinta leh, fikrad uu horumariyay dhaqaaleyahanka Pakistani-ga ah Khurshid Ahmad, kaas oo ku baaqa aragtida dhaqaale ee lagu saleeyay sadaqada daahirinta leh (zakāh iyo tazkiyah), taas oo si cad uga soo horjeedda koboca dhaqaale ee ku dhisan ka faa’iidaysiga dadka baahan, sida lagu muujiyo ribada (ribā – eeg kor). Sida hantidu u daahiro marka dheeraadkeeda lala wadaago dadka baahan, ayay bulshooyinkuna u daahiraan marka hantidu ka wareegto kuwa hodanka ah una gudubto kuwa baahan. Izzi Dien, *Environmental Dimensions of Islam*, bogagga 132–133. Koboca ku yimaada sadaqada daahirinta leh, si ka duwan ka faa’iidaysiga dadka, wuxuu horseedaa barwaaqo deegaan, dhaqaale, bulsho iyo ruuxeed (falāh).

Zakāh (Eeg faqrada 2.9, 3.16, 4.20, 4.21; qoraallada hoose 46, 97, 147, 148; Erayada Muhiimka ah ee Carabiga: tazkiyah, haqq / huqūq, khalq, ibādah, iqtisād, ribā.) Erayga Carabiga ah ee zakāh, oo ka soo jeeda xididka z–k–w, kaas oo tilmaamaya daahirnimo akhlaaqeed, nadiifin, xaqnimo, eed-la’aan iyo ceeb-la’aan, isla markaana la socda koboc, barwaaqo iyo kordhid, wuxuu leeyahay macnayaal guud iyo kuwo gaar ah, kuwaas oo labaduba xambaarsan isla macnahaas laba-geesoodka ah. Macnaha gaarka ah waa sadaqada waajibka ah ama waxa loo bixiyo zakada ee Muslimiinta haysta kayd dhaqaale ka badan xad go’an looga baahan yahay inay bixiyaan hal mar sanadkii. Tani waa laba iyo badh boqolkiiba (2½%) kaydkooda lacagta ee dheeraadka ah iyo qaybo kala duwan oo ka mid ah hantida kale ee dheeraadka ah sida dalagyadooda iyo xoolahooda, kuwaas oo la siiyo masaakiinta iyo dadka baahan si loo daahiriyo wixii ka hadhay ee ay haystaan. Hantidu waxay ku daahirtaa marka dheeraadkeeda lala wadaago kuwa baahan. Macnaheeda guud ahaan, zakāh waxay ka dhigan tahay falalka sadaqada ee ay dadka iyo xitaa makhluuqaadka kale ku biiriyaan wanaagga iyo koboca bulshada ballaadhan ee nolosha. Zakada dhexdeeda ayaan kaga qayb qaadannaa isku duubnida bulshada, waxayna daahirisaa nafta iyadoo bartilmaameedsanaysa damaca bani’aadamka (Izzi Dien, *Environmental Dimensions of Islam*, bogga 48) isla markaana na baraysa in lacagta iyo hantidu aanay ahayn ujeeddada nolosha (Izzi Dien, bogga 17). Sidoo kale eeg Ri’āyat al-Bī’ah, bogagga 241–245.

Notes

Section 1

¹ <https://www.unhcr.org/refugee-statistics/> Accessed 27.01.2024

² <https://inequality.org/facts/global-inequality/> Retrieved 12.08.2021

³ <https://www.oxfam.org/en/press-releases/worlds-billionaires-have-more-wealth-46-billion-people> Retrieved 12.08.2021

⁴ "Physical and human causes of climate change" (BBC Bitesize, undated). Available at: <http://www.bbc.co.uk/education/guides/z3bbb9q/revision/6>.

⁵ This has resulted in the drastic increase of atmospheric CO₂ from estimated levels of 280 parts per million (ppm) during pre-industrial times and possibly for millions of years before that, to over 400 ppm today.

⁶ "Climate change widespread, rapid and intensifying". See report by the Intergovernmental Panel on Climate Change (IPCC) – <https://www.ipcc.ch/2021/08/09/ar6-wg1-20210809-pr/>

⁷ <https://unfccc.int/process-and-meetings/the-paris-agreement/the-paris-agreement>

⁸ https://unfccc.int/sites/default/files/resource/cp2023_L1_cma2023_L1.pdf

⁹ https://library.wmo.int/index.php?lvl=notice_display&id=21778#X7Y5IS-13s2 Retrieved 12.08.2021

¹⁰ <https://unfccc.int/news/climate-change-is-an-increasing-threat-to-africa> Retrieved 12.08.2021

¹¹ <https://www.wri.org/blog/2020/02/greenhouse-gas-emissions-by-country-sector> Retrieved 12.08.2021

¹² https://unfccc.int/sites/default/files/resource/cma2023_L17_adv.pdf ; <https://unfccc.int/news/cop28-agreement-signals-beginning-of-the-end-of-the-fossil-fuel-era> ; <https://www.theguardian.com/environment/2023/dec/14/failure-cop28-fossil-fuel-phase-out-devastating-say-scientists#:~:text=The%20UN%20climate%20summit%20ended,by%20petrostates%20including%20Saudi%20Arabia>

¹³ <https://fossilfuelstreaty.org> Retrieved 03.08.2022 ; https://www.ted.com/talks/tzporah_berman_the_bad_math_of_the_fossil_fuel_industry Retrieved 10.08.2022 Climate policy has been designed on the premise that reduced demand and the rising price of fossil fuels, together with the availability of cheaper clean energy sources will lead the markets to constrain supply. But that is not happening fast enough; the markets are distorted by tax breaks and subsidies, so the extraction of fossil fuels continues apace, fuels that our governments have promised not to burn! This extraction continues to degrade and fragment major remaining habitats of the communities of wild plants and animals with whom we share the Earth.

¹⁴ Even in the most apocalyptic of nuclear holocausts that are hypothesised, many bacteria and other microbiota are expected to survive, and perhaps some complex forms of life as well.

¹⁵ Richard Leakey and Roger Lewin, *The Sixth Extinction: Biodiversity and its Survival* (London: Widenfeld and Nicolson, 1996), 245.

¹⁶ Most of the life forms that survived previous mass extinctions were microorganisms and invertebrates; few complex forms of life remained. As large, warm-blooded mammals with fast metabolism, human beings are vulnerable to food chain disruptions; our comparatively slow reproduction time and small number of offspring – the population crisis notwithstanding – slows our rate of biological adaptation. Our wide geographic range, spanning diverse habitats in all the continents, our abundance, greater by far than that of wild vertebrate species, our ability, as omnivores, to consume a vast array of food sources, and above all, our cultural adaptivity, might enable our species to survive a mass extinction. Mere survival, however, seems a poor aim to aspire to, and the disruptions and devastations resulting from the loss of more than three quarters of the forms of life on Earth would be hard to imagine.

¹⁷ See Qur'an 6:133, 56:61, 46:20, etc. Although the Qur'anic commentators have understood the Qur'anic verses that describe God's ability to replace human beings with a new creation in terms of replacing nations or generations of humans with others – and that meaning is well established, we maintain that additional understandings involving the replacement of humans with other species may warrant consideration in light of the scientific evidence that this is likely to occur – and God is indeed capable of doing whatever He wills; we humans cannot place limits on what the Lord of all can do.

¹⁸ Fossil fuels and mineral resources, important as they are, are supplementary to biological diversity, which is the basis of our lives. We have built our modern economies upon them, but ultimately, our lives do not depend on the on them as they do on the web of life: humanity prospered before they were harnessed to our use and can surely prosper if they are gone.

¹⁹ "Abandoning the normally sober tone of scientific papers, researchers call the **massive loss of wildlife** a 'biological annihilation' representing a 'frightening assault on the foundations of human civilisation'" <https://www.theguardian.com/news/2018/mar/12/what-is-biodiversity-and-why-does-it-matter-to-us> Retrieved 12.08.2021

²⁰ The multilateral treaty known as the Convention on Biological Diversity (CBD), which was launched in 1992, has not received the attention it merits. The Convention produced 20 objectives known as the "Aichi Biodiversity Targets" during the United Nations 2011-2020 Decade on Biodiversity. In its September 2020 report, Global Biodiversity Outlook 5 observed that "...none of the 20 targets have been fully achieved..." and added alarmingly, "...the world is not on track to achieve most of the current globally agreed targets for biodiversity, or for land degradation or climate change, nor the other Sustainable Development Goals." See p. 131 of <https://www.cbd.int/gbo/gbo5/publication/gbo-5-en.pdf>. Yet another cause of frustration is the latest failure in August 2022 of the parties to the UN High Seas Treaty to agree on addressing the impacts of overfishing, deep sea mining, and shipping traffic through measures that would raise the conservation of the Earth's international waters from 1.6 percent to 30 percent in marine protected areas, subject commercial activities to environmental impact assessments, provide finance and capacity building to developing countries, and give developing and landlocked nations more equitable access to marine genetic resources.

²¹ <https://www.cbd.int/gbf/goals/>

²² We note that there is a scarcity of research papers linking biological diversity with cultural diversity. Further scholarly activity is needed in this field. For a rare study of this subject see https://www.jstor.org/stable/26392968?seq=1#metadata_info_tab_contents.

²³ Fazlun Khalid, *Signs on the Earth: Islam, Modernity and the Climate Crisis* (Leicester, UK: Kube, 2019), p. 23.

²⁴ We note that prestigious international organisations and the scientific and academic communities voice their concerns over the consequences of the unprecedented human assault on sensitive earth systems. The Organisation for Economic Co-operation and Development (OECD) finds that the consequences of inaction without new policies on (a) Climate change will be to raise global average temperature between 3 degrees Celsius to 6

degrees Celsius above pre-industrial levels by the end of the century, exceeding the internationally agreed goal of limiting it to 2 degrees Celsius and (b) Further biodiversity loss will result from the expansion of commercial forestry, infrastructure development, human encroachment and fragmentation of natural habitats, as well as pollution and climate change. OECD Environmental Outlook to 2050: *The Consequences of Inaction* -

Key Facts and Figures. <https://www.oecd.org/env/indicators-modelling-outlooks/oecdenvironmentaloutlookto2050theconsequencesofinaction-keyfactsandfigures.htm>.

²⁵ World Scientists 'Warning to Humanity: A Second Notice. *BioScience*, Volume 67, Issue 12, 1 December 2017, Pages 1026–1028. American Institute of Biological Sciences, 13.11.17. HTML <https://academic.oup.com/bioscience/article/67/12/1026/4605229>. Accessed January 2018.

²⁶ In December 2020, the Secretary General of the United Nations declared that, "the state of our planet is broken." <https://www.un.org/sites/un2.un.org/files/sgspeech-the-state-of-planet.pdf> Retrieved 12.08.2021

²⁷ 13:12, 30:24

²⁸ Our world today looks to be grander, more powerful, more knowledgeable and more prosperous than previous civilisations, enjoying an unprecedented degree of technological sophistication, when in reality it has no more stability than the great civilisations of past ages. The environmental historian Clive Ponting observes that, "it was not until the end of the seventeenth century that the continuing increase in scientific knowledge and the steady advance of technology...began to convince some thinkers that history might be a chronicle of progress rather than decay." It came to be accepted by European intellectuals "that history was a series of irreversible changes in only one direction – continual improvement" and marked in the eighteenth century "by a wave of optimism about the future and the inevitability of progress in every field." See Clive Ponting, *A New Green History of the World: The Environment and Collapse of Great Civilisations* (London: Vintage Books, 2007), 1, 56, 57, 69-72, 125.

²⁹ Joel Kurtzman, *The Death of Money: How the Electronic Economy Has Destabilised the World's Markets and Created Financial Chaos* (Toronto: Little Brown & Co., 1993), 71. Kurtzman is a prolific American economist, and former Editor-in-Chief of the *Harvard Business Review*.

³⁰ See para. 2.14 of this Covenant. Altering the nature of God's creation and wreaking corruption in the Earth refer explicitly to anthropogenic impacts – "what the hands of humankind have wrought" (30:41).

³¹ Khalid, *Signs on the Earth*, 149, 150.

Section 2

³² The Qur'an does not contain the words 'environment', 'environmental', or 'environmentalism'. The closest term to 'environment' in classical Arabic is *muhīt*, meaning surrounding; in Qur'anic usage, however, it is the divine presence and knowledge that is described as *muhīt*, encompassing all things, as in 2:115 and 4:126. The word for 'environment' in modern Arabic usage is *bī'ah*, which describes a habitat to which one naturally gravitates or returns, whether by intent or instinct (See *Ri'āyat al-Bī'ah fī Sharī'ati 'l-Islām* (Cairo: Dār ash-Shurūq, 2006), pp. 12-14); several words derived from its root letters occur in the Qur'an (29:58, 59:9, 10:87, 2:187), but not the word *bī'ah*, itself. The ideological movement known as "environmentalism" dates only to the second half of the last century. At this point, humankind were jolted to take notice that the outcome of our endeavours to create the modern world has brought us to the brink of environmental collapse. Traditional and indigenous societies did not have a word for "environmentalism" in their vocabulary. Neither did they have a word for "holistic" as their lifestyles were naturally so. This same could be said for the major faiths before their adherents were subverted by modernity, and Islam is no exception to this. Nor does the Qur'an use the Arabic word *tabī'ah*, meaning 'nature', an abstraction derived from Greek and Roman philosophy.

³³ On the Arabic word *khalq*, meaning "creation," see Key Arabic Terms. Also see Mawil Izzi Dien, *The Environmental Dimensions of Islam* (Cambridge: The Lutterworth Press, 2000) 50-51. In addition to over 250 Qur'anic verses that use this word in its various forms, about 500 other verses in the Qur'an make direct references to the creation.

³⁴ In defining *al-'ālamīn*, At-Tabarī's *tafsīr* quotes Ibn 'Abbās, "Say, All praise be to God, to Whom belongs all creation – all the heavens and the beings therein, and all the earths and all things therein, that which is known and that which is unknown." It notes further that the word *'ālam* (world), means a type of *ummah* or community: there is the world of humans, and the world of *jinn*s, and each other kind or species of created beings is a world; further, each age and each generation of humans, of *jinn*s, and of every other kind of created beings is a world. An important dimension of this word *'ālamīn* (worlds) is that it expands the horizons of our awareness and ethics to consider the myriad worlds of reality that are unknowable to us.

³⁵ From this very word *haqq*, which denotes truth, reality, and right, comes the sense of the due that we owe to each created being, expressed as rights (*huqūq*). All created beings have rights. In his paper, "Islam, the Contemporary World, and the Environmental Crisis," in Richard C Foltz, Frederick M Denny and Azizan Baharuddin (Eds), *Islam and Ecology: A Bestowed Trust* (Cambridge, MA: Harvard University Press, 2003), Seyyed Hossein Nasr reflects on the interrelated meanings of *haqq*:

A central concept of Islam cited often in the Qur'an is *haqq* (plural *huquq*), which means at once truth, reality, right, law, and due. The term *al-Haqq* is also a Name of God as well as of the Qur'an. It is also of the utmost importance for understanding the Islamic view of human beings in relation to the natural environment when it is used in the case of creatures. According to Islam, each being exists by virtue of the truth (*haqq*) and is also owed its due (*haqq*) according to its nature. The trees have their due, as do animals or even rivers and mountains. In dealing with nature, human beings must respect and pay what is due to each creature, and each creature has its rights accordingly. Islam stands totally against the idea that we human beings have all the rights and other creatures have none except what we decide to give them. The rights of creatures were given by God and not by us, to be taken away when we decide to do so....We cannot take away the *haqq* of various creatures given to them by God, but must pay each being its due (*haqq*) in accordance with the nature of that creature. (p. 97)

³⁶ The verb *ahsana* in the Qur'anic verse 32:7 brings together the meanings of utmost good, utmost beauty, excellence, and perfection. The verb *atqana* in verse 27:88 means to perfect a thing by way of precision, exactitude, and consummate skill.

³⁷ In the Islamic tradition, the All-Merciful (*Ar-Rahman*) and the All-Compassionate (*Ar-Rahim*) are said to be the greatest names of God after Allah, and of all His names, the most expressive of His relation to the creation. All chapters of the Qur'an but one begin with the short, poetic phrase "In the Name of God, All Merciful, All Compassionate" which contains the true essence of the Qur'an and repeated 114 times, as the phrase occurs also in the text of Surat an-Naml. The scriptural sources of Islam indicate that above all other divine attributes, it is grace – divine mercy – that marks God's creation and frames His primary relation to it from its inception through eternity, here and hereafter. See Umar Abd-Allah, "Mercy" 2004.

³⁸ All that transpires – even pain, suffering, harm, death, and evil – will, in due course, fall under the rubric of cosmic mercy. The verse that reads: "God ordained mercy upon himself" (6:12) emphasises that mercy is a universal law (*sunnah*), the dominant theme of the cosmos, and the fundamental purpose of the creative act. See Umar Faruq Abd-Allah, "Mercy: The Stamp of Creation" (Nawawi Foundation, 2004); Mohammed Rustom, *The Triumph of Mercy: Philosophy and Scripture in Mullā Ṣadrā*, SUNY Press, 2015.

³⁹ "In [verse 40:7], mercy – technically an attribute of act – is given priority over knowledge – an attribute of essence – again emphasizing mercy's predominance in the universal plan." Umar Abd-Allah, "Mercy" 2004).

⁴⁰ Human beings are endowed with the free choice of obeying or disobeying the command of God. The difference is that "while every other creature follows its nature automatically, humans *ought* to follow their natures; this transformation of the *is* into *ought* is both the unique privilege

and unique risk of being human.” (Ibrahim Özdemir, “Towards an Understanding of Environmental Ethics from a Qur’anic Perspective,” in Foltz, Denny and Baharuddin (Eds), *Islam and Ecology*, 2003), 17) The ability to choose to serve in willing devotion or to refuse their Lord’s commandments and resist or attempt to subvert them applies to *jinn*s as well as humankind (51:56).

⁴¹ Although beings other than humans do not have the ability to disobey their Lord, in Qur’anic teaching, they do submit willingly: “Then He comprehended in His design the Heaven as it was smoke and said to it and to the Earth, Come both of you willingly or unwillingly. They answered, We come willingly. (41:11). “The Qur’an therefore applies the term *islām* (“submission”) to the entire universe insofar as it (ineluctably) obeys God’s law. Working according to God’s laws, nature submits itself to God’s will.... Since every thing in the universe behaves in accordance with laws enacted by God, the whole universe is therefore *muslim*, surrendering to the will of God” (Ibrahim Özdemir, “Towards an Understanding of Environmental Ethics...” 16-17).

⁴² See *Ri’āyat al-Bī’ah fī Sharī’ati ‘l-Islām* (Cairo: Dār ash-Shurūq, 2006), 31 and Seyyed Hossein Nasr, *Islam and the Environmental Crisis*, 95-96, and in *The Need for a Sacred Science* (Albany, NY: State University of New York Press, 1993), 130-133.

⁴³ On the signs of God in the creation, see *Ri’āyat al-Bī’ah*, 31, 33-34, 155; Nasr in “*Islam and the Environmental Crisis*,” 95-96, and in *Sacred Science*, 130-133; Izzī Dien, *Environmental Dimensions of Islam*, 27, 98, 100; Özdemir, “Environmental Ethics,” 10-11, 19-22; Nomanul Haq, “Islam and Ecology: Toward Retrieval and Reconstruction” in Foltz, Denny and Baharuddin (Eds), *Islam and Ecology*, 2003) 126, 130; and ‘Ali Gomaa, *Al-Bī’ah wa’l-Hifāz ‘alayhā min Manzūr Islāmī* (Cairo: Al-Wābil As-Sayyib, 2009), 33-34. Said Nursi, *The Supreme Sign* (trans. Hamid Algar), Berkeley, California, 1979.

⁴⁴ *Ri’āyat al-Bī’ah*, 12-14.

⁴⁵ ‘Izz ad-Dīn ibn ‘Abd as-Salām (d. 660 H. / 1262 G.), *Qawā’id al-Ahkām fī Masālih al-Anām, fasl fī bayān masālih al-mu’āmalāt wa’t-tasarrufāt*. This observation regarding human society pertains equally to the creation as a whole. It applies even to predators and prey, for although they are outwardly in conflict as individuals, yet as species, they are ultimately dependent on one another.

⁴⁶ ‘Abd ar-Ra’ūf Muhammad Al-Munāwī (952-1031 H. / 1545-1621 G.) in *Fayd al-Qadīr Sharh al-Jāmi’ as-Saghīr* quoted in *Ri’āyat al-Bī’ah*, 18.

⁴⁷ *Hadīth* of unsubstantiated authenticity related by Abū Bakr Ahmad ibn Husayn Al-Bayhaqī (d. 458 H. / 1066 G.) from Anas ibn Mālik and ‘Abd-Allāh ibn Mas’ūd, in *Shu’ab al-Imān*, chapter 49 (*bāb fī tā’at ulī ‘l-amr*): *fasl fī nasīhat al-wilāt wa wa’zihim*, *hadīth* nos. 7444–7449, and by Walī ad-Dīn Muhammad ibn ‘Abd-Allāh Al-Khatīb at-Tabrizī in *Mishkāt al-Masābīh*, compiled 737 H. / 1337 G., *kitāb al-ādāb, bāb ash-shafaqah wa ‘r-rahmah ‘alā ‘l-khalq*, *hadīth* nos. 4998, 4999. See Othman Abd-ar-Rahman Llewellyn, “The Basis for a Discipline of Islamic Environmental Law” in Foltz, Denny and Baharuddin (Eds), *Islam and Ecology*, 2003), 185-247. Also see Abubakr A. Bagader, Abdullatif T. E. El-Sabbagh, Mohamed A. Al-Glayand, and Mawil Y. I. Samarrai, in collaboration with Othman A. Llewellyn, *Environmental Protection in Islam*, 2d rev. ed., IUCN Environmental Policy and Law paper no. 20 Rev, World Conservation Union / Meteorology and Environmental Protection Administration of the Kingdom of Saudi Arabia (Gland, Switzerland and Cambridge: IUCN, 1994), 1–2. http://cmsdata.iucn.org/downloads/eplp_020reven.pdf. Also see Othman A. Llewellyn, “Islamic Jurisprudence and Environmental Planning,” *Journal of Research in Islamic Economics* (Jeddah) 1, no. 2 (1984): 29; and Othman Llewellyn, “Shari’ah-Values Pertaining to Landscape Planning and Design,” in *Islamic Architecture and Urbanism* (Dammam, Saudi Arabia: King Faisal University, 1983), 32.

⁴⁸ This same powerful combination of the terms *mizān* and *qist* is used in the Qur’an in relation to the care of orphans – *And that you do not go near the property of orphans before they reach maturity – except in a good way; that you give full measure and full weight with equity.* (6:152)

⁴⁹ Fazlur Rahman, *Themes of the Qur’an*. Chicago: Bibliotheca Islamica, 1980, p. 45.

⁵⁰ ‘Abd-Allāh ibn Ziyādah Al-Bakrī asked the sons of Bishr Al-Mazīnī whether they knew of any ruling from the Prophet about beating one’s riding animal with a quirt and controlling it roughly with the bridle. They said no, and a woman answered him from within the house, “O questioner, God has declared, ‘There is no animal on the Earth, nor any bird that wings its flight, but is an *ummah* (community, society, people) like yourselves’ ” (6:38). They told him that she was their older sister, who had known the Prophet. Rigorously authenticated report related by Al-Bayhaqī in *Shu’ab al-Imān* and the Imām Ahmad from ‘Abd-Allāh ibn Ziyādah. <https://quranpedia.net/ar/surah/1/6/book/273>

⁵¹ In the Qur’anic account, Satan declares that he will command human beings to cut the ears of cattle (4:119). Hence the mutilation of animals, such as the trimming of dogs’ ears and the breaking of horses’ tails for show is abjured in Islamic civilisations. How much more grievous and satanic an abomination, then, is the vivisection that takes place in animal experimentation, let alone the corruption, devastation, and desecration of entire ecosystems that occurs with the use of defoliants and other pesticides with radiation, and, for that matter the other impacts that our species has wreaked upon the Earth?

⁵² For a comprehensive examination of the concept of *taskhīr*, see Tlili, Sarra, *Animals in the Qur’an*, Cambridge University Press, 2012, 92-115. Being *musakhkhar* (of service) means that the day, night, sun, moon, stars, seas, mountains, plants, and animals are of benefit to humankind; it does not mean that they are subjected to the dominion or authority of human beings. Nor does it preclude their being of service to other species as well as humankind; indeed, it is evident that they serve the living beings on Earth in general. See Tlili, 92, 100, 111-115; Izzī Dien, *Environmental Dimensions of Islam*, 128; Also see *Ri’āyat al-Bī’ah*, 34-35.

⁵³ Human beings and the rest of creation are alike and equal in being created. Making the claim that human beings are superior to other created beings seems disobedient to God in the same way as was Satan’s refusal to obey God’s order to bow to Adam on the grounds of superiority: “He said: ‘I am better than he: You have created me from fire, and him from clay’ ” (7:12). See Izzī Dien, *Environmental Dimensions of Islam*, 78.

⁵⁴ Izzī Dien, *Environmental Dimensions of Islam*, 128:

Although some interpreters of the Qur’an consider this service, *taskhīr*, to be restricted to human benefit, the examination of the various verses reveals that there is no apparent evidence to substantiate such a claim. Although human beings benefit from the service of other creatures, it is not necessarily a one-way process. *Taskhīr* might lead to this meaning if the examination is confined solely to verses dealing with animals serving humans. However, the meaning becomes clearer when we consider other elements of the environment such as day, night, sun, moon and the stars. Although these elements are described... [as] for the service of humans, it is evident that they are also serving other creatures, and the Qur’an does not indicate otherwise...

Likewise, with respect to the Qur’anic phrase, “He it is Who created for you all that there is on Earth” (2:29), Izzī Dien suggests that “The word ‘you’ here refers to all those creatures, who inhabit the earth with no limit as to time or place. This conclusion does not stretch the meaning beyond its original intent, as some might assert, since Muslim scholars accept the principle of generality in textual interpretation, providing there is no reason that opposes this principle” (pp. 87-88).

⁵⁵ Taqī ad-Dīn Ahmad ibn Taymīyah, *Majmū’ al-Fatāwā*, 11:96–97. For discussion of this edict, see Samarrai, “Environmental Protection and Islam,” 37–38; Izzī Dien, *Environmental Dimensions of Islam*, 99-100; Llewellyn, “Islamic Environmental Law,” 36-37; Bagader et al., *Environmental Protection in Islam*, 5.

⁵⁶ Samarrai, “Environmental Protection and Islam,” 37; Izzī Dien, *Environmental Dimensions of Islam*, 27, 97-100. Also see Bagader et al., *Environmental Protection in Islam*, 5–6, 33–34 and Llewellyn, “Islamic Environmental Law,” 37.

⁵⁷ Rigorously authenticated *hadīth* related by Al-Bukhārī and Muslim and others from Abū Hurayrah. Ants feature in several illustrations of Islamic ethics, perhaps because they are among the smallest living beings perceived by human eyes. Some of the rulings that apply to them might apply to still smaller creatures, such as the archaea, bacteria, and other micro-organisms. These species are among the most abundant and diverse forms of life on Earth and may account for over half Earth's biomass. Moreover, 27th chapter of the Qur'an named as the Ant (*An-Naml*).

⁵⁸ Nomanul Haq, "Islam and Ecology," 132. The Qur'an teaches that when God announced to the angels, "I am setting a responsible agent on the Earth (*khalīfah fī 'l-ard*)," the angels asked, "Will you put therein one who will wreak corruption in the Earth and shed blood?" (2:30). This indicates that the angels could foresee that the children of Adam would have the freedom and the power to do evil as well as good.

⁵⁹ Abdal Hamid [Fitzwilliam-Hall], "Exploring the Islamic Environmental Ethics" In A.R. Agwan, (Ed.), *Islam and the Environment*, (New Delhi, India: Institute of Objective Studies, 1997), 55. The Qur'an makes it clear that *fasād* is connected to the destruction of tilth and fertility (2:205; 7:85), and that *fasād* has appeared on land and at sea (30:41).

⁶⁰ Özdemir, "Environmental Ethics," 203.

⁶¹ See para. 5.5. The Qur'anic verse, "My servants, the right-doing, shall inherit the Earth" (21:105) closely echoes the 29th verse of Psalm 37 in the Masoretic numbering of the Hebrew Bible (Psalm 36 in the Greek Septuagint and Latin Vulgate translations): "The righteous shall inherit the land, and dwell therein for ever."

⁶² Rigorously authenticated *hadīth* related by Muslim from Abū Sa'īd Al-Khudrī. This *hadīth* closely echoes the Qur'anic *āyah*: "Thus We have made you to succeed one another as responsible agents on the Earth (*khalā'if fī 'l-ard*), that We might behold how you conduct yourselves." (10:14).

⁶³ The 11th century thinker Ar-Rāghib Al-Isfahānī considered the ultimate aims of God with regard to humankind as responsible, accountable beings to be exemplified in three functions: The first of these is to serve and worship God. Service and worship include all that is loved by God by way of words and works, in all spheres of life. The second is to practice *khalīfah* on the Earth by tending it, upholding right and justice; and spreading good and utility on Earth, as shown in God's command to the prophet David "O David! We have made you a *khalīfah* on the Earth: judge, therefore, with justice between humankind, and do not follow passions that may divert you from the way of God" (38:26). The third is to cultivate and cause the land to thrive and flourish (*'imārat al-ard*), as in the *āyah*, "...He has brought you forth from the earth and made you husband it to thrive therein..." (11:61). The land is made to thrive by way of planting trees, sowing plants, and construction, by restoration and cultivation, by revitalising it, and by keeping away from its corruption and devastation (*fasād*) and its impairment (*ikhālā*). Ar-Rāghib Al-Isfahānī (d. 502 H. / 1108/1109 G.), quoted in *Ri'āyat al-Bī'ah*, 23.

⁶⁴ 95:4–8.

⁶⁵ Llewellyn, "Letter to Aishah"; The Qur'an, 99:7–8; rigorously authenticated *hadīth* related by Al-Bukhārī and Muslim from 'Abd-Allāh ibn 'Umar. Also see Abū 'Ubayd Al-Qāsim ibn Sallām (d. 224 H.) *Kitāb al-Amwāl: bāb haqq al-imām 'alā 'r-ra'iyah wa haqq ar-ra'iyah 'alā 'l-imām*.

⁶⁶ Rigorously authenticated *hadīth* related by Muslim from Abū Mālik Al-Ash'arī.

⁶⁷ 33:72.

⁶⁸ Llewellyn, "Letter to Aishah"; Llewellyn, "Islamic Environmental Law," 6; Bagader et al., *Environmental Protection in Islam*, 30.

⁶⁹ The Qur'an, (2:286). The prophet Muhammad himself, God's blessing and peace be upon him, the paragon of reverential care, compassion, and utmost good, he who was sent as a mercy to all beings, and who was shielded from committing sins, said, "Do good deeds properly, sincerely and moderately, and receive good news because one's good deeds will not make him enter Paradise." They asked, "Even you, O Messenger of God?" He said, "Even I, unless and until God bestows His pardon and mercy on me." (rigorously authenticated *hadīth* related by Al-Bukhārī from 'Ā'ishah. Book 76 (*Ar-Riqāq*), no. 474).

⁷⁰ Treading gently on the Earth implies that we should reduce all our harmful impacts on it as far as we possibly can, by taking no more than we need to live our lives in a manner that is good and beautiful for us and our fellow creatures: taking no more than our fair share in the sources of life, without impinging on the shares of our species and others, of the present and future generations. It implies that we should live our lives in a manner that averts corruption and devastation in the Earth, from befouling of its air and waters to impoverishment of its soils and extirpation of the diversity of life forms that share it with us. It implies that we live our lives frugally, abjuring wasteful excess in our food and travel, reducing our contribution to global warming and to the loss of biodiversity. It implies that we should heal these wounds in every way we can.

Section 3

⁷¹ Llewellyn, "Reverence and Utmost Good: Merciful Harvests" delivered at conference: *Halal and Tayyib: Rethinking the Ethical*, Zaytuna College Center for Ethical Living and Learning, 2019.

⁷² Othman Llewellyn, unpublished statement prepared on behalf of the Drafting Team *Islamic Declaration on Global Climate Change*, 2015; variations appear in Llewellyn, "Reverence and Utmost Good," 2019 and in Othman A. Llewellyn and Abdallah R. Altlatat, "The Haraman and the Hima: Inviolable Sanctuaries and Protected Areas in Islam" Proceedings of Delos4 Workshop, 23-27 April 2017, Malta (IUCN/WCPA Specialist Group on Cultural and Spiritual Values of Protected Areas, in press). With respect to the evils of nationalism and racism, the caliph 'Alī ibn Abī Tālib is reputed to have declared in this regard that, "Justice is the shield of nations." See *Ghurur al-Hikam wa Durar al-Kalim*, 'Abd al-Wāhid b. Muhammad al-Āmidī, *Hadīth* no. 1873.

⁷³ Llewellyn, "Letter to Aishah"; Samarrai, "Environmental Protection and Islam," 37–39; Bagader et al., *Environmental Protection in Islam*, 5–6, 9–10. Yet another aspect of *taqwā* is to be aware that the Lord of all beings will try us and judge us in our use of the smallest particles of the creation, such as molecules and genes, for none are without worth and significance.

⁷⁴ Llewellyn, "Letter to Aishah"; The Qur'an, 44:38–39, 21:16–18, 38:26–28, 3:190–191, 14:19, 16:3, 25:68, 29:44, 45:22, 64:3, etc.

⁷⁵ See Ibrāhīm ibn Mūsā Ash-Shātībī (d. 790 H. / 1388 G.), *Al-Muwāfaqāt fī Usūl ash-Sharī'ah: kitāb al-maqāsid*: preface.

⁷⁶ Rigorously authenticated *hadīth* related by Al-Bukhārī, Muslim, and Ibn Mājah from 'Umar ibn al-Khattāb and Abū Hurayrah (*Sahīh al-Bukhārī* no.4777, etc.).

⁷⁷ Rigorously authenticated *hadīth* related by Muslim and Abū Dāwūd from Shaddād ibn Aws. Here, "utmost goodness with regard to every thing" includes utmost goodness in our conduct toward every created being and utmost goodness or excellence in every act. The prophet Muhammad, upon him be blessings and peace, is also reported to have said that, "Created beings are the dependents of God, and the creatures dearest unto God are they who do most good to His dependents" (For the source of this *hadīth*, see endnote 47).

⁷⁸ Also see Umar Abd-Allah, "Mercy."

⁷⁹ *Hadīth* related by Abū Dāwūd and At-Tirmidhī from 'Abd-Allāh ibn 'Amr (*Mishkāt al-Masābih*, *hadīth* no. 4969).

⁸⁰ *Shukr* is to show gratitude, to give thanks, to acknowledge, recognise, and display a blessing from God, the Lord of all beings. Its opposite is *kufr* – literally ingratitude: to conceal, cover, forget, ignore, or deny a blessing, and the word for unbelief and disbelief in Islam. Among the many *āyahs* that call us to show gratitude, these two are prominent:

“He it is Who brought you forth from the wombs of your mothers when you knew nothing – and He gave you hearing and sight and hearts, that you might give thanks. (16:78)

Have you seen the water that you drink? Is it you who bring it down from the raincloud or We? If We had willed, We could have made it bitter – why then do you not give thanks? (56:68-70)

⁸¹ *Ri'āyat al-Bī'ah*, 35-37.

⁸² *Ri'āyat al-Bī'ah*, 33-34.

⁸³ *Ri'āyat al-Bī'ah*, 34-35. Furthermore, every masterpiece of art deserves not only our attention, appreciation, and admiration, but also our care and protection. How much more does the Earth, which is full of the signs of God and a masterwork of His making, and which includes all the living beings we know of in the cosmos, deserve our care and conservation. See Özdemir, “Environmental Ethics,” 20-22.

⁸⁴ Rigorously authenticated *hadīth*, related by Ibn Mājah from Anas ibn Mālik (no. 224). The full text reads. “Seeking knowledge is an individual obligation upon every Muslim, and all things ask forgiveness for the seeker of knowledge, even the fishes (or whales) in the sea.” Numerous textual sources show the importance of learning. The very first verse of the Qur'an that was revealed to the prophet Muhammad, upon him be blessings and peace, commanded him to “Read! in the name of your Lord Who has created” (96:1) and he was instructed to pray, “My Lord, increase me in knowledge” (20:114). He declared that the superiority of the learned over the mere worshiper is as that of the full moon over the stars (well authenticated *hadīth* related by Abū Dāwūd and At-Tirmidhī from Abū 'd-Dardā') and that one who treads a path in search of knowledge has his or her path to paradise smoothed thereby, and over him or her the angels spread their wings (rigorously authenticated *hadīth* related by Muslim from Abū Hurayrah). That the aim of knowledge is to teach goodness is shown in the *hadīth*, “God and His angels and those who dwell in the Heavens and the Earth – even the ant in its burrow, bless the one who teaches people goodness” (*hadīth* related by At-Tirmidhī from Abū Umāmah Al-Bāhilī).

⁸⁵ It seems evident that the same educational system of Muslim countries which was shaped by nation-state mentality of the 20th century is not capable of preparing us to return to better ways of living on the Earth. Therefore, the current educational systems may be adequate to offer technical solutions, which treat symptoms, but technical solutions cannot remove the root causes of the crisis. We are in dire need of a radically new kind of education that prioritises ecological values and provides us and the coming generations with the ecological literacy to address and resolve the crisis and become caring, competent *khalīfahs* on the Earth. See David Orr, *Earth in Mind: On Education, Environment, and the Human Prospect* (Washington, DC: Island Press, 2004), 5-25.

⁸⁶ Orr, *Earth in Mind*, 9. With regard to the question of whether the Earth and its systems, in all their complexity, can ever be safely managed, see Jack Turner, *The Abstract Wild* (Tucson, AZ: U. of Arizona Press, 1996), 107-125.

⁸⁷ Orr, *Earth in Mind*, 9.

⁸⁸ UNESCO, Tbilisi Declaration, 1978. In the forty years since the Tbilisi Declaration, the five original objectives of environmental education have been further developed and refined as a continuum from Awareness to Action. See Joel Barnes, “Awareness to Action: The Journey toward a Deeper Ecological Literacy,” in *The Journal of Sustainability Education*, 2013. Available from [Barnes.2013.TheAwarenesstoActionContinuum.JournalofSustainabilityEducation.pdf](https://www.unesco.org/en/publications/2013/03/barnes-2013-the-awareness-to-action-continuum-journal-of-sustainability-education.pdf)

⁸⁹ We are deeply troubled by the paradox that, even though we have better books, films, images, and interactive computer games than ever before to learn about the Earth and its communities of life, each generation has progressively less contact with wild nature. Books, films, images, and interactive games, however excellent they might be, are no substitute for actual contact with the natural creation. See Aishah Abdallah, “Islamic Values relating to Wildlands and Wildlife, and Wilderness Leadership” (presentation delivered at Zawiya Rosales, Spain, 2017). Also see Jack Turner, *The Abstract Wild*, 89-90.

⁹⁰ Aishah Abdallah, “Wildlands and Wildlife.”

⁹¹ Wildland values shaped the culture and society into which the prophet Muhammad, upon him be blessings and peace, and his Companions were born. A common custom was to send young children to be raised for a time by Bedouins in the healthy wildlands, and he lived some four years in the mountains of the Banū Sa'd near At-Tā'if with his foster-mother Halimah bint Abī Dhu'ayb.

⁹² Aishah Abdallah, “Wildlands and Wildlife.” In poetry, the lover Majnūn, mad with suffering from unrequited love, finds refuge in the desert where its wild creatures are his companions. In the literature of philosophy, Hayy ibn Yaqzān, a child of nature, is raised by a gazelle on an island without people. Immersed in nature, he lives a life of observation, reflection, and experimentation on the natural world and learns to treat it with reverence and care. Decades later, a scholar named Absal comes to the island to contemplate, meets Hayy, and teaches him to speak. They discover that Hayy has arrived at the same essential truths of faith, ethics, and wisdom that Absal has reached through the study of scriptural revelation, philosophy, and mysticism.

⁹³ Aishah Abdallah, “Wildlands and Wildlife.” Even two or three generations ago, urban people were attuned to the seasons, the rainwater they harvested, the groundwater they drew, and the farms that grew their food. Many people love to camp in wildlands. But now, more and more people are detached and alienated from the land, from the communities of living beings, and even, in some ways, from one another. Girls especially are isolated from the natural world by communities that imagine it as dangerous or unfit for ladies.

⁹⁴ Nasr, *Sacred Science* (1993), 142. Also see Reza Shah-Kazemi, “Seeing God Everywhere Qur'anic Perspectives on the Sanctity of Virgin Nature”, (Cambridge Central Mosque, 2019).

⁹⁵ Rigorously authenticated *hadīth* related by Al-Bukhārī from Jābir ibn 'Abd-Allāh.

⁹⁶ Othman Llewellyn, “Surat al-Fatihah” (presentation delivered at Zawiya Rosales, Spain, 2017) After these verses we recite whatever other verses of the Qur'an we choose, and we bow, as the stars and the trees bow down (55:6), then place our faces on the Earth, from the dust of which we are made. We pray with our whole being, heart and mind, tongue, and limbs. If we are in a group, we pray together, shoulder to shoulder.

⁹⁷ *Ri'āyat al-Bī'ah*, 241-245.

⁹⁸ Izzi Dien, *Environmental Dimensions of Islam*, 48. Said Nursi, *On Fasting: Meanings and Messages from the Month of Ramadan*, (Translated by Colin Turner), Nursi Society, Windsor, CT, 2021.

⁹⁹ Muhammad Asad and other scholars have noted that our circling round the Ka'bah echoes the orbits of the Earth around the sun, and the moon around the Earth. See Muhammad Asad, *The Road to Mecca* (Gibraltar: Dar al-Andalus, 1980), 370.

¹⁰⁰ Muhammad Asad, *The Road to Mecca*, 368-369. The Black Stone has been worn hollow by the lips of unnumbered pilgrims who have kissed it over more than fourteen hundred years.

¹⁰¹ See *tafsīrs* of this Qur'anic verse (1:1) by At-Tabarī and Ibn Kathīr.

¹⁰² It is for the prophet Muhammad's dual role, upon him be blessings and peace, both as a spiritual leader, and as a ruler and reformer of society that the writer Michael H. Hart ranked him as the most influential human being in the history of humanity. A self-described white separatist, Hart is neither a Muslim nor a supporter of Islamic values. The influence of Islamic teachings on the treatment of animals in Muslim countries was noted by visitors from Europe. The French poet, traveller, and diplomat Alphonse de Lamartine (1790-1869), who made a pilgrimage in 1832-1833 to Jerusalem by way of Istanbul and Turkey, made the following observation:

Muslims have good relations with all creatures, animate and inanimate: trees, birds, dogs, in short, they respect all the things God has created. They extend their compassion and kindness to all the species of wretched animals which in our countries are abandoned or ill-treated. In all the streets at specific intervals, they leave bowls of water for the dogs of the district. Some Muslims found pious foundations at their deaths for the pigeons they have fed throughout their lives, thus ensuring that grain will be scattered for [the birds] after they have departed. (Alphonse de. Lamartine, *Travels in the East*, 1850, p. 160.)

Edward William Lane (1801-1876) likewise remarked in *Manners and Customs of the Modern Egyptians* (1836) "I was much pleased at observing their humanity to dumb animals." On observing a decline in this sensitivity to animals, he noted that he believed it to be an effect of the conduct of Europeans: "I do not remember to have seen acts of cruelty to dumb animals except in places where Franks either reside or are frequent visitors." See Nomanul Haq, "Islam and Ecology," 148).

¹⁰³ Orphaned as a child, the prophet Muhammad, upon him be blessings and peace, experienced first-hand the cruelty and harshness of a society, known to Muslims as the Days of *Jāhiliyyah*, Ignorance, in which the weak were at the mercy of the powerful. Orphans such as he, widows, slaves, women, strangers, ethnic and racial minorities, domestic and wild animals enjoyed no rights and few safeguards beyond the fickle protection of tribal leaders. Steadfast, stern, and strong in his struggle against evil and injustice, his gentleness in dealing with the weak, both humans and other created beings, was breath-taking. He exemplified the bonds of love and compassion that God put between husbands and wives, in the Qur'anic prayer, "Our Lord, grant us, in our mates and our children, the comfort and joy of our eyes, and make us foremost among the reverential caring" (25:74). He greeted brides and bridegrooms with the words, "May God's blessings dwell in you, may He shower blessings upon you, and join you together in good." He showed kindly good humour and playfulness in interacting with his family, Companions, neighbours, and domestic animals. He would race his wife 'A'ishah, sometimes losing, sometimes winning, and when he won, said, "This makes up for that." He would prolong his prostration in prayer when children climbed upon his back. When a woman earnestly entreated him for a camel, he offered her "a camel's child," and when she burst out in frustration, he said, "Isn't every camel the child of a camel?" One of his mounts was uncomfortable to ride, so he named it Duldul: "Porcupine." Also see Ibrahim Özdemir, "Muhammed", in *Encyclopedia of Religion and Nature*, ed. Bron Taylor and Jeffrey Kaplan (New York: Continuum, 2003), pp. 1124-1125.

¹⁰⁴ Rigorously authenticated *hadīth* related by Muslim (No. 2593) from 'Ā'ishah; also see Al-Bukhārī No. 6528.

¹⁰⁵ Sunan Abī Dāwūd; See Abdal Hamid [Fitzwilliam-Hall], "Islamic Environmental Ethics," 62.

¹⁰⁶ *Hadīth* related by At-Tirmidhī from 'Abd-Allāh ibn 'Abbās.

¹⁰⁷ Rigorously authenticated *hadīth* related by Al-Bukhārī and Muslim from 'Abd-Allāh ibn 'Umar.

¹⁰⁸ Rigorously authenticated *hadīth* related by Al-Bukhārī and Muslim from Abū Hurayrah.

¹⁰⁹ Rigorously authenticated *hadīth* related by Al-Bukhārī from 'Abd-Allāh ibn 'Umar (*Sahīh al-Bukhārī* 2365).

¹¹⁰ *Hadīth* related by Abū Dāwūd from 'Āmir Ar-Rām.

¹¹¹ *Hadīth* of unsubstantiated authenticity, related by the Imām Ahmad from 'Abd-Allāh ibn Mas'ūd (See *Majma' az-Zawā'id: kitāb as-sayd wa 'dhabā'ih, bāb ma nahā 'an qatlihi min an-naml...*); Llewellyn, "Islamic Jurisprudence and Environmental Planning," 35.

¹¹² *Hadīth* related by Abū Dāwūd and At-Tabarānī from 'Abd-Allāh ibn Hubshī (*Mishkāt al-Masābīh, hadīth* no. 2970); also see *ahādīth* in Nūr ad-Dīn 'Alī ibn Abī Bakr Al-Haythamī (d. 807 H.), *Majma' az-Zawā'id wa Manba' al-Fawā'id: kitāb al-buyū', bāb fiman qata'a as-sidr and kitāb al-adab, bāb fiman qata'a as-sidr*.

¹¹³ *Hadīth* related by Ahmad ibn Hanbal and At-Tabarānī from Abū 'd-Dardā'.

¹¹⁴ See paras. 5.14-5.17.

¹¹⁵ Muhammad ibn 'Umar Al-Wāqidī, *Kitāb al-Maghāzī*. See Abdal Hamid [Fitzwilliam-Hall], "Islamic Environmental Ethics" 63.

¹¹⁶ *Hadīth* related by Abu ash-Shaykh in *Akhlaq an-Nabi* (80) from 'Umar ibn al-Khattab,

¹¹⁷ See paras. 5.14-5.15.

¹¹⁸ See Musnad of Imām Ahmad (*hadīth* no.19774), also Sahīh Muslim and Al-Bayhaqī, *Shu'ab al-Īmān*. In his Farewell Sermons, he also proclaimed, "Fear God with regard to women! Verily you have taken them as a trust from God, and you enjoy them lawfully by the word of God... You have rights over your women and your women have rights over you, So fear God in regard to women, and concern yourselves with their welfare. Have I conveyed the message? – O God, be my witness."

Section 4

¹¹⁹ See Carl Sagan, "The Pale Blue Dot" "Look again at that dot. That's here. That's home. That's us.... every saint and sinner in the history of our species lived there-on a mote of dust suspended in a sunbeam...." by replicating the Earth's self-contained survival system to enable astronauts to live in space, scientists have paradoxically given us a deeper appreciation of the Earth.

¹²⁰ <https://ourworldindata.org/world-population-growth>

¹²¹ Mohandas K. Gandhi, quoted by E. F. Schumacher in *Small Is Beautiful: A Study of Economics as if People Mattered* (London: Blond and Briggs, 1973), p. 29.

¹²² Khalid, *Signs on the Earth*, p. 159. On sustainable development in the Islamic context, see Safei-Eldin A. Hamed, "Capacity Building for Sustainable Development: The Dilemma of Islamisation of Environmental Institutions," in Foltz, Denny and Baharuddin (Eds), *Islam and Ecology*, 2003).

¹²³ In accordance with this vision, development is linked to other central concepts in this context, such as sustainable development and its spiritual and ethical aspects necessary to resolve the dilemmas of dealing with resources in the long term. We find these rooted in the acts of the Companions, such as the suspending of the division of conquered lands by 'Umar ibn Al-Khattāb, may God be pleased with him, considering the right of future generations.

¹²⁴ There are some exceptions to the rule that the industrialised nations cause most of the environmental devastation on the Earth, such as the immense amounts of plastic that enter the oceans from non-industrialised countries, the felling and burning of rainforests, and the desertification of drylands.

¹²⁵ Moderation in using the sources of life on Earth, combined with equitable distribution of access to them and preservation of wild ecosystems might allow humanity to increase in number without causing great damage to the biosphere, but that possibility will remain academic until we make radical changes to the way we live. Except for the few of us who live by permaculture, each life we bring into the world will be a burden on it. Meanwhile, the Earth's wildlands and the habitats of many endangered species are shrinking fast.

¹²⁶ The prophet Muhammad, upon him be peace and the blessing of God, encouraged Muslim men to "marry loving, fertile women, for I would outnumber the peoples by you." Rigorously authenticated *hadīth* related by Abū Dāwūd, An-Nasā'ī, and Ahmad from Ma'qal ibn Yasār (*Mishkāt al-Masābīh, hadīth* no. 3091). He is also reported to have said: "Marry, bear children, and I will take pride in you among the peoples on the day of resurrection.

Indeed, within the coming decades, Islam will have a larger number of adherents than any other faith, if population projections are to be believed; and this is due largely to our birth rate. But should this *ḥadīth* be construed as a commandment or a license to multiply *ad infinitum*? We think not, in view of the trade-off of values discussed in the text. In planning to bear children, every Muslim couple should consider how to reduce their family's footprint on the Earth, its living inhabitants, and future generations, and commit themselves to ensure that the new lives they bring into the world will not add burdens to the biosphere.

¹²⁷ Relevant principles include this, quoted in Llewellyn, "Islamic Environmental Law": "If two good things prove mutually exclusive, 'the greater good is to be secured by exclusion of the lesser good.' 'If two obligations come into conflict, that which is more fundamental is to be fulfilled.' If a benefit unavoidably brings with it a detriment, 'the averting of harm takes precedence over the securing of benefits.'" See 5.5 of this document for elaboration of such principles.

¹²⁸ Bagader et al., *Environmental Protection in Islam*, 19; Llewellyn, "Islamic Jurisprudence and Environmental Planning," 42.

¹²⁹ *Ḥadīth* related by Abū Dāwūd, At-Tirmidhī and An-Nasā'ī from 'Ā'ishah. Also see *Majallat al-Ahkām al-'Adliyah*, articles nos. 85, 87, and 88; Mahmassani, *Falsafat al-Tashrī' fī al-Islām: The Philosophy of Jurisprudence in Islam*, 203–204; Bagader et al., *Environmental Protection in Islam*, 19; Llewellyn, "Islamic Environmental Law," 14.

¹³⁰ Llewellyn "Islamic Environmental Law," 14.

¹³¹ Bagader et al., *Environmental Protection in Islam*, 30–31.

¹³² Topsoil, surface waters and wetlands, fisheries, forests and woodlands, rangelands and farmlands, as well as wild and domesticated species and the ecosystems to which they belong are renewable. This means that they can be used sustainably, provided that they are harvested at rates that do not exceed their capacity for regeneration. The processes by which most minerals, including fossil fuels and fossil groundwater, are produced, stored, and cycled in the Earth occur over spans of time so vast that they are effectively non-renewable as far as human beings are concerned. Hence, it is not possible to use them sustainably. The lives of these resources can be extended, however, by recycling, using less, and using renewable substitutes. See *Caring for the Earth: A Strategy for Sustainable Living* (Gland, Switzerland: IUCN, UNEP, and WWF, 1991), 9–10. Also see Llewellyn, "Islamic Environmental Law," 15.

¹³³ Abū 'I-Faraj 'Abd ar-Rahmān ibn Rajab (d. 795 H. / 1393 G.), *Al-Qawā'id: qā'idah* no. 86, with reference to *Al-Wāḍih fī Usūl al-Fiqh* by Ibn 'Aqīl. Here, usufruct is understood as the right to the benefits of another's (God's) property without degrading it.

¹³⁴ Bagader et al., *Environmental Protection in Islam*, 18; Llewellyn, "Islamic Jurisprudence and Environmental Planning" 39, 43.

¹³⁵ Well authenticated *ḥadīth* related by Ibn Mājah, Ad-Dāraquṭnī, and others from Abū Sa'īd al-Khudrī and by the Imām Mālik in *Al-Muwatta'*.

¹³⁶ "Water is to some extent a fugitive resource and therefore a particularly appropriate precedent for other resources such as wildlife and even grazing, with their fugitive properties in arid lands. Conceptually there are striking parallels between the benefits to be derived from the best possible allocation and use of a flow of water and those that can be harvested from the flow of energy in natural ecosystems." Graham Child and John Grainger, *A System Plan for Protected Areas for Wildlife Conservation and Sustainable Rural Development in Saudi Arabia* (Gland, Switzerland: National Commission for Wildlife Conservation and Development and IUCN, 1990), 107. A fugitive resource is not fixed in time or space; it may move from place to place and be fleeting, transient, or ephemeral.

¹³⁷ The Arabs may be better known as pastoralists than cultivators, and the Islamic civilisation they engendered may be renowned more for its achievements in architecture and its learning in philosophy, mathematics, medicine and the sciences, than for proficiency in agriculture. Yet they were heirs to venerable traditions of terrace farming and spate irrigation in Yemen and of intensive oasis agriculture irrigated by means of subterranean and surficial aqueducts known as *aflāj* in Oman. See Abdal Hamid Fitzwilliam Hall, *An Introductory Survey of the Arabic Books of Filāha and Farming Almanacs*, (2010). <http://www.filaha.org/introduction.html>

¹³⁸ The Arabic words *filāhah*, 'cultivation, tillage', and by extension 'agriculture, farming, husbandry', and *fallāh*, 'husbandman, tiller of the soil, peasant, farmer', are derived from the verbal form *falaha* meaning 'to cleave, split', and in particular, 'to plough, till, cultivate the land'. It also means 'to thrive, prosper, be successful, lucky, or happy'. See Fitzwilliam Hall, *Filāha*.

¹³⁹ Moreover, the word *fallāh* is sung out from the minarets of every mosque throughout the Muslim world five times each day during the call to prayer - *hayya 'ala 'l-falāh*: "Come to success, come to salvation." Husbandry, well-being (in this world and the next) and worship are thus inextricably linked in the Arabic language. "Islamic husbandry as applied in Al-Andalus shows that it was an intensive, organic, mixed-farming system that supported a large population and flourishing civilisation for some four hundred years (and up to seven hundred years in the case of Granada) without the aid of agrochemical fertilisers or pesticides." Fitzwilliam Hall, *Filāha*.

¹⁴⁰ See M. K. Suleiman, et al, Towards an Implementation Strategy for the Human Integrated Management Approach Governance System: Theories, Concepts, Methodologies, Case Studies and Action Plans, <https://manualzz.com/doc/18375749/proceedings-towards-an-implementation-strategy-for-the-hu...> [Retrieved: 12.08.2022].

¹⁴¹ (Ar-Radhī, Muhammad ibn al-Husayn ash-Sharīf, *Nahj al-Balāghah*, Letter no. 53). The caliph 'Alī also stated, "Verily the livelihood of God's creatures is found in five matters: good leadership, sound cultivation, fair commerce, leasing and charity. With regard to cultivation, God's declaring, "He produced you from the Earth and established you therein" (11:61) He teaches us, be He glorified, that He commanded them to cultivate, that it would be a means of livelihood by what comes forth from the Earth of grain and fruits and the like thereof, of what God has made sources of life for His creatures" Muhammad ibn al-Ḥasan Al-Ḥurr al-'Āmilī, *Wasā'il ash-Shī'ah*, vol. 13, Kitāb al-Muzāra'ah, Ch 2, *Ḥadīth* no.10.

¹⁴² *Athar* related by Yahyā ibn Ādam Al-Qurashī (d. 203 H.) in his *Kitāb al-Kharāj*, from Sa'īd ad-Dabbī. Also see Bagader et al., *Environmental Protection in Islam*, 3; Llewellyn, "Islamic Jurisprudence and Environmental Planning," 36.

¹⁴³ Kurtzman, *The Death of Money*, 71.

¹⁴⁴ Kurtzman, *The Death of Money*, 85.

¹⁴⁵ Looked at from this perspective, money, as the modern world has contrived it, is assuming the characteristics of a virus eating into the fabric of the planet. See Khalid, *Signs on the Earth*, 29-30.

¹⁴⁶ https://www.economist.com/content/global_debt_clock

Global debt is now rapidly approaching the \$100 trillion mark. The Global Footprint Network reports that we now need 1.6 planets to "support humanity's demand on Earth's ecosystems" and calculates that, "world overshoot day fell on the 22nd of August, 2020." That is, we will have consumed in less than eight months what it takes the planet to generate in twelve.

¹⁴⁷ *Zakāh* is the 2½ per cent of surplus monetary savings and various proportions of other surplus capital, such as crops and livestock, that Muslims who have more savings than the set minimum, are required to give to the poor and the needy every year to purify the remainder of their wealth.

¹⁴⁸ Izzi Dien, *Environmental Dimensions of Islam*, 132-133. Through *zakāh*, we participate in social solidarity and it purifies the soul by targeting human greed (Izzi Dien, *Environmental Dimensions of Islam*, 48) and teaching us that money and wealth are not the objectives of life (Izzi Dien, 17).

¹⁴⁹ *Iqtisād* deals with Islamic teachings on finance, banking, economics, trade, commerce, and industry.

¹⁵⁰ *Ḥadīth* related by Jalāl ad-Dīn As-Suyūṭī in *Al-Jāmi' al-Kabīr* and arranged by 'Alī ibn 'Abd al-Malik Al-Hindī in *Kanz al-'Ummāl*, *ḥadīth* no. 5454.

¹⁵¹ Abdal Hamid [Fitzwilliam-Hall], "Islamic Environmental Ethics," 57.

¹⁵² Abdal Hamid [Fitzwilliam-Hall], "Islamic Environmental Ethics," 58.

¹⁵³ *Hadīth* of unsubstantiated authenticity related by the Imām Ahmad in the *Musnad* and by Ibn Mājah from 'Abd-Allāh ibn 'Amr (*Mishkāṭ al-Masābīh*, *hadīth* no. 427). Sunan Ibn Mājah 425: *Sahīh* (rigorously authenticated) according to Ahmad Shākir. For a comprehensive explanation of this *hadīth* see Özdemir, *Environmental Ethics* pp. 14-15.

¹⁵⁴ *Sahīh al-Bukhārī* 2389 - <https://sunnah.com/bukhari/43/5>

¹⁵⁵ Trade: Some examples of fair contractual obligations permitted in Islam are: *shirkah*, a partnership in which the lender shares the risk; *mudārabah*, an agreement between the provider of capital and labour; *bay' as-salam*, an advance payment based on the weight of produce and delivery time; futures trading as practised today is prohibited).

¹⁵⁶ Concepts like socio-financing and poverty alleviation currently in use are articulated in the Qur'an and exemplified by the practice of the Prophet, upon him be peace and the blessing of God. Asutay, Mehmet. 2013. "Islamic Moral Economy as the Foundation of Islamic Finance." Pp. 55–68 in Valentino Cattelan, *Islamic Finance in Europe: Towards a Plural Financial System*. Cheltenham: Edward Elgar Publishing.

¹⁵⁷ *Sunan Ibn Mājah*, Book 16, *Hadīth* 2537 (Sunnah.com, undated). Available at: <https://sunnah.com/urn/1267610> (accessed 9 May 2018).

¹⁵⁸ Islamic law recognises that the governing authorities should consult the experts (*ahl al-hall wa 'l-'aqd*) in their various fields of expertise, where others may not have all the facts to form an informed opinion; nonetheless, safeguards are required to ensure that this does not lead to the marginalisation of any community or group of people. No matter how conscientious people may be, they know their own needs and interests and their associates' needs and interests far better than they can know the competing needs and interests of other people and other social groups; thus, even moral impulses can work against the common good. That is one reason why all groups of people and all individuals, especially the most vulnerable, need empowerment. See Llewellyn, "Islamic Environmental Law," 29.

¹⁵⁹ Llewellyn, "Islamic Environmental Law," 30-31: Among the worst aspects of totalitarian rule is that it leads human beings to abdicate their role as *khalīfahs* on the Earth: it reduces them to something less than fully human.

¹⁶⁰ Abū 'Ubayd Al-Qāsim ibn Sallām, *Kitāb al-Amwāl: bāb haqq al-imām 'alā 'r-ra'īyah wa haqq ar-ra'īyah 'alā 'l-imām*; Llewellyn, "Islamic Jurisprudence and Environmental Planning," 45. Women as well as men took oaths of allegiance to the prophet Muhammad, upon him be peace and the blessing of God. Upon the death of the caliph 'Umar ibn al-Khattāb, the committee whom he appointed to select his successor hastened to consult not only the people of knowledge and the leaders of the tribes, but also the ordinary people, including the women in their homes, the youths in the schools, and visiting travellers. See Ibn Kathīr, *Al-Bidāyah wa 'n-Nihāyah: khilāfat 'Uthmān*, ed. 'Abd al-Hamid Hindāwī (Sidon; Beirut: Al-Maktabat al-'Asrīyah, 2001) 5:373. See Llewellyn, "Islamic Environmental Law," 30.

¹⁶¹ (Ar-Radhī, *Nahj al-Balāghah*, Sermon no. 40).

¹⁶² (Ar-Radhī, *Nahj al-Balāghah*, Letter 27, Instructions to Muhammad ibn Abī Bakr).

¹⁶³ Equitable and effective consultation requires that women as well as men, rural as well as urban, unlettered as well as literate people have standing in judicial and administrative processes, so that they may contribute their views and seek remedy for environmental damage. It requires public access to information, so that people may make enlightened decisions. It requires that the agencies responsible for implementation and enforcement of environmental legislation be held accountable for their actions and inactions. And it requires that local communities be enabled to take care of the resources on which their livelihoods depend.

Section 5

¹⁶⁴ Rigorously authenticated *hadīth* related by Muhammad ibn Ismā'īl Al-Bukhārī (194–256 H.) from An-Nu'mān ibn Bashīr.

¹⁶⁵ See Llewellyn, "Islamic Environmental Law," 2-3: However, the very idea of "Islamic law" may be confusing, especially to people from secular societies. In many parts of the world, law is considered rather dry and somewhat distasteful at best, even if it is essential for the functioning of civilised society and the defense of individual freedoms. It is viewed almost as a necessary evil. After all, why does a person seek a lawyer? To press a lawsuit, perhaps, or to defend oneself against one; to find out how to pay the minimum amount in taxes; or to secure the most advantageous terms in a business contract, a divorce, or the like. How far from the spiritual and ethical values of faith! In the context of Islamic civilisation, however, the Law, or *sharī'ah*, is perceived altogether differently. The most common reason that one seeks out a *muftī*, or expert in Islamic law, is to ask what the most ethical, moral course of action is in a given situation, the act most pleasing to the Lord of all beings, and leading most surely to eternal spiritual bliss.

¹⁶⁶ The Qur'an and *sunnah* form the foundation of Islamic law and ethics, broadly recognised as the *sharī'ah*. As the Islamic civilisation grew, the scholarly community introduced the concept of consensus (*ijmā'*) and various methods of reasoning (*ijtihād*) to deal with emerging issues. The primary method in most schools of law being deduction by analogy (*qiyās*). In various schools of law, however, analogical rulings may give way to considerations deriving from stronger or more fundamental values, which are given preference (*istihsān*) over them; where no suitable precedent is to be found, judgments may be made on the basis of public welfare (*al-masālih al-mursalah*), those unrestricted benefits which are not bound directly to texts of the Qur'an and *sunnah*, and cannot be deduced from them by analogical reasoning. Other methods of *ijtihād* include *sadd adh-dharā'ī'*, by which outwardly legitimate means may be prevented from being used as pretexts for illegitimate ends, and *istishāb al-'urf as-sālih*, by which customary practices and definitions (*'ādah* and *'urf*) may acquire legal force when they accord with the aims of the *sharī'ah*. See Llewellyn, "Islamic Environmental Law," 6-7.

¹⁶⁷ In its etymology, the *sharī'ah* means a broad way or path to water, the source of life. The importance and value of all life forms is implied in the symbolic connotation of the term *sharī'ah*, meaning the path to water (see 'Izzi Dien, *Environmental Dimensions of Islam*, 101). The *sharī'ah* is also concerned with death and the hereafter, as human beings are passengers travelling between the two worlds, with the *sharī'ah* as the map to which they refer to find the surest way to spiritual bliss in the hereafter (see 'Izzi Dien, *Environmental Dimensions of Islam*, 79). Also see Asutay, *Islamic Moral Economy*.

¹⁶⁸ Llewellyn "Islamic Environmental Law," 2-3.

¹⁶⁹ The *sharī'ah* embraces in its scope every human act, including religious devotions and purely ethical issues, as well as the various fields of law known to the modern world, such as constitutional and international law, family law, penal law, law of contracts, property law, and indeed, environmental law. Each act is examined to determine how much good and harm it may lead to, not only in the material realm of the present world, but also in the spiritual realm of the hereafter. See Llewellyn, "Islamic Environmental Law," 3. Also see Asutay, *Islamic Moral Economy*.

¹⁷⁰ See Llewellyn, "Islamic Environmental Law," 3.

¹⁷¹ J. C. Wilkinson, "Islamic Water Law with special Reference to Oasis Settlement," *Journal of Arid Environments* (London) 1 (1978): 95. The passage quoted in the text continues: "It is for this reason that isolated societies inhabiting a wide range of arid and semi-arid environments from the Sahara to central Asia recognize and apply a code which regulates the very basis of their economic life without any central government intervention."

¹⁷² See, for example, Mawil Izzi Dien, *The Environmental Dimensions of Islam* (Cambridge: The Lutterworth Press, 2000) and Othman Llewellyn, "The Basis for a Discipline of Islamic Environmental Law," *Islam and Ecology: A Bestowed Trust*, edited by Richard C. Foltz et al. (Cambridge, Mass.: Center for the Study of World Religions, Harvard Divinity School, 2003).

¹⁷³ *Maqāsid ash-sharī'ah*, the ultimate aims of Islamic law, is a distinctive branch of knowledge within, and in some ways, above, Islamic jurisprudence (*usūl al-fiqh*); the importance of the *maqāsid* is receiving ever greater attention by contemporary Muslim jurists. For information on *maqāsid ash-sharī'ah*, see Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (Washington, DC: International Institute of Islamic Thought, 2008) and Jasser Auda, *Maqasid Al-Shariah: A Beginner's Guide* (Washington, DC: International Institute of Islamic Thought, 2008).

¹⁷⁴ The welfare of God's creatures encompasses both our immediate welfare in the present and our ultimate welfare in the hereafter, for not everything that gives material benefit to human beings is allowed. It also encompasses the welfare of the entire creation (*masālih al-khalq kāffah*). No species or generation may be excluded from consideration, for every atom's weight of good and every atom's weight of harm that has resulted from our actions will be weighed on the Day of Judgment (99:7-8; also 45:15, 53:31, etc.). See Llewellyn, "Islamic Environmental Law," 7-8; "Islamic Jurisprudence and Environmental Planning," 27-28; Bagader et al., *Environmental Protection in Islam*, 17, 20, 30.

¹⁷⁵ It is worth noting the extent to which the *sharī'ah* safeguards these necessities for species other than human beings. In the Qur'an, God declares that "There is no animal on the Earth, nor any bird that wings its flight, but it is an *ummah* (community, society) like yourselves" (6:38). All species are recognised as participating in the glorification, service, and worship of their common Lord. The *sharī'ah* safeguards not only species, but also the lives of individual animals from wanton destruction. Islamic teachings likewise promote the conservation of biodiversity. The posterity of animals is protected by the ruling that captive animals should be allowed to breed in season and the position of many *fuqahā'* against surgical sterilisation. The sanity and psychological well-being of animals is regarded in the prohibition on imprisoning them in cramped or unsuitable conditions and in the limitations on keeping wild animals in captivity, as well as in the prohibition on slaughtering a young animal within view of its mother and the prohibition of holding fights between animals for entertainment. While animals do not have rights to property, their rights to adequate maintenance are safeguarded. Llewellyn, "Islamic Environmental Law," 8. For a thorough examination of *Islamic teachings with respect to animals*, see Sarra Tlili, *Animals in the Qur'an*. (Cambridge Studies in Islamic Civilization). Cambridge: Cambridge University Press, 2012.

¹⁷⁶ The terms *masālih* and *mafāsīd* are derived from the root *s-l-h*, describing what is good, beneficial, healthy, wholesome, and right, and the root *f-s-d*, describing corruption and devastation: the same contrasting concepts of good works that embody responsible *khilāfah* on the Earth and are rewarded with inheriting the Earth and its opposite, corruption, devastation in the Earth, which is rewarded with perdition (see paragraphs 2.18-2.19 of this Covenant). The concepts of *masālih* and *mafāsīd* are not identical to secular ideas of benefits and costs, but there is much common ground.

¹⁷⁷ These methodological legislative principles are central to the sciences of measuring benefits and detriments, and of establishing priorities, *fiqh al-muwāzanāt*, and *fiqh al-awlawiyyāt*, respectively. Three of the jurists who pioneered their development were As-Subkī, As-Suyūti, and Ibn Nujaym. See Tāj ad-Dīn 'Abd al-Wahhāb ibn 'Alī As-Subkī (d. 771 H.); *Al-Ashbāh wa 'n-Nazā'ir*; Jalāl ad-Dīn 'Abd ar-Rahmān As-Suyūti (d. 911 H.), *Al-Ashbāh wa 'n-Nazā'ir*; Zayn al-'Ābidīn ibn Nujaym (d. 970 H.), *Al-Ashbāh wa 'n-Nazā'ir*; *Majallat al-Ahkām al-'Adliyah*; Subhi Mahmassani, *Falsafat al-Tashrī' fī al-Islām: The Philosophy of Jurisprudence in Islam*, tr. Farhat J. Ziadeh (Leiden: E. J. Brill, 1961), 149–159. On applying these legislative principles to environmental issues, see Bagader et al., *Environmental Protection in Islam*, 13, 18–23 and S. Waqar Ahmed Husaini, *Islamic Environmental Systems Engineering* (London: Macmillan, 1980), 76–79.

¹⁷⁸ Taqī ad-Dīn Ahmad ibn 'Abd al-Halīm ibn Taymīyah (d. 728 H. / 1328 G.), *As-Siyāsah ash-Sharī'iyah: al-bāb ath-thānī: al-amwāl, al-fasl al-khāmis: az-zulm al-wāqī' min al-wilāyah wa 'r-ra'iyah*; Bagader et al., *Environmental Protection in Islam*, 20.

¹⁷⁹ The universal public interest is too often confused with private and national interests. The national community should not be given priority over the global community. See Izzi Dien, *Environmental Dimensions of Islam*, 144.

¹⁸⁰ Ash-Shātībī, *Al-I'tisām: al-bāb ath-thāmin fī 'l-farq bayn al-bida' wa 'l-masālih al-mursalah wa 'l-Istihsān*; As-Suyūti, quoted in 'Uthmān ibn Fūdī (d. 1817 G.), *Bayān Wujūb al-Hijrah 'alā 'l-'Ibād*, ed. and trans. F. H. El-Masri (Khartoum: Khartoum University Press; New York: Oxford University Press, 1978), Arabic text, p. 82, English translation, p. 104; Bagader et al., *Environmental Protection in Islam*, 20.

¹⁸¹ Sacrificing a private interest for the purpose of achieving and protecting the common interest of the public is surely accepted in one way or another by every society and legal system, except the most extreme libertarian ideologies. The problem lies in working out the details and defining the limits so that individual rights are not eclipsed in the name of the public interest.

¹⁸² There are necessities (*darūriyyāt*), which are indispensable to preserve religion, life, posterity, reason, and property; then needs (*hājīyyāt*), which if unfulfilled will lead to real hardship and distress; and finally supplementary benefits or refinements (*tahsīniyyāt*), which involve the perfection of ethics and the enhancement of life.

¹⁸³ This ensures the protection of priorities, for in their abandonment lies damage or disdain for what is fundamental in the public welfare. Choosing what is of lesser importance may even invalidate the action, for the choice itself is wrong.

¹⁸⁴ 'Izz ad-Dīn ibn 'Abd as-Salām, *Qawā'id al-Ahkām fī Masālih al-Anām: fasl fī tanfidh tasarrufāt al-bughāh wa a'immat al-jūr limā wāfaq al-haqq li-dar'urat al-'āmmah*. Also see Bagader et al., *Environmental Protection in Islam*, 21.

¹⁸⁵ In line with this principle, a factory that fails to meet environmental standards may be closed down, mineral extraction permits may be denied, or housing may be prevented in environmentally sensitive locations. See Bagader et al., *Environmental Protection in Islam*, 21; Husaini, *Islamic Environmental Systems Engineering*, 80–81, ref. to *Majallah*, article 30.

¹⁸⁶ Bagader et al., *Environmental Protection in Islam*, 6, 10, 23–24, 29; Llewellyn, "Islamic Environmental Law," 3-4, 36; Izzi Dien, *Environmental Dimensions of Islam*, 98. Nasr, *Islam and the Environmental Crisis*, 95-96.

¹⁸⁷ Llewellyn, "Reverence and Utmost Good."

¹⁸⁸ Llewellyn, "Reverence and Utmost Good." An absence of malicious intent should not be easily accepted as a defence against prosecution for ecocide or for genocide and similar atrocities. Nor should a presumption or plea of ignorance be accepted from Muslims, when the value of all created beings is proclaimed in the Qur'an.

¹⁸⁹ 'Izz ad-Dīn ibn 'Abd as-Salām, *Qawā'id al-Ahkām fī Masālih al-Anām: al-qism ath-thālith min aqsām ad-darb ath-thānī min jalb al-masālih wa dar' al-mafāsīd*; Llewellyn, "Islamic Jurisprudence and Environmental Planning," 27-30; Othman A. Llewellyn, rejoinder in *Journal of Research in Islamic Economics* (Jeddah) 3, no. 1 (1985): 90; Bagader et al., *Environmental Protection in Islam*, 11, 35.

Llewellyn, "Islamic Environmental Law," 39. It would appear that we should treat wild animals in the wild naturally – according to their *fitrah* and their *haqq*. Essentially, this means that we should not impede their thriving. We are morally obliged to conserve their habitats in good health and integrity, and to respect them and their ways of living as individuals, as representatives of their species, and as members of their ecological communities. This implies that we should not intervene or interfere in the divinely ordained natural processes – *sunan-Allah* – that govern their lives. These *sunan* involve not only cooperation and symbiosis, but also competition, predation, even starvation and disease. From a human perspective, these processes might appear to be harsh or cruel, but in the greater picture, they are aspects of divine mercy, for they hone creatures

to be fleetier, stronger, smarter, fitter over time. Muslim jurists have long recognised that keeping wildlife in captivity is problematic, and should only be allowed for valid purposes, which do not degrade their integrity, insult their *fitrah*, and their *haqq*. See Holmes Rolston, “Challenges in Environmental Ethics” in Zimmerman, M. E., Callicott, J. B., Warren, K. J., et al., (Eds.). *Environmental Philosophy: From Animal Rights to Radical Ecology*, 2nd ed. Upper Saddle River, NJ: Pearson / Prentice Hall, 1998, pp. 124-144.

¹⁹⁰ Whenever we remove wild animals from the wild and put them under our control, we reduce their integrity as autonomous creatures of God; we also become directly responsible for their welfare. We are obliged to provide them the conditions that enable them to thrive; at the very least, to live lives worth living: nutrition, water, comfortable living, a social life with their own kind; when needed, veterinary care, and in the view of many jurists, the right to mate and breed. See Llewellyn, “Reverence and Utmost Good.” The caliph ‘Alī ibn Abī Tālib told his daughter, “These birds cannot speak so take care to feed them! If you cannot do that, then you must free them so they can find their food by going around the earth” Ja’far Husayn, *Seerah Ameer al-Mo’mineen* (Ansariyan Publications, 2006), 707.

¹⁹¹ Whereas the predominant position in the Hanafi school of law, much like contemporary Western law, held that it is not possible for animals to be represented in court because they are analogous to crops, Muwaffaq ad-Dīn ibn Qudāmah (d. 620 H.) argued in line with the majority of Sunni schools that animals are in reality analogous to slaves, and that their rights are to be safeguarded by the courts. See Ibn Qudāmah, *Al-Mughnī: kitāb an-nafaqah: fasl wa man malaka bahimah...* In 1972, Christopher Stone argued that, like various inanimate objects such as corporations, ships at sea, and municipalities, natural objects should have the right to legal representation in United States law. See Christopher D. Stone, *Should Trees Have Standing? Toward Legal Rights for Natural Objects* (New York: Avon Books, 1975). Also see Llewellyn, “Islamic Environmental Law,” 39. Also see Bagader, et al., *Environmental Protection in Islam*, 39, The governing authorities are obliged to intervene for the protection of animals whenever they are abused; to prohibit their killing by illicit methods or for illicit purposes, and to protect them from cruelty and wanton destruction. If an animal’s owner mistreats it or fails to provide it adequate maintenance (*nafaqah*: food, water, shelter, and the like), the governing authorities are to compel him to provide for its needs.

¹⁹² Llewellyn, “Islamic Environmental Law,” 40; Llewellyn, “Reverence and Utmost Good.”

¹⁹³ Llewellyn, “Islamic Environmental Law,” 38; Llewellyn, “Reverence and Utmost Good.” Being pure, *tayyib*, we believe, implies that food is ethically and regeneratively grown and harvested, whether it comes from plants, fungi, vertebrates, or invertebrates, and whether it is farmed, gathered, or hunted. Sentient beings should have the opportunity for healthy, natural lives and quick deaths with suffering averted as far as possible. Ecological impacts from pesticides, fertilisers, feeds, and bycatch should be avoided, as should exploitation of farmers and workers. In general, raising animals for food comes at far higher environmental and ecological costs than do cultivating plants and fungi, although the world’s rangelands are largely in semiarid ecosystems that are marginal for farming. Invertebrates such as locusts require far less land, feed, water, and energy than do ungulates and poultry, and are far easier to farm sustainably. The prophet Muhammad, upon him be blessings and peace, ate meat but rarely, and we would do well to follow his example in this regard. Unethical and unsustainable practices should be averted by means of legislation, regulations, and policies. Pricing should reflect the full environmental costs of production. Transparent labelling should enable individual consumers to make informed ethical choices in accordance with the values they hold dear and in awareness of their accountability before the Lord of all beings. Ultimately, each individual is responsible and accountable as a *khalifah* on the Earth to make the choices he or she believes are best, asking the Lord of all beings for guidance, and for forgiveness in falling short.

¹⁹⁴ We must take into account not only animals that are slaughtered and hunted, but also the parasites that live upon them or within them, the bycatch of fishing, all the insect, bird, and mammal pests that must be killed to raise a viable crop, all the minute and microscopic creatures in the soil that are crushed by ploughing or trampling, all the lives affected by the biological controls and chemicals we use... Llewellyn, “Reverence and Utmost Good.”; Llewellyn, “Islamic Environmental Law,” 38.

¹⁹⁵ We do not mean to slight parasitic organisms, which have their divinely ordained roles in the web of life; however, we believe that the role of humankind should not be defined by parasitism.

¹⁹⁶ See Llewellyn, “Letter to Aishah”; Llewellyn, “Islamic Environmental Law,” 38; Llewellyn, “Reverence and Utmost Good.” “The daily bread and meat from which we draw our strength and build our flesh is at the cost of a myriad lives. How shall we redeem their killing? If we do not use this strength to give back more than we have taken, then what are we ourselves but parasites? But if, in slaughtering and eating, we take God’s name in gratitude and render thanks by building beauty, teaching truth, bringing new life to the land, or striving in His cause, we may transmute their lives into yet more life, and give meaning to their deaths, and sanctify them. Then the self-same act of slaughter will no longer be an act of desecration, but an offering of sacrifice.” To participate ethically in the cycles of life and death demands that we not close our eyes. *Ghafīh* – heedlessness, carelessness, negligence – is not a quality deemed praiseworthy. The harvest of plants and animals may be best performed by skilled professionals, but might it be noblest, from an experiential point of view, to take full responsibility for the meat we eat by raising and caring for it and by slaughtering or hunting it ourselves, and by planting and tending our own crops or gathering them with our own hands from the wild?

¹⁹⁷ Llewellyn, “Reverence and Utmost Good.”; for deeper explorations of this *hadīth*, see Patrick Bensen, “The Meaning of Ihsan: Excellence in All Things” <https://beyondhalal.org/meaning-of-ihsan/> and Friedlander, Nuri. 2020. “Sharpen Your Blade and Put Your Animal at Ease”: Islamic Ethics and Rituals of Killing Non-Human Animals. Doctoral dissertation, Harvard University, Graduate School of Arts & Sciences, pp. 5-7. <https://nrs.harvard.edu/URN-3:HUL.INSTREPOS:37365851>

¹⁹⁸ Rigorously authenticated *hadīth* related by Muslim and Abū Dāwūd from Shaddād ibn Aws.

¹⁹⁹ Llewellyn, “Reverence and Utmost Good.” We can be noble or ignoble as predators, and noble or ignoble as consumers of plants. It is not a simple matter of choosing to eat – or grow – plants rather than animals. We must recognize that cultivating crops can be at least as costly by way of suffering and loss of life – and environmental impact – as can the raising and harvesting of farm animals. See Llewellyn, “Reverence and Utmost Good.”

²⁰⁰ Source; Llewellyn, “Reverence and Utmost Good.” We do not contend that all industrial farms and fisheries are unavoidably antithetical to Islamic ethical teachings, but that most of them, as currently practiced, are.

²⁰¹ Rigorously authenticated *hadīth* related by Al-Bukhārī and Muslim from ‘Abd-Allāh ibn ‘Umar.

²⁰² *Hadīth* related by At-Tabarānī in *Al-Mu’jam al-Kabīr*, from ‘Umar ibn Yazīd. See *Majma’ az Zawā’id: kitāb as-sayd wa ‘dh-dhabā’ih, bāb fīman qatala hayawānan bi-ghayri manfa’ah*.

²⁰³ Ibn Nujaym, *Al-Ashbāh wa ‘n-Nazā’ir: al-fawā’id: kitāb as-sayd wa ‘dh-dhabā’ih wa ‘l-udhiyah*.

²⁰⁴ This is largely a matter of the hunter’s intent, and it is not easy to regulate. At what point does the hunter’s legitimate pleasure in his tracking and stalking skills, or the excitement of the chase, become blameworthy killing for sport? See Llewellyn, “Islamic Environmental Law,” 40; Llewellyn, “Reverence and Utmost Good.” Özdemir, “Muhammed”.

²⁰⁵ Ecosystems are not static, and every species, anywhere on Earth, was at one time not there – but in nature, introductions normally occur gradually over long periods of time, so that ecosystems are able to adjust and adapt. Introductions brought about by the activities of human beings have resulted in a significant reduction of the Earth’s biological diversity. It is neither possible nor desirable to prevent every introduction –

introduced species of crops and farm animals can be essential to our survival, although there are many good reasons to favour native crops and animals. See Llewellyn, "Islamic Environmental Law," 37; Llewellyn, "Reverence and Utmost Good."

²⁰⁶ Llewellyn, "Reverence and Utmost Good." Pesticides are essentially bound up with corruption in the Earth; as poisons, they are among the most toxic of pollutants. Among their unintended consequences have been the death and disease brought to uncounted individual lives of farm workers and local communities, not to mention the untold devastation brought to species not targeted and to the fabric of life on Earth. Even the intended consequences of their use are hardly free of evil. Insecticides, herbicides, and other pesticides should be avoided as far as possible; if they cannot be avoided, biodegradable substances and narrow-spectrum toxins are better than their more destructive alternatives. And whenever we deem the use of such poisons unavoidable, let us use them with restraint and ask the Lord of all beings for forgiveness. Also see Llewellyn, "Islamic Environmental Law," 12, 37.

²⁰⁷ Rigorously authenticated *ahādīth* related by Al-Bukhārī and Muslim from 'Abd-Allāh and Al-A'mash (*Sahīh Al-Bukhārī*, *abwāb al-muhsar wa jazā' as-sayd*, etc.; *Sahīh Muslim*, *kitāb as-salām*, *hadīth* nos. 5553, 5554, 5556).

²⁰⁸ Llewellyn, "Islamic Environmental Law," 12, 37; Llewellyn, "Reverence and Utmost Good." For example, Integrated Pest Management schemes – which use a combination of cultural controls (such as crop diversification and rotation, and the timing of planting and harvesting to avoid peak pest periods), resistant or tolerant cultivars, appropriate biological controls, and selective and nonpersistent chemical controls – are surely mandated by the principles of Islamic ethics, which forbid needless killing.

²⁰⁹ Seyyed Hossein Nasr, personal communication (at the conference on Islam and ecology, Harvard University), with reference to the Qur'an, 2:219.

²¹⁰ Llewellyn, "Islamic Environmental Law," 37-38.

²¹¹ The term *haram* is derived from the Arabic root h-r-m and signifies a place that is sacred, sacrosanct, holy, forbidden, inviolate, or inviolable – in short, a sanctuary. See Key Arabic Terms.

²¹² The prohibition on killing and injury pertains to wild animals and plants but not to farm animals or cultivated crops, which may be slaughtered and harvested (although waste and cruelty are in all cases forbidden). Some 560 km² in area, the *haram* of Makkah extends roughly thirty-five kilometres east to west at its widest, and twenty-two kilometres north to south. In addition to the city of Makkah with its population of over one million, it includes some perennial and ephemeral wetlands in Wādī 'Uranah and relatively undisturbed granitic mountain peaks, of which the most renowned are Jabal Thawr and Jabal Hirā' (also known as Jabal an-Nūr). The Haram harbours a remarkable diversity of native wildlife, including some 157 species of flowering plants, at least 172 species of birds, 20 species of reptiles, 2 species of amphibians, and 13 species of mammals, among them the Arabian wolf, striped hyaena, hamadryas baboon, honey badger, and rock hyrax. See Llewellyn and Altasat, "The Haraman and the Hima." Also see Llewellyn, "Islamic Environmental Law," 19-20 and Bagader, et al., *Environmental Protection in Islam*, 26.

²¹³ Rigorously authenticated *hadīth* related by Al-Bukhārī and Muslim from 'Abd-Allāh ibn 'Abbās. The *hadīth* goes on to relate that at the Prophet's proclamation that green herbage within the Haram should not be cut, his uncle and Companion Al-'Abbās requested an exemption with respect to the medicinal, fragrant, insect-repelling native lemongrass *Cymbopogon schoenanthus*, called *idhkhir* in Arabic, because the people needed it for their homes and graves, and in some transmission, their blacksmiths or goldsmiths. The Prophet then granted that exception.

²¹⁴ The Haram of Al-Madinah is some 230 km² in area and occupies the lands between Jabal 'Ayr, southwest of the city and Jabal Thawr to its northeast (not the Jabal Thawr of Makkah). In recent decades, it has become mainly urban, but it still supports groves of date palms, which harbour a diverse array of resident and migratory birds, and it contains some rocky outcrops with native *Acacia*-dominant plant communities; the largest of these is Jabal Uhud, a rugged red rhyolite mountain of which the prophet Muhammad, God's blessing and peace be upon him, said, "Uhud is a mountain that loves us, and we love it." Vertebrate wildlife species recently recorded in the Haram of Al-Madinah include Arabian wolf, red fox, rock hyrax, desert hedgehog, Egyptian fruit bat, Arabian toad, and a wide variety of birds and reptiles. See Llewellyn and Altasat, "The Haraman and the Hima" (in press).

²¹⁵ Rigorously authenticated *hadīth* related by Muslim from Jābir ibn 'Abd-Allāh; Bagader et al., *Environmental Protection in Islam*, 26.

²¹⁶ The Arabic *mīl*, or mile is nearly identical to the international nautical mile, which is derived from it.

²¹⁷ Rigorously authenticated *hadīth* related by Muslim from Abū Hurayrah; Bagader et al., *Environmental Protection in Islam*, 26.

Llewellyn and Altasat, "The Haraman and the Hima" (in press); also see Llewellyn, "Islamic Environmental Law," 19-20; Bagader, et al., *Environmental Protection in Islam*, 26.

²¹⁸ Llewellyn and Altasat, "The Haraman and the Hima" (in press); also see Llewellyn, "Islamic Environmental Law," 19-20.

²¹⁹ Llewellyn and Altasat, in press; also see Llewellyn, "Islamic Environmental Law," 2003.

²²⁰ The word *himā* is derived from the Arabic root h-m-y, which signifies protection, defence, cover, shelter, shielding, guarding, and standing up for someone or something. It has sometimes been transliterated as "*hema*," but "*himā*" better reflects its pronunciation in the dialects of the Arabian Peninsula and accords with the transliterations of both classical and modern standard Arabic, neither of which employs the letter "e", as the vowel it represents does not exist in the Arabic language.

²²¹ Abū Yūsuf (d. 182 H. / 798 G.), *Kitāb al-Kharāj: fasl fī 'l-kala' wa 'l-murūj*; Ibn Qudāmah, *Al-Mughnī: kitāb ihyā' al-mawāt: fasl fī 'l-himā*; see also Llewellyn, "Islamic Environmental Law," 22; Llewellyn and Altasat, "The Haraman and the Hima" (in press). For more information on the *himā*, see John Grainger and Othman Llewellyn, "Sustainable Use: Lessons from a Cultural Tradition in Saudi Arabia," *Parks: The International Journal for Protected Area Managers* (Gland, Switzerland) 4, no. 3 (1994); Hala Kilani, Assad Serhal, and Othman Llewellyn, *Al-Hima: A Way of Life* (Amman, Jordan: IUCN West Asia Regional Office and Beirut, Lebanon: SPNL, 2007); Lutfullah Gari, "A History of the Hima Conservation System," *Environment and History* 12(3) (2006), 213-228. [DOI:10.3197/096734006776680236]; Mohammed A. Eben Saleh, "Land Management Systems in the Highlands of the Southwestern Saudi Arabia: Indigenous vs. State Experiences" (Riyadh, Saudi Arabia: King Saud University, 1997); and Hala Kilani, *Al-Hima: A Way of Being* (London: University College of London, Master's thesis, 2009).

²²² On Hima ash-Shajar, see Abdullah M. Al-Shanqiti, *Ahma' al-Madinah al-Munawwarah: Hima ash-Shajar, Hima an-Naqi', Hima ar-Rabadhah* (Al-Madinah: Almahmoudia Press, 2013), 21-99 and Llewellyn and Altasat, "The Haraman and the Hima" (in press).

²²³ Together with the 230 km² Haram of Al-Madinah, which it surrounds, Hima ash-Shajar makes up an area of some 1,300 km², more than twice as large as the Haram of Makkah. Hima ash-Shajar is a biologically diverse and scenic greenbelt, encompassing rugged volcanic lava terrain, volcanic and granitic hills and mountain peaks, well-vegetated canyons, and ephemeral wetlands. The ecosystems of Jibāl Tiḡam and the adjacent Wādī al-Khanaq are relatively intact, while Jabal al-Malsā' and adjacent volcanic cones of Harrat Rahat in the south-eastern parts of the *himā* remain in remarkably natural condition, protected from overgrazing by rugged lava fields. Hima ash-Shajar significantly strengthens the Haram of Al-Madinah as a haven for plants, birds, mammals, reptiles, amphibians, and invertebrates, making it similar to the Haram of Makkah in the spectrum of biodiversity that it harbours. See Llewellyn and Altasat, "The Haraman and the Hima" (in press).

²²⁴ The caliphs 'Umar ibn al-Khattāb and 'Uthmān ibn 'Affān pastured camels of the cavalry there as well. Over time, Hima an-Naqi' was expanded further to sustain larger numbers of grazing animals; boundary markers, placed by a committee of governmental agencies, delineate the widest

extent of the *himā*, an area of some 90 km² (See Al-Shanqiti, *Ahma' al-Madinah*, 101-185). The site receives abundant runoff and following rains, it is green with ephemeral herbaceous vegetation. See Llewellyn and Atlasat, "The Haraman and the Hima" (in press).

²²⁵ Llewellyn and Atlasat, "The Haraman and the Hima" (in press).

²²⁶ Abū Yūsuf, *Kitāb al-Kharāj: fasl fī 'l-kalā' wa 'l-murūj*; Ibn Qudāmah, *Al-Mughnī: kitāb ihyā' al-mawāt: fasl fī 'l-himā*. Hima ar-Rabadhah was expanded by the caliph 'Uthmān ibn 'Affān, and the Companion Abū Dharr Al-Ghifārī spent the latter part of his life at Ar-Rabadhah. Under later rulers, Hima ar-Rabadhah was expanded to cover an area of some 4,000 square kilometres (See Al-Shanqiti, *Ahma' al-Madinah*, 187-313).

²²⁷ Over the centuries that followed the prophetic era and that of the early caliphs, later governments – such as the Umayyads, 'Abbasids, and Ottomans, the Ashraf, and Al Sa'ud – established and managed *himās*. Some *himas* were designated and managed directly by central governments, but most of them were managed by villages and tribes. Rulers often delegated authority to tribal leaders to establish and manage *himās*. Until the middle of the 20th century, nearly every village in the southwestern mountains of the Arabian Peninsula was associated with one or more *himās*. Other *himās* were found scattered in the northern and central regions. *Himās* varied from 10 to well over 1,000 hectares. Most *himās* were small, but together they made up a vast area of land that was effectively conserved and used sustainably by local communities (Eben Saleh, "Land Management Systems," pp.; Gari, "History of the Hima," pp.; Kilani, *A Way of Being*, pp.). In recent decades, however, under nationalisation of land, population increase, and changing land uses, most of these *himās* have been lost. Perhaps a dozen *himās* continue to be conserved effectively by their traditional managers. The *himā* is an important cultural precedent for protecting and managing public lands over which individuals enjoy usufructuary rights, such as rights to grazing, harvesting, and beekeeping. This is especially significant in countries where there are few private landholdings and most of the land is given over to communal grazing (Grainger and Llewellyn, "Sustainable Use," pp.; Kilani, et al., *Al-Hima* pp.; Llewellyn, "Islamic Environmental Law," 22-26; Llewellyn and Atlasat, "The Haraman and the Hima" (in press).

²²⁸ Jalāl ad-Dīn 'Abd ar-Rahmān As-Suyūṭī (1445-1505 G.), quoted in 'Uthmān ibn Fūdī, d. 1817; *The himā* was one of the *sharī'ah* practices applied by the 19th Century Sokoto Caliphate in what is now northern Nigeria.

²²⁹ See M. K. Suleiman, et al, Towards an Implementation Strategy for the Human Integrated Management Approach Governance System: Theories, Concepts, Methodologies, Case Studies and Action Plans, <https://manualzz.com/doc/18375749/proceedings-towards-an-implementation-strategy-for-the-hu...> [Retrieved: 12.08.2022]

²³⁰ The Adat system of customary laws in Indonesia is called after the Arabic term *'ādāt*, meaning cultural precedents that are compatible with the aims of Islamic law and ethics.

²³¹ Llewellyn, "Islamic Environmental Law"; also see Aishah Abdallah, "A Process to Establish Traditional Himas as Community Conserved Areas: Essential Skills Required," in M. K. Suleiman, et al. (Eds), *Human Integrated Management Approach*.

²³² Llewellyn and Atlasat, "The Haraman and the Hima" (in press); also see targets 1 and 3 of the Global Biodiversity Framework at <https://www.cbd.int/gbf/goals/>.

²³³ We find it deeply troubling that so few leaders and thinkers in the Islamic countries show significant concern for the vanishing wildlands of the Earth. Perhaps they have not had the experience of immersion in wild nature and do not know what they are missing. Or perhaps, in their enthusiasm to tend the Earth and care for it, they imagine that human beings, as *khalā'if* on the Earth, can be trusted to manage it; can they not see that human attempts to manage the Earth are precisely what has led to its corruption (*fasād, ifṣād*) and threatens to bring about the extinction of the communities of life of which we are a part? (See Jack Turner, *The Abstract Wild*). If, as we are told in the Qur'an, the natural creation is a revelation of God's signs and attributes, a manifestation of the glory of God, and worshipers and praises the Lord of all being; if corruption in the Earth is so enormous an evil, for which God's punishment is so terrifying that it must be avoided at all costs; then the value of untrammelled wilderness should loom large and the preservation of its rapidly diminishing remnants should be a high priority. See Aishah Abdallah, "Wildlands and Wildlife."

²³⁴ Aishah Abdallah, "Wildlands and Wildlife." Ibn Qayyim Al-Jawziyah (1292–1350 G / 691–751 H) discussed the value of wildlands and deserts as wildlife habitat in his book *Miftāh Dār as-Sa'ādah* (Riyadh, n.d., vol. 1, p. 223). He observed the need of wild animals for open space on the land and sea, as well as their need for distinct seasonal habitats, and he extolled God's grace in providing for their needs. See Izzi Dien, *Environmental Dimensions of Islam*, pp 25-26. Also see Reza Shah-Kazemi, "Seeing God Everywhere".

²³⁵ On *harīm* zones, see Bagader et al., *Environmental Protection in Islam*, 26–27; Llewellyn, "Conservation in Islamic Law," 51–52; Abū Yūsuf, *Kitāb al-Kharāj*; Ibn Qudāmah, *Al-Mughnī: kitāb ihyā' al-mawāt: fasl fī ahkām al-miyāh*; 'Uthmān ibn Fūdī, *Bayān Wujūb al-Hijrah 'alā 'l-'l-bād*, Arabic text, pp. 40–41, English translation, pp. 72–73.

²³⁶ In the *fiqh* literature – depending on the school of law – the *harīm* for a river may cover half the width of the river on both banks; for a well, a radius of forty cubits from the centre of the well with variations depending on local conditions; and for a spring there are variations depending on local conditions. See, for example, Ibn Qudāmah, *Al-Mughnī: kitāb ihyā' al-mawāt: fasl wa mā qaruba min al-'āmir wa ta'allaqa bi-masālihihi*... A tree providing shade considered to be of public benefit can be part of a *harīm*.

²³⁷ Historically, the role of charitable gifts has been enormous; *awqāf* have been the primary source of funding for mosques, schools, hospitals, and other public works in the Muslim world. Even now, after governments have assumed the primary responsibility of financing public welfare, charitable contributions are underestimated, including, notably, the contributions of women, whose financial assets may be less bound up in family maintenance. Nowadays, *awqāf* are largely administered by the governing authorities in many Muslim countries, but originally, this was not the case.

²³⁸ Rigorously authenticated *hadīth* related by Al-Bukhārī and Muslim from 'Abd-Allāh ibn 'Umar. See Llewellyn, "Conservation in Islamic Law," 26–27; Bagader, et al., *Environmental Protection in Islam*, 27.

²³⁹ Bagader, et al., *Environmental Protection in Islam*, 27; Llewellyn, "Conservation in Islamic Law," 52–53.

²⁴⁰ Bagader et al., *Environmental Protection in Islam*, 11, 31. The natural elements and processes that support life on Earth do not recognise the political boundaries imposed by humankind. This is particularly clear with regard to migratory species, international river basins, marine ecosystems, and air pollution, including global warming, and acid rain. Creative approaches to conflict resolution are needed to settle international disputes over environmental impacts and the use of shared natural resources. Graver still is the need to secure the natural environment and the sources of life on Earth from severe or irreparable damage caused by military actions, See Llewellyn, "Islamic Environmental Law," 40-41.

²⁴¹ Well authenticated *hadīth* related by Ibn Mājah, Ad-Dāraqutnī, and others from Abū Sa'īd al-Khudrī and by the Imām Mālik in Al-Muwatta'.

²⁴² *Hadīth* of unsubstantiated authenticity, related by At-Tirmidhī from Hudhayfah (*Mishkāt al-Masābīh*, *hadīth* no. 5129); a rigorously authenticated *isnād* goes back to 'Abd-Allāh ibn Mas'ūd (*mawqūf*).

²⁴³ The caliph Abū Bakr exhorted his generals Zayd ibn Thābit and Abū Sufyān, as related in the *Muwatta'*: "I adjure you ten things: Do not kill a child or a woman or an old infirm person; do not cut fruit-bearing trees or devastate thriving lands (*'āmir*); do not wound a sheep or a camel except to eat it; do not drown bees or burn them, do not steal booty, and do not be cowardly" (*Al-Muwatta'* 965). Also see *Ri'āyat al-Bī'ah*, p. 149; Gomaa, *Al-Bī'ah wa'l-Hifāz 'alayhā*, pp. 78-79.

²⁴⁴ Muslim legal scholars ruled that the inviolability (*hurmah*) of God's creatures pertains even in war; see paragraph 2.13. Ibn Qudāmah notes that *hurmah* gives animals non-combatant status, as it does to women and children. See Ibn Qudāmah, *Al-Mughnī: kitāb al-jihād: mas'alah: qāla wa lā yughriq an-nahl*; also see Izzi Dien, *Environmental Dimensions of Islam*, pp 90-91; Bagader et al., *Environmental Protection in Islam*, 11; Samarrai, "Environmental Protection and Islam," 39; and Tilili, *Animals in the Qur'an*. The use of animals as weapons to spread diseases or to deliver and detonate explosives is particularly abhorrent.

²⁴⁵ *Majallat al-Ahkām al-'Adliyah*, article no. 58; Bagader et al., *Environmental Protection in Islam*, 19.

²⁴⁶ This accords with the precedent established in the prohibition of building and settlement in flood-prone areas, unsuitable land use practices and activities should not be permitted in areas that are inherently or potentially hazardous to life, nor should they be permitted in areas that are vulnerable to disruption of natural processes. See Ibn Qudāmah, *Al-Mughnī: kitāb ihyā' al-mawāt: fasl wa mā nadiba 'anhū al-mā' min al-jazā'ir...* Bagader et al., *Environmental Protection in Islam*, 24, 31; Llewellyn, "Islamic Jurisprudence and Environmental Planning," 44–46. A comprehensive approach to environmental planning is known as bioregional planning; see the *Global Biodiversity Strategy* (n. p., WRI, IUCN, UNEP, 1992), 97-100.

²⁴⁷ This grounding may be realised in the vision and strategy for sustainable, regenerative living and governance known as *Bioregionalism*. It asserts that administrative units should be defined by boundaries of landforms, watersheds, and biotic communities, together with the cultures shaped by and adapted to those entities. In the methodologies of design with nature and bioregional planning, bioregions (also called ecoregions) are defined by mapping and overlaying natural factors such as the geology, topography, climate, hydrology, soils, plant communities, and wildlife of a place, and the maps are overlain to find the sites that are inherently suitable and unsuitable for each land use. Classic references on ecological planning and design include: Ian L. McHarg, *Design with Nature* (New York: John Wiley & Sons, 1967); Kirkpatrick Sale, *Dwellers in the Land: The Bioregional Vision*, Athens, GA: U. of Georgia Press, 2000; Bill Mollison, *Permaculture: A Designer's Manual*, Tyalgum, Australia: Tagari Publications.

²⁴⁸ Conceptually, the Islamic garden tradition reflects divinely ordained patterns in nature, focused on geometric patterns of irrigation "in which water is shown symbolically and physically as the source of life." This geometry is interlaced and overlain by the rampant freedom of plant growth, and where it runs up against the bold or jagged rockforms typical of dry lands, the rocks prevail. Aesthetically, it reflects the Qur'anic imagery of earthly gardens and especially of the archetypal gardens of Paradise depicted in the Qur'an. Islamic gardens abound in beauty for all the senses, the utmost intensification of lushness and abundance. Llewellyn, "Sharī'ah-Values Pertaining to Landscape Planning and Design," 1983. Also see Safei El-Deen Hamed, *Paradise on Earth: Historical Gardens of the Arid Middle East*, *Arid Lands Newsletter* No. 36 Fall/Winter 1994. <https://cals.arizona.edu/OALS/ALN/aln36/Hamed.html> Retrieved 12.08.2021

²⁴⁹ Related by Ibn Hibbān in his *Sahīh*, from Jābir ibn 'Abd-Allāh.

²⁵⁰ Rigorously authenticated *hadīth* related by Muslim from Abū Sa'īd al-Khudrī.

²⁵¹ Bagader et al., *Environmental Protection in Islam*, 30; Llewellyn, "Islamic Environmental Law," 29.

²⁵² *Athar* related by Ibn al-Qāsim from the Imām Mālik. See Yūsuf ibn 'Abd-Allāh ibn 'Abd al-Barr, *Tajrīd at-Tamhīd limā fī 'l-Muwatta' min al-Asānīd*, 1:118; 'Uthmān ibn Fūdī, *Bayān Wujūb al-Hijrah 'alā 'l-'Ibād*, Arabic text, p. 143, English translation, p. 163. Jurists have maintained that government is required because the fundamental obligation to command the right and forbid the wrong cannot be discharged without power and authority. See Ibn Taymiyah, *As-Siyāsah ash-Shar'iyah*. Also see Erwin I. J. Rosenthal, *Political Thought in Medieval Islam* (Cambridge: Cambridge University Press, 1958), 51–61; Husaini, *Islamic Environmental Systems Engineering*, 92.

²⁵³ Bagader et al., *Environmental Protection in Islam*, 21; On the *hisbah* and the *muhtasib*, see Tāj ad-Dīn As-Subkī, *Mu'īd an-Ni'am wa Mubīd an-Niqam*, 'Abd ar-Rahmān ibn Nāsir Ash-Shayzarī (d. 589 H. / 1193 G.), *Nihāyat ar-Rutbah fī Talab al-Hisbah*, and Diyā' ad-Dīn Muhammad ibn Muhammad ibn Al-Ukhūwah (d. 729 H. / 1329 G.), *Ma'ālīm al-Qurbah fī Ahkām al-Hisbah*. In the larger cities, the *muhtasib* would be assisted by a staff of experts in pertinent fields. He or she had wide discretionary authority to take the measures necessary to ensure the public welfare. Some jurists held that the *muhtasib* should have expertise in *ijtihād* beyond that required of a judge.

²⁵⁴ Abū'l Hassan al-Māwardī (Translation by Assadullah Yate), *Al-Ahkām As Sultaniyyah: The Laws of Islamic Governance* (London: Ta-Ha, 1996), 337–362.

²⁵⁵ Laylā bint 'Abd-Allāh, better known as Ash-Shifā' for her medical expertise, was one of the most educated Companions of the prophet Muhammad, upon him be blessings and peace. She taught others to read and write, among them his wife Hafsa, daughter of 'Umar ibn Al-Khattāb. Her being charged with the responsibility of the *hisbah* is disputed. See Ibn Hajar Al-'Asqalānī (1372-1449 G. / 773-852 H.), *Al-Isābah fī Tamyiz as-Sahābah*.

²⁵⁶ Rigorously authenticated *hadīth* related by Muslim from Abū Hurayrah

²⁵⁷ The Cretaceous Period, notable for the later dinosaurs and pterosaurs and the appearance of flowering plants, lasted from about 145 to 66 million years ago. Its abrupt end is believed to have been caused by an asteroid impact in which some 76 percent of the Earth's life forms vanished, this being the fifth and most recent mass extinction in the history of complex life on Earth.

²⁵⁸ In no way do we intend to diminish the horror of war crimes, crimes against humanity, and genocides. The suffering of the victims should never be belittled in any way; they are utterly appalling atrocities. Yet we feel compelled to point out that a mass extinction would be likely to erase nearly all vertebrate life forms, a great portion of invertebrates and plants, and unleash unimaginable suffering upon human beings and other life forms alike – on a scale never before witnessed by humankind. International legal bodies have rightly condemned war crimes, crimes against humanity, and genocides, and have introduced procedures for litigation and sanction, imperfect as they are. And yet, no such institution has recognised that to bring about mass extinction is a crime!

²⁵⁹ Rigorously authenticated *hadīth* related by Ahmad from Anas ibn Mālik (no. 12902); also by Al-Bukhārī in *Al-Adab al-Mufrad* (no. 479), and Al-Bazzār (no. 7408).

²⁶⁰ See the supplication that the prophet Muhammad, upon him be peace and the blessing of God, advised us to ask our Lord after each of the formal daily prayers: O God, help me to remember You, show gratitude to You, and serve You most beautifully (rigorously authenticated *hadīth* related by Abū Dāwūd (no. 1522) and An-Nasā'ī (no. 9937) from Mu'ādh ibn Jabal).

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Letter to Aishah by Othman Llewellyn. Exhortations on living well. [View or Download PDF.](#)

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Ri'āyat al-Bī'ah fī Shari'ati 'l-Islām (Care for the Environment in the *Shari'ah* of Islam) (2006). Cairo, Egypt: Dār ash-Shurūq. A comprehensive overview of Islamic theology, ethics, *tasawwuf*, *fiqh*, *usūl al-fiqh*, and *maqāsid ash-Shari'ah* as they pertain to the environment. [View or Download PDF.](#)

Al-Bī'ah wa'l-Hifāz 'alayhā min Manzūr Islāmī (*The Environment and its Conservation from an Islamic Perspective*) by Ali Gomaa. (2009). Cairo, Egypt: Al-Wābil As-Sayyib. A treatise that focuses on the metaphysics and philosophical concepts that underpin Islamic theology and jurisprudence pertaining to the environment. [View or Download PDF.](#)

Additional Readings on General Environmental Ethics, Philosophy, & Husbandry:

Revolution and American Indians: "Marxism is as Alien to My Culture as Capitalism" by Russel Means: an indictment of the Eurocentric civilization that has given rise to the global environmental crisis. [View or Download PDF.](#)

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Al-Miizaan: Axdiga Dhulka

Al-Miizaan: Axdiga Dhulka waa daraasad qoto dheer oo ku saabsan aqoonta Islaamka ee la xiriirta sida aadamuhu ula dhaqmo Dhulka. Waxay si gaar ah uga eegaysaa dhinaca deegaanka mabaadi'da anshaxa, xeerarka shareecada, iyo ku dhaqanka hidaha ee ku jira dhaxalka Islaamka. Iyadoo laga duulayo aayadaha Qur'aanka Kariimka ah iyo hadalladii iyo ficilladii Nabi Muxammad ﷺ, waxay caddaynaysaa qiimaha asaasiga ah ee dhammaan waxyaaha Eebbe abuuray, iyo cawaaqib xumida ee ka dhalan karta marka la burburiyo ama la kharribo. Waxay sidoo kale faahfaahin ka bixisaa macnaha xisaabtanka iyo mas'uuliyadda aadamaha ee Dhulka, iyadoo ka digaysa in kharribidda iyo xaalufinta Dhulku ay horseedi karto halaaggeenna. Waxayna inagu boorrinaysaa inaan barwaaqo ku raadino camalada suuban ee hagaajinaya dhulka.

Axdigu wuxuu qeexayaa aragtida deegaanka ee Islaamka: Abuurista samooyinka iyo Dhulku waxay ka tarjumayaan weynaanta Abuuraha, Rabbiga dhammaan uunka. Mid kasta oo ka mid ah uunka Eebbe waa astaan muujinaysa xikmaddiisa, fadligiisa iyo hanuunkiisa. uunku waa kuwo qurux badan, baaba'aya oo nugul; waxayna ku nool yihiin is-dhexgal iyo wada-noolaansho isu dheellitiran, iyadoo mid kastaa taageero iyo faa'iido u yahay kan kale. Ma jiro uun aan lahayn qiimo ama sharaf. Dhammaantood waxaa loo abuuray si xaq ah oo ujeeddo sax ah leh, mid kastana wuxuu leeyahay xuquuq: waa inaan ku daryeelno qaddarin iyo xushmad ay weheliso cabsida Eebbe, naxariis aan xad lahayn, iyo camal kheyir ah kan ugu sarreeya. In Rabbiga dhammaan uunka lagu caabdudo camal wanaagsan oo loo sameeyo dhammaan uunka waa ujeeddada ugu saraysa ee nolosheenna.

Axdigu wuxuu sidoo kale wax ka qabanayaa dhibaatooyinka khatarta ku ah nolosha Dhulka, sida isbeddelka cimilada, lumitaanka kala-duwanaanshaha noolaha iyo wasakhowga deegaanka iyo hab-nololeedka Dhulka. Arrimahaas waxaa lagu eegayaa iftiinka qiyamka Islaamka — oo ah diinta ay rumaysan yihiin afar meel marka loo dhigo bani'aadamka hal meel oo kamid ah — waxaana lagu soo bandhigayaa habab ay bulshooyinka iyo shakhsiyaadku uga wada shaqayn karaan wax-ka-qabashada dhibaatooyinkaas heer caalami iyo heer deegaanba. Axdigu wuxuu ugu baaqayaa Muslimiinta — iyo guud ahaan aadanaha — inay ku noolaadaan qiyamkan, iyagoo wanaagga faraaya, dhibtana ka hortagaaya, Dhulkana ugu dul-socda si deggan, naxariis leh oo is-hoosaysiin leh.

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