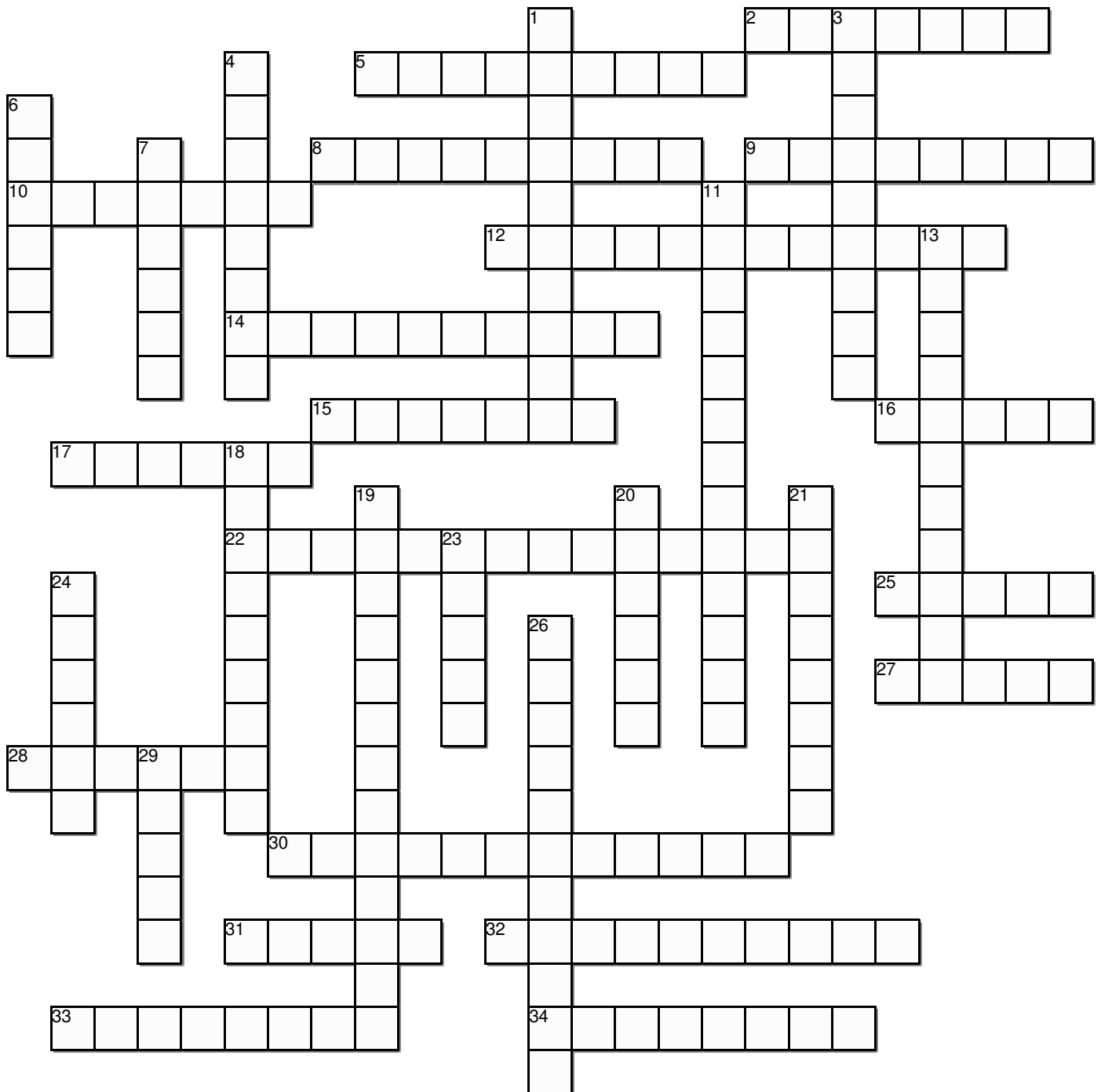


Name: _____

Complete the crossword below



Across

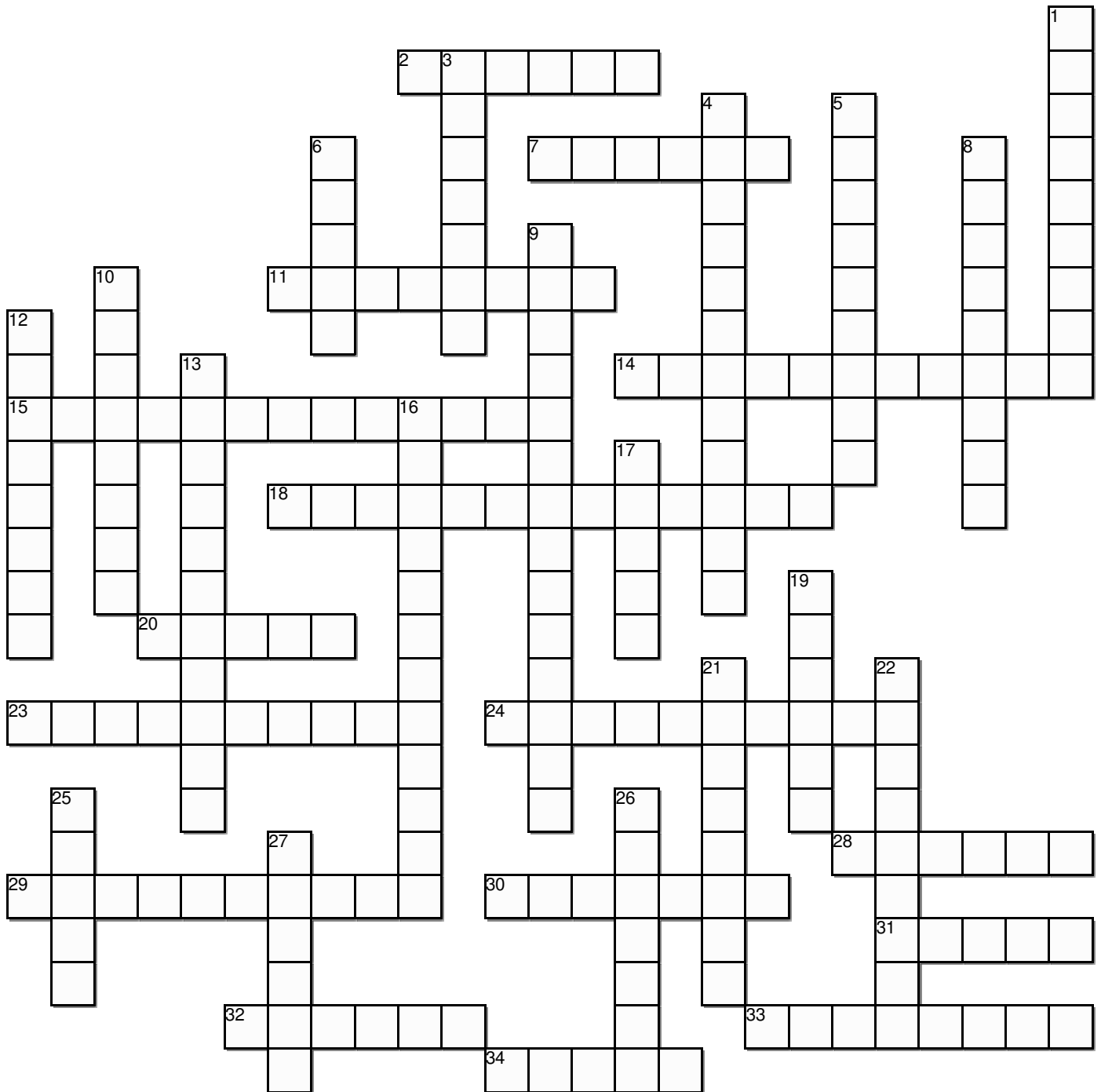
2. Majority of ulema have reasoned that discretion can be used when applying the hudd for stealing since the word "saariq" for thief is ____
5. Among the mysterious words are the disjointed letters and the nature of how Allah "rose" above His throne. We deem these ayahs ____ or mutasabih.
8. Scholars have different rulings on when a divorced woman can remarry because of the ____ translation of "qur"
9. Several ahadith confirm that the Prophet (s.a.w.) never beat his wives nor his ____
10. The ____ meaning of "consult them in the matter" [3:159] is that it should be done with those who have received the Message [16:43]
12. Knowledge of the seerah will enable us to engage in proper textual interpretation or ____
14. Tafsir bil ishara is not by "sign" or "indication, but rather by ____, and it has no legal bearing
15. God deems religious persecution worse than ____ during the sacred months
16. Tafsir bil ra'ay is roughly translated as ____ opinion because it is derived through a meticulous study of Arabic linguistics and history
17. The Prophet (s.a.w.) refused to execute the hudd for adultery until the man confessed a ____ time and so it became incumbent upon him (s.a.w.)
22. The hadith on angels cursing the wife does not sanction sexual servitude but rather admonishes the woman who refuses her husband's attempt at ____ through intimacy
25. Abu Bakra abstained from joining the army of Aisha (r.a.) because he remembered the hadith pertaining specifically to the daughter of ____
27. The war-like verses in surah ____ urged Muslims to fight against the oppressive Quraysh during the Battle of Badr
28. We can ascertain the ____ of a hadith by its chain of narration
30. The tafsir of Ibn Katheer and Tabari are examples of tafsir bil riwayah or tafsir by _____. This technique employs only the Quran and sunnah, making it the most authoritative approach.
31. ____ is the least clear of the "clear words", making it open to broad interpretation.
32. A man's lack of knowledge about wudu cast doubt on whether the ____ for hudood were met so he was forgiven for committing adultery.
33. Since the statements of the Prophet are mere excerpts of conversations, we need to understand the ____ of hadith
34. Lut (a.s.) is politely referring to homosexuality when he says to his people "Do you ____ males among all creation?" [26:165]

Down

1. Unlike the majority, Imam Abu Hanifa hesitated to analogize homosexuality with adultery and therefore advised to use ____
3. A prerequisite for implementing the hudood is to establish an educational and ____ support system
4. A ____ appreciation of Arabic, such as figures of speech, are necessary to understand the nuanced elements of hadith
6. The word "dharaba" is used in three different ways in the Quran: to strike, to give an example and to ____.
7. Because of the strict prohibition of spying in Islam, the hudd for drinking applies to ____ intoxication
11. Critics interpret the controversy over the pagans' prostration at the end of the Prophet (s.a.w.)'s recitation of surah Najm as proof against the ____ of wahy or revelation.
13. Since the wives of the Prophet attended prayers at the mosque, the hadith advising women to pray in their homes is considered a ____ for those who couldn't attend the mosque
18. The crime of those waging a war against Allah and His Messenger is analogous to ____ in the modern day context
19. Allah (swt)'s stern words on emotional abuse toward the wife in surah Mujadila demonstrate that the ayah on "wife-beating" does not support domestic abuse. This analysis is an example of Quranic ____
20. 'Umar (r.a.) set a moratorium on the hudd on theft during a ____
21. The ____ meaning of "Those who devour the wealth of orphans unjustly devour only fire" [4:10] is that it includes the destruction of their wealth too
23. Ibn Taymiyyah was referring to matters of ____ when he said "there is no majazi [or metaphors] in the Quran"
24. As a measure against the pain and suffering of defamation, the penalty for slandering a chaste woman is ____ lashes
26. ____ words are not open to interpretation because the meaning is clear from the context or from other texts. These words can be abrogated.
29. The explicit meaning of the ayah on ____ and riba is that they are distinct

Name: _____

Complete the crossword below



Created with TheTeachersCorner.net [Crossword Maker](http://www.TheTeachersCorner.net)

literary	occasion	infallibility	alluded	difficult	creed	public	trade	killing	famine
conditions	unequivocal	servants	inferred	corroboration	approach	Anfal	terrorism		
sound	transmission	reconciliation	intricate	consolation	eighty	discretion	status		
zahir	spiritual	travel	fourth	obscure	Kisra	reflection	hermeneutics		

Across

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TRUE OR FALSE

1. The khaas is an unspecified object with a specified attribute while muqayyad is the specified object.
2. The Prophet would have liked to see women prostrate to their husbands out of love and respect.
3. A woman cannot stay without a mahrem for more than three days.
4. The sahabiyat performed umrah without male relatives.
5. The use of indefinite form in the hadith “Never will succeed such a nation as makes a woman their ruler” makes it an ‘aam or general case.
6. Women filled governing positions during the time of the khilafa rashidun
7. The hadd of amputating the hand is not for shoplifting, pick-pocketing or other petty theft that fall under the minimum threshold.
8. The narrations on punishing homosexuals are supported by Imam Abu Hanifa but not by Imam Ahmed or Imam Shafi’i
9. Possession of stolen property is insufficient for applying the hudd
10. Expiation for those who wage war against Allah and His Messenger is hanging, crucifixion or exile.
11. Ahkam taklifiyya are the legal rulings that are not enacted if certain conditions are not met, such as the establishment of a legitimate khilafa.
12. The Quraysh violated the Treaty of Hudaibiyyah by assisting the Banu Bakr in attacking the Banu Khuza’a.
13. The ayah “do not take the Jews and Christian as allies” [5:51] was revealed in the context of the Battle of Uhud when a few Jewish tribes betrayed the Treaty of Medina.

Give four reasons for why the hadith on the deficiency of women's intellect and religion cannot be interpreted as misogynistic.

Give two counterexamples that refute the notion that women's testimonies are worth half as that of men.

FILL IN THE BLANK

"Oh My servants, I have forbidden _____ for Myself and have made it forbidden amongst you, so do not do _____ to one another" [hadith qudsi in Muslim, Tirmidhi and ibn Majah]

And those who accuse chaste women and then do not produce _____ witnesses – lash them with _____ lashes and do not accept from them _____ ever after. And those are the defiantly disobedient. [Quran 24:4]

Indicate what is problematic in the following translations and explain its significance in understanding the spirit of Islam.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ①
خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ②
اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ③
الَّذِي عَلَّمَ بِالْقَلَمِ ④
عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ⑤

Recite in the name of your Lord, who created. Created man from a clinging substance. Recite, and your Lord is the most Generous. Who taught by the pen. Taught man that which he knew not. [Alaq 1-5]

وعن فاطمة بنت قيس رضي الله عنها قالت: أتيت النبي صلى الله عليه وسلم، فقلت: إن أبا الجهم ومعاوية خطباني؟ فقال رسول الله صلى الله عليه وسلم: "أما معاوية، فصعلوك لا مال له، وأما أبو الجهم، فلا يضع العصا عن عاتقه" ((متفق عليه)).

Fatimah bint Qays (r.a.) said: "I came to the Prophet (s.a.w.) and said to him, "Mu'awiyah and Abu'l-Jahm sent me a proposal of marriage." The Messenger of Allah (s.a.w.) said "Mu'awiyah is destitute and he has no property, and Abu'l Jahm is very hard on women." [Bukhari and Muslim]

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ
 عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ
 قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۚ وَاللَّاتِي
 تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي
 الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا
 عَلَيْهِنَّ سَبِيلًا ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

Men are in charge of women by (right of) what Allah has given one over the other and what they spend from their wealth. So righteous women are devoutly obedient, guarding in (their husband's) absence what Allah would have them guard. But those from whom you fear sin – (first) advise them; (then if they persist), forsake them in bed; and (finally) strike them. But if they obey you (once more), seek no means against them. Indeed Allah is ever Exalted and Grand. [Nisa 34]

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ
 لِلَّهِ ۚ فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾

And kill them until there is no wrongdoing and (until) the religion, all of it, is for Allah. And if they cease – then indeed, Allah is Seeing of what they do. [Anfal 39]

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
"لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ [يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ] إِلَّا
يَأْخُذَ ثَلَاثٌ: الثَّيِّبُ الزَّانِي، وَالنَّفْسُ بِالنَّفْسِ، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ
لِلْجَمَاعَةِ".

Ibn Mas'ud (r.a.) narrated that Allah's Messenger (s.a.w.) said "The blood of a Muslim who testifies that none has the right to be worshipped but Allah and that I am His Messenger cannot be shed except in three cases: in qisas for murder, a married person who commits adultery, and the one who apostates or opposes al-jama'a". [Bukhari and Muslim]

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى
أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ
ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ ۖ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾

And We did not send before you any messenger or prophet except that when he spoke, Satan threw into it (some misunderstanding). But Allah abolishes that which Satan throws in; then Allah makes precise His verses. And Allah is Knowing and Wise. [Hajj 52]

Name: _____

Fields of Mastery for Proper Quranic Interpretation

Write the letter of the correct description next to each "fields of mastery".

- | | | |
|-----|---------------------------------------|--|
| 1. | _____ Al-Lughat
(Classical Arabic) | a. Any change in the diacritical marks affects the meaning of a word |
| 2. | _____ An-Nahw (Arabic
Philology) | b. One word may have various meanings. |
| 3. | _____ As-Sarf (Arabic
Morphology) | c. The study of the meaning of a sentence or language |
| 4. | _____ Al-Ishtiqaq | d. The science by which one uncovers the beauty and eloquence of text |
| 5. | _____ Ilm'l-Ma'ani
(Semantics) | e. Spiritual maturity that is endowed by Allah and leads to nuanced understanding of the text |
| 6. | _____ Ilm'l-Bayan | f. Meaning may vary by the dialecticisms of the different readings of the Qur'an |
| 7. | _____ Ilm'l-Badi | g. The methodology of legal derivation and interpretation of revealed texts |
| 8. | _____ Ilm'l-Qira'at | h. The science by which one learns the evident and hidden meaning of text |
| 9. | _____ Ilm'l-Aqa'id | i. Knowledge that distinguishes abrogated rulings from the applied rulings |
| 10. | _____ Usul'l-Fiqh | j. The study of the meaning of a sentence or language |
| 11. | _____ Asbab'l-Nuzul | k. Sometimes the meaning of an ayah is wholly dependent on the circumstances of its revelation |
| 12. | _____ Ilm'l-Naskh | l. Some ayat pertaining to Allah (swt) cannot be understood literally |
| 13. | _____ Ilm'l-Hadith | m. The reciprocal relation between the root and derived word bears philosophical significance. |
| 14. | _____ Ilm Laddani | n. Knowledge of the ahadith that explain Quranic ayat |