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Lost & Found: New Harvest

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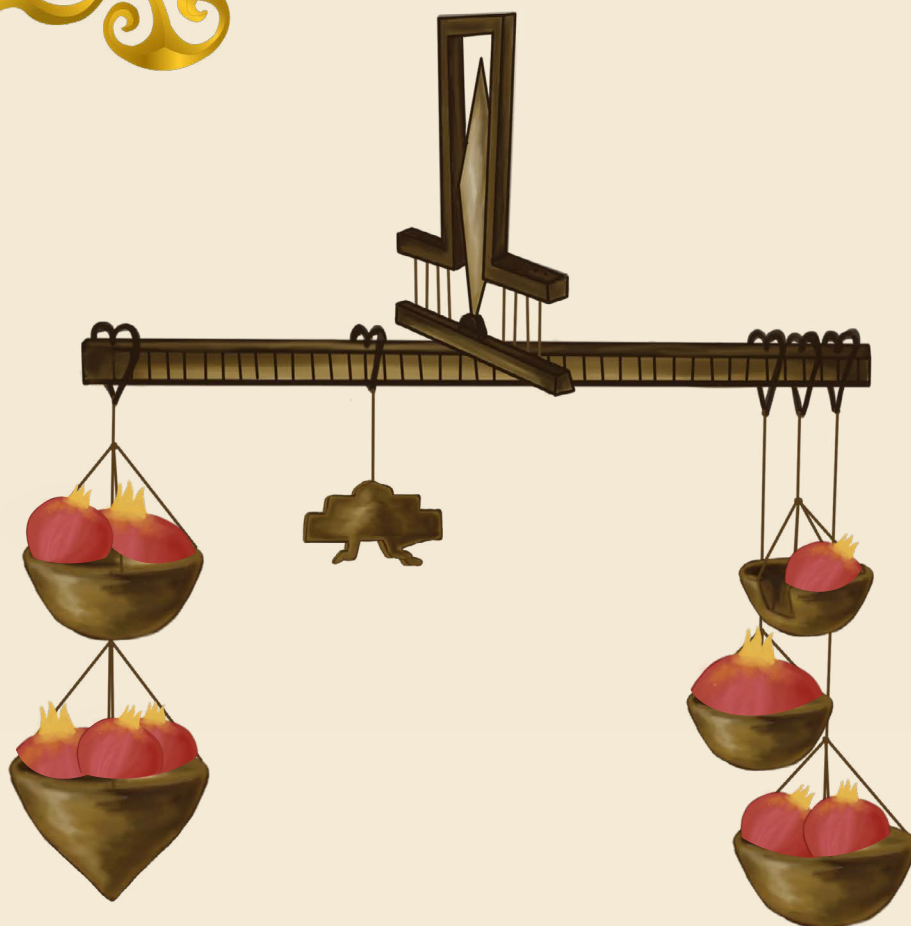
Recommended Citation

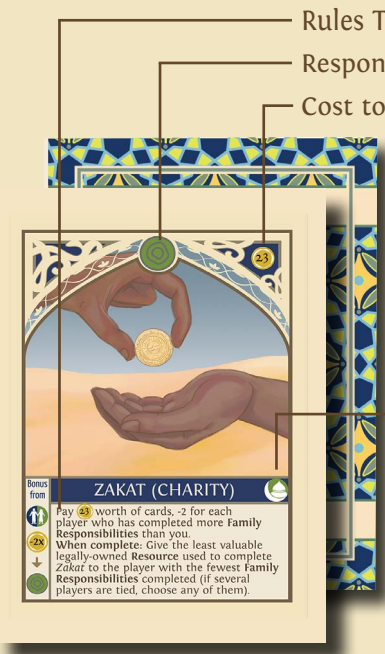# LOST&FOUND
NEW HARVEST

RULEBOOK

CARD ANATOMY

Family Responsibility

Rules Text

Responsibility Type

Cost to Complete (in *dinarim*)

New Harvest Icon

ZAKAT (CHARITY)

Pay (2-3) worth of cards, -2 for each player who has completed more **Family Responsibilities** than you.
When complete: Give the least valuable legally-owned **Resource** used to complete *Zakat* to the player with the fewest **Family Responsibilities** completed (if several players are tied, choose any of them).

Bonus from

Role

New Harvest Icon

Starting Resources

Special Ability

WEAVER

Starting Resources: 1 Dinar, 1 Flax

During your **Action Phase**, instead of contributing to a **Crisis** or returning a **Resource** to another player, you may exchange 1 legally-owned *Flax* **Resource** for 1 spare *Garment* **Resource**. Your *Garments* have +2 value when used to complete your own **Family Responsibilities**.

Ihtesaab

Lost/Found
Object's owner is found!

Transgression
You must pay restitution as with **Tawbah** for this **Transgression** at a cost of +2 OR take a completed **Family Responsibility** back to your hand.

Cause

Effect

Above and Beyond the Law
If you can complete a **Family Responsibility** in your hand with legally-owned **Resources** now at -2 cost, you may do so.

New Harvest Icon

Resource

Value (in *dinarim*)

New Harvest Icon

Legal Owner of Card

Rules Text

GARMENT

Illegal owners may give this to the owner but may not trade it or use it towards **Communal Responsibilities** or **Events**; spending on **Family Responsibilities** or discarding is a **Transgression**.

Owner: Stranger

Rules Text

New Harvest Icon

Spring

PLAGUE

Community — Crisis

Objective: Donate (8).
Failure: All players must collectively discard a total of 8 **Resource** cards (of any value) within one round of play. If players cannot do this (or refuse to), the game ends in **Destitution**.

Event

Bonus Value

① ②

③ ④
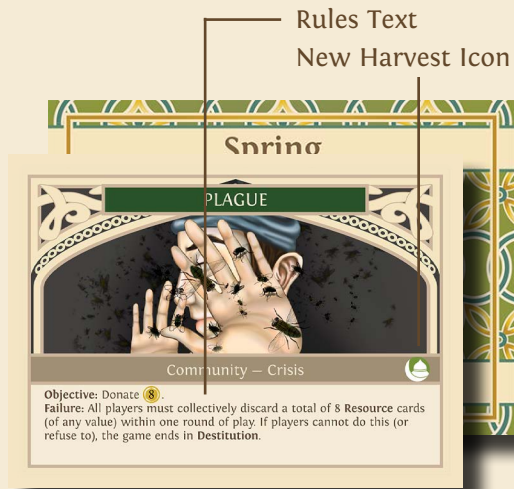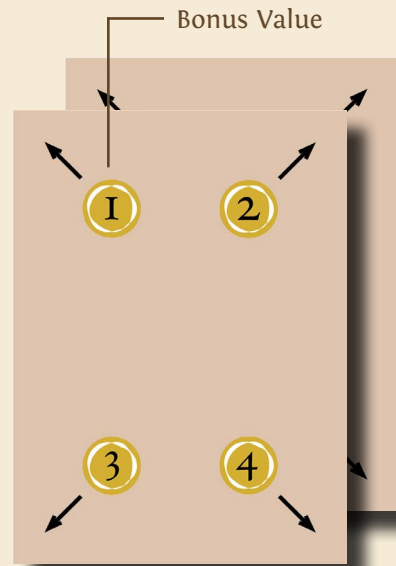
Counter

Responsibility Type (icon) and religion (color)

Cost to Complete (in *dinarim*)

New Harvest Icon

Rules Text

Bonus from

Bonus to

BUILD A BAZAAR

Collectively build a Bazaar. Pay (15), -1 for each completed.
On completion: At the end of this turn, all players may declare lost/found objects then may trade legally-owned cards freely, as would normally happen during a **Festival**.

Communal Responsibility

CONTENTS

The following are included in this version of the game:

- 10 Role cards (two copies of each of five roles) and a corresponding Play Mat for each role
- Communal Responsibility deck of 10 cards
- 5 Family Responsibility decks of 5 cards each (all five decks are identical)
- Event deck of 36 cards (divided into four sets of cards by season: Winter, Spring, Summer, Fall)
- Lost Resource deck of 6 cards
- Starting Resource deck of 10 cards
- Resource deck of 86 cards
- Spare Resource deck of 20 cards
- Heshbon deck of 10 cards
- 10 Bonus Tracker cards

OBJECTIVE

This is a cooperative game with some competitive elements where all players must complete two main objectives:
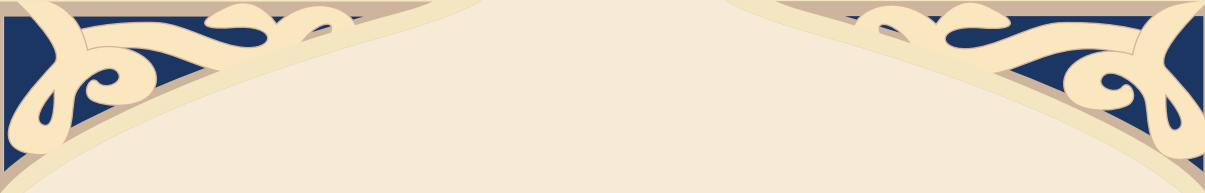
- Complete **Build a Mosque** and 5 other Communal Responsibilities. If this objective is not complete, then **all players lose the game.**
- Complete **Zakat** and 2 other Family Responsibilities. If an individual player has not completed this objective, **that player loses the game** even if other players complete this objective.

Additionally, during the game, players must look out for each other. If any player becomes destitute (the inability to pay money or cards when required), **all players lose the game immediately.**

Any players who complete both objectives win the game, together. In this way, the game can end with no winners, one winner, several winners, or all winners.

SETUP

1. Set aside the Ihtesaab Deck. It is only used at the end of the game.

2. Take one of each of the five Role Cards, shuffle, and deal one to each player. Each card lists two specific cards that they start the game with, which should be taken from the Starting Resource deck. Each role also has a unique special ability. Players take the corresponding Play Mat for their Role. Set aside any unassigned Roles.

3. Hand each player a five-card Family Responsibility Deck (each player should receive one of each titled card). Each player should set aside the **Zakat** responsibility, then shuffle the remaining cards into a deck in front of them. They then take **Zakat** and draw an additional card so that they start with two Family Responsibilities in their hand.

    - **If playing a game with more than one religion,** Zakat only applies to Muslim roles. Jewish players should only draw one family responsibility.

4. There are two additional game mats that do not belong to a player, the Communal Mat and the Spare Resource Mat. Place these both in the center of the play area, in reach of all players.

5. Separate the Spare Resource cards by card type, and place each face-up in the appropriate space on the Spare Resource Mat.

6. Shuffle the Resource deck and place on the appropriate space on the Communal Mat.
    - **If playing a game with more than one religion,** shuffle both Resource decks together.

7. Shuffle the six-card Lost Resources deck and place it off the side of the Communal Mat. It is used by some Events in the game, but is not otherwise drawn from normally.

8. Sort the Event cards by season, and shuffle the cards within each season together. Stack the season piles in order (Winter, then Spring, then Summer, then Fall) with Winter on top. Place on the Communal Mat.
    - **If playing a game with more than one religion,** use the Event deck that corresponds with the majority religion in the game. (Ex. Playing with 3 Muslim roles and 2 Jewish roles, use the Islamic deck.) If there is an equal number, the players may decide which deck to use.

9. From the Communal Responsibility deck, set aside the **Build a Mosque** card and shuffle the remaining deck. Place the deck on the Communal Mat, draw two cards, and place those cards and **Build a Mosque** in the Incomplete Communal Responsibilities area on the mat.
    - **If playing a game with more than one religion,** combine the Communal Responsibility decks from each religion. Each Communal Responsibility card in this game has an icon at the top that shows whether it is Muslim (green), Jewish (blue), or can be counted as both/ either (half green, half blue). For the five Communal Responsibilities that have the same title in both sets, remove the duplicates from the original Lost & Found and use the ones from this set that have the half green, half blue icon.

10. The player who has most recently lost or found something takes the first turn.

PLAY

Flow of the Game

Starting with the first player, players take turns in clockwise order. A turn consists of drawing two cards from the Resource Deck, then drawing and resolving a card from the Event Deck, then taking an Action (either returning a lost Resource to a neighbor or addressing a Crisis), then playing cards to complete responsibilities, and finally discarding excess Resource cards if the player is holding too many. Play continues in this way until the Event Deck is empty, at which point the game ends and winners are determined.

Interspersed with the events in the Events deck are special events called **Festivals.** When a Festival is drawn, normal play is temporarily suspended and all players enter a special **Festival Phase**. After this phase ends, the player who drew the Festival draws a replacement Event and continues their turn from there.
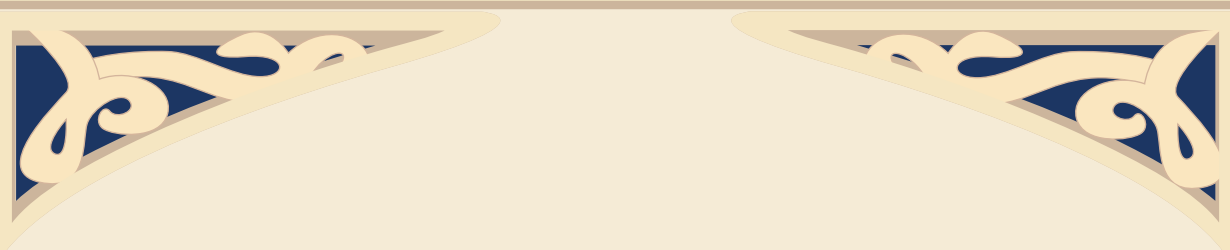
During the game, except where noted, players' unplayed Resource and Family Responsibility cards are kept in a closed hand. They may say to other players what is in their hand if they wish (and they are not obligated to tell the truth) **but cannot show cards**.

On Your Turn

The player whose turn it is currently, is considered the **active player.** A turn consists of the following phases, performed in order:

1. **Resource Phase:** the active player draws 2 cards from the Resource Deck and adds them to their hand. Resource cards have a listed owner. If the owner is **Any**, the card is considered **legally-owned** by whomever is in possession of the card. If the owner is one of the player roles, it is considered to belong to that player. If the owner is a **Stranger**, the card was lost by someone in the greater community who is not represented by one of the five players. Resources have a value in *dinarim* listed in the top right corner. The term "Illegal Owner" on a card refers to a player who is not the legal owner of a card.

   - If a card belongs to a player role (i.e. not a Stranger) that is not in the game, the active player discards that card and draws a new card to replace it immediately. They may do this as many times as needed.

2. **Event Phase:** the active player draws a card from the Event Deck. Events may present choices to players which will affect her hand, responsibilities, or how her turn progresses. Read the card aloud, then resolve it according to the text on the card. If the card presents any player with a choice, they must make that choice immediately. If the card requires a player to select a certain type of card from their hand and they do not have any cards of that type, the Event is discarded without effect. If an Event would force any player to pay *dinarim* or discard cards that they do not have, that player is considered **destitute** and *all* players immediately **lose the game**. (See *Special Rules for Events*, below.)

   - Not all events directly affect the active player! Some may affect the player with the most or fewest number of completed Family Responsibilities, for example. In case of a tie for most or fewest of something, ties are broken by turn order, starting with the active player.

3. **Action Phase:** if this turn's Event is resolved successfully, the player may do one (but not more than one) of the following, or they may choose to do neither:

   a. If the active player has a Resource card in their hand that is owned by a different player's role, they *may* return that card by giving it to the listed player. The other player may not refuse. A player may only return up to 1 card in this way per turn, even if they are currently holding several.

   b. If *any* player has a Crisis Event in front of them, the active player may contribute one or more legally-owned resources in their hand towards resolving the Crisis. (See *Special Rules for Events*, later in the rules.)

   c. Some player roles, responsibilities, and events may give the player additional options during the Action Phase. If the player has several options, they may choose one of them.

4. **Responsibility Phase:** after taking an Action (or not), the active player may do one of the following (they may choose to do neither, but cannot do both, and they cannot do either one more than once per turn):

   a. **Complete a Family Responsibility** by discarding Resource cards whose combined *dinarim* value meets or exceeds the requirements listed on the Family Responsibility card. The

Family Responsibility card is then placed face-up in front of the active player to show that it is completed. The ability listed on the Family Responsibility takes effect immediately and, if it is an ongoing effect, lasts for the rest of the game. The player then draws a new Family Responsibility from their deck, if there are any left.

    i.   A Resource that is *not* owned legally (it belongs to another role or a Stranger) can still be used to fulfill Family Responsibilities, but doing so is a **Transgression**. When used in this way, that Resource card is not discarded, but instead is placed in the player's Transgressions pile on their Play Mat.

    ii.   When using cards to complete either Family or Communal Responsibilities, a player may pay more than the listed value, but cannot "make change." For example, if a card requires 10 *dinarim* worth of cards, this can be satisfied by playing a **Jar of Honey** (value: 4 *dinarim*), a **Sheep** (value: 5 *dinarim*), and a **2 Dinarim** card. If a player overpays, the excess is lost.

  b. **Put resources towards a Communal Responsibility.** The active player may play one or more cards from their hand towards fulfilling the conditions of one of the face-up incomplete Communal Responsibility cards (the player places their played cards next to the Communal Responsibility card to show where they have been used). If the conditions of the Communal Responsibility are complete, then all cards used to complete it are discarded, and the card is scored (place it in the Completed Communal Responsibilities area). Any ability listed on the Communal Responsibility card is now in effect, for the rest of the game. Draw a new Communal Responsibility from the deck (if there are any left) to replace the completed one.

    i.   A Resource that is *not* owned legally (it belongs to another role or a Stranger) *cannot* be used to fulfill Communal Responsibilities.

    ii.   As with Family Responsibilities, you may overpay, but the excess is lost.

  c. **Get New Responsibility.** If you have not contributed to any Responsibilities this phase, you may put one of your current family responsibilities on the bottom of that deck, and draw a new one. This *cannot* be used to return **Zakat**.

5. **Discard Phase:** a player may only hold 3 Resources in hand at the end of their turn (Family Responsibility and Event cards do not count towards this limit unless otherwise stated, but face-up Resources do). If the player has more than this, they must discard to bring themselves down to 3 cards. If the player discards a card they do not legally own, it is a **Transgression**, and they place the card in their Transgressions pile on their Play Mat instead of the Discard pile. After discarding (if necessary), it becomes the next player's turn, in turn order.

Spare Resources

Some Events, player Roles, and other cards may direct players to take one or more Spare Resources to their hand. These resources are stored on the Spare Resource mat in the center of the table. They still count as resources, but when discarded they are placed back on the Spare Resource mat rather than in the resource discard pile.

If a player is told to draw a Spare Resource and there are none of that particular resource remaining, they simply do not draw it. If multiple players must draw Spare Resources at the same time and there

are not enough to go around, they are distributed in turn order, starting with the active player.

Festivals

The **Festival Phase** is a special phase in which players can declare found objects, declare lost objects, and trade cards with each other. Each of these parts is performed in turn order, beginning with the player who drew the **Festival** card from the Events deck.

Declare Lost and Found Objects. Some players may be holding onto Resources that they are taking care of until the owner claims them; they may announce these cards at this time, in an attempt to find the rightful owner. If the owner is another player, the card can be freely given (players can return *all* such cards during a Festival if they wish, unlike a normal turn's Action Phase). If the owner is a **Stranger**, then the owner may or may not be found (see below).

Some players may also have lost some Resources (set aside due to effects of various Events), and they should also declare those lost in an attempt to recover them.

After all players have declared all lost and found resources, the Ihtesaab deck is shuffled and then 1 card dealt out for each such resource, starting with the player whose turn it is and proceeding in turn order. If an Ihtesaab card says that the relevant resource's owner is found (listed at the top of the Ihtesaab card), the resource is returned to its rightful owner: a found resource belonging to a Stranger is discarded without penalty, or a lost resource set aside under an Event card is returned to the owner's hand (and that Event card discarded). If the Ihtesaab deck runs out, resolve the first 10 resources, reshuffle the Ihtesaab deck, then proceed with the remaining ones.

Open Market. Each player in turn order may initiate any number of exchanges of Resources between themselves and other players. Players may make uneven trades or even gifts if they wish, but all trades must be mutually agreed upon (no trade can be forced). Players may only trade cards that they legally own; a card owned by a Stranger or by a different player cannot be traded. If a player trades away a card that they are listed as the legal owner of (such as the Stonemason trading away a Resource card that lists Stonemason as the owner), **the recipient is now considered the legal owner**; keep such cards face-up in front of their current owner as a reminder that they legally own the card (face-up Resources still count as cards in hand, for the purpose of discarding at the end of each player's turn). Events being held by a player that count as *dinarim* or an item may be traded, though they do *not* count as cards in hand. Family Responsibility cards *cannot* be traded.

Draw New Responsibility Cards. Before resuming play, all players draw an additional Family Responsibility card from their respective decks, and a new Communal Responsibility card is flipped face-up as well. If any Responsibility deck is empty, then that card is not drawn, but there is no bonus or penalty otherwise. After Responsibility cards are drawn, the player who drew the Festival event draws a new card from the Event Deck, resolves it normally, and then continues their turn.

Special Rules for Events

In most cases, Event cards are self-explanatory, and the text on them can simply be followed. What follows are specific rules relating to some event cards.

Some Events require one or more players to select a certain type of card from their hand. If one or more of the required cards is not present in the hand of any relevant player, the entire Event is discarded without effect. A replacement Event is *not* drawn; the turn simply continues with the next

phase.

Some Events refer to choosing a **random card** from a player's hand. In these cases, the player separates all relevant cards in their hand (for example, if the Event says to choose a random legally-owned Resource, the player would set aside any cards that are not Resources or that they do not legally own), shuffles them, and then fans them out face-down. The player to their left chooses one at random for the Event to affect.

When an Event refers to a **transgression**, this is treated as though the player breaks the law. To signify the breaking of the law, the player places the Event into the Transgression pile on their Play Mat, after receiving all other listed effects from the Event. (For Event cards that say to treat them as an animal of a certain value, the Event is instead kept with the player's other owned Events, and placed in the Transgression pile only after being used, *or* at the end of the game if unused.) Some Events may instruct the player to place a Resource in their Transgression pile instead; in that case, do that instead of placing the Event card itself there.

Players can also **transgress** if they use or discard a resource not owned by them instead of returning it to its proper owner. Any resource a player **transgresses** by using must be placed immediately into the Transgression pile on their Play Mat before resolving the Event or Family Responsibility it was paid towards.

When an Event refers to going **beyond the law**, this is treated as doing more than the Event legally required. When choosing such an action, the player places the Event card in their Beyond the Law pile on their Play Mat after resolving the rest of the Event's effects, instead of placing it in the Event discard pile.

Disasters are special community Events which require all players to come together to help one another immediately. When one of these is drawn, players may openly discuss with one another the best way to deal with it. During or after discussion, any players may choose to donate any number of *legally-owned* Resource cards to the Event, in any order. If the players cannot resolve the Disaster, the card says what happens (usually, all players lose the game).

When an Event refers to a **Crisis**, the card is placed face-up on the table in front of the player who drew the card, and it remains in play until it is resolved. When one or more Crises are in play, all players may donate any number of *legally-owned* cards towards resolving a **Crisis** during the Action Phase on their turn (the cards are placed next to the **Crisis** card, and are considered spent and no longer in any player's hand). If the required donation on a **Crisis** is reached or exceeded, all donated cards and the **Crisis** itself are discarded from play, with no other ill effect. If, however, the **Crisis** is still in play at the start of the next turn of the player who originally drew it, the **Crisis** fails; the effect listed on the card happens to all players, then the **Crisis** and any cards paid toward it are discarded.

Performing Tawbah

Tawbah is the act of repentance (literally, "to return"). If a player has any cards in their **Transgressions** pile at any point during their turn, they may attempt to right a transgression and thus get rid of it. A player with multiple transgressions may do this for each, all on the same turn, if they wish. This process is not considered part of any other action on the turn. Tawbah requires 3 steps:

1. The player must ask for forgiveness out loud to whomever they wronged (if it was another player) or to all present (if it was a Stranger, or a player role that is not in the game if there are

fewer than five players). Yes, the player must actually do this, or it does not count.

2. If another player was wronged, that player must decide whether to hold the transgressing player accountable. If the player is forgiven, then they do not have to pay anything. Otherwise, the transgressing player must pay restitution to that player using legally-owned cards from their hand, of combined value in *dinarim* equal to at least the cost of the card that gave them the transgression in the first place, plus 1 *dinar* for the number of times the player has performed Tawbah (including this time). If the transgressing player wronged a Stranger, they must pay restitution, and the cards paid are simply discarded.

> Example: a player uses a **Jar of Honey** (value of 4 *dinarim*) that they do not legally own, to complete a Family Responsibility. Later, they wish to perform Tawbah for this transgression. They must pay restitution of at least 5 *dinarim* (4 for the honey, plus 1 for the first time they perform Tawbah).

3. The player must promise not to do this again. Again, the player must state this out loud to whomever was wronged (or to all present if it was a Stranger, or a player role not in the game). This promise is not strictly binding by the rules of the game, but when practicing Tawbah it should be a genuine statement.

After performing Tawbah successfully, the relevant card in the player's Transgressions pile is turned face-down (but kept in that pile as a reminder of how many times the player has performed Tawbah so far, since this affects the cost of making restitution in the future).

Tawbah cannot be performed after the third and final Festival card is drawn from the Event deck. Thus, players wishing to right past wrongs should make sure to do so before it is too late.
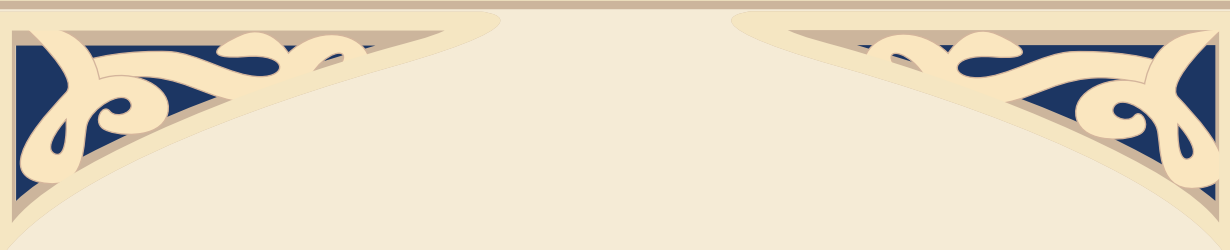
End of Game

As soon as the final Event card is drawn from the deck, the current turn is finished and then the game ends. **Exception:** if the final Event is a **Festival**, the **Festival** is carried out normally – this allows players to attempt to find lost Resources and trade freely with one another before the end of the game – and then the game ends without resolving the rest of the turn.

If at least 6 Communal Responsibility cards (including Build a Mosque) have not been completed: The community is considered failed. **All players lose the game**, regardless of anything else. The additional steps listed next are not performed in this case.

In a game with more than one religion being played: Players must complete 6 total communal responsibilities with at least 3 of them having an icon the color of their religion or both religions (for Islamic players, **Build a Mosque** must be one of those three). If 6 communal responsibilities are met, but not with 3 from their religion, **players playing that religion lose the game.**

Otherwise: The community has succeeded. Players then must check whether they, personally, have won or not. Each player, in turn, takes the Ihtesaab Deck and shuffles it, then flips one card up on top of each face-up card in their **Transgressions** pile, and then one card on top of each card in their **Beyond the Law** pile, one at a time (if a player somehow has more than ten total Ihtesaab and **Beyond the Law** cards, they must deal Ihtesaab cards onto their **Transgressions** first, andignore any additional **Beyond the Law** cards after the deck runs out).

Ihtesaab cards have one effect if played on a **Transgression**, and another effect if played on a **Beyond the Law** card; the effects for each are shown on the Ihtesaab cards, and are resolved one at a time

in the order drawn (Transgressions first). **Transgression** effects may require the payment of legally-owned Resources from the player's hand as if they were performing Tawbah, in some cases with an additional penalty or even forcing the player to take one of their completed Family Responsibilities back to their hand so that it is no longer complete. **Beyond the Law** effects allow the player to take an incomplete Family Responsibility in their hand and put it into play, perhaps requiring partial or complete payment using legally-owned resources from their hand.

After resolving all Ihtesaab effects, **if the player has completed at least three Family Responsibilities (including Zakat for Muslim roles),** they are considered to have led a fulfilling life and are considered a winner of the game. Otherwise, the player loses, even if others are successful. The Ihtesaab deck is then passed to the next player in sequence, who shuffles it and deals with their own **Transgression** and **Beyond the Law** piles, repeating the process until all players' final status has been determined.

Not all players may win in a single instance of the game; it is possible for no players, one player, several players, or all players to win. If all players win, the community is said to have **thrived**. This is challenging, but possible if the players work together effectively.

Strategy Hints

If the Communal Responsibilities are not complete, everyone loses. On the other hand, if a single player puts too many of their own resources towards helping the community and not enough towards their own family responsibilities, the community will not fail but that player will not win, either. Players must find a balance between taking care of their own needs, and that of the community.

Think about the number of turns each player has before the game is over. In a 5-player game, for example, each player has 6 turns and must complete 3 Family Responsibilities in that time, which means if a player is not completing a Family Responsibility at least every other turn, they are running behind.

Players should consider the tradeoff between focusing on Family Responsibilities and Communal Responsibilities. Helping your family gives you additional resources that you can use later on to help others. On the other hand, Communal Responsibilities tend to give bonuses to all players, so it can be more efficient to build up the community first.

Players should also make sure to help each other. If a single player realizes they are so far behind on their family responsibilities that they cannot win, they have no incentive to help out the community, and may even choose to intentionally go destitute (if the option is offered to them from certain Events) to make sure everyone else loses also! It is therefore in everyone's best interest to make sure that everyone has a chance of winning; consider giving extra resources to those who need it during Festivals.

NOTES ON HISTORICAL CONTEXT

This document elaborates on the relationship between certain gameplay mechanics within *Lost & Found: New Harvest* and the historical legal rulings that informed their design. This expansion draws from Islamic law, particularly the Hanafi school of jurisprudence. Throughout history, several schools of Islamic jurisprudence have operated across the world. The *Lost & Found series* is set in 12th century

Fustat, a region where the Hanafi school was prominent at the time.

This expansion's design was informed by Professor Imran Ahsan Khan Nyazee's English translations of *Al-Hidayah* and *The Distinguished Jurist's Primer*. References to page numbers throughout this document will be relative to those translations.

Rules

Lost Resources and Strangers' Items

This game draws from many variations of found property laws, each accounting for the different contexts that property might be found in. At their core, each of these laws exists to prevent financial loss within the community and within households. In-game, the general-case rules governing lost resources are the most basic demonstration of that principle. Players who acquire an item that does not belong to them are obligated to keep it until they return it to its lawful owner. Discarding these items or using them for personal benefit results in a transgression of the law, which can carry steep penalties at the end of the game. Under Islamic law, these actions would have been considered transgressions because discarding the item would remove its value from the community and using it for personal benefit would remove its value from the household that rightfully owned it.

Citation: Al-Hidayah, Book XV, Chapter 119, Page 359

"He said: Found property is a trust (amānah) when the finder takes witnesses that he is acquiring it to preserve it and that he will return it to the rightful owner.... It is obligatory when there is fear of loss..."

Tawbah

Tawbah is the Islamic parallel to the Jewish concept of Teshuvah demonstrated in the first edition of *Lost & Found*. Tawbah encompasses the concept of repenting for your sins or misdeeds. Within this expansion and the base game, Tawbah and Teshuvah both provide a means of receiving forgiveness for your transgressions. In both games, players seeking repentance for their transgression must apologize for using another's property and pay restitution to that person. The key difference between the process of **Tawbah** and **Teshuvah** is that in **Teshuvah** the person being apologized to might reject the apology and restitution a number of times. With **Tawbah**, the Quran strongly encourages forgiveness in this context, thus in-game Islamic roles are not able to reject apologies through **Tawbah** and may even opt to forgive the transgressor without taking the restitution due to them.

Teshuvah and Tawbah both provide a means for forgiveness by replacing what was taken and thoroughly apologizing. Doing so returns the value lost to the original owners and returns equity to the community. Tawbah's distinctions allow another kind of equity, where a well-to-do individual might forgive someone less fortunate than them without taking restitution and further burdening their family.

Ihtesaab

The **Ihtesaab** deck functions in an identical capacity to the Heshbon deck featured in the first edition of *Lost & Found*. This is for good reason, as the two terms represent the same concept. Ihtesaab (or

Heshbon) can be interpreted as "reckoning" or "accounting," representing in-game the outcomes that result from the spiritual (and legal) integrity of a player's behavior. **Ihtesaab** cards can either reward or punish the player depending on the context in which they are drawn, and thus represent the resultant outcomes of each player's good and bad deeds.

The Value of Wine in Interfaith Games
Note: The costs of items and events in this game are not reflective of actual historical costs, rather they are focused on enhancing the contemporary play experience. While sometimes, the designers set prices to show value differential, they are focused on enhancing the contemporary play experience. While sometimes, the designers set prices to show value differential, these values should not be considered as historically accurate within modules nor across modules.

This expansion can be either be played standalone with entirely Islamic content, or it may be mixed with the original *Lost & Found* Jewish content with some rule alterations. When playing a mixed game, it is possible for a player with a Muslim role card to draw and use a Wine resource. The consumption and trade of intoxicants was generally not permitted under Islamic law. However, trading wine may have been permitted in some cases based on the ingredients used to produce it. Nabīdh (raisin wine) was one such example of a wine that may have been traded by Muslim merchants. Still, these are just exceptions to the rule. These Islamic Law precedents also meant that compensation was not required if wine owned by a Muslim was destroyed by another person. This is why, in the "Spilled Jug of Wine" event, giving compensation to the owner of the wine that was spilled is considered going The ability of Muslim roles to trade in wine should be considered more as a matter of game streamlining and balance than a reflection of the behavior at the time.

Citation: Sharia: Theory, Practice, Transformations, Chapter 9, Page 297

"...The act of destroying wine or pigs owned by a Muslim does not give rise to any compensatory rights, irrespective of the religious identity of the transgressor."
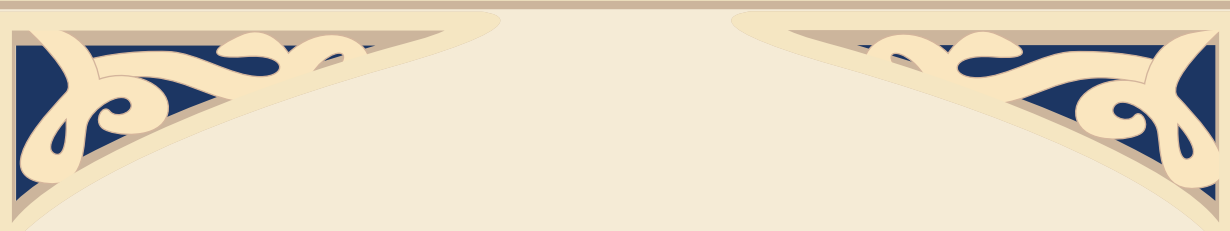
Roles

Zakat Collector

Within Islamic law, Zakat is an annual obligatory due that is collected and used for various charitable or religious purposes within the community. In medieval Fustat, people worked as Zakat collectors in order to gather these payments across their communities. The **Zakat Collector** role allows the player to gather resources from around the community, allowing anybody to give them any item on their turn (though the actual payment of Zakat is reserved for a family responsibility). **Zakat Collectors** have an increased maximum hand size to make it easier to collect resources from around the community. Additionally, the **Zakat Collector** may, once per game, use a resource that doesn't belong to them without it counting as a transgression. Zakat collectors were not permitted to use the money they had collected for personal reasons. Instead, this mechanic is intended to simulate the community deciding to allocate some of the collected funds to help the **Zakat Collector.**

Events

Found Healthy Cow

When examining historical Islamic legal principles, a number of trends can be observed. In the case of lost objects, it is clear that many of the rules governing them are intended to preserve their value at as little strain to the finder as possible. **Found Healthy Cow** is one such example. The cow is valuable and capable of being used, so that value needs to be maintained. However, caring for livestock can be a significant financial burden. The solution Islamic law provides is to allow the finder to rent out

the use of the cow to others, using the rental profit to pay for the overhead of caring for the cow.

In-game, the cow does not contribute to the player's total hand count, suggesting that keeping the cow is not a significant burden. Still, keeping the cow does require some overhead. Players must rent out the cow in order to take care of it without incurring financial burden. They must take care of the cow instead of performing their Action Phase, but renting the cow provides them with 1 dinar per turn as a reward for their efforts.

Citation: Al-Hidayah, Book XV, Chapter 120, Page 363

"When the matter is referred to the qāḍī [judge], he is to examine it. If the animal has some utility, he is to give it on rent and spend on it from the rent received. The reason is that in this there is the survival of the corpus by keeping it in the ownership of the owner without placing the obligation of a debt on him."

Found Pomegranate Seeds

Many of the found property laws demonstrated in this expansion are intended to promote community health and to encourage pro-social behavior. One of the most important components of this is the desire to reduce the burdens of loss. Some items, however, were not considered much of a burden to lose and thus did not warrant effort being made to identify their owners. Such is the case of pomegranate seeds, which were free to be taken and used by anybody who found them. The **Found Pomegranate Seeds** event reflects this principle by giving the player who drew it the seeds, despite the fact that they were originally lost.
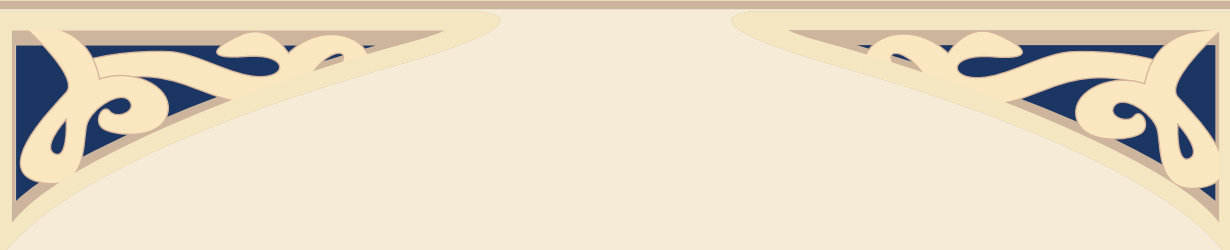
Citation: Al-Hidayah, Book XV, Chapter 120, Page 362

"If the found property is something that the owner will certainly not look for like date-stones or pomegranate seeds, then it is permitted to cast them aside and to utilize them without identification…"

Lost Vase Donated

While valuable lost items were supposed to be returned to their rightful owners, sometimes identifying the owner could prove to be a difficult and lengthy process. Depending on the value of the item, donating it to charity may eventually have been permitted to ensure its value benefitted the community. If the owner came looking for the item after it had been donated, they had the option of either endorsing the act of charity as their own or requesting compensation for the donated item from the person who donated it. The ability to request compensation for the item ensured that the owner had a choice in the matter and that they had a means to get by without the item if their well-being depended on it. Endorsing the act of charity as their own reduced the amount they were expected to pay towards Zakat, an annual due used for charitable purposes.

In-game, this scenario plays out similarly. Players can choose to request immediate compensation or endorse the act of charity as their own, reducing the total cost of their **Zakat** responsibility. The **Zakat** responsibility is expensive and difficult to pay off in one turn. In practice, players typically endorse the act of charity unless the compensation gives them the edge they need to pay for a significant milestone. Historically, most people permitted the donation of their lost items. While they had the ability to request compensation, doing so without significant need would be considered a callous interpretation of the law.

Citation: Distinguished Jurists Primer, Book of Luqta, Chapter 2, Page 370

"If the owner turned up, he had the option to ratify [the] charity and gain its spiritual reward or to hold him liable for it."

Ripped Neighbor's Garment

While searching for an item's owner, the finder was responsible for the maintenance and safekeeping of the found item. By taking the item in, the finder was claiming responsibility for it. Should the item happen to have been damaged or destroyed before it was returned successfully, the item's owner was permitted to request compensation for the damage. This law encouraged accountability and reliability, ensuring that nobody had to bear the burdens of another's mistake.

In-game, the liable player's debt to their community member is represented as an additional +3 cost to their next completed family responsibility. Payment of this debt is obligatory. Failure to do so results in the player gaining a transgression.

Citation: Al-Hidayah, Book XV, Chapter 120, Page 362

"Such permission, however, does not negate the claiming of compensation as a right by the subject, just like the consumption of the wealth of another in a state of duress. If he likes he may hold the poor person liable for compensation if the property is destroyed in his hands, because he took possession of his wealth without his permission."

Payment Owed *and* Necessary Expenditure:

When taking a found item in, the finder assumed responsibility for the maintenance and safekeeping of the item. Sometimes maintaining such an item required a financial investment. If a judge ruled that the finder must spend money to maintain the item they found, the finder was permitted to request compensation from the owner upon returning it. This law ensured that the item maintained its value while also ensuring that the finder was not held financially liable for something beyond their control.
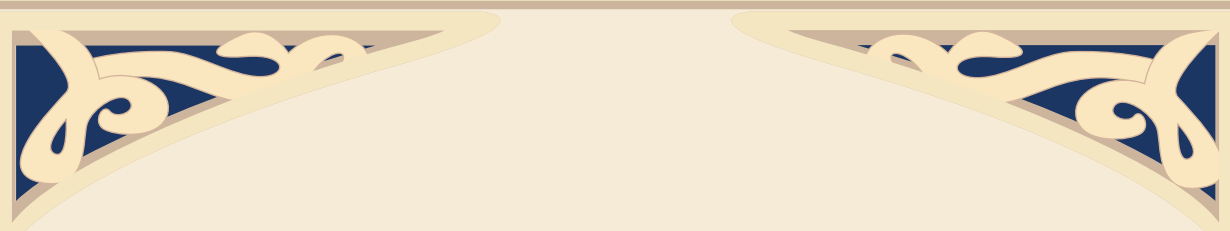
The **Payment Owed** event card presents this scenario with the player as the owner of the item that was maintained and reflects the mutually beneficial nature of the law. The player may choose to pay more to complete their next family responsibility, the extra value going to the person who maintained their item. After receiving compensation for their maintenance, the finder returns the item to the player. The player is rewarded for this by receiving an item that is worth more than the compensation they paid.

Necessary Expenditure flips the scenario by placing the player in the role of the finder. A judge rules that a cart that was found must be repaired. Players who cannot afford to repair the cart do not have to. The purpose of the law is to preserve the items value as painlessly as possible, not force destitution on the finder. The cart's owner reimburses the player when found, demonstrating that the required expense ended up being a net positive for everyone involved.

Citation: Al-Hidayah, Book XV, Chapter 120, Page 363

"If he [the finder of a lost object] spends with the permission of the judge then it will amount to a debt against the owner, because the qāḍī has authority over the wealth of the missing person for his interest."

Lost Honey Jar Destroyed

As with **Ripped Neighbor's Garment,** finders were responsible for the safekeeping of the objects that they found. If they allowed items to be damaged or destroyed, they were failing to uphold their responsibility to the community. To ensure that a lost object's owner was not financially compromised by the mistake of its finder, the owner had the ability to request compensation for the item. In most cases, the owner would let the debt slide as an act of charity unless doing so would put them into destitution.

Lost Honey Jar Destroyed places the player into the position of the owner whose item has been destroyed due to the negligence of the finder. The player is presented with the choice of either requesting immediate compensation for the item or waiving the debt as an act of charity. Should the player choose to waive the debt, the cost of completing the **Zakat** family responsibility would be reduced. Players tend to waive the debt to reduce the cost of **Zakat** (an imposing obstacle) unless they really need the compensation at that moment, reflecting the kind of behavior typically expected under this law.

Citation: Al-Hidayah, Book XV, Chapter 120, Page 362

"If he likes he may hold the finder liable, because he delivered his wealth to another without his permission, except that this was done due to permissibility from the law (sharʿ). Such permission, however, does not negate the claiming of compensation as a right by the subject, just like the consumption of the wealth of another in a state of duress. If he likes he may hold the poor person liable for compensation if the property is destroyed in his hands, because he took possession of his wealth without his permission."

New Harvest

Perishable goods often had enough value to be worth trying to return to their owner. Unfortunately, the longer it took to find their owner, the more likely it was that found perishable goods would expire before being returned. While a finder assumed responsibility for the items they took in, perishable goods lost due to expiration were not held against them. It was generally preferred that these items be donated before they expire, but in the case that they were not, the finder was not held liable for factors beyond their control.
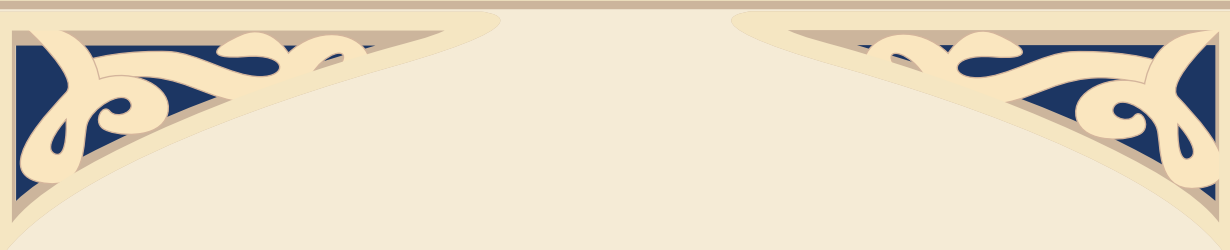
While most means of losing a found object result in gaining a transgression in-game, perishable resources being lost upon expiration due to a **New Harvest** draw explicitly do not.

Citation: Distinguished Jurists Primer, Book of Luqta, Chapter 2, Page 373

"...the jurists agreed that the person who takes custody in the presence of witnesses does not have to compensate if the thing perishes in his custody."

Neighborly

While returning an object to its owner was ideal, finders sometimes had difficulty identifying the person the object belonged to. After some length of time relative to the value of the object, the finders may have opted to donate it. This served to ensure that the object's value was made use of while also providing a way to relieve the burden of caring for it. A distinct facet of Islamic law is that finding an item was considered to be a burden. If the object's owner came looking for it after it was donated, they could request compensation for the item from the finder or endorse the donation as their own act of charity. People generally endorsed the donation unless they had significant monetary concerns, as they were able to reduce their necessary Zakat contribution without financially burdening the finder.

Neighborly follows a pattern similar to other cards that interact with **Zakat**. The player can request immediate compensation or endorse the donation as their own. Most players endorse the donation to reduce the cost of **Zakat** unless the event is drawn when the compensation is needed, reflecting the expected way people interacted with this law.

Citation: Distinguished Jurists Primer, Book of Luqta, Chapter 2, Page 369

"The jurists of the provinces... agreed that when the year had passed he (the person taking them into custody) had a right to consume it if he was poor and to give it as charity if he was not so. If the owner turned up, he had the option to ratify the charity and gain its spiritual reward or to hold him liable for it."

Found Cheap Cloth

Lost objects could be donated if their owners were not found within a certain span of time. This span of time was relative to the overall value of the lost object. In the case of low-value objects, they only needed to be held on to for several days before they could be donated. The **Found Cheap Cloth** event only requires players to hold on to the cloth until the start of their next turn, a small amount of time for a low-value item. After this point, the cloth can be donated to the player who is the least prosperous. The cloth does not need to be donated; it is equally valid for the player to hold on to the cloth and continue trying to find its owner.

Citation: Al-Hidayah, Book XV, Chapter 120, Page 362

"If the found property is worth less than ten dirhams then he is to keep it available for identification for several days.... he is to have identified it till he is convinced that the owner is no longer looking for it. Thereafter, he is to give it away as charity."
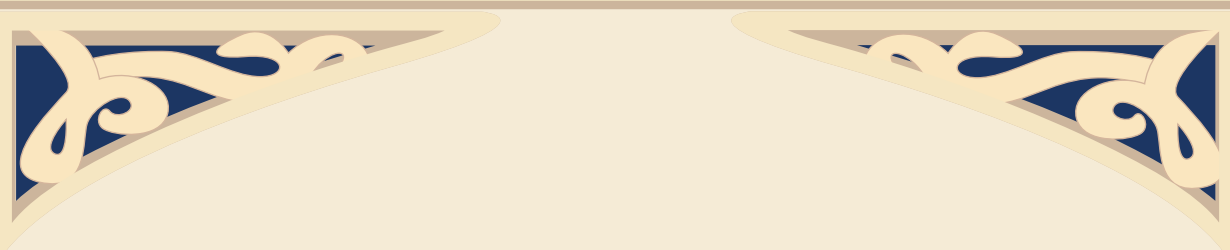
Receive Charity

If an object's owner was not found, and significant effort was made to do so, the finder of the object was permitted to donate it to charity. This charity was given to the least prosperous members of the community. This process ensured that the object's value was not wasted and that the people who needed support were receiving it. This event functions as a boon for the least prosperous player, staying true to the spirit of charity by demonstrating that providing support to the needy can make for dramatic improvements.

Citation: Al-Hidayah, Book XV, Chapter 120, Page 365

"The found property is no to be donated by way of charity to a rich person, because the thing ordered is the giving of charity, due to the saying of the Prophet (God bless him and grant him peace), "If he does not turn up," that is, the owner, "then donate it by way of charity.""

Found Damaged Plow

If an object was found, the finder assumed responsibility for returning it to its owner. They also assumed responsibility for the safekeeping of the object while it was in their possession. In some cases, the finder may have wanted to spend money on the object in order to preserve or enhance its value. Unless they had been ordered by a judge to do so, the owner was not responsible for

reimbursing the finder for the money they spent on the object. This money was instead considered a gift from the finder to the owner. This legal principle existed to prevent the exploitation of object owners who had no control over what happened to their objects while they were lost. The owners were not to be held liable for something neither they nor a judge had requested.

Found Damaged Plow demonstrates this legal principle by allowing the player who draws it to sacrifice their turn to provide another player with a high value item. While the player spent their turn repairing the plow, no judge ever ordered them to do so. Due to this, the player will not receive any direct compensation for their effort.

Citation: Al-Hidayah, Book XV, Chapter 120, Page 363

"If the finder of property undertakes expenditure on it without the permission of the judge then such expenditure will be considered a donation, due to the lack of authority on his part over the liability of the owner."

Festivals

Three festivals are distributed across the seasons within the event deck. Each of these takes place during a holiday. In order, they are **Eid al-Fitr, Eid al-Adha**, and **Ashura**. While the term "festival" is used to describe these events, it should not be taken to connote that these events are always joyous and energetic in observance. **Ashura** in particular tends to be very solemn. Rather, the term "festival" indicates that these are important, community-wide events. Participation in festivals brings people from across the community together, and thus makes them an ideal time to return found property.

Eid al-Fitr is a holiday marking the completion of Ramadan and the fasting associated with it. **Eid al-Adha** honors Ibrahim's willingness to sacrifice his son at God's command. A ram was provided by God to sacrifice in his son's stead, so it is common practice to ritually sacrifice an animal and distribute its meat across the community. **Ashura** commemorates the death of Husayn ibn Ali, the grandson of the Islamic prophet Muhammad, at the Battle of Karbala. It is often a day of grieving and prayer, as well as fasting and pilgrimage.

Invasion

The invasion this card refers to is the takeover of Egypt by Salah al-Din and the Ayyubids in 1171. The *Lost & Found* series is set in Fustat (Old Cairo) in 1170, so it is feasible that the community the players make up would have been subjected to an invasion at this time.

Communal Responsibilities

Build a Mosque

Given that prayer and worship is such a large component of Islamic culture, building a local mosque would be a priority for any Islamic community. To that end, the **Build a Mosque** communal responsibility must be completed for players with Islamic roles to win the game. It is also guaranteed to among the starting communal responsibilities, highlighting its importance.

Completion of **Build a Mosque** gives each player the ability to, once per turn, remove a stranger's item from their hand (and contribute to a communal responsibility) instead of returning another player's item or contributing to a crisis. The historical context behind this design is that communal Friday prayer was generally the first place people would go to seek or declare lost items. Word would then spread as people travelled from community to community, leading to lost items eventually being returned to their owners.

Convene a Shura (Council of Elders)

A Shura is an assembly of local adult men who gather to resolve conflicts and discuss the challenges that might threaten their community. This council helps with the smooth functioning of day-to-day life and dealing with large scale communal problems. For this reason, **Convene a Shura** reduces the cost of resolving the **Invasion** event, as the community is better equipped to deal with the demands of the invaders.

Family Responsibilities

Zakat (Obligatory Charity)

Zakat is an annual obligatory due that all Muslims who are financially able are expected to pay. Money collected for Zakat is used for various charitable and religious purposes. As a result of its strong ties to charity, many laws exist that permit outside acts of giving to contribute towards an individual's Zakat payment, including as a means to settle disputes where one person gave another's lost item to charity.

Zakat is an extremely important component of Islamic law, so completion of the **Zakat** family responsibility is one of this expansion's required victory conditions. The amount a family was expected to pay for Zakat was relative to their overall wealth, so in-game **Zakat's** cost is reduced the more a player is trailing behind the others in completing their family responsibilities. A number of events related to charity and donations can also reduce the cost of **Zakat's** completion, demonstrating its flexible nature. Upon completion of the family responsibility, the lowest value resource used to complete it is given to the player who is the farthest behind, demonstrating a charitable redistribution of wealth within the community.

Educate Children

Educating your children for success in life is obligatory under Islamic law. This is a broad responsibility that includes providing your children with secular education, knowledge of the law, prayer, and many other domains. In short, it is the personal responsibility to prepare your children for adulthood. Completion of the **Educate Children** family responsibility in-game allows a player to use an additional role's ability. The implication here is that the player has successfully raised a child who has gone on to learn a trade, lending their services to the player.

Aqiqa (Celebrate Birth)

Aqiqa is the traditional sacrifice of an animal to mark the occasion of a child's birth. A feast is often held and the community comes together to celebrate. In-game, all players except for the player completing **Aqiqa** are given a Meat resource, suggesting a generous gift given in celebration.

Hajj (Pilgrimage)

The Hajj is an annual Islamic pilgrimage to Mecca. All adult Muslims who have the means to are obligated to make the pilgrimage at least once in their life. Players who complete the **Hajj** family responsibility will be unable to help with crises or disasters until the end of their next turn, as the pilgrimage takes time to complete.

Provide for Family

In Islam, providing for your family is a religious duty and obligation. Doing so requires scarce resources, and sometimes people find themselves without enough to provide. In cases of poverty and need, Islamic law permits families to make use of objects that they have found but do not own. Returning found objects serves an important function within a community, but the safety of your family takes priority.

In-game, players who complete **Provide for Family** are required to discard a single item once per turn. This is meant to simulate the costs of providing for their family, an ongoing process. They may refuse to discard an item but doing so will remove **Provide for Family** from their completed family responsibilities. Crucially, the item that is discarded does not have to belong to the player. This is to reflect the ability to make use of found items during times of need, though players can do this even if they have other legally-owned items available. This deviation is motivated by gameplay and balance considerations, but does incentivize players to remove found items first due to their limited hand size. Without serious need, that behavior would not be permitted under Islamic law.

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Lost & Found: New Harvest is the third game in the award-winning *Lost & Found* series. Check out other games, such as the orignal *Lost & Found,* and the party game *Lost & Found: Order in the Court* as well as info about the series at our website:

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