

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Al-Inaam

**An Islamic periodical
promoting the true values of Islam**

Al-Inaam	An Islamic periodical
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Lessons from the Holy Qur'ān

The Arab Tribes of Madinah

Moulānā Ebrāhīm Muhammad

The original name of Madinah was Yathrib. After the Hijrah, Rasulullāh ﷺ changed the name to Madinatul Rasool, Tayyibah and Tābah. It is now famously called Madinah or Al-Madinatul Munawwarah.

After the Jews had been living in Madinah for a long while, two tribes from Yemen settled there. These were the Aws and the Khazraj tribes. When Rasulullāh ﷺ arrived in Madinah, the following tribes lived there:

- ◆ The Jews, viz. (1) The Banū Naḍīr, (2) the Banū Quraizah and (3) the Banū Qaynuqa.
- ◆ The Yemenis, viz. the Aws and the Khazraj who were later known as the Ansār.

The two Yemeni tribes were idol worshippers and were constantly fighting each other and the Jews. The Jews were regarded as the People of the Book and they used to tell the others that they were awaiting the advent of the final prophet, whom they would follow and then crush their enemies.

The Aws And Khazraj Accept Islām

When Rasulullāh ﷺ met the first group of pilgrims from amongst the Aws and Khazraj, he invited them to Islām. They realised that he was the same person about whom the Jews had spoken about - they

would follow him to vanquish their enemies. Therefore, before the Jews could follow Rasulullāh ﷺ, they decided to accept Islām.

When they returned to Madinah, they propagated the message of Islām. Twelve representatives from amongst them met Rasulullāh ﷺ the following year to pledge their allegiance to him. They also invited Rasulullāh ﷺ to emigrate to Madinah.

The Emigration (Hijrah) to Madinah

After receiving the invitation, Rasulullāh ﷺ left with Hadhrat Abu Bakr ؓ for Madinah. The books of history mention the incidents of the various Sahabah ؓ who had already left for Madinah before Rasulullāh ﷺ. One may refer to these incidents in “Futuhul Buldān” (Pg. 30), “Ar Rawdul Unf” (Vol.2 Pg.16) and the “Seerah” of Ibn Hishām.

The Obstinacy of the Jews

Despite possessing the knowledge that Rasulullāh ﷺ was the true prophet of Allah about whom they had read in their scriptures, the Jews refused to accept him as such. They even refused to respond to the words of the Aws and the Khazraj when these two tribes reminded them that Rasulullāh ﷺ was the very same prophet about whom they (the Jews) had threatened others.

Because of their jealousy and enmity, the Jews did not respond to Rasulullāh’s ﷺ preaching. Only a few of them accepted Islām, while the others always plotted against Rasulullāh ﷺ and the Muslims. ●

(Adapted from Anwārul Bayān by Moulana Ebrahim Muhammad)

What is Marriage All About?

Abdul Hameed Lajporia – Toronto, Canada

When the wedding celebrations are over and the husband and wife settle down in their new lives, many find out that it is not what they hoped for or expected. As the euphoria and novelty wears out and gives way to routine and normality, the marriage relationship becomes strained as both spouses struggle to get through life. Constant arguments, bickering and unhappiness pervades the atmosphere with little or no hope of a resolution. This problem in the marital life is so widely felt that we would scarcely find a person who does not know of a close family member or relative who is not in this predicament. Whilst it is inevitable that not every marriage will succeed or be without its fair share of problems, the marital discord and misery we see today cannot simply be attributed to the incompatibility which can sometimes occur between two people.

Rather, a deeper study into the widespread problems and misery we witness will reveal that it is due to a lack of the correct criteria and thoughts - this is the cause of disharmony and the lack of tranquillity between spouses. If one were to dissect the criteria and thoughts being used by Muslims one would find that generally speaking they are caught between two reference points. Do they follow the customs and traditions of their elders in marriage and marital affairs or do they embrace western values? The older generation has by and large stuck to tradition; but the younger generation is increasingly rejecting tradition in favour of a more western lifestyle.

As a result, we find a whole range of different, and at times contradictory, criteria being used to regulate married life. On one

side of the spectrum we have the traditional culture. Here we see the prevalence of the criteria of *hayā* and *izza* (shame and dignity). These have their roots in Islam but over time they have lost their Islamic character and have become subject to people's whims and desires. This is why we see the inconsistent and oppressive nature of their application. For instance, *zinah* is and should be viewed as a loathsome *Kabeerah* (great) sin, however, we often see that if a man commits it then it can be forgiven and quietly ignored and thought to be something that young men do.

However, if a woman was found guilty of committing this, then she would be ostracised and rejected because she has brought dishonour and shame to the family. Therefore, the true understanding of the sin of *Zina* has been lost in the blur and haze of tradition and a contradictory application is being used. A similar contradiction from traditional values is the view that a young girl mixing with foreign (*Ajnabi*) men is unacceptable. No shame is felt when the same girl is forced to marry a man without her consent and approval or even sometimes against her will.

On the other hand we have what can only be described as half-way marriages where the concepts and criteria are a jumble of traditional and western values adopted according to the capitalist criteria of benefit and individual freedom. For example, in such marriages it is not acceptable that the wife would flirt with other men but it is acceptable for her to mix with men, being uncovered and showing her beauty. We also find men carrying the western concept of remaining single when young and delaying their marriage until they've had 'a good time'. Once in their late twenties or early thirties they will do their social and religious duty of getting married. Also,

we now see the western style of courtship which means finding out if one is compatible or not by dating or getting to know each other. Hence, the ubiquitous demand of friendship leading to marriage. The West offers individual freedom as the progressive basis of life, and for many Muslims in the West this has become the preferred basis for marriage over tradition. By individual freedom what's meant is that an individual is completely free in how he or she lives his or her life. Rather, turning to freedom by rejecting tradition is like jumping out of the frying pan and into the fire. How can the West claim to offer the alternative when its criteria of individual freedom and benefit which by establishing sensual gratification as the paramount concern has led to the misery of millions of people? If we take a quick look at the West's record we find that in their societies, the top five social and marital problems are:

- * Mistrust and Adultery - 70% of American wives commit adultery within 5 years of marriage.
- * Divorce - one in three end up in divorce.
- * Rape - 167 women are raped every day in the UK.
- * Wife battery - a battery incident occurs every 18 seconds in America.
- * Child molestation and paedophilia - in Britain a quarter of a million people are known paedophiles!

These are the fruits of freedom and these should not be considered surprising, in fact they are an inevitable occurrence since a solution proposed by man's limited mind will never be able to address the intricacies of human life and its requirements. Therefore, we need to refer to Almighty Allah ﷻ, Who is All-Aware of His creation and how it is that humanity should regulate their lives.

Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything). [Surah Mulk:14]

As for taking tradition as our criteria, this can never be accepted, as our only criteria is the Revelation of Allah ﷻ and this excludes what our forefathers followed unless it was from what Almighty Allah ﷻ and His Beloved Messenger - Rahmatul Lil Ālamīn - ﷺ brought. In verse 104 of Surah Al-Ma'ida Almighty Allah ﷻ tells us the basis of acceptance or rejection of tradition:

And when it is said to them: "Come to what Allah has revealed and towards the Messenger (Muhammad ﷺ)." They say: "Enough for us is that which we found our forefathers following," even though their forefathers had no knowledge whatsoever and no guidance!?"

The reason why it is wrong to follow the forefathers is that they did not follow the revelation and nor were they guided by Almighty Allah's guidance. So when we reject those areas of tradition, which contradict Islam we should not reject them because they contradict the capitalist concepts of individual freedom and benefit but because they go against what our Most Exalted Lord and Creator has revealed. In other words, just as it is wrong to accept Western love marriages on the basis of freedom and benefit, it is equally wrong to reject forced marriages on the basis of the individual freedom and benefit. The reason why both should be rejected is that they are contrary to Almighty Allah's Revelation and not because they affirm or violate freedom and benefit.

The current generation either view marriage as a burden, a custom

and a social duty. They do not understand it is a solution that organises the male-female relationship so as to bring about mutual tranquillity. In fact, many are turning to western values because they find the oppressive elements of tradition unpalatable without realising that Islam has a unique solution that befits man's nature. In Islam, marriage is about companionship (*suhbah*) and not the regimental and strict regime that exists in traditional marriage or the tenuous partnership for sex that we find in the West, which is easily dispensed with when the partners get tired or bored. Almighty Allah ﷻ informs us of the *Hikmah* of marriage in verse 21 of Surah Ar-Rum:

And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.

In this verse, Almighty Allah Rabbul Alamīn makes the wife the source of *Sakeenah*, i.e. repose and tranquillity as we can see from the usage of the verb *sakana*. It is from this same word that we derive the term *sakan* (dwelling) where people find repose, ease and security when they go home from the toil and tension of outside life. Similarly, married life is a source of tranquillity from the strains and stresses of life and not the other way round. The West cite empty slogans of friendship and equality as the basis of marital life but the truth is that what exists is a clash between spouses because there are no defined roles due to the belief in individual freedom. Islam on the other hand did not just talk about companionship but has shown how to realise it by clarifying the rights and responsibilities that spouses have over each other such that they complement each other and

bring about mutual fulfilment: Almighty Allah ﷻ tells us very clearly in verse 228 of Surah Al-Baqara:

"And they (women) have rights (over their husbands) similar (to those of their husbands) over them, in reasonable terms."

Sayyiddina Ibn Abbas ؓ used to say: *"Indeed I spruce myself up for my wife and she adorns herself for me, and I love that I should redeem all the rights I have over my wife, so that she should redeem all the rights she has over me"*. [Ibn Abi Shaybah in his Musannaf]

Islam clearly outlined the role and the rights of both partners in the marriage. The man is the head of the household. He is responsible for providing the maintenance and residence for his family. The wife's responsibility is to tend to the housework and not go out without the permission of her husband. These rights and responsibilities are not unknown but the key concept we need to understand is how these rights and responsibilities are discharged. Almighty Allah ﷻ informs us in verse 19 of Surah An-Nisa: *"And live with them honourably"*.

Our Most Exalted Lord and Creator has commanded spouses to spend their life together (*mu'āsharah*) in an honourable and fitting manner (*bil-ma'roof*). What this means is that they live in an atmosphere of care and benevolence. That is why our Beloved Nabī ﷺ said; *"Indeed, the one most complete in Iman and best in morals is the one who is the kindest to his wife."* [Ibn Hibban]

In other words, the rights and responsibilities should be discharged in an atmosphere of companionship. To give us an example of what

companionship (*suhbah*) means on a day to day level, let us take a glimpse at the life of our Beloved Nabī Muhammad ﷺ as he says in his own words: "*The best amongst you is the one who is best to his wives and I am best to my wives.*" [Ibn Hibban]

Meaning of Companionship (*as-suhbah*): The Beloved Nabī ﷺ taught us that the husband should be reasonable in exacting the rights. For example, the wife is obliged to seek permission before she goes out but this does not mean the husband should prevent her when there is no reason for doing so.

Companionship means that the husband deals with his wife in a kind and tolerant manner and not in a domineering way. He should not see it as undermining his honour and dignity if his wife disagreed or got angry about something.

Hazrat Āisha ؓ narrated that Allah's Beloved Nabī ﷺ said: "I know whether you are angry or pleased. I said, How do you know that, O Messenger of Allah? He - ﷺ said: When you are pleased, you say, 'Yes, by the Lord of Muhammad,' but when you are angry, you say, 'No, by the Lord of Abraham!' I said, Yes, I do not leave out anything, except your name." [Muslim]

Companionship means that husbands and wives should help each other in their responsibilities. Just because the wife is responsible for doing the housework does not mean the husband should not help out. Āisha ؓ describes the behaviour of our Beloved Nabī ﷺ when he was in the house. She says: Nabī ﷺ used to be in the service of his family; and when it was time for prayer, he would go out to pray. [Al-Bukhari]

Despite being the ruler of Madinah, at home he led a very humble life. Āisha ؓ said: He acted like other men; he would mend his clothes, milk his goat and serve himself. [Reported by al-Bukhari in al-Adab al-Mufrad]. Furthermore, Nabī ﷺ never lost his temper, even if there was too much salt in the food. Abu Hurairah R.A. narrated that; the Nabī ﷺ never criticized the food, if he liked it, he ate it and if not, he left it. [Muslim]

Companionship also means overlooking mistakes or defects that one may not like in one's wife or vice versa. Our Beloved Nabī ﷺ also said: *"Let not a believing man hate a believing woman. If he dislikes a character in her, he would be pleased with her other character traits."* [Muslim]

Therefore, the husband should not pick on every little thing and continuously find faults. Rather he should be prepared to forget them by remembering the good qualities his wife has.

Companionship means closeness and intimacy and not an estranged relationship where the spouses rarely talk to each other unless something needs to be done. If one reflects on the nature of married life, one can appreciate its importance. So for example, during the day, a wife would naturally build up and accumulate many issues that she wants to discuss with her husband. So when the husband comes home, she wants, for want of a better word, to download all the stresses and difficulties and share them with him. But if the husband comes home and turns on the TV and ignores her, then this can be very frustrating for her. Our beloved Nabī ﷺ once said:

"Everything in which there is no dhikr (remembrance) of Allah is nonsense, negligence and futile except four things: that a man should joke with his wife..". [An-Nasa'i]

To be able to function in a harmonious relationship in a social order or state we must first be able to establish a stable family order. A revolution against the evils of a social order has no legitimacy when those in revolt are oppressors in their own family order.

Our relationship towards one another must be an element of the worship of Almighty Allah ﷻ. The whole concept of marriage is so important that our Beloved Nabī ﷺ said it is half of faith, so fear Allah with the other half. The marital union or family relationship is successful only to the extent that it can emulate or adhere to the guidance that our Most Glorious and Exalted Creator has given us. ●

Speak good otherwise remain silent. (Hadīth)

Burgers or Bun Kebabs¹

by Moulana Humza Choudry

When some Muslims try to ape their Western counterparts in dress and conduct, they are nothing short of ridiculous as Moulana Humza eloquently describes.

So I came back from Pakistan to the United Arab Emirates on the Karachi-Dubai flight (possibly the worst route ever to fly). Firstly, it is full of retarded greasy-haired little Pakistani kids with business degrees, expensive cell phones, tight and utterly ridiculous clothes, unchecked body hair, and cheap sunglasses that they wear indoors at night, because they somehow are under the mistaken impression that they are cool.

Their English is a mix between a misplaced British accent, and Apu (cartoon character on US TV) from the Quick-E Mart (closer to the latter than any of them will readily admit), and all they talk about is their stupid job, stupid money, or some harām thing that they did, which makes them cool.

They order wine on the flight repeatedly, which unlike our pale-skinned cough syrup veteran white cousins, they cannot hold down worth a darn, and insist on cursing again and again in the course of conversation, often, and in a sad but funny way, misusing curse words and putting them out of syntax or context.

¹ Among middle class and poor Pakistanis, this class of people are known as 'Burgers', because they refer to what is called a hamburger in the USA as a burger, whereas regular Pakistanis know them as 'Bun Kebabs'.

Then there are the 'money uncles' or monkey uncles if you look at their clothing. Tight and old suits are their regalia. Their one goal in Dubai is to grab as many items they can throw in the shopping cart on the dead run. Clean shaven and with a wife who is wearing a black abaya and hijab, which is better than the ones whose wives are from the old generation modern crew... a group of wrinkled and fat women who wear clothes in such a manner that suggests that no one made the friendly effort to inform them that they were beyond the years of youth or good looks and perhaps for the gastro-intestinal well being of the other passengers, they might want to consider covering their balding heads and flabby bodies before PIA (Pakistan International Airlines) biryani flies the friendly skies on a reroute.

And then there are their irritating little kids. "Mummy! Daddy! I want *blank*." That is pretty much the extent of their world. Soon their broken Urdu/broken English pidgin is silenced when their hijab-wearing mothers drown them out by putting their headphones on and tuning them into the latest Brittany Spears video or Indian movie playing on the flight.

For Allah's sake, doesn't anyone in Pakistan's upper-middle to upper class know how to keep it real? Is everyone fated to be a loser, whose only ambition is to go to America, Canada, UK, Australia or Dubai? Are they all just going to become doctors, engineers, and accountants? Are they all going to learn scrappy English and speak pidgin Urdu? I have a hard time respecting a person who cannot at least speak one language correctly.

As the announcement goes off that mobile phones are a safety hazard for the flight's navigation system, I think to myself, good, I turned my phone off in advance. I look down the row of seats, and I

am not lying, *every* single person on the aisle was talking on his cellphone! When the steward asked them seriously to shut their phones off, each one of them proffered an excuse that his call was important, and *kept talking!* That is terrorism. Stupid Pakistanis hijack the plane's navigation systems by being themselves: bourgeoisie mobile monkeys!

Which brings me to my more abstract point. What happens if Pakistanis all throw off their 'backwards and depressed cultural and religious shackles'? What if they all quit the madrasah, go to business school, learn English, wear European clothes, get 'real' jobs, and shun their past? They are the same idiots who can't stand to wait their turn in line, can't read or speak well, lie pathologically, are selfish as smack, and will accept corrupt and illegal gratification, left right and centre. I would put one step forward that, their modernity in fact, encourages it. I am repeatedly surprised by the fact that these goons are consistently out-classed in manners and morals by the illiterate labourers who come on the same flights, yet probably make from one sixth to one tenth of what their necktie-yahoo brethren pull in. I guess the difference is that they are real people.

If you don't believe me, please feel free to take the Emirates or PIA flight from Karachi to Dubai or vice versa! ☺

(Moulana Humza Choudry is a scholar based in Seattle, USA.)

If a man spends on his family with the intention of receiving reward from Allah, it is a form of charity for him. (Hadīth)

Respect Your Teacher

Moulānā Ismail Moosa

The thought might have passed through the minds of many students that how is it that we study the very same kitabs and syllabus which our pious predecessors have studied, yet they excelled in knowledge and reached such high pedestals. How is it that we do not get as much benefit as them? When one studies the lives of our pious predecessors, one will find that they possessed three outstanding qualities which were the means of their success. If we bring these qualities into our lives, we will also attain what they had attained. What are these qualities?

These qualities which they possessed were that of humility, service and respect to their teachers. It was precisely because of these three qualities that Allah raised them to such high pedestals. One of the greatest Hanafi scholars, Allamah Shamsul A'immah Halwani mentions,

انما نلت هذا العلم بالتعظيم

“I have attained this knowledge by showing respect.”

Similarly, the great student of Imām Mālik, Ibn Wahb mentions that Allah has blessed me with knowledge solely on account of the respect I showed to Imām Mālik. Imām Ahmad Ibn Hambal has said,

قال أحمد بن حنبل لخلف الأحمر: "أمرنا أن نتواضع لمن نتعلم منه" (تذكرة السامع و المتكلم ١٨٨)

“We have been commanded to display humility in front of those from whom we learn.”

Our pious predecessors would show humility and respect to their teachers to such an extent that even the kings would not enjoy such respect. There is an incident of Urwa Ibn Masood Ath-Thaqafi رضي الله عنه mentioned in Saheeh Bukhari. When he came to the company of Nabi ﷺ he observed the actions of the Sahabah رضي الله عنهم. When he went back to the Quraish, he described the actions of the Sahabah رضي الله عنهم to the Quraish by saying,

فقال أي قوم والله لقد وفدت على الملوك ووفدت على قيصر وكسرى والنجاشي والله إن رأيت ملكا قط يعظمه أصحابه ما يعظم أصحاب محمد صلى الله عليه وسلم محمدا

“O my people, I travelled in a delegation to many kings. I have seen the kings of Rome, Persia and Ethiopia. By the oath of Allah, I haven’t seen the companions of any king honour their king like how the companions of Muhammad ﷺ honour Muhammad ﷺ.”

This was the honour that the Sahabah رضي الله عنهم showed to Nabi ﷺ. Our pious predecessors followed and emulated them by also showing such honour to their teachers. Imām Abu Hanifa رضي الله عنه mentions,

ما مددت رجلي نحو دار أستاذي اجلالا له

“I never spread my feet in the direction of the *house* of my teacher out of sheer honour for him.”

Imām As-Shāfi’ī رضي الله عنه mentions,

كنت أصفح الورقة بين يدي مالك صفحا رقيقا لئلا يسمع وقعها

“When I was in front of my teacher Imām Mālik, I would take special precaution to turn the pages of my book as softly as possible so as not to disturb him.”

A student of Imām Ash-Shāfi’ī رحمه الله, Allāmah Rabī’ mentions,

والله ما اجترأت ان اشرب الماء و الشافعي ينظر الي اجلالا له

“I never dared to even drink water whilst Imam Ash-Shāfi’ī رحمه الله was looking at me out of absolute honour for him.”

The students of Hadith know that Imām Muslim was the student of Imām Bukhārī. Allāmah Ibn Hajar mentions in Fathul-Bāri that Imām Muslim once went up to Imām Bukhārī, kissed him between his eyes and said,

دعني حتى أقبل رجلك يا أستاذ الأستاذين وسيد المحدثين وطبيب الحديث في عله

“Allow me to kiss your feet, O teacher of all the teachers, leader of the hadith scholars and the doctor of hadith in its ailments.”

This was what great respect he showed to his teacher.

It is mentioned regarding Moulānā Husain Ahmad Madani رحمه الله that once his teacher, Shaykhul Hind Moulānā Mahmūdul Hasan رحمه الله received many guests. There was only one toilet in the house. Out of service to his teacher, Moulānā Husain Ahmad Madani رحمه الله used to secretly go and clean the toilet so that the guests of his teacher were not inconvenienced by going to a dirty toilet.

In short, it was because of this respect and reverence which they showed to their teachers that Allah accepted them for His Dīn. Allāmah Sha'rānī explains how a student should honour his teacher by saying,

: و ينبغي لطالب العلم أن يخاطب شيخه بالإجلال و الإطراق و غض البصر كما يخاطب
الملوك (إعانة المتفهم ٤٨)

“It is necessary for a student to speak with his teacher with utmost respect, lowering his head and his gaze. In short he should address his teacher just as he addresses a king.”

Allāmah Ibn Umar Dāni ﷺ explains the rights of teachers by saying:

فالتزم الإجلال والتوقيرا	لمن يريك العلم مستنيرا
وكن له مبيجلا معظما	مرفعا لقدره مكرما
واخفض له الصوت ولا تضجره	وما جني عليك فاغفره
فحقه من أعظم الحقوق	وهجره من أعظم العقوق

(إعانة المتفهم ٥٣)

“Hold in esteem and go out of your way to serve the one who teaches you knowledge. Honour and respect his status. Lower your voice when speaking to him and do not rebuke him. If he errs, overlook him. Remember that his rights upon you are the greatest of all rights and abandoning him is the worst disobedience.”

Hadhrat Ali رضي الله عنه mentions the rights of a teacher by saying,

وقال عليُّ بن أبي طالب رضوان الله عليه: من حقِّ العالمِ عليك إذا أتيتَه أن تُسَلِّمَ عليه خاصَّةً، وعلى القومِ عامَّةً، وتَجلسُ قُدَّامَه، ولا تشرِّ بيديك، ولا تَعْمزَ بعَيْنيك، ولا تُقل: قال فلان خلافَ قولك، ولا تأخذ بثَوْبِه، ولا تُلحَّ عليه في السَّؤال، فإنَّما هو بمنزلة التَّنخلة المرطبة، التي لا يزال يسقط عليك منها شيء - العقد الفريد - (١ / ١٦٢)

“It is the right of your teacher that you go out of your way to greet him, you sit in front of him and you don't even gesture towards him or beckon with your eyes towards him. Do not say to him that someone has said something different to what you are saying. Do not hold onto his clothing and do not persist in questioning him for he is like a fresh date palm that continuously showers something upon you.”

Today it has become so common where students backbite and mock their teachers. You might do this jokingly but this can be the means of your destruction. You might consider this to be something insignificant but by Allah Ta'ala it is regarded as a major sin.

تحسبونه هينا وهو عند الله عظيم

To backbite anyone is harām, imagine how much worse it is to backbite your teacher from whom you are obtaining your knowledge of Dīn. ●

The Qur'ān

Moulānā Ishaq Moosa

الر كتاب أنزلناه إليك لتخرج الناس من الظلمات إلى النور بإذن ربهم إلى صراط العزيز الحميد (ابراهيم ١)
“O My Messenger ﷺ, We have revealed to you the Noble Qur'ān so that you may take out mankind from all types of darkness towards light.”

Nabi ﷺ has mentioned two things which if a person holds firmly onto, he will be guaranteed to be on guidance. Nabi ﷺ said: “I am leaving behind two things which if you have to hold on to firmly, you will never go astray: the noble Qur'ān and my family.”

By holding firmly onto the Qur'ān, a person will never go astray. Allah Ta'ala describes some of the salient features of the Qur'ān by saying:

“O people verily an advisor has come to you from your Lord, and a cure for that which is in the hearts and a guidance and mercy for the believers.” (Quran 10:57)

The example of the Noble Qur'ān is like a magnet of the blessings of Allah ﷻ. Wherever it is recited, Allah ﷻ showers His mercy and blessings. As Allah ﷻ says in the Noble Qur'ān: “Whenever the Qur'ān is recited, you should listen attentively and keep silent so that the mercy of Allah ﷻ be showered on you.”

Nabi ﷺ said: “Obtain blessings from the Qur'ān for it is the word of Allah ﷻ.”

We should try to understand the status of the Noble Qur'ān that it holds in the sight of Allah ﷻ. It is the word of Allah ﷻ. For every

letter recited, Allah ﷻ grants ten rewards. The Noble Qur'ān will also be a means for the entry of a person into Jannah.

Nabi ﷺ said: “Recite the Noble Qur'ān for it will be an intercessor for a person on the Day of Judgment.”

The virtues and rewards of memorizing the Noble Qur'ān are also great. The Noble Qur'ān will elevate the stages of the one who memorized it in Jannah. Nabi ﷺ said: “It will be said to a hāfiz, recite and climb the stages of Jannah. Your stage will be at the last verse you recite.”

Through the blessing of the Noble Qur'ān, the hafidh will not only enter Jannah, but he will also be granted the privilege of taking ten members of his family with him to Jannah.

Therefore, we should build a strong connection - a connection of love with the Noble Qur'ān. If a guest comes to us and we leave him alone, we do not entertain him and we don't even look at him, what will such a guest say about us? Similarly, if we don't care about the Qur'ān, what testimony will the Qur'ān give regarding us? The Noble Qur'ān is our guest because before Qiyamah, the Noble Qur'ān will be taken away from us. On the day of Qiyamah, it will bear witness to Allah ﷻ. Just as Nabi ﷺ will intercede on the day of Qiyamah, similarly the Qur'ān will also intercede. But today, we ignore the Noble Qur'ān.

If we know of some person of authority, we try to keep close to him so that when we are in need of assistance, he can help us. The Noble Qur'ān has authority and a great status by Allah Ta'ala.

Nabi ﷺ said, “The Noble Qur'ān and those who used to recite and practise on the Noble Qur'ān will be brought on the day of Qiyamah. Surah Baqarah and Surah Āl Imran will be leading them and will defend them.”

How unfortunate it is that we have time to follow every news bulletin, read every article of the newspaper but we do not have any time for the Noble Qur’ān. How many of us are regular with our Tilawah (recitation). Even students and huffaz are negligent regarding this. Learning *dor* (revising previously learnt verses) is a different issue from making normal tilawah (recitation). In a whole year, how many times do we recite the Noble Qur’ān completely? This is the word of Allah ﷻ. We should try to understand the importance of the Noble Qur’ān. When we recite the Qur’ān, we are communicating with Allah ﷻ. Allah ﷻ attentively listens to our recitation. Subhanallah! Do we have any feeling?

A person who is ill, cannot enjoy different scents and he cannot taste. He is deprived of smell and taste. Similarly a person who is spiritually ill, he is deprived of the taste of the Noble Qur’ān. He cannot enjoy the recitation of Noble Qur’ān. That is why it is mentioned in the Qur’ān: “Only those people can touch the Qur’ān who are clean.”

It means in order to touch the Qur’ān, one should be clean from all impurities and those whose hearts are clean, can enjoy the taste of the Noble Qur’ān. And when one enjoys something, one cannot leave it. This is what we find in the Ahadeeth and stories of the Sahaba ﷺ.

Hadrat Tamīm Dārī ﷺ used to complete the entire Qur’ān in one rak’ah during the Tahajjud prayer.

Similarly, Abdullah Ibn Zubayr ﷺ also used to complete the entire Qur’ān in a single rak’ah.

Nabi ﷺ went out in jihad, in the battle of Zatur Riqa’. At night all the Sahaba ﷺ were very tired. Nabi ﷺ asked, “Who is going to be a security guard tonight.” Two of the Sahaba ﷺ, one from the

Muhajireen, Ammar Ibn Yasir ؓ and one from the Ansar, Abbad Ibn Bishr ؓ, presented themselves. Nabi ﷺ told them to go to the top of a hill. When they went there, they decided that if both of them had to stay awake, it could be that both of them fall asleep in the latter portion of the night. So they agreed that it's better that one stay awake and one sleep and in the latter portion of the night, the first will sleep and the other will stay awake. So Ammar Ibn Yasir ؓ went to sleep. Abbad Ibn Bishr ؓ thought, "Let me stand in prayer." So he began his salah and he began reciting Sūrah Kahf. He went on reciting. At the same time there was an enemy who approached. He saw this Sahabi ؓ standing, so he shot an arrow but this Sahabi ؓ kept on reciting. So he shot the second and the third arrow. But this Sahabi ؓ continued. He continued to bleed so much that he feared he might faint, so he completed his salah and woke up his companion. When his companion saw his condition, he asked him why he did not wake him up on the first injury. He replied that he was enjoying his recitation so much that he did not want to cut it short and had he not feared the duty which Rasulullah ﷺ appointed them for, he would have never interrupted his salah.

This is the enjoyment of the Noble Qur'ān which our pious predecessors used to experience. We can also experience it. The Qur'ān is the same, its blessings are the same, its enjoyment is the same, but the hearts are not the same. If we clean our hearts by not committing sins, we will be able to experience the enjoyment of the Noble Qur'ān. Uthman ؓ used to say,

“If our hearts are cleansed of sin, we will never stop enjoying the speech of Allah ﷻ.” ◉

An Imām With Courage

This is a prayer delivered in Kansas, U.S.A. at the opening session of their Senate. It seems, prayer still upsets some people. When Minister Joe Wright was asked to open the new session of the Kansas Senate, everyone was expecting the usual generalities, but this is what they heard:

“Almighty Allah, we come before you today to ask Your forgiveness and to seek your direction and guidance. We know your word says, “Woe to those who call evil, good,” but that is exactly what we have done. We have lost our spiritual equilibrium and reversed our values. We have exploited the poor and called it the lottery. We have rewarded laziness and called it welfare. We have killed our unborn and called it choice. We have shot abortionists and called it justifiable. We have neglected to discipline our children and called it building self-esteem. We have abused power and called it politics. We have coveted our neighbour's possessions and called it ambition. We have polluted the air with profanity and pornography and called it freedom of expression. We have ridiculed the time-honoured values of our forefathers and called it enlightenment. Search us, and know our hearts today; cleanse us from every sin and set us free. ... Āmīn!

The response was immediate. A number of legislators walked out during the prayer in protest. In 6 short weeks, the Central Musjid where the Imam was serving, logged more than 5,000 phone calls with only 47 of those calls responding negatively. The Musjid is now receiving international requests for copies of this prayer from India, Africa and Korea.

Commentator Paul Harvey aired this prayer on his radio program, *'The Rest of the Story,'* and received a larger response to this program than any other he has ever aired. ●

The Great Gift

Hafiz Usman Peterson (fifth year student)

We are dealing with such a gift from the king of all kings to the leader of all leaders to a creation far superior than all creations, the Qur'ān

This is a gift presented from Allah the Exalted to his choicest of messengers, Nabi ﷺ via the most trustworthy angel, Jibreel ﷺ on the 27th of Ramadān.

The Qur'ān is such a miracle which has never been matched and will never be matched. The Qur'ān is the direct speech of Allah, not the creation of Allah. It has been sent for the guidance of mankind. If we look at our lives, the Qur'ān has become restricted to occasions and functions. This is a great injustice to the value of the holy Qur'ān. We have not revered the Qur'ān as it ought to be revered. The Qur'ān holds two great rights over us which we have failed to uphold. Firstly the physical right, and secondly the spiritual right.

The physical right refers to handling the Qur'ān with respect in the state of purity and cleanliness, always ensuring that the Qur'ān be kept close to the chest and not under the waist as is the common practice of the ignorant. Together with this, the Qur'ān should be placed in a clean and elevated place.

The spiritual rights entail recitation of the Qur'ān day in and day out, pondering over its meaning, practicing upon its commands and abstaining from its prohibitions.

Imam Abu Hanifa ؒ would recite the Qur'ān sixty times in the month of Ramadan. He said, “ It is the right of the Qur'ān that it should be recited (completely) twice, once in Ramadan and once throughout the rest of the months.” (Fazail-e A'māl)

Allah ﷻ says, “Verily we have revealed it in the night of power.” The Qur’ān has a very special link with the month of Ramadan. Even our Nabi ﷺ would recite the Qur’ān to Jibreel ﷺ, and he in turn would recite it to Nabi ﷺ in the month of Ramadan. (Al-Tibyan fi uloomil Qur’ān)

It is incumbent upon every Muslim that the Qur’ān be a part of his/her daily programme and should not be left out for any reason. We should create a bond with the Qur’ān. The best period to achieve this would be the month of Ramadan. Nabi ﷺ said, “The Qur’ān is an accepted intercessor and a disputant whose claim is upheld. He who keeps the Qur’ān in front of him, it will lead him to paradise, and he who keeps it behind his back, it will drive him into the fire.” (Ibn Hibban 1/331)

“The Qur’ān is an accepted intercessor and a disputant whose claims are upheld” means, the Qur’ān will successfully argue in the court of Allah for those who recited and acted upon it. And it will demand its rights from those who ignored it. In another hadith Nabi ﷺ said, “There is nothing that facilitates nearness to Allah better than that which has come directly from Allah, that is the Qur’ān.” (Hakim 1/555)

We should illuminate our homes with the recitation of the Qur’ān, and let them be places of bliss and comfort. This will be a means of us gaining blessings in our homes. Nabi ﷺ said, “Do not make your homes graveyards (but fill your homes with the remembrance of Allah and the recitation of the Qur’ān). Indeed Shaytan runs away from the houses in which Surah-al-Baqarah is recited.” (Sahīh Muslim 1824)

Another very important aspect is to be punctual and consistent with the recitation of the Qur’ān. It should not be that only during the month of Ramadan the Qur’ān is recited and played on

the radio, and thereafter abandoned, only to be opened the following Ramadan.

Nabi ﷺ said, “The most beloved actions to Allah are those done consistently, even though they may be few.” Therefore, one should set aside a time in which he/she will recite every day. The least amount that we must read every day is, Surah Yasin in the morning, Āyatul kursi after every Fard Salah and Surah Mulk before retiring to bed in the evening. For verily these Āyāt and Surahs hold great merit in the court of Allah. Even the time one finds oneself idle at the shop, school, office, etc. one should engage oneself in the recitation of the Qur’ān.

Nabi ﷺ said, “The one who is proficient in the Qur’ān will be in the company of the angels who are scribes, honoured and righteous. And the one who falters and endures difficulty thereby, will have a double reward.” (Sahīh Muslim 1862) One of the commentaries of this hadith is: The one who falters is the Hafiz of the Qur’ān who may not remember the Qur’ān well; yet he always tries to remember it. This also includes that reader of the Qur’ān who falters in his recitation, but tries hard to recite correctly. For such a person, there is double reward; one for recitation and the other for patiently bearing the hardship of faltering again and again. (Sharh Tibi, Mirqat)

We make dua that Allah gives us the ability to recite the Qur’ān in and out of Ramadan with punctuality and he makes us from amongst those mentioned in the hadith: “Indeed from amongst the people, some are the household of Allah.” The Sahabah ﷺ asked, “O Rasūlullah! Who are those people?” He said, “The people of the Qur’ān, they are the household of Allah and His favoured ones.” (Hakim 1/556) ●

Backbiting

Abu Maryam

Allah Ta'ala says in the Qur'an, "O you who believe! Refrain from excessive assumption. Verily some assumptions are a sin. Never spy and never backbite each other. Does any of you like to eat the flesh of his dad brother, which you detest? Fear Allah. Allah is Most Pardoning, Most Merciful."(Hujurat 12)

Not performing salah, drinking wine, gambling, taking interest, committing adultery - these are all recognised by us as being major and serious sins. But there are other sins, equally severe and serious, that we take very lightly. So as a result they are very common. One of these is the sin of backbiting.

What exactly is backbiting? Rasullullah ﷺ himself defined it for the Sahabah ﷺ as: "Backbiting is to talk ill of your brother in his absence." One of the Sahaba ﷺ asked, "What if what was said about him is really found in him?" Rasulallah ﷺ replied, "In that case, (if that which was mentioned is really true), it is definitely backbiting. And if the person is innocent of what was said, then you have slandered him (which is another serious sin)." So backbiting is to say something about a person which he/she dislikes in their absence, even if it is true.

Once one of the noble wives of Rasulallah(SAW) mentioned to him about one of her co-wives, that she is a short person. Rasulallah ﷺ told her, " You have mentioned such a word, that were it to be mixed with the ocean, it would pollute it."

Surah Hujurat is a very beautiful surah that teaches us how to live together as brothers. In the Āyah quoted above, Allah compares backbiting to eating the flesh of one's dead brother. This description is also found in the hadith.

Rasulullah ﷺ on seeing a group of people, told them to pick their teeth. They replied, “But we didn’t consume meat today.” Rasulallah told them, “A certain person’s flesh is sticking to your teeth.” This meant that they were involved in backbiting.

It is also related that during the time of Nabi ﷺ, two women were fasting and suffered such extreme hunger that the fast became unbearable and both were on the verge of death. The Sahaba ﷺ brought this to the attention of Rasulallah ﷺ, who sent a bowl and ordered that they vomit into it. On doing so, the Sahaba ﷺ were astonished to see pieces of meat and fresh blood in it, upon which Rasulallah ﷺ remarked, “They fasted and avoided eating halal food from Allah, but partook of haram food by backbiting other people.” The above incident is mentioned in the book ‘Virtues of Ramadan,’ by Shaikh Muhammad Zakariya ﷺ, who also notes another point of interest. He mentions that some Ulama are of the opinion that telling lies, backbiting, slander, etc. actually cause the fast to be nullified, just as eating and drinking does. However, the vast majority of Ulama believe that the fast does not actually break but becomes devoid of blessings.

Our pious predecessors and elders were very careful about abstaining from backbiting. It is said of Imam Bukhari ﷺ, since the time he knew backbiting was forbidden (i.e. since the time he was a young lad), he had never backbitten anyone. The same has been said about Imām Muslim ﷺ. It is said that he once approached one of his teachers and asked him for forgiveness. “For what should I forgive you?,” he was asked. Imam Bukhari ﷺ replied, “Once, I was in your class when you were relating a hadith, and due to happiness and excitement, your head was rocking back and forth in joy. Seeing this, I smiled.” Hearing this the teacher forgave him. Subhanallah! How great was their consciousness and fear of Allah! Let alone true backbiting, they did not want to even come close to it!

Ibrahim bin Adham ؓ was a king who left his kingdom and riches for the sake of Allah, and eventually became a pious saint. Once he attended a banquet where the other guests were talking about someone who was not amongst them. “What a disagreeable man,” they said. Ibrahim ؓ said, “Where I am from, it is our custom to start with the bread before the meat. But you people have started with the meat.” Saying this, he left, and blaming his nafs for being present in a gathering where backbiting took place, would not eat for three days.

Backbiting is a sin which involves transgressing the rights of fellow human beings (huquq-ul-ibād). If the person whom we have oppressed by backbiting doesn’t forgive us, then as a recompense some of our good deeds will be transferred into his account on the day of judgement.

When backbiting was mentioned to Abdullah Ibn Mubarak ؓ, he said, “If I were to criticize anybody, I would criticize my parents - they have the greatest right to my good deeds!” Similarly, Hasan Al-Basri ؓ was once told, “So and so has talked against you.” He sent that person a tray of sweets and said, “It has come to my attention that you have transferred your good deeds to me, so thank you!”

Imam Qushayri ؓ gives the example in his ‘Risalah’ of the person who backbites as being like the one who sets up a catapult, with which he throws his good deeds to the East and West. He criticizes one person from Khurasan, one from Damascus, another from Hijaz, someone else from Turkistan- scatters his good deeds, gets up, and has nothing left!

Backbiting is a serious sin that is hated by Allah and His Rasul ﷺ. What is most grievous is that we do not consider it to be backbiting. If one suspects that one is guilty of backbiting then it is hidden by terming it, ‘a relation of facts.’”

We should all try to guard our tongues and say nothing but good. May Allah keep us all safe from the evil of backbiting, and there is no power and ability except through him. Āmīn. ☪

NAME AND FAME

Those who hanker after *jāh* (i.e. name and fame) are perpetually imprisoned by fears of the opinions others have of them. They are always concerned about losing any of their followers. They fear criticism. They fear doing something which will displease others. This applies especially to the *mashāikh* (spiritual mentors) of the present age. They do not want any of their *mu'taqidīn* (followers or those who have confidence in them) to become the *mu'taqid* (follower) of someone else. (That is, they are offended if any of their *murīds* initiate an *islāhī* relationship with another *shaikh*. A true *shaikh* will not take offence if any of his *murīds* terminate his relationship and accepts another *shaikh* as his guide). (Hadrat Thanwī)

Children's Corner

Quiz

1. What is Constantinople now known as?
2. Who is the author of Saviours of Islamic Spirit?
3. Which famous scholar of hadith was blind and regained his sight with the du'ā of his mother?
4. Who was known as Ummul Masākīn?
5. Which was the last wife of Nabī ﷺ to pass away?
6. Who was the mother of Abdullāh Ibn Zubair ؓ?
7. Where was Ali ؓ based when he became the khalifah?
8. In which city were most of the Umayyad khalifs based?
9. Who conquered Sindh?
10. What were the descendants of Alī ؓ known as?

Answers

1. Istanbul
2. Moulānā Abul Hasan Ali Nadwi
3. Imam Muhammad Ibn Ismail Al-Bukharī.
4. Zainab Bint Khuzaimah ؓ
5. Ummu Salamah ؓ
6. Asmā Bint Abī Bakr ؓ
7. Kufa, in Iraq
8. Damascus, in Syria
9. Muhammad Ibn Qāsīm
10. Alawis or Fatimids.

You are proudly South African when:

You call a traffic light a 'robot'.

You call an elevator a 'lift'.

You call a hood a 'bonnet'.

You call a trunk a 'boot'.

You call a pickup truck a 'bakkie'.

You call a barbeque a 'braai'.

The employees dance in front of the building to show you how unhappy they are.

You get cold easily. Anything below 16 degrees Celsius is Arctic weather.

You can sing your national anthem in four languages, and you have no idea what it means in any of them.

You know someone who knows someone who has met Nelson Mandela.

You know that there's nothing to do in the Orange Free State .

You produce a R100 note instead of your driver's licence when stopped by a traffic officer.

You can do your monthly shopping on the pavement.

You have to hire a security guard whenever you park your car.

You know a taxi can move twice it's certified number of people in one trip.

You travel 100's of kilometres to see snow.

To get free electricity you have to pay a connection fee of R750.

'Now now' or 'just now' can mean anything from a minute to a month.

You continue to wait after a traffic light has turned to green to make way for taxis travelling in the opposite direction.

Travelling at 120 km/h you're the slowest vehicle on the highway.

A bullet train is being introduced, but the state cannot fix potholes.

The last time you visited the coast you paid more in speeding fines and toll fees than you did for the entire holiday.

You have to take your own linen with you, if you are admitted to a government hospital.

You have to prove that you don't need a loan to get one.

Prisoners go on strike. ☹

English is a Funny Language

There is no egg in eggplant nor any ham in hamburger.

There is neither apple nor pine in pineapple.

English muffins were not invented in England nor did French fries originate in France.

We take English for granted, but if we explore its paradoxes, we find that quicksand can work slowly, boxing rings are square and a guinea pig is neither from Guinea nor a pig.

Sweetmeats are candies while sweetbreads, which are not sweet, are meat.

And why is it that writers write but fingers don't fing, grocers don't groce and hammers don't ham.

If the plural of tooth is teeth, why isn't the plural of booth, beeth?

One goose many geese, so how about one moose, many meese.

If teachers taught, why didn't preachers praught?

If a vegetarian eats vegetables, what does a humanitarian eat?

Do we ship by truck and send cargo by ship?

Don't we have noses that run and feet that smell?

You have to marvel at the unique lunacy of a language in which your house can burn up as it burns down, in which you fill in a form by filling it out and in which an alarm goes off by going on.

English was invented by people, not computers, and it reflects the creativity of the human race – which isn't a race at all. That is why,

when the stars are out, they are visible, but when the lights are out, they are invisible. Here are more examples:

- ◆ The bandage was wound around the wound.
- ◆ The farm was used to produce produce.
- ◆ The dump was so fill that it had to refuse more refuse.
- ◆ We must polish the Polish furniture.
- ◆ The soldier decided to desert the dessert in the desert.
- ◆ Since there is no time like the present, he thought it was time to present the present.
- ◆ I had to subject the subject to a series of tests.
- ◆ The insurance was invalid for the invalid.
- ◆ How can I intimate this to my most intimate friend.
- ◆ There was a row among the oarsmen about how to row.
- ◆ They were too close to the door to close it.
- ◆ A bass was painted on the bass drum.
- ◆ He did not object to the object.
- ◆ The wind was too strong to wind the sail.
- ◆ The buck does funny things when the does are present.
- ◆ To help with planting, the farmer taught his sow to sow.
- ◆ After a number of injections, my jaw got number.
- ◆ Upon seeing the tear in my trouser, I shed a tear.
- ◆ Use water to water the plants and get the cook to cook. ●



وآخر دعوانا ان الحمد لله رب العالمين

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