

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Al-Jnaam

A bi-annual Islamic periodical

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Lessons from the Holy Qur'ān

Payment of Dowry

وَأْتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ط فَإِن طِبِنَ لَكُمْ عَنْ شَيْءٍ
مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا *

(At the time of marriage) give the women their dowries willingly. But if they, by their own accord, give up to you a portion of it, then consume it with pleasure, wholesome.

The order to pay the dowry

When you marry any woman, pay her the dowry wholeheartedly and willingly, irrespective of whether she has any guardian or any representative to collect it from you or not. If you do this, there is no objection whatsoever in you marrying orphan girls. An objection is certainly valid if you are unwilling to pay the dowry or unwilling to fulfil any of their rights.

If the woman willingly waives a certain amount from the dowry or returns a certain amount as a gift, after accepting it, it is permissible. The husband may willingly consume it. Food that is delicious and accepted with yearning by the body is known as *hanî'* (relishable). Food that is digested, well absorbed by the body and a source of health and strength is known as *marî'* (wholesome). ●

(Adapted from Tafsîr Uthmānî by Moulānā Ebrahim Muhammad)

Beauty of Islam

Part Two

On Monday, April 24 2006, an international business conference was held in the Netherlands. Each member was representing at least 100 or more companies around the world. Most of the members, about 90%, were non-Muslims from different parts of Europe. This is part two of the paper presented by Mufti Ebrahim Desai.

Respected participants, it may be useful to share with you some core values of Islam.

First and foremost, Islam teaches us to love every creation and to be kind to every creation. Allah is Merciful and He loves us to be merciful to His creation. Our beloved Prophet ﷺ taught us that one cannot be a perfect believer until he loves for his brother what he loves for himself. Obedience to parents and maintaining family ties is a deeply entrenched value in Islam. One cannot be a perfect believer until his neighbour is not taken care of. Mercy is not confined to human beings. It is for every living creature under the sun.

One very important value in Islam is shame and modesty. The laws of Islam are compatible with human nature. That is because Allah is our Creator and He knows our nature. He has granted laws compatible with our nature. It is natural that every human being is attracted to the opposite gender. And it is precisely for this reason Islam prohibits intermingling of sexes. Islam teaches us to be modest in our clothing and appearance. It is through this conduct that we are able to exercise restraint and respect the opposite gender. What is the point of having a law prohibiting sexual harassment when there is no restriction of such conduct that actually leads to sexual harassment? The doors and avenues to a crime should be locked, rather than opening the doors and doing damage control. Today, the entire world is grappling with women's abuse due to the lack of shame and

modesty. It is unfortunate to note that women abuse is prevalent in many parts of the world. According to the United States Department of Justice, somewhere in America a woman is raped once every 2 minutes. (Rape Survival, Defence and Healing). In England and Wales, 1 in 20 women are raped. (The Guardian, July 23, 2002). Tens of thousands of women from Eastern Europe are sold into sexual slavery to work in brothels in other parts of Europe. (Trafficking of women in Europe). Our hearts cry out at the unfortunate plight of such women. Our united efforts can remedy the situation of abused women as Muhammad (Salla Allahu alayhi wa sallam - May peace be upon him) was successful in condemning women abuse and granting them a right to live with dignity and honour.

When one examines the Islamic code of dressing for a woman in relation to the immodest appearances of a woman and the subsequent harms, the wisdom of Islam comes to the fore.

I should also point out to you that the institution of Nikah (marriage) in Islam is the center of maintaining one's shame and modesty. The institution of marriage is sacred and carries along with it certain responsibilities. It is not just to fulfill one's passions and desires. The husband is required to care for his wife, show her compassion and fulfill her worldly requirements. He should be tolerant to her and consider her feminine nature. Our beloved Prophet mentioned, "The best among you is he who is best to his wife." It is unfortunate that many married women feel a sense of insecurity, She does not know when her husband will leave her. To her, marriage is not a permanent commitment. It is a day to day matter with much pain and anxiety. This is one of the reasons a woman goes to work to secure herself but unfortunately undergoes immense stress. In a recent research by the Universities of Bristol, Bath and Kent, it was revealed that working mothers who juggle the demands of a career undergo a stressful experience. Cortisol, a hormone which regulates

blood pressure and controls the heart and immune system in such women is exceptionally high. The research also found that there is overwhelming evidence to suggest that most career-pursuing women prefer to stay at home. (The Star South Africa, November 2005) In Islam, marriage is a sacred institution and a husband is required to keep up to his commitment. He is not just to use the wife and create a feeling of insecurity and anxiety in her. A wife is a precious pearl to be well guarded and secured.

This leads me to point out the natural consequences of working mothers. That is the Absent Parent Syndrome (APS). Every human being has a natural demand of love. The first avenue is the mother. If the mother is not at home, the child is deprived of that love. The mother returns home tired and then cannot show attention to her child. The child grows up frustrated and searches for love elsewhere. That may be some person with bad qualities and hence we lose our children at the expense of creating security for ourselves and materialistic demands.

Respected audience, I understand that many people here today are from the business sector. It will be prudent to discuss some issues of the economic system of Islam which will be of interest to you. Islam is not an economic system like capitalism and socialism. Economics is just one part of Islam but the most perfect economic system. Human values form the core of economics in Islam rather than just enriching oneself.

1) It is for this reason Interest is prohibited. (Surah3 Verse130) Why should we enrich ourselves at the desperation of another? Islam encourages helping and assisting fellow human beings for nothing in return or enter into a joint venture where both can benefit.

2) When there is fear of a shortage in a commodity in the economy, one should not take advantage of that and purchase large quantities

of that commodity and hoard it only to sell it at an exorbitant price thereby taking advantage of an unfortunate situation. (Tirmidhi) Our beloved Prophet prohibited hoarding as that is against kindness and humanity.

3) When two people have concluded or are about to conclude a deal, Islam prohibits the third person to intervene and derail that deal. (Tirmidhi)

4) Similarly, taking wealth by coercion is also prohibited. (Surah4 Verse29)

5) Consideration of others in economics is part of Islam.

A young and old man entered into a partnership of grains. There was an understanding that each one would take some grains every alternate day. After some time the heap of grains remained as it was. The young person asked the old man what prayer he performs in order that the grains do not decrease. The old man replied, “I wanted to ask you the same question.” The young boy then replied, “I was not taking my share of the grains out of consideration for you as you are old. I am young and I can still earn.” The old man replied, “I too, did not take my share of grains out of consideration for you as you are young and you need more. I am old and do not have much demands.”

Islam teaches us to live with dignity and honour. We should work earnestly and earn our own income. We should not rely on people and governments to support us indefinitely. The situation of need and necessity is different. One person came to our beloved Prophet and presented his need. The prophet told him, “Should I not show you a better way of life than merely begging?” He asked the companion if he possessed anything. He said “Yes, a bowl and a mat.” The Prophet called for that and auctioned that. He then told the

companion, “Take the 2 silver coins, purchase food with one coin and purchase an axe with the other. Cut wood and sell that wood. I must not see you for two weeks.” That companion sold wood and enriched himself. We believe in creating people who live with dignity and honour and not people who live off others.

I must clarify, one is the principles of Islam and the other are the practice and conduct of Muslims. If the practice and conduct of Muslims do not conform to Islam, that is not Islam. Let us judge Islam by its principles.

I do concede that Islam would be better understood if it was correctly adhered to by Muslims. However, that should not serve as an obstacle and excuse to search for the truth as is the case in any state of confusion.

Obtain a copy of the Quran and study it. It is a word to word revelation of Allah and it contains a wealth of information and guidance. In this world of scientific calculations and technological advancements, you will be amazed to know that recent scientific discoveries were already revealed 1400 years ago in the Quran. Scientists have researched and recently discovered the issue of chromosomes in a human being. Upon fertilization of the male and female sperm, the features of the child are determined. This is already in the Quran. (Surah80 Verse17,18,19)

Which university did Muhammad (ﷺ – May peace be upon him) go to?

Scientists have made a detail study on embryology. How the fetus is formed in the womb of the mother. That is accurately stated in the Quran. (Surah22 Verse5)

Dr. Keith Moore of Canada, an embryologist studied the Quranic version of embryology and stated there could not be anything more accurate on embryology than the Quran.

The issue of the origin of life, amoeba, the big bang theory, and the world being a gaseous mass, all have already been stated in the Quran.

The Quran refers to the mountains as a peg. (Surah78 Verse7)

The mountain having a root and serving as a peg is only being researched now.

Steel being extra terrestrial and out of this universe is being researched. That is already referred to in the Quran.

Skin anatomy is being researched. That is already in the Quran.

Respected audience, it should be clear from all this, the faith is supreme and everything else, logic, science, etc is subservient to faith. Bring faith and then you will be truly guided.

I wish to conclude with an example of the echo of life.

A father and son were strolling in a jungle. The son exclaimed 'Aah'. He then heard a sound 'Aah'. the son asked, 'Who are you?' The sound replied, 'Who are you?' The son got angry and said, 'You coward.' The sound came back 'You coward.' He didn't know what this was. His father then told him, 'Son, listen to me now.' The father then said, 'How are you?' The sound responded 'How are you?' The father said, 'How wonderful you are!' The sound responded, 'How wonderful you are!' The son then asked the father, 'Dad, what is this?' the father then explained, 'The sound is an echo. You get back what you said. Son, this is exactly what life is all

about. If you do good, you get back good. If you do bad, you get back bad.’

Respected chairman, I am proud to be associated with your organisation as it is dedicated to the service of mankind. Your efforts are recognised and appreciated. May Allah reward you all abundantly, Āmīn. ☺

A Critical Blow

Hujjatul Islam Moulānā Muhammad Qāsim Nānotwī (Rahimahullāh) participated in the battle of Shamli. A Sikh soldier from the British army who was four times the size of Hadrat Nānotwī confronted the latter and said, “Molwī Qāsim, you have spread a lot of corruption. Now your time is up.”

Hadrat Nānotwī casually told him, “What stories are you making? Look behind you.” As he turned to look behind, Hadrat Nānotwī struck him with such a severe blow, that he died on the spot.

(Sawāneh Qāsimī)

Imām Abu Hātim Muhammad Ibn Idris Al-Rāzi

(رحمه الله)

Imām Abu Hātim Al-Rāzi (رحمه الله) was born in Ray (Iran) in the year 195 A.H. and he passed away in 277 A.H. He first set out in search of knowledge at the age of 18. It is regarding this that he says: "The first time I left home to acquire knowledge, I remained away for seven years. I initially commenced counting the mileage that I had covered on foot till it reached 1000 farsakh.¹ Thereafter I stopped counting "!!

He further states: "I do not remember how many times I had travelled from Kufah to Baghdad and from Makkah to Madinah. I also went from Morocco to Egypt on foot. And from Egypt to Ramallah, from Ramallah to Baitul Maqdis and to Tabariyyah, then to Damascus. And from Damascus to Hims, then to Antāqiyyah. And from Antāqiyyah to Tarasoos. Thereafter I returned to Hims. From Hims to Baisān to Raqqah. And from there I crossed the Euphrates to Baghdad. All of this I did walking! This was my first journey which lasted seven years. I had left Ray (Teheran) in the year 213 A.H. and I returned in 221 A.H.

I went on a sojourn once more in the year 242 A.H. and returned in 245 A.H.–(three years). I was 47 years old at that time."²

His son, Imām Abu Muhammad Abdur Rahman Ibn Abi Hātim Al-Rāzi (Raḥimahullāh) relates the following hair raising, strange

¹ One farsakh is equal to approximately 5 kilometers , so 1000 farsakh equals approximately 5000 kms or 3000 miles.

² Subhānallah ! Look at his thirst for knowledge even at this age.

incident that took place while Imām Abu Hātim (Raḥimahullāh) was on a sojourn.

He says, “My father mentioned: "I was in Basrah in the year 214 A.H. I had been there for eight months and I had intended to stay for a year but my allowance had expired. So I began to sell my clothes one after the other until I did not have any more clothes to sell. Thus, I remained without any allowance. However, I continued to attend the gatherings of the ‘Ulamā with one of my companions. At the end of the first day, I returned hungry to my room. The only thing I had was water. The next day, despite my extreme hunger, I accompanied my companion to the lessons of the 'Ulamā. However, on the third day, when my companion came by to call me, I said to him: “I’m unable to accompany you due to extreme weakness.” He enquired the reason for my weakness upon which I said to him: “Two days have passed and I have not eaten anything.” He replied: "I have one dīnār (gold coin), half of which I can share with you." We left Basrah in this manner.”

His son further states: "I heard my father mention: "When we left Madinah Munawwarah and boarded a ship at Al-Jār (which is a day’s journey from Madinah), we were three: viz. myself, Abu Zuhair Al-Marwaruzhi (Raḥimahullāh) and another Sheikh from Nisābur.

One night, whilst we were at sea, I experienced a wet dream. I informed my colleagues in the morning and they suggested that I dive into the sea but I could not swim. They then decided to tie me up with a rope and dip me into the water and in this way I had to have a ghusl.

We were lost at sea for three months until we reached an unfamiliar land. We walked on that land for a few days until all our food and water became exhausted. We kept walking for two full days in this

condition of hunger. On the third day we continued walking, although we were absolutely exhausted until the Sheikh Al-Marwaruzhi fell unconscious. We tried reviving him in vain and thereafter continued for one or two more farsakhs (5 – 10 kms) until I myself lost my footing and fell unconscious. So the Sheikh from Nisābur left me and continued for a while until he managed to spot some people who had arrived from sea. After they gave him water, he said to them: “Go ahead and search for my two companions who have fallen unconscious behind me.”

Thereafter I felt someone sprinkling water on my face. After I regained consciousness, I asked for water to drink. Then I told them about our third companion. I was assured that there is someone attending to him. They then dragged me till I reached their ship where they attended to us. We stayed with these people for a few days until we regained our strength. These people had really taken good care of us. Thereafter they gave us some provisions and a letter of recommendation for the governor of the next town which was called Rāyah. We proceeded in this manner till those provisions also expired. We still continued to walk in that condition of thirst and hunger till we found a turtle lying on the shore. We took some shells and we began to scoop off the inside of the turtle until we satisfied our hunger and thirst.

We continued until we reached the town of Rāyah and gave that note to the governor. He took us into his house and entertained us with great care, offering us meat and bread etc.

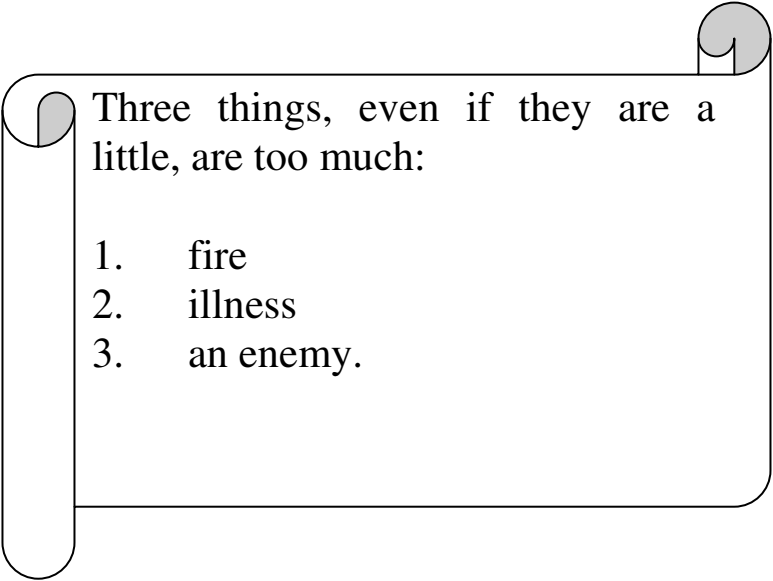
After a few days, when we decided to leave, he gave us food and provisions for the road till we reached Egypt.”

When one looks into the life of such great scholars, and at their sincere sacrifice for Dīn, despite the poor modes of transport and their meagre means, their true appreciation of knowledge, coupled with their tolerance and courage, one realizes that the only way for success is to emulate them in the closest possible way.

Imagine selling your clothes just for the sake of survival and to be able to continue with the search for knowledge.

Imām Abū Hātim's son has authored the famous reference book on 'Ilmu Asmāir rijāl entitled: "*Al-Jarhu Wat Ta'deel*" in which he has documented the verdicts of his renowned father. This book is printed in 9 volumes. He has also compiled a large tafseer, part of which is printed as well. Today, Alhamdulillah, we are enjoying the fruits of their sacrifices.

(Moulānā Mohammad Abbasomar)



Three things, even if they are a little, are too much:

1. fire
2. illness
3. an enemy.

Do not show your wound to the one that does not have a bandage.

Quality Vs Quantity

To Carry a Heavy Load Continuously and Its Effects: Studies in Industrial Issues and the Prophetic Teachings

Introduction

Allāh ﷻ says in the holy Qur’ān,

طه (١) مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ (٢) [سورة طه ١-٢]

“We did not reveal the Qu’ran to you so that you are afflicted with difficulty.”

وعن أبي عمرو، وقيل: أبي عمرة سفيان بن عبد الله رضي الله عنه قال: قلت: يا رسول الله قل لي في الإسلام قولاً لا أسأل عنه أحداً غيرك. قال: قل: آمنت بالله: ثم استقم رواه مسلم.

Abu Amr reported that he said to Rasulallah ﷺ: “O Messenger of Allah, inform me of a word in Islam that I will never ask anybody beside you.” Rasulallah ﷺ replied: “Say, I have īmān (true faith) in Allah, then be steadfast upon it.”

This hadith shows us that Islam teaches us the complete way of life. Beginning from the morning when we open our eyes until we sleep, from managing the affairs of the house to how to control the affairs of the country, from birth till death, there is guidance for everything.

Industry is one aspect of life in which many people spend their time. Some of the workers spend their time from 8.00 o’clock in the morning until 5.00 o’clock in the afternoon, some till 12 o’clock at night. Average people spend 9 hours of their lives, 5 days a week in their work places.

When quality and quantity are discussed, especially in industry, the whole purpose is either to increase the profit or to minimize the loss.

There are many factors that increase profit; among the main factors are ‘Time Management’, ‘The Human Factor’ and ‘Performance of Equipment’. These three things affect productivity. Here we will discuss the ‘Human factor’.

Loss can be minimized through

1. Reducing defects in products.
2. Implementing ‘Waste Management’.

In both aspects, the human factor is very important and is given more preference because both depend on the human attitude and his ability. The way to enhance the ability of a human being is shown by our Prophet ﷺ.

عن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم قال: إن الدين يسرٌ، ولن يشاد الدين إلا غلبه، فسددوا وقاربوا وأبشروا، واستعينوا بالغدوة والروحة وشيءٍ من الدلجة رواه البخاري.
وفي رواية له: سدّدوا وقاربوا واغدّوا وروحووا، وشيءٌ من الدلجة، القصد القصد تبلغوا.

Sayyidina Abu Hurairah رضي الله عنه narrated that Nabi ﷺ said: “Deen is easy, whoever makes it rigid will be overpowered. Do it moderately or something close to moderate, give glad tidings and seek help from Allah in the morning and evening and some part of night.”

In one narration he said: “Be moderate or close to it, and travel in some portion of the morning and evening and some part of the night, bit by bit, you will reach the destination.”

Human beings are used to carrying loads especially for domestic work and for short distances. In this case, some factors will affect the productivity.

1. Weight of the load
2. Distance between point A and B

3. The human being's nature. (age, stature, knowledge e.g. correct handling method etc.)

It will cause two types of effects.

1. The short term effect. (fatigue, thirst, perspiration, asthma, injury, etc)
2. The long term effect. (back pain, pain in the joint area, fertility, etc)

وعن عائشة رضي الله عنها، أن رسول الله صلى الله عليه وسلم قال: إذا نعس أحدكم وهو يصلي، فليرقد حتى يذهب عنه النوم، فإن أحدكم إذا صلى وهو ناعسٌ لا يدري لعله يذهب يستغفر فيسب نفسه متفقٌ عليه.

Sayyidatuna A'ishah رضي الله عنها reports that Rasulullah صلى الله عليه وسلم said: “When anyone of you feels sleepy while he is performing salāh, then he should rest until his sleep goes away. Indeed if anyone of you performs his salāh while he is in slumber, he will not know whether he is seeking forgiveness or rebuking himself.”

The best condition in which to execute the task is when a person is fully aware of what he is doing. His body and mind are prepared for the job, so that he produces good results.

Suggestions

1. Carry loads in moderate weight.

To carry a load with a moderate weight. Reduce the amount of the load. This is better than carrying a heavy weight all at once i.e. if a person carries a heavy load, it will cause fatigue in a short period of time and affect the continuity of the work.

وعن عائشة رضي الله عنها، أن النبي صلى الله عليه وسلم دخل عليها وعندها امرأةٌ قال: من هذه؟ قالت: هذه فلانة تذكر من صلاحها، قال: مه عليكم بما تطيقون، فوالله لا يمل الله حتى تملوا وكان أحب الدين إليه ما داوم صاحبه عليه. متفقٌ عليه.

Sayyidatuna A'ishah ؓ narrated that the prophet ﷺ came in when a woman was sitting beside me, “Who is she?” he asked. I said: “She is the one whose salah has become the talk of the town.” Addressing her, Nabi ﷺ said: “What is this! It is incumbent upon you to do only what you can carry out easily. By Allah, Allah does not become weary until you become weary. Allah likes those deeds best which a worshipper can carry out constantly.

2. Using the help of equipment

يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ [سورة البقرة (٢: ١٨٥)]

Allah intends good for you, not hardship.

There are many devices to move materials from one work station to the next including conveyor-belt systems, mono-rail trolleys, and various pulley arrangements.

3. Make a human chain

Pass the load from one to another, but this is suggested only when the load is not very heavy. The heavy load will cause injuries.

عن أبي عبد الرحمن زيد بن خالد الجهني رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: من جهز غازياً في سبيل الله فقد غزا ومن خلف غازياً في أهله بخير فقد غزا متفقاً عليه.

Zaid bin Khalid al-Juhani narrated that Rasulullah ﷺ said: “He who equips a warrior in the way of Allah, will receive the reward of one who has actually gone for jihad, and he who looks after the family of a warrior in the way of Allah, will get the reward of the one who has gone for jihad.

This hadith encourages us to help each other in carrying out good deeds. The person who helps others to do good deeds will receive the same reward as a person who did the actual good deed.

Conclusion

From the above discussion, it shows that the prophetic teaching encompasses every aspect of our life. Our success in this world and the hereafter only lies in following the Sunnah of our beloved Nabi ﷺ.

(Muhammad Al Marbūqī)

Wish

A wealthy person passed away and left behind substantial wealth for his heirs. An outsider also stood there crying. A person next to the outsider asked him if he was also related to the deceased. He replied, “No, I am crying because I wish he was also related to me.”

(Hayā Digest, Oct 2006, p. 124)

*No mirror can present such a true picture
of a person as his conversation.*

Desire for Knowledge

Allāmah Ibn Abdil Barr (Rahimahullāh) has quoted the incident of Ghālib Qahtān which to some extent portrays the hardships and difficulties which the pious predecessors underwent in order to obtain the knowledge of hadīth. It also indicates how much they valued a single hadīth.

Ghālib Qahtān was a cotton trader. Once he traveled to Kufa for some business. It was a purely commercial journey but when he reached Kufa, he felt like taking some benefit from the scholars of hadīth. During that era, Sheikh Sulaymān Al-A'mash, the famous muhaddith, was delivering the lessons of hadīth. Ghālib Qahtān began attending these lessons and he learnt many ahādīth from him.

Finally, when his business dealings were completed, he intended to return to Basrah. He spent the final night in the service of Sheikh Sulaymān Al-A'mash. In the latter part of the night, Sheikh Sulaymān Al-A'mash stood up for tahajjud salāh and began reciting the verse,

“Allāh bears testimony, and the angels and the people of knowledge, maintaining with justice, that there is no deity besides Him.”

Together with the recital of this verse, Sheikh Sulaymān Al-A'mash read some other words from which Ghālib Qahtān understood that he knew some hadīth pertaining to this verse. Consequently, when he went to bid farewell to Sheikh Sulaymān Al-A'mash in the morning, he mentioned the verse which the sheikh recited at night and asked him if he knew any hadīth pertaining to the verse. Ghālib told him that he had spent a year there but he (Sheikh Sulaymān) had not narrated this hadīth to him.

Sheikh Sulaymān Al-A'mash spontaneously said, "By Allāh, I will not narrate it to you for a year."

Ghālib Qahtān was a mere trader. He had come for business purposes. Whatever he had learnt thus far, was not a meagre amount. This was a matter of just one hadīth. The hadīth in question also did not pertain to any juristic law. It was connected to the merits of a Qur'ānic verse. But look at the desire of learning of this individual. He immediately postponed his journey and decided to stay with Sheikh Sulaymān Al-A'mash for another year. He says, "I stayed over. I noted the date on the door of Imām A'mash. When a whole year had passed, I asked him, "Abū Muhammad, one year has passed. Now please narrate the hadīth to me."

Imām A'mash narrated the hadith which was as follows:

Abū Wāil narrated to me from Abdullāh Ibn Mas'ūd ؓ that Rasūlullāh ﷺ said, "Whoever recites the verse of Sūrah Baqarah, he will be brought (before Allāh) on the day of Judgement and Allāh will say, "My bondsman made a pledge with Me and I am most worthy of fulfilling the pledge. Admit My bondsman into jannah." (Jāmi Bayānil Ilm of Ibn Abdil Barr) ●

(Moulānā Ebrahim Muhammad)

*As long as your arrogance and anger
remain, do not count yourself among the
learned.*

A Gem from Islamic History

Umar رضي الله عنه used to walk in the streets of Madinah at night to see to the needs of his subjects. Once he came across a woman who was asking her daughter to mix water with milk so that they could increase their profits. The young girl refused saying that the Khalīfah, Umar رضي الله عنه, had passed an order forbidding such an immoral act. When the mother replied that the Khalīfah was not there to see and would not know about it, the girl answered that Allah was omnipresent, even if the Khalīfah was not present. Umar (Radhi Allahu Anhu) was so pleased with the reply that he asked his son, Aasim, to marry the girl. Umar Ibn Abdul Aziz who would later become the just ruler of the Muslim empire was born from this union.

Umar Ibn Abdul Aziz brought about a number of financial reforms during his reign as Khalīfah. From amongst them was the remission of numerous taxes and the correct expenditure of state funds. Once a request was made to him for extra paper for official work. He answered: "Make the point of your pen finer, write closely and concisely as Muslims do not require such detailed reports which are an unnecessary burden upon the state."

The result of all this was that the general masses became so well-off that it became difficult to find beggars who would accept the Zakaah (mandatory charity given to the poor). Yahya Ibn Sa'eed relates that Umar Ibn Abdul Aziz appointed him to collect the Zakaah in Africa. When he had done so he looked around but he could not find a single individual who could accept Zakaah. He had no alternative but to purchase a number of slaves and emancipate them on behalf of the Muslim populace. (Abul Hasan Ali Nadwi, Saviours of Islamic Spirit, Volume 1, p. 18 - 35)

Morals

1. Honesty produces good results in the long run. Dishonesty and lies may bring quick money and results but the end result is always evil.
2. The Islamic financial system, if implemented effectively, can remove poverty.

Chip of the Old Block

The visiting couple, on seeing the child, commented about his looks.

The husband said, “Look at Munnoo, his head is just like his fathers.”

The wife replied, “Yes, and he has his mother’s nose.”

“And this is my brother’s pants,” Munnoo said, pointing to his trouser.

An excellent cure for depression is to keep yourself preoccupied in some task.

Oh, Do You See?

Umme Eesa

The beauty of Allah's creation is much
But most fail to see

The stars in the dark, lamps of the night
The sun in the morning, big and bright,
The clouds in the sky, gray and white,
Oh, do you see what I see?

The beauty of Allah's creation is much
But most fail to see

Pools of water, salty and sweet,
Fields of grass, spread like a sheet,
Flickers of fire, light and heat,
Oh, do you see what I see?

The beauty of Allah's creation is much
But most fail to see

A bird is flying, wings in the air,
A cat is grooming, licking its hair,
A deer is eating, never unaware,
Oh, do you see what I see?

The beauty of Allah's creation is much
But most fail to see

Gold are the hearts, that feel pain and glee,
Silver are the minds, that agree and disagree,
Bronze are the eyes, that notice and see,
Oh, do you see what I see?

The beauty of Allah's creation is much,
Then why do most fail to see? ●

Boasting

There was a man who was extremely proud of his family lineage and he used to very often boast about it.

One day, he asked someone, "Do you know who my father was?"

The man replied, "No, but you are the first person who does not know about his father and goes around asking people about him."

True Women

Almighty Allah ﷻ declares in a part of verse 37 of Surah Al-Anbiya: "*Man is a creature of haste.*"

Man being *a creature of haste* sums up a part of the nature of man in that his hastiness can lead him to make mistakes and to go astray, being of fiery temperament, impatient and quick to anger. On the other hand - the other side of man's nature is gentle, patient, humble and slow in becoming angry. Man, by nature, is born with a somewhat forceful and domineering nature and attitude and must build up his character through his good actions to achieve spiritual progress in this life.

But not so for women, for according to the Holy Qur'an, women are placed on a much higher plane than man, in as much that she is born with character, beauty, patience, sympathy, love and understanding. A woman is born with natural modesty and it is her Islamic duty to preserve, protect and safeguard all these Allāh-given qualities. A woman is the custodian and protector of her chastity, her husband, her children and her home. The spiritual progress of a woman is built around her chastity, her prayers and her fasting, and our Beloved Nabī Muhammad ﷺ said: "*Women are the mirrors of Almighty Allah ﷻ in this world.*"

According to a Hadith related by our Beloved Nabī Muhammad ﷺ during his last farewell Hajj - he said:

"And keep your duty to Almighty Allah in the matter of women, for you have taken them as a trust of Almighty Allah ﷻ ... and they owe you this obligation that they will not allow anyone to come to your house whom you do not like? (Sahih Muslim)

Verse 34 of Surah An-Nisaa in the Holy Qur'an declares: "Men are the protectors and maintainers of women."

This verse confirms that a man is totally responsible for his wife in-so-far as protecting her person, chastity, livelihood, wealth, welfare and happiness. She in turn is responsible for the happiness and contentment of her husband, her family and caring for the home. Islam demands that both husband and wife are harmonious in each other's company and the good wife guards the husband's reputation and property in his absence as ordained by Almighty Allah ﷻ.

Unlike her Western counterpart, who has until the past few years been barred from owning land and property, a woman in Islam always had the right, and not even her husband has the right to commandeer or take away any of her possessions without her consent. Neither does a woman have to take the name of her husband upon marriage, for she has the Islamic right to retain her own name because marriage in Islam is a civil contract, in addition to being a spiritual union. The Holy and Noble Qur'an confirms to us that a woman who protects her chastity, virtue and character will be regarded more than equal by Almighty Allah ﷻ on the Day of Qiyamah as Almighty Allah declares in verses 35 to 37 in *Surah Al-Wāqi'ah*:

"And surely We have created them (women) of a special creation, And made them virgin-pure (and undefiled) - full of love for their mates, equal in age."

Almighty Allah also reminds us in *verse 19 of Surah An-Nisaa* and confirms the great importance of a woman's status very clearly: *"...On the contrary, live with them (woman) on a footing of kindness and equity. If you take a dislike to them, it may be that you dislike a thing, while Allah has placed abundant good in it."*

From these verses, we can clearly see that a woman in Islam is held in high regard by Almighty Allah and by our beloved Nabī Muhammad ﷺ. A woman in Islam should never be regarded as a slave or someone's property. Our Beloved Nabī ﷺ stressed the importance of women and the high regard in which he held them, when he said: *"Jannah lies at the feet of thy mother."*

In our earthly life, we are all addressed and identified by the name of our father, but on the Day of Judgement - Almighty Allah will summon and address everyone by the name of their mother. With regard to our life in the *Akhirah*, the Holy Qur'an confirms the following position of women in *verse 40 of Surah Al-Mu-min*: *"And whoever does good, whether male or female, and he (or she) is a believer, such will enter the Garden (of Bliss)."*

Muslim women who are proud of their Islamic identity are usually regarded by non-Muslims as backward, enslaved or

down-trodden. When western women behave shamelessly, dress like men and expose their bodies to promote merchandise, they are regarded as '*liberal*', '*progressive*', '*charming*', '*intelligent*' and '*liberated*.' But if a Muslim woman who happens to dress Islamically in *Hijab*, covering her hair and body modestly and decently and devotes her life to her family, to her home and to the strict Islamic upbringing of her children, and does not indulge in the things that her so-called '*liberated western sister*' does, then she is regarded as an enslaved, backward and oppressed woman. The very first question that non-Muslims ask about Islam is: "*Why does Islam keep women backward and enslaved?*"

Actually, what they are asking is: "*Why does Islam keep women pure, modest, dignified, virtuous and truly liberated?*" because that is what Islam is all about. Islam is the only religion that is indeed a *true blessing* for women because Islam has come to *truly liberate* women from the shackles of evil, degradation and slavery.

Islam is the faith that defines us, defines who we are, and defines our identity. Islam is the religion that Almighty Allah has chosen and perfected for us. If these noble qualities of Islam are regarded as "*backward*", then the Western world needs to have their values re-examined.

Before we can look at a woman as just being a woman, we must come to the realization that she is first and foremost a vicegerent of Almighty Allah and a human being. She is not

merely a 'sex object' as the West regards her. The West has been responsible for removing from a woman, her highest, her greatest, her noblest and loftiest values which Islam alone has accorded to her. It is a common saying that: *"If you want to build a nation, educate a woman and if you want to destroy a society, then destroy a woman."*

The degeneration of women results in the destruction of an entire society. There were societies where women were not even considered as human beings with a right to live. In pre-Islamic Arabia, female births were a disgrace in the sight of the father. As a result, the female infants were buried alive. With the advent of Islam, the liberation struggle for the total equality of women commenced. It was a liberation that had no parallel in history and no contemporary system of life was any match for the code of life for women, as set out by Islam.

Our Beloved Nabī ﷺ said: 'Among the women of this world, four are truly prominent: Hadrat Khadija ؓ; Hadrat Fatima ؓ; Bibi Mariam ؑ, and Asiyah ؑ (wife of Firoun).' We should bear in mind some of the outstanding examples of women brought forth by the divine system. It is imperative that we understand the nature of their struggles so that we may have a crystallized picture of the liberation that women are offered by the Divine System.

If we examine the life of Bibi Mariam ؑ, we find that her example was one of dignity, purity and chastity. Almighty Allah blessed her by giving her the great honour of nurturing

a soul such as Nabī Īsā ﷺ. Hadrat Asiyah ؑ (the wife of Fir'oun) was not prepared to accept her husband's idolatry and repressive ways. Almighty Allah refers to her in verse 11 of Surah At-Tahrim: *Behold she said: "O Allah! build for me in nearness to You, a mansion in the Garden and save me from Fir'oun and from all those who do wrong."*

Hadrat Khadija ؑ and Hadrat Ayesha ؑ played very important roles in the life of our Beloved Nabī ﷺ. When our Beloved Nabī ﷺ received his message, the first person he spoke to about the message, was his beloved wife Hadrat Khadija ؑ and it was she who gave him a sense of peace in his heart. She also has the honour of being the first to accept his message. Hadrat Ayesha ؑ - daughter of Hadrat Abu Bakr ؑ was so close to our Beloved Nabī ﷺ that when asked about his character - she replied, *"His character is the Holy Qur'an."* She also emerged as the greatest transmitter of Hadith.

An outstanding example of all womankind can be seen in Hadrat Fatima ؑ - daughter of our Beloved Nabī ﷺ. She was honoured with a lion-hearted husband like Hadrat Ali ؑ and children like Hadrat Hasan and Husain, who were infused with the spirit of martyrdom. It was only women of this calibre who truly loved their families and made their homes the true base of society. They were in the true sense of the word 'co-helpers', 'partners' and 'companions' to their husbands and children. Finally the discussion on women would not be complete without mentioning the example of Hadrat Summaya ؑ - where we are reminded of her great sacrifice.

She has the great honour of being the first martyr of Islam.

Indeed my dear brothers and sisters - this is only a drop from the ocean of knowledge that admits the privileged status of women and shows that Islam desires a better life for women and strives for her well-being. Islam liberated women and only Islam has the potential of freeing her from all mundane shackles. May Almighty Allah guide us so that we too may once again reflect on the nature of the liberation that women were provided with during the early days of Islam. ●

(Abdul Hameed Lajporia)

It is easy to repent but it is difficult to abandon sinning.

Anger, sometimes makes a perfect human being look like a real fool.

Joy cannot teach a person what grief can.

Authentic Ahādīth

Are all the sahih (authentic) ahadith confined to the Sahihain [Sahih Al-Bukhari and Sahih Muslim]?

When commenting on the criteria laid down by Imaam Bukhari (Rahimahullāh) and Imaam Muslim (Rahimahullāh), the scholars generally rely upon their own scrutiny of the respective books, i.e. Sahih Al-Bukhari and Sahih Muslim. The reason is that very little has being explained by the authors themselves. For example, Imaam Al-Bukhari (Rahimahullāh) has not written an introduction to his book, wherein he would have mentioned his criterion for accepting the ahadith as sahih (authentic), or as to what would be his methodology in his book. This naturally leads to a difference of opinion among the scholars.

However, there can be no difference of opinion when “the horse speaks for itself,” as is the case in the topic under discussion.

Imaam Al-Bukhari (r.a) said, ‘I have memorized one hundred thousand authentic ahadith [Tazkiratul Huffaz – vol.2 pg.556] Interestingly, he only included nine thousand and eighty two of them (including repetitions) in his Al-Sahih! (Hadyus Saari, pg.653)

“Imam Al-Ismaeeli (Rahimahullāh) has quoted Imam Al-Bukhari (Rahimahullāh) as saying: ‘I have only included sahih (authentic) ahadith in this book (i.e. Sahih Al-Bukhari) However, the amount of sahih ahadeeth that are not included in it are much more.’” [Hadyus Saari pg.9]

Imaam Ibrahim Ibn Ma'qal Al-Nasafi (Rahimahullāh) reports that Imaam Bukhari said ‘I have only quoted authentic ahadith in my book. Furthermore, I excluded many other authentic narrations for the fear of monotony.’ [Ibid pg.9; Tarikh Dimashq vol.55 pg.54]

These are quotations from Imaam Al-Bukhari (Rahimahullāh) himself, which clearly explain the reality. Imam Abu Bakr Al Hazimi (Rahimahullāh) states, ‘Imam Al-Bukhari (Rahimahullāh) never intended to encompass every authentic narration.’ [Shurutul Aimmah]

Imaam Muslim (Rahimahullāh) has made a similar statement in his book Sahih Muslim, "Chapter on Tashahhud", ‘I have not included every single authentic narration in this book.’ That is, there are many authentic narrations that are not included therein. Imam Muslim (R.A) is also reported to have said, ‘I haven’t ever claimed that those narrations that are excluded from my Sahih are weak. My only claim is that the ahadith contained in my book are authentic.’ [Tarikh Baghdad and Al-Imaam Ibn Majah wa Kitaabus Sunan, pg.107]

In the fourth century, there existed a deviated sect which claimed that besides the ahadith of Sahihain, there does not exist any other authentic narration. This false accusation was the reason for which Imaam Abu Abdillah Muhammad Ibn Abdillah Al-Haakim Al-Naisaburi (Rahimahullāh) compiled his famous work ‘Al-Mustadrak ‘alas Sahihain’’, in which he endeavoured to compile those ahadith that fulfill the criteria of Sahih Al-Bukhari and Sahih Muslim but were not included in them.

In his introduction, Imaam Al-Haakim (Rahimahullāh) says: "Neither of them (i.e. Imaam Bukhari or Imaam Muslim have stated

that no other authentic narrations exist besides what they have chosen." [Al Mustadrak, vol.1 pg.2]

Furthermore, Hafiz Ibn Salaah (Rahimahullāh) and others have divided the Sahih ahadith into seven types:

- 1) Those ahadith that appear in both, Sahih al Bukhari and Sahih Muslim.
- 2) Those ahadith that appear only in Sahih al Bukhari.
- 3) Those ahadith that appear only in Sahih Muslim.
- 4) Those ahadith that match the criteria of both, Sahih al Bukhari and Sahih Muslim.
- 5) Those ahadith that match the criteria of Sahih al Bukhari only.
- 6) Those ahadith that match the criteria of Sahih Muslim only.
- 7) Those that do not fit the description of any one of the above, but were classified authentic by some reliable Muhadditheen. [Muqaddimah Ibn Salaah pg.27; Tadribur Rāwī pg.73 and Sharh Nukhbah pg.64]

In the light of the above, the last four types of authentic ahadith do not appear in the Sahihain. Despite that, they are still considered as authentic.

Added to this is the fact that Al-Hakim (Rahimahullāh) cited ten types of Sahih ahadith, many of which are not included in the Sahihain. [Tadribur Rawi pgs.85-86]

Lastly, the practice of all the Muhaddithin throughout time also confirms the prevalence of authentic ahadith outside of the Sahihain, since many Muhaddithin have compiled books which they ensured, only contained authentic narrations. Undoubtedly many of their narrations are not found in the Sahihain.

Some of these compilations are:

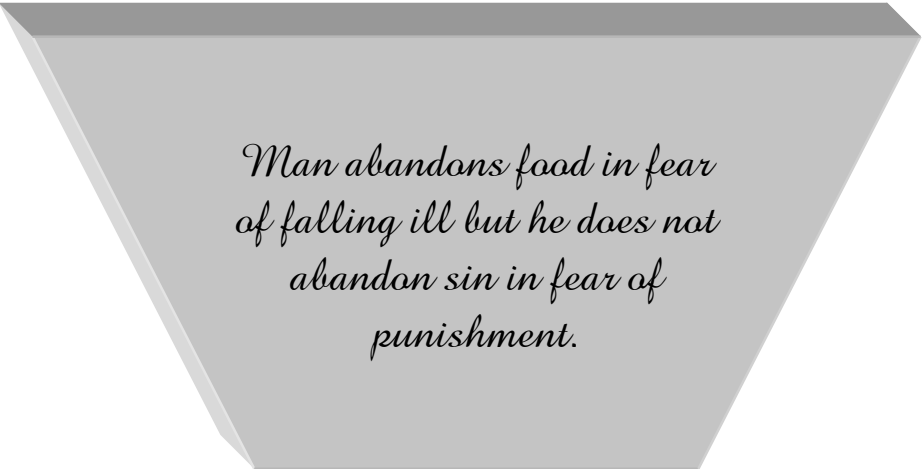
- a) Sahih ibn Khuzaimah
- b) Sahih ibn Hibban
- c) Al-Muwatta of Imam Malik (Rahimahullāh)
- d) Al Mukhtaarah of Diyaaudeen al Maqdisi (Rahimahullāh) etc.

In this regard, countless Muhadditheen have classified various ahadith (that do not appear in Sahihain) as Sahih. Books such as:

- 1) Al-Targheeb wa Tarheeb of Haafidh Al-Mundhiri (Rahimahullāh)
- 2) Riyaadus Sālihīn of Imaam Al-Nawawi (Rahimahullāh)
- 3) Majma'uz Zawāid of 'Allamah Al-Haithami (Rahimahullāh) etc. clearly substantiate this.

These five points are sufficient to prove the fallacy of the claim that there exists no Sahih hadith outside of the Sahihain (Sahih al Bukhari and Sahih Muslim).

(Moulānā Mohammad Abbasomar)



*Man abandons food in fear
of falling ill but he does not
abandon sin in fear of
punishment.*

Children's Corner

A Few Holiday Pointers

Perform 2 raka'āt of salātul hājah and ask Allah to make your journey easy for you. Give some charity to the poor before you proceed for you journey.

Remember to read your duas when embarking on a journey. Allah will keep you safe on the roads and make you reach your destination safely.

Remember to praise Allah when you admire the beauty of His creation.

Avoid places of evil and sin like discos, casinos, etc. These places only draw the anger of Allah.

Remember that Salaah is compulsory five times a day, even during holiday time. Complete happiness and joy is only in Allah's remembrance.

Always ensure that your dressing does not contravene the teachings of the Sharī'ah. Modesty is part of faith. ●

وآخر دعوانا ان الحمد لله رب العالمين

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