

اقرا IQRA

42ND
ANNUAL ISSUE



ISLAMIC SOCIETY
OF SEYCHELLES
PUBLICATION

IQRA' stands for right guidance. Read IQRA' and learn about Islam

JUNE 2023 - DHUL HIJJAH 1444

SOCIAL ILLS

- Addictions of our Times
- Marriage & Weddings
- Polygamy
- Foundations of a Family
- The Abomination of Drugs



More inside

- IQRA Essay Competition winning article
- Our Activities
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- Featured content

Seychelles Rs.50



A white motorboat named "Big Play" with the number 521197 is docked in a harbor. The boat has a blue canopy and is surrounded by other smaller boats.



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42nd ANNUAL ISSUE

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Views and opinions expressed are not necessarily
those of the IQRA' Editorial Team or the
Islamic Society of Seychelles

**Please handle this magazine with
care and respect, as it contains
verses from the Holy Qur'an.**

List of Arabic honorifics used throughout this publication, and their meanings:

- سُبْحَانَهُ وَتَعَالَى (subhānahu wa-ta'ālā) - Glorified and Exalted; used after mentioning the name of Allah.
- صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (ṣallā -llāhu 'alayhī wa-sallam) - Peace and blessings of God be Upon him; used specifically after uttering the name of Prophet Muhammad.
- عَلَيْهِ السَّلَام (Alay-hi 's-salām) - Peace be upon him; applies to the Angels as well as any other Prophets.
- عَلَيْهَا السَّلَام (Alay-hā 's-salām) - Peace be upon her; applies to pious ladies preceding Prophet Muhammad.
- رَضِيَ اللَّهُ عَنْهَا / رَضِيَ اللَّهُ عَنْهُ (Raḍīya 'llāhu 'an-hu/ Raḍīya 'llāhu 'an-hā) - May Allāh be pleased with him/her; applied to companions of Prophet Muhammad.
- رَحْمَةُ اللَّهِ عَلَيْهِ (Raḥmatu 'llāhi 'alay-hi) - May Allah's mercy/ blessing be upon him; Applies to highly revered scholars.

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**IQRA' STANDS FOR RIGHT GUIDANCE.
READ IQRA' AND LEARN ABOUT ISLAM**

Editor's Note

All praise and thanks is due to Allah ﷻ for enabling us to produce our 42nd Annual edition of IQRA Magazine. Our team of volunteers continue to strive to keep our publication relevant and vibrant, and we are happy to continue receiving support and feedback from our community.

It is also encouraging to have seen some of our team members lead the Editorial committee in producing our last few IQRA Newsletters, developing their skills and building a better, stronger team. Special mentions go to our Junior Editors, Sister Na'eemah Pillay, Brother Shahiid Melanie, and Sister Ramlah Heneka.

This year, we picked the main theme of 'Social Ills' to address issues that are rampant in our community, as well as the rest of the world. We must continue to educate ourselves and hold fast to the word of Allah ﷻ, وَتَعَالَى, as surely there is no better guidance to our problems than the path of Islam – a way of life that encompasses all aspects of how we go about our day.

We hope to see more developments for IQRA' in the coming months, and we are excited to hear from our readers for us to continue improving. On behalf of the IQRA' Editorial Team, I wish you all a blessed Eid-ul-Adha. تَقَبَّلَ اللَّهُ مِنَّا وَمِنْكُمْ.

Ijlal Ibrahim Afif
Editor, IQRA' Editorial Committee

Foreword

On this blessed day of 'Īd al-Adhā 1444 Hijrī by Almighty Allah's Grace, you have in your hands your copy of 'Iqra' Annual.

As we reflect over the events during the past year to date, we are appalled that the war machinery is in full gear. The Ukraine War rages on, and the so-called western alliance continues to supply Ukraine with their military hardware worth billions of dollars. There is no will on their part to negotiate the impasse between Russia and Ukraine towards a peaceful settlement.

Sadly, Muslims too have violated the Qur'anic injunction on the sacredness of human life. In Sudan, what may be termed as a civil war between the Rapid Support Forces (RSF) and the Sudanese Army have exacerbated the refugee problem. Both sides, being Muslims, flouted the sanctity of the holy month of Ramaḍān and 'Īd al-Fiṭr!

While we may applaud the re-admission of Syria to the Arab League, many Arab States have questioned the move. Rightly so since the Bashar Assad regime has not yet committed itself to political reform, nor has it taken responsibility for war crimes and it has not thus far ensured the safe return of six million Syrian refugees.

The orchestrated removal of Imran Khan as the Prime Minister of Pakistan before the end of his five-year term was a disgrace since it was in direct violation of the country's Constitution. It is the election year in Pakistan and every loophole is being manipulated to disqualify Imran Khan and his PTI party from contesting in the forthcoming elections. Imran Khan is placing his hope in the Supreme Court to intervene, and meanwhile the Pakistanis are on tenterhooks - Will they be able to re-elect their most popular leader

after their Qaid-e-Azam (Father of the Nation), Mohammad Ali Jinnah?

A year has already elapsed since the killing of Al Jazeera journalist, Shireen Abu Akleh while she was covering an Israeli military raid on a refugee camp in Jenin, in the northern occupied West Bank in Palestine. Both Al Jazeera Media Network and the Palestinian Authority submitted a formal request to the International Criminal Court (ICC) in the Hague, Netherlands, to investigate and prosecute those responsible for shooting the veteran Palestinian American journalist, but alas it seems that the ICC is dragging its feet and many African leaders are rightfully questioning the impartiality of the ICC – “Justice delayed is Justice denied.”

On the home front, let us all uphold our Civic Duty and be proud to be Seychellois Muslims.

On this Blessed Day of the Festival of Sacrifice, we implore Almighty Allah to assist us to be able to “sacrifice” our ego so that peace and tranquility will prevail within our family, community, country and the world at large, āmīn.

My family joins me in extending 'Īd Muabārak to all our readers.

Abul Fadl Mohsin Ebrahim, Ph.D. (Temple University, Philadelphia, USA)

Durban, KwaZulu-Natal, South Africa

21 May 2023/01 Dhū al-Qa'dah 1444 Hijrī.

Message from the President of the Islamic Society of Seychelles

Throughout the world changes are happening at “the speed of lightning”. There are both, positive changes as well as negative changes. We need to focus on the negatives and address them as they manifest into social ills that comes with great challenges and can no longer be tolerated or ignored.

There is a very strong argument that various social ills such as alcohol and drugs abuses, gambling, violence, child abuses and prostitution are the direct result of the lack of respect for one another and mainly the absence of the once strong traditional family values that has eroded away over the decades.

Despite our geographical isolation from the rest of the world, Seychelles is also greatly affected and suffering from this evolving malaise. With technological advancements, fast internet and fast air transport, our once innocent small population are no longer isolated from the rest of the world. We are seamlessly connected to the world; we form part of the “global village”. We are easily influenced and readily adopt both positives and negatives from the rest the world.

It is evident various forms of social ills are on the rise and their roots are spreading fast here in Seychelles. For a small population the situation is now alarming.

We should firstly stop living in denial. We further need to accept and acknowledge the problems are real and fast getting out of control. Thereafter, we need to act. We also have to realise and accept the fact that this major challenge cannot be solved single handedly by any one single individual, nor by any single organisation or the government.

There needs to be both, individual effort, and a well-coordinated

national effort to identify practical solutions that can influence a change. The need for a change in mindset is much needed in order to control and reverse the current alarming trend.

In the absence of a national effort each individual and organisation has to consciously address these challenges in whichever practical way one can.

As Muslims it is important that we practice “Adab” which translates to Islamic etiquette, good manners and character. We also have “Akhlaq” which is the Islamic term for morality and ethics. In short “Adab” and “Akhlaq” are key fundamentals which historically formed the basic foundations of a child. In short it was imperative for one to have “Adab and Akhlaq” in order to progress with their studies and more importantly to develop and grow up as responsible members of society.

We normally expect the parents to engage with their children from home and teach basic principles of manners, respect and good characters. However, in order to see a general improvement, our Madrasa will be highlighting and focusing on “Adab” and “Akhlaq” with the students. We will work closely and engage with parents as well. We ask Allah swt to protect us from such ills and decadence - May Allah guide us all on the straight path, Aameen.

Wishing all members of IQRA' Editorial Team, all Muslims in Seychelles and throughout the world a blessed Eid-ul-Adha. Eid Mubarak!

Imtiaz Hassan Umarji

President, Islamic Society of Seychelles (ISOS)

Message from the Imam of The Islamic Society of Seychelles

All praises and adorations are due to Allah Subhanahu Wata'ala. May peace, Blessings and benedictions of Allah be upon His messenger Muhammad (SAW), His entire household, His companions, all those who follow their path and all those who had struggled through the generations in a way that today we are seated here. We thank Allah Subhana Watala for it and indeed we are greatly blessed.

THE world is plagued by all sorts of problems – social unrest, political instabilities, mass poverty and destitution, prostitution, homicides, killings, drug addiction, alcoholism, family break-ups, juvenile delinquency, suicides, Acquired Immune Deficiency Syndrome (Aids) and the so-called homosexuality in other words (same-sex marriage).

The Islamic Law(Shariah), which encompasses Qur'anic injunctions and prophetic teachings, can solve the current global problems.

Indeed, the teachings of Islam cater to humanity-at-large. All problems affecting man and his environment can be solved through proper implementation of Islamic Law. But, how can the current global problems be solved through Islam, when Muslims themselves do not implement it? How can we prove to others that we can solve their problems when we ourselves have more problems to solve?

Now that the Muslim society is, in general, at variance with real Islam, it is our duty to help rectify the conditions we are in. Knowing that Islamic Law was effectively implemented before, there is no

reason why it cannot be viably carried out now and in the future. By the Grace of Allah, Islamic revival is already in the offing by returning to the teaching of the Quraan and the sunnah, and Muslim men and women should have strong commitment and conviction to co-operate along this path.

Muslims, both as individuals and as groups, must strictly adhere to the Qur'an and Sunnah. They should persistently let the world know that Islam is for all mankind. They should behave according to the teachings of Islam, so that non-Muslims will notice and appreciate the beauty of Islam. In other words, reviving the golden age of the Ummah should start at home. We should imbibe in our families the real teachings of Islam, so that we can reassert our identity as Muslims. We should see to it that the immediate members of our families, our daughters, sons and wives, are models of what Muslims should be. At the same time, we should also ask our family members to help convey the message of Islam to others.

May Allah strengthen us in faith and make us excel in all we endeavour, Aameen.

Imam Abdu-Rahman Heneka

Masjid Sheikh Muhammad Bin Khalifah Al-Nahyan (Victoria)



*The IQRA Editorial Committee wishes all
Muslims a blessed Eid-ul-Adha 1444.*

تَقَبَّلَ اللَّهُ مِنَّا وَمِنْكُمْ

*May Allah accept (good deeds) from us and
from you.*

Our Activities

A brief recap of events as covered in our previous Newsletter publications

Eid-ul-Adha 1443-2022:

This year, Eid al-Adha was celebrated on 9th of June 2022 corresponding to 10th of Dhul Hijjah 1443. Eid Prayer was held on Mahe, Praslin and La Digue.

After the prayer, individuals and groups carried out the act of Qurbani which consists of slaughtering an animal as a sacrifice to commemorate Prophet Ibrahim's devotion to Allah ﷻ and his readiness to sacrifice his son, Ismail. At the very point of sacrifice, Allah ﷻ replaced Ismail with a ram, which was to be slaughtered in place of his son.

Similarly, the festival of sacrifice took place at the Sheikh Muhamed bin Khalifa Al Nahyan Mosque, Victoria, and several places on Mahe and other islands.



Hajj 1443-2022:

A group composed of 23 Seychellois men and women went to perform Hajj last year (2022 / 1443 AH) sponsored by the UAE Embassy through the National Muslim Council of Seychelles (NMCS). They were led by Sheikh Ibrahim Lebon. A series of training for Hajj were conducted at Sheikh Dr. Sultan Bin Khalifa Bin Zayed Al Nahyan Mosque, Beaufond Lane.

May Allah ﷻ accept their Hajj. Ameen.



International Exams (I.O.U):

The ISOS welcomed the first international exams after the years of Covid-19. The exams were done online during a period of seven days at the Sheikh Muhamed bin Khalifa Al Nahyan Mosque's library. The International Open University (formally known as the Islamic Online University) accredited the Islamic Society of Seychelles as a center for exams since 2014.



Run Blue:

Madrasah boys and girls participated in an international run day. The theme for this year was 'Zero Waste Run'. Run Blue is an International Organization campaigning for water conservation globally. The madrasah teacher who led the meeting group was sister Hasina Antete.



Special Hifdh Quran Class:

During the school holiday a group of Madrasah boys attended classes for memorisation of the last Juz (part) of the Noble Quran at the Mosque. The program was initiated and conducted by Sheikh Moosa Muhammad.

May Allah ﷻ accept such effort



PRISON VISITATION BY MEMBERS OF LADIES LEAGUE COMMITTEE

A visit to Montagne Posee Prison was organised by members of Ladies League Committee on Friday 11th November 2022. Present in the hall was Aunty Latifah Athanasius, Aunty Rukhsana Ebrahim, Sister Amina Henry and later accompanied by Imam Abdu-Rahman Heneka as there were two women who wanted to revert to Islam.

The main purpose of this visitation was mostly for Dawah, especially for the Muslim inmates to strengthen their Deen (religion). Later on, Imaam Abdu-Rahman joined for a briefing and ALHAMDULILLAH four women accepted Islam instead of two.

The visit was a success and there shall be a follow up to further their knowledge about Islam In Shaa Allah. A huge thanks to all the members who conducted this visit.

ISOS ANNUAL GENERAL MEETING 2022

Annual General Meeting for ISOS Members was held on Sunday 23rd October 2022 at 1:30pm. As usual there were discussions about yearly updates. A vote was made to appoint a new chairperson of Ladies League Committee since Aunty Latifah Athanasius resigned from the post. Majority of votes went to Sister Noorah Pillay.



SEYHA AND HALAL UPDATES

The Seychelles Halal Association (SEYHA), is well pleased to inform the Muslims and General Public that Skychef has met all the requirements and maintained consistency for Halal compliance. Skychef was recognised and registered as Halal Processor by SeyHa and has been Fully Certified Halal. All products packed and supplied by Skychef under its label and Brand Packing will be regarded as Halal.



FAREWELL LUNCH FOR MADRASAH TEACHER AND IQRA TEAM MEMBER

A lunch was organized by the Islamic Society of Seychelles Executive Committee on Sunday 12th February to bid farewell to Sister Izen Ali and her family, ahead of their repatriation to Pakistan. A token of appreciation was presented to her by Sis Aneesa Toorawa on behalf of the Executive Committee.

During her stay in Seychelles, Sister Izen had been a teacher at the Daarul Eeman Madrasah for four years, conducting physical classes as well as online e-learning. In addition to participating in various subcommittee and community activities, Sis Izen is a member of the IQRA Editorial team, and continues to support the team remotely even while abroad. May Allah give her and her family success in this world and the hereafter, Aameen.



LADIES LEAGUE CLEANING OF MASJID

A special cleaning of the Ladies' Prayer Hall was organised by the Ladies League subcommittee on Saturday 18th March. This was done just before the start of the month of Ramadhaan in order to beautify the House of Allah ahead of the Holy month. Several ladies were in attendance to help out with this task.



RAMADHAAN 1444 AH / 2023

The month of Ramadhaan commenced on Thursday 20th April. Throughout the Holy month, the Islamic Society of Seychelles facilitated Iftar and dinner for the worshippers at the Masjid – these was made possible through various sponsors, may Allah reward them for their generosity.



Taraweeh prayers were led by a group of four visiting Imams from overseas:

- **Imam Abu Baker Oshin** (Morroco)
- **Imam Abdulrazaq Haroosh** (Morroco)
- **Imam Hisham Shikhoon** (Egypt)
- **Imam Sayyid Mohammed Almurghani** (Egypt)

The Imams shared the responsibility of leading the prayer at the two Masjids on Mahe - Masjid Sheikh Muhammad Bin Khalifah Al-Nahyan (Victoria), and Masjid Sheikh Dr Sultan Bin Khalifa Bin Zayid Al Nahyan (Beaufond Lane). An additional visiting Imam from Tanzania (**Br Ismaili Ramadhani Iddi Kambi**) led Taraweeh prayers on Praslin.

At the end of Ramadhaan, the Imams were each presented with a token of appreciation for their time spent in Seychelles and filling the Masaajids with their melodious recitation of the Holy Quran.



EID-UL-FITR 1444 AH / 2023

Eid-ul-Fitr was celebrated in Seychelles on Saturday 22nd April 2023. Eid prayer organised by the National Muslim Council of Seychelles (NMCS) was held on Mahe at the Roche Caiman Sports Complex cricket field, and at the Unisey volleyball court (Anse Royale).

Eid prayer was also held on Praslin and La Digue islands, at Amitie Sports Complex and L'Union Sports Complex respectively.



IQRA PRIZE GIVING CEREMONY

The IQRA Editorial Team launched an Essay Writing Competition with the aim of getting new, original articles, as well as identifying people in the community with an interest in writing. Entrants were to write an Essay with the title “Holding on to our Deen”. The winning article is featured in this Annual Magazine.

Out of 6 participants that entered the competition, the results of the competition were as follows:

1st place: Sister Naila D'acambra
2nd place: Sister Haseena Entete
3rd place: Brother Ashim Bresson

Other participants: Sis Danielle Onezia, Sis Amirah Derby, Br Iyaan Faheem.

The results were determined by a panel of 4 judges who are not on the IQRA Editorial Committee. The names and ages of participants were not revealed to the judges to ensure a fair and unbiased process. Scores were allocated on different criteria (originality, reader engagement, language proficiency, relevance) that were totalled for an overall score.

A prize giving ceremony was held on Sunday 14th May 2023, at which prizes and certificates were awarded to the participants present.

It was very encouraging to see a Madrasah student (Br Iyaan Faheem) being motivated to participate, with the support and help of their parent. His Essay is also featured in this Annual Magazine. Future Essay competitions shall consist of various age groups to allow more applicants of varying writing abilities to participate.



MADRASAH MEETINGS

The Daarul Eeman Madrasah Management Committee held several meetings as part of their efforts to revamp and improve the Madrasah. A meeting for teachers was held on Sunday 14th May 2023 to discuss introduction and reinforcement of several policies. A separate meeting was held with parents of the students on Saturday 20th May 2023.

The Madrasah Committee is currently working closely with two consultants from Mauritius, **Ustaz Mahmud Ally Sheik Rawa** and his wife **Rookshana Bibi Rawa**, who are currently residing in Seychelles to help improve the Madrasah.



Holding on to Our Deen

By Naila D'acambra

Featured WINNING article of the 2023 IQRA' Essay Writing Competition

Anas bin Malik narrated that the Messenger of Allah ﷺ said:

"There shall come upon the people a time in which the one who is patient upon his religion will be like the one holding onto a burning ember."

One of the most important tasks that we have as Muslims is to protect our Deen. Our Deen is the foundation upon which we build our entire lives. Our Deen teaches us about our life's purpose, our obligations to ourselves and others, and the path to eternal success in the Hereafter.

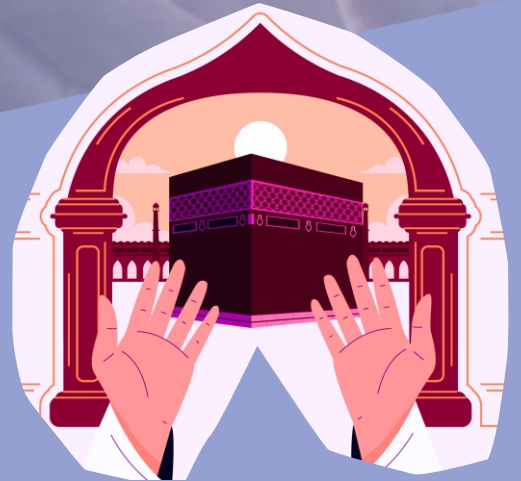
Unfortunately, our Deen is under constant attack from a variety of sources. Some of these assaults are external, perpetrated by non-Muslims seeking to discredit Islam or undermine our faith. Others are internal, originating within our own communities, where misguided individuals or groups may spread false or deviant beliefs that lead people away from Islam's true teachings.

So, how can we protect our Deen? Here are some practical steps that we can take:

1. **Seek Knowledge:** Educating ourselves is one of the most crucial things we can do to safeguard our Deen. We should work hard to become knowledgeable about our religion, its principles, and its teachings. This entails reading books, going to lectures, and looking for credible academics/ scholars who can mentor us in our learning.
2. **Maintain the Sunnah:** We should live our lives in accordance with the Sunnah, which is the Prophet Muhammad's ﷺ way of life. In all facets of our lives, we should steadfastly adhere to the Sunnah and make an effort to emulate the Prophet ﷺ. This will assist us in staying on the right path and avoiding the numerous traps that could divert us.
3. **Refrain from Extremism:** Our Deen is in danger from all forms of extremism, including political and religious extremism. We should strive to adopt Islam's moderate and impartial stance and avoid any ideologies or organisations that support extremism.
4. **Fostering unity** is important for preserving our Deen. Within our communities, we should make an effort to forge strong ties of brotherhood and sisterhood. We should also cooperate to advance Islamic principles and fight against forces that would undermine our faith.
5. **Engage in Da'wah** or the act of enticing people to Islam, is a crucial means of safeguarding our Deen. We can work to dispel misconceptions and stereotypes about our religion and invite others to join us on the straight path by educating others about the beauty and truth of Islam.

We frequently overlook the fact that Akhlaq and Adab are among the cornerstones of our Deen. No matter how much Qur'an you have memorized, how many sunnah and nafl prayers you perform, your deen is reflected in your behaviour, manners and how you treat others. It's wrong to pray, fast, etc but to cause harm to others. Without Akhlaq and Adab, you cannot be a true believer and you do not have the fundamentals of true imaan.

Always remember, if people hate you, doubt you, or criticize you, let them. Our goal is to please the Creator not the creation.



Holding on to Our Deen

By Iyaan Faheem

Featured honorary article of the 2023 IQRA' Essay Writing Competition

Allah ﷻ said there is only one God and Muhammad is His messenger. Whoever dares disrespect Allah ﷻ will be punished on the day of judgment.

As Muslims, we strive to live our lives in accordance with Islamic principles and teachings. This involves not just performing the obligatory religious duties but also following the Prophet's ﷺ Sunnah and embodying the values of Islam in our daily lives.

The foundation of holding on to our Deen is to establish a strong connection with Allah ﷻ. This can be achieved through consistent prayer, seeking knowledge, and performing good deeds. Prayer is one of the five pillars of Islam and is the means through which we communicate with Allah ﷻ. It's crucial to offer our prayers regularly, with full concentration, and a sense of humility, as this can strengthen our relationship with Allah ﷻ.

Seeking knowledge is also important as it can deepen our understanding and appreciation of Islam. This involves studying the Quran and the Sunnah, attending Islamic classes and lectures, and seeking guidance from knowledgeable scholars and teachers. By seeking knowledge, we can gain a greater understanding of our Deen and become better equipped to navigate the challenges that we may face in our daily lives.

Performing good deeds is another way of connecting with Allah ﷻ. This includes acts of kindness, charity, and helping others. Allah ﷻ loves those who do good deeds, and these actions can bring us closer to Him.

It is important to surround ourselves with a supportive community of fellow Muslims who can provide guidance and encouragement on our spiritual journey. This can involve joining a local mosque or Islamic center, participating in Islamic events and gatherings, and building relationships with like-minded individuals.

Being part of a supportive community can help us stay motivated and inspired to hold on to our Deen. It can also provide us with a sense of belonging and help us feel connected to something greater than ourselves.

It's also important to seek the company of the righteous. Being around people who are committed to their Deen can have a positive impact on our own spiritual journey. They can serve as role models and provide us with guidance and advice when we need it most. It's important to seek out friends who share our values and who encourage us to live our lives in accordance with Islamic principles.

It's also important to avoid negative influences that can lead us astray. This can involve staying away from people who engage in sinful behavior or who are critical of Islam. It's important to remember that the company we keep can have a significant impact on our own behavior and attitude.



Marriages & Weddings

Understanding the cultural and religious differences

By Faheem Aloo

Marriage is a significant event in the Islamic religion, and it is often celebrated with great fervor and enthusiasm. However, the customs and traditions surrounding Islamic marriage can vary depending on the culture and country in which it takes place. Understanding these differences is essential in creating a respectful and inclusive environment for all involved.

In Islamic culture, marriage is seen as a union not just between two individuals but between two families. Family members are often heavily involved in the wedding planning process, and the ceremony itself can include various rituals and traditions unique to that culture. For example, in some Middle Eastern countries, weddings can last for several days and involve elaborate feasts, music, and dancing.

One of the most critical parts of the Islamic wedding is the Nikah ceremony, which involves the signing of a marriage contract. This contract outlines the rights and responsibilities of both the bride and groom and is usually conducted by an Imam. The ceremony can take place in a mosque or at the wedding venue, and it is typically followed by a reception where guests celebrate the union.

Before the Nikah ceremony, there are often separate pre-wedding events for the bride and groom. For the bride, this may involve a Mehndi ceremony, where henna is applied to her hands and feet. For the groom, there may be a Baraat ceremony, where he and his family and friends arrive at the wedding venue on horseback.

In Islamic culture, modesty is an important value, and it is reflected in the customs and traditions surrounding weddings. For example, both the bride and groom are expected to dress modestly, and there are often separate areas for men and women during the wedding ceremony.

Religion also plays a significant role in Islamic marriage.

The Quran teaches that marriage is a sacred bond between a man and a woman and that it is essential for the creation of a stable and loving family.

The Quran also outlines the roles and responsibilities of both the husband and wife, emphasizing the importance of mutual respect, love, and compassion.

It is important to approach cultural and religious differences with sensitivity and openness, seeking to learn from and honor each other's traditions. By doing so, we can create a more diverse and inclusive world that celebrates the rich tapestry of human experience.

In conclusion, Islamic marriage is a unique and significant event that is shaped by both culture and religion. By understanding and respecting these differences, we can create a more inclusive and respectful environment for all involved.



POLYGAMY IN ISLAM

By Samia Ally

What is polygamy?

Polygamy is the practice of marrying multiple spouses at the same time. In Islam, polygamy allows men to have up to four wives. Although polygamy is permitted in Islam, it is not mandatory!

Islam's aim in authorizing polygamy is to uphold women's natural rights. These rights are marriage, having children and forming a family. Female births are not more than that of males, but the number of women who are available for marriage is often more than men and the main two reasons for this are;

1 - Referring to casualties of incidents such as work-related accidents (mine and industry mortalities, drowning, falling from heights), car accidents and war. The equilibrium between men and women is lost and the ratio of women to men increases because of these accidents. It is evident of recent wars such as the wars in America and Iraq, Russia and Afghanistan, Iran and Iraq and other wars and acts of aggression that are occurring across the globe. The majority deaths in these battles and men and youths that either had not married or had married before their demise. Therefore, the number of women over men increases as a result of these wars.

Studies of deaths of children, adolescents and young adults, affirms the theory that some scientists claim that women's resistance to diseases is higher than that of men. Statistics also show a higher rate of widowed women than widower men. Also, the number of single men who need and desire marriage is lower than the number of women who want and need to marry. Many widowed women wish to remarry and there are not many unmarried men who wish to marry that cannot find a woman who is willing to marry.

2- The right to marriage is one of the natural rights of all human beings, and formation of a family just as humans have the rights to have jobs, good health and hygiene, homes, food clothes and shelter. Both men and women rights to enjoy love, familial peace and to develop long lasting emotional attachments. In every society there are a large number of

unmarried who desire to marry and if they do not, they may be driven to deviation and corruption. The number of single men who are willing to marry widows is not high enough as they prefer to marry unmarried women. In this case, what must the widows who wish to marry do? Society must either accede to sexual freedom, corruption such as has been accepted in the West, or as in Islam, must follow a polygamous system.

Islam has allowed polygamy in order to resolve the problem to the advantage of widowed women who wish to remarry and perhaps start a family to prevent social corruption and sexual deviations.

Another justification for polygamy is sterility or incapacity of a man's spouse. In that case for instance if a woman is unable to bear children, for this reason the men have rights to re marry.

Another reason is, if one wife is ill and unable to satiate the sexual needs of her husband, remarrying becomes necessary for a man. In this case, if a man marries again without divorcing his first wife, becomes an advantage for her not to become destitute and alone in her illness.

Most important benefits of marriages are familial love, affection, tranquility and that is why monogamy is more preferable to many. Moreover, Islam does not encourage men to remarry to sacrifice familial love and peace for evanescent pleasure. Islam acquiesces to polygamy due to social necessities and to protect the rights of widowed and orphan women who need to marry.

There are differences in conditions of time, place and societies regarding this issue and that is why monogamy is more preferable if there is no necessity for polygamy. If polygamy is required in a society, both men and women must cooperate in attaining this goal. A man who intends to marry more than one wife, must be physically and financially able to manage more than one household. If the man has the means, he must discuss the issue with his wife and prove his necessity for another marriage and assure her that he

will provide equally among the wives and obtain her consent in any fair manner possible.

CONDITIONS OF POLYGAMY

Islam tolerates polygamy and it has various conditions for it that in practice, are very difficult to observe. These are;

- 1 - Must be financially stable to be able to provide for all expenses of each family.
- 2 - Physically fit and able to completely satisfy the sexual desires of each wife.
- 3 - Observance of complete justice and equality among each family in every way without favoritism. Allah Almighty has declared in the Quran:

قَدْ حَافُوا وَلَدْتَ لَمْ تَفْخِ نِافَ عَابِ—رُو ثَلَاثُو نْتُمْ...
ءَاَسْنَلَاكُمْ مَكْلَ بَاطَامَ اَوْ حَكْنَفَ..
...“then marry [other] women, who seem virtuous to you, two or three or four; and if you fear that you cannot do them justice, then one [only]...”
(SURAHNISA' 4:3)

This verse gives permission for polygamy on the condition that there is no likelihood of refraining to observe fairness and justice, which is rather inconvenient and very hard to attain.

A man who has more than one wife is obligated to observe equality, justice and fairness among his wives. It is the duty of polygamous men to behave comparably in all events even if their wives are different in age, beauty, character, social status or other virtues and perfections.

Justice and fairness are quite challenging and few men can be sure about their ability to shoulder such heavy responsibilities whereas the Quran makes it quite clear that if they doubt their ability to behave equally and justly with their wives, they should suffice themselves with one wife.

Consequently, polygamy in Islam is a very onerous and high-liability undertaking, something that most men are not competent enough to accomplish.

Polygamy in the Quran and restriction on this practice

Prior to the advent of Islam, there were people who married numerous women and there was no limit to this number. In some cases, the more powerful and affluent the men, the more the number of their wives. What Islam did was;

To say that polygamy is not for all men.
To put a limit to this practice

To stop the oppression against women as many men who were practicing polygamy had an unfair treatment to their wives

Polygamy in the Quran and the unfair treatment of women

What is meant by unfair treatment of women?

Based on the third verse of Surah Nisa', if men fear that they may not be able to treat their wives fairly, they are to marry only one wife. Nevertheless, in the same Surah, it has been stated that men cannot be fair between their wives even if they really wish to do so:

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَنُزُّوهُمَا كَالْفُتُلَةِ وَإِنْ تَصِلُوهَا
وَتَنْقُوهَا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا (١٢٩)

You will not be able to be fair between wives, even if you are eager to do so. Yet do not turn away from one altogether, leaving her as if in a suspense. But if you are conciliatory and God wary, ALLAH is, indeed all-forgiving and all-merciful.

According to the commentators of the Quran, "You will not be able to be fair" mentioned in this verse, refers to the emotional feeling of men which is an inner and subjective feeling of love that a man may have for one wife and less or no love for another wife. In the case that a man has decided to adopt polygamy in life, even if it is the case that he feels differently between his wives, he should not show it in his actions and behavior to the point of abandoning one wife and leaving her as if she is without any husband. Instead, Allah سُبْحَانَهُ وَتَعَالَى instructs such men to conciliate and fear Him.

What does the Quran say about 4 wives?
As mentioned in the Noble Quran, polygamy cannot be practiced by all men because when a man marries even one wife, her life expenditures become his

responsibility based on Surah Nisa' verse 34:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ
عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ (٣٤)

Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means.

This is the responsibility of a man to make sure that he takes care of her emotional and financial needs and he is constantly on guard to meet her rightful demands. Now if a man is incapable of meeting the financial needs of even one wife, he cannot practice polygamy and marry a second, third or fourth wife.

Besides financial issues, a man is to divide his time and nights equally among his wives. If he takes one wife on a trip or buys one a gift, he has to do the same for the others. This is what is meant by fair treatment of the wives in polygamy in the Quran.

Why did Islam not abolish polygamy?
Nobody forgets the millions of men who were killed during the first and second world wars. After that, many women and

girls lost their husband, fathers and brothers who were sources of economic and emotional support and many children became orphans without any father to raise and support them. The point is that many young men were not willing to marry widows when they had the option of marrying single girls. So, what option do these widows have if there was no case of polygamy? One of the instances where polygamy can come to help is this scenario. In fact, this is a good approach of supporting the vulnerable women whose husbands have lost their lives in supporting their land and dignity. When you look back at the history of Islam, you see that marrying widows of the martyrs of wars was a common custom among the Muslims. Among the wives of the prophet, you can see many widows who had lost their husbands and were supportless.

Source: <https://www.al-islam.org>





Addictions of Our Times

By Izen-e-Ali

Addiction is an inability to stop using a substance or engaging in a behavior even though it is causing psychological and physical harm. Nowadays if we see around us a lot of people are addicted to different things that are causing their lives to fall apart.

Addictive substances and behaviors can create a pleasurable “high” that's physical and psychological. You'll typically use more of certain substances or engage in behaviors longer to achieve the same high again. Over time, the addiction becomes difficult to stop.

When someone develops an addiction of any kind, they start to exhibit specific signs because these substances or things take precedence over everything in their lives. Whether it's their relationships, work or even their own bodies. A person who is addicted to something will start to manifest behavioral changes some of these changes are as follows:

- Disrupted sleep patterns.
- Withdrawing from responsibilities.
- Poor performance at work or school.
- Losing interest in activities, hobbies or events that were once important.
- The person will start to distance themselves from people who are around them.
- The person may start to experience financial issues because of spending money on these addictions.

The Islamic view in regards to addiction is that human beings have natural desires, and to fulfill those desires there are prescribed halal ways. Accordingly, every individual is accountable for how he or she spends their lives because in the end they will be questioned for the actions they used to do in this world.

Let's discuss some of these addictions in detail and see what Quran & Hadith says about them.

Alcohol Addiction

The word used for intoxication in Arabic is 'Khamr'. *Khamr* is a term that is derived from the verb *khamara* means “to shroud” or “to cloud”. This term refers to any substance that intoxicates the mind and can cause the person who took, it to lose their ability to control their mind and actions.

In Islam Khamr is completely haram even if it's in small quantity. The Main reason behind this prohibition is due to the intoxicating effect of alcohol on the mind of human beings. In Islam the human mind is of utmost importance because it is the recipient of the divine message. In other words, the accountability of human beings is solely determined by their mental capacity. People are not held accountable for anything when they are asleep or under the effect of anesthesia for surgical procedures.

Allah سبحانه و تعالى says in the Holy Quran:

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقَعَ بَيْنَكُمْ الْعَدُوَّةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصْنَعُكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ٩١

Satan's plan is to stir up hostility and hatred between you with intoxicants and gambling and to prevent you from remembering Allah and praying. Will you not then abstain?

(Quran Surah Al- Ma'idah: 91)



Gambling Addiction

Gambling in Arabic is known as 'Maysir'. Maysir means 'getting something too easily, or 'getting a profit without working for it. Maysir is a game of chance by which a person either wins or loses. No matter what the name is, any game or bet that has these properties in it and that is played in return for money or goods is called gambling.

There is no difference between alcohol and gambling because the severity of these sins are the same.

As gambling is increasing its social harms are also rising. Gambling results in loss of wealth, destroying families, hatred, turning away from the remembrance from Allah سبحانه و تعالى etc. Gambling is strictly Haram in Islam because of its massive damage that it does to a person or society.

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْغَفْوُ كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ ٢١٩

They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit." And they ask you what they should spend. Say, "The excess [beyond needs]." Thus Allah makes clear to you the verses [of revelation] that you might give thought

(Quran, Surah Al-Baqarah: 219)



Drug Addiction

Drug Addiction is defined as a chronic, relapsing disorder characterized by compulsive drug seeking and use despite adverse consequences. It is considered a brain disorder, because it involves functional changes to brain circuits involved in reward, stress, and self-control.

The youngsters of today are facing an ever-increasing number of dilemmas. One of these is drugs. Unfortunately a lot of youngsters are involved in the usage of drugs. Drug addiction often develops in youngsters due to peer pressure, to chase a feeling of euphoria or relief from their problems.

In Islam taking drugs are Haram, including hashish, opium, cocaine, morphine, and so on. Islam prioritizes the well-being of its people. Drugs are prohibited in Islam because no one is allowed to harm themselves in any way. Allah سبحانه و تعالى says in the Holy Quran:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسُكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا أَهْتَدَيْتُمْ ؕ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

“O Believers, look after your own souls; it can do no harm to you, if anyone else goes astray, provided that you yourselves are on the right path. To Allah shall you all return: then He will let you know what you have been doing”

(Surah Al-Mai'dah: Verse 105)

The Prophet Muhammad صلى الله عليه وسلم said:

“Every intoxicant is khamr, and every intoxicant is haram.....”
(Narrated by Muslim, 2003)



Music Addiction

Music is something that most of us listened to a lot while growing up. For some people it has become a part of their daily lives it needs to be in their ears wherever they go. It has become really difficult to avoid music because it is played in almost every place whether it's a mall, market place, etc. music has become a very important part of our lives, and we feel we can't exist without it.

But, what happens if music is affecting your connection with Allah سبحانه و تعالى? When you pray Salah or make dua and a song that you listened to starts repeating in your mind while you are reciting a surah. You become frustrated because you want to fulfill your obligation without any interruption but this doesn't seem to be happening because you have allowed music in your life. Your addiction doesn't allow you to have a peaceful connection with Allah سبحانه و تعالى. In Islam music is impermissible as the Prophet Muhammad صلى الله عليه وسلم said:

"From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful."

(Sahih Al-Bukhari 5590)



Pornography Addiction

Porn is a big threat for our society. The staggering size of this industry and its impact on media is increasing the addiction among people, mainly the youngsters, who are involved in watching porn. Porn has this strong tendency in it to affect the life of those that watch it. Porn addiction has destroyed so many marriages, families, relationships and it has a horrible effect on the brain as well. More than 75 million people are porn addicts and 28000 people including Muslims are watching porn every minute.

Getting addicted to pornography is easier and once a man is enslaved to this desire, he gets trapped in it such that nothing else will excite him/her. This means a Muslim gets away from his salah and remembrance of Allah.

In the Quran the word 'Fahesha' has been repeatedly used which is known as vulgarity, obscenity, indecency and shamelessness. And Allah has strictly forbidden these kind of thing as mentioned in the Holy Quran:

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُزَلَّ بِهِ سُلْطَانٌ
وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ٣٣

“Say: The things that my Lord has indeed forbidden are: shameful deeds, whether open or secret...”

(Qur'an 7:33)



Social Media Addiction

Social media addiction, or more commonly termed as 'internet addiction' is a term that is referred to as unnecessary and excessive use of the internet, to an extent that the real life of those addicted suffers.

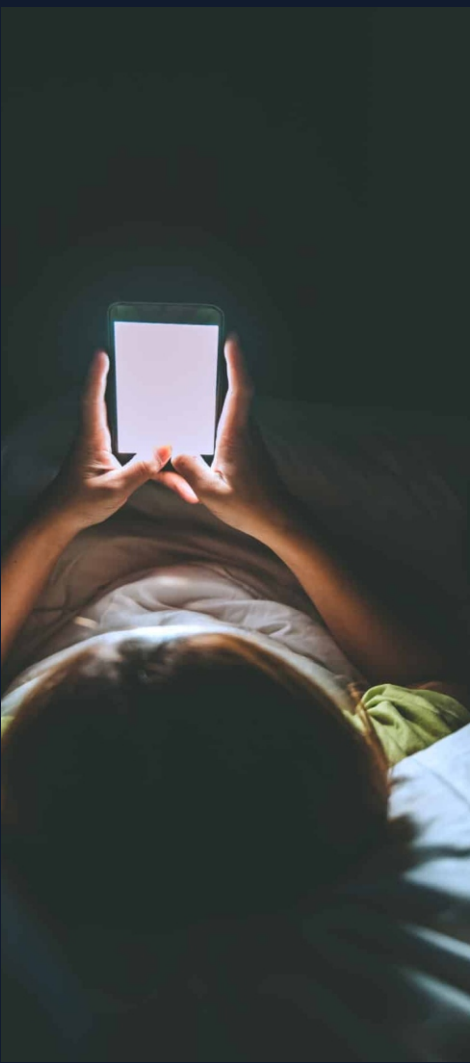
Social media can inspire and motivate people, but on the other hand it destroys some peoples' self-esteem and confidence.

For a lot of users, social media has become an addiction, to the point where you can't go minutes without checking your phone. Eventually this starts to disrupt your emotional and mental health. Excessive use of social media can lead to feelings of loneliness, depression, anxiety etc.

As Muslims we should not spend our entire time on social media because it distracts us from our religious obligations. The Prophet Muhammad صلى الله عليه وسلم said:

“There are two blessings concerning which many people are cheated: health and free time.”

[Sahih Al-Bukhari]



Gaming Addiction

Lots of people especially children like to play video or online games and can spend many hours gaming. For lots of people this is ok, and they are able to have other hobbies and interests, see friends, and still get on with their everyday lives. For others, this love of gaming can tip into being unhelpful, and impact on their life in a damaging way. It is possible to be at risk of, or develop, an addiction to gaming in a similar way to those who are at risk of, or addicted, to substances (such as drugs or alcohol). Some of the side effects of game addiction are as follows:

- Constantly thinking about, or wanting to play the game;
- Feeling irritable and restless when not playing;
- Under reporting, or lying about how much time they've spent playing, or playing in secret.
- Tiredness, headaches or hand pain from too much screen time, and use of controllers;
- Not wanting to pay attention to things such as personal hygiene or eating;
- Not seeing friends as often, or doing other things they used to enjoy doing, as all their time is spent gaming/ online;
- Not wanting to go to school so that they can game;
- Sleep disturbance

Kids are so much addicted to these games that they are wasting their time and don't even fulfill their daily obligation of Islam like praying five times a day etc. time has great importance in the life of human beings. Time is a blessing on all of us. We should concentrate on how we use time according to Islamic perspective. We should make the use of time wisely to increase our faith in this life and the hereafter too.

Our beloved Prophet (SAW) said about time in Hadith:

“There are two blessings which many people lose: (They are) health and free time for doing good”

(Bukhari)



Small Reminder:

Let's not forget that this life is temporary. We all have to die one day and face the consequences of our actions that we have done in this life whether they are good or bad. So it is our responsibility to live a life as commanded by Allah سبحانه و تعالی and our beloved Prophet Muhammad صلى الله عليه وسلم if we want to succeed in the hereafter. My dear brothers and sister, we still have time to turn back to Allah before it's too late.

“This life is a test, you will be faced with a lot of hardships and problems so be content, confident and proud of your Islamic faith in all circumstances no matter what.”

I pray that May Allah سبحانه و تعالی forgive each and every sin that we have committed in our lives and let us enter into Jannatul Firdaus Amen.

فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ

“So whosoever does righteous good deeds while he is a believer, his efforts will not be rejected. Verily! We record it in his Book of deeds.”

(Surah Al-Anbya, Verse 94)

FOUNDATIONS OF A FAMILY IN ISLAM

Compiled By Bashaair Bastienne and Abdullah Bastienne

Islam gives great importance to family, as it is the building block of society. Islam establishes a happy and well-balanced family structure through the love and truthful respect it places. In other words, it aims to embed love and peace in regard to family ties.

Importance of Family in Islam

Family relationships in Islam are just one of the great blessings of Allah ﷻ upon us, which a Muslim is encouraged to enjoy freely. Because family is considered a cornerstone of the whole society in Islam, it is a complete social institution. When we say family, we mean all relations, husband, wife, children, and parents.

The Prophet ﷺ said:

**“The best of you is the best to his family.
I am the best amongst you to my
family.”**

Tirmidhi, IbnMaajah.

In Islam, this family journey begins with a lofty marriage (Nikah). Such a structure and understanding can only be achieved through a

lawful foundation; based upon the highest criteria of love. Thus, Islam lays a condition that both parties exchange promises in the name and in the presence of Allah Almighty.

The Prophet ﷺ said:

“Marriage is part of my Sunnah, and whoever does not follow my Sunnah has nothing to do with me. Get married, for I will boast of your great numbers before the nations. Whoever has the means, let him get married, and whoever does not, then he should fast for it will diminish his desire.”

(Sunan Ibn Majah)

Choosing a spouse (Marriage Partner)

Typically, People select their spouses for several reasons such as Beauty, Wealth, Rank, Caste, etc. Most people choosing their life partner due to beauty.

Islam places great emphasis on the choosing of the correct partner. The choosing of a husband or wife is itself more important than accepting marriage.

Now let us analyze in light of the Qur'an and Hadith whom we should choose for Marriage.

What Does Islam Say about choosing a Spouse?

Through many hadiths, the Prophet instructed us all about the different features one seeks for in a partner, their relative value, as well as which some define things, and draw the blessing of Allah upon a marriage.

In one of the hadiths, Prophet Mohammad ﷺ has advised or told about the characteristics in a spouse:

Abu Hurairah (may Allah be pleased with him) quotes the Prophet ﷺ saying:

“A woman is married for four things, i.e., her wealth, her family status, her beauty, and her religion. So you should marry the religious woman; (otherwise) you will be a loser”

[Al-Bukhari].

According to the above-mentioned hadith, a person chooses his life partner due to four reasons.

1. Wealth
2. Family status
3. Beauty
4. Deen (Taqwa & Virtue).

Then he صلى الله عليه وسلم clearly stated that one should choose the one who is best in Deen (Taqwa & Virtue), and this is the preferable thing we should look when choosing a spouse.

Qualities When Choosing a Spouse According to Islamic Perspective

The following are some essential characteristics in the Qur'an and the Sunnah when choosing a good spouse.

1. Religious Conviction

Prophet Muhammad صلى الله عليه وسلم said:

“A woman is married for her deen, wealth or beauty. You must go for the one with deen; may your hands be in the dust! (If you fail to heed).”

[Muslim]

This characteristic specifies ‘fulfilling the obligation and avoiding the forbidden. Hadith indicates concerning deen “, i.e., prospective spouse piety and best practice of Islam.

The characteristic of holiness applies to the man just as much as to the woman. The Prophet Muhammad صلى الله عليه وسلم said:

“If someone with whose piety and character you are satisfied with comes to you, marry to him. If you do not do so, there will be trials in the earth and a great deal of evil.”

[Tirmidhi]

2. Character and Behavior of the Spouse

Character is of extreme importance in Islam and goes hand in hand with faith and piety. The Prophet صلى الله عليه وسلم has even described it as the purpose of his mission to humanity, as we can see from the following Hadith:

“I have only been sent to complete good character.”

[Al-Hakim]

“Marry the loving/friendly, the child-bearing, for I shall outstrip the other nations with your numbers on Qiyamah.”

[Ahmad, Abu Dawud]

In another hadith The Messenger of Allah صلى الله عليه وسلم said:

“If there comes to you someone with whose religious commitment and character you are pleased, then marry (your daughter or other female relative under your care) to him, for if you do not, there will be tribulation on the earth and much corruption!”

(Tirmidhi).

What Quran says about the character of spouses?

In verse 26 of An-Nur, Allah سبحانه و تعال defines the relation of this problem to marriage:

"Bad women are for bad men and bad men are for bad women. And good women are for good men and good men are for good women"

[24:26].

The term khabith interpreted above as "bad" signifies disgusting, impure and despicable. This is a very strong term. The term tayyib interpreted as good, signifies clean, nice and pure.

The prospective spouses must ask and find out about the other person's behaviour and manners. As a sign, one may look at the other person's family's manners and behaviour, and many times (but not always), the behaviour of people of the same family is similar. In other words, some characteristics, good or bad, tend to run in some families, such as anger, politeness, stinginess, generosity, lying, truthfulness, and so forth.

3. Beauty and looks of Spouse

Once a companion told the Prophet صلى الله عليه وسلم that he was going to get married. The Prophet asked if he had seen her. When the man said no, he said : صلى الله عليه وسلم

“Go look at her, for it is more likely to engender love between you.”

[Ahmad]

Umar ibn Al-Khattab رضي الله عنه once said:

“Do not force your young girls to marry an ugly man, for they also love what you love.”

Beauty has its role, but remember that it is way down on the priority list under piety, character and deen. When a person puts beauty above all else, the results can be disastrous. This is one of the big reasons that young people seeking to get married must be helped by more mature family members in making their choice.

Looking at a Prospective Spouse

As we have seen, the Prophet صلى الله عليه وسلم encouraged men considering marriage to a particular woman to get a look at her. He صلى الله عليه وسلم said in another hadith:

"If one of you proposes to a woman and if he is able to look at of her that which motivates him to marry her, let him do so."

[Abu Dawud & others (Hassan)]

Note that this hadith does not abrogate the limits of what a woman may expose to non-mahram. She must continue to be well covered except for her face and hands in front of all of them and the prospective husband, even if he has proposed, is no exception to this. Even such a one is still only permitted to see what anyone else is permitted to see. The difference is that he is allowed to take a good look - if it were not for the proposal of marriage, both would be required to avert their eyes after the first glance.

As the Prophet صلى الله عليه وسلم said to Ali رضي الله عنه about the look at a non-mahram woman:

"The first is for you, the second is against you."

Raising of Children

As the family is the first discipline within the framework of which the foundations for training children is laid, a great many commandments have been mentioned in regard to the quality of the couple's personalities. Thus, both men and women should take utmost care in choosing the right partner, a partner qualified with the conditions that Islam requires of him or her.

A man must be sure that the woman he chooses to marry has attained sufficient Islamic morals, for she will bear the responsibility of rearing his children. He should be aware that his wife's morality would affect the quality and growth of these children.





In choosing the right partner, one should first question each other pertaining to beliefs and determine the degree of self-purification and personal characteristics as well as physical characteristics, for all of these have a direct effect on their offspring.

The majority of parents who have a quiet moral countenance transmit this characteristic to their children. Bad and undisciplined mannerisms, along with slothfulness in parents, also directly affect their children.

It should be mentioned here that the effect and transmission of morals from parents to child is not only for the period after birth but begins in the pre-natal stage when the child is still in its mother's womb. The quality of obedience and compassion in a woman towards a man is among the factors that help men in the management of the family.

The Rights of Family Members

With the formation of a family, new rights are placed upon the couple. The more loving the relations between husband and wife who lay the foundation of the family, the more stable their family structure.

All parental behaviour is conveyed to the children. Therefore, Islam has placed great importance on the well-being of the couple's relationship and manner towards each other and with their children and the children's interrelationship with their parents.

The Relation between Husband and Wife

The most important mutual effect of any couple is giving comfort to each other. The wife is a comfort to her husband and the husband a comfort to his wife. The Holy Qur'an says in this regard:

**"And one of His Signs is that He created/or you mates from among yourselves that ye may dwell in tranquility with them, and He put between you love and compassion; most surely there are signs for those who reflect."
(30:21)**

So every couple in their shared life must be kind and loving towards each other and fulfill each other's needs with compassion and kindness.

Consideration and loving guidance in the relationship of the couple, according to Islamic teachings, are two main elements of a happy family. In other words, every couple should wish the best for each other and live compatibly with each other for the rest of their lives in order to overcome problems and difficulties and learn from each other.

It is essential for both parties to have respect for the other's wishes. A firm and stable relationship flourishes when couples encourage one another to do good deeds and tactfully counsel one another against that which is forbidden.

Sharing life's goodness is one of Allah's blessings bestowed on man; a husband and wife must treat each other with respect at all times and protect that trust and respect when one of them is absent.

"...therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard."

(3:34)

ice.

If in speaking, eating, drinking, walking, buying or selling, family matters and even matters concerning worship and knowledge, a balanced foundation exists such that everything one does is done in proportion, neither excessively nor too little, one's life will be a well-balanced and healthy one under this condition.

"Allah commands justice, the doing of good and liberality to kith and kin..."

(16:90)

In the above verse the Holy Qur'an commands married couples to be just, benevolent and good to each other and also to their relatives, and encourages them to be generous and giving. Among the important responsibilities of a man towards his wife is providing for her daily needs. This is a religious duty which a man cannot deny.

Woman, because of her important responsibilities in the family such as giving birth, training and caring for her children and other work that she does due to her kindness and generosity such as cooking, cleaning etc, deserves extra honour and glorification. Women have no responsibility to earn the family's living. She is not even asked to provide for her own personal needs.

Her value and status is higher than being required to earn money in addition to what she contributes to the family circle out of love. It is the husband's duty to provide for the whole family to the best of his means. Because of accepting the sole responsibility of earning a livelihood and the difficulties that accompany such work man naturally has a greater responsibility in the family.

As he is the head of the family, so the right of guardianship is with him and because of his depth and practical insight in matters and endurance and patience in tolerating life's difficulties, he has the responsibility of running the family. As the Holy Qur'an says:

"Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women and devoutly obedient guard in (their husbands') absence what Allah would have them guard."

(3:34)

The Relations between Children and Their Parents

Among the other important responsibilities to be shouldered by the members of a family is the good relation of children with their parents, i.e., the rights of the parents in regards to their children. The father, from an Islamic viewpoint, has a great number of duties towards his children and the society.

In the words of His messengers, particularly Prophet Mohammad, peace be with him and his progeny, Allah has repeatedly stressed the importance and the high value of respecting parents. In fact, children are commanded to respect their parents at all times.

In many places in the Holy Qur'an, after inviting Muslims to worship Allah, they are recommended to do good deeds towards their parents. Where Islam rejects polytheism and recommends worshipping the One and Only Allah, it immediately insists on respect towards parents.

"And serve Allah and do not associate anything with Him, and be good to the parents and to the near of kin and the orphans and the needy and the neighbour of (your) kin and the neighbours who are strangers and the companion in a journey and the wayfarer and those whom your right hands possess. Surely Allah does not love him who is proud, boastful."

(4:36)

He who wishes to enter Paradise must please his father and mother. The teachings of Islam specify its enthusiasm to strengthen family ties and increase the warmth of its atmosphere. In this regard, it has been said:

“And your Lord has commanded that you shall not serve (any) but Him and goodness to your parents. If either or both of them reach old age with you, say not to them (so much as) 'Ugh', nor chide them, and speak to them a generous word. And make yourself submissively gentle to them with compassion and say: 'O my Lord! Have compassion on them, as they brought me up (when I was) little.' “

(17:23, 17:24)

The problem of recommending sincerity in worship is the greatest of religious decrees and the most obligatory: just as attributing a partner to Allah is the greatest of sins. All sins originate from Shirk (polytheism). If man did not worship any other than Allah, he would not place himself in the claws of Satan and would not devote himself to desires of the self.

He would never commit sin and would not violate Allah's orders in doing what is recommended and abstaining from what is prohibited. The commitment of every sin stems from obedience to other than Allah and obedience to others is a kind of worship. As He has said:

"Did I not enjoin on you, O ye children of Adam, that ye should not worship Satan; for that he was to you an enemy avowed?"

(36:60)

Even an infidel who denies the Creator and Maker of this world is also a polytheist because, despite the intuition of the favorable side of his soul which acknowledges a Creator, he believes that the management of nature is run by nature itself.

Next to Tawheed, belief in the oneness and worship of Him, respect to one's parents is of utmost importance. Affection between a father and mother towards their children is of great social value, and the continuity and richness of human societies depends on it.

Therefore, according to the traditions and the ruling of human nature, man must respect his parents. If this decree is not practised by the society and children treat their parents as strangers, then surely love and affection will disappear and the basis of social life will be shaken and fall apart.

The word Kibre used in Chapter 17, Verse 23 of

the Holy Qur'an, **"...if either or both of them reach old age..."(17:23)** refers to the aged, the word Ugh implies reluctance and hatred and the word nahara, chide means to reproach, repulse or break the heart of someone by shouting or swearing at them.

If the decree of '...say not to them a word of contempt...' refers particularly to old age it is because during that period, parents undergo the most difficult stage of their lives and feel a greater need for the help of their children as they are unable to take care of themselves.

Once it was the other way around, parents took care and nursed their helpless children with love and compassion when they were unable to provide for themselves. It therefore only stands to reason that in turn when their parents grow old and feeble, the children should care for them lovingly.

Parents' Relationship with Their Children

Parental affection and empathy towards their children is special. Even when a child turns his back on his parents or insults them, they patiently pray for his remission and guidance from Allah and hope he realizes his mistakes. Parents teach their children right from wrong. This is a remarkable relationship that can be found between no other living thing, only within the family circle.

In our daily lives many times we are met with confrontations that may lead to aggressive behaviour. Within a family, particularly one with a religious background, even if the parents become subject to some ignorant or angry remarks or actions from their children they do not relinquish their affectionate attitude towards them and gently try to guide them and pray for their success in life.

"But (there is one) who says to his parents, 'Fie on you! Do ye hold out the promise to me that I shall be raised up, even though generations have passed before me (without raising again)?' and they two seek Allah's aid, (and rebuke the son): 'Woe to thee! Have faith! For the promise of Allah is true.' But he says, 'This is nothing but tales of the ancients. “

(46: 17)

Vasia, to enjoin, command, in these verses, is a recommendation accompanied by admonition and charity. Thus, Allah's recommendation to parents is to teach their children to be respectful and charitable towards them. This is a general religious teaching ordered by Allah to the followers of all religions. It is for this reason that Allah has said,

“And We have enjoined on man kindness to his parents ...”

(46:15)



Not only Muslims, but all individuals in society are duty-bound to be good to their parents. Of course respect for the elderly, be they strangers or relatives, is of the teachings of religion. This is rarely given any value in other schools of thought.

Following this recommendation, the verse points to the hardships of a mother during pregnancy, delivery and care for the growing infant in order to arouse feelings of affection and mercy from the child.

This in itself is the best criterion in the creation and continuation of benevolence and charity among them. In fact, children, after the death of their parents, carry on the memories of them and through prayers and worship not only asks forgiveness and remission for themselves, but also for their parents.

Just as children are obliged to fulfil some duties in relation to their parents, parents are compelled to perform some duties towards their children. Of course, moderation in all things is recommended in Islam, and in this respect, there are limits to every law.

Children, no matter what age, should always be subject to affection and attention from their parents. Providing health care, food and clothing for their children until they reach an independent age is one of the essential responsibilities of every parent. Ever after independence, these responsibilities are not terminated, but take a different form.

On this basis, parents are not allowed to abandon their children. This is a religious duty that they are compelled to perform.

If parents and children determine to abide with religious laws and regulations, certainly the health and welfare of the family is guaranteed. As other schools of thought are manmade, their ideas about family lack consistency and therefore are less likely to be successful in real life.

Choosing a desirable name for the child, care in

his training and providing the means for his growth and protection can never be underestimated. In addition to practicing religious laws and in performing family matters, the factor of affection and kindness that exists among parents and children is a great help in strengthening their relationship.

If Islam orders a couple to forget and forgive and be charitable towards one another, if it forbids children to be disrespectful towards their parents, it also order the parents in turn to take responsibility in regards to their children's needs.

Attention to every detail in child training is considered very important. Parents are committed to some duties even before the birth of the child and during pregnancy which is evident by the importance and value that religion places on children.

Equal Rights within the Family Circle

What has been achieved by investigation concerning family discipline and the rights of women and men in the capitalist systems is the equality of women and men in participation in economic affairs, motivated by the expansion of economic profits and products, indirect satisfaction of individuals, the underdevelopment of women from their genuine growth, the awakened talents of women, consumerization of women and most importantly, deviating the young and distancing them from the political scene, resulting in their oppression.

The trick the West has played upon the uninformed is to show them the outer dimension of equality, an irrelevant equality. They are perhaps unaware that the equality of men and women cannot be mentioned only in economic terms equality has other dimensions as well.

The way the West has dealt with this subject has been shortsighted and weak. They still do not know the true nature of men and women, yet they claim to possess the key to their prosperity. Husbands and Wives Complement Each Other. The highest status that a woman can achieve is her role in complementing and relieving man's moral and mental stress and satisfying his sexual desires. In return, man plays the same role and this is an act relating to their creation, planned and managed by Allah.

A woman without a man and a man without a woman is an incomplete entity. Each is in need of the other. This void in both sexes is removed by the legal marriage and religious union of the two. The fact that the existence of a woman brings comfort and tranquillity to a man and that a man does the same for a woman is the basis of Islamic thinking about marriage and the formation of a family.

Islam does not look upon a woman as a useless creature. It does not consider her as a means to satisfy public sexual tendencies, but it values her personality and considers her as the source of the appearance and blossoming of talents in

her spouse and half of the strength of man's personality depends on her and as stated before, the Holy Qur'an says,

“And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colour: Verily in that are Signs for those who know.”

(30:21)

Equality of the Couple in Their Mutual Rights

Just as men have religious rights in regards to women, so do women have legal and religious rights in regards to men. If the management and finance of the family is one of the man's duties, providing for the peace and tranquillity of the family is the responsibility of the woman. If Islam orders man to be merciful and forgiving towards his wife, it also encourages women to do the same. A verse from the Qur'an reveals that:

“...And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And Allah is Exalted in Power, Wise.”

(2:228)

In this verse, after mentioning the problem of divorce and the rights of the couple in this regard it says that as men have the right to divorce, women, too, have this right, but they must act in an acceptable manner.

In view of the fact that Islamic law is based on human instinct, inevitably, if people act according to their innate demands, they will reach ma'ruf, an act acceptable in the eyes of society. This is the realization of Islamic law and one of the accepted principles of the society that individuals should enjoy equal rights in compliance with the law. Each should have authority according to his responsibilities.

This equality would not materialize unless the people's dignity was protected by law. In Islam, laws concerning women are based on this principle. They possess rights in relation to their position and responsibility. These rights are protected within the family and the society.

It is only right that a woman should furnish herself with the good qualities of piety and dignity and well mannered behaviour toward her husband. This piety should affect her behaviour when her husband is present and would help to protect his rights when he is absent.

If men are expected to perform jihad and be killed in the battlefields, this momentous task is lifted from women's shoulders. Women, too,

with planning family matters and efforts in child training, can gain such values and positions that are equal to mujahids (fighters in the way of Allah).

Islam considers a well-mannered woman, who acts on her religious responsibilities, equal to a mujahid and her act is considered equal to jihad. This means that martyrdom in the battlefields, with all of its worth, has no superiority over housekeeping, child training and the act of marriage. A judge who issues a verdict or a governor who governs people has no superiority over a pious housewife.

Islam says that women are human creatures just like men. The nature and makeup of every human being be it male or female, plays a part in society and none has superiority over the other, unless it is by the degree of piety which is the extent of one's fear of Allah's punishment, and worship and submission before Him. Also, it is the care with which major and minor religious matters are acted upon. Therefore, the Holy Qur'an says:

“O mankind! We created you from a single (pair) a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most honoured of you in the sight of Allah is (He who is) the most righteous. And Allah has full knowledge and is well acquainted (with all things).”

(49:13)





THE JOURNEY OF TWO BILLION SOULS

By Na'eemah Pillay

وَوَجَدَكَ ضَالًّا فَهَدَىٰ

"And He found you lost and guided
[you],"

(Quran 93:7)

Such comforting words, a warm embrace for the lost and misguided.

Within time, as we get older and we develop the ability to think critically and make sense of life and our existence as human beings, it eventually dawns upon us that the journey of finding Islam is not limited only to those who were not born into the faith, or in simple terms, reverts. Being a Muslim solely by name is not sufficient.

The journey that we each take towards Islam is not a standard one that applies to all. It is always a case by case scenario, each at their own pace and in their own time. Not once in the Quran did Allah ﷻ give supremacy to those that were born into Islam over those that were not. Meaning, his mercy is extended to all, and being born into Islam is not a guarantee that you will leave this world as a Muslim.

However, what is the notion of 'finding Islam'?

In plain terms, it is the relevant experiences that you go through in order to get closer to Allah ﷻ. The stories will vary. While one person may tell you that Islam was revealed to them as a sign in a dream, another can explain how they had to endure a period of constant suffering to be able to understand that Islam is

the only right path to take. Whichever way someone's story is told, the one similarity they all share is that the outcome they ended up with was Allah ﷻ ultimate guidance and a heightened imaan.

Indeed Allah ﷻ guides who He wills, as mentioned in Surah Al-Qasas, verse 56:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ
أَعْلَمُ بِالْمُهْتَدِينَ

**You surely cannot guide whoever you
like 'O Prophet', but it is Allah Who
guides whoever He wills, and He knows
best who are 'fit to be' guided.**

A verse that comes with so much honour. The comfort of knowing that the Creator of the Heavens and the Earth, the stars and the galaxies, the moon and the tides, deemed you fit to be guided, all while the rest of humanity goes up in flames.

As time progresses the world evolves and becomes more and more disturbing. We live in trying times, where shame is almost non-existent and what is morally incorrect has been greatly normalised, to the extent that doing what is right is seen as peculiar behaviour. The world gets darker day by day and holding on to our faith is not something that comes easy to all.

Standing inside the walls of Islam and looking out into the world only makes you more grateful for the religion. There are many things that we are prohibited from engaging in as

Muslims, a lot of things that are considered as 'fun' by the non-Muslims. It takes true understanding to realise that the restrictions are not prevention of fun but rather Allah ﷻ protection. This world and its many pleasures are temporary, but many of them can cause long term detriment to a person's mind, body and soul, all of which Allah ﷻ wants to protect us from.

Hadith Qudsi narrates that Allah SWT says:

**"Take one step towards me, I will take
ten steps towards you. Walk towards me,
I will run towards you."**

Let this be your reminder. Whichever way you came to know of Islam, whether it is the religion you grew up with or it was something that was introduced to you later on in life, you still have to find your way to your Creator. The road to Him is paved with the cobblestones of gratitude and remembrance.

Surah Baqarah, Verse 152:

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُوا
**Therefore remember Me, I will
remember you, and be thankful to Me,
and do not be ungrateful to Me.**

[Quran, 2:152]

Halal Food

By Faheem Aloo & Ramlah Heneka

Halal is an Arabic term that means "permissible" or "lawful" according to Islamic teachings. It is a term that is used in contrast with the word haram which means "unlawful" or "prohibited". In Islam, there are specific guidelines and regulations that define what is halal and what is haram. These guidelines cover various aspects of life, including food, drink, clothing, behavior, and business transactions.

Al-Nu'man ibn Bashir reported: The Messenger of Allah ﷺ said, "The lawful is clear and the unlawful is clear, and between the two of them are doubtful matters about which many people do not know. Thus, he who avoids doubtful matters clears himself in regard to his religion and his honor, and he who falls into doubtful matters will fall into the unlawful as the shepherd who pastures near a sanctuary, all but grazing therein. Verily, every king has a sanctum, and the sanctum of Allah is His prohibitions. Verily, in the body is a piece of flesh which, if sound, the entire body is sound, and if corrupt, the entire body is corrupt. Truly, it is the heart."

In terms of food, halal refers to the type of meat that is permissible for Muslims to consume. According to Islamic teachings, halal meat must be slaughtered by a Muslim in the name of Allah and must meet certain criteria, such as the use of a sharp knife, the quick and complete severance of the cattle's jugular veins, and the proper handling of the meat to ensure it remains free from contamination. Whoever is slaughtering the meat must be a Muslim.

Prior to slaughter, the man must invoke the name of Allah upon the animal to be slaughtered by reciting "Bismillah". He must immediately slaughter the animal after the recital without any significant delay. His knife must be extremely sharp in order that the slaughter may be conducted efficiently and easily, and the animal suffers minimal agony.

When an animal is slaughtered according to the moral and ethical standard of halal, the meat is dhabiha. Anytime the term dhabiha is used for meat it should mean halal meat or lawful meat. Dhabiha is an Arabic word meaning 'slaughtered'.

"So eat only of what is slaughtered in Allah's Name if you truly believe in His revelations."
[Verse 6:118]

"And eat not of that whereon Allah's name hath not been mentioned, for lo! It is abomination. Lo! The devils do inspire their friends to contend with you. But if ye obey them, ye will be in truth idolaters". [Verse 6:121]

Other guidelines related to food include the prohibition of blood, pork, and the meat of dead animals or those immolated to other than Allah. In addition, consuming pork's by products such as gelatin, lipase, pepsin. The unlawful foods are specifically mentioned in the Glorious Qur'an, in the following verses:

"Forbidden unto you are: carrion and blood and swine flesh, and that on which hath been invoked the name other than Allah, and the strangled, and the dead through beating, and the dead through falling from a height, and that which hath been gored to death, and the devoured of wild beasts, saving that which ye make lawful and that which hath been immolated to idols and that ye swear by the divining arrows. This is an abomination..."
[Verse 5:3]

Alcohol is also prohibited, as its harms have been proven greater than its benefit. This has also been stated by Allah in the Noble Qur'an in Surah al-Baqarah. Therefore, foods prepared by alcohol, or with pure or artificial vanilla extract is haram as it is made with alcohol.

"O ye who believe! Intoxicants and games of chance, and idols and divining arrows are an abomination of Satan's handiwork. Leave it aside in order that ye may succeed."
[Verse 5:9]

Halal also applies to other aspects of life, such as clothing, where Muslims are encouraged to dress modestly and avoid clothing made from materials derived from animals that are not halal, such as silk from worms. In summary, halal refers to anything that is permissible according to Islamic teachings and guidelines, while haram refers to anything that is forbidden. In general, everything is permitted for man's use and benefit.

Nothing is forbidden except what is prohibited either by a verse of the Qur'an or an authentic and explicit Sunnah of the Prophet Muhammad ﷺ. This rule of Shari'ah brings freedom for people to eat and drink anything they like as long as it is not haram.

THE ABOMINATION OF DRUGS

Featured article, as delivered at Jumu'ah Khutbah by Imam Abdu-Rahman Heneka

In the name of Allah, the Beneficent, the Merciful

We thank and praise Almighty Allah, Who has prohibited the taking of DRUGS in any form and enjoined the abstaining from all that is harmful. For surely He is the Merciful, the Beneficent and the Sustainer.

We bear witness that there is no deity worthy of worship except Allah, the One Who is gracious to all His servants, having allowed them to partake of everything that is beneficial to themselves and society, and prohibited everything that is harmful. Allah is the All-seeing, the All-knowing.

We bear witness that our Nabi Muhammad (SAW) is the Messenger of Allah, the best who has ever called to that which Allah loves and which pleases Him. O Allah, we invoke Thy blessings and mercy on him, his Companions and relatives, and all those who have carried out the commands of Allah and have kept aloof from those things which He has prohibited: thereby gaining nobility in this world and in the Hereafter.

Allah SWT warns us in the Holy Qur'an :

O ye who believe ! Intoxicants and gambling, (Dedication of) stones, and divination by arrows, are an abomination,— of Satan's handiwork: Eschew such (abomination), that ye may prosper. Satan's plan is (but) to excite enmity and hatred between you with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain ?
(Holy Qur'an, 5:93-94)

Brothers and Sisters

In these ayaat Allah SWT warns us in the strongest terms that the taking of intoxicants, gambling, idol-worshipping and fortune-telling are an ABOMINATION — abominable sins and seeds which Shaytaan sows to cause destruction, enmity and hatred among us. Through intoxicants and gambling

Shaytaan hopes to divert our minds from remembering Allah — knowing well that only by remembering Allah are the hearts of the believers at rest and will there not be need for drugs to provide a false sense of security. These basic sins prevent us from performing our 'Ibadah, performing our salaah; fulfilling our purpose on earth as Allah's vicegerent, and serving the Ummah with our full capacity which Allah has given us. In the last statement Allah asks us: "Will ye not then abstain ?" In the same way that we abstained in the Ramadhan and which will help us to fight this evil.

This Qur'anic warning has as much if not more relevance today than what it had 1400 years ago. We read about a new culture, a new set of values which permeates and takes over existing cultures and ideologies. This so-called DRUG CULTURE, Brothers and Sisters, is right on our doorstep and in many cases right in our very homes. It has come in via the TV and the radio, the newspapers and magazines, man's greed and love of money, and, above all, our failure to "shield" our children against it. It threatens to corrode our culture and destroy our Islamic values. In many families it has already taken its toll and deprived them of their loved ones, either a son or a daughter. It could have been my son or your daughter.

Allah warns us that drug dependence affects not only the individual but the entire Ummah. The World Health Organisation came to the same conclusion and defined drug dependence as "a condition of partial or persistent intoxication which is detrimental to the individual, to society, or both." In a Hadeeth, narrated by Anas our Nabi Muhammad SAWS shows us how this concept affects both the individual as well as society through this beautiful assertion, when he says:

"Ten are cursed concerning wine: the one who presses it, the one who is engaged for pressing it, the one who drinks it, the one who carries it, the one who gives it to drink, the one who sells it, the one who devours its price, the one who buys it, and the one for whom it is bought."

If we examine this Hadeeth closely we will realise that it cuts across the whole spectrum of life: social, economic as well as political. Can anyone blame the Muslim Ummah of the Cape when it took to the streets to demonstrate its absolute abhorrence of drug abuse? Can anyone deny us the right to draw the attention of the authorities and their decadent Western culture to this scourge they have let loose on our youth? When we gathered at the masjid and in the streets of Salt River, we, by our very presence, declared war on all those associated with drugs, in terms of the definition of our Nabi Muhammad SAWS.

In our anger, in our determination to eradicate this problem of drug abuse in our community, we may think that, by removing the drug pedlars and the junkies we remove the cause and the root of our ummah's affliction. Do we really remove the cause ? Do we really believe that by removing the "pushers" and every trace of drugs available in the community, we have put an end to this menace ? No, we may succeed in removing a possible source of drug distribution, but other sources may soon come to light so long as the demand for drugs exists among our children and among our older brothers and sisters. Our Ummah has been afflicted and before we square up to fight, we must realise the extent of the problem. The problem involves the easy availability and the wide variety of drugs, the subtle and often blatant positive publicity given to drug-taking by the media. In this regard you only have to switch on the TV and watch the "hero" smoking or sniffing drugs. But more serious than the availability or the subtle approval given by the authorities is the ignorance and state of lethargy of the Ummah. This, in turn, reflects the extent to which we have abandoned our Islamic values and adopted values which are not our own.

Our Ummah and, indeed, many of our homes have become fertile grounds for the so-called drug culture. Sad to say, you and I may recognise some of these situations in our own homes. Let us look at the home where the father absents himself from the home with so many commitments outside, perhaps his business, social or sport commitments. Often the father is physically present but emotionally absent. He simply does not communicate with his children. Let us look at the home where both parents are working. This poses a strain on the family which many cannot cope with. Let us look at the double standards of values in the home or the inconsistency between teaching and action. The child is sent to madrasah to learn about the halaal form of dress, that gambling is haraam or that salaah is compulsory, yet parents adhere to the latest styles, frequent the casinos and when the athaan is sounded, the call is simply ignored. This type of hypocrisy provides an ideal environment for taking drugs.

Let us examine our “soft” attitude towards people whom we know are obviously drug dealers and pedlars. We tolerate them and some of them are often even allowed to remain prominent members of the community! Let us look at our so-called “liberal” attitude to TV viewing, attending cinemas and discos, especially with regard to our children. Can you see, Brothers and Sisters, how easy it is for a foreign value to gain a foothold in our homes. All this obviously have a negative effect on our value systems. You cannot accept Islam in theory only — you either accept the WHOLE of the Islamic way of life or not at all.

In Sura Luqman Allah SWT reminds us:

“Whoever submits his whole life to Allah, and is a doer of good, has grasped indeed the most trustworthy handhold.”
(Holy Qur’an 31:22)

It is our duty to combat this evil in our midst, but a far greater fight is to build an environment in our homes and in our community where no pusher or junkie, no drug, no matter how attractive it may appear, can influence our children. Where do we start? If we are to get to grips with the root of this question, then we will need to reassess our values and priorities as individuals, as a family and as a community. At the level of a child, learning to recognise harmful drugs, of the destructive effects, the dangers of drugs may be a good starting point.

Our attack should, therefore, also be directed at our own weaknesses. The “cure” to our problem is to reverse the cause. Let us ask

ourselves the question: Why have we adopted a life-style and pattern of behaviour so different from that prescribed by Islam? Let those brothers and sisters in our jamaa’ah with the expertise to deal with such problems of drug-abuse, join existing bodies, and, if needs be, set up clinics at masajid where there are facilities, to help our children and older members of the Ummah who are affected. Remember, our fight is not only to prevent, but also to cure. We cannot abandon our children or brothers and sisters who have become enslaved to drugs. We are reminded of the anecdote of Bayazid, the celebrated Muslim scholar. One night, as he was returning home from the graveyard, a noisy drunkard, who was playing on his lute, stopped his playing to abuse and swear at everyone passing him in the foulest language.

Bayazid walked over to the drunkard and asked him not to abuse passers-by. The drunk became so angry that he turned his dirtiest tongue on Bayazid. He became so angry that he broke his lute on Bayazid’s head. The lute broke into little pieces. Early the next morning Bayazid prepared a basket full of sweetmeats and placed some money on top of it. His servant delivered the gift to the drunk with the following message: “Last night, my head was responsible for breaking your lute. Please buy yourself a new one from the money in the basket. Please remove the sourness of your tongue by taking these sweetmeats!” Can you imagine how the drunk felt? He was so struck with shame and repentance, that he rushed to Bayazid, begged his forgiveness and vowed to stop drinking. Bayazid believed that while we should condemn the actions of the drug user, we must continue to assist him overcome his problem.

Let us appeal to our young Muslims brothers and sisters: Your youth is your most precious gift. Don’t let dope take it away from you. The euphoria (state of well-being) that the drug gives you is short-lived and its after-effects devastating. It cannot bring you happiness, love, success and peace. It cannot make you forget the pressures of life or help you to COPE with life. It will only increase your suffering and dependence on more and stronger drugs. There are alternatives. The best way to cope with the pressures of life is not to wish it away but to come to terms with life. Allah is near and His beneficence and mercy within our reach.

But the drugs like dagga, mandrax, LSD, alcohol, and so forth, do not attract only the younger section of society. How many homes are not broken up because father or mother had been so demoralised by drugs that he or

she had forgotten their responsibilities as husband and wife or parents? How many little children are not sent out begging for want of food because of the Devil’s brew? How many young girls and boys are not so debased morally that they end up as prostitutes or murderers? Most crimes in our society result from the indulgence in liquor, but other drugs seem to be on the ascendency if they have not already overtaken alcohol. There are those who indulge who would say: “We are only social drinkers or smokers and do not over-indulge. There is no yardstick. Partaking of drugs can NEVER be justified. Quran CONDEMNS INDULGING IN INTOXICANTS IN WHATEVER MEASURE.

No wonder Rasoolullah Saw. referred to it as the “Mother of all evils.” For surely, it is the key to every horror. Thus he said: “Keep yourself aloof from the mother of all evils.” UMMULGHABAA-IETH.

This is why the Prophet S.A.W. said: “Keep yourself away from intoxicants, for surely faith (Imaan) and intoxicants cannot combine in the body of one person — when the one enters the other departs.” He also said:

“Allah curses intoxicants, and the one who buys intoxicants, the partaker of intoxicants, the one who wraps or pours intoxicants, the one who sells it, the one who presses and packs it, the one who carries and the one to whom it is carried, and the one who gets the profits derived therefrom.”

You, therefore, see O Muslims, Obey the Commands of Allah. Keep away from this terrible evil, so that we may be free of Allah’s wrath. It is reported by Bukhari and Muslim:

“Everything which intoxicates you is “Ghamr” and everything which intoxicates is prohibited; and whosoever partakes of Ghamr in this world and dies without Taubah, will not partake of the pleasures of the Hereafter.”

Can we allow ourselves to be diverted from the Path of truth and justice, respect and responsibility, physical health and human dignity and above all, submission and thankfulness to Allah SWT by indulging in drugs and intoxicants? Ameen! Aqemus salaah!

What does Islam define as 'real money' or 'medium of exchange'?

Contributed by Br Mukhtar Mauthoor (Mauritius)

In Islam the possessor of wealth is Allah.

"His are the keys of the heavens and the earth: He grants abundant sustenance, or gives it in scant measure, unto whomever He wills: for, behold, He has full knowledge of everything (Quran 42:12).

Islam is not a man made religion. It is the Deen of Allah Ta'ala. It must provide answers to all problems of life.

It is a religion that is in conformity with man's nature. Therefore it must cover all aspects of his life.

How does Islam view money?

What is money? The answer, is : "it used to be a store of value or wealth". It was a certificate signed by the State that it "promises to pay the bearer on demand" the equivalent amount of gold deposited with it. So it was a recognition of a certain amount of gold deposited with the state. The value of the gold, being the intrinsic value of the money, was not in the control of the State. Its value was subject to the law of supply and demand of this commodity. Today the answer to this question has changed. It is now a piece of paper, not backed by any gold but only an acknowledgement of a debt by the State whose value is dictated by State policy. It has no relation to the real value of the wealth deposited initially.

Anyone who has worked hard to produce some wealth would, obviously, want to preserve the fruit of his labour either for future use or exchange to other things he may need. To do so he must convert it into a medium that is tangible, real, durable and has an inherent value. Gold and silver, being both durable and valuable, was the most suitable commodity to fulfill this need.

Such a medium serves as a common denominator to measure the comparative value of any product or commodity with regard to another. For the medium to be

suitable it has to be valuable and desirable. In other words it should itself possess an intrinsic value.

The determination of this value is obtained by the interaction of the forces of the market through the natural law of supply and demand.

In Islam this process of price determination is divine and cannot be tampered with. This is why in Islam hoarding of goods to create an artificial shortage to push prices up is forbidden. Neither is it allowed for anyone to intervene in the market to fix prices and bypass this natural law of supply and demand.

In a hadith it is reported by Anas that: "one person came to the Prophet and requested him to fix prices in the market but he refused. Another man came and made the same request; the Prophet said : "It is Allah who pushes prices up or down, I do not want to face Him with a burden of injustice". We can deduce from this hadith that tampering with the value of a commodity is tantamount to an injustice.

Neither is one allowed, as per another hadith, to intercept caravans on the way to the market in order to obtain cheaper prices due to the trader's ignorance of the prevailing market conditions thereby obtaining an unfair advantage at his expense. So the price of any commodity should only be determined by the market without any interference whatsoever.

If one has to judge the beauty of Islam one will see that it encompasses all aspects of human life. It also illustrates the divine knowledge bestowed upon the Prophet.

He was orphaned at a very young age, without parental upbringing, schooling etc. How can he be versed in matters relating to economic laws and principles?

In Islam everything must be transparent when it comes to business transactions.

Quranic verses regarding fair trading : (17:35} and give full measure when you measure out, and weigh with a true balance; this is fair and better in the end.

{38:24} and most surely most of the partners act wrongfully towards one another, save those who believe and do good, and very few are they.

It was as a result of the Muslim traders' fairness in their dealings and obedience to Allah Ta'ala that countries in the Far East like Malaysia, Indonesia and Philippines embraced Islam. They adhered strictly to the Shariah laws regarding trade.

The idea of correct measurement does not apply only to goods but also to money as it represents the value of goods . Suppose somebody lends you 1 kg of rice, he should be given back his 1kg rice when he claims it back. Just as an individual is supposed to honour any trust placed in him, similarly the state must honour its trust towards its citizens. Thus money is a medium representing an amount of wealth entrusted to the state for safekeeping. Therefore the state must abide by its commitment and safeguard what it has been entrusted with.



But today money has become a means to defraud people of their wealth. This was a practice prevalent in the past known as "debasement of coinage". The king used to appropriate funds entrusted to him by diluting the gold and silver contents of minted coins with other metals. Thus the king was defrauding his citizens with impunity.

Today the same scenario is being repeated in a subtler way through devaluation and more crudely through demonetisation when the state declares the money is no longer legal tender. So money has been deprived of its natural value. In other words a fraud which would have been punished if committed by an individual is now legalised for the State. But the Quran

says: {83:1-4}

Woe to the defrauders, who, when they take the measure (of their dues) from men take it fully, but when they measure out to others or weigh out for them, they are deficient. Do they not realise that they shall be raised again?

In order to be protected from the misappropriation of hard-earned wealth some people are advocating the adoption of cryptocurrency as an alternative store of wealth instead of fake paper money since it is not under the control of the State and is easily transferable worldwide without any bank intervention.

Islam is a complete religion. Our prophet in his lifetime did not attribute value to something that is fictitious like futures, crops that have not reached maturity, goods that have not been shown physically to the buyer. For something to acquire value it must be real, tangible and subject to the law of supply and demand, (i.e. the market) and does not bear any resemblance to gambling and conceals elements of uncertainty.

So cryptocurrency is not a commodity. In

fact it is more fictitious than paper money. If it is not a commodity why would it have any value. Therefore it cannot act as money. Its value is also known to be volatile.

There are many things which acquire value as a result of a craze but it is merely speculative.

In fact most experts tell you that you should not invest in cryptocurrency more than you can afford to lose. Thus there is the element of uncertainty and gambling involved in it while one can convert his whole wealth into paper money with a lesser degree of risk in the short term.

People attribute value to it because it has gained acceptance. There are many cases where a myth, like a ponzi scheme, bubble etc., has been created and propagated. As a result people jumped on the bandwagon and accepted the scheme because they have been carried away by the euphoria. The Madoff ponzi in USA lasted for more than 3 decades before it was discovered. Today the cryptocurrency is being accepted as an alternative to money because people are beginning to see the banking system as being a big fraudulent scheme. It operates with impunity with the complicity of the State. In fact banks are ponzis since they create money just like the State.

In the past many banks would have collapsed had it not been for the intervention of the State which kept them afloat, by pumping fake money into the banking system to prevent a financial crisis.

If one looks at the bitcoin value history since its creation in 2009 one can see its volatility. On February 11th, 2011 it reached parity with the US Dollar (1BTC = 1\$) and today, 22nd February 2020, it is around 9000 usd. We can see that there is an element of speculation in it. Such a system depends on the mood of the investors who can make the price swing up and down. Bitcoin is not in itself wealth

like gold so any increase in its value is not backed by an underlying tangible and valuable asset but is merely speculative and inflated like a bubble as a result of investors' buoyant hope and confidence.

Therefore in Islam such a speculative medium of exchange cannot be accepted as money as it does not provide the necessary safeguards to protect the wealth of its owner and does not have in itself an intrinsic value like gold. It is more akin to "Gharar" which literally means uncertainty, hazard, chance or risk. One Islamic dictionary describes "gharar" as "the sale of what is not present" — such as fish not yet caught, crops not yet harvested.

Today values are attributed to many things like futures of commodities but in Islam such values which do not represent goods in physical form and existence cannot be accepted according to the Shariah. The money that is mentioned in the Quran and Hadiths always refer to gold and silver:

"It has been made attractive for people to love the desired things; that is, women, children, hoarded heaps of gold and silver, branded horses, cattle and tillage. That is an enjoyment of the worldly life ..." (Quran 3:14).

Thus we can see that Islam, being a complete religion, clearly defines wealth and cannot be attributed to any medium whether it be paper money, digital or cryptocurrency if it is not backed by valuable commodities like gold and silver.





A continuous stream of incoming news worried the Commander of the Faithful `Umar Ibn Al-khattab. This news was about the deceitful attacks launched by the Persian forces against the Muslims at the Battle of Al-Jisr which cost the Muslims 4,000 lives in a single day and, moreover, about the Iraqis' renouncement of allegiance and their violation of agreed-upon covenants. Therefore, he decided to personally lead the Muslim troops in a decisive fight against Persia. In fact, he set out accompanied by some of his companions, leaving `Aliy Ibn Abi Taalib (May Allah be pleased with him) behind to act as his deputy over Al-Madiinah.

Can anyone tell me who his uncle was? He was Sa'd Ibn Abi Waqqaas His grandfather was Uhaib Ibn Manaaf, the paternal uncle of Aaminah, the mother of the Prophet (PBUH). He accepted Islam when he was 17 years old. He embraced Islam very early. When he talked about himself, he said, "I witnessed a day in which I was third in Islam," which means that he was the third to embrace Islam.

When the Prophet (PBUH) spoke about the One God and about the new religion whose teachings he was to spread all around, and before using Daar Al-Arqam as a refuge for himself and the Companions in those early days, Sa'd Ibn Abi Waqqaas had already sworn the oath of allegiance to the Prophet (PBUH).

SA'D IBN ABI WAQQAAS The Lion's Claws!

Compiled by Bashaair Bastienne

Source: Men around the Messenger صلى الله عليه وسلم (by Khalid Mohammad Khalid)

However, he had hardly left Al-Madiinah when some of his companions found it wiser to ask him to return and appoint someone else for this task.

This view was adopted by `Abd Ar-Rahman Ibn `Awf, who saw it unwise to risk the caliph's life in such a way while Islam was going through its most decisive days.

`Umar ordered the Muslims to gather for public consultation. Congregational prayer was then announced and `Aliy Ibn Abi Taalib was sent for. He went with some Madinites to where `Umar and his companions were waiting. At last, they accepted `Abd Ar-Rahman Ibn `Awf's opinion. The assembly decided that `Umar was to go back to Al-Madiinah and another Muslim leader be chosen to combat the Persians.

`Umar agreed to their decision, then asked his companions, "Whom do you see fit to be sent to Iraq?" They thought silently for a while. Then `Abd Ar-Rahman Ibn `Awf shouted, "I've found him!" `Umar said, "Who is it?" `Abd Ar-Rahman said, "The Lion's Claws: Sa'd Ibn Maalik Az-Zuhariy."

The Muslims supported his choice. `Umar then sent for Sa'd Ibn Maalik Az-Zuhariy, also known as Sa'd Ibn Abi Waqqaas and appointed him governor of Iraq and Commander of the Army.

Who is that "Lion's Claws"? It is he who, whenever he turned to the Prophet while sitting among his Companions, was greeted cheerfully by the Prophet saying, "He's my maternal uncle."

Historical and biographical sources inform us that the conversion of Abu Bakr was the reason for Sa'd's embracing Islam. He may have been one of those who announced their belief in Islam after Abu Bakr convinced them. This group included Uthmaan Ibn `Afaan, Az-Zubair Ibn Al-'Awaam, Abd Ar- Rahman Ibn `Awf and Allah Ibn Ubaid Allah. However, that does not omit the possibility that his conversion had taken place secretly and he had believed even earlier.

Sa'd Ibn Abi Waqqaas had many noble qualities which he could be proud of. However, he never arrogantly mentioned any of these merits, except for two great privileges. First, he was the first to throw a spear in the cause of Allah and the first to be struck by one. Second, he was the only one for whom the Prophet (PBUH) hoped his parents might be his ransom. That happened when the Prophet (PBUH) said to him on the day of Uhud, **"Throw, Sa'd. May my father and mother be your ransom."** Yes, indeed, he always mentioned proudly these two noble blessings. Thanking Allah, he always said, **"By Allah, I am the first Arab to throw a spear in the cause of Allah."**

Aliy Ibn Abi Taalib said, "I have never heard the Prophet (PBUH) hoping that his parents may be made someone's ransom except Sa'd. On the day of Uhud I heard the Prophet (PBUH) say, **"Throw Sa'd. May my father and mother be your ransom."**

Sa'd was considered to be one of the most courageous Arab and Muslim horsemen. He possessed two weapons, his lance and his prayer. Whenever he pierced an enemy with his lance he hurt him; whenever he invoked Allah He answered. He and the Companions always saw that this was due to the Prophet's prayer in favor of him. One day, when the Prophet saw him doing something which made him glad and delighted, he made the following plea: **"O Allah, make his spear hit unerringly and answer his prayer."**

It was in this way that he became famous among his companions for his prayer, which was like a sharp sword. He knew that about himself; therefore, he never cursed a person. Sa'd would just trust Allah to do with him as He liked.

An example of that is what `Aamir Ibn Sa'd once narrated: Sa'd once saw a man insulting `Aliy, Talhah and Az-Zubair. He forbade him, but he didn't stop. Sa'd then said, **"Then I will invoke Allah against you."** The man said, **"You're threatening me as if you were a Prophet."**

Sa'd went away, performed his ablution and prayed two rak'ahs. Then he lifted his hands up and said, **"O Allah, if You know that that man has insulted people who have already been granted by You that which is the best and his cursing of them has annoyed You, then make an example out of him."** Only a short while had passed, when a stray camel went out of a house. Nothing could stay it till it entered a crowd as if searching for something. Then it

attacked the man, and he fell between its legs. It continued to kick the man down till he died.

If this phenomenon was to prove something, then it proved primarily the purity of his soul, the honesty of his faith, and the depth of his sincerity. He always sought to support his piety by halaal food; with great insistence he always refused to take doubtful money.

Sa'd lived until he became one of the wealthiest Muslims. When he died, he left a great fortune behind. Although the abundance of money and its legitimacy are rarely to be found together, they certainly were combined in the hands of Sa'd. Thus Allah granted him a great amount of halaal money.

He (may Allah be pleased with him) was a great figure in the act of charity, as much as he was a great figure in the act of righteously choosing the sources of his money. His ability to collect purely halaal money was equal to, if not second to, his ability to donate it in the cause of Allah.

He became ill during the Farewell Pilgrimage, when he was accompanying the Prophet (PBUH), who visited him. Sa'd asked him (PBUH), **"O Messenger of Allah, I own a lot of money and there is nobody to inherit from me except one daughter. May I contribute two thirds of my money as alms?"** The Prophet (PBUH) said, **"No."** Then he said, **"Then half of it?"** The Prophet (PBUH) said, **"No."** Then he said, **"Then a third?"** The Prophet (PBUH) said, **"Yes, and the third is too much. To leave your heirs wealthy is better than to leave them having to be dependent on someone. If you spend any money in the cause of Allah you'll be rewarded for it, even the bite you put in your wife's mouth."**

Sa'd did not remain the father of one daughter because he was later on blessed with other children.

Sa'd used to cry a lot out of piety. Whenever he listened to the Prophet (PBUH) preaching or advising, his tears rolled down abundantly, so that his tears nearly filled his lap.

He was blessed with success and accomplishment. Once the Prophet (PBUH) was sitting with the Companions when his eyes gazed on the horizon while listening to what was being revealed secretly and whisperingly. Then he looked at his Companions' faces and said, **"A man who belongs to Paradise will soon appear."** The Companions turned in all directions trying to learn, who this successful person may be. After a while, Sa'd arrived.

Later on, Abd Allah Ibn Amr Ibn Al-'Aas asked him persistently to tell him the worship or deed which made him eligible for such a reward. Sa'd told him, **"Nothing more than what we all do or worship, except that I don't carry any spite or hatred towards any Muslim."**

This is the **"Lion's Claws"** as `Abd Ar-Rahman Ibn Awf had described him. This is the man whom `Umar chose for the great day of the

Battle of Al- Qaadisiyah.

The Commander of the Faithful had insight into all his glittering merits when he chose him for the most difficult task confronting Islam and the Muslims:

- His prayers were heard and answered; if he asked Allah for victory, he would be granted it.
- His food was pure, his tongue was pure, his conscience was pure.
- He was a man who belonged to Paradise, as the Messenger (PBUH) prophesied.
- He was the horseman on the Day of Badr, the horseman on the Day of Uhud and in every battle he experienced with the Prophet (PBUH).
- And another thing, which `Umar would not forget nor underestimate the value and importance among the characteristics which should be present in anyone facing major tasks, was the strength and firmness of his faith.
- `Umar did not forget what happened between Sa'd and his mother when he converted to Islam and followed the Prophet (PBUH). At that time, all attempts to hinder and obstruct him from the cause of Allah had failed. His mother used a device which none doubted would conquer Sa'd's soul and drive him back to his people's idols. She announced her abstention from food and drink until Sa'd returned to his ancestors' and kin's religion. She actually carried on her hunger strike with death defying determination and had almost approached death.

Despite all that, Sa'd did not care. He would not sell his faith and religion for anything, even if it were his mother's life. Hoping that his heart would yield upon seeing her, some relatives took Sa'd to his mother, who was almost dying.

Sa'd went to her. The scene was so impressive, even mountain rocks would yield and melt. However, his belief in Allah and His Messenger proved to be stronger than rocks and iron. He came with his face nearer and shouted so that she could hear him. **"You know, by Allah, mother, if you had 100 souls coming out one after the other I wouldn't abandon my faith in return for anything. Then eat if you like or don't eat!"**

His mother changed her mind. A divine revelation greeted Sa'd's position and supported it. **"But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not..." (31 : 15).**



Is he not, indeed, the Lion in his claws? Therefore the Commander of the Faithful should hand him the standard of Al Qaadisiyah and throw him against the Persians, who recruited more than 100,000 trained warriors equipped with the most dangerous weapons the earth had ever witnessed, led on that day by the most intelligent and cunning warlords.

Indeed, all those horrible legions, will Sa'd meet with his mere 30,000 warriors, equipped only with spears, nothing more. However, their hearts were filled with the will of the new faith with all it represents: belief, vigor, and a rare, dazzling, longing aspiration for death and martyrdom.

The two armies met in combat. No, they did not meet yet. Sa'd is still there waiting for the advice and instructions of the Commander of the Faithful. Finally `Umar's message arrives, ordering him to move towards Al-Qaadisiyah, the gate to Persia. `Umar's words represented light and guidance: O Sa'd Ibn Wahiib, do not be deluded if it is said, You are the Prophet's uncle and his Companion. Know that there is no relationship between Allah and anyone except through obedience to Him. All people, the noble ones as well as the lowly, all are equal in front of Allah. Allah is their God and they are His servants. The relationship between them is one of rivalry for preference by means of their well being, whereas they can only get what is in Allah's hands by means of obedience to Him. Remember the Prophet's (PBUH) positions which he stuck to from the time he was sent to us until he left our world. Hold to them; it is an order.

Then he said to him, Send me information about all your circumstances. Where have you reached and how? What is your enemy's position in respect to yours? Let your messages make me as if I am actually seeing you.

Sa'd wrote to the Commander of the Faithful describing everything. He almost showed him each soldier's position and state. Sa'd reached Al-Qaadisiyah. The Persians gathered their army as they never had before and appointed as their leader one of the most famous and dangerous commanders, Rustum.

Sa'd writes to Umar the Commander of the Faithful, who replies: Don't be upset by what you hear from them, nor what they show you. Seek Allah's help and put your trust in Him. Send them people of insight, good judgment, and patience to call him to follow Allah's path, and write me every day.

Sa'd writes again to the Commander of the Faithful saying, Rustum camped with his troops at Saabaat. He has brought his horses and elephants and marched towards us. Umar replies to calm him.

Sa'd is a smart, brave horseman, the Prophet's uncle, one of the first converts, and hero of different wars and raids. No sword or lance of his ever failed to reach its target. He stands at the head of his army in one of the greatest historical battles as if he were an ordinary

soldier, not deluded by power nor acting arrogantly because of leadership. His self-esteem could tempt him to rely completely on his own capacities; but despite that he always turns to the Commander of the Faithful in Al-Madiinah. Although miles and miles separate them, he sends him a message each day, exchanging viewpoints, advice, and opinions while the great battle is still to come.

That was because Sa'd knew that `Umar in Al-Madiinah never decided alone, but consulted the Muslims and the Prophet's Companions around him. Despite the war circumstances, Sa'd did not want to deprive himself or his army of the blessings and benefits of public consultation, especially if `Umar, a man with great inspiration, was among the consultants.

Sa'd carried out `Umar's will and sent Rustum, the Persian leader, a number of his companions to call him to follow Islam and Allah's path.

The conversation between them and the Persian leader lasted long. Finally they ended their talk by telling him, **"Allah has chosen us to turn whom He chooses of His creatures from paganism to monotheism, from the narrowness of life to its freedom, from ruler's injustice to Islam's fairness. Whoever accepts our offer, we will leave him alone and will refrain from hurting him. Whoever fights us, we will fight him until we fulfil Allah's promise."**

Then Rustum asked, **"What is Allah's promise which He made to you?"** The Companion answered, **"Paradise for our martyrs and victory for the living ones."**

The delegation returned to Sa'd, leader of the Muslims, to tell him that it was war. Sa'd's eyes were hereby filled with tears. He had wished so much that the war would be delayed for some time. On that day his illness became more severe, and he had to suffer its heavy burden. The abscesses spread all over his body, to the extent that he could not sit, let alone ride his horse to take part in an extremely fierce and violent battle.

If the war had just been waged before his illness or had it been delayed till he was cured and healthy again, then he would have proved himself brave. But now. . . No, the Messenger of Allah (PBUH) had taught them never to say "If" because "If" means weakness. A strong believer is neither helpless nor weak. Thereupon The Lion's Claws stood up to preach to his soldiers. He began his speech citing the following glorious verse: "And We have written in the Zaboor (given to David) after the Torahe (given to Moses): **"My righteous servants shall inherit the earth" (21: 105).**

Having finished his speech Sa'd led his troops in the Dhuhr Prayer, then turned towards his soldiers and proclaimed four times, **"Allahu akbar (Allah is the Greatest)! Allahu akbar! Allahu akbar! Allahu akbar!"**

The echo was to be heard all over the universe.



Then he stretched out his arm like an unerring arrow pointing to the enemy and shouted to his soldiers, "Let's start this battle accompanied by Allah's blessings."

With pains hard to bear, he ascended to the balcony of his residence, which he used as a dwelling and a headquarters.

On the balcony he sat on a pillow and leaned upon his chest. His door was left open, which meant that by the least Persian attack against his residence he would be captured, alive or dead, but he was far from being afraid or terrified.

His abscesses were bleeding and hurting him severely, but he had something else to think about. Sitting on his balcony, he was shouting, calling, and commanding. First to those in one flank to step forward towards the right, and then to those in another flank to fill out the empty spot on the left. . . Mughiiarah, look forward! Jurair follow them! Nu'maan, hit! Ash`ath attack and you also, Qa'qaa'. Forward, forward, Prophet's Companions!

His determined and hopeful sound turned each individual soldier into an army of its own. The Persian soldiers fell like flies and with them fell the worship of fire and paganism. After seeing the death of their commander and their best soldiers, the defeated, scattered remnants rapidly escaped.

The Muslim army pursued them until they reached Nahawind then Al-Madaa'in. There they fought to carry with them at the end the emperor's throne and crown as war booty.

At the Battle of Al-Madaa'in, Sa'd could stand the test and prove himself brave. The Battle of Al-Madaa'in took place two years after the Battle of Al-Qaadisiyah, a period during which a lot of continuous armed dashes took place between the Muslims and the Persians. Finally, the scattered remnants of the Persian army gathered at Al-Madaa'in itself, ready for a decisive and final scene.

Sa'd realized that time was on his enemy's side; therefore, he decided to deprive them of this advantage, but how could he do that? The Tigris River in its flood season stood in the middle between him and Al-Madaa'in.

Thereby, an event took place by which Sa'd succeeded to prove that he indeed deserved 'Abd Ar-Rahman Ibn 'Awfs description of him as the Lion's Claws. Sa'd's faith and determination stood glittering in the face of danger, mocking and making fun of the impossible with admirable bravery.

Sa'd ordered his army to cross the Tigris River. He ordered them to search for a safe, secure ford in the river which would enable their crossing. Finally they found a place, but the fording was not free of extreme risks.

Before the army started to cross, the leader Sa'd wisely realized the necessity to safeguard their arrival spot on the opposite bank, where the enemy was camping. Therefore he prepared two detachments, the first of which was called The Detachment of Terror. Its leader was 'Aasim Ibn 'Amr. The second was called The Detachment of the Dumb, led by Al Qa'qaa' Ibn 'Amr.

The soldiers of these two detachments had to encounter many horrible situations to clear a safe place on the opposite bank for the army which would subsequently cross. They fulfilled their task with amazing skill. Sa'd's success on that day will always be a cause for the perplexity of historians.

Sa'd himself was amazed by his own success. It also amazed his companion and escort Salmaan Al-Faarisii, who shook his head in astonishment and said, "Islam is indeed new. By Allah, seas have been subdued by them and the land has been subdued by them. In the name of the One in Whose hands Salmaan's soul lies, they will leave it in a group, as they entered it in a group."

Indeed, that is exactly what happened. As they penetrated the Tigris River in a group, so they left it in a group without losing one single soldier, nor annoying a single horse. It happened that a wooden cup fell from one of the warriors, who felt sorry to be the only one to lose something. He called his companions to help to get it out and a high wave pushed it to where someone could pick it up!

Some historical sources described the magnificence of such a scene as the fording of the river: Sa'd ordered the Muslims to say, "Allah is enough for us and He is the best to trust in." Then he penetrated the Tigris with his horse, and the people penetrated behind him. No one stayed behind. They walked as if they were walking on a land surface until they filled

the whole area between the two banks. The water surface could not be seen due to the numerous troops of cavalry and infantry. People went on talking while walking in the water as if they were on land, as a result of their feeling of security and tranquility, their trust in Allah's judgment and His victory, His promise and His support.

When Umar appointed him to be Iraq's governor, he set out to build Kufa and established the foundations of Islam in wide broad lands.

One day the inhabitants of Kufa complained to the Commander of the Faithful about Sa'd. They lost control over their flimsy, restless temper and made a funny claim saying, "Sa'd can't pray well." Sa'd laughed loudly and said, "By Allah, I prayed with them exactly as the Prophet's prayer was. I prolonged the first two rak'ahs and shortened the last two."

When 'Umar ordered him back to Al-Madiinah, he did not get annoyed. On the contrary, he responded to 'Umar's call immediately. After some time, 'Umar determined to return him to Kufa, but Sa'd responded laughing, "Do You order me to return to people who claim that I don't perform my prayers well?" He preferred to stay in Al-Madiinah.

When the Commander of the Faithful 'Umar (May Allah be pleased with him) was attacked, he chose six of the Prophet's Companions to be responsible for choosing the next caliph. 'Umar said that he chose six of those with whom the Prophet was pleased before he died. Sa'd Ibn Abi Waqqaas was one of them.

But it seems from 'Umar's last words that if he would have chosen one of the Companions for the caliphate, it would have been Sa'd. He said to his companions, advising and commending, "If Sa'd is to become caliph, that's good; but if someone else is to be caliph, then he has to seek Sa'd's help."

Sa'd lived long. He secluded himself during the period of civil strife following the death of the third Caliph, 'Uthmaan. Furthermore, he ordered his whole family and children not to tell him any news about what was happening.

Once, everyone was anxious to know his position, when his nephew Haashim Ibn 'Utbah Ibn Abi Waqqaas said to him, "O uncle, here are 100,000 swords which consider you the more entitled to that matter (i.e. the caliphate)." Sa'd responded, "I want out of the 100,000 swords, just one sword that if it hits a believer it won't do anything, but if it hits a disbeliever it cuts through." His nephew realized what he meant and left him in his isolation and security.

When the dispute ended in favor of Mu'aawiyah, who took over the reins of government, he asked Sa'd, 'Why didn't you fight with us?' He answered, "A dark cloud passed over me. I told it, Shoo! Shoo! I stopped my riding camel until it passed away." Mu'aawiyah said, "Shoo! Shoo can not be found in the glorious Book of Allah, but Allah said "And if two parties or groups among the believers fall into fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allah" (49 : 9). And you did not take anyone's side. You weren't with the unjust against the just, nor were you with the just against the unjust." Hereupon Sa'd responded, "I wouldn't have fought a man (he meant 'Aliy Ibn Abi Taalib) to whom the Prophet (PBUH) said, "You have towards me the same position Haaruun (Aaron) had towards Muusaa (Moses), except that there isn't any Prophet coming after me."

One day in A.H. 54, having exceeded the age of 80, he was at his house in Al-'Aqqi preparing to meet Allah.

His son spoke of his final moments: His head was upon my lap, he was passing away. I cried, but he said, "What makes You cry, my son? Allah will never torture me. I belong to Paradise!"

The firmness of his faith could not be weakened even by the quaking fear of death. The Prophet (PBUH) had passed him the good news and he believed firmly in the Prophet's honesty; therefore what was there to be afraid of? "Allah will never torture me. I belong to Paradise!"

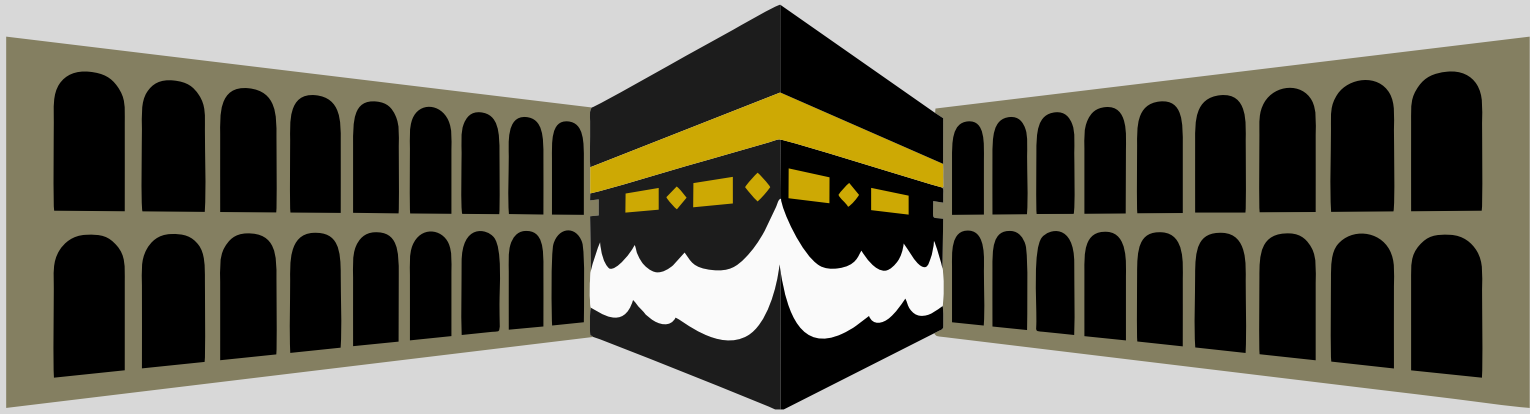
However, he wanted to meet Allah carrying the most magnificent and most wonderful memory, a memory which joined him with his religion and his Prophet (PBUH). Therefore, he pointed to his coffer. They opened it and got out an old, torn, threadbare gown. He ordered his kin to shroud him in that gown saying, "I met the disbelievers at the Battle of Badr wearing it. I've saved it for this day."

Indeed, this threadbare gown was not just a gown. It was the banner waving over a long great life. Our hero lived it honestly, bravely, and faithfully.

The body of the last Muhaajiruun was buried in Al-Madiinah, safely laid beside a group of great Companions who preceded him to Allah. Their exhausted bodies had finally found a secure shelter in the ground of Al-Baqii'.

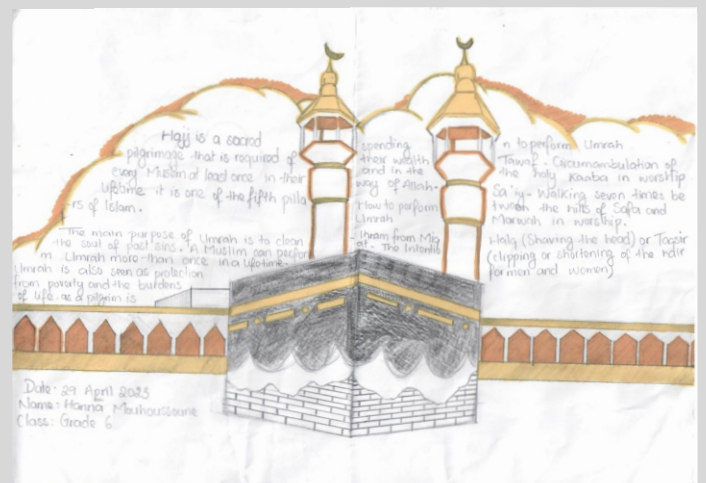
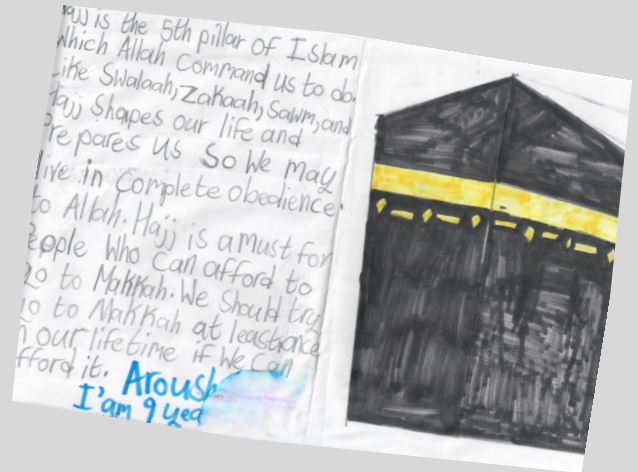
Farewell, Sa'd. Farewell Sa'd, the hero of Al-Qaadissiyah, conquerer of Al-Madaa'in, extinguisher forever of the worshipped fire of Persia!





What is Hajj?

Contributions from students of the Daarul Eeman Madrasah



Adil 10 year old

Haji is the 5th or best pillar of Islam. It is performed in the month of Dhul-Hijjah. The Hajj begins on 7th and ends on 12th of Dhul-Hijjah. Hajj is the acts of Ibrahim (Abraham) and his wife Hajar and son Ismail. (Hajj is the acts of Ibrahim and his wife Hajar and son Ismail).

- Bites of Hajj
- Putting on Hajj clothes (Ihram)

① Tawaf going round the Kaaba 7 times

② Sa'ee-running between sa'ee and merrah in memory of Hajar looking for water for her son (Ismail) (Zamzam)



MAKKAH



Hajj is a Sacred Pilgrimage that is required to every muslim at least once in their lifetime perform in Makkah.

What is Makkah?

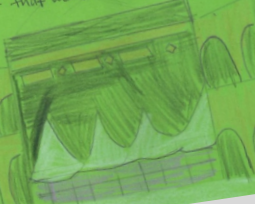
Makkah "Makkah" is the holiest place of the Prophet Muhammad. The Makkah is a deeply spiritual destination for muslims all over the world and is considered the heart of islam.

What do we do in Hajj?

During Hajj, muslims perform a series of rituals that are performed by millions of muslims all over the world. The Hajj is a journey of faith and devotion, a journey of self-purification and spiritual growth.

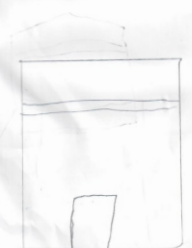
Lina Haneha

Every muslim who are able to have to perform Hajj at least once in life time. Because Allah asked us to do it. It wipes away our sins. Hajj is not done like prayer, there are certain places to go in Makkah and certain things to do. The most important day is the 9th of Dhul-Hijjah called the day of Arafah. On that day Muhammad (S.A.W) stood on mount Arafah and gave advice to his people. Because of that we have to follow it too.



Haji Journey to the heaven

on god on my journey to Hajj
Hubble and with long on my path
to your oldest of all houses loaded with
sins and doubts my hope is only
your mercy my lord show me the
road where right where wrongs on the
path to your heaven



Iyad Alao

Muhammad Bortin

many muslims around the world go and perform Hajj in the month of Dhul-Hijjah (last month of Islamic Calender). It is a hard on every muslim who is able to do. After completing the acts of Hajj men has to shave or cut their hair. Ladies don't have to shave. They do have to trim a little bit of their hair.




Haji is the fifth pillar of islam. you give money to the poor people. you go around The kabbah 7 times.

Hajj is a pillar of Islam. But not fast on every muslim. The 1st thing the person does is to walk around the Kaaba 7 times like prophet Ibrahim and his son Ismael did, after they finished the kaaba. Then has to make 2 rakat prayer. After that walk back to make 2 rakat prayer. After that walk between sa'ee and merrah like Hajj did. During the Hajj there are certain other places to go in makkah. Prophet Muhammad (S.A.W) said "An accepted Hajj is nothing but paradise."



Oblwan

Haji is the last pillar of Islam. Every muslim who Allah has given wealth and good health must perform Hajj once in their life. They are not allowed to wear clothes which are silk. Ladies don't have to wear headscarves.




Madrasah Class photos

*Students of the Daarul Eeman Madrasah
and their teachers*





Contact iqra.seychelles@gmail.com for more details

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