

Al Burhaan

THE PROOF

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قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ

Say, "Bring your proof if you are truthful." (27:64)

Al Burhaan is a new publication that endeavours to provide an open forum for the discussion of issues in the context of an Islamic Community. It is intended that articles involving current affairs, Quranic study & Islamic Action be published in order to return to that which Allah has sent as guidance to mankind throughout history, viz. the Quran. Remember the following verse which indicates the prohibition of divisions & promotes the concept of unity around truth.

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you: That ye may be guided. (Surah Al Imraan: Verse 103)

There are many other verses that bear the same truth. In fact, sectarianism is considered to be "shirk" (idolatry) in the Quran.

There can be no room for this in Islam. It must be rooted out of "Deen-ul-Islam). In order to do this, we must hold fast by the rope (the Quran) & not be divided. We therefore make a sincere appeal to all those wishing to live their lives on Quranic principles to join us in returning to the Quran, lest we be of those whom the Messenger (S.A.W.) says have deserted it.

How To Study The Quran

As Muslims, we all agree that we should be living our lives according to the principles set out in the Quran. In order to live according to the Quranic principles, it goes without saying that an understanding of the Quran is required. Contrary to the opinions of certain people, Allah has made the Quran easy to understand (54:17,22,32, 40). Therefore anyone can make an effort to understand the Quran, & by following the principles set down in the Quran, the Law of Allah will accommodate & facilitate this understanding. Central to the study of Quran is the concept of TASREEF, which is detailed in the article on Page 3. Also find Quran study tips.

Women's Rights

Despite many advances in women's rights through the ages, there still appears to be many misconceptions regarding women's rights in the Quran. This is ironic, because those upholding the Quran should actually be at the forefront of promoting the rights of women (and indeed all people).

While the general issues regarding practices such as "honour killings", forced marriages, confinement of women, etc. have been expounded on a variety of forums, we would like to introduce a platform for women that enables an open discussion on these issues. The focus will be on women's issues in a South African context.

In order to move this endeavour forward, we require input from sisters (and brothers) in the form of opinions, articles & questions (refer to back page for contact details).

The Al Burhaan Quran Study Group has discussed Marriage & Divorce. We intend publishing this information in future issues, so your input will be valued.

To get things started check out the back page for points to initiate the discussion on Women's Rights in The Quran.

HOW DO WE BUILD A SOCIETY BASED ON QURANIC PRINCIPLES?

This question is something that many people have thought about. It is also a concept which many have given up on, not in principle, but as a matter of action. Why is this so? Why is there no concrete move toward a society that establishes the principles laid down in the Quran? Is it because nobody has the will to do this? Perhaps there are too many stumbling blocks along the way. Is the system of principles set forth in the Quran outdated & no longer relevant to our times? These questions & many more require considerable reflection & while there are many reasons people may find answers to them in the affirmative or the negative, as Muslims we are required to meet the challenge of answering them. For far too long the Muslim community of the world has avoided answering the “difficult” questions posed regarding Islam. This is unacceptable, since from a Quranic point of view, every kind of similitude has been mentioned in the Quran. Therefore any question or objection raised should be answered by the Quran itself. I believe that the main reasons behind shying away from these “difficult” questions are two-fold. Firstly, there is an inherent aversion toward the study of the Quran. We have been taught that we cannot study the Quran by ourselves, that it will confuse us, that we need to go to a mufti for rulings (even if his ruling contradicts the Quran?), etc. We will discuss this in detail at a later stage. Secondly, many of the questions are based on an assumption of what Islam is rather than the truth about what Islam is.

With the current socio-economic & political climates being what they are, we also need to ask the following question: With the failure of these systems around the world, does Islam have an alternative? If it does, are Muslims ready to offer it to communities & the world at large? If Muslims are not ready to offer an alternative even though a Quranic alternative exists, what are the steps that need to be taken in order to build a society based on Quranic principles?

For these reasons it is imperative that we start any quest for the installation of Quranic principles in our lives & society by understanding what Islam is. A Muslim is not merely one who wears a label because

he/she is born with an Arabic name. A Muslim is one whose “deen” is Islam. Therefore we also need to understand what “deen” is. To find these definitions we must look to the Quran. The key to understanding any Quranic concept is the use of tasreef in ascertaining the meanings of these concepts. This is the method we will employ in defining Islam, Muslim, Deen & other terms derived from their Arabic roots. Our starting point will be “deen”. This word is commonly translated as “religion”. This, however, is inaccurate & has rendered the word “deen” almost incomprehensible to the modern Muslim. Any definition of the word religion conjures up concepts of spirituality that can only themselves truly be defined in the vaguest terms. This is certainly not the deen brought to us through the Quran. There are over 100 occurrences of the words derived from the root verb of “deen”. Most of these are in the form of the word “deen”. In this form, it has generally been translated as Judgement, Account, Religion, Faith, Devotion, among others. When using tasreef, one finds that the only understanding that comes through in ALL occurrences of “deen” in the Quran is the concept of “Accountability”. In fact the root verb of “deen” means “he owed”.

Following this definition, we find that “deen” is in fact the debt that we owe to Allah & is the disbursement of the “amaanah” or trust that we accepted from Allah. This amanah is described in 9:111.

﴿إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ يَكُونُوا فِي سَبِيلِ اللَّهِ يَمُوتُونَ وَيُقْتَلُونَ وَعَدًّا عَلَيْهِمْ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبِشِرُوا بِهِ يَلْعَبِكُمْ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْقَوْلُ الْعَظِيمُ﴾

Lo! Allah hath bought from the believers their lives and their wealth because “Jannah” will be theirs: They shall fight in the way of Allah and slay and be slain. It is a promise which is binding on Him in the Torah and the Gospel and the Quran. Who fulfilleth His covenant better than Allah? Rejoice then in your bar-

gain that you have made, for that is the supreme triumph.

Surah Taubaah (9:111)

This tells us that Allah has purchased the lives & possessions of the “mu’minoon” from them in exchange for “Jannah”. Therefore, as believers, we are required to use “our” lives & possessions in the way Allah has instructed us in the Quran. Our “deen” is hence our accountability to this amanah & debt. Now that we have an understanding of what “deen” is we need to see if there are any further descriptions in the Quran of what this “deen” is. It is mentioned several times in the Quran that the only acceptable “deen” to Allah is Islam. Therefore we are accountable to Allah through the concept of Islam. With this term again, we find many different interpretations. Some of the more common ones being Submission, Peace, Submission to the will of Allah, among others. Through tasreef, though, we find that the only understanding that comes through in ALL occurrences of Islam in the Quran is one of Safety, Security & Freedom. More specifically the CAUSE of Safety, Security & Freedom. This means that a Muslim would be one who is the vehicle or tool that brings about Safety, Security & Freedom.

From this one arrives at a definition of “Deen ul Islam” that is quite simply “The Accountability of being a Vehicle of Safety, Security & Freedom”. This definition breaks open the reigns that traditionalists have used to keep a stranglehold on the progression of Islam through the modern age. It shows that Islam is that which is pro-active in all spheres of life from the laws which keep society safe, secure & free to the sciences & technologies whose discoveries allow for a safe, secure & free society. Furthermore it puts great responsibility on practitioners of Islam (i.e. Muslims) to take responsibility for the establishment of these three elements in society. It is from this foundation that any attempt at the development of a society living by Quranic principles must be launched.

Our journey toward the establishment of a society based on Quranic principles will continue in the next edition.

IF YOU ARE SERIOUSLY INTERESTED IN BUILDING A SOCIETY BUILT ON QURANIC PRINCIPLES, PLEASE CONTACT US.

Email: alburhaan@yahoo.com

THE PRINCIPLE OF TASREEF

(As opposed to Tafseer)

The Quran States:

Quran is its own Commentary

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا

“O Messenger! No one shall bring to you one like the Quran, It is we that send the Truth in the Quran to you with its best commentary”.25/33

Repeated Explanations

أَنْظُرْ كَيْفَ نَصَرَفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ

“See how we do present or verses again and again, so that they may understand the reality”.6/65

This has been explained via the Nabi AS

وَكَذَلِكَ نَصَرَفُ الْآيَاتِ وَلِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ

“Thus do we explain our verses again and again so that they (the unbelievers) may say: ‘You have studied diligently’, and that this may become clear to people of understanding”.6/105

It also means that Allah has explained, the Quran repeatedly for those who have understanding and thus proves that the Tafseel, Tafseer and explanation have come directly from Allah Himself.

7. Explanation of the Quran is in the Quran itself

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ

“Those who hide the proofs and the guidance which We revealed, after We had made it clear in the Book: such are accursed of Allah and accursed of those who have the power to curse.”2/159

Any understanding of the Quran needs to be based on the principle that the Quran must be understood from within the Qur'an itself. This Divine Writ calls itself AN-NUR (The Light) and light needs no extrinsic sources in order to shine. Therefore, one needs to base one's understanding on two principles:

Focus on the Language in which the Qur'an was revealed. (and not scholars outside of the Quran, and


Make use of TASREEF (how the Qur'an repeats its messages / verses in various ways-refer above for references). One needs to have the facility to look for like verses and words in Arabic in the Quran, and when all the verses are put together the meaning of the Quran becomes manifest. This is the only way of truly understanding the Quran as the Quran is its own commentary.

The amazing Quran

Calling the Quran amazing is not something done only by Muslims, who have an appreciation for the Book and who are pleased with it; it has been labeled amazing by non-Muslims as well. In fact, even people who hate Islam very much have still called it amazing.

One thing which surprises non-Muslims who are examining the Book very closely is that the Quran does not appear to them to be what they expected. What they assume is that they have an old book which came fourteen centuries ago from the Arabian desert; and they expect that the book should look something like that - an old book from the desert. And then they find out that it does not resemble what they expected at all. Additionally, one of the first things that some people assume is that because it is an old book which comes from the desert, it should talk about the desert. Well, the Quran does talk about the desert - some of its imagery describes the desert; but it also talks about the sea - what it's like to be in a storm on the sea.

Some years ago, the story came to us in Toronto about a man who was in the merchant marine and made his living on the sea. A Muslim gave him a translation of the Quran to read. The merchant marine knew nothing about the history of Islam but was interested in reading the Quran. When he finished reading it, he brought it back to the Muslim and asked, "This Muhammad, was he a sailor?" He was impressed at how accurately the Quran describes a storm on a sea. When he was told, "No, as

a matter of fact, Muhammad  lived in the desert," that was enough for him. He embraced Islam on the spot. He was so impressed with the Quran's description because he had been in a storm on the sea, and he knew that whoever had written that description had also been in a storm on the sea. Allaah Says (what means): “Or [they are] like darkness within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds darkness...” [Quran 24:40], this description was not what someone imagining a storm on a sea to be like would have written; rather, it was written by someone who knew what a storm on the sea was like. This is one example of how the Quran is not tied to a certain place and time. Certainly, the scientific ideas expressed in it also do not seem to originate from the desert fourteen centuries ago. Excerpt from article @ www.articles.com

The word din means both requital and a way of life as prescribed by ALLAH being derived from dana:he recompensed,judged and obeyed.In describing ALLAH as the master of the day of requital the Qur'an lays stress that the requital of deeds is working every moment and thus makes human beings responsible for what he or she does.The punishment can take the form of distress and affliction and he-

**WE WOULD LIKE TO INVITE YOU TO
A WEEKLY QURANIC STUDY
BASED ON TASREEF**

EVERY WEDNESDAY @ 7:30pm

**DURING RAMADAN SUNDAYS AT 2PM AT NANA
MEMORIAL CENTRE BOARDROOM**

“CRIME PAYS”

Allah says in the Quran, Chapter 99 Verses 6-8

يَوْمَ يَصْدُرُ النَّاسُ أَشْتَاتًا
لِيُرَوْا أَعْمَالَهُمْ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا
يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

6. That day mankind will issue forth in scattered groups to be shown their deeds.
7. And whoso did good an atom's weight will see it then,
8. And whoso did ill an atom's weight will see it then.

In this world man is prone to find many means of getting away with evil, but the hereafter is the great leveller. Convicted criminals are being freed (paroled) on medical grounds, serving only part of their prison term. Whether the said criminals will be allowed to wallow in their parole freedom or whether they will be put back into prison is yet to be seen.

It is quite ironical that during certain cases Mullahs sit around the court, with Tasbeeh in their hands, trying to influence the Judge of all Judges.

Furthermore, such “Muslim” said criminals, with special permission from the authorities, go for Umrah or Hajj, and on their return remark that they would now be in good books with ALLAH and that they do not fear anything because they are “innocent”. If so, then why the need for the Mullahs, to help them to appeal to Allah, which they could have done themselves. All individuals can appeal to ALLAH directly, ALLAH is closer to us than our Jugular veins.

. Are these people trying to make the rest of the world believe that they can also “buy” Allah and his laws of “Mukafaat-e-Amal” (cause and effect) to suit their fancies. If they have no fear then why the constant visits to hospital, with all sorts of illnesses, and thereafter the appeal for medical parole. It is obvious that the said Mullahs and the incumbents themselves may have no idea about what Allah says in Chapter 2 Verse 186, wherein Allah explains what the requirements of Dua (supplications) are and how it works.

And then the real reward for such criminals is when they are paid back with haraam Riba money for assets that are haraam. What do the Tasbeeh turning Mullahs have to about that. So interest is normally haraam but interest from nefarious activities is for some mullahs are “Halaal” what a sham and shame.

Before committing a haraam act muslims are required to adhere to the laws of ALLAH, So that we avoid the negative consequences of our actions. ALLAH is the wisest of judges.

QURANIC QUIZ

Test your Quranic Knowledge:

1. Which is the longest surah in the Quran?
2. How many times is “bismillah hir Rahman neer Rahim” mentioned in the Qur’an?
3. Which Surah does not have Bismillah at the beginning?
4. How many places in the Quran can you find a description of a “mu’min”? List the references.

Answers in the next issue !!!

Women’s Rights in Quran

1. Do women have equal rights in the Quran?
2. At what age is a woman allowed to marry according to Quran?
 1. Can a man marry a woman against her will in Islam?

Steps towards a Quranic Society

1. Is it possible to form a society based on Quranic principles within South Africa?
2. If so, what are the basic principles such a society should be based on?
3. What are the rights of individuals in such a society?
4. What are duties of individuals in such a society?

**Email all answers to
alburhaan@yahoo.com**

SUBMIT YOUR CARTOONS AND SATIRE TO US

A National Quran Conferene was held on the 8 & 9 of August in JHB which was a great success.

We would like to thank the AL-MIGHTY & all those who attended and contributed the conference in various ways.

Let’s keep it interactive !!! We would like to hear from you.

Email: alburhaan@yahoo.com Fax: 086-632-0678

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