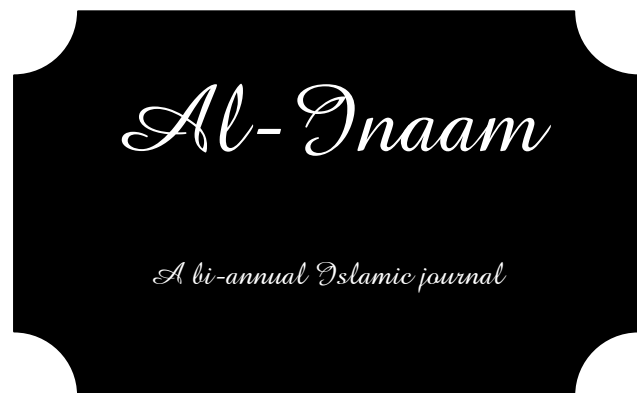


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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## Lessons From The Qur'ān

Moulānā Ilyās Essack

“Let not the believers take the disbelievers as auliya (supporters, helpers etc.) instead of the believers.” (3:28)

The Āyāt discussing this subject matter are replete in the Qur'ān. Allāh ﷻ states in Sūrah Mumtaḥinah:

“O you who believe, take not My enemies and your enemies (i.e. the disbelievers and polytheists, etc.) as friends, showing affection towards them.” (60:1)

At the end of this verse Allāh ﷻ states: “And whomsoever of you (Muslims) does that, then indeed he has gone far astray, from the straight path.”

In another āyah, Allāh ﷻ states: “O you who believe, take not the Jews and the Christians as friends, they are but friends to one another. And if any amongst you takes them as friends, then surely he is one of them.” (5:51)

In Sūrah Mujādalah, Allāh ﷻ states: “You (O Muhammad ﷺ) will not find any people who believe in Allāh and the last day, making friendship with those who oppose Allāh and His messenger (Muhammad ﷺ) even though they were their fathers, or their sons, or their brothers, or their people.” (59:22)

This subject matter is dealt with succinctly and elaborately in many Āyāt of the Qur’ān. In these Āyāt, love and friendship of a Muslim for a non-Muslim has been prohibited and opposed in the sternest possible terms. Seeing these Āyāt, ignorant non-Muslims have a doubt that in the religion of the Muslims, there is no scope and lee-way for any type of contact or even good character towards a non-Muslim.

On the other hand, many other Āyāt of the Qur’ān, sayings of Nabī ﷺ, actions of the rightly guided khalifās and the Sahābah bear testimony to their good character and applaudable attitude towards non-Muslims to such an extent that it is well nigh impossible to find the like thereof in the annals of history. For a Muslim who does not delve into the reality and correct understanding of the Qur’ān, it will seem to him that there is a contradiction in these two type of Āyāt.

If the truth be said, there is no reason for a non-Muslim to complain or fall in doubt and neither for a Muslim to perceive any contradiction. Therefore, the relationship and contact between a Muslim and a non-Muslim, what is permissible and not permissible and the reasons for its non-permissibility will be explained in some detail.

A relationship between two people or two groups can be categorised into four types:

④ Muwālāt.

④ Muwāsāt.

④ Mudārāt.

④ Mu’āmalāt.

Muwālāt (intense love or love from the heart). This is only permissible with believers. This type of relationship is absolutely not permissible with a non-Muslim.

Muwāsāt (good, beneficial relationship). This type of relationship is permissible with all non-Muslims except with the non-Muslims of that country against whom you are openly at war with. The eighth Āyah of Sūrah Mumtahnah further elucidates this: “Allāh does not forbid you from behaving cordially and justly towards those kuffār who do not fight you for (reason of your) religion and who do not drive you out from your homes. Verily Allāh loves those who are just.”

(Adapted from Ma’āriful Qur’ān - to be continued in the next issue)

Sayyidatunā Aishah once mentioned:  
Three characteristics cause a person’s heart to become hard:

- 1) the love for food
- 2) the love for sleep
- 3) the love for comfort.

(Ad-Dailami, Fayḍul Qadeer, vol. 1, page 215)

## Imaam Abu 'Abdir-Rahman Baqy ibn

### Makhlad al Andulusy (رحمه الله تعالى)

الإمام أبو عبد الرحمن بقي بن مخلد الأندلسي - رحمه الله تعالى -

Imaam Baqy Ibn Makhlad al Andulusy (رحمه الله) was born in Spain and he passed away there as well. He was born in the year 201 A.H. and passed away in 276 A.H.

At the age of 20, he traveled to Baghdad on foot for the sole purpose of meeting Imaam Ahmad ibn Hambal (رحمه الله).

He relates: "When I drew near to Baghdad, I heard of the sanction on Imaam Ahmad (رحمه الله) and that he was banned from having any lessons. I became extremely saddened by this.

After reaching Baghdad, I went to the Musjid in search of some gathering of learning. I was shown a huge gathering wherein someone was authenticating people. He was mentioning the categories of the various narrators of hadith. Upon enquiry, I was told that this was Imaam Yahya Ibn Ma'een (رحمه الله). I then saw a gap near him and went closer and asked: "O Abu Zakariyya, may Allah have mercy on you. I am a traveler and very far away from home. I wish to ask you a question. So please do not refuse me." He said to me: "Go ahead." I enquired from him about a few of people that I had met from the Ashaabul Hadith. Some of them he authorized

and some he unauthorized... Then I said to him, "Can I seek your authorization of Imaam Ahmad ibn Hambal?" He looked at me astonished and said, "Can a person like me be asked about Imam Ahmad ibn Hambal (رحمه الله)?! Verily he is the leader of all the Muslims and the best and most exalted of them."

Thereafter I went out in search of the house of Imaam Ahmad ibn Hambal (رحمه الله). When I reached his house, I tapped on the door. When he came out, he saw a man whom he did not recognize. I said to him: "O Abu Abdillah! I am a man who is far away from his home and this is my first time in this town. I am a student of hadith and I have undertaken this journey specially to benefit from you." He said to me: "Come to the passage so nobody sees you." He then asked me: "Where are you from?" I replied: "from the far West." He asked: "from Africa?" I replied: "further than that. I have to cross the sea to go to Africa. I am from Spain." He said: "Your country is very far off . Nothing is more beloved to me than to assist a person like you but I have been afflicted with the sanctions that you may have heard of." I said: "Of course, I heard of it whilst I was near Baghdad. But O Abu Abdillah ! This is the first time I have come here. Nobody knows me so if you permit, I will come every day in the clothes of a beggar and call out at the door like they normally call out. Then you could come to this passage and if you narrate to me only one hadith a day it would be sufficient for me." He replied: "Yes, on condition that you do not go to any other gathering or halaqah (gathering) of the Ashaabul hadith." I said: "As

you wish .” So I used to take a stick in my hand, wrap a cloth on my head, put my paper and ink in my sleeve and come to his door and call out like beggars would call out. Then he would come to the passage and narrate to me two or three ahadith and sometimes even more. In this manner I collected approximately 300 ahadith. I did this till the end of the sanctions and till Imaam Ahmad ( رَحِمَهُ اللهُ ) regained his status in the eyes of the people.

When I would come to his gathering later on, he would keep me close to him and he would say to the Ashaabul Hadith: "This person is fit to be called a student of hadith." Then he would narrate to them my experience with him."

Imaam Abul Waleed Al-Faradhy ( رَحِمَهُ اللهُ ) says: "Imaam Baqy ibn Makhlad ( رَحِمَهُ اللهُ ) used to say: " Verily I know a man (referring to himself) for whom days used to pass by during his studenthood and he would not have food to eat except cabbage leaves that would be thrown away as garbage."

He once said to his students: "Are you seeking 'ilm? (knowledge). Is this the way to seek 'ilm?! Only when one of you does not have anything to do, does he think of seeking knowledge! Verily I know a man (referring to himself), who would not have anything to eat during his student days for long periods except the cabbage leaves that people throw on the streets! And certainly I know a man who sold his pants many a times to buy pages for writing!"

Lessons to be acquired from the incident of this genuine student of deen (in the words of Imaam Ahmad) are:

- The manner in which he planned to benefit from the vast knowledge of Imaam Ahnad ( رَحِمَهُ اللهُ ) despite the very delicate circumstances he was place in.
- His long sojourn of hundreds of miles from Spain to Baghdad for this purpose.
- His tolerance of extreme poverty in the path of acquiring knowledge.

Let us try and emulate these great 'Ulamaa to some extent in their manner of seeking knowledge.

It is said that Imaam Baqy Ibn Makhlad had compiled a very large and comprehensive work on hadith but unfortunately its whereabouts are unknown today. May Allah Ta'ala make it easy to locate this magnificent piece of work of Imaam Baqy ibn Makhlad ( رَحِمَهُ اللهُ ). (Āmīn)

(Translated by Moulānā Muhammad Hāroon Abbasomar from *Ṣafahāt Min Ṣabril Ulamā'* of Sheikh Abdul Fattāh Abu Ghuddah *Rahimahullāh*)

As a rule, man's a fool,  
When it's hot, he wants it cool,  
When it's cool, he wants it hot,  
Always wanting what is not.

## **Al-Falaah Excursion**

The students of Al-Falah High School of Durban requested Madrassah In'amiyyah Camperdown for a chance to spend some time in the Madrasah to enable the High School students an opportunity to witness the life of a student of Deen at first hand.

The following is a brief outline of events held at Madrassah In'amiyyah Camperdown.

✧ The Al-Falah students arrived at the Madrassah for Jumuaah Salah where Mufti Ebrahim Desai Sahib presented a talk highlighting the importance of interaction between the Ummah. Extracts from the talk will be presented in the coming pages.

✧ After Jumuaah Salah, the students partook of lunch and light recreation consisting of soccer, volleyball and other sports activities.

✧ After Asr Salah, a Majlis was conducted by Moulānā Imran Vawda discussing the importance of Ilm and some of its etiquettes and manners.

✧ After Maghrib Salah, a program consisting of a Qirat and Bayan was held. Qari Ismail Abdul Aziz rendered the Qirat and thereafter Moulānā Ebrahim Muhammad Sahib presented a talk regarding the media. Some of the following points were mentioned in the bayan:

☉ The effect of the media upon the Muslim Ummah directly and indirectly

☉ The need for the Muslim Ummah to establish their own media sources and journalists

☉ Countering the onslaught of media bias against Muslims through creating our own media sources

☉ Differences between the purpose and function of the media between the Islamic perspective and the Western perspective

✧ After Esha Salah, supper was served and thereafter the students retired for the day with light recreation and rest.

✧ After the Fajr Salah, the students participated in a zikr majlis

✧ After breakfast and a rest, Mufti Ebrahim Desai Sahib presented a lesson of Sahih Bukhari. He expounded on the superiority of Deeni knowledge and also acknowledged the importance of secular education and the need for Muslims to be leaders in all facets of life. He states that the knowledge of those things necessary for mankind on earth commenced through revelation. He also proved scientific deductions on chromosomes, embryology, the earth being a gaseous mass, steel being extraterrestrial and the cerebrum in the light of the Quran. He also mentioned the importance of the interaction of Deeni knowledge and secular knowledge.

✧ A tafseer of part of Surah Yusuf was conducted by Moulānā Haroon Dhooma Sahib highlighting the importance of taqwa and self-restraint in regards to the temptations of the youth from the opposite gender.

✧ After Zuhr Salah, Moulānā Mahmood Desai Madni presented some parting naseehat. Moulānā mentioned the importance of maintaining interaction between the Ulama and the non-Ulama fraternity especially in the

face of the current onslaught of the kuffar in attempting to separate the Ulama from the general body of the Muslim Ummah.

### **The Importance and Benefits of Interaction**

The following are extracts from a talk delivered by Mufti Ebrahim Desai Sahib to the students of Al-Falah High School of Durban and Madrassah In'amiyyah.

At the outset it is very important for us to understand the importance, value and significance of mutual interaction. It is mentioned in the Hadith, Hazrat Abu Hurairah (RA)

narrates that Rasulullah said, *الناس معادن كمعادن الذهب*

و الفضة "People are minefields like the minefields of

gold and silver." Every heart is a minefield that has so many valuables and so many treasures in it. Every human being has so many skills, talents and capabilities in him. Very seldom a ground will unearth the valuables that are within it. It is something that has to be mined. The miner literally will have to interact with the ground, and unearth the valuables that are contained within the ground. At times he will go directly to the resources that are underground, at times he will probably have to break a rock or at times he will probably have to risk his life to unearth the valuables that are underground. Every student seated here, whether a student of Madrassah

In'amiyyah Camperdown or Al-Falah College, is a minefield. Everyone has valuables and treasures embedded in their hearts, great skills, great talents and great capabilities within them. The purpose of our interaction is that we will want to travel in the deep recesses and in the cornerstone of every individual's heart and unravel the valuables and treasures that are embedded in those hearts. Once those skills and those treasures are unearthed, they will be resources of the Ummah that will contribute to the dynamism of this Ummah. I also want to point out to you that this mutual interaction among the Ummah, different groups and different fraternities of this Ummah, is such a great Ni'mah of Almighty Allah Ta'ala for which Rasulullah صلى الله عليه وسلم waited 19 years. Let me explain. Rasulullah صلى الله عليه وسلم was appointed as a Nabi of Allah Ta'ala at the age of 40. There was a cessation of revelation until the age of 43. At the age of 43, Allah Ta'ala revealed to Nabi

Kareem صلى الله عليه وسلم يا أيها المدثر قم فانذر , "O you who are enshrouded, stand up, interact with people and warn them." The environment in the time of Rasulullah صلى الله عليه وسلم was infested and saturated with every form of evil. There were gross violations of almost every right: human rights, women's rights, and children's rights. Drinking wine and alcohol was the order of the day. There was no sanctity or sanity in life whatsoever. Rasulullah صلى الله عليه وسلم in the midst of all these evils, stands up and interacts with people and addresses the backbone of the evils and condemns the idols. He invites the people to the Oneness of Almighty Allah Tabaraka wa Ta'ala. This interaction

of Nabi Kareem ﷺ was so powerful that it created a revolution in Makkah Mukarramah. Nabi Kareem ﷺ would talk with anyone. They would become so influenced that immediately they would think about accepting Islam. This struck fear in the hearts of the leaders of Makkah Mukarramah. They immediately made efforts to stop this interaction and this was when the boycott took place and the Makkans ostracized Nabi Kareem ﷺ and the companions for three years in a valley. They were not able to marry one another. People of one tribe were not allowed to deal with people of the other tribes. No contact whatsoever was permitted and all this was due to the fear of interaction. If that interaction remained with Nabi Kareem ﷺ and they were not ostracized and not stopped from interaction, then probably in a short period of time the people of Makkah Mukarramah would have accepted Islam. There would have been no need for Nabi Kareem ﷺ to emigrate to Madinah Munawwarah. This is the benefit of interacting with one another. Not interacting with one another creates great obstacles and great impediments. When life became unbearable in Makkah Mukarramah, then a delegation of the Sahabah (RA) sought refuge in Ethiopia. The king of that time, Najashi, granted them refuge. The group of Sahabah (RA) there started interacting with the Ethiopian people and within a short period of time they began entering the fold of Islam. This again struck fear in the hearts of the leaders of Makkah Mukarramah. They sent a delegation to Najashi telling him, “Expel these people! We expelled them, you also expel them!” Najashi then asked the head

of the delegation of the Sahabah (RA), Ja'far (RA), to explain what Islam was and what their mission was. When he presented what Islam was and what the teachings of Nabi Kareem ﷺ were; it was through this interaction that Najashi understood the Haqqaniyah and truthfulness of Islam to such an extent that Najashi said that these people should remain here and interact with my people. It was through this mutual interaction that the Ethiopian people understood the true essence of Islam and became so strong in Islam.

Nabi Kareem ﷺ went to Madinah Munawwarah. At the time of the peace treaty there were approximately 3000 Muslims on the face of the earth. During the Sulh Hudabiyah when the peace treaty was signed and the obstacles were removed and it was concluded that anybody could interact with whomsoever they wish. It was at that time when obstacles were removed and interaction took place, it was then when Islam really prospered. At that time there were only 3000 Muslims. Now historically, look how the number of the Muslims fluctuated and increased. Shortly thereafter, during the conquest of Makkah Mukarramah, there were 10,000 Muslims. From 3,000 suddenly in a period of two years it went right up to 10,000. In the battle of Hunain there were 12,000 people. The numbers kept on increasing. Now there was no obstacle and there was only interaction. In the battle of Tabuk there were between 30,000 and 40,000 people. During the Hajjatul Wada, according to some narrations, there were 114,000 Sahabah (RA) and in some narrations 117,000 Sahabah (RA) and according to other narrations there were

124,000 Sahabah (RA). When we look at it, from the 19<sup>th</sup> year of Nubuwwat of Nabi Kareem ﷺ there were only 3,000 Muslims but from there until Hajjatul Wada was a short period of four years. With this interaction, the numbers of Muslims increased more than a hundred thousand. This is the barakah of interaction. This interaction with people of different groups, different societies, interacting with students of different institutions, is also a great sunnah of Nabi Kareem ﷺ.

. و سلم

Historically Hajj became fard in the 9<sup>th</sup> year after Hijrah. When Hajj became fard, Nabi Kareem ﷺ didn't perform Hajj. He sent Abu Bakr Siddique (RA) and Ali (RA) as a delegation. He himself remained in Madinah Munawwarah because that year was regarded to be Aamul Wufood. It was regarded to be a year when delegations from the entire Arabian peninsula came to Nabi Kareem ﷺ. Nabi Kareem ﷺ actually remained there to facilitate this mutual interaction with people so that Islam could prosper.

Indeed, this mutual interaction is a great Ni'mah of Allah Tabaraka wa Ta'ala and a great sunnah of Nabi Kareem ﷺ. What is expected through this mutual interaction: every delegation that came to Nabi Kareem ﷺ, some of them were 10 and some were 20, but each one that went from there went as ambassadors of Islam. They converted their entire nations and brought them to Islam.

An example of this is an incident regarding Hazrat Munzir (RA). He was a businessman who came to Madinah Munawwarah. After meeting Rasulullah ﷺ

Rasulullah ﷺ displayed his mu'jizah (miracle) by mentioning all the noble people of his tribe. He knew that such information could only come to a prophet of Allah. He thus accepted Islam. He returned to Bahrain with a letter from Nabi Kareem ﷺ inviting the local people of his tribe to Islam. He didn't have the courage to convey the letter. At home he began secretly performing daily salah crying and making dua. His wife complained to her father saying, "Something very strange has happened to my husband, Munzir. After his trip to Madinah, he now and then stands up, goes down, goes into sajdah and cries a lot. He washes before he prays. These are all very strange things that he never did before." The father-in-law questions him regarding this. He then presented the letter that was given to him by Rasulullah ﷺ. He invited his father-in-law to Islam and thereafter, both of them invited the people of Bahrain to Islam. In a short period of time, all of Bahrain accepted Islam and a delegation came to Rasulullah ﷺ. This was the effort of one person and the delegation interacting with one another.

When we look at South African history, not very long ago, we experienced the darkness of apartheid. It was the pressure of the non-interaction that made the apartheid government break up and accept the new government. It is now because of the new government that interaction is taking place and there is so much growth, growth materialistically and otherwise.

Likewise, even interacting with animals has an impact on them. For example, Allah Ta'ala mentions regarding the Kalb Muallam, dogs that are trained. If a human being is

dedicated to a dog and teaches the dog skills, then even the dog will accept those skills. So my beloved students, we are here to interact with one another. We are here to benefit from one another. And once again I say to Sheikh Irshad and his delegation, Ahlan wa Sahlan wa Marhaba. You are our guest and we are your host. It is our responsibility to make sure that you are comfortable here. We hope to go into the deep recesses of one another's hearts and unravel the great treasures that are embedded there. We will benefit from you and you will benefit from one another.

و اخر دعوانا ان الحمد لله رب العالمين

### Patience

It was Dhun Nun Misrī (Rahimahullāh) who said, “ Patience means refraining from acts of non-compliance, remaining calm when swallowing the lumps that form in the throat as a reaction to misfortune, and demonstrating spiritual affluence despite the advent of poverty in the sphere of material livelihood.” (Al-Ghunyah)

## If you are a Trader, Merchant or Businessman

Qārī Ismāil Abdul Azīz

Sweet words are magical, you can lure the hearts of your customers by sweet words and thus make phenomenal progress.

Playing foul, weighing and measuring less, charging exorbitant prices, swearing falsely etc. are such crimes which will ruin your business and also bring disgrace to you and your family in this world and punishment for you in the hereafter.

Never practise laziness in saying your prayer after being engaged deeply in your business, for Allāh ﷻ the Almighty is the true Nourisher.

Keeping your shop well furnished will lead your business to progress and success.

Never allow evil men to sit in your shop, for it exerts adverse effects on your customers.

Always try to keep your life and character spotless so that people hold you in high esteem. This will widen the circle of your customers.

Forget not the needy, poor and destitute, if Allāh ﷻ graces you with progress in your business and spend in the path of Allāh ﷻ whatever you can from your income. You must not become greedy and miserly when you obtain abundant wealth.

Avoid giving and taking anything on credit for it leads to evil results.

Fairness in character and dealings, purity in thought and action and cleanliness in business are the guarantees for a successful business.

Develop your business wisely.

**From a daughter-in-law**

To the Best Woman, My Mother-In-Law

"My Mother-in-law is a beautiful person, and she is one of my best friends! She accepted me as another daughter when her son married me, and has treated me that way ever since. At times I know I don't deserve her love and devotion, but I crave it, accept it when offered, and I revel in it.

She has never fussed at me or condemned me or found fault with me. Even though I have never been the good housekeepers she and her daughters are, she has never criticized me for it. In closing let me say, I wish everyone had a Mother-in-law like mine. But I'm territorial and I won't share her with anyone. She has but one son so that makes me her ONLY Daughter-in-law! I like that distinction and wouldn't want to share her!"

**The World of a Believer**

Imam Ahmad has narrated an amazing incident from Nauf Bakkali. He says that once two men were fishing. One was a disbeliever and the other a believer. The disbeliever would take the names of his gods at the time of casting his net due to which his net would return a full catch of fish. On the other hand, the Muslim would take the name of Allah at the time of casting but he would not catch anything.

The two of them continued fishing in this manner till sunset. Finally the Muslim caught a fish but alas, it jumped from his hand and disappeared in the water. This poor Muslim returned home empty-handed. On the other hand, the disbeliever returned successfully with a net full of fish.

The angel of the believer, on witnessing this strange and amazing incident, became full of remorse. He asked Allah, "O my Lord, how is it that a believer who takes your name returns without any fish while Your disbelieving slave returns so successfully that his net is full of fish."

Allah addressed the angel, showed him the abode prepared for the believer in the hereafter and said, "Can this believer, after having obtained this position, have any grief and exhaustion which he experienced in the world due to being unsuccessful in catching fish?"

After showing him the horrible abode of the disbeliever in hell, He said, “Can the things which the disbeliever had in this world rescue him from the eternal punishment of hell?”

The angel replied, “No, by Allah, my Lord.”

Subhānallāh, what a great status īmān has by Allah. O Muslims, appreciate it. Do not become dejected by any worldly calamity and lose hope. Allah has prepared the best of bounties for you in heaven in place of this world. The worldly favours have no value in front of these bounties.

A similar incident has been narrated by Abul Abbas Ibnul Masruq. He narrates that he saw a fisherman at the bank of a river in Yemen. There was a small girl next to him. When the fisherman caught any fish, he threw it into the girl’s knapsack and continued fishing. In the meanwhile, the girl kept on throwing all the fish back into the water.

On one occasion, the fisherman looked behind him and saw no fish there. He asked the girl why she had thrown the fish back into the water. The girl replied, “Father, once I heard you explaining a hadith in which Nabi ﷺ said that no fish is caught in a net unless it is negligent of Allah’s remembrance. Accordingly, I did not want to make such a thing a morsel of food which is negligent of the dhikr of Allah.

On hearing this reply of the girl, the fisherman burst out crying and threw his net away.

What amazing love and respect the people of the past had for Allah. Let alone the men, even the women and children were extremely pious.

Regretably, in this era of temptation, piety and religiousness are declining by the day. One cannot even find one percent of pious believers.

Take a lesson from these incidents, O believers. Save yourselves from the dissensions of the prevailing era which are spreading around like reptiles. Strive to emulate the path of the pious precursors. If Allah wills, you will also reach the stages they reached. ☪

(Translated by Moulānā Ebrāhīm Muḥammad from “*Kashkol*” of Mufī Muḥammad Shaḥī Sāḥeb *Rahimahullāh*)

### Contentment

Abu Alī Ad-Daqqāq (Rahimahullāh) said, “Contentment (riḍā) does not mean that you are not affected by the experience of trial and tribulation. Contentment (riḍā) simply means that you do not object to the divine decision (hukm) and decree (qaḍā).” (Al-Ghunyah)

### **Some tips for Mothers-in-law**

We are all familiar with the persona of the stereotypical mother-in-law - a woman generally portrayed with an intrusive and critical nature. Mothers-in-law are derided in comedy sketches, in horror stories, in books and in real life.

A Mother-in-law, is the person who is most frequently

- ✿ the butt of a lot of jokes
- ✿ considered a meddler
- ✿ considered a busybody.

Mother-in-law, just saying the name conjures up all sorts of connotations!

Do all mothers-in-law live up to this nefarious reputation? Obviously not. But enough seem to play so powerful a role in the dynamics of their son's and/or daughter's marriage that warrants special attention.

How to be a good mother-in-law... in fact, become an A+ Mother-In-Law.

#### **Treat your daughter-in-law as if she is your daughter**

Most importantly, treat your daughter-in-law as part of the family from the very beginning. This will help both of you bond and establish a loving relationship that is sure to last. If they come to visit; talk to her like she is your own. Become her companion and helper - one who can give her peace and comfort and repose in her

struggle with the rough-and-tumble of raising a family and running a home.

#### **Arriving at her home**

When you arrive at her home, if she apologizes for the mess, tell her you didn't come to see the house - you came to see her. Ignore any mess, it's unimportant. After all, she is her husband's companion and helpmate, and is responsible for the affairs of the household, the physical and emotional well-being and the training of the children.

#### **Be warm**

Touch her, hug her, whatever your heart tells you to do. Remember she is now your daughter and try your utmost to treat her as such.

Confide in her like a mother would normally confide in a daughter.

Respect and compliment her. Respect her and tell her that you do. Tell her often how happy you are that your son married her, and what a wonderful wife she is to him. If she happens to be a mother, tell her what a wonderful mother she is. No one ever gets tired of hearing sincere compliments. Do compliment her and say "Jazakallah" when "Jazakallah" is due instead of behaving as if she owed you something.

Exchange gifts and remember her. While you are with her, keep vigilant; you will pick up on her wishes and tastes. Surprise her with little things that you know she will like. She will love you for remembering her. When you buy gifts, don't give your son, daughter and grandchildren something spectacular, and your daughter-

in-law some little trinket. Try to look for something for her just like you do for your own children. Remember to desire for her what you would desire for yourself.

Ask her for her opinion. We're never too old to learn new things. She will appreciate seeing the things that she has taught you. Ask her for her opinion in certain matters and acknowledge that you appreciate her advice. Ask her for her views and opinions as often as possible on matters big or small. It is not enough for daughters-in-law to understand mothers-in-law. Mothers-in-law must accord daughters-in-law the privilege of understanding them. Share knowledge and confide in one another as often as possible regardless of what they say about rarely confiding in those who are better than we are. Whenever possible allow her to participate in the decision making pertaining to family matters.

### **Talk to her**

Talk with her, often in private if that is possible. Sit down and have a conversation with your daughter-in-law. Don't tear into her by giving the third-degree. You won't be respected if you're intimidating. The tone should thus be one of mutual respect, kindness, love, compassion and harmony.

### **Advice**

Remember unsolicited advice is not useful, and may be taken as criticism. Try not to render advice all the time unless it is asked for, although that may be difficult. You probably have given more than you should. Help them to bear responsibilities which would be difficult or

impossible for them to handle on their own. Try to be supportive and helpful but not intrusive. Offer support but don't push. Avoid prying into their affairs and **avoid taking sides** whenever arguments arise.

### **Meddling**

Nothing makes daughters-in-law more crazy than a mother-in-law needing to know every minute detail about what they are doing. "*Who we are renting our extra rooms too, and for how much.*" etc. etc. Don't feel that you are entitled to know everything about your married children's lives (who they entertain, what they do every night, how much money they earn, what their friends are up to, etc.). Guiding them with wisdom (hikmah) and love will go a long way.

Do not ridicule or unnecessarily criticize her. Avoid one upmanship. Do not compete with your daughter-in-law. Show your love openly for her. Don't criticize your child in front of his or her spouse and don't criticize the spouse. Neither one appreciates this.

### **Flaws**

Look for the good in her. Don't look for the flaws. Nobody is perfect and no-one marries a perfect being.

### **Feelings**

Try to be interested in the feelings of your daughter-in-law. Try not to overshadow her; with your interest only in your grandchildren and son. Try to show interest in her well-being also. Try to show her the same attention and make her feel loved and wanted. She is to be regarded

and treated as a human individual whose character and personal attainments, her modesty and dignity and her role as wife and mother are the sources of status and respect within the family structure.

Be a good listener. Sometimes that is all your daughter-in-law wants.

### **Household Chores**

Encourage her husband (your son) to help his wife with the household chores whenever possible. Remind him that our Beloved Nabee (Sallallahu Alayhi Wasallam) did it and that he highly recommended that we follow his example.

### **Visits**

Do not be insistent on them to visit. Do not expect or want everyone to spend every holiday or weekend with you. Sometimes they just would like to have a holiday or spend time on their own. Don't complain that visits with your children and grandchildren are too infrequent. If your son visits you, don't insist that it **should** be every month and then call him to make sure that it is. Be content with whatever time he can give you. Appreciate and respect their privacy so that mutual love can develop. Don't try to force your married children to spend time with their married siblings. They are old enough to arrange their own time together. (*"My mother-in-law is constantly suggesting that we should entertain my brother and his wife every week. We love them, but neither of us has the time, money or desire to do so."*). This can create problems.

### **Mother-in-law's will**

In order to maintain a stable and permanent relationship, do not impose your will on the children. Bear in mind at all times that we are all surrounded by a network of many other relationships with relatives and friends. This also gives each partner his or her own life apart from the spouse, with many other satisfying relationships, emotional outlets and sources of support.

### **Telephone calls**

When you call them, if your daughter-in-law answers; talk to her and hold a conversation **then** ask to speak to your son and grandchildren. There is nothing worse than feeling like you don't matter.

Don't correct your grandchildren constantly nor should you expect perfection. Everyone has their own ideas on discipline. Enjoy them. Rearing them is not the mother-in-law's responsibility.

### **Probing the children**

Some people feel that they can use children to their advantage in order to glean personal information about adults in their household. It's unfair. It's unnecessary. But it's common practice. It is always best not to put children in such a compromising situation. No child should be put in such a position. Inquiry of the children into private matters of their mother (your daughter-in-law) will make her uncomfortable and at best should be avoided.

### **Special Plans**

Don't insist to be included when your married children tell you of some special plans. If they want to include

you, they will. Do not force your company on them if they decide to go away for a while to be on their own. Learn to respect their decisions.

### **Don't control**

Part of the problem between mothers-in-law and daughters-in-law is about "control." Sometimes new wives see their mothers-in-law as a threat or a possible enemy. Any mother-in-law that tries to control their child when they are grown and married is cheating herself out of a possibility of a relationship with the daughter-in-law. Marriage in Islam is not a sacrament but rather a legal, binding contract between your son and your daughter-in-law which establishes the permanence and responsibility of their relationship, an acceptance of one another as spouses with mutual commitment to live together and to be mindful of their responsibilities to one another in all aspects of their interaction.

Family matters should remain private: "*My mother-in-law tells other family members about problems we discuss*": It is important that private discussions and the welfare of the daughter-in-law remain just that -- private.

Avoid back-biting and dissension. Remember you have gained another daughter who would appreciate your motherly help, encouragement and support.

Look for things you have in common. The most important is that you both love your son (her husband) and want what's best for him. She should love and obey her husband (your son) and for his part, he (your son) should be considerate and concerned for her welfare.

Encourage your son and daughter-in-law to provide a loving atmosphere in their home and consistent approach to training in which the entire family can reinforce and support one another.

If you don't like each other, at least try to be civil to each other. Remember, your son is married to this person. If you don't respect your daughter-in-law, you just might destroy your relationship with your son and any grandchildren. Be tolerant and forbearing in your interaction even when there are differences or friction of one sort or another. It is essential that family ties must not be severed due to any differences. In such a relationship, strains and problems sometimes do arise. When they do, they should be dealt with within the family unit by showing tolerance and patience.

### **Different to you**

Your daughter-in-law will most likely do things differently than you. If it bothers you, just smile and bear it. Don't try to dictate how things should be done. In the end, the little details aren't important. Don't let them cause tension between you.

### **Showing Support and Love**

Show your love openly in order to be loved. Tolerance and mutual respect is basically a stable and viable institution where there exists understanding and genuine love. Is it not said that love knows hidden paths. Make it known to your daughter-in-law that her role as mother and wife is regarded as being of the highest importance, the most serious and challenging responsibility she could

have. Make it known that she has your support since you have been down that route(i.e. as a daughter-in-law).

### **Son-in-law**

If you happen to be a mother-in-law to your daughter's husband ( son-in-law), love him and treat him just as if he were your son and the above guidelines will be equally applicable. ●

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## **Countering Islamophobia**

Dr. Salwa Rashad

*All Muslims have an obligation to educate as many people as they can about Islamic beliefs and values ..*

### **Urgency of Dawah in the West**

"A girl like you should take off this burqa and start getting an education," a middle-aged white woman told a 17-year-old Muslim girl at the dressing room of a respected health club. The Muslim girl was shocked by these hostile comments, but chose not to reply. Later, she reported the harassment incident to the club's manager. The manager apologized and assured her that this behavior is against their policy, and if it was repeated, he would take action against the aggressor. Ironically, this Muslim girl is a national merit scholar who started her college education at one of the well-known universities at age sixteen.

In the middle of a friendly conversation, a receptionist at a medical clinic told a young Muslim mother who came to see a doctor for her baby, "You don't know how to drive."In both cases, stereotypes and presumptions were absolutely wrong. Cashiers at department or grocery stores often assume that Muslim women who wear scarfs (in accordance with the Islamic dress code) do not speak English. One Muslim girl put it: "Do I need to wear a shirt with labels saying, I speak English, I know how to drive, I have an education," so that the general public don't think otherwise just because I am devoted to my religion and covering my hair?

### **Anti-Muslim Hate: Why Da'wah Should Be Our Top Priority**

Since September 11, the damage of planned media campaigns against Islam and Muslims has been increasing exponentially with time. "Hateful, negative rhetoric regarding Muslims is on the increase both in tone and frequency. It has almost become socially acceptable to engage in bigoted and racist speech about Muslims. More frightening is the reality that the hateful thoughts and speech can turn into hateful, even violent action, which can ruin an innocent person's life", Karen J. Dabdoub-the director of the Cincinnati office of the Council on American-Islamic Relations (CAIR), Ohio, USA-wrote in The Enquirer.

Islamophobes are aggressively organizing propaganda that portrays Islam as a foreign religion that came with

the backward, violent Arabs, who oppress women and deny them their rights of education, driving, working, or even leaving their homes. This completely distorted image is ingrained in the minds of the majority of the American public as a result of organized efforts by bigoted figures. Daniel Pipes, a critic of "Islamism," has proposed the creation of a new "Anti-Islamist Institute" (AII), designed to expose legal political activities of "Islamists," according to Jim Lobe of the Inter Press Service News Agency (IPS).

The draft of a grant proposal by Pipes' Middle East Forum (MEF), obtained by IPS, reads, "In the long term... the legal activities of Islamists pose as much or even a greater set of challenges than the illegal ones." "Pipes is also working with Stephen Schwartz on a new 'Center for Islamic Pluralism' (CIP) whose aims are to 'promote moderate Islam in the U.S. and globally'" and to oppose the influence of extremists," Lobe writes.


Muslim civil rights organizations, such as CAIR, are working day and night to counteract the effects of such campaigns. But they are limited in number and resources compared to Islamophobes. The American people are victims of the biased and racist media propaganda. Ordinary American citizens do not have the time or motivation to filter the information fed to them through media outlets. Leaving this destructive tide unchallenged could lead to serious consequences: For instance, some Muslims-especially the young-will be forced or tempted to deviate from the authentic teachings of Islam in order

to be called liberal or progressive. On the other hand, those who have strong beliefs will be persecuted for false allegations; they will be labeled extremists, isolated, and discriminated against.

Muslims in the West need to put aside cultural differences developed from their ethnicity or original country and consider their Islamic identity as the only source for a unified Islamic culture. Muslims from every background should review all their customs and traditions, give up what is national but not Islamic, and preserve only what is compatible with the Qur'an and Sunnah. Every Muslim must make learning the Arabic language a high priority. In their golden days, Muslims used the language of the Qur'an to communicate.

Developing a unified set of customs and social behaviors that is based on Islamic teachings and communicating in one language will act as strategies to develop a united Muslim community. ●

(Dr. Salwa Rashad is an Egyptian writer based in Madison, USA.)



Rasūlullāh ﷺ said, "Whoever is killed while protecting his property is a martyr." (Sahīh Bukhārī)

## **Who is your Beloved?**

Moulānā Zul Fiqar Aḥmad (*Dāmat Barakātuhum*)

Ḥadrat Thanwi (*Raḥimahullah*) has written a fascinating account. A young man used to eye a maid of a khanqah with desire because he was young and not in control of his desires. The maid immediately told the supervisor at the khanqah that this young man's eyes wander. Coincidentally, she contracted diarrhoea the next day and became too ill to move from her bed. She became very emaciated due to her sudden illness and in one day seemed as if she had aged ten years.

Those were days before plumbing and so the waste would remain collected in a bucket in a corner until it could be thrown out. When she recovered the next day, the supervisor told her to clean the outside before cleaning the washroom and to report to him if that particular young man would look at her now. When the young man spotted her this time, he turned his face away immediately, and so she returned and told the supervisor that he would not even look at her now. The supervisor instructed her to go about her duties and called for the young man. At the same time he instructed someone else to go into the washroom and collect all the waste and filth and bring it in an enclosed bag.

The young man was shocked when his supervisor handed him the bag filled with waste, and said, "What is this?"

His teacher replied, "This is your beloved. Yesterday you could not take your eyes off a non-mahram, and today you cannot stand to look at her? Since this is the only thing that she has lost between yesterday and today, hence this must be your true love. So take your beloved with you." ●

## **The Acceptance of Allāh**

Moulānā Imtiaz Kathrada

A man has two pens placed in front of him. He picks up a pen and writes out a million rand cheque. Thereafter he picks up another pen and writes out a thousand rand cheque.

It will now be the height of foolishness for the first pen to boast over its performance in front of the second pen that, "I wrote out a million rand cheque while you have only written out a thousand rand cheque."

After all, there was no real perfection or achievement on the part of the pen.

Similarly, it does not call for a man to brag over his efforts and contributions to a community, his charity and donations, his services to Dīn etc..

It is only the mercy and the acceptance of Allāh ﷻ that enables man to do any good deeds. ●

## Children's Corner

Qārī Ismāīl Abdul Azīz

### Anecdotes

Q. 1 What is the difference between a champion boxer and a man with a cold?

A. *A boxer knows his blows and the other blows his nose.*

Q. 2 What can you swallow that can also swallow you?

A. *Water*

Q.3 What would happen to a cat if it swallowed a ball of wool?

A. *She would have mittens.*

Q. 4 When is a cook bad?

A. *When he beats an egg.*

Q. 5 Why is the moon like grandpa's teeth?

A. *They both come out at night.*

## Test Your Knowledge

1. What is the year in which Rasūlullāh ﷺ was born know as?
2. What was the name of the person who intended to demolish the Ka'ba?
3. Place in which Rasūlullāh's ﷺ father passed away?
4. Name of the clan of Rasūlullāh ﷺ?
5. Name of the tribe of Rasūlullāh ﷺ?
6. Name of the woman who suckled Rasūlullāh ﷺ?
7. Name of the foster father of Rasūlullāh ﷺ?
8. Who named Rasūlullāh ﷺ Muhammad?
9. How old was Rasūlullāh ﷺ when his mother passed away?
10. Place where Rasūlullāh's ﷺ mother passed away?

### Answers:

1. Āmul Fīl.
2. Abrahā.
3. Yathrib.
4. Banū Hāshim.
5. Quraish.
6. Thuwaibah R.A.
7. Hāriḥ.
8. His grandfather Abdul Muttalib.
9. Six.
10. Abwa.

وآخر دعوانا ان الحمد لله رب العالمين