



JAN/FEB 2010 • MUHARRAM 1431 • NO:21 • £2 UK • US\$5 • AU\$55

# WISDOM

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## CONQUERING FEAR THROUGH CONTEMPLATION AND FAITH

Osman Nuri Efendi  
The Qur'ân and Contemplation

M.Zeynep Oyludag  
Fear: The Tool of The Sensible Man

Prof. Yasar Kandemir  
His Mercy Embraces Everything

Norma Nowell • Fear and Its Antidote / Halime Demiresik • Juwayriya bint Harith / Islam in China / Pearls of Wisdom



# EDITORIAL

*D*ear Readers,

The world today seems to be overflowing with reasons to be sad and depressed for every human being. However, this should not be true for the Muslims, who live in the eternal promise of Mercy and Forgiveness from their Lord, Allah the Almighty.

This issue focuses on the reasons and ways to find the balance between fear and hope in the daily life of the Muslims. From the causes of fear and how to overcome it, to the causes of depression and why it is necessary to understand tasavvuf and the need integrate it into the modern psychological thinking.

Included in this issue as well are some reflections by a new Muslim making her first trip for Hajj. You will see that it was a time for her to reflect on her life and her place in the religion of Allah. There is also an article on fear and its causes so that worry and stress can be removed from the life of a Muslim. This issue also focuses on dispelling some of the myths surrounding the history of Muslims in China for the purpose of clarifying the reality of life there for the Muslims today.

Osman Nuri Efendi's article focuses on calling Muslims to their proper place in the religion of Allah by reminding them that they are the manifestation of the Divine Names of Allah. By contemplating this, we are called to rise above the things that worry us and cause our depression, and keep us focused on remembering and being grateful to Allah for creating us in such a high status.

We hope you enjoy reading all the articles in this edition.

May Allah Almighty grant us give praise to him for all the blessings that Allah has bestowed on us.

*Elif Kapici*  
editor@sufiwisdom.net



# Wisdom

WISDOM Bimonthly Islamic Journal  
Copyright 2010  
No: 21 JAN/FEB 2010 - 1431  
Price: \$5 (USA), £2 (UK), AUS \$5 (AUS)  
WISDOM is published by ALTINOLUK Publishing Co.

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Altinolukgraphic • Muzaffer Caliskan

**Subscription Rate For One Year**  
(Including Postage)\$30 (USA) - AUS \$ 30 (AUS) - £12 (UK)

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#### Printed by

ERKAM Printing • Phone: +90.212.671 07 07

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# The Qur'ân and Contemplation 1



**When a person realizes his inability of properly understanding any comment of the Quran should say 'Allah knows best...' we must believe that the real truth is known by Allah the Almighty alone.**

Perfection is a Divine attribute of Allah which is manifested in this world in three forms: Man, Qur'ân and the Universe...

Man has been created with all the Divine Attributes, which are the basis for the essence of the whole of creation. The same manifestation of Names is seen albeit in a different form as words in the Qur'ân. Compared to man, the Qur'ân is a more elaborate manifestation, but due to the unity existing between them, it is said:

*"Mankind and the Qur'ân are a duality..."*

The third place where the manifestation of the Divine Names occurs is the universe, which is a kind of interpretation of the Qur'ân. The universe is a silent Qur'ân and the Qur'ân is a universe full of words. Within these audible and silent rays of the Qur'ân, the human being is in his essence a creature of perfection. As a result, man, the Qur'ân and the universe are a triune manifesting Divine Oneness. As



**The conscious person who contemplates the events of the universe should be looking for the answers to these questions: What is the universe? Why was I created? What is the truth of mortality and its essence?**

the skies mark the reign of power for the stars until the day of judgment, so with the Qur'an, the prosperity and future of humans will shine in the sky of 'verses' and live on until judgment day. From this perspective, the most fortunate and prosperous are those who gather under the shade of the Qur'an taking benefit from it.

The secrets of all truths and mysteries are hidden in the Qur'an and every joy becomes apparent with faith. Allah the Almighty can hide a grain of sand from the ocean, or the ocean from the sand, or can make them both apparent.

Mawlânâ Rûmî relates the following regarding this reality:

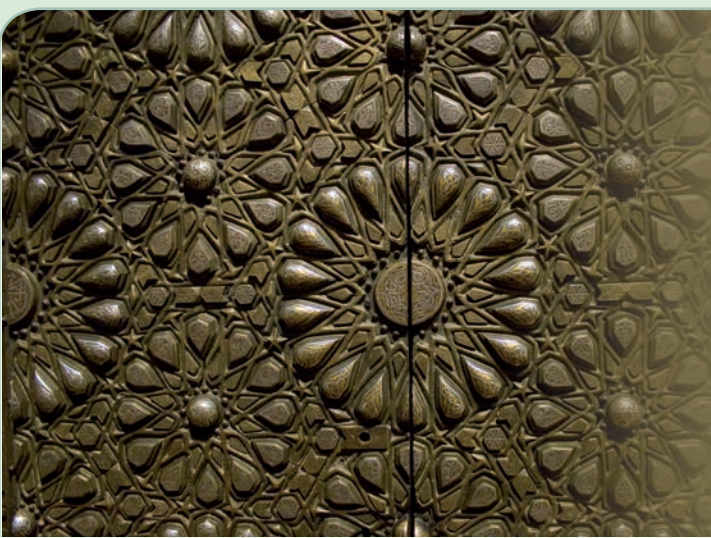
*"I once had the aspiration of seeing the light of Allah in man. It was as if I wanted to see the ocean in a single drop and the sun in a single ray."*

The principal means for the son of man to reach his true desires and aspirations is the contemplation of the truth. The only way to reach the essence of truth is through contemplation and curiosity.

Through contemplation of the heart, the subtle purposes of the world and its mysteries are manifested. The exceptions are for those who live their lives in contravention of the Creator's Divine imperative, wasting their lives without knowing the true value of either their desires or of themselves; unable to achieve the spiritual wealth required for eternal prosperity, they live in a gulf of frustration.

Humans must live their lives with honor and dignity, with realization and contemplation of the consequences of death. Death, which surrounds us like a ring of flames, will overwhelm us without doubt; when the inescapable future becomes reality, contemplation, it will become clear to man, is the most valuable thing he occupies himself with. With this in mind, if the son of man is to acquaint himself with the universe's Divine secret and wisdom, if he is to find the true





**If the Qur'ân had not opened for us the door to contemplation, we would have been deprived of many realities, perceptions and benefits. Considering this, we must expend all of our intellectual energy in seeking to understand the infinite content of the Qur'ân.**

path of contemplation, he is in need of Qur'ânic guidance.

If it was possible for man to act, live and perceive through contemplation alone without need for the Qur'ân, then Allah the Almighty would not have sent Messengers or Scripture.

That is to say, that man's nature is to require Divine guidance in exercising his created faculties of enquiry and contemplation.

Without the Qur'ân, would it ever be possible for man to arrive at certain knowledge of Allah's attributes such as uniqueness (*ahadiyyat*) and self-sufficiency (*samadiyyat*)?

The Qur'ân guides us towards the straight path, with warnings, and from this ocean of truth it benefits us in the best possible way, with contemplation and passion.

If the Qur'ân had not opened for us the door to contemplation, we would have been deprived of many realities, perceptions and benefits. Considering this, we must expend all of our intellectual energy in seeking to understand the infinite content of the Qur'ân; of course, this should be undertaken within specific boundaries. The verses of the Qur'ân, as a system for living, are a never ending source of knowledge.

The Qur'ân has many warnings, coupled with guidance and scope, for mankind about how we should conduct our contemplation and enquiry. We must, in every way, understand

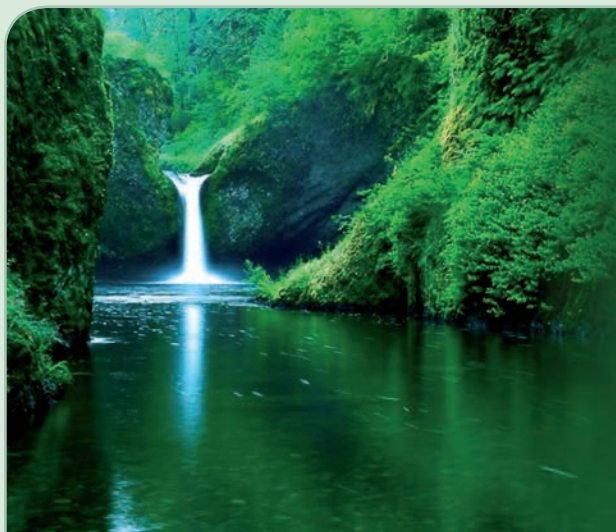
and acknowledge that every human has been given the intelligence for evaluation, and the truth of the Qur'ân is of such greatness that surrendering to its wisdom is absolutely necessary for all.

When a person realizes his inability of properly understanding any comment of the Quran should say 'Allah knows best...' we must believe that the real truth is known by Allah the almighty alone.

Maybe there is no significant difference between the characteristics of the tap-water in our homes and sea water; there is, however, a significant difference between the quantities of the two. If a person blind since birth had a colour described to him, the words spoken to him would leave an impression on him perhaps, but how far removed would the impression in his mind be from the reality of the color in its actual existence? It is immeasurable.

We must look at the words of the Qur'ân with this same logic; and being ever aware of one's inability and inaptitude to fully comprehend the meanings contained in the Qur'ân should prevent us from claiming that our own interpretation is perfect or exact.

The Qur'ân, which is a unique guide to faith and prosperity, contains many verses in which we are invited to contemplate the wisdom behind man's creation, the miraculous nature of the universe in many verses which show us that the Qur'ân is a declaration of miracles. Those who choose to live according to the



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dignity of humanity must follow the guidance of contemplation stated in the Qur'ân.

The conscious person who contemplates the events of the universe should be looking for the answers to these questions:

What is the universe? Why was I created? What is the truth of mortality and its essence? What is the path to prosperity? Who am I? How should I live? How should I think? What preparations should I make for my departure from the mortal world?

Whilst the universe, as a whole, is undisturbed by man's power and calculation, is there a way that man, as the greatest creation and intelligence, could act according to Qur'ân and still be defeated by his lust and desires?

Allah says in the Qur'ân:

"Did you think that We had created you in jest, and that you would not be brought back to Us (for account)?" (Mu'minûn, 23: 115)

"Does man think that he will be left uncontrolled, (without purpose)?" (Qiyâmat, 75: 36)

A person's childhood ends at puberty. For the believers who expend effort to perfect their faith, puberty marks the onset of a new period of responsibility. During this period of maturity contemplation of the mind and of the heart are required; Divine secrets of the universe, sacred wisdom and true awareness are only apparent to souls with true faith. As is stated in the following verse of the Qur'ân:

"Do they not look at the sky above them? How We have made it and adorned it, and there are no flaws in it. And the earth—We have spread it out, and set thereon mountains standing firm, and produced therein every kind of beautiful growth (in pairs)—For an insight and Reminder to every servant turning (to Allah). (Qâf, 50: 6-8)

We experience the rising and setting of the sun, the appearance of stars at night and their fading away with daylight, the full moon and the crescent, the universe replete with its magnificent adornments and innumerable blessings besides these. Some people waste their lives in this world in blindness and ungrateful for these blessings, without considering the wisdom of these creations or their creator. Here is a scary warning for such persons:

"Not without purpose did We create heaven and earth and all that is between!" (Sâd, 38: 27)

"We created not the heavens, the earth, and all between them, merely in (idle) sport: We created them not except for just ends: But most of them do not know." (Dukhân, 44: 38-39)

The celestial world is a remarkable exhibition of majestic signs. Every soul of faith who consciously lives within this abode of beauty, he who lives with an intellectual awareness in the face of the world's calamities and disasters will obtain spiritual pleasure. We read in the Qur'ân:

"Do you not see that Allah sends down rain from the sky, and leads it through

springs in the earth? Then He causes to grow, therewith, produce of various colours: then it withers; You will see it grow yellow; Then He makes it dry up and crumble away. Truly, in this, is a message of remembrance to men of understanding.” (Zumar, 39: 21)

“Behold! In the creation of the heavens and the earth; In the alternation of the night and the day; In the sailing of the ships through the ocean for the profit of mankind; In the rain which Allah sends down from the skies, and the life which He gives therewith to an earth that is dead; In the beasts of all kinds that He scatters through the earth; In the change of the winds, and the clouds which they trail like their slaves between the sky and the earth; (Here) indeed are signs for a people that are wise.” (Baqarah, 2: 164)

Actually, for those who see the truth, love of the divine light from the heavens and the infatuation of emeralds erupt from the earth. The heavens and the earth are like a ring of affection around he who deeply contemplates, the perception of apparent and spiritual calls, reconciling the evolution of divine affection and living a life of spiritual perfection.

Allah the almighty revealed:

“And it is He Who spread out the earth, and set thereon mountains standing firm, and (flowing) rivers: and fruit of every kind He made in pairs, two and two: He draws the night as a veil over the day. Behold, verily in these things there are signs for those who consider!” (Ra’d, 13: 3)

Those who find pleasure in their devotion to Allah, and who follow the path of the Messenger, bond together in a line of affection, and this front-line of divinity is faith. Faith (*imân*) is a heavenly feeling of Divine light in the soul and the flow of Divine affection from the heart.

Those who observe the universe with an enlightened heart will attain a sensation like the skies above are a brilliant crystal chandelier blinking with the divine secrets. Every tree on the earth will spread its trembling branches

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and leaves in joyful supplication to the creator...The grass will be like the followers of the messenger in prayer and the flowers above hanging like the joyful community...The clouds a floating source of prosperity moving around the sky like an ocean ... The wind a messenger of divine inspiration... Lightening the sparks of fear and hope... Thunder and its bolts the reign and commands of destruction and bombing the warning of blindness...

In brief the universe, like a silent Quran full of alluring verses a manifestation and book of mystery; the divine names a manifestation of verbs. And the Qur'ân and universe full of words...Mankind is the focus of knowledge and a monument of manifestation at the crossroads of the two.

Sayyidina Â'isha reported on the Holy Prophet's compassionate soul:

"One night the Holy Prophet said to me: 'O Â'isha, if you give me permission I would like to spend the night in worship of the Almighty.' I replied, 'By Allah I love to be with you, however, I love even more the things you love.' Then he made ablution and stood for prayer. He started to cry, so much so that his clothing, his holy beard and even the floor where he prostrated was wet.

During this state, Bilâl came to call him to prayer; seeing him in this state Bilâl said to him, 'O Messenger of Allah, Allah the Almighty has forgiven for you all your past sins and all your future sins so why are you crying?' The

Holy Prophet answered him: "*Should I not be a thankful servant of Allah? By Allah, tonight there have descended on me verses of such weight that if one were to read them and not contemplate it would be a great shame.*"

Then, he read these verses:

'Behold! In the creation of the heavens and the earth, and the alternation of night and day, there are indeed signs for men of understanding; men who remember Allah standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the saying): Our Lord it is not in vain that You created (all) this! Glory to You! Give us Salvation from the chastisement of the Fire.'

(Âl 'Imrân, 3: 190-191). (Ibn Hibbân, II, 386)

On the night that these verses were revealed to him, the Messenger of Allah cried until the morning such that even the skies and the stars were envious of him. With the blessings of Allah the Almighty the tears of the faithful are sure to be the adornment of the passing nights, the light of the grave and the dew drops of the gardens of Heaven. There are some months, days and nights of such blessing that they are moments of opportunity to be with the beloved. There are certain months of more value than others. The month of Rajab is one such time.

Even at during pre-Islamic times, during what is called the 'period of ignorance', swords would be kept in their sheathes and



peace would reign during this month. With the advent of Islam, courtesy and honor during the month of Rajab continued. This holy month has been graced with two blessed nights, the first Friday of the month named *Raghâ'ib* and the 27<sup>th</sup> night of the month named *Mi'râj*.

One of our main duties should be to spend these blessed nights adorning ourselves with love for the spiritual Prophet, because affection for the Prophet is our wealth of happiness. The wise ones who obey the Holy Prophet with sincere affection will be among the Prophets, the truthful, the martyrs, the virtuous and all those who attained the blessings of Allah the Almighty.

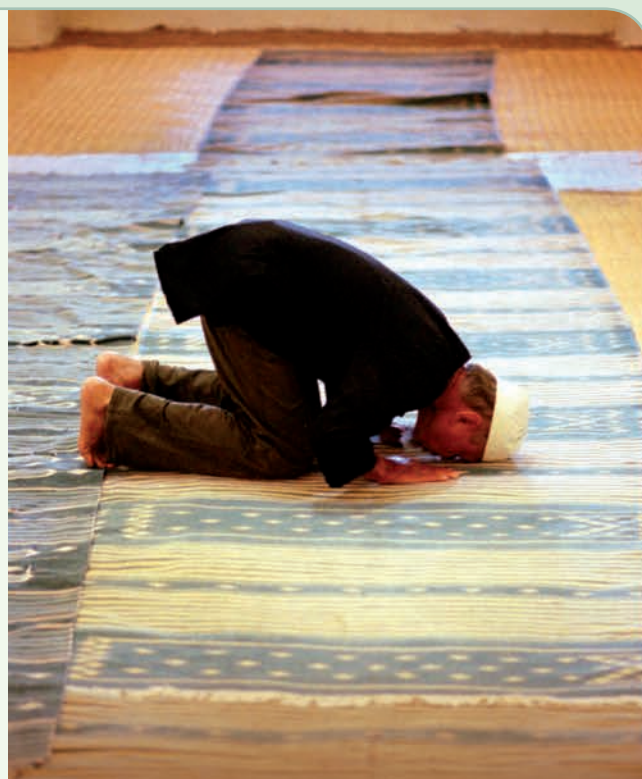
May Allah the Almighty fill our hearts with the prosperity and overflowing which these sacred days, nights and months bring, enlightening and adorning our hearts with affection for the blessed Prophet. May He grant us the joy of being among those who will accompany the Prophet on the Day of Judgment, those for whom he will intercede.

Give our world of Islam prosperity in conquest and abundance.

O Lord! We are travellers on the way to a place of deep loneliness. May our faith be as the sun, our companions as prophets and the virtuous, and our gardens of happiness be our good deeds!

O Allah! Place us among those who look with admiration at the universe and all its phenomena with presence of heart! And give our hearts the blessing of your mighty command: "Read"!


Âmîn.



**Those who find pleasure in their devotion to Allah, and who follow the path of the Messenger, bond together in a line of affection, and this front-line of divinity is faith. Faith is a heavenly feeling of Divine light in the soul and the flow of Divine affection from the heart.**



# FEAR: THE TOOL OF THE SENSIBLE MAN



**When the human mind contemplates the word fear, it attaches an emotion to the word that is felt by the body. Many psychologists today explain that in many cases this is a healthy response by the body, soul, and mind, which allows one to avoid danger.**

*Their reward is with Allah: Gardens of Eternity Beneath which rivers flow; They will dwell therein for ever; Allah well pleased with them and they with Him: all this for such as fear their Lord and Cherisher. (Al-Bayyina, 98:8)*

Oh how wonderful it would be to be among the ones upon whom Allah fulfills this verse! How great to be among the ones who receive this promised reward! Ah; but alas, the Shaytan makes us cower and shrink at the daunting task of fearing Allah perpetually. However, take heart, dear brothers and sisters, the task is not as daunting as the Deceiving One would have you believe! This is because Allah does not want you to fear him as if he is some tyrannical ruler, but as a one who “cherishes” his creation and punishes only those who deserve punishment. Look closer at what Allah says in the Quran about the fear one should hold in his or her heart for Allah, and you will see that true fear of Allah brings one to love, adoration and hope that obtaining this promised reward is something completely within every believer's ability!



**Allah wants His devotees to fear Him so that they take action and control of themselves and their life. He does not want mankind to have fear to the point of immobility. Thus, the fear that sets into the heart should make it quiver and shake at the awesomeness of Allah.**

It is most important to understand first that nearly every time the Quran mentions the words “fear Allah” it is coupled with good news, the announcement of great blessings, or the promise of success in the afterlife just as in the ayat above Allah tells His devotees over and over again to fear Him and fear not the trials, tests, and people of this worldly life. Allah goes to great length to make sure that worldly fear should never overtake the hope of pleasing Allah, and being pleased with Allah. This is declared in the Quran in two ways:

*We have not sent down the Qur’ān to thee to be (an occasion) for thy Distress, But only as an admonition to those who fear (Allah), A revelation from Him Who created the earth and the heavens on high. (Allah) Most Gracious is firmly established on the throne (of authority).* (Ta-Ha, 20:2-5)

*We send the Apostles only to give good news and to warn: so those who believe and mend (their lives) upon them shall be no fear nor shall they grieve.* (An’am, 6:48)

One can easily see that the fear of Allah is not a fear which should cause distress, but rather a fear which causes one to stay on the right path. In other words, one should fear displeasing Allah by going astray and breaking the rules which Allah has established in order to bring each human being into harmony with the universe; the universe being the greatest example of ceaseless remembrance of Allah and an existence without fear of destruction.

Allah reminds mankind in the Quran that surely there will be tests and trials involving

a man’s life, property, and family when He says: *“Be sure We shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil) but give glad tidings to those who patiently persevere.”* (Al-Baqara, 2:155). However, Allah warns His servants that there is a wrong kind of fear that must be avoided at all costs. This is the fear which causes one to go astray in thought or behavior:

*It is only the Evil One that suggests to you the fear of his votaries: be ye not afraid of them but fear Me if ye have faith.* (Ali Imran, 3:175)

*The Evil One threatens you with poverty and bids you to conduct unseemly. Allah promiseth you His forgiveness and bounties and Allah careth for all and He knoweth all things.* (Baqara, 2:268)

As pointed out, it is the Shaytan that makes human beings focus their fear on the test through his whispers, rather than focusing on the one who brings the test; Allah, the All-Mighty. When man focuses his attention on the test, he feels worry, tension and stress. All of these emotions take one’s attention from his or her worship and duties to his Rabb, his Lord, his “Creator and Cherisher.” This is the point when one begins to lose hope and indeed can cause one to lose faith. Rather, it is at this point that man should reply: “To Allah we belong and to Him is our return” for it is about these people that Allah says:

*“They are those on whom (descend) blessings from Allah and Mercy and they are the ones that receive guidance.”* (Baqara, 2:156-157)

Allah explains throughout the Quran that He uses tests to show His servants their level



of sincerity and devotion to Him, as well as to increase their maturity and their spiritual levels, and bring His devotee closer to Him through the lessons and education of these tests. Thus, these tests are not something which should be the object of fear, but rather should be a time of growth and practicing virtues like patience. The one passing through these trials should be patient and persevere until the time that Allah removes them. Allah promises success in this life and the hereafter to those who pass His tests; certainly Allah will never break a promise!

When the human mind contemplates the word fear, it attaches an emotion to the word that is felt by the body. Many psychologists today explain that in many cases this is a healthy response by the body, soul, and mind, which allows one to avoid danger. However, in the worldly life, the human being, due to experimentation with their limitations, are often able to override the fear factor and partake in extreme behaviors. For instance, most people are afraid of snakes, but a snake handler can lose all fear of them. It is the same for those who override the natural fear of heights and falling to partake in skydiving, or those who override their fear of excessive speed and partake in auto racing.

What eventually happens is that this loss of fear allows the human mind to accept foolish and unsafe behaviors as normal and even fun. The result of the loss of fear in this way is often deadly. This is also the result of partaking in sinful behavior as well. This is the behavior

from which Allah wants to protect his cherished creation. So Allah sends the Quran, not in order to warn of impending doom, but rather as an admonition against foolish and sinful behaviors. It is also a warning against testing the limits of fear so that one does not end up losing his or herself in this world or the hereafter. This is akin to a mother who warns her child "to stop climbing the tree because you will fall." It is the love and the mercy of the mother to send this warning so that the child realizes the impending consequence of their action, so that they can avoid injury.

In order to keep humanity acting sensibly and in accordance to universal harmony, Allah keeps reminding man through the verses in the Quran that He is the one who ultimately decides the result of the action which man partakes. Whether the result will be realized in the worldly life, or the hereafter, is also up to Allah. Thus it is understood that the "fear" which one should have for Allah is not fear in its normal physical sense, but rather a fear which inspires a great feeling of "awe" in the heart. Then this fear becomes a useful tool against the foolish behaviors of a sinful life, and the punishment which is incurred because of these behaviors, as mentioned in the following ayat:

*Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her nor shall compensation be taken from her nor shall anyone be helped (from outside). (Baqara, 2:48)*

Allah explains in the Quran that there are

**The one passing through trials should be patient and persevere until the time that Allah removes them. Allah promises success in this life and the hereafter to those who pass His tests; certainly Allah will never break a promise!**



**It is the Shaytan that makes human beings focus their fear on the test through his whispers, rather than focusing on the one who brings the test; Allah. When man focuses his attention on the test, he feels worry, tension and stress.**

clear signs and behaviors which display the level and sincerity of the “fear” that a believer has in his or her heart These behaviors are:

- They establish prayer and Dhikr: they *“fall down in adoration and celebrate the praises of their Lord”* (As-Sajda, 32:15);
- They are never prideful: *“nor are they (ever) puffed up with pride.”* (As-Sajda, 32:15);
- They rise for the night prayer: *“Their limbs do forsake their beds of sleep the while they call on their Lord”* (As-Sajda, 32:16);
- They are charitable: *“they spend (in charity) out of the sustenance which We have bestowed on them.”* (As-Sajda, 32:16);
- They hasten to do good deeds: *“make not your own hands contribute to your destruction, but do good; for Allah loveth those who do good.”* (Baqara, 2:195)
- They are kind to other people without difference or bias: *“and do good to parents kinsfolk orphans, those in need, neighbors who are near, neighbors who are strangers, the companion by your side, the way-farer (ye meet) and what your right hands possess”* (An-Nisa, 4:36)
- They never lose hope: *“So lose not heart nor fall into despair: for ye must gain mastery if ye are true in faith.”* (Imran, 3:139)

Allah wants His devotees to fear Him so that they take action and control of themselves and their life He does not want mankind to have fear to the point of immobility Thus, the

fear that sets into the heart should make it quiver and shake at the awesomeness of Allah This fear should cause the heart to wake-up; to stir from its slumber of heedlessness It should not be a reason to give up hope of ever receiving the Mercy of Allah.

True fear is the fear of the righteous about whom is said: *“And those who fear the displeasure of their Lord; For their Lord’s displeasure is the opposite of Peace and Tranquility My devotees! no fear shall be on you that Day nor shall ye grieve.”* (Maarij, 70: 27-28) Ali Yusuf explains in his footnotes of these two verses that, “A true fear of Allah is the fear of offending against His Holy Will and Law, and is therefore akin to the love of Allah It proceeds for the realization that...sin causes discord, disharmony and displeasure... another name for the wrath of Allah.”

It is important, dear brothers and sisters that one’s attention should not be focused on the worldly or bodily fears which cause stress and worry to the mind and body and which Shaytan uses as a tool to make humans act in atrocious ways Rather the fear of the believer should be focused on the Causer of the test so that there is no fear facing the trails of this life, but rather so that one gains strength of spirit In order to pass the test, and indeed defeat the Shaytan, each devotee must focus their attention on asking Allah to remove the test and then remain steadfast to the path of Allah, for these tests in life are stepping to stones to a greater level and closeness to Allah.

Oh Allah, please help us face our tests and trials by keeping our face toward You so that we do not falter in our faith Let us fear You and make us among the one’s that show the signs of true faith and fear in our lives Help us so that we do not fear the tests which You send for our forgiveness and our growth as spiritual beings. Make us the receivers of Your promise. Make us one of those about whom You will declare on the Last Day: *(Being) those who have believed in Our Signs and bowed (their wills to Ours) in Islam.* (Zukhruf, 43:68-69)

Ibn ‘Ajiba’s al-Bahr al-madīd fī tafsīr al-Qur’ān al-majīd:

# THE STORY OF DHÛ L-QARNAYN

[Part I]

With the aid of the Friend of Allah, people are empowered to witness Allah’s exaltedness, at every moment. Even if they were to request a veil, they would not be shielded; if they were tasked with witnessing any other, they would not be able to.

It is generally agreed by Muslim commentators that Dhû l-Qarnayn, “the two-horned”, is to be identified with Iskandar. The story is told in reply to questioners, said to be Jews. Dhû l-Qarnayn was given power on earth, and made his way to the furthest west and furthest east; and in response to an appeal from oppressed people built a wall or rampart of iron and brass against the incursions of Yajûj and Mâjûj. Dhû l-Qarnayn was accepted as a Muslim since he spoke to the people of the west about Allah’s punishment of wrongdoers and his reward for the upright; though some have believed him to be a prophet, the most correct position is that he was a king and righteous servant of Allah.<sup>1</sup>

*They ask you concerning Dhû l-Qarnayn. Say, “I will rehearse to you something of his story.” Verily We established his power on earth, and We gave him the ways and the means to all ends. One (such) way he followed, until, when he reached the setting of the sun, he found it set in a spring of murky water: Near it he found a People: We said: “O Dhû l-Qarnayn! (you have authority) either to punish them, or to treat them with kindness.” He said: “Whoever does wrong, him shall we*

**He was actually in search of a spiritual sun, namely the sun of hearts, which uncovers the veils of the unseen. He then followed another way towards the sun of eminence.**

*punish; then shall he be sent back to his Lord; and He will punish him with a punishment unheard-of (before)."* (Q.18: 83-88)

Commentary:

When Dhû l-Qarnayn had turned himself totally towards his Mawlâ, Allah, supplicating to Him and admonishing people for His sake, Allah established his power on earth, making all his affairs easy for him; he was able to traverse from the East and West. Such is also the case for anyone who devotes himself to Allah, directing all his ambition towards his Mawlâ and calling people towards Him. So too will his ambition be realised; he needs only say to a thing 'be' and it will become, by the power of Allah and his determination. Allah will subjugate all creation for him – all will respond to his commands and prohibitions. Allah says, "O my servant, be for Me as I intend, I shall be for you as you intend."

Al-Qushayrî says, "Allah established Dhû l-Qarnayn's power on earth: it was easy for him to travel to the East and the West, fencing in its provinces and highlands. Any Friend of Allah who is in a position of responsibility is similarly established on earth by Allah, the Exalted. For such a one, a attains whatever he wishes of food, drink, traversing the earth, anonymity from people, the realisation of hopes, responses to requests, answering of prayers, relief from distress, and above all this, he is empowered to realise his ambition concerning his affair; and above this, he is empowered to aid others in realising their ambitions or to prevent others from theirs. Above this, he is empowered to aid others in arriving at spiritual stations and states. Allah makes all this possible."

I say, over and above all the aforementioned, with the aid of the Friend of Allah, people are empowered to witness Allah's exaltedness, at every moment. Even if they were to request a veil [to shield themselves] they would not be shielded; if they were tasked with witnessing any other, they would not be able to. These are the ones who are empowered to arrive at the stations of the spiritual wayfarers and the states of the realised souls. And Allah knows best.

*Then followed he (another) way, until, when he came to the rising of the sun, he found it rising on a people for whom We had provided no covering protection against the sun. (He left them) as they were: We completely understood what was before him.* (Q.18: 89-91)

Commentary:

Dhû l-Qarnayn was, in terms of outward realities, searching for the rising of the physical sun. Yet in terms of inner truths, he was actually in search of a spiritual sun, namely the sun of hearts, which uncovers the veils of the unseen. He then followed another way towards the sun of eminence. He found it rising over the hearts of the Gnostics. Their hearts were constantly free from veils, since they were gifted spiritual arrival and honour. One of them said, "If Allah, the Exalted, was to be veiled for even a moment, I would not consider myself a Muslim." This is also what the Prophet would say, may Allah bless him and grant him peace.

These people had removed all garments of beauty and arrogance from themselves, and instead donned robes of poverty and need. Allah thus compensated them by granting them the wealth of the heart, honour and power. They were patient for only a short while, yet they were at ease as a result for a great length of time; they were self-effacing for only a short while, yet they were honoured for a great length of time. May Allah make us from among them, by his grace and generosity.

#### Endnotes

1 *Encyclopaedia of Islam*, 2<sup>nd</sup> edition.



# WHAT CAN THE CONTRIBUTIONS OF TASAWWUF BE TO THE DEVELOPMENT OF A NEW CONCEPT OF PSYCHOLOGY

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**WISDOM:** What is depression and why is it so prevalent in both the West and the East?

**SAYAR:** Depression is a situation that is called "collapse of the soul". When I was working as a physician in the Çubuk region, I encountered an illness called "tiredness of the heart"; is nothing more than depression. Depression manifests itself when a person no longer enjoys life like they used to, when their sleep is disrupted, they have no appetite, they are distracted and then they embark on a path that will lead to death. One of the most important factors in depression is a fundamental change in the person's thoughts about the future. This is as if they are putting on dark glasses to look at the world. Such a perspective and understanding does not develop within the person themselves, but is rather the result of outside influences or painful events.

Why do we encounter so much depression? This is because many societies today are unable to come together and support one another. There is a disintegration in spiritual values, morals, and social support systems,

like the family, while there is also a disruption in adaptability to life; people are no longer able to internalize morals as they used to nor to integrate religious experiences. Families are becoming smaller, transforming into nuclear families, and there are no longer families in which productive people share all the joys and sorrows of life. Thus, people are abandoned, alone. The oppression that comes from outside can no longer be responded to easily. When this is the situation, the self-defense mechanism of the person can easily collapse.

**WISDOM:** Do we fall into depression just because we have lost our spiritual and moral values, or are there other external factors that can lead to depression?

**SAYAR:** Of course, a malfunctioning of the system can prepare the ground, and later this can be identified as a disease. When we look to the West, we see that there is a serious problem with people who like to shop a lot. However, the American Psychiatric Society has identified this as a new illness that they call “shopaholism”. Now, it is as if the system, through the media and advertisements, is injecting this consumerism into our minds. Then, after some time has passed, we will be told “you are ill” and thus they will be able to sell us some medication for this ailment.

Of course, when all the doors of hope are closed in people’s faces, they are hurt and turn away. When there is no trusted guide in front of them to fulfill the spiritual void, people

turn to deceptive solutions. They become fanatic supporters of a football team, go to supermarkets and spend like mad... such contrivances frequently become contrivances of deception. People always cling more to those components that form their personalities. If the components that form their personality do not create a more peaceful world, then the person inflates those superficial things that has formed their personality and transforms them into an essential part of the personality. What kind of things am I speaking about? For example, a passion for football, songs, travelling or shopping. But these are merely passions. In fact, an illness is when one aspect is inflated. Position, career, saving money can also be included in this category. These form the way a person sees themselves. If we look a while later, a person might see themselves as the psychiatrist and all others not only as non-psychiatrists, but as potential patients. Another person will see himself as a Member of Parliament and the rest of the people as just the hoi polloi. These are the aspects of illness.

And all of these illnesses should be treated with the tasawwuf method of *taskiya*. Gestalt therapy uses the same methods. It is necessary to be freed from all components that are directed towards creating a false ego and to enable the personality that Allah has endowed us with to come forth on its own. The method of *tazkiya*, from the aspect of the human soul, entails progress; it is a method that not only ensures the abandonment of forgiving oneself

**I feel that the peace, flexibility and serenity that tasawwuf offers people in the environment in which we live are things that we cannot live without. And I think that working from tasawwuf to establish some schools of therapy would be more beneficial to our people than the methods of Western psychotherapy.**



**In the Gestalt method the therapist tells the patient: “abandon that which you rely on and of which you are most proud.” Throw your career or money to one side. Later, they ask: “What is left?” If there is nothing left, then this is a critical situation. But if what is left is something that is loftier, then this is a positive step.**



for a series of false boasting, but also creates the opportunity for the heart not to be caught up in deceptive errors. In the Qur'an, the source of this method is expressed as “the soul which criticizes itself”. In the Gestalt method the therapist tells the patient: “abandon that which you rely on and of which you are most proud.” Throw your career, position, relatives, or money to one side. Later, they ask: “What is left?” If there is nothing left, then this is a critical situation. But if what is left is something that is loftier, more transcendent, then this is a positive step.

**WISDOM:** So, as a result we can say that modern psychology and religion are completely in agreement?

**SAYAR:** In some aspects, modern psychology has been established on the denial of religion, on the denial of the human spiritual world, because psychology and psychiatry are involved in a process of proving that they are positive natural sciences, and they have been developed without taking into account the spiritual aspect of the human being. They are put forward as an empirical science, and a concern that if they are to concentrate on the human spiritual aspect then psychiatry and psychology will remain a human science has dominated the field. Such a worry is identified with a deficiency in mankind. When we look at reflections of the positivist approach in today's psychiatry, the approach in which the human being is composed of nothing more than a certain number of molecules appears. I do not mean to say that biological psychiatry is completely wrong. But I am sure that an approach that perceives of human beings as nothing more than

biological beings is absolutely wrong. To say that we perform such an action because these chemical molecules go from here to there in our brain is to disregard the divine aspect of humanity, the spirituality of our world. To define humanity from this stance would not be correct as such a definition would mean that there is no difference between human beings and animals. Such an approach would propel humanity into constant warfare. Probably everyone is in agreement that the positivist paradigm - in fact, the materialist reductionist paradigm - leads humanity to disaster. But in recent years there have been some new trends. For example, according to the trend of Transpersonal Psychology, there is a different dimension of human existence in this world. This dimension is expressed through the person's relationship with Allah; it is related to this. In recent times Western psychotherapy has taken on some aspects from traditional, ancient culture, because Western psychotherapy has been perceived as being very secular and non-religious, merely addressing people in the “here” and “now”. We have begun to see new schools of psychotherapy that are trying to benefit from the Eastern approach. There are attempts to unite the wisdom of the East and the methodology of the West.

**WISDOM:** Do you think this unification will produce positive results?

**SAYAR:** In my opinion, I don't think there will be positive results as long as psychiatry continues to be a secular science. Positive results will appear when the hopes of the West have run out and people who understand well the methodology of this land go and sow the



**One of the most important factors in depression is a fundamental change in the person's thoughts about the future. This is as if they are putting on dark glasses to look at the world.**



seeds of a new psychology.

**WISDOM:** It is probably significant that the human components in the West and the East are different.

**SAYAR:** Yes, the components are different. For example, there is a trend called Cross Cultural Psychiatry in which the norms that have been developed over the years in the West are foisted upon us as universal values. Earlier, when something was evaluated as an illness in the West, it was also an illness in Kenya or China as well. This is, in a sense, psychiatric colonialism. Now this approach is being criticized and voices are being raised. People are saying: "No, sir, every society has developed a psychiatry that is just as relevant as the psychiatry that you have developed. There is no guarantee that you are better able to understand people. If a universal psychiatry is to be established, then this must be something that is beneficial to all cultures." In my opinion, the time has come for the establishment of a new psychology which will take strength from these approaches and from the Sufi education that is centuries old in our society. I am only expressing this idea. Insh'Allah, I hope that in future decades or centuries a new science will be born. It is necessary that religion, as a greatly flexible source, comes to our aid and provides good health for people. We are in need of such a way out.

**WISDOM:** After arriving at this point, is it not true that a return to religion is being experienced in the West?

**SAYAR:** Yes, now people are looking for security. People can find neither security nor peace in a very material life. Liberalism has transformed people into large buildings that are as isolated from one another as possible. Transactions, which used to be carried out with conversations, are now robotized, and can occur without any human contact. As a result of isolation and alienation, the effort to search for the actual source, that is religion itself, has intensified. I think that it is as a result of this need that there is weight being given to including a greater spirituality within psychology.

**WISDOM:** What can the contributions of tasawwuf be to the development of a new concept of psychology?

**SAYAR:** The known methods of psychiatry are directed towards the treatment of people. They are not involved in any kind of maturing process. However, tasawwuf is a discipline that brings humanity to maturity, and as such it should be brought onto the agenda as an alternative form of therapy; for centuries our people's spiritual maturity was provided by the dervish lodges and monasteries. These environments approach people with kindness and tenderness, and offer treatments for material and spiritual troubles. As a result of the process of *seyr-u suluk*, a person's genuine personality would be cleansed. People were rescued from the jagged points that made harmony difficult and were educated. At this point in time there is no institution that has taken on the functions carried out by the dervish lodges. The dervish lodges can gain a new life if they are allowed to stretch out their wings to the weak, to stretch out their hands to people in difficult situations. In particular, I feel that the peace, flexibility and serenity that tasawwuf offers people in the environment in which we live are things that we cannot live without. And I think that working from tasawwuf to establish some schools of therapy would be more beneficial to our people than the methods of Western psychotherapy.

In the West there are clinics that carry out psychotherapy using stories from tasawwuf. Again, a German-based study, called Positive Therapy, uses stories from tasawwuf. Thus, we could say that they are very much more aware of the value of our treasures. For instance; in Turkey there is such an orthodox, strict scientific environment that it is not possible to introduce the products of our own civilization onto the agenda, and suggesting such would only invite vehement criticism. You are threatened with excommunication before any scientific aggregation can occur. We should have a bit more courage and speak up about the possibilities our own culture presents, working more from a methodological point of view. There is still a long way to go.

**We have begun to see new schools of psychotherapy that are trying to benefit from the Eastern approach. There are attempts to unite the wisdom of the East and the methodology of the West.**










# His Mercy Embraces Everything



**No one, not even the Prophets, can enter heaven just because of their good deeds and worship without Allah's mercy and assistance.**

A Muslim should live with the hope that “My Lord is the source of mercy, may He forgive my errors.”

This is because in hundreds of verses Allah Almighty describes Himself as “*Gafurun rahim*”, that is One Who forgives much and protects.

Our Lord has commanded us to beg His forgiveness and to repent to Him.

To live in such hope is called *raja*.

## **FORGIVENESS OF ALL SINS:**

In these verses Allah Almighty's mercy comes in waves like the sea and gives great hope to humanity:

“O my servants who have ruined themselves by committing great sins! Do not despair of Allah's mercy, because Allah forgives all sins. He is the oft-forgiving, the One who has great Mercy.”

That is to say, “All but the unbelievers should never despair of Allah's mercy.” Thus, no matter how many errors or sin a person makes, no matter how deeply immured they may be in the swamp of sins, they should never fall into despair of Allah's forgiveness.

They should not forget that Allah says: “My

**No matter how many errors or sin a person makes, no matter how deeply immured they may be in the swamp of sins, they should never fall into despair of Allah's forgiveness.**

servants! Only I can forgive you, who commit sins day and night, of all your sins. Ask Me for Mercy and I will forgive you.”

It is known that in order to accept the repentance of those who commit sins during the day the Gates of Mercy are open during the night, and in order to accept the repentance of those who commit sins during the night the Gates of Mercy are open during the day; this will continue until the Day of Judgment.

#### **INFINITE MERCY:**

There is no reason to lose hope of Allah Almighty's mercy, because His mercy embraces everything. His Mercy is greater than His wrath.

Allah only punishes those who are ungrateful.

Allah's wrath only descends upon those who denigrate the Prophets and those who turn their backs on Him.

Thus, those who believe in Allah should not despair of His forgiveness.

Allah Almighty revealed to the Prophet Muhammad that His mercy has been divided up into a hundred parts; only one part of this has been sent to the earth for humanity, the jinn, animals and insects.

Due to this one-hundredth of His mercy, all beings that have ever existed and that will ever exist, from the day the first living beings were created until the final day of the earth, love one another and have pity on one another.

It is due to this mercy that mothers are tender with their babies and wild animals can show mercy to one another.

And what of the other 99 parts of mercy; what has happened to them?

Allah has kept them with Him to use for His servants on the Day of Judgment. This mercy will embrace the good and the bad will be punished with His Wrath.

#### **WE SHOULD LIVE BETWEEN FEAR AND HOPE**

Allah's mercy is as wide as His wrath is great.

Prophet Muhammad said that if a believer were to realize the greatness of the Divine wrath then that person could have no hope of heaven. If an unbeliever were to realize the extent of Divine mercy, then they would never despair of Heaven.

Thus, it is important to balance this fear and hope, or in other words, to live between *khawf* and *raja*. As a good servant of Allah, one should pray with fear and hope, knowing that those who carry out good deeds and good actions are close to Allah's mercy.

No one, not even the Prophets, can enter heaven just because of their good deeds and worship without Allah's mercy and assistance. Everybody should keep this hadith in mind and no one should take their future for granted.

Prophet Muhammad said that even if a person were to carry out heavenly deeds throughout their life and if only a small distance were to remain between that person and heaven, if Divine predestination was such, this person would carry out an evil deed and thus enter Hell.

The opposite is also true. If one who always carried out evil deeds, and even if only a small distance were to remain between this person and the gates of Hell, if Divine predestination were so to decree, that person would commit a blessed deed and enter Paradise.

This truth should not be forgotten; one should carry out their lives balanced between fear and hope.

#### **HE RUNS TOWARDS THOSE WHO WALK TOWARDS HIM**

There are many proofs of Allah's mercy and

there are many reasons to be hopeful of this mercy; He will punish one who does evil only for that evil they have done; but one who does good will be given blessing up to 700 times as much, or even more.

In a hadith qudsi we are told how a servant is rewarded many times for the worship and good that they do, and in a metaphorical expression we are told that one who advances one step towards Allah will be met at twice the distance, He will run towards the one who walks towards Him, and as long as the servant does not put another god in Allah's place one, the one who comes with a world full of sins will be forgiven to the same extent.

Prophet Muhammad said that a servant who utters, believing from their heart, that there is no god but Allah and that Prophet Muhammad (peace and blessings be upon him) is Allah's servant and prophet will not be sent to Hell.

When one sins Allah will be pleased if that person says "My Allah! Forgive my sin," begging for forgiveness. In return He says: "My servant has sinned; but they are aware that they have a Lord Who will forgive their sins and who will interrogate them. I have forgiven My servant, now let what they ask for be done," thus forgiving the believer.

Yes, Allah is pleased when His servant recognizes his Lord, turns towards his Master and repents his sins; indeed, using the metaphor of Prophet Muhammad, He is more pleased than one who has been lost in a lonely desert and then found.

**It is important to balance this fear and hope, or in other words, to live between *khawf* and *raja*. As a good servant of Allah, one should pray with fear and hope, knowing that those who carry out good deeds and good actions are close to Allah's mercy.**

The fact that Allah would destroy us if we were never to sin, replacing us with a people who sinned and then repented, clearly presents the great importance to desire forgiveness from Allah.

### **THE WINDS OF HOPE THAT BRING GLAD TIDINGS:**

The following glad tidings from Prophet Muhammad are enough to give us hope of Allah's mercy:

\*The servants of Allah have rights on Allah in the same way that Allah has rights on His servants: Allah's rights over His servants are that they serve only Allah and that they do not treat any other person or thing as a divinity. The rights of servants over Allah are that He does not send His wrath against those who do not treat any being other than Him as divine.

\*When a non-believer does a good deed that person is rewarded for that deed in this world; however, when a believer does a good deed they are rewarded in this world and their blessings in the next world increase.

\*The believer who prays five times a day is like a person who washes five times a day in a roaring river, being thoroughly purified each time.

\*In the funeral prayer of a Muslim who has died, if forty people (or more) who believe in no god but Allah pray for that person's forgiveness Allah Almighty accepts this prayer.

\*Allah Almighty tells us that on the Day of Judgment He will hide a believing servant from the people and bring that servant close to Him, asking "Are you aware of this sin? Are you aware of this sin?" and the believer will confess the sin. Then Allah will say "I hid your sins in the world and today I forgive you." That believer will be given a record of only their good deeds.

Allah! What great happiness!

Thus, in the face of all these facts the believer should know that Heaven and Hell are closer than their own shoe laces and they should live between hope and fear.





# Pearls of Wisdom

*The peace of the body is with eating little and the peace of the spirit is with little sin.*

Imam Ghazali

*Make your preparation according to where you want to go in the Doomsday.*

Umar bin Abdulaziz

*Every person can give anyone a piece of food but it is only the act of Allah to bestow a throat.*


Rumi

*The real love is the one that never deepens when receive kindness, and is never disaffected when misbehaved.*

Yahya bin Muaz

*As you cover the sins you commit, cover the favors you do, too.*

Zunnun Misri



*In the past, they had done a favor and had not told about it; then they started both doing and telling; but now, they do not do but only tell.*

Umar bin Haris

*Praying is the spirit of servanthood and the harvest of a pure faith.*

Said Nursi

*If I put of what I have no knowledge under my foot, my head would reach to the sky.*

Imam Azam

*Good manners is to be aware of the borders and not to go beyond them; however the highest manners is to be aware of the divine borders, and practise them.*

Abdulahakim Arvasi

*The value of the youth is perceived only by the old, the peace by the restless, the health by the sick and the life by the dead.*

Hatem-i Asam







# FEAR and Its Antidote

**Allah promises that whatever is put on us by way of trials and tests, they will be no greater than we can bear. For those who follow the guidance from Allah, they are able to say: 'Whatever happens to me in every situation, I will handle it.'**

Allah tells us in the Holy Qur'ân:

*"We said: 'Get ye down all from here: And if, as is sure, there comes to you Guidance from Me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve.'" (Qur'ân,2:38)*

*"Those who believe and those who follow the Jewish and the Christians and the Sabians – and any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve." (Qur'ân 2: 62)*

*"Nay – whoever submits his whole self to Allah and is a doer of good – he will get his reward with his Lord; on such shall be no fear, nor shall they grieve." (Qur'ân,2:112)*

*"Those who spend their substance in the cause of Allah, and follow not up their gifts with reminders of their generosity or with injury – for them their reward is with their Lord; on them shall be no fear, nor shall they grieve." (Qur'ân 2: 262)*

*"Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall*

**We must realise that we will always be aware of our fear at the point where we are trying to grow, develop or change. This is always true whilst we develop our capabilities; but taking action enables us to push through the fear and thus remove it.**

*they grieve.” (Qur’ân 2: 277)*

The promise of ‘no fear upon them, nor shall they grieve’ is repeated many times, but always it requires some action, such as believing, doing good deeds, regular prayers, or regular charity. Clearly, fear is removed for those who take the best actions.

But how does taking action remove fear from us? Is it that we don’t take action because we have a lack of trust in ourselves? Negative suggestions from other’s fears affect us, as does our own internal voice that can be constantly criticising us or denigrating us, such that we consider this voice to be the whispering of Shaytan. An example of such whispering is the fear that we cannot handle being alone, and have to seek out any sort of company or unsuitable relationships, rather than facing life alone. This then may lead us into difficulties that could compromise our deen. Or we may feel we have to stick in uncomfortable situations because we feel unable to take any action because of our fear of change, for example.

We must realise that we will always be aware of our fear at the point where we are trying to grow, develop or change. This is always true whilst we develop our capabilities; but taking action enables us to push through the fear and thus remove it. Clearly, our Qur’ân gives us examples of the best actions to take to remove fear, and we need to apply these actions at all the points we encounter fear to enable us to move forward.

A recent story of overcoming fear is in the example of four sisters who were together in Mecca for Umrah and Hajj. They set out together one night to perform a supererogatory Tawaaf around the Kaaba. They had fear that the four of them might not be able to resist the pushing and pressure from so many people but they undertook their worship for the sake of Allah. For the first three Tawaaf they found that it wasn’t too difficult and their steps remained sure and safe, reciting and making dua at every step. Then one of the sisters suggested that they try to touch the Kaaba. The rest felt very afraid, but then sought Allah’s pleasure in attempting this, and decided, Inshallah, that if Allah willed, they would touch the Kaaba. It was a difficult task, as this was Hajj



time, and even in the mid-hours of the night, the ground around the Kaaba was crowded, and they had fears that they may be crushed to death or knocked to the ground and trampled, ending up badly injured. However, they put their trust and assurance in Allah, and started by making dua and taking small steps towards their aim. Little by little, the crowd thinned in the direction towards the Kaaba and soon they were within sight of the walls with just a few people between them and it. The final moves to reach the walls of the house were difficult, even stretching at full reach, their fingers failed to touch the house - then they were *there*, by virtue of Allah's mercy, and their fear had gone.

By taking action, by prayer and by physically taking small steps, they were able to overcome their fears and the result of touching the house increased their self-esteem, self-confidence and their love for Allah.

Everybody feels fear when they encounter unfamiliar situations or ground, but dealing with the situation despite their fear is actually more empowering than giving into the feeling of helplessness that comes from fear: if you trust in Allah you know you can bear any situation.

All fear basically translates as a self-limiting belief: ***"I cannot handle it!"***

So how can you know that you can bear any situation and thus know that you can overcome any fear? Perhaps, this is because of the trust that Allah gives us in the Qur'an:

*"On no soul doth Allah place a burden greater than it can bear. It gets every good that it earns, and suffers every ill that it earns..."*  
(Qur'an, 2:286)

So clearly, Allah promises that whatever is put on us by way of trials and tests, they will be no greater than we can bear. In other words, whatever He puts on us, we will be able ***to handle it***. Clearly, for those who follow the guidance from Allah, they are able to say: ***'Whatever happens to me in every situation, I will handle it.'***

**Everybody feels fear when they encounter unfamiliar situations or ground, but dealing with the situation despite their fear is actually more empowering than giving into the feeling of helplessness that comes from fear: if you trust in Allah you know you can bear any situation.**









# Islam in CHINA

Islam is officially recognized as a religion alongside Buddhism, Taoism, Catholicism and Christianity in modern China today. There are ten minority groups in China who believe in Islam: the Hui, Uygur, Kazak, Uzbek, Kirgiz, Tajik, Tatar, Dongxiang, Sala and Baoan peoples. Amongst them, the two largest ethnic groups are conspicuous: the Uygurs, who live in the province of Xinjiang (Eastern Turkistan), and the Hui, who are dispersed throughout the entire country. Ethnically, the Uygurs are not Chinese but a Turkic people. The Hui, on the other hand, are ethnically and linguistically similar to the Han Chinese, but differ from them in their religion. Information on the number of Muslims in China varies considerably since no reliable statistics are available. Estimates range from 20 to 130 million Muslims, the majority of whom live in western China.<sup>1</sup> Belonging to the Sunni branch of Islam, Chinese Muslims follow Hanafiyyah in Shariah (the doctrine and law).

## **Islam: The Entry into China**

*Seagoing merchants brought Islam to coastal China, while overland traders brought it across the mountains of Central Asia to western China via Silk Road.<sup>2</sup>*

According to Chinese historical records, Islam was transmitted to China's interior during the Tang and Song Dynasties (618-1279). There were two silk



trade roads (a sea route and a land route) connecting China, Central Asia and the Middle East in those days. The two trade routes made tremendous contributions to the development of world culture by shortening the distance between the eastern culture and the western culture.<sup>3</sup>

Muslims take great pride in citing a hadith that says “Seek knowledge even unto China.” It points to the importance of seeking knowledge, even if it meant traveling as far away as China, especially as at the time of Prophet Muhammad (pbuh) China was considered the most developed civilization.

According to the Turkish Islamic history records, Prophet Muhammad (pbuh) sent a deputation to China headed by Vahb b. Ebi Kabsha<sup>4</sup> (Chinese historical records always says his name was Sa’ad ibn Waqqas), a maternal uncle of the Prophet, to preach Islam. Uthman ibn Affan, the third Caliph of Islam sent a delegation to China in 29 AH 650 CE, eighteen years after the death of Prophet Muhammad (peace be upon him) and invited the Chinese Emperor (Yung-Wei) to embrace Islam.

The Chinese emperor Yung-Wei respected the teachings of Islam and considered them to be compatible with the teachings of Confucius. To show his admiration for Islam, the emperor approved the establishment of China’s first mosque<sup>5</sup>. The magnificent

Canton Mosque is known to this day as the ‘memorial mosque’ (Huai Sheng Si) and it still stands after fourteen centuries.<sup>6</sup>

In Chinese history, the year 650~651 is considered to mark the beginning of Islam’s introduction to China. Chinese records say that during the period 651 to 798, 39 Arabian envoys visited China, and more and more Arabian and Persian traders came to China to do business. The frequent friendly exchanges between the governments and the frequent commercial intercourse, on the one hand, promoted the existing traditional friendship between China and the Arabic world, and on the other, provided good conditions for Islam to spread within China.<sup>7</sup> The Umayyads and Abbasids sent six delegations to China, all of which were warmly received by the Chinese.

In 755, a contingent of 4000 soldiers, mostly Muslim Turks, was sent by the Abbasid caliph Abu Jafar al-Mansur to help the Chinese emperor Su Tsung quell a revolt by one of his military commanders, An LuShan. Following the recapture of the imperial capital, Ch’angan (today’s Xian), these soldiers settled in China, married Chinese wives and founded inland Muslim colonies similar to those established by the traders on the coast.<sup>8</sup>

In 1070, the Song emperor Shenzong invited 5,300 Muslim men from Bukhara, to settle in China in order to create a buffer zone between the Chinese and the Liao Empire

in the northeast. Later on these men were settled between the Sung capital of Kaifeng and Yenching (modern day Beijing). They were led by Prince Amir Sayyid “So-fei-er” (his Chinese name) who was reputed of being called the “father” of the Muslim community in China. Prior to him, Islam was named by the Tang and Song Chinese as *Dashi fa* (“law of the Arabs”) (Tashi or Dashi is the Chinese rendering of Tazi--the name the Persian people used for the Arabs).<sup>[7]</sup> He renamed it to *Huihui Jiao* (“the Religion of the Huihui”).<sup>9</sup>

The Muslims who emigrated to China eventually began to have a great economic impact and influence on the country. They virtually dominated the import/export business by the time of the Sung Dynasty (960 - 1279 CE). Indeed, the office of Director General of Shipping was consistently held by a Muslim during this period.

However, although some Chinese merchants involved in international trade did become Muslims, other converts were few, and Islam in China was confined largely to Muslim immigrants and their descendants. Until, that is, the Mongol invasion overthrew the Song Dynasty and ushered in what Chinese Muslims regard as the “golden age” of Islam in China.

Although the Mongol Yuan Dynasty (1260 - 1382), founded by Kublai Khan, was the only one of the four great Mongol khanates whose rulers never converted to Islam, they nevertheless gave Muslims special status, often placing individual believers in responsible, even powerful, positions of state. In addition, when Yunnan fell to the Mongol invaders and most of its population fled, leaving an empty land, Kublai Khan sent the tough Muslim soldiers from Central Asia who had helped him conquer China to repopulate the south - though this was probably partly to keep them out of mischief and far from his own capital.

It was during the Mongol-founded Yuan Dynasty that large numbers of Muslims settled in China. The Mongols, a minority in China, gave Muslim immigrants an elevated status over the native Han Chinese as part of

their governing strategy, thus giving Muslims a heavy influence. Hundreds of thousands of Muslims immigrants were recruited and forcibly relocated from Western and Central Asia by the Mongols to help them administer their rapidly expanding empire. The Mongols used Persian, Arab and Uyghur administrators, generically known as *semu* (“various officials”) to act as officers of taxation and finance. Muslims headed many corporations in China in the early Yuan period. Muslim scholars were brought to work on calendar making and astronomy. The architect Yeheidie’erding (Amir al-Din) learned from Han architecture and helped to design the construction of the capital of the Yuan Dynasty, Dadu, otherwise known as Khanbaliq or Khanbaligh, the predecessor of present-day Beijing.<sup>10</sup>

Under the Ming Dynasty (1368 - 1644 CE) also considered to be the golden age of Islam in China, Muslims gradually became fully integrated into Han society. An interesting example of this synthesis by Chinese Muslims was the process by which their names changed. Many Muslims who married Han women simply took on the name of the wife. Others took the Chinese surnames of Mo, Mai, and Mu - names adopted by Muslims who had the names Muhammad, Mustafa, and Masoud. Still others who could find no Chinese surname similar to their own adopted the Chinese character that most closely resembled their name - Ha for Hasan, Hu for Hussein, or Sai for Said, and so on.





In addition to names, Muslim customs of dress and food also underwent a synthesis with Chinese culture. The Islamic mode of dress and dietary restrictions were consistently maintained, however, and not compromised. In time, the Muslims began to speak Han dialects and to read in Chinese. Well into the Ming era, the Muslims could not be distinguished from other Chinese other than by their unique religious customs. In spite of the economic success the Muslims enjoyed during these and earlier times, they were recognized as being fair, law-abiding, and self-disciplined. For this reason, once again, there was little friction between Muslim and non-Muslim Chinese.

Over the years, many Muslims established mosques, schools and madrasas. In order to spread and develop Islam and Islamic culture, the early Chinese Muslims attached importance to the development of Islamic education. Islamic Mosque Education, first advocated by Iman Hu Dengzhou of Shanxi province, gradually influenced the lives of Muslims in the areas of central and Northwest China. This kind of education helped to promote Islamic culture widely. The translation of Islamic scriptures into Chinese, which appeared at the same time as mosque education initiated and laid a foundation for the development of Chinese Islamic academic culture.<sup>11</sup>

However, when the indigenous Ming Dynasty (1368 - 1644) overthrew the Mongols in their turn, the Muslims' position began to deteriorate. They lost their special status



and under the Ch'ing, or Manchu, Dynasty (1644 - 1911) were so oppressed that they rebelled repeatedly - most notably in the Panthay Rebellion, which lasted from 1855 to 1873, but was crushed with great cruelty. Because of such repression, the Hui Muslims developed a strong sense of community, living in segregated enclaves usually focused on a single mosque.<sup>12</sup>

The rise of the Qing Dynasty (1644-1911) made relations between the Muslims and Chinese more difficult. The dynasty prohibited ritual slaughtering of animals, followed by forbidding the construction of new mosques and the pilgrimage to Mecca. The Qing rulers belonged to the Manchu, a minority in China, and employed the tactics of divide and conquer to keep the Muslims, Hans, Tibetans and Mongolians in conflict with each other. These repressive policies resulted in five bloody Hui rebellions, most notably the Panthay Rebellion, which occurred in Yunnan province from 1855 to 1873, and the Dungan revolt, which occurred mostly in Xinjiang, Shensi and Gansu, from 1862 to 1877. The Manchu government then committed genocide to suppress these revolts, killing a million people in the Panthay rebellion, several million in the Dungan revolt and five million in the suppression of Miao people in Guizhou. A "washing off the Muslims" (Chinese: 回回化; pinyin: *X Hui*) policy had been long advocated by officials in the Manchu government.<sup>13</sup> In particular, they were responsible for inciting anti-Muslim sentiment throughout China, and used Han soldiers to suppress the Muslim regions of the





country.

When the Manchu Dynasty fell in 1911, the Republic of China was established by Sun Yat Sen, who immediately proclaimed that the country belonged equally to the Han, Hui (Muslim), Man (Manchu), Meng (Mongol), and the Tsang (Tibetan) peoples. His policies led to some improvement in relations among these groups.

After Mao Zedong's revolution in 1948 and the beginning of communist rule in China, the Muslims, as well as other ethnic minorities found themselves once again oppressed. They actively struggled against communists before and after the revolution. In fact, in 1953, the Muslims revolted twice in an effort to establish an independent Islamic state [in regions where Muslims were an overwhelming majority]. These revolts were brutally suppressed by Chinese military force followed by the liberal use of anti-Muslim propaganda.<sup>14</sup> During the Cultural Revolution, under Mao's slogan "Destroy the old world and build a new one," Islam, like all other religions, was ruthlessly suppressed. During this period, almost all mosques and Islamic institutions were destroyed or desecrated and all of the clergy eliminated. And copies of the Qur'an were destroyed along with temples, churches, monasteries, and cemeteries by the Red Guards.

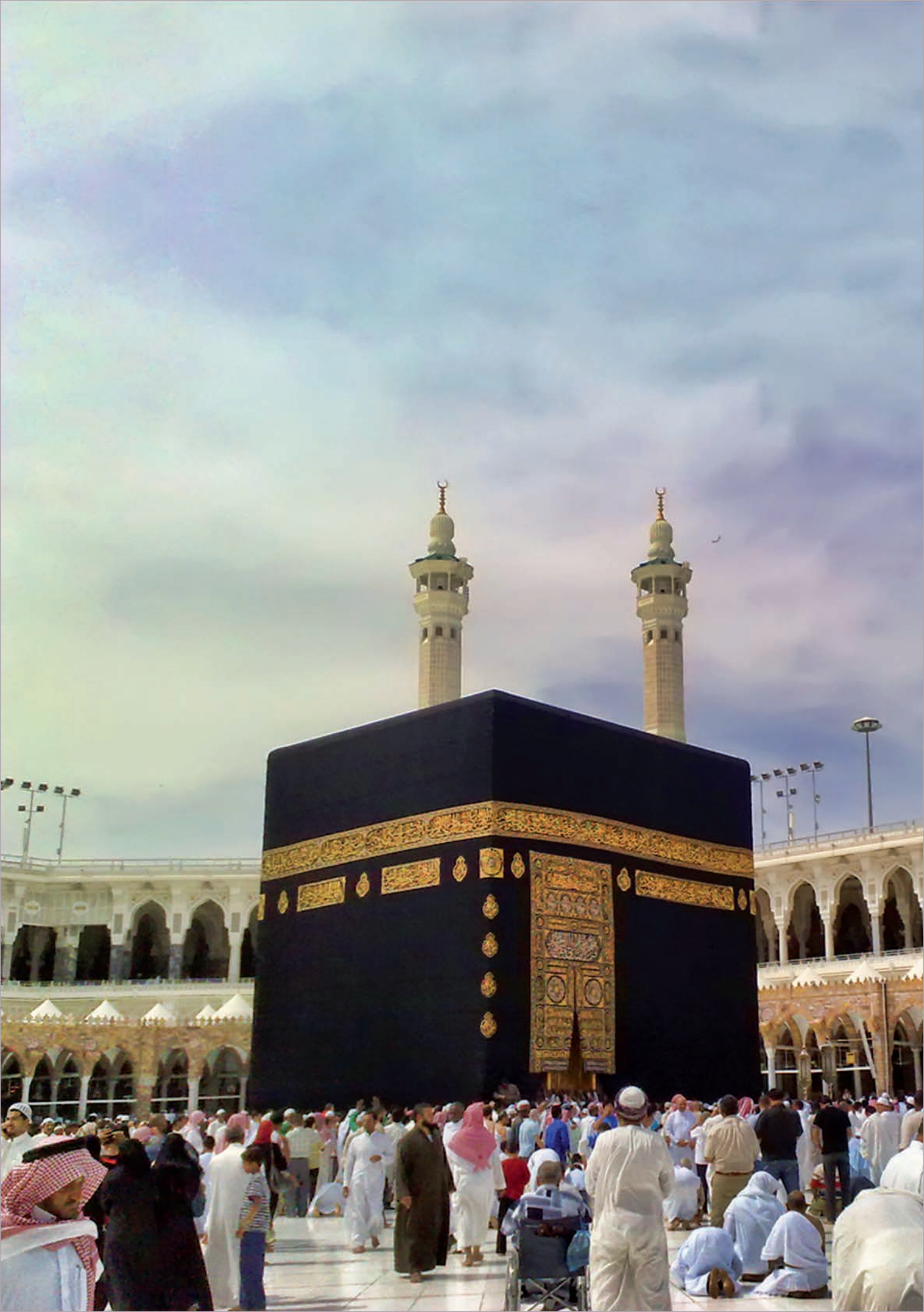
Since then, the situation has changed dramatically. Religious freedom was declared in 1978, and the Chinese Muslims have not wasted time in expressing their convictions. Muslims have also gained a measure of tolerance for their religious practices. In areas where Muslims are a majority, the breeding of pigs by non-Muslims is forbidden in deference to Islamic beliefs. Muslim communities are allowed separate cemeteries, Muslim couples may have their marriage consecrated by an imam, and Muslim workers are permitted holidays during major religious festivals. The Muslims of China have also been given a limited number of permits to make the Hajj to Mecca. China's Muslims have also been active in the country's internal politics.



As always, the Muslims have refused to be silenced. Islam is very much alive for China's Muslims who have managed to practice their faith, sometimes against great odds, since the seventh century.<sup>15</sup>

### Endnotes

- 1 <http://bbs.2muslim.com/viewthread.php?tid=81889>  
<http://zhidao.baidu.com/question/86629588.html?fr=qrl&cid=207&index=3&fr2=query> [http://www.gulistandergisi.com/dergi\\_oku.php?id=697](http://www.gulistandergisi.com/dergi_oku.php?id=697)
- 2 Dru C. Gladney, *Central Asia and China Transnationalization, Islamization, and Ethnicization*, The Oxford History of Islam, Oxford University Press, 1999, p.433.
- 3 <http://www.islamhk.com/eng/>
- 4 See: Prof. Dr. Ihsan Sureyya Sirma, [http://www.gulistan-dergisi.com/dergi\\_oku.php?id=697](http://www.gulistan-dergisi.com/dergi_oku.php?id=697)
- 5 <http://www.islamawareness.net/Asia/China/islchina.html>
- 6 [http://www.bbc.co.uk/religion/religions/islam/history/china\\_1.shtml](http://www.bbc.co.uk/religion/religions/islam/history/china_1.shtml)
- 7 <http://www.islamhk.com/eng/>
- 8 Source: *Aramco World*, <http://www.islamicity.com/articles/Articles.asp?ref=SW0206-1661>
- 9 <http://insideislam.wisc.edu/index.php/archives/3239>
- 10 <http://en.wikipedia.org/wiki/Khanbaliq>
- 11 <http://www.islamhk.com/eng/>
- 12 <http://www.islamicity.com/articles/Articles.asp?ref=SW0206-1661>
- 13 [http://en.wikipedia.org/wiki/Islam\\_in\\_China#cite\\_note-19](http://en.wikipedia.org/wiki/Islam_in_China#cite_note-19)
- 14 <http://www.islamawareness.net/Asia/China/islchina.html>
- 15 <http://chinese-school.netfirms.com/Muslims.html>





# HAJJ

It was a time for me to reflect on my life and my place in the religion of Allah.

**Sharon Akdeniz lives in Tulsa and is a volunteer for an interfaith organization. She is 35 years old and has been married since 2005 to a Turkish Muslim. Although she not “officially” not a Muslim when they got married she had many Muslim friends from whom she learned about Islam, and she read many books about the religion. As the years passed, I realized that I was already thinking I was Muslim. She took her “formal” shahadah while on a trip to Turkey in May of 2009, and immediately went to Saudi Arabia for Umrah. While there they visited to Mecca and Medina. Her first visit was a short visit, but very incredible. She returned to complete a full Hajj this December.**

**WISDOM:** What was your first impression of the Masjid al-Haram?

**AKDENİZ:** After finding and settling in our hotel, we headed straight to the Masjid al-Haram. It is a huge and beautiful structure. Compared to the rest of the city it seemed so open and bright. While grand hotels tower around the edges, the sky seems to open up above it. The white of the courtyard marble reflects so much light. The bright minarets and the beautiful marble of the mosque draw your eyes toward them. As opposed to Umrah, there were so many more people. They spilled out from the gates of the mosque and found places on the courtyard marble, marking their spaces with colorful prayer rugs.

**WISDOM:** What was your first impression of seeing the Kaaba?

**AKDENİZ:** On first seeing the Kaaba during Umrah, it brought tears to my eyes. It is very beautiful. There is a striking contrast between the gold embroidery and the black silk of the kiswah. The sharp lines of its shape are very bold. I think because I know so many people are praying towards it, it represents for me a lot of human emotion- gratitude, desire,

**The feeling of everyone praying together is so powerful. Since there is no Qibla and we were all in a circle around the Kaaba, you could literally see us as all connected. I think that is a perfect mirror of Allah's greatness- all types of people as one, engaged in the most beautiful act of submission.**



fear, sorrow, regret, joy, praise. When I think about it as the 'House of Allah' or as a structure with the purpose of directing us toward Allah, it makes the most sense in terms of those combined human emotions. It unites us in our worship of the One True God.

**WISDOM:** How did you spend your time in Mina preparing for Arafat?

**AKDENİZ:** In Mina we stayed in a tent. Our group from Oklahoma was forty-two people. Twenty women stayed in one tent and the twenty-two men stayed in the tent next to us. It was relatively comfortable. We had air conditioning, cushions to sleep on and hot food brought to us daily. While it was much less than we are used to in our daily lives, we all agreed that we were thankful and even felt guilty when we saw some of our less fortunate Muslim brothers and sisters sleeping in makeshift tents and on tarps near the side of the road. In the tent was when our group really bonded. Sharing close quarters, we had a chance to get to know each other better. We told our personal stories and impressions of the journey. I tried to avoid too much food or drink. As per some advice I had received, I agreed that it would be better to focus on Allah and to pray, rather than over indulge. The first day in Mina, it rained like crazy. In the tent we stayed dry and it was a blessing for us because it made the weather cooler. However, I think it was a difficult day for those without the shelter of the tents.

**WISDOM:** When returning to Mina to throw your stones, what did you think of to prepare yourself for the next step of the hajj? Did you have any special impressions about this rite that you can share?

**AKDENİZ:** Before we went to throw the stones at Jamarat, we were warned that it would be crowded and it was a little difficult. However, I think the improvements made by the Saudi Government really helped to make this step of the Hajj easier and safer. Before going there I reflected on the things in my life that I need to change. I had a hard time to prioritize which specific things I would imagine defeating as I threw the stones, so I tried to think in broader terms about types of behavior that I wanted



help to change. I had read before going to throw the stones that many people mistakenly throw them with anger, as if really stoning Satan. I did not see anything like this, and for myself, I thought about this action as me showing to myself that I do wish to change and I can defeat my baser instincts with good intentions and the help of Allah.

**WISDOM:** What did you think of the whole journey up to this point? What was your most special feeling or impression so far?

**AKDENİZ:** Throughout the journey as I continued to read about the Hajj and talk with people. I thought a lot about whether or not Allah would accept my Hajj. Initially, I thought about how different and challenging just the idea of making the Hajj was and that Allah knows this and will accept a Hajj from those with good intentions. But later as I thought more about it, I didn't feel that was true. If the reward for an accepted Hajj is Paradise, then it seems that all the rules and specifics of the ritual must really be important and with such a reward, it should be harder to have it accepted. It is easy to get twisted up in this type of thinking, and ultimately I focused on the fact that Allah knows best and that we cannot know the result so we have to focus on the journey.

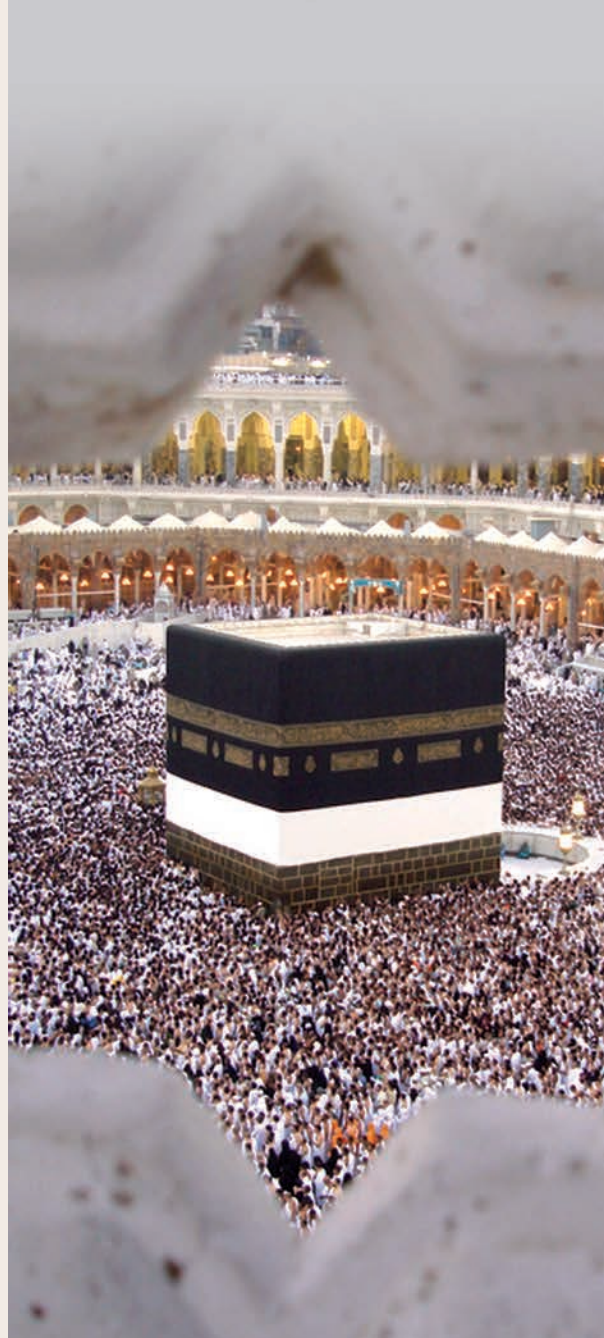
**WISDOM:** Was there one part of the whole experience that stands out as a "most memorable" event or situation that you will keep with you?

**AKDENİZ:** I loved having so many people from all over the world, speaking so many different languages- all there for one purpose.

I had so many conversations with women from many different countries. And sometimes when language was a barrier, we just hugged.

My favorite part was being in Masjid al-Haram when it was full of people. The feeling of everyone praying together is so powerful. Since there is no Qibla and we were all in a circle around the Kaaba, you could literally see us as all connected. I think that is a perfect mirror of Allah's greatness- all types of people as one, engaged in the most beautiful act of submission.

**When I think about it as the 'House of Allah' or as a structure with the purpose of directing us toward Allah, it makes the most sense in terms of those combined human emotions. It unites us in our worship of the One True God.**







# Juwayriya bint Harith

**After hesitating for a moment, she said: “O Prophet of Allah...! What can be more blessed than being emancipated?”**

**Prophet Muhammad (pbuh) said: “I will pay your ransom and take you as my wife.”**

## THE BANI MUSTALIK BATTLE

It was the fifth year of the hijrah. After fighting fiercely for 27 days in the Battle of the Trenches the Muslims received a signal from Archangel Gabriel to immediately set out for campaign against the Bani Qurayza Jews, who had committed treason during the battle. Prophet Muhammad had returned from the Battle of the Trench around noon. After praying the noon prayer he went to Zainab's room, removed his weapons and started to wash his face. At once Angel Gabriel came and said: “O Prophet...the angels have not yet put down their weapons. Allah desires that you march against the Bani Quraiza.” Prophet Muhammad told the muezzin Bilal to announce: “Let those who obey the orders of Allah pray the afternoon prayer in the land of the Bani Quraiza...”<sup>1</sup> (The Bani Quraiza castle fell after a 25-day long battle.

Before even a month had passed after all those exhausting events, the Bani Mustalik, whose leader was Harith bin Abi Dirar, and which was a branch of the Huzaa Tribe, made preparations to attack the Muslims and came as far Medina. Prophet Muhammad (pbuh)



had an envoy investigate the reports, and when the reports were confirmed, Allah's Prophet decided to march upon the enemy. During this battle he was accompanied by his blessed wives Aisha and Umm Salama. There were many men who participated in this battle with the sole intention of obtaining wealth from their share of the victory spoils. These men were the hypocrites, and because of their large numbers in the battle, serious disputes arose, but Prophet Muhammad was able to solve these peacefully before the problems escalated out of control. However, once again proving contentious during this battle, the hypocrites began slandering Prophet Muhammad's family, namely Aisha, and this had a serious effect on the Muslims for a long time.<sup>2</sup>

The Muslim army consisted of 700 people, and the two armies met at the edge of a body of water that was known as the Muraysi. The Mustalik tribe, not expecting to see the Muslims facing them this quickly, were surprised and unprepared. If Prophet Muhammad had so desired, he could have easily killed all the Mustalik in their moment of panic. However, he was a merciful prophet. For him, guiding people to the Truth was more important, and in any case, the aim of Islam was to conquer hearts rather than lands. For this reason, the merciful Prophet requested that Umar invite the enemy to Islam. Umar stood up, and called upon the Mustaliks to accept Islam. However, they responded to this invitation with arrows and thus a fight was inevitable. After a fierce battle, the Bani Mustalik were defeated, and they abandoned the battlefield, leaving behind hundreds of prisoners, and great spoils, consisting of five thousand sheep and two thousand camels.<sup>3</sup>

The chief and commander of the tribe, Harith bin Abi Dirar fled, but his daughter

Berre was one of the prisoners. According to their rules of engagement, the spoils of war and prisoners were to be divided up between the soldiers who had participated in the battle. In this division, Berre fell to Sabit bin Qays, one of the Companions of the Prophet.<sup>4</sup>

### THE CAPTIVE DAUGHTER OF THE TRIBAL CHIEF

Berre, the daughter of Harith bin Abi Dirar, the chief of the Bani Mustalik which was a branch of the Huzaa tribe, was born in around 607.<sup>5</sup>

She had married her cousin,<sup>6</sup> Musavi bin Safwan, who was of the same tribe.<sup>7</sup> They had no children but they had a happy marriage. However, the Muraysi battle occurred and her life was changed for ever: she was a prisoner and her husband was dead, killed during the battle.

Berre, who before the battle had been the daughter of the chief, was now a prisoner as a consequence of the battle and was being taken to Medina. However, before she had even arrived in Medina, she had made a deal with her master, asking him to set a price on her: she would work to

earn the money to purchase her freedom. Now she was held as a captive in Medina, far from her homeland, and her master was Sabit bin Qays. However, according to one report Berre actually fell to the share of two Companions, and they decided rather than sharing the prisoner that she, as "the daughter of a chief" should be set free for *fidy-i najat* (a form of ransom).<sup>8</sup>

That she could purchase her freedom was all well and good; but where was the money to come from? She had to find a solution. She was influenced by a dream she had had three days before the battle, and she thought of presenting this matter to Prophet Muhammad. In her dream she had embraced a moon that ap-



peared in Medina. She had not told anyone in her tribe about her dream because she sensed that in it were indications of the defeat of her tribe and her being taken to Medina.<sup>9</sup>

She went to Prophet Muhammad and told him that she wanted to attain her freedom, and she mentioned the agreement she had made with her master and the ransom that was to be paid. Prophet Muhammad listened to her carefully. Then he said: "Shall I suggest a more blessed way for you?"

Berre was surprised; what could be more blessed than her freedom? After hesitating for a moment, she said: "O Prophet of Allah...! What can be more blessed than being emancipated?"

Prophet Muhammad (pbuh) said: "I will pay your ransom and take you as my wife."<sup>10</sup>

Berre was shocked by this reply. Never had she met such a great example of morals and kindness: if Prophet Muhammad had so desired he could have bought her as a concubine,<sup>11</sup> yet, this lofty person was offering her not only her freedom, but the honor of marrying him. With great excitement she replied: "O Prophet! If you present me with such an honor, there can be no doubt that this will be more blessed for me..!"

### BERRE BECOMES JUWAYRIYA

At the time that Allah's Prophet was asking Berre to marry him in Medina, Berre's father Harith bin Abi Dirar had set out for Medina, taking camels with him to exchange for his daughter. When he arrived in Akik, he decid-

ed not to present the two best camels and hid them in an obscure place in this valley. He continued on his way. As soon as he arrived in Medina he went to Prophet Muhammad: "O Muhammad...! You have captured my daughter. Look, I have brought you camels. Let them be her ransom. Set her free..!"

Prophet Muhammad knew just what to say: "Why did you not bring the two camels that you hid in the valley in Akik?"

Harith was shocked. He was sure that no one but himself knew where those camels had been hidden. How could this be? The only way this man could have such knowledge was if he were receiving information from a Lord who knew both what was hidden and what was apparent. In such a state of confusion, the light of belief shone in his heart and the words of the shahada (*kalima shahadah*) tripped off his tongue. When Harith became Muslim, his two sons and the leading members of the tribe were also honored with Islam.

Prophet Muhammad paid the ransom for Berre himself. He set her free and delivered her over to her father. Then he asked for her hand in marriage. He gave her 400 *dirhem* for her dowry (*mahir*).<sup>12</sup> Harith, surprised at all that had happened in such a short time, gladly gave his daughter in marriage.<sup>13</sup> He greatly admired the lofty morals of Allah's Prophet. This is how the marriage between Prophet Muhammad (pbuh) and Berre (Juwayriya) took place.

### Endnotes

1 Ibn-i Hisham, es-Sire, III, p. 138; Ziya Kazıcı, op.cit., p. 267).

2 For details of this battle, see: Osman Nûri Topbaş, Hazret-i Muhammed (Medine Devri), pp. 276-294.

3 Rıza Savaş, DİA, "Cüveyriye bint Hâris", VIII, p. 146.

4 Ibn-i Hisham, Sire, III, p. 154

5 Rıza Savaş, DİA, "Cüveyriye bint Hâris".

6 Rıza Savaş, DİA, "Cüveyriye bint Hâris".

7 Afzalurrahman, op.cit., II, p. 187

8 Muhammed Hamidullah, İslâm Peygamberi, ii, 684; Havva Ergene Işık, op.cit., p. 311

9 Quoted from Ibn-i Kasir, al-Bidaya wa'n Nihaya by Ziya Kazıcı, op.cit., p. 277

10 Ayşe Abdurrahman, op.cit., pp. 108-109.

11 Ziya Kazıcı, op.cit., p. 272.

12 Rıza Savaş, DİA, "Cüveyriye bint Hâris".

13 Ibn-i Hisham, Sire, III, p. 157



# Quiz For Children



1. Which companion was "purchased" by Khadijah (ra)?

- a. Hz. Umar                      b. Hz. Zayd  
c. Hz. Abu Bakr                d. Hz. Ali

2. Which companion was rescued by being "purchased" by Abu Bakr (ra)?

- a. Hz. Umar  
b. Hz. Bilal Habashi  
c. Hz. Zayd  
d. Hz. Uthman

3. Which companion accompanied the Prophet (saw) during his hijrah?

- a. Hz. Abu Bakr                b. Hz. Zayd  
c. Hz. Umar                      d. Hz. Uthman

4. Which companion's voice did the Prophet (saw) hear in during his miraj?

- a. Hz. Ali                         b. Hz. Umar  
c. Hz. Uthman                 d. Hz. Abu Bakr

5. Which companion was also known as the "lion of the desert"?

- a. Hz. Umar                      b. Hz. Hamza  
c. Hz. Ali                         d. Hz. Fatima

6. Which companion became the fourth Khalifah?

- a. Hz. Bilal                      b. Hz. Umar  
c. Hz. Uthman                 d. Hz. Ali

7. Which companion was known as the "sword of Islam"?

- a. Hz. Walid                      b. Hz. Hamza  
c. Hz. Humairah                d. Hz. Bilal

8. Which of the lady companions was called "my mother after my mother" by the Prophet (saw)?

- a. Hz. Aisha                      b. Hz. Khadijah  
c. Hz. Barakah                 d. Hz. Fatima

9. Which of the lady companions was known as the "one with two waistbands"?

- a. Hz. Khadijah                 b. Hz. Asma  
c. Hz. Barakah                 d. Hz. Aisha

10. Which of the companions was known as "the kitten man"?

- a. Hz. Umar                      b. Abu Hurairah  
c. Hz. Abu Bakr                d. Hz. Bilal

Hey Kids! Maybe you can win a prize!

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