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WISDOM

A Source of Inspirational and Traditional Islamic Knowledge

AL-TINOLUK



THE IMPORTANCE OF GOOD COMPANIONSHIP IN ISLAM

Osman Nuri Efendi
Friendship

Ahmet Tasgetiren
The Code Of Friendship...

Halime Demiresik
Sayyidina Aishah (Part 1)

A Mother and Daughter's Journey to Islam / Pearls of Wisdom / Questions & Answers /

EDITORIAL

Dear Readers,

“Friends on that Day will be enemies one to another, except al-Muttaqoon.”

(Qur’ân:43:67)

“A person is likely to follow the faith of his friend, so look whom you befriend.”

(Tirmidhi)

As we, humans, are social creatures we are always in need of good companions. Our lives depend on interaction with people. But how should we choose our friends? Our Prophet (pbuh) who has the most noble character has given us very clear advice in regard of choosing friends in the various Hadiths. In an authentic Hadith, the Prophet (pbuh) said: “Man is influenced by the faith of his friends. Therefore, be careful of whom you associate with.”

Muslims are advised by our beloved Prophet (pbuh) to choose good friends to associate with, and to have them as companions in our entire lives. By choosing a good companion, to be a friend, a Muslim enriches his life. Our Prophet Muhammad (pbuh) said, “The similitude of a good companion is like an owner of musk; if you don’t get anything, you will get the smell of it. The similitude of a bad companion is like the blacksmith’s bellows; if you are not affected by its black dirt, you will be touched by its smoke.”

How should we choose our friends? We should ask these questions to ourselves. Are they pleasing Allah or not? Do they give great respect to Allah and His Messenger (pbuh)? Are they well mannered or not? Are they leading us to Paradise or not?

Our teacher, Osman Nuri Efendi, writes on friendship and explains us that those who reach the source of friendship with Allah and His Messenger are the friends of all of creation. Ahmet Tasgetiren writes on the code of friendship. Prof. M. Yasar Kandemir discusses how we should choose our companions. You will also read the second part of the conversion story of a mother and her daughter, ‘Two Women, Two paths, One God.’ We hope you enjoy reading the articles in this issue.

We hope all of our friends going to help us to achieve the purpose of this life? We celebrate all of our readers’ Eid and hope to meet you in the next issue.

Elif Kapici
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**Ahmet
Tasgetiren**

**The Code of
Friendship**



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Interview

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Friendship

True friendship is a current of energy, a tendency towards understanding between two souls. And with this current, or in other words, with this flow of affection between two people, friends can convey their emotions to each other.

According to reports, one day the Prophet became ill. Hearing this, Abu Bakr (ra) ran to the Prophet immediately to inquire about his health. However, seeing the Prophet unwell affected him so much that he too became ill.

A few days later, the Prophet, who had totally recovered from his illness, heard that Abu Bakr was also unwell, so he went to visit him. As the Prophet approached, they called out: "The Messenger of Allah has come to visit you!"

Abu Bakr, who loved the Prophet immensely, leaped out of bed and rushed to the door with great enthusiasm and indescribable joy. Totally recovered from his illness, he welcomed the Prophet at the door and invited him in. The Prophet was equally surprised and pleased to see Abu Bakr (ra) looking so well. Looking at Abu Bakr in astonishment, the Prophet remarked: "Ya Abu Bakr! They told me that you were unwell!"

Overwhelmed by the Prophet's visit, Abu Bakr (ra), a man fortunate to be blessed with

Finding friendship is like the soul being separated into two; the individual actually finds the other half of their own soul. In the hadith of the Prophet we are told: “A person will be with whom they love.”



the Prophet's deep affection, and one who was much closer to him than any of the others, replied: “O Messenger of Allah! My friend became ill; and due to my grief, I too became ill! He recovered, and so did I..!”

This manifestation of friendship and affection earned Abu Bakr the honor of being the “second of the two” mentioned in the Qur’ân. The entire issue here is to strengthen the soul with the most sincere ties of friendship in accordance with the Creator’s guidance and pleasure, thus obtaining a share of the joy of divine love. Only such a friendship can attain the true sense of love and affection.

Imam Aliyyur-Riza related this in the following beautiful words: “There is a spiritual sherbet that Allah presents to His friends; when they drink of this sherbet, they become intoxicated, and when they become intoxicated, they rejoice. When they rejoice they become pure and when they become pure, they pine away. When they pine, they reach piety and when they have reached piety, they have arrived and when they have arrived, they are united with their friends; finally when they are united there can be no separation between them and their loved ones.”

Abu Bakr (ra), who experienced this unpleasant aspect of friendship, became ill; however, as he was sharing his friends’ affliction, the joy he also shared gave him more pleasure than his health. When friends share a burden, even the greatest of grievances can be alleviated.

Friendship occurs when there are shared positive and negative characteristics. However, true friendship is only harbored in sincere souls. And this characteristic is discovered in the highest levels of human personality. When two people bear the same emotions regarding a certain incident, then friendship continues. True friendship is a current of energy, a tendency towards understanding between two souls. And with this current, or in other words, with this flow of affection between two people, friends can convey their emotions to each other. The soul’s sense of affection begins to expand and rays of love begin to kindle.

Thus, when Rumi was the head teacher in a Seljuk *madrasa*, as a result of the spark of energy from a *majnun* dervish called Shams, a spark that began to kindle and burn, the physical books disappeared within him; the universe became his book of guidance. And then the words that describe the mystery of human beings, the universe and the Qur’ân emerged; this was the Mathnawi. Only by having achieved this and by becoming a friend of Allah can the believer direct their affection, abilities and power towards divinity.

In this sense, those who have no mutual feelings, family ties, or organic relationships, such as brotherhood, have no connection with friendship. Abu Lahab may have been the Prophet’s uncle; however, he was one of the people most distant from the Prophet.

In the world of spirituality there is eternal mystery and enigma. These are not suited to

the pattern of the body or society. Friendship is a tiding that emerges from the depths of the soul, an inspiration, a kind of blessing. The divine love and friendship of the Prophet, who received the first revelation in the Hira Cave, took him on the Miraj, the ascendance to the union with the beloved. The friendship that saves human beings from loneliness is a divine blessing. After Adam (as) and Eve descended to the earth, they lived in separate regions for forty years, and thus yearned for friendship. Finding friendship is like the soul being separated into two; the individual actually finds the other half of their own soul. In the hadith of the Prophet we are told: “A person follows the religion of his close friends” and “A person will be with whom they love.”

On the other hand, these hadiths also tell us that when a person is with the one they love they are the same in words, in perceptions, in personality and actions, in thoughts, emotions and way of life; in other words, they display the same similarities and solidarity. Although it is said that every rose has its thorns, how could a person whose thoughts, actions and feelings are constantly in contact with the thorns claim that they love the rose? Therefore, those who are not unified with the Prophet and the Creator in their emotions, thoughts and actions are not perceived as being those with true affection.

Thus, we should also consider this aspect

of being with the ones we love and avoid a life of heedlessness; we should not assume that by saying ‘We love Allah and His Messenger’ that we will be blessed with the tidings of the Prophet’s hadith. Individuals must know that it is only when they experience unity in their disposition that they can reach unity in love. Allah the Almighty establishes spiritual ties and orchards in the souls of such companions; the status of Abu Bakr (ra), one who attained this blessing, is full of wisdom:

He enjoyed his friendship and meetings with the Prophet with such affection that instead of this affection fading, it continued to increase. One day the Prophet complimented Abu Bakr (ra), the devoted servant who sacrificed his wealth on the path of Allah; however, Abu Bakr (ra) was so devoted to the Prophet, and so far removed from egoism that, even if these words were portrayed as a compliment. As a result of this, he sensed a pang of affliction like the flames of separation burning deep in his soul. With the fear of being misunderstood, he said: “O Messenger of Allah! Does my wealth, my life and everything I possess not belong to you?”

Portraying the perception of the essence of such great souls, Rumi said: “He who aspires union with the Creator must sit among the wise who are friends of Allah.”

“Because when a friend sits with their companion, hundreds of thousands of secret



The magnitude of our love is measured by the sacrifices and risks taken for the sake of those we love. Those with great affection, without even realizing, will sacrifice their lives for their friends if necessary.

If the affection in the hearts
is of such a nature that it
embraces the whole of creation
then the bearer will become
a perfect believer, or in other
words, would become a true
adorer, a friend of Allah.



tablets are opened and recited.”

Another poet said: “When a group of people come together even for a short time and speak about Allah and the truth the Heavens prostrate on the ground where they sit.”

In this verse, Sheikh Sadi describes the companion who has been blessed with the divine manifestation and who has been totally purified from worldly desires.

“Observing the face of a friend is like a remedy for the soul whose has a wound that is flowing with blood.”

Allah the Almighty defines the companions who enter this category as: *Your guardian can be only Allah; and His messenger and those who believe, who establish worship and regular charity, and bow down (in prayer).*” (Qurân:5/55)

How fortunate is the person who can save themselves from the pitfalls of their mortal friends and loved ones, who can find Allah, the Eternal Friend and True Loved One while still in this world, devoting themselves to the path of Allah’s Messenger, and living among those who have true faith. Rumi addresses those deprived of this friendship as: “Know that the mortal and untruthful friends and the false lovers of this world will eventually become your worst enemy.”

“And you will cry out in the grave, ‘O Lord! Do not abandon me’, praying to Allah.”

Being elevated in one’s prospects and opinions, and being able to consider the true meaning of the wisdom and mystery of the universe is the action of those of divine love and affection who have reached the depths of the heart and have been successful in experiencing true friendship.

Regardless of the difficult situation he found himself in, as Prophet Abraham (pbuh) was “a loyal friend”, he totally submitted and placed his entire trust in his Creator without even the slightest indication of fear. As he was about to be cast into the fire, he responded to the angels who came to help him by saying: “Do not intercede between the Companion

and his friend! I am satisfied with whatever Allah sees fit for me; if He saves me, that is due to His favor, and if I burn, that is due to my shortcomings...” Then he continued: “He sees me! Tell me; under whose command are the flames burning, who has the power to burn me?”

As a result of his submission, on the command of Allah the greatest friend, the flames were cooled and Abraham reached salvation. Therefore, the splendor of his divine friendship was exposed. And by virtue of his loyalty, Allah the Almighty honored Prophet Abraham in the Qur’ān with the words:

“And of Abraham who fulfilled his obligations...” (Qur’ān:53/37)

This is such loyalty and devotion that it reflects on everyone and everything. The observance of the level of friendship between two people depends on such behavior. Those who obtained the attribute of sincere friendship, in terms of religion and history, were distinguished figures of humanity. According to reports in historic literature, there was a greatly devoted companion of Prince Korkut called Piyale. Hearing of his loyal character, Sultan Yavuz Sultan Selim sent for him and said: “In reward for your loyalty, I will assign you to any duty you desire. I will make you my vizier if you wish.”

Thanking him, this devoted man once

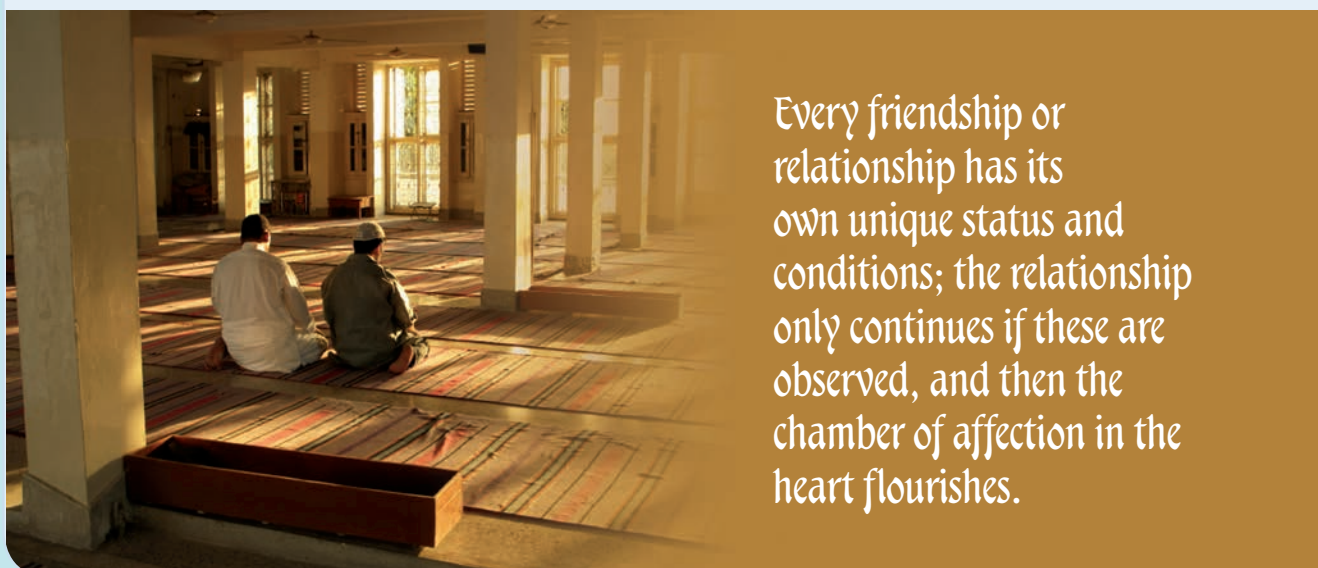
again increased his loyalty by replying:

“My dear Sultan, from this day on, my duty is to tend to the tomb of Prince Korkut..!”

Piyale Bey’s devotion here represents the climax in the perception of friendship. This is a clear lesson in friendship, and in terms of wisdom, this is a great example for all friends and companions.

Abu Uthman Hiri said: “Companionship with Allah means excellent manners and constant control, as well as sensing you are under divine observation at every moment; companionship with the Messenger (pbuh) is following his Sunnah and is submission full of affection; companionship with an *awliyah* is with respect and service; companionship with a friend, on the condition that they are not sinners, is behaving in a friendly manner; companionship with family is an excellent character and companionship with the ignorant is praying, and asking Allah to show them compassion.”

Every friendship or relationship has its own unique status and conditions; the relationship only continues if these are observed, and then the chamber of affection in the heart flourishes. However, if the morals of a friendship or communion are not complied with, then the ties of love transform into hostility. Thus, it is wrong to include relationships of convenience within



Every friendship or relationship has its own unique status and conditions; the relationship only continues if these are observed, and then the chamber of affection in the heart flourishes.



As the thousands of adornments of nature and its creatures is a stairway, it enables us to reach the friend of those friends, the greatest friend of all, the Creator.

the boundaries of friendship. friendships that are clouded by convenience or worldly expectations are like a thin rope that is cut with a knife; the knife glides across the rope at the most 4-5 times, and then the rope is severed and frays. Without a doubt, there is no benefit in such a relationship either in this world or in the hereafter. On the contrary, this would bring nothing but harm and destruction in both worlds. So protecting a friendship is just as important as befriending those who are worthy.

If the affection in the hearts is of such a nature that it embraces the whole of creation then the bearer will become a perfect believer, or in other words, would become a true adorer, a friend of Allah. Even when this affection begins like a flower, sending out shoots of mortal love and passion, as soon as the creation reaches the embrace of the Creator this will turn into divine love.

However, those who are enslaved by worldly passions cannot reach this status, as a servant can only experience the joy of affection and friendship if they overcome these worldly obstacles.

Haz. Nahshabi reported a story to give an example for those caught up with these worldly obstacles: "A young man came to the door of the sultan's daughter claiming that he was in love with her. Hearing this, the sultan's daughter came to the door and told the young man: "Take these thousand dirhams and never

say anything else that could cause either me or you any harm.' But when the young man persisted, the sultan's daughter said: 'I will give you two thousand dirhams.' And this continued until she reached a figure of ten thousand dirhams, which the young man accepted. Then the sultan's daughter remarked: 'How can you say you love me? You were so overwhelmed with the money that you totally forgot me. Do you know what the punishment is for choosing something else instead of me? To be hung.' So because of his deceit, she had him removed, and sent away.

One of the wise men of the time who heard this fainted, and when he regained consciousness said: 'O people! Do you see what happens to the false loves of this world! So what will happen on the Day of Judgment to those who claim to love the Creator, but go astray?'"

The magnitude of our love is measured by the sacrifices and risks taken for the sake of those we love. Those with great affection, without even realizing, will sacrifice their lives for their friends if necessary. And those who have not experienced love or friendship, who have not reached the path that stretches towards perfection, live for nothing but their own egos. The hearts of those who have no love for others is like untreated soil. Achievement is in our affection for others, because the entire reason for existence is love. In one of the famous hadith qudsi, Allah says: "I was a hidden treasure, and I wished to be known, so

I created mankind.”

And in another report it is related that Allah said: “Man is My mystery, and I am his mystery.”

So according to this, the manifestation of the divine mystery is the issue of friendship. Thus the friendship of those who attain the companionship of Allah is not only observed in humans, but also in the entire world of flora and fauna that are scattered over this earth. My father, Musa Efendi, related an experience regarding friendship with creatures: “Around forty years ago we rented a house with Ustad Sami Efendi in Medina. According to the conditions of that period, all of the houses were built with mud bricks. As we showed Sami Efendi the room we had prepared for him, we noticed a snake curled up in the corner, and were quite naturally afraid. Sami Efendi told us calmly: ‘Leave this creation of Allah in peace, do not touch it’ and a short while later the snake disappeared.”

This proves that those who reach the source of friendship with Allah and His Messenger are the friends of all of creation. And those who fail to recognize the face of friendship hidden within nature are blind. The souls of those who do not confer with nature are dumb. Being an ally to these courses of power, secrets and mysteries, refines the emotions of the soul, and forms the prosperous and blessed foundation of friendship with the Creator. As the thousands of adornments of nature and its creatures is a stairway, it enables us to reach the friend of those friends, the greatest friend of all, the Creator. Those who climb up this stairway exalt the union with Allah, and when they reach this level, the believer is with His Lord constantly; this divine communion reflects a continual radiance of light on their face.

O Lord! Grant us the prosperity of a friendship that will lead us to Your sublime pleasure!

O Allah! Love us, grant us love for others and joy! Amin!

The hearts of those who
have no love for others
is like untreated soil.
Achievement is in our
affection for others,
because the entire reason
for existence is love.





The Code Of Friendship...

Allah loves those who live a life of kindness. He loves those who repent, whose souls and bodies are purified of all impurity, those who tolerate difficulties and tribulations with patience, who place their trust in Allah and those who are moderate

In Surah Nisa, verse 125 of the Qur'an it says: *"And Allah took Abraham as an intimate friend."*

Prophet Muhammad (pbuh) said: *"Allah took Ibrahim as a friend, spoke directly with Musa, and made me his beloved."*

The Qur'an mentions *"The friends of Allah"* and goes on to say *"they have no fear, nor shall they grieve."* (Qur'an, 10:62) In a hadith reported by Umar bin Hattab, the Prophet said: *"On the Day of Judgment, there will be certain people upon whom the Prophets and martyrs will look with envy"*; he continued to describe these people, saying: *"By Allah! Their faces will be bright lights and they will be raised onto pulpits of light."* (Hakim Al Mustadrak IV, 170)

Again in the Qur'an a special nation is mentioned: *"Allah will bring forth a people whom He will love and who will love Him"*. It continues *"This is the grace of Allah."* (Qur'an, 5:54) The Qur'an also mentions those who are blessed with the "love and favor" of Allah. There are also people mentioned with whom *"Allah is well pleased and who are well pleased with Him."*

The code is provided by Allah Almighty, the One who actually opens the “register of love and friendship.” It may even be possible to reach the code of “friendship and love” by examining the various verses which define those who “Allah dislikes.”



All this indicates that Allah has a “register of friendship”, so to speak; only certain servants are included on this “register.” Here, Prophets and ordinary servants are to be found...

Prophethood is a blessing from Allah, and this sacred position depends directly on the choice of the Creator. In addition, even the relationship between “friendship and loyal friend” and “the beloved and the habib” is relevant to the specific choice of Divinity.

In a sense, every existence can be classified as having been bestowed with the blessings of Allah from the moment of creation, as there is no form of creation that is not the subject of the Divine power; however, in this world of trial, the idea of being recorded in the “register of friendship” could act as an incentive.

In other words, a horizon of incentive has been placed before human beings.

“This is the horizon of achieving inclusion in the Creator’s register of friends.”

But in order to achieve this there must be a code ...guidance to the true path must be discovered. A person can only advance towards that horizon if their heart has been adorned with Divine love.

So what is it that leads us to this horizon of entering “the register of Allah’s friends?”

Those who truly understand the special status and importance that has been conveyed by the words of the Prophet: “the people upon whom the Prophets and martyrs will look with envy”, those who have been freed of “fear and grief” and blessed with the “friendship of Allah”, begin to search for the code that will lead to this horizon, like the infatuated soul desperately seeking the path to a reunion with the beloved.

So what is the guidance to this path?

There may be no need to solve this enigma.

The One who has placed His “register of friendship” before His servants must have also have provided the signs that lead towards that path.

Maybe we should look first at the people who have been blessed with the attributes of “friend” and “beloved”...

Firstly Prophet Abraham and his descendent Prophet Muhammad (pbuh)... The Book of Allah uses the attribute of “excellent example” to describe both Prophet Abraham and Prophet Muhammad.

“Surely there was a good example for you in the Messenger of Allah.” (Qur’ân, 33:21)

“There is for you an excellent example (to follow) in Abraham and those with him.” (Qur’ân, 60:4-6)

So why should these “excellent examples” not be of the status of “friendship” and the “beloved”? If human beings take the characteristics of these Prophets as a guide and if they are able to solve the “code” by conveying these aspects into their own souls, then will they not be able to progress towards the path that leads to the “Register of friendship?”

When Allah Almighty mentions “Abraham the friend”, He also mentions the prophet’s loyalty with the words “he fulfilled his obligation” (Qur’ân, 53:37). So here is a code... being loyal... But to whom? Of course to Allah, by fulfilling our duty to the Creator, even under the most difficult conditions, and by constantly remembering the Lord.

In his book *Hazrat Ibrahim* Mahmud Sami Ramazanoğlu explains Prophet Abraham’s “trials of loyalty” with the following words:

“When Prophet Abraham submitted his soul to the light, his heart to the Compassionate, his son to be sacrificed, and distributed his wealth to those around him, he demonstrated complete loyalty.”

But how?

Those who can say “Allah is sufficient” when suffering affliction and sorrow attain the “friendship of Allah”... a close relationship with the Creator was established by placing the knife to the throat of his son in the trial of sacrifice... By saying “In the name of Allah” and “I am your devoted servant”... By destroying every one of the idols concealed in the soul and by bringing the heart to true faith...

The trial of loyalty is very difficult... and those who achieve this gradually progress towards the horizon.

Prophet Muhammad (pbuh)...

The beloved one of Allah...

Pronouncing his name... conveying into our own souls the continual spiritual climate of a blessed life that will continue until the time on Mount Hira when Abu Bakr said: “Your life was beautiful and so was your death”... In the heat of Mecca, the path of migration, the

We may have to search the verses of the Qur’ân to solve each piece of the code... After all, are they not the revelations from the Compassionate...



If human beings take the characteristics of these Prophets as a guide and if they are able to solve the “code” by conveying these aspects into their own souls, then will they not be able to progress towards the path that leads to the “Register of friendship?”



stoning in Taif, the suffering in Badir, facing death at Uhud, the ascension of the Miraj during every prayer, and experiencing the union with Him with flowing tears while making moving supplications...

In a hadith reported by Abu Darda, according to the words of the Messenger of Allah, Prophet David supplicated: “O Lord, I beg of You Your Love and the love of those who love You, and such deeds which will lead me to Your Love. O Allah, make Your Love dearer to me than my soul and my family, and dearer than cold water.” (Tirmidhi)

The code of the “friendship of Allah” could possibly be concealed in this supplication...

We may have to search the verses of the Qur’ān to solve each piece of the code...After all, are they not the revelations from the Compassionate...and are we not searching for the code that will lead us to the One of Compassion?

For instance we are informed of the characteristics of “*the people whom He loves and who love Him*” in the Qur’ān; this is defined as “*those who are humble toward believers, stern toward disbelievers, striving in the way of Allah, and fearing not the blame of any blamer...*” (Qur’ān, 5:54) And these are just a few...

In the verse of the Qur’ān which states: “*The ‘friends’ of Allah—there is no fear upon them, nor do they grieve*” “*those who believe*

and practice piety (taqwa)” are also mentioned, thus delineating the main characteristics... (Qur’ān, 10:62). Faith and piety are the main characteristics of Abraham’s (pbuh) loyalty that have been presented to the community of Prophet Muhammad.

When we read verses of the Qur’ān, we find people who pass through Allah Almighty’s boundaries of “*hubb-love*.” In a sense, the code is provided by Allah Almighty, the One who actually opens the “register of love and friendship.” It may even be possible to reach the code of “friendship and love” by examining the various verses which define those who “Allah dislikes.”

Allah loves those who live a life of kindness and excellence (*muhsin*). He loves those who repent, whose souls and bodies are purified of all impurity, those who tolerate difficulties and tribulations with patience, who place their trust in Allah, those who are just, and those who are moderate and gentle.

He dislikes the oppressors, the boastful, the exorbitant, the wasteful, the conspirators, the deniers, those who breach trust, and the betrayers...

“*Not loving those who resist Allah and His Messenger*” (Qur’ān, 58:22) being among the “*truthful—the faithful*” (Qur’ān, 5:119) and “*the foremost, the first of the Muhajirin and the Ansar, and those who followed them in goodness.*” (Qur’ān, 9:100) are classified as the

principle factors for “acceptance.”

These are other guides for the code...

Searching the Qur’ân, it is possible that we will find the code to “friendship” in the verses that state *“when Allah’s name is mentioned their hearts tremble”*; perhaps in Surah Ihlas or maybe in the submission of *“My prayers, my sacrifice, my life, and my death are for Allah, the Lord of the worlds”*, or the devotion of *“We belong to Allah, and to Him shall we return”*, or maybe in the call for a *“sound heart”*...

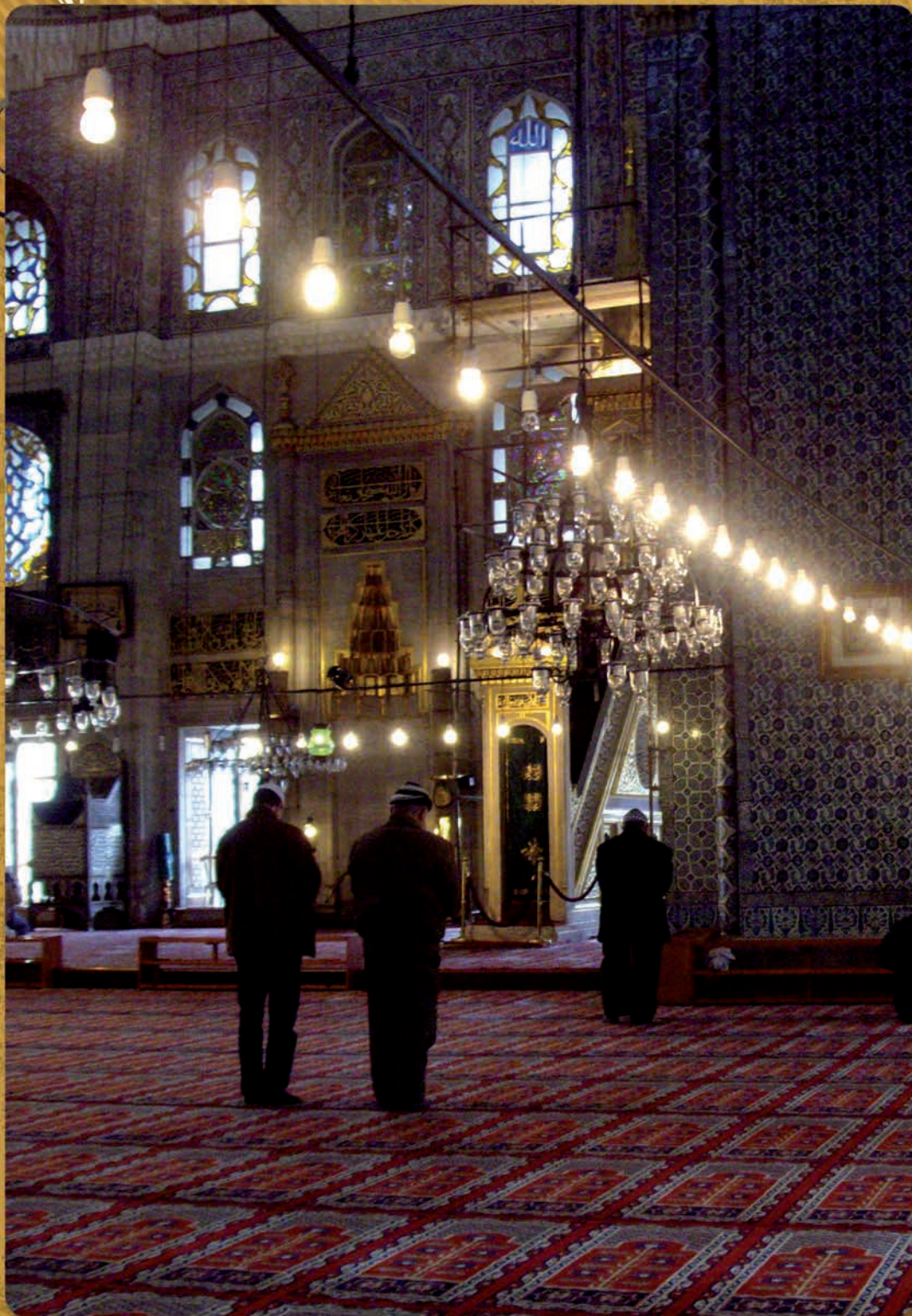
Maybe the mystery of Allah’s friendship is in loving for the sake of Allah. And maybe the Almighty’s power lies in the delight in the divine balance of harmony that has been bestowed to the whole of creation... who knows...

Describing the friends of Allah, Zunnun Misri said: “The Qur’ân is embedded in their flesh and blood. Their grievances disappeared with the Qur’ân, and it enticed them. They made the Qur’ân the enlightenment of spiritual mysteries, a cradle for their sleep, a guide to lead them to the path, and a source for their evidence... According to the divine law conveyed in the Qur’ân, they ascend the steps of salvation. They enlighten their egoism with the light of their Lord. They reach their desires via the Qur’ân. They are dumb to evil words and blind to forbidden actions.” (The Friends of Allah, V1: p. 63.) This is also a limitation...

Somewhere amongst all of this, the register of “the friends of Allah” remains open... This is a form of direction. And the life of the believer is a mere stumble in that direction... As soon as this has been captured, as soon as the register is open, that is when the believer should not abandon running, proceeding on this path with hope, aspiration, hunger, with a deep thirst and a great passion... Being on this path is important... To breathe one’s last on this path...

Those who truly understand the special status and importance that has been conveyed by the words of the Prophet: “the people upon whom the Prophets and martyrs will look with envy”, those who have been freed of “fear and grief.”





Friendship

But With Who?

One of the most important aids on the journey of life is the good, loyal companion or companions who make the journey easier, reducing the danger and supporting us when we fall.

Ibn Ataullah Al-Iskenderi said:

“Do not befriend those who do not warn you, awaken you with their behavior and actions, or guide you towards the path of Allah with their words! Never take such a person as a friend or guide! If you befriend someone who is at a lower level than you (in faith), he may portray his bad actions to you as good.”

And from Al-Hakam al- Ibn Ata-ullah (Beads of Wisdom by Ibn Ata-ullah):

The journey of life is a difficult journey. There are many ups and downs, and the paths are not very safe. The whispers of the ego from within and the delusion of people and the Satan from outside, the attraction of the world, the enticement of passion and desires, the problems of earning a living, the burden of wealth and children, and, among all these other pursuits, remaining on the straight path, the path towards the pleasure of Allah, is, of course, not easy.

One of the most important aids on the journey of life is the good, loyal companion or companions who make the journey easier,

A good friend is like the one who sells musk; even if he does not give you any at least get the beautiful smell on you.



reducing the danger and supporting us when we fall. Mawlana describes this necessity in an excellent manner:

"Imagine that you acted with caution and the wolf did not find you or catch you. But you will not be able to find that spiritual joy without brotherhood."

The joy of a person going happily on a journey increases a hundred times when he travels with friends and companions.

Even the awkward-natured ass that does everything at a leisurely pace rejoices and becomes active when he is with a friend.

As for the ass that attempts to leave the caravan and travel alone, his journey is extended by a hundred times, and he grows tired.

How many times will he be beaten until he passes alone over the desert or pasture?

That ass is telling you: "listen to me carefully; you are not an ass, so never travel alone like me."

Naturally, a friend is needed on the path of servitude, however, more often than not befriending and setting out on this journey with ordinary people puts the journey into danger. Although Allah the Almighty declared all Muslims to be brothers, in the Qur'ân He tells us to choose the Muslims who worship and give in charity as friends:

"Your guardian can be only Allah; and His messenger and those who believe, who establish worship and pay the poor-due, and bow down (in prayer)." (Qur'ân 5:55)

And our Prophet tells us:

"A good friend is like the one who sells musk; even if he does not give you any at least get the beautiful smell on you. A bad friend is like the one who blows the blacksmith's bellows; you will attain an offensive odor from him even if the sparks do not touch you." (Bukhari, Muslim)

Referring to this delicate issue, Ibn Ataullah indicates the basic qualities of those we should befriend:

1-Their actions must awaken you from heedlessness.

2 -Their words must direct you to Allah.

Also the qualities of a friend who arouses awareness is described: "Such a state can only be reached when the individual purifies themselves from the worldly blessings and turns towards the Creator. This person seeks refuge in Allah for everything they require. In their every action they place trust in Allah. Whether people respect them or not, they are all equal. And with no exaggeration in either excessiveness or deficiency, such a person totally submits to the Qur'an and the traditions of the Prophet.

The human ego has a tendency to imitate the actions of those the person likes. It is not necessary to search for the most perfect quality mentioned. It is sufficient for a person to be only one step ahead of you in such qualities. However, a person should only have a relationship with those who have not reached this level when necessary as such a relationship brings harm rather than benefit."¹

Some Sufis have said: "If you do not improve in virtue and righteousness when you are in the company of a friend and there is no reduction in your sins or shortcomings, then being with this person is not to your advantage. The one who awakens you with their actions is the one who reminds you of Allah while you are in a state of heedlessness and the one who awakens you from blindness. If you adore the world they will call you back to austerity with their actions. And if you sin, you will turn to repentance and submission when you see them."

Thus, this is one of the most important duties for those who wish to spiritually progress on the path of piety and beneficence; such people should never neglect to visit or be with those of spiritual status as over time, a person will try to resemble those around them. Those who establish friendships with others who are more relaxed in their religion will eventually become satisfied with this status. And satisfaction means a pause, or even deterioration in spiritual progress. And as this condition continues, the individual succumbs to the delusions of their ego and begins to stumble into greater sins like arrogance and pride.

Eventually, as a result, the individual becomes so accustomed to such behavior that



The human ego has a tendency to imitate the actions of those the person likes. It is not necessary to search for the most perfect quality mentioned.

The one who awakens you
with their actions is the one
who reminds you of Allah
while you are in a state of
heedlessness and the one who
awakens you from blindness.

they do not even realize what they are doing. This is the beginning of the path towards destruction. Thus, the following verse of the Qur'ân is addressed to all believers:

“O ye who believe! Be careful of your duty to Allah, and be with the truthful.” (Qur'ân: 9:119)

And in warning to all believers of perception the Qur'ân reveals:

“He has already revealed to you in the Book that when you hear the Revelations of God being rejected and mocked, no longer sit with them (show your disagreement) until they engage in some other talk, or else you will surely become like them...” (Qur'ân:4:140)

As a result, friendship and companionship on the path of spiritual progress is by no means a trivial matter; rather, this is a major issue.

Leave behind this fear of death,
Lovers don't die, but eternal.
What is this death to the lover?
The lover will meet God's divine light.

What is this fear of death?
You will meet Haqq.
Without doubt you will find eternity,
And death is the fear of wicked ones.

Turn your gazes to this essence,
This hidden treasure and light,
This light never vanishes,
I am now He.

When we were not gathered in the beginning,
We were still with Him,
Now come and understand
Who the origin of this servant is.

We were together in the beginning,
We were in union with Him,
Any being other than His becomes separated,
His Being is the cradle for the soul.

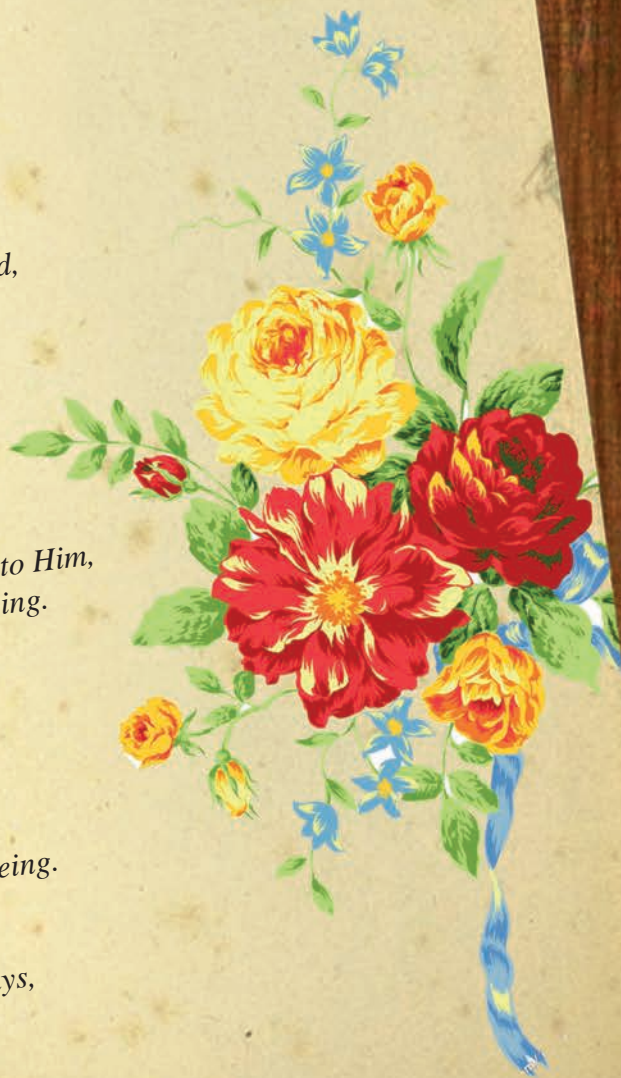
The twoness of this world never destroys
This eternal unity,
Our heart is one with Him,
The soul is tied to His Power.

Whoever knows this is no longer a guest to Him,
Whoever comes here falls into trap of living.
And the path to become union with Him
Is certain to the one who looks for.

He rules His sovereignty,
Only He knows His acts.
And He created all,
His sovereignty is the house for His Being.
Yunus, good news arrived to you,
You are ordered to go to the Friend,
It is the invitation of the One, who says,
"Everything will return to Him."

Lovers Don't Die

Yunus Emre



Pearls Of Wisdom

*Truthfulness is
composed of justice and
courage.*

Ibn Hazm

*Ikhlâas is to forget
the vision of creation by
constantly looking at the
Creator.*

Abu Uthman

*In the sea there are
countless treasures, but if
you desire safety, it is on the
shore.*


Sa'di

*Seeking knowledge
at a young age is like
engraving on a stone.*

Hasan al-Basri

*Knowledge is not what is
memorised.
Knowledge is what benefits.*

Imam Shafi'



If you do not think well of Him because His qualities are beautiful then think well of Him because of the way He treats you.

Ibn Ata'llah

Whoever desires to purify his heart, then let him prefer Allah to his desires.

Ibn al-Qayyim

He who wishes that people always remember him with goodness is neither God-fearing nor sincere.



Shaykh Ibrahim ibn Adham

If someone wants to know what position he enjoys in the eyes of God, he has only to look at what place he gives to God (in his heart and life).

Hakim

When you want to mention your companion's faults, remember your own faults.

Ibn Abbas





The Choice Of *Friends*

On the Day of Judgment, there are certain believers whom the Prophets and martyrs will look upon with envy. These fortunate ones are those who, although there is no connection or relationship among them, love each other for the sake of Allah.

A friend is a supporter, helper and guardian.

So who is the friend of whom? This has been defined by Allah:

A Muslim has three friends: Allah, the Prophet, and the believers.

A Prophet has three friends: Allah, Gabriel and the believers.

When the Prophet referred to the members of his family who had not yet embraced Islam, he said that they were not friends; he stated that the friends of the Muslims were Allah and the believers. However, he stressed that family ties were not to be completely severed.

Who are the companions of Allah?

Allah's companions are those who are His righteous companions and love one another for His pleasure.

On the Day of Judgment, there are certain believers whom the Prophets and martyrs will look upon with envy. They are neither Prophets nor martyrs, but they have reached that level by the blessings of Allah.



According to a hadith, a person is influenced by the way of life of their friend. This is why a believer should be careful in his choice of friends, only making friends with Muslims, and eating with or being friends with those who are pious.

These fortunate ones are those who, although there is no connection or relationship among them, love each other for the sake of Allah.

On that day they will be raised on pulpits of light;

Their faces will be effulgent lights;

They will not be subjected to fear when the creation is seized by the awesomeness of the Day of Judgment;

Nor will they be subjected with sorrow when the rest of the creation is seized by it.

Never befriend those who reject Allah.

So let us learn this from the words of the Creator:

A Muslim should never befriend those who reject Allah; do not make friends with the hypocrites, conspirers, defeatists or evil people.

A Muslim should never be friends with those who are enemies of Allah and His Prophet, even if they are their fathers, sons, brothers, i.e., a member of their family.

Allah commands us to never abandon the struggle against the hypocrites with determination and repressiveness; He forbids us from abandoning the believers and befriending the enemies of Allah and His Messenger.

However, Muslims can appear to be friends with a powerful enemy in order to protect themselves.

The reason why the Jews suffered the wrath of the Creator was because many of them had befriended those who rejected Allah.

So why should we not befriend the disbelievers? Allah the Almighty tells us:

"Whenever they encounter you, they treat you as enemies and hurt you with their hands and tongues. They want you to disbelieve."

Those hypocrites, *"when they are alone, ...bite the tips of their fingers at you, in rage."*

So should we classify all the disbelievers the same? Allah the Almighty defines the following measures: *"Allah does not forbid you*

to be just or righteous towards those who did not go into battle against you (over matters of faith), and did not expel you from your homes. Deal with them justly. Allah loves those who are just. But Allah forbids you to befriend those who fought against you over matters of faith, those who either assisted others in driving you out of your homes or drove you out themselves. Those of you who befriend them are indeed the evil doers.”

Never establish a friendship with the oppressors

Our dear Prophet informed the believers that in the future there would be oppressive leaders; he also informed us that: Those who establish a relationship with the oppressors, those who support their lies and support their oppression are not of his community; they will not approach him, where he is beside the fountain on the Day of Judgment.

But those who do not join them, who do not believe in their lies, or support their oppression are of his community, and will meet him beside his fountain in the Hereafter.

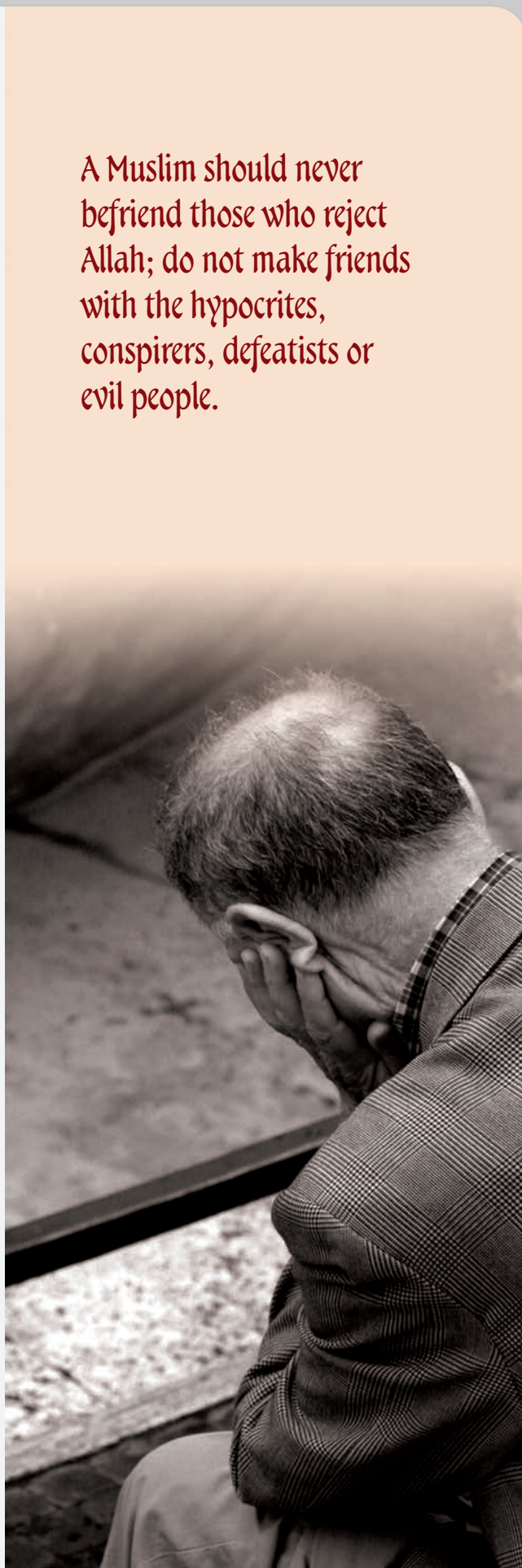
Who should we befriend?

According to a hadith, a person is influenced by the way of life of their friend. This is why a believer should be careful in his choice of friends, only making friends with Muslims, and eating with or being friends with those who are pious.

“The example of a good companion and that of a bad one is like the one who sells musk and the one who blows the blacksmiths bellows. The one who sells the musk will either give you some of his musk, or at least you will get the beautiful smell on you. As for the one who blows the blacksmiths bellows, he will either burn your clothes or you will take an offensive odor from him.”

Now let's listen to what our Creator tells us: When Allah the Almighty mentions the regret that those who establish a friendship with the wrongdoers will feel on the Day of Judgment, He tells us that on that 'Day' they will say: “*Oh! Would that I had taken a (straight) path with the Messenger! Ah! Woe is me! Would that I had never taken such a one*

A Muslim should never befriend those who reject Allah; do not make friends with the hypocrites, conspirers, defeatists or evil people.



for a friend! He did lead me astray from the Message after it had come to me!"

In brief, on that day, with the exception of the pious, everyone of the old friends will be an enemy to the other.

An example of friendship

Now we will take a look at an example of friendship from the life of our dear Prophet:

Abu Darda (ra) related: "I was sitting beside the Prophet. Suddenly Abu Bakr appeared; he was rushing towards us holding his gown up, uncovering his knees."

The Prophet (pbuh) remarked: 'It seems as if your friend has quarreled.'

After greeting the Prophet, Abu Bakr said: 'O Messenger of Allah! There was an argument between me and Umar ibni Hattab, and I was a little too harsh. Then I regretted what I had done, so I went and asked his forgiveness, but he refused. This is why I came to you.'

Upon which the Prophet repeated three times: 'May Allah forgive you Abu Bakr!'

In the meantime, Umar had also regretted what he had done and came immediately to Abu Bakr's house, asking: 'Is Abu Bakr at home?' to which they replied: 'No, Abu Bakr is not here.' So he went straight to the Prophet, but there seemed to be a sign of displeasure on the Prophet's face until Abu Bakr took pity on Umar; he knelt on the ground and repeated twice: 'O Messenger of Allah! By Allah I was more unjust to him.' The Prophet replied: 'Allah sent me as a Prophet to all of you, but everyone said 'you are lying!' while Abu Bakr said 'He is telling the truth' and believed in me, supporting me with his own life and his possessions.' Then the Prophet repeated twice: 'So will you refrain from hurting my companion?'

And from that day on nobody caused any harm Abu Bakr."

Our dear Prophet informed the believers that in the future there would be oppressive leaders; he also informed us that: Those who establish a relationship with the oppressors, those who support their lies and support their oppression are not of his community; they will not approach him, where he is beside the fountain on the Day of Judgment.



DİKKAT!
SATICI ve DİLENCİ
GİREMEZ



EMİNÖ
YENİCA
159 - 1
NEW MO



Questions & Answers

■ Talent or spiritual competence is important for progression on the path of Tasawwuf, but there is no means of actually measuring this talent; therefore the principle issue here is the Sufi's individual willpower and determination.

Q: Can you explain the term Himmah, which is used in Tasawwuf?

Himmah means asking the pious for help regarding spiritual matters. This is mainly requesting their prayers. Our religion encourages us to ask for the prayers of others. There are reports that the prayers of a mother or father, a traveler or aggrieved persons will not be rejected. The Sufis try to obtain the prayers of all Muslims, as there is no possible way of knowing who will be the means of obtaining the compassion of the Creator. Allah the Almighty may accept, reject or preserve these supplications for the Hereafter if He wishes. Thus, there is no guarantee that Allah will accept these prayers, even if they have been made by a pious, favored servant. In fact, such a guarantee was not given even to the Prophet. The supplications he made for Abu Lahab, his uncle who he loved so dearly, to embrace Islam were not accepted. And the verse was revealed: *"Indeed, you do not guide whom you like, but Allah guides whom He wills."* (Qur'an:28:56)

The idea among the Sufis that the prayers of certain sheikhs would not be rejected is incorrect; no human being's prayer can be accepted as the means of intercession without the power of Allah. In addition, to obtain the

prayers and favor of Allah's pious servants the individual must strive on the path of truth. However, it would be wrong to ignore the spiritual powers bestowed upon the Prophets and the truly pious ones by Allah the Almighty. Many tribes were destroyed due to the prayers of the Prophets, while many others were blessed.

In the same way that bad-natured people influence others with the negative energy of Satan, good people also have a positive influence on others. Similarly, Allah bestowed Shafi, one of His attributes, upon doctors, and thus they are able to provide human beings with remedies. Without a doubt, when the Creator provides or takes He is in no need of any aid or accomplice. In fact, Allah grants His servants with both material and spiritual blessings in accordance with the cause; this is His Sunnah on earth. Our Creator manifests many of His attributes, such as Hadi, Mudil, Shafi, and Razzaq, by means of His servants. Regarding this subject, Imam Rabbani said: The message of those great men is medicine for the heart and their blessed gaze is medicine for mental illnesses. (Maktubat, 168) Here, the most important issue is that this guidance is known to be from Allah and no power is attributed to any other existence. Both good and bad are the blessings of the Creator; humanity is just the means.

Another important issue regarding this subject is that a Sufi does not rely on favor alone, but also must make every effort to reach perfection. The famous saying that is common among the Sufis clearly expresses this: The Sufi calls the sheikh "father of favor (*himmah*)" and the sheikh refers to the Sufi as "My son of perseverance (*gayrah*)."

Q: Previously, tariqah lessons or tasbihat were only given to those who were gifted, but today these kinds of lessons are given to everybody; how can ability in this be measured?

Talent or spiritual competence is important for progression on the path of Tasawwuf, but there is no means of actually measuring this talent; therefore the principle issue here is the Sufi's individual willpower, their desire and

A person's inclination towards education in Tasawwuf is actually a sign of their talent. In addition, the friends of Allah may be inclined to a certain Sufi due to their talents.



If an 'aspirer' is benefiting from a spiritual guide then it is not right for them to leave and become a member of another religious sect.

determination. This is why those who choose the path of spirituality are called aspirers or followers. Talent emerges and develops as a result of this determination. To phrase this in another way, if a person has spiritual competence but lacks determination, then it is impossible for them to advance within the tariqah. A person's inclination towards education in Tasawwuf is actually a sign of their talent. In addition, the friends of Allah may be inclined to a certain Sufi due to their talents. One of the examples of such an incident is that when referring to Umar Ibn Hatta and Abu Jahil, whose real name was also Omar, Prophet Muhammad prayed: "O Lord! Grant one of the two Umars with Islam." In addition, the Prophet never turned anybody away, but guided them in accordance with their abilities.

Another important point is that it is possible for those who have only a limited talent to develop this over a matter of time. Humans are like mines bearing different valuable resources. Some may have a talent for servitude, some for worship, and others for studying. Spiritual guidance develops everyone's ability according to their nature.

However, due to the conditions of the period in which we live at the present time a person may not have a great capacity for learning; occasionally spiritual guides can provide them with certain prayers to recite to strengthen their faith and to avoid straying from the true path. To phrase this in another way, although it is obvious that many of these tariqah members will not become spiritual leaders, they are accepted into religious meetings so that they will remain on the true path. This is generally beneficial in Islam. Those who are accepted on the path of spirituality with such an intention must use this opportunity in the best possible way.

Q: If a person is given such lessons or tasbeehat but does not attain the goal of these lessons, can they take lessons from another tariqah?

If an 'aspirer' becomes a member of a certain tariqah but does not actually capture what their soul was seeking or if they lack the necessary interest, then this individual can find another

religious group that is more suitable to their needs, becoming a member of that tariqah. Just because a person is unsuccessful in one place it is not right to close all the doors. However, in the Tasawwuf tradition there are certain important rules regarding this situation. If an 'aspirer' is benefiting from a spiritual guide then it is not right for them to leave and become a member of another religious sect. The inconstant behavior we see in many people today is completely wrong; this frequent change is of no use to the individual.

In an attempt to portray the injustice of such a situation, the Sufis say: "One who is in one place is everywhere, but those who are everywhere cannot be in one place."

In addition, as Tasawwuf is a mission of love, affection between the guide and their students must be continuous. Regarding this subject, Ibn Arabi said: *If a Salik (disciple) senses indifference and doubt towards a Murshid (spiritual guide), he should distance himself for a certain period of time, and should not return until he is sure of his emotions. If his affection for the guide has totally disappeared, then he should seek another spiritual guide. Otherwise, this relationship may harm the Salik.*

Here, Ibni Arabi emphasizes that the spiritual tie between the guide and the disciple should never be damaged or destroyed in any way. If this tie between the two is so damaged that it is irreparable, then the relationship is of no benefit.

Another problem occurs with the death of the spiritual guide; here there are no restrictions for the disciple choosing another spiritual path. Although the duty is not passed on to any certain member of the sect, following the death of the guide, many of the disciples choose to remain in the same tariqah. However, in our opinion, such an approach is also inadvisable. Spiritual guidance can only be obtained from guides who are living.

If the spiritual tie between the guide and the disciple is so damaged that it is irreparable, then the relationship is of no benefit





Sayyidina Aishah (Part 1)

She lived the most beautiful days of her life with the inspiration she received from the Prophet of Allah (pbuh); he acquired manners to be marvelled at. She wasted not a second of her life uselessly.

Let us be enlightened with the vast expanse of the heart of Sayyidina Aisha, a heart brimming with virtue, chastity, generosity, knowledge, sagacity and intellect. She lived the most beautiful days of her life with the inspiration she received from the Prophet of Allah (pbuh); he acquired manners to be marvelled at. She wasted not a second of her life uselessly. She tried hard and endeavoured into the unknown with her sharp wits. She became a light (inspiration) for future generations and for science. She was as a sun for the science of hadith; a pioneer of *fiqh*, -Islamic law, and an accomplished guide and role model for women.

FAMILY OF SAYYIDINA AISHA

The ancestry of Aisha, who by marrying the Prophet (pbuh) received the honour of being among the Mothers of the Believer, (*Ummul Mu'mineen*) is famous for its virtue, both on her father's and her mother's side. Her father's tribe Banu Taym, had an outstanding place among other tribes because of their honour, bravery, trustworthiness and veracity.

Abu Bakr, an exceptional member of this

tribe, was a man who kept his word at all cost. Abu Bakr, the father of Aisha is known as someone who was easy to get on with; good-natured, with a gentle temperament and who did his best to help others, both as an individual and as the head of state. Because of his knowledge on genealogy, his capacity for relating to people as well as his involvement in trade, initially the Kuraish and in later times the Muslims would ask for his advice in various matters. The Prophet (pbuh) would also consult him regularly. Because of this, some of the companions used to call him as “the vizier of the Prophet of Allah”, even though such a title did not exist in the Muslim world at that time.

Abu Bakr, the companion of the Prophet (pbuh) during hijrah, who is mentioned in the Qur’ān as the second of two, had an impeccable personality and a pre-eminent character. Aisha was the daughter of such a man. Abu Bakr, who made immeasurable sacrifices and displayed countless heroic deeds for Allah and for His Prophet, is one of the ten companions who received the good tidings of earning Jannah while they were still on Earth. He is “*As-siddiq*”¹. This name was given to him by the Prophet of Allah (pbuh), because of his unhesitant belief and acceptance regarding *Miraj*². Because Aisha (pbuh) carried the same noble traits in her personality, she too was named as Aishah as-Siddiqah (as-Sadiqah), *Aisha, the truthful*, and also as Aishah bint as-Siddiq, *Aishah, the*

daughter of as-Siddiq.

The mother of Aishah, *Ummu Ruman bint Aamer ben Uwaymer*, belonged to the Kina-na Tribe, and she was amongst the cherished women companions. After the Prophet (pbuh) and Abu Bakr made hijrah to Madinah, she followed them. According to one account, when pious Ummu Ruman died in Madinah, six years after the hijrah, the Holy Prophet (pbuh) personally went down into her grave and said: “Whoever would be pleased by gazing at a *houri* should look at Ummu Ruman”.

She was born in Makkah, four or five years after the advent of the Prophet (pbuh) (AD 614 or 615). Both she and her sister Asma had become Muslims, when they were small children, though at that time the number of Muslims were very few.


HER MARRIAGE WITH THE PROPHET (PBUH)

After an angel had showed Aisha to him in his dream several times and said “This is your wife”, the Prophet (pbuh) became engaged to her in Makkah, and married her in Madinah, two years after hijrah. Hawlah bint Hakeem, the wife of Uthman bin Maz’un, narrated this happy event, in which she took part:

“After the passing of Khadijah, I went to the Prophet of Allah, and asked him: ‘Wouldn’t you consider marrying?’ Thereupon the Holy Prophet mentioned his intention to get married,

She became a light (inspiration) for future generations and for science. She was as a sun for the science of hadīth; a pioneer of fiqh, -Islamic law, and an accomplished guide and role model for women.





“Allah’s Apostle said (to me), ‘You were shown to me in a dream. An angel brought you to me in a piece of silken cloth and said to me, ‘This is your wife.’ I removed the piece of cloth from your face, and there you were. I said to myself, ‘If it is from Allah, then it will surely be.’ ”

Sayyidina Aishah

but asked me who would be willing to marry him with his children, and under what conditions. I said: ‘If you wish, there are unmarried girls, as well as widows’. The Prophet of Allah asked ‘Who is there from the girls?’ I said: ‘Aishah, the daughter of your beloved (companion) Abu Bakr’. Then the Prophet of Allah asked: ‘And who is there from widows?’ I replied: ‘There is Sevdah bint Zem’a, who believes in you’. After this, he told me to ask for both of them, because he was in need for someone to take care of his children and to manage his household.”

Hawlah accounted the rest of the event in the following way: “When I reached Abu Bakr’s house, I came across Ummu Ruman, the mother of Aishah. I said to her: ‘Ummu Ruman! Do you know what a blessing and prosperity has Allah bestowed upon you?’ Ummu Ruman asked me: ‘What is it?’ Allah’s Messenger sent me to ask for Aishah.’ I wish this would happen, but wait for Abu Bakr, he will be here soon.”

When Abu Bakr arrived, this time Hawlah turned to him: ‘O Abu Bakr! Do you know what a blessing and prosperity has Allah bestowed upon you? Allah’s Messenger sent me to ask for Aisha.’ By pointing to his intimacy with the Prophet (pbuh), Abu Bakr asked: ‘Can Aisha be his spouse? She is the daughter of his brother?’

Upon this question, Hawlah returned to the Prophet (pbuh) and told him what Abu Bakr had said. The Prophet (pbuh) asked her to go back to Abu Bakr and instructed her to tell him: ‘You are my brother in Allah’s religion and His Book, but she (Aishah) is lawful for me

to marry.’³

Hawlah said: “Thereon I went back to Abu Bakr, and repeated to him exactly what was told to me. He said, ‘Wait until I come back!’ After he had left, Ummu Rumman told me: ‘Mut’im bin Adey had asked Aisha for his son Jubayr. I swear by Allah that Abu Bakr has never gone back on his word.”

When Abu Bakr went into Mut’im’s house, his wife was there too. His wife, who was a pagan said: ‘O the son of Kuhafa! If we marry our son with your daughter, surely you will divert him from his beliefs and attempt to introduce him into your religion!’ Without replying to her, Abu Bakr turned to Mut’im and asked him: ‘What is this woman saying?’ Mut’im replied: ‘She says something that I hear (and agree with)!’ With this, they made it clear that they didn’t want this marriage.

Abu Bakr came back to his home delighted; praising Allah for removing the obstacle posed by his word. He said to Hawlah: ‘Let’s invite Allah’s Messenger here!’ Hawlah went to the Holy Prophet (pbuh) and invited him to the house of his companion Abu Bakr. Abu Bakr engaged his daughter Aisha to the Prophet (pbuh).

Only Aisha was a virgin out of the women the Prophet (pbuh) married, This marriage augmented the bond of mutual regard and affection between these friends, even further.

THE REPORTS REGARDING THE AGE OF SAYYIDINA AISHA

When this marriage took place, Makkans

did not seem to be alarmed by this occasion. On the contrary, they accepted it as a normal event. None of the adversaries of Islam were able to make a case out of it: and even the fiercest enemies of the Prophet (pbuh) could not find a reason to criticise him because of this marriage. There was indeed nothing to be said or done. Perhaps someone, who was not familiar with the conditions and circumstances of that time, could only question the age of Aisha. Nevertheless, previously Mut'im bin Adiy had asked for her for his son Jubayr. If the age of Aisha was so young that she would be considered unfit for marriage in that period and society, the family who had asked for her before the Prophet (pbuh) would have been condemned. However, no one said anything, neither about Jubayr nor about the Prophet (pbuh).

The conclusion we can draw from this is that in that day and age the customs and the common law held no objections to the marriage of teenagers. The two conditions for a girl to be marriageable in practical terms are: to be psychologically and biologically fit for marriage

When we study Aisha from the psychological aspect, we see that she was engaged to someone else before the Prophet (pbuh). If she was not ready for it, she would not have accepted such an offer and become engaged. The socio-cultural conditions of

those times psychologically prepared girls for marriage at very early ages: even as early as 10. In her day and age there were many such examples. Obviously, these conditions can vary according to the time, customs and society.

On the other hand, biological preparedness refers specifically to pubescence. Because of the climatic conditions in the Arabian Peninsula, girls reached puberty around the age of 8 or 9, which we may consider quite early.¹ This shows that Aisha was also biologically prepared for marriage.

Nowadays, because of the hormones used in the growing of vegetables that are then consumed by people, and because of excessive sexual stimulants in the social environment, the age for the onset of puberty has started to reduce to the age of around nine or ten.

Setting these facts aside, the historical sources contain different accounts regarding the age of Aisha when she got married. For instance, Zakai Konraba writes that she made hijrah when she was 17, and married Allah's Messenger (pbuh) at the age of 18. Although there are other contemporary researchers sharing the same point of view, there are also differing views, saying that she was younger.²

Setting the uncertainty of her birth date aside, we can say that she married with Allah's Messenger (pbuh) after the death of Sayyidina

If this was an improper marriage, Allah the Almighty would not have permitted it. Beyond this, there is no authority to judge this event. Since this event took place under the commandment of Allah, it is a blessed and exemplary marriage, both for them, as well as for us.



Abu Bakr, the companion of the Prophet (pbuh) during hijrah, who is mentioned in the Qur'ân as the second of two, had an impeccable personality and a pre-eminent character. Aisha was the daughter of such a man.



Khadijah, three years before the hijrah. This corresponds to the month of Shawwal, on the tenth year of his advent. And they entered the nuptial chamber in Madinah in the first year of hijrah, again in the month of Shawwal.

THE DREAMS OF THE PROPHET (PBUH)

Allah the Almighty also prepared the Prophet (pbuh) for marriage with Aisha, by dreams. Aisha narrated this event as follows: *“Allah’s Apostle said (to me), ‘You were shown to me in a dream. An angel brought you to me in a piece of silken cloth and said to me, ‘This is your wife.’ I removed the piece of cloth from your face, and there you were. I said to myself, ‘If it is from Allah, then it will surely be.’”*⁴

The Prophet (pbuh) saw this dream for three nights. This means that it was a true, *sadiq*, dream: a divine inspiration by Allah. This fact shows that the marriage of the Prophet (pbuh) and Aisha took place with the command and permission of Allah the Almighty. If this was an improper marriage, Allah the Almighty would not have permitted it. Beyond this, there is no authority to judge this event. Since this event took place under the commandment of Allah, it is a blessed and exemplary marriage, both for them, as well as for us.

Regarding this matter, Aisha Abdurrahman says:

“When the news of kinship among these two esteemed and loyal friends was

spread, Meccans were not taken by surprise: they received this news as natural and as a resolved matter. Even the adversaries of Allah’s Messenger (pbuh) were not able to say a word about this kinship. Moreover, it did not occur even to his fiercest enemies, who in their attempts to debase him often resorted to any means including lies and slander, to use his engagement with Aisha as a matter to criticise him.

What could have they said; would they criticise the engagement of a child like Aisha, at the age of seven or eight? This engagement has, however, preoccupied several of the historians who have written about Prophet Muhammad (pbuh): but they have looked at this event only from the perspective of the modern society in which we live. They could not appreciate the fact that similar engagements are still the custom in Asia, and that this custom is still present in Eastern Europe, Spain, Portugal and in some regions of the United States.”

As it is reported from Aisha, the Prophet (pbuh) married her when she was six years old and he consummated his marriage when she was nine years old, and then she remained with him for nine years.⁵

ENDNOTES

1 “The Truthful”. This title was given to Abu Bakr by the Prophet (pbuh). When the Prophet Muhammad (pbuh) related his experience of al-Isra (his night journey to the Masjid al-Aqsa in Jerusalem) wal Mi’raj (and his ascension through the seven heavens) to Abu

Bakr, he immediately and without any reservation replied "Sadaqt": "You have spoken the truth". From that time on, Abu Bakr came to be known as Abu Bakr as-Siddiq.

2 *Miraj* is the Night Journey of the Prophet (pbuh) from Makkah to Jerusalem and then through the realms of the seven heavens, beyond the limit of forms -the Sidrat al-Muntaha-, to within a bow-span's length or nearer to the presence of Allah. See the Qur'an, Al-Isra (17:1), Bukhari, Hadith 345, Vol. 1, 227, Vol. 5.

3 Bukhari, Volume 7, Book 62, Number 18

4 Bukhari, Volume 7, Book 62, Number 57

5 Bukhari, Volume 7, Book 62, Number 64

1 It is clear that as one moves towards the polar regions, the age of puberty moves to higher ages; to 15 and even to 17 and beyond. In this respect, the age of 9-10 in the Arabian Peninsula corresponds to 15, and in some cases, higher ages, in northern regions. (Celal Yeniceri, p.78)

2 Regarding the age of Aisha, Ramazan Balci, who wrote a book on her, says: "Considering that Aisha remembered her parents (only) as Muslims, then her age is either the same as Islam's, or two to three years more; since to remember her parents which were among the first Muslims, she had to be at least three or four years old. As an inevitable conclusion of this analysis, we have to accept that when Aisha was engaged to the Prophet (pbuh), she was around 9 or 10, and when she got married with him in Madinah, she was 14 or 15 years old.

This account from Aisha opposes some other reports which narrate this hadith as: "O Lord! Honour Islam with Umar." This is because Islam itself is honourable, and it gives honour; nothing else can honour Islam. It is important to consider the age which would permit such an intellect which can decipher such subtle meanings. Aisha must have heard this prayer personally, which was made in the fourth or fifth year of the Prophethood. If not, she wouldn't have attempted to correct a hadith based on her personal judgement. According to this, at that time -the fifth year of Prophethood- it is not possible for Aisha to be smaller than 6 or 7.

Muhammad Hamidullah says that she was 7 years old, when she got married with the Prophet (pbuh), two years before the hijrah. (M. Hamidullah, Islam Peygamberi, II, 678)

Afzalurrahman, the author of the Encyclopaedia of Sirah, claims that Aisha was engaged with the Prophet (pbuh) in the 10th year of the Prophethood, when she was six; and that the marriage was completed when she was nine years old (Afzalurrahman, II, p.161).

The conclusion we can draw from this is that in that day and age the customs and the common law held no objections to the marriage of teenagers. The two conditions for a girl to be marriageable in practical terms are: to be psychologically and biologically fit for marriage





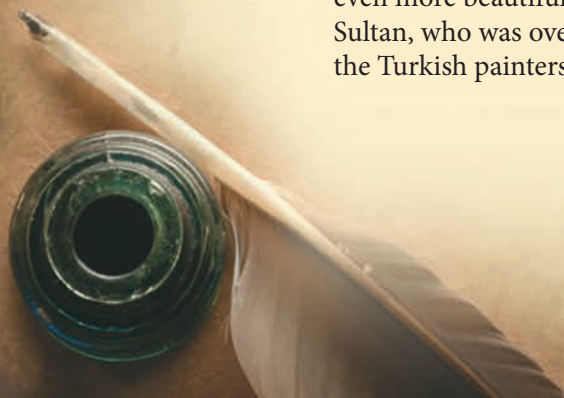
Stories

From the Mirror of the Heart

The Chinese and the Turks were arguing as to who were the better artists. The Chinese claimed they were the best and the Turks responded, “No, we are more superior; our skills are far more refined.” Hearing this, the Sultan decided to settle this with an art competition.

Both sides accepted the proposal but to avoid their artwork being copied the Chinese hung a heavy curtain in the middle of the room. They asked for various paints and equipment from the Sultan. The Turkish artists, on the other hand, did not ask for much, just a few things to remove the dirt off the wall and something to polish it with. Unlike the Chinese, they did not want too much colour; they preferred the painting to be plain, colourless in fact, aware that there is a way that leads from all colours to colourlessness. Know that the magnificent variety of the clouds and the weather comes from the total simplicity of the sun and the moon.

When they had finished working, the Sultan entered the room of the Chinese. He loved their work, astonished by the beautiful colour and detail. When it was the Turks’ turn to unveil their work they wanted the curtain dividing the two competing sides to be removed. When it was removed the Chinese figures and images reflected on the clear Turkish walls. They lived there, even more beautifully, and always changing in the light. The Sultan, who was overwhelmed with admiration, congratulated the Turkish painters.





Two Women, Two Paths, One God

A Mother and Daughter's Journey to Islam (Part 2 - Mary)

My aim is to learn and
always seek Allah's grace,
peace, and understanding,
and to strive to be a good
Muslim.

Can you tell us briefly yourself?

Salam and Bismillah. My name is Maria Eloisa Castro De Grieshaber. I am 25 years old. I am married and have a daughter.

How long you have you been a Muslim?

I have been a Muslim in my heart for a long time, but I recently took my shahadah; two months ago.

What was your religious affiliation before Islam, and how would you describe your association with your church or faith community?

As a young child my grandmother and her husband, my step-grandfather, took me to the Methodist church. I didn't know my mother's father because he died from cancer before I was born, so my step-grandfather was really the only grandfather I knew. My grandfather, Joe W, was a Methodist minister for many years and was better known as "Grandpa Joe" the church where we went. The church was very family oriented and it was my grandparents pride to have us with them.

However, I always believed and felt throughout my childhood that there was only

one God. I knew this in my heart.

What was your very first connection to something Islamic? What was your feeling the first time you heard of or was associated to this person or event?

I was introduced to Islam at the age of 14 by my mother's second husband, Mohamed A, who was from Saudi Arabia. He was most influential in my interest of Islam.

I had an interest in learning Arabic. I did not know that in the Arabic language, the name of Allah has such a large influence. And, although I never actually learned Arabic, my stepfather took the time to read and teach me about Islam and the Quran. I did learn many things about Islam and what I learned summed up what I believed already in my heart. They were the same beliefs as mine as I had always believed there was only one God. I felt like it was a confirmation of what believed. Islam was engraved in my mind and heart.

What was the event that ultimately brought you to Islam? Do you remember the exact date?

Actually it was back in 1999 when my step father spent time with me and taught me of Islam. However, I did not know about taking the shahadah, nor the necessity of saying it. I simply lived my life in an Islamic way with its belief in Tawhid, one God, guiding my heart and life. I always knew when I prayed that God was, and is, always there and I believe my prayers are answered.

What was the reaction of your husband, children, and other family members about your conversion?

My husband has been always supportive of me. He also believes in only one God.

What is the thing about Islam that you love the most?

Being that my mother is very much involved with the Mosque as a co-teacher, I spend a lot of time with her. So really she is teaching me and many other young sisters of Islam. The community is very family oriented, caring and loving.

Mary, since your daughter has now converted, do you feel that your conversions have changed your relationship with each other in any way?

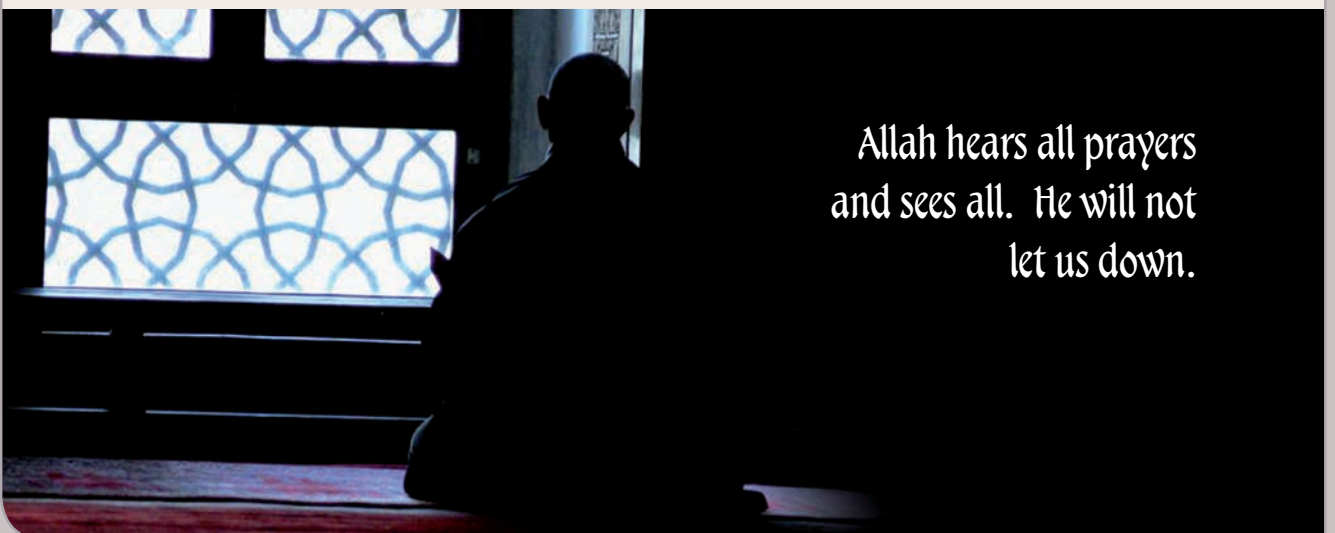
Elhamdulillah there is no change. We love each other now as always. We are family, we are aware and proud.

Mary, In what way has Islam had the greatest affect on the Maria?

Maria has always been modest and as a mother to see her with hijab is so awesome. It is like its natural, elhamdulillah. For me, it just makes my faith that much more strong to know that Allah is the reason for all good and this shines through as we try to walk that straight path, inshallah.

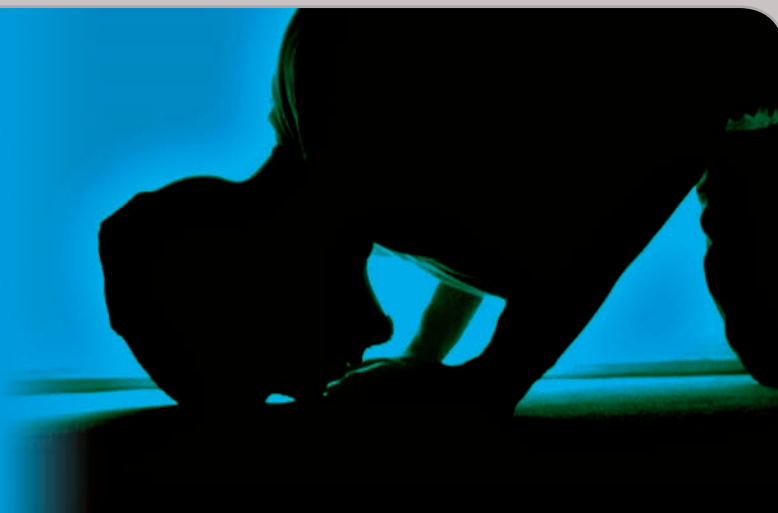
Maria, how do you feel about wearing the hijab since you are very new to it?

Actually, I wear my hijab out of respect for other sisters. Where I work there are many



**Allah hears all prayers
and sees all. He will not
let us down.**

May the grace, glory, and
teachings of Allah and all
of our Prophets (pbuh)
guide us in our steps.



Muslim men with families. So out of respect for their wives I wear hijab at work. When I am at home, or out with my husband and family, I do not always wear my hijab. However, I do believe in being modest and I am teaching my daughter Cheyenne to be modest as well. In this world there are so many things trying to steer our children in the wrong direction.

Mary, do you feel that having someone from your family also be a convert is helpful for support and understanding as you continue your journey learning about Islam?

Absolutely! We both enjoy learning together the knowledge of Islam. I am trying bit by bit to learn (in Arabic) our prayer, inshallah. She will have it down pat soon as well; so doing and learning together is the key.

Mary, what are some of things that you feel are important and necessary to learn now, together, in order to continue to grow in Islam?

Inshallah we can both grow bit by bit together. I have had to relearn almost all thinking processes because of my heart attack; including how to walk and speak English again. So we read and discuss our Prophet (pbuh) and the good deeds and the good processes of Islam through faith, prayer and the belief that all things are possible with the will of Allah, elhamdulillah.

What is your greatest wish for Maria?

To continue to grow in Islam. To learn and always walk and seek Allah's grace, peace, and understanding, and to strive to be a good Muslim, inshallah.

What do you each feel are the most

important lessons that you will teach to your not-yet-Muslim family members as a "team"?

Mary: Goodness, faith, and unity with steadfastness and togetherness even as two. Allah, he hears all prayers and sees all. He will not let us down. We have to strive not to let him down, inshallah, Ya Rab!

Maria: I pray my religious beliefs will stick with my daughter Cheyenne and not the wrong ways of this world.

Do you have any additional comments to share with our readers?

I would classify myself as a Muslim from 1978, although for some time I did not pray or practice. It has been a real journey in life but now I am so proud to have Allah as my pilot in life. Without him I am, and I have, nothing. Elhamdulillah Allah has blessed me in this life. It is my one prayer that I am able to do all I can to help others and bless even $\frac{1}{4}$ of the lives that he has put along my path. I try to give to everything I can, even to the point I go without, as I know the Prophet Muhammad (pbuh) did, as he is my example. Inshallah, May the grace, glory, and teachings of Allah and all of our Prophets (pbuh) guide us in our steps.

As for myself, I am grateful to Allah that I was able to join the Surayya Anne Foundation so that I am able to help other women in need. There have been many Muslim sisters who have been a large factor in my life and have held my hand through many trials. They were there for me and my family and I give them my deepest thanks; I pray Allah blesses them all with peace, Amen.



A Story Illustrative Of Practical Charity

A certain man had generosity without the means of displaying it; his pittance was unequal to his benevolence. (May riches never fall to the mean, nor poverty be the lot of the generous!). His charity exceeding the depth of his pocket, therefore was he always short of money.

One day a poor man wrote to him saying, "O, thou of happy nature! Assist me with funds, since for some time have I languished in prison." The generous man would have willingly acceded to the request, but he possesses not so much as the smallest piece of money. He sent someone to the creditors of the prisoner with the message, "Free this man for a few days, and I will be his security." Then did he visit the prisoner in his cell and say, "Arise, and fly with haste from the city."

When a sparrow sees open the door of its cage, it tarries not a moment. Like the morning breeze, the prisoner flew from the land. Thereupon, they seized his benefactor, saying, "Produce either the man or the money." Powerless to do either, he went to prison, for a bird escaped is ne'er recaptured. Long there did he remain, invoking help from none, nor complaining, though he slept not at nights through restlessness.

A pious man came to him and said, "I did not think that thou were dishonest; why are thou here imprisoned?"

"No villainy have I committed," he replied. "I saw a helpless man in bounds and his freedom only in my own confinement. I did not deem it right that I should live in comfort while another was fettered by the legs." Eventually he died, leaving a good name behind.

Happy is he whose name dies not! He who sleeps beneath the earth with a heart that lives is better than he who lives with a soul that is dead, for the former remains for ever.

(From the Bustan of Sâdi)