

NOV/DEC 2010 • DHUL HIJJAH 1431 • NO:26 • £2 UK • US\$5 • AU\$5



WISDOM

A Source of Inspirational and Traditional Islamic Knowledge

ALTIKUR

SUBMISSION IS AN ACT OF OBEYING BASED ON LOVE



Osman Nuri Efendi
Preferring The Hereafter
Over This World

Prof. Hasan Kamil Yilmaz
Unconditional Submission

Halime Demiresik
Sayyidina Aishah (Part 2)

Becoming A Devoted Servant Through submission - Osman Ersan/ Pearls of Wisdom / Questions & Answers /

EDITORIAL

Dear Readers,

O ye who believe! Come, all of you, into submission (unto Him); and follow not the footsteps of the devil. Lo! he is an open enemy for you. (Qur'an:2/208)

Indeed, one the most difficult practices of Islam, for some believers, is that of total submission to the will of Allah. It is for this reason that many of the articles in this edition focus on this topic. It is our sincere hope that by exploring some of the aspects of submission, the practice of being submissive will become easier to both understand and to complete in our daily lives.

In this edition, the article of our Ustadh, Osman Nuri Efendi, is an article related to the topic of submission by preferring the hereafter to this world. It discusses and points out the need and path for a sound heart; one free from illness.

In other articles you will find the discussion of finding peace through submission by both verbal affirmation of trusting Allah alone to handle one's situation and through acceptance of one's provision and finding submission through servanthood. This edition also tells the story of the submission of one Awliyah, Aziz Mahmud Hudayi, for the purpose of learning to control and defeat of his nafs.

Finally, in this article is the next installment of the "Four T's" article and the necessity of controlling the for T's in our life as a sign of submission to the will of Allah. This article focuses on time and tongue, and wise usage of both of these for the benefit of the society, rather than for its destruction and harm.

It is our sincere hope that you enjoy the articles in this edition and that you are able to utilize these words of Wisdom to make the practice of submission easier in your everyday life. May Allah bless us all and make our lives full of blessed peace through submission, servanthood, and self-control. May we be of those who prefer the hereafter to this world.

We hope you enjoy reading this issue and we wish a Dhu'l Hijjah filled with blessings, serenity and peace to all of you. We celebrate all of our readers' Eid and hope to meet you in the next issue.

Elif Kapici
editor@sufiwisdom.net

Wisdom

WISDOM Bimonthly Islamic Journal
Copyright 2010
No: 26 NOV/DEC 2010 - 1431
Price: \$5 (USA), £2 (UK), AUS \$5 (AUS)
WISDOM is published by ALTINOLUK Publishing Co.

Chairman

Abdullah Sert

Managing Editor

M. Lutfi Arslan

Editor

Elif Kapici

Design

Altinolukgraphic • Muzaffer Caliskan

Subscription Rate For One Year

(Including Postage) \$30 (USA) - AUS \$ 30 (AUS) - £12 (UK)

Distribution and Subscription Representatives

Australia - Fatih Ciftci 1/8 Yaralla Crt Meadowheights 3048 Vic
E-mail: melbourne@sufiwisdom.net

UK - Selim Bicen 13 - 16 Pier Streetaberystwyth SY23 2LJ Ceredigion
Phone: +44 1970617417 • **E-mail:** wales@sufiwisdom.net

UK - Elif Kapici - 18 The Nurseries - Cliftonville
Northampton NN1 5HN

USA - Mahmut Tugrul Tasgetiren 4785 Chestnut Ridge Rd.
No:2 Amherst, Ny 14228

Phone: 716-208-5893 • **E-mail:** Usa@sufiwisdom.net

USA - Jacqueline V. Frank 8508 So. 71st East Ave. tulsa, ok 74133
Usa

E-mail: oklahoma@sufiwisdom.net

Head Office

İkitelli Organize Sanayi Bölgesi, Turgut Ozal Cad. No:117/2 A-D
İkitelli - İstanbul / TURKEY

Phone: +90.212.671 07 00 (pbx) - **Fax:** +90.212.671 07 17

Printed by

ERKAM Printing • Phone: +90.212.671 07 07

All rights reserved. Reproduction in whole or in part in any form
without prior permission is prohibited.

WISDOM is a bimonthly Islamic journal devoted to spreading
the light of Islam.

WISDOM is not responsible for the accuracy of the advertisers. WISDOM
reserves the right of refusing any advertisement. Articles sent by readers
will be reviewed and returned. Articles printed in WISDOM do not necessarily
reflect the opinions of the publisher or editorial staff of the Journal.



**Prof. H.Kamil
Yilmaz**

**Unconditional
Submission**



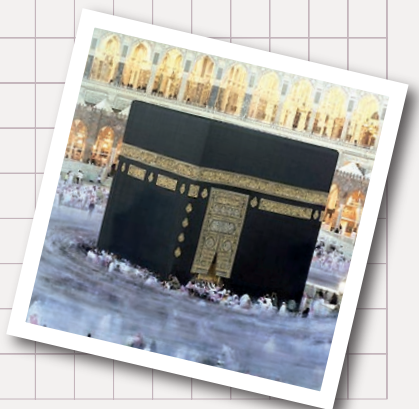
Osman Ersan

**Becoming A
Devoted Servant
Through
Submission**



Elif Kapici

**The Life
Of The
Honorable
Hajar Is A
Lesson For Us
All**



**Halime
Demiresik**

**Sayyidina
Aishah II**

CONTENTS




Osman Nuri Efendi
Preferring The
Hereafter Over This
World

Osman Nuri Efendi Preferring The Hereafter Over This World.....	04
Poem One Who Is Real Is Humble	13
Prof. Hasan Kamil Yilmaz Unconditional Submission	14
Osman Ersan Becoming A Devoted Servant Through Submission	18
Questions & Answers	22
Interview	24
Elif Kapici The Life Of The Honorable Hajar Is A Lesson For Us All	28
Pearls Of Wisdom	32
Melek Zeynep Oyludag The Which is in Our Control: The Four T'S	34
Stories Qadi Aziz Mahmud Hudayi.....	40
Halime Demiresik Sayyidina Aishah II.....	42
Quiz.....	48





Preferring The Hereafter Over This World



Wealth earned in this world accompanies its owner until he is buried. However, his faith and deeds will come with him into the grave, and remain with his soul. This is why believers should not be deceived by the temporal desires of this world.

A believer has the responsibility to be thankful for all the blessings of his Lord, especially for the blessing of faith, because claiming the ownership of something whose price is not paid is to exert oneself in vain.

The state of those who forget the responsibility of paying the price of the blessing of faith and who are deceived by the temporal pleasures of the world is like the state of a fish which is caught by a hook. The fish only see the bait not the hook hidden in it. Those who forget that the real life is the life of the Hereafter cannot escape from falling into the traps of this world.

TO PREFER THE HEREAFTER OVER THIS WORLD

Every believer feels gratitude to the person who does goodness to him; he gives thanks and prays for that person. When he gets the opportunity, he wants to respond to his goodness with something better. Even if the given thing is a glass of water, it requires gratitude. It is expressed in a verse:

“And if you would count Allah’s favors, you will not be able to number them; most surely Allah is Forgiving, Merciful.” (Qur’ân:16/18)



The friends of Allah, who are the at the peak state of piety, remember often the realities of the Hereafter and follow a straight path in their lives. They can give up all the blessings of this world if they have to choose between this world and the Hereafter.

Among all of the favors of Allah, faith is the greatest one. Just like every other blessing, the price of the blessing of faith is gratitude, thankfulness, remembrance, sincerity, and piety.

A believer has the responsibility to be thankful for all the blessings of his Lord, especially for the blessing of faith, because claiming the ownership of something whose price is not paid is only a false claim.

Faith is the greatest Divine blessing. The trials in this world are the measures of checking how much we appreciate the value of this blessing. What is expected from a believer is to protect his faith with patience and submission no matter the circumstance, while at the same time continuing to maintain this blessing. In fact, it is pointed out in a verse that:

“Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden...” (Qur’ân: 9/111)

The time spent in this world is not even equal to a single moment compared to the eternity of the Hereafter; however as a result of the trials in this world, a person’s dwelling place in the Hereafter either becomes Paradise, which is place of endless happiness, or Hell, which is the place of eternal pain and punishment. A servant’s **choice between this world and the Hereafter** determines the direction of his journey. There cannot be a bigger deception in this life than not choosing the Hereafter.

The friends of Allah, who are enlightened by Divine wisdom, read every single letter of the

book of the universe with the eyes of their souls. They comprehend that the universe has not been created in vain, it has an aim, and every day takes a page from the calendar of life and takes a person one step closer to his grave. They meditate the answers of the questions such as “What is the meaning and wisdom of life? Why has earth been given for the service of human beings? Where are we coming from and where are we going?” Thus they spend their lives with elegant, sensitive, and thoughtful souls.

THE SIGN OF THE SOUND HEART

Our Lord points out what we need most on Judgment Day in the following verse:

“The day on which property will not avail, nor sons, except him who comes to Allah with a heart free (from evil).” (Qur’ân:26/88-89)

To obtain a sound heart depends on making preparations for the Hereafter before an invitation comes from the grave. In order to achieve this goal, we need to purify our hearts from everything which keeps us away from Allah. And we also need to convert all the blessings of Allah into an instrument which helps us to attain happiness in the Hereafter.

Sufis describes the most significant characteristics of a sound heart as follows:

1. *Not to hurt anybody and not to get hurt from anybody; because heart is the place of Divine sight.*
2. *When there is choice between the works of this world and the Hereafter, to choose always the Hereafter*

A believer who reaches that moral perfection with a sound heart knows that Allah is always with him. He feels that he is always under Divine observance and thinks about the meaning of the following verses:

“...and He is with you wherever you are; and Allah sees what you do.” (Qur’ân:57/4)

“And certainly We created man, and We know what his mind suggests to him, and We are nearer to him than his life-vein.” (Qur’ân:50/16)

The friends of Allah, who are the at the peak state of piety, remember often the realities of the Hereafter and follow a straight path in their lives. They can give up all the blessings of this world if they have to choose between this world and the Hereafter.

WE DO NOT CHANGE A GOOD DEED OF HEREAFTER FOR THE ENTIRE WORLD

When Musa (pbuh) learned that Pharaoh was coming to kill him, he immediately set out for a journey to Midian without taking any food with him. For eight days, he walked deprived of food and water and he was exhausted when he reached the fortresses of Midian. There he helped the daughters of Shuaib to water their sheep. Then Musa (pbuh) took a rest. He was so helpless that he was praying to Allah saying:

“... My Lord! Surely I stand in need of whatever good You may send down to me”

(Qur’ân:28/24)

When Shuaib (pbuh) heard that a gentleman had helped his daughters, he invited him to his house and gave him some food. Even though Musa (pbuh) had not had anything to eat, he did not want to eat the food he was offered. And he said Shuaib (pbuh):

“We are such a family that if we were given the whole world we would not have changed it for a single act of the Hereafter. I did not help you for food but just for the sake of Allah.”

Shuaib (pbuh) was pleased to hear these words and told Musa (pbuh):

“This is not for your help; it is because you are a guest in our home.” Then Musa (pbuh) accepted their offer.

This is monumental example of the manifestation of faith in the Hereafter. It is the intuition to not exchange an act of the Hereafter in return for a worldly benefit even when facing death out of hunger.

Another example of this understanding was narrated by Wasilah b. Aska:

It was during the days when we were going to the Battle of Tabuk. I had neither wealth nor a ride to join the army, so I proclaimed to the Medinians as follows:

“Who would take me on his ride in return for my share from the war booty?”

An old Ansari accepted my offer provided

The friends of Allah meditate the answers of the questions such as “What is the meaning and wisdom of life? Why has earth been given for the service of human beings? Where are we coming from and where are we going?” Thus they spend their lives with elegant, sensitive, and thoughtful souls.



To obtain a sound heart depends on making preparations for the Hereafter before an invitation comes from the grave. In order to achieve this goal, we need to purify our hearts from everything which keeps us away from Allah.



that we were going to take turns in riding. We set out for the journey. Allah the Almighty bestowed upon us some war booty and I had my share from it. I took it to the old Ansari, but he told me:

“You can take your camels and go.” I reminded him: “But this was our agreement and these camels are yours”

He said: “My dear friend! Take your booty. I did not want your material wealth, I just wanted to help you to get part of your spiritual reward and for the sake of Allah.” (Abū Dāwūd, Jihād, 113/2676)

Thus that pious Ansari preferred getting rewarded in the Hereafter to having several camels, which were one of the most valuable worldly possessions of that time. He showed the subtlety of acting for the sake of Allah instead of choosing a great worldly gain.

When one of the friends of Allah was asked if he had lived any incident which had affected him very much, he narrated the following incident:

“Once I lost my money bag in Mecca. I was in need of help. I was awaiting money to come from Basra, but it was late. I needed a haircut so I went to a barbershop and told the barber:

“I don’t have any money. Would you cut my hair for the sake of Allah?”

The barber was busy with another customer at the time. He showed me the empty seat next to the customer and said: “Please sit in here.” He left his customer waiting and began to cut my hair. When the other customer protested, the barber said:

“I am sorry but I am cutting your hair for money; but I will cut this gentleman’s hair for the sake of Allah. For me, Allah’s contentment always comes first. And servants cannot give anything to match Allah’s contentment.” And after the haircut, the barber also gave me some money and said:

“I am sorry but I can only afford this much. Take these for your urgent needs.”

A few days later I received the money I was waiting for from Basra. I took a bag of gold to the barber. But he did not take the money saying:

“I can never take these. I helped you for the sake of Allah and nothing can pay the price of an action performed for the sake of Allah. “

I asked his permission and left, but never forgot him. I prayed for that barber every night for the last forty years.”

These are virtuous examples of preferring afterlife over this world. This is such an excellent behavior that shallow intellects, which do not see any difference between licit and illicit, cannot understand. This is the real cleverness if looked from the angle of friendship to Allah.

WHO IS THE REAL INTELLIGENT?

Reason and logic requires changing small, simple, and temporary benefits with great and ever-lasting benefits. Allah the Almighty states that:

“And this world’s life is naught but a play and an idle sport and certainly the abode of the hereafter is better for those who guard (against evil); do you not then understand?”

(Qur'an:6/32)

In a saying of the Prophet (pbuh), the real intelligent people are depicted as follows:

"An intelligent person is the one who questions his inner self and gets ready for the afterlife; while the foolish person is the one who follows the desires of his inner self and still expect goodness from Allah." (Tirmidhi, Qiyamah, 25/2459)

Therefore a person's intelligence is measured by the above-mentioned standards. A sound intellect requires preferring the everlasting over the temporal.

The Messenger of Allah (pbuh) says that:

"The state of the world compared to the Hereafter is like submerging someone's finger into sea water and taking it out. The comparison of the world to the Hereafter is similar to the comparison of the sea to whatever his finger picks from the sea." (Hakim, Mustadrak, 4/319)

Companions of the Prophet (pbuh) told themselves when the polytheists tortured them during the Meccan period:

"We endure all kinds of tortures in order to be servants to our Lord; while unbelievers who rebel against Allah the Almighty live in comfort. They enjoy all the benefits of this world." Then our Lord commanded the believers to prefer the more propitious one or the Hereafter as follows:

"Let it not deceive you that those who disbelieve go to and fro in the cities fearlessly.

But as to those who are careful of (their duty to) their Lord, they shall have gardens beneath which rivers flow, abiding in them; an entertainment from their Lord, and that which is with Allah is best for the righteous."

(Qur'an:3/196-198)

Therefore when we look at all the comfort and pleasures of this world from the perspective of afterlife, we see how small they are. If there were any value of this world in the presence of Allah the Almighty, He would have let His messengers and friends live forever comfortably in palaces; whereas He showed His righteous servants the real face of this world and directed their hearts towards the Hereafter:

The Messenger of Allah (pbuh) expressed:

"I do not have any connection with this world. My example is that of a traveler who after walking, stops under the shadow of a tree for a while to rest, and after sitting a while continues on his way." (Tirmidhi, Zuhd, 44)

The lifestyles of the Companions who were raised under the discipline of the Prophet (pbuh) are incomparable examples for us. Their yearning for the Hereafter and desires for martyrdom are legendary examples for us.

The hearts of the young companions who carried the letters of the Prophet (pbuh) were filled with faith and love for the Prophet; they gave up everything related to this world. They were so loyal to the Prophet that they would

Sufis describes the most significant characteristics of a sound heart as follows: Not to hurt anybody and not to get hurt from anybody; because heart is the place of Divine sight.





Whenever we receive worldly blessings, we should say that there is no life worth living except the life of the Hereafter and be grateful to the real owner of these blessings. We should stay away from heedlessness, caprice, and corruption.

fearlessly, even under the most dangerous circumstances, exclaim,:

“O Messenger of Allah! You do whatever and however you wish. Command us. We are with you. By Allah, if you walk into a sea, we will walk with you and none of us will stay back...” (Ibn Hisham, II, 253-254)

One day during his caliphate, Umar met Habbab b. Arat, who was one of the first Muslims and told him:

“Can you tell me the tortures you had to endure?”

Habbab said to him:

“O commander of the believers! Look at my back.” When Umar looked at his back, he was horrified to see it so badly wounded and bruised. Habbab continued to his words:

“Unbelievers used to burn a fire and force us to lie on it. The fire would die down by melting fat from our bodies.” (Ibn Athir, Usd al-Ghabah, II, 115)

In the early days of Islam, polytheists did all kinds of torture to the believers but they always kept their faith because the power of their faith was diminishing their pain.

Contrary to contemporary people’s concern and desire of long life, the greatest desire of the generation of the companions was to die honorably and go to the Hereafter with a sound heart.

One day Ibn Mas’ud told to his friends from the *tabi’in* generation:

“You try fasting more, praying more, and

doing more good deeds that the companions of the Prophet; but they were better than you are.”

When they asked how this was possible, Ibn Mas’ud replied:

“They were more ascetic towards this world and more devoted to the Hereafter.” (Hakim, Mustadrak, 4/135)

The Messenger of Allah (pbuh) expresses in some of his sayings that **“O Allah! There is no life worth living except the life of the Hereafter...”** (Bukhari, Riqaq, 1)

We have to engrave this principle into our hearts as the followers of the Prophet. Whenever we receive worldly blessings, we should say that *there is no life worth living except the life of the Hereafter* and be grateful to the real owner of these blessings. We should stay away from heedlessness, caprice, and corruption. Those who do not show such sensitivity are warned by Divine message as follows:

“Allah amplifies and straitens the means of subsistence for whom He pleases; and they rejoice in this world’s life, and this world’s life is nothing compared with the Hereafter but a temporary enjoyment.” (Qur’ân:13/26)

As believers, we should also be patient, should not lose our resolution and psychological balance, and we should say *“Dear Lord! There is no life worth living except the life of the Hereafter”* when we face a problem and trouble in this world. We should always take refuge to Allah and live a peaceful life by understanding the meaning of the following verse:

“...The materials of this world are nil, while

the Hereafter is far better for the righteous...”
(Qur’ân: 4/77)

THE CURE FOR THE HARDNESS OF HEART

On the basis of many spiritual problems, unrest, and hardness of heart lies forgetting the Hereafter and falling into concerns about this world. Many poor people torture themselves to become rich; and many wealthy torture themselves with the ambition to earn more. People lust for the temporal pleasures of this world without thinking about their source. It should not be forgotten that contentment is the real wealth.

The Prophet (pbuh) states that:

“Allah places wealth in to the hearts of those who aspire to the Hereafter and puts their business in order. World surrenders and comes after them. Allah places poverty into the heart of those who aim to have this world and disrupts their business. In the end, they cannot have more than their share in this world.” (Tirmidhi, Qiyamah, 30/2465)

Here is the prophetic cure for the relief of heart and peace of mind...

When the Prophet (pbuh) is asked the meaning of the word “expand” in the verse “Therefore (for) whomsoever Allah wills to guide, He expands his breast for Islam...” (Qur’ân:6/125), he said that:

“When light goes into a heart, chest opens and expands for it.” When the Prophet (pbuh) was

asked if there were any signs of this expansion, he replied:

“Yes, there are. To turn one’s face away from this world which is the place of deception, and toward the Hereafter, or the eternal life, and to get ready for death before it comes.” (Ghazālī, Ihyā, IV, 406-7)

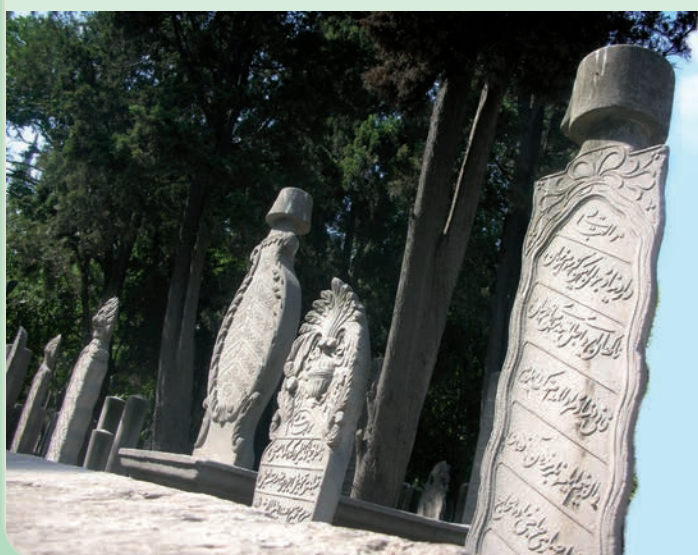
In another tradition, the Messenger of Allah (pbuh) says that:

“Allah the Almighty subjects the person who prefers this world over the Hereafter to three afflictions: unceasing worry placed in his heart; poverty which he cannot get rid of; and insatiable greed.” (Ghazālī, Ihyā, IV, 411)

FAULT IS NOT IN THE WORLD BUT IN THOSE WHO ARE DECEIVED BY IT

Allah the Most High puts worldly benefits in front of us as trials in this world. The state of those who are deceived by the temporal pleasures of this world is like the state of the fish caught by the hook. The fish is deceived by the bait, but it does not see the hidden hook. Those who forget that the real life is the life of the Hereafter cannot escape from falling into the traps of this world.

Passing these Divine trials successfully depends on seeing the actual side of the worldly benefits and comprehending “the secret of these trials.” In order to achieve this level of intuition, it is required to be aware of the traps of this world and to prefer the Hereafter over such worldly desires, like wealth, carnal desires, and fame.



We should think about the fact that there is no time or place to run from death; it is impossible to return to the dunya, or world, after death; and there is no shelter to take refuge from the severity of Judgment Day.

A believer who reaches that moral perfection with a sound heart knows that Allah is always with him. He feels that he is always under Divine observance and thinks about the meaning of the following verses: “...and He is with you wherever you are; and Allah sees what you do.” (Qur’ân:57/4)



In this regard, our Lord warns us in the following verses:

“Nay! You prefer the life of this world, while the hereafter is better and more lasting.” (Qur’ân:87/16-17)

“...you desire the frail goods of this world, while Allah desires (for you) the hereafter; and Allah is Mighty, Wise.” (Qur’ân:8/67)

Wealth earned in this world accompanies its owner until he is buried. The only apparent possession that a person can take to the grave is his shroud, even though the shroud does not depart with the soul. However, his faith and deeds will come with him into the grave, and remain with his soul. This is why believers should not be deceived by the temporal desires of this world.

Dhul Qarnain, who according to one narration ruled the world, made the following last will before his death:

“Wash and enshroud my body. Then put me into a casket; but leave my arms outside the coffin. Let my servants come behind my coffin. Load my treasures on to mules. Thus let the people know that even though I had a great worldly wealth, I am leaving this world without any worldly possessions; all my possessions and servants will stay on this world and they are not coming with me. Thus let nobody get deceived by this mortal world.”

In short, it is useless to blame this world at the last breath. A person would only waste his life by running after the mortal blessings of this world and not following a righteous life. What a sad situation it is to forget the eternal future and to be deceived by temporal desires! We should think about the fact that there is no time or place to run from death; it is impossible to return to the *dunya*, or world, after death; and there is no shelter to take refuge from the severity of Judgment Day.

May Allah make us like those who protect their sincerity, from those who have intuition and understanding, and from those who are righteous! May He enable us to see the reality of this world and the afterlife! And May He bless us with the strength to choose the Hereafter always over this world! Amin...



ONE WHO IS REAL IS HUMBLE

Yunus Emre

*To be real on this path you must be humble
If you look down at others you'll get pushed down the stairs.*

*If your heart goes around on high, you fly far from this path.
There's no use hiding it
What's inside always leaks outside.*

*Even the one with the long white beard, the one who looks so wise
If he breaks a single heart, why bother going to Mecca?
If he has no compassion, what's the point?*

*My heart is the throne of the Beloved,
the Beloved the heart's destiny:
Whoever breaks another's heart will find no homecoming
in this world or any other.*

*The ones who know say very little
while the beasts are always speaking volumes;
One word is enough for one who knows.*

*If there is any meaning in the holy books, it is this:
Whatever is good for you, grant it to others too~~*

*Whoever comes to this earth migrates back;
Whoever drinks the wine of love
understands what I say~~*

Yunus, don't look down at the world in scorn~~

*Keep your eyes fixed on your Beloved's face,
then you will not see the bridge
on Judgment Day.*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا إِلَهَ إِلَّا اللَّهُ

الَّذِي هُوَ الْحَيُّ الْقَيُّومُ
لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ
مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا
بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا
خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ
إِلَّا مَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ

Unconditional *Submission*

Spiritual progress depends upon a perfected submission, and in turn, a perfected submission depends upon a perfected love. There can be no submission without true love and progress without submission.

Submission is a concept that denotes accepting or complying with a given thing without raising any complaints. The word Islam is a derivative of *salama*, or peace. According to the information provided by Raghīb al-Isfahani, Islam carries a twofold meaning in the Qur'ān. (*Al-Mufradat*, p. 351)

1. It signifies a verbal affirmation of faith, so as to ensure a protection of life and property. In fact, the word Islam as expressed in the *ayah*, “Bedouins said ‘we believed’. Say, ‘You have not believed as yet, so better you say, ‘We have entered *Islam*...’” (Qur’ān, 49/14) means exactly that. Islam, in this sense, is a level inferior to *iman*, or true faith. The order of the concepts Islam and *ihsan* in the famous Jibril Hadith follows a like sequence.

2. Here, it signifies a total submission of the heart, believingly and trustingly, coupled with a verbal affirmation. The words of Ibrahim –upon him peace–, “I have submitted to the Lord of the worlds”, (Qur’ān, 2/131) carry this very meaning and mark a higher level of faith.

To submit is to welcome what fate may bring with resignation, to accept what has been destined and what one may encounter in life,

without letting it change one either on the inside or outside. The story of the Prophets Ibrahim and Ismail –upon them peace- is perhaps the best example of this state of mind in the Qur’ân. When the Prophet Ibrahim –upon him peace- informed his son that he had been commanded by Allah, glory unto Him, to sacrifice him, Ismail –upon him peace- acknowledged it without the least complaint and both father and son thereby submitted to the will of the Almighty. (Qur’ân, 37/103) This is submission at its highest level, for Ismail –upon him peace- had agreed to give up his life, while the Prophet Ibrahim –upon him peace- his beloved son.

Since submission represents faith and love at its most profound level, many Sufis have even opted to define *tasawwuf* from this perspective. Some definitions of the kind are as follows:

Ruwaym (d. 303/915): “*Tasawwuf* is to submit the soul to Divine Will.”

Abu’l-Husayn Muzayyin (d. 328/939): “*Tasawwuf* is to succumb to the Real.”

Abu Ali Ruzbari (d. 322/933): “*Tasawwuf* is for one to wait on his knees before the door of the beloved, even if he be thrown out.”

Ibn Hafif (d. 331/942): “*Tasawwuf* is to keep patient with Divine Decree and to traverse long roads and deserts with the pleasure that comes from Allah.”

To be a servant is to submit, for the Almighty desires His servants to serve no-one other

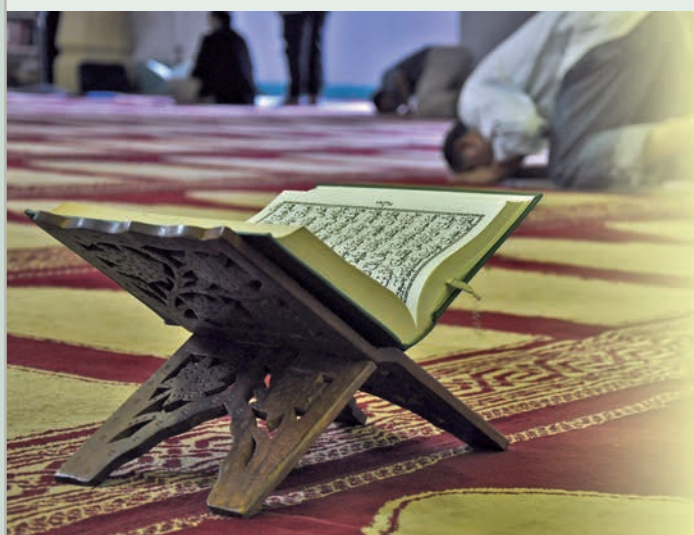
than Him (Qur’ân, 17/23) and for them to save themselves from the grip of vain ambitions and emotions (Qur’ân, 45/23). These may only take place through submission.

The asset of *tasawwuf* is love and submission. Spiritual progress depends upon a perfected submission, and in turn, a perfected submission depends upon a perfected love. There can be no submission without true love and progress without submission. In the spirit of the words of Rabia al-Adawiyya that “a lover obeys the beloved”, let us now look into what one can do to attain true love:

1. Reducing the inclination of the ego towards what is vain and thereby cleansing it of the love of *masiwa*. In stating, “Allah has not created two hearts in one chest...” (Qur’ân, 33/4), the Qur’ân declares that two kinds of love cannot exist in the heart at one time, as the perfection of love is for the heart to love Allah, glory unto Him, with its entire existence. Lovers are attached to their beloveds and what is loved may tend to become deified. This instantly evokes the *ayah*, “Have you seen he who has taken his desire as god?” (Qur’ân, 25/43) and the related *hadith* narrated by Tabarani:

“The idol on Earth that angers Allah the most is desire and ambition that is worshipped.” (Mawsua, Atraf’il-Hadith, 1, 40)

2. Increasing *marifa* or spiritual wisdom through deeds of worship. Once *marifa* covers the heart entire, it activates the birth of love.



The Qur’ân declares that two kinds of love cannot exist in the heart at one time, as the perfection of love is for the heart to love Allah, glory unto Him, with its entire existence.

The fundamental base regulating the relationship between the *murshid* and the *murid* is love. The analogy of “the corpse in the hands of the washer” has therefore often been used to indicate the degree of love between the two and the level of submission required from the *murid*.



The road to this lies in reinforcing the spirit through deeds of worship. A love acquired in such way is like sowing seeds in soil after having cleansed it. Understood by the *hadith al-qudsi*, “My servant continues drawing closer to Me through supererogatory deeds of worship, so much so that I begin to love him...” (Bukhari, Riqaq, 38) is the fact that love is something given (*wahbi*) in line with one’s efforts and abilities.

It would only be a supreme beauty and perfection that would provide the ‘seeker’ with what would immerse him in the ocean of love. And it is only to Allah, Glory unto Him, has these supreme attributes belong; thus only He deserves to be loved in the truest sense. Notwithstanding its said dimension between the Almighty and His servants, submission has also had magnificent dimension displayed between the Messenger of Allah –upon him blessings and peace- and the Companions. Recounted in books are countless displays of the exemplary conduct of the Companions in accepting every word spoken by the Prophet. This notion of education and submission based on love between the Prophet and the Companions have passed directly onto *tasawwuf*, in the relationship between the *murshid* and the *murid*. Requested from the *murid* is an unconditional compliance with and submission to the *murshid*, in emphasis that it is only in love and submission that spiritual progress lies.

The fundamental base regulating the relationship between the *murshid* and the *murid* is love. The analogy of “the corpse in the

hands of the washer” has therefore often been used to indicate the degree of love between the two and the level of submission required from the *murid*. Such submission, it seems, has a great deal to do with the type of character one possesses. Though there is no article of Islamic creed that commands one to unconditionally obey another, neither is there any article preventing those from obeying out of love.

Submission is an act of obeying based on love. Unconditional submission, here, should be understood as obeying the advices of the *murshid* free from adopting a critical approach and weighing up the possibilities of spiritual progress should one comply with them. The more a patient believes that in his doctor is where the cure for his illness lies, the quicker is his recovery.

Submitting to the *murshid* is, for the *murid*, to believe in what he says, just like the submission of the Companions to the Prophet –upon him blessings and peace-. The Qur’ân does command to, “Obey Allah, His Messenger and those in charge from among you!” (Qur’ân, 4/59). For the *murid*, the *murshid* is the one ‘in charge’ in matters spiritual. Hence, in this sense, there would not be anything conflicting with Islamic law should a *murid* devotedly submit to a *murshid*. What is important here is whether the *murshid* is matured (*kamil*). Such a *murshid* is, after all a guide, a teacher training one towards true servanthood to Allah, glory unto Him.



Becoming A Devoted Servant Through Submission

A servant's submission to Allah, glory unto Him, is to the degree of his knowledge of the Almighty and faith in Him. As submission constitutes the core of servanthood, it is the most important turn the heart can ever make towards the Almighty.

To submit is to surrender, to comply with and accept whatever it is that one might be put through. A Divine gift, submission is moreover a supreme act of faith and love. A perfected submission depends on a perfected love. There can be no submission without true love and inner progress without submission. One's spiritual rank is determined to the degree of his submission.

Only through submission it is possible to properly live Islam and become a true servant. In essence, servanthood *is* submission. Only a full submission brings a peace of heart. Submission rids the heart of sorrow and distress. One always wants to be with whom he loves. Those who have acquired complete submission are always with Allah, glory unto Him.

True submission is to accept the manifestation of fate with resignation, to accept whatever may happen without letting it affect one either on the inside or outside and to yield to its outcome with a contented heart. We find the best example of this in the story of Ibrahim and Ismail –upon them peace– in the Quran. Right before being thrown into the

fire, Ibrahim –upon him peace- was met with angels who had come to his aid. Upon being asked whether he wanted help, Ibrahim –upon him peace- replied:

“Do not come in between two friends!”

Jibril –upon him peace- arrived thereafter and asked, “Do you need my help?”

“I do not need your help”, replied he. “*He* will help me...and what a great protector *He* is!”

In response to this mighty display of submission and reliance only on the Almighty, even before he landed in the raging fire, Allah, glory unto Him, had already commanded it to:

“Be cool and peaceful to Ibrahim!” (Qur’ân, 21/69)

With the Divine Command, the spot onto which Ibrahim –upon him peace- turned to a rose garden, at the instant, from where a fresh spring began flowing forth.

Again, when Ibrahim –upon him peace- again informed his son Ismail –upon him peace- of the Almighty’s command of sacrificing him, he accepted it without raising any objection and both submitted to Divine command (Qur’ân, 37/103). This is submission of the most supreme quality as on the one hand there is a son willing to give up his life and on the other a father ready to let go of his son. Thus as they were swimming in the ocean of submission,

Jibril –upon him peace- came to the rescue: blunting the knife, he also brought the ram from heaven to be sacrificed.

Acceptance and submission represent the highest level of spirituality and are, in a sense, marks of Divine love. A person whose heart is filled with love lovingly embraces everything that comes from his Lord. Rabia’ul-Adawiyya says, “A lover obeys the beloved.” The Companions, too, achieved spiritual progress to the degree of their boundless love of, attachment to and compliance with the Prophet –upon him blessings and peace-. Thanks to their unquestioning submission and love, they have been able to set exemplary standards for the entire *ummah*.

Insofar as submission depends on love, many Sufis have defined *tasawwuf* from this vantage. Ruwaym ibn Ahmad says that “*Tasawwuf* is to submit the soul to the will of Allah”.

Drawing attention to the importance of this concept are panels of calligraphy donned with the words “*Oh teslimiyet*” (*Oh submission!*) which assume their places in their hearts, with all their humility.

A servant’s submission to Allah, glory unto Him, is to the degree of his knowledge of the Almighty and faith in Him. As submission constitutes the core of servanthood, it is the most important turn the heart can ever make towards the Almighty. This turn begins with *iman*, and as *marifatullah*, or knowledge of

Tasawwuf plants feelings of resignation and submission to Allah deep in the heart, allowing the person to lead his life on the path mapped out by the Divine and draw closer to his Lord with each breath he takes.



Allah, increases, so it too increases. In the words below, the great Rûmî affirms that the secret of reaching *fana fillah* lies in unconditional submission:

“The sea carries a corpse that has completely surrendered itself on her shoulders. But how can one who is alive, carrying the smallest speck of doubt, ever survive the torrid sea? If you take the secret of ‘dying before death’ to heart and die through shedding yourself of humanly attributes, the sea of mystery will carry you, too, on her shoulders.”

Saints have always led their lives on the peaks of submission. Abu Hamza al-Khorasani explains:

“Submission marks the highest level of reliance (*tawakkul*) and is attainable only through the training of *tasawwuf*. *Tasawwuf* plants feelings of resignation and submission to Allah deep in the heart, allowing the person to lead his life on the path mapped out by the Divine and draw closer to his Lord with each breath he takes. Only in this way will the dense clouds of innumerable sorrows that cover this passing life disperse and the affects of pain, agony and egoistical deceptions subside. With the blessings of submission, pains are no longer felt; even tribulations are welcomed as a compliment of the Lord and are thereby turned to joy.” (Osman Nûri Topbaş, *Tasavvuf*, p.41)

It is necessary to submit to Divine providence, hardships and trials and accept them with patience and resignation; for trials hold the key to perfection.

Finding a peace of heart on the Earth and eternal happiness in the Hereafter is possible only through submission to and reliance on the Almighty and acceptance of whatever He may hand out. Hearts that have acquired this blend become fountains of wisdom and inspiration. A consummate submission depends on having a heart filled with the zest of *iman*. Only after the heart gaining a quality through this kind of love can a person turn to his Lord with all his existence.



Finding a peace of heart
on the Earth and eternal
happiness in the Hereafter
is possible only through
submission to and reliance
on the Almighty and
acceptance of whatever He
may hand out.



& Questions & ANSWERS

Q: What is the reciprocal relationship between the spirit, body, reason and emotions? What are the compounds of a human being?

Man is composed of spirit and body. Having been breathed by the Allah, glory unto Him, the spirit has divine origins. On the path that takes man to the Almighty, it is therefore necessary to strengthen the spirit and ensure its triumph over the ego (*nafs*).

Given to man for the purpose of trial, the ego is a force that steers him to the world and its pleasures, for which reason it has also been dubbed the animalistic spirit. Whereas the spirit comes under Divine (*rahmani*) influences, the ego is ever exposed to influences devilish. As for emotions, they are peculiar to human beings and possessing aspects both Divine and devilish, they represent the inclinations of both the spirit and the ego.


Since a majority of sins and virtues pertain to emotions, many such emotions like anger, love, hate and envy are direct subject matters of religion and, in particular, of *tasawwuf*. Not only does *tasawwuf* seek to restrain actions, it

also aims at restraining emotions through strengthening the spirit.

As emotions are external causes that steer us to both good and evil, it is imperative that they are subjected to training, so as to enable one to regulate his love, hate, anger and other emotions alike in the right way. By encouraging self-questioning, *muraqabah*, contemplation and *tadhakkur*, *tasawwuf* teaches us the right way of channeling our emotions.

In this sense, *tasawwuf* in fact carries out an important function, perhaps comparable to what modern psychology seeks to implement.

As for reason, it is a precious ability that the Almighty has bestowed only upon human beings, among entire creation. It is a Divine light enabling us to distinguish right from wrong. Yet, reason alone cannot take one to guidance. Just like our other abilities, reason must also be sifted and trained by religion. Reason can otherwise easily collaborate with



the ego and become a tool for exonerating the evil deeds of man.

The training of *tasawwuf* ordains the spirit as the king of the realm that is the body; and through the strengthening of the spirit the worldly reason (*aql-i maash*) becomes a reason of essence (*aql-i maad*). In short, the main element of the equation that is comprised of the spirit, the body, reason and emotions, is the spirit.

In modern life, in contrast, it is the ego and its pleasures that take center stage, to the extent that the desires of the ego are virtually idolized and hedonism is passed off as the only purpose one ought to strive for.

Centralizing the spirit certainly does not mean that *tasawwuf* denies reason, the ego and emotions. On the contrary, it enables these forces to act in a controlled fashion, to better serve our purpose of existence. Humankind today suffers from an inability to use these forces in their proper manner. In this sense, *tasawwuf* is loaded with teachings that could show both Muslims and the rest of humankind the right way.

Q: Could a master (*murshid-i kamil*) banish a disciple (*murid*), engrossed in the affairs of the world and neglectful of his duties, from the order (*tariqah*)?

Training his disciples and guiding them to maturity is the duty of the master; excommunicating them is not. In fact, the Messenger of Allah –upon him blessings and peace– never banished any Companion or sent anyone away from his side. Even hypocrites were treated like Muslims so long as they remained alive.

It is an act of the ego to banish a person,

simply because they do not blend in with our natural dispositions. The ego always desires flattery and wishes to be kept in a pleasant state, instantly resorting to revenge should someone hurt his feelings or act in a manner disrespectful.

Yet, the Holy Quran advises against responding to the ignorant in like manner and recommends acting with forgiveness and tolerance. On the road of spiritual perfection, it is truly difficult to act with patience towards this sort of behavior and not everyone is gifted with the ability to do so.

Some people, even Sufis, expect the life of Paradise on Earth. But this is a crude fantasy, as for a Muslim there is no such thing as comfort in this life. One is obliged to act with patience against the agony exacted by other human beings. The Beloved Prophet –upon him blessings and peace– was always lenient with the vulgar Bedouins, to the point where he even complied with a man violently dragging him by the scruff of his neck, demanding he be given some items from the Treasury.

We must therefore try to emulate the Blessed Prophet and resist the urge of banishing people away from us. In particular, labeling people as infidels or hypocrites, like some so-called ‘Muslim’ groups do with such carefree ease, is categorically wrong. A good Muslim ought to stay away from such damaging behavior.

Having said that, if the behavior of the disciple is clearly causing others harm, they may choose to keep a distance from him. In that way, they will have warned the disciple and at the same time kept others from out of harms way.



“One day we will all die and our faith and how we behave in this life will determine where we will be after this life.”

As I started to learn about Islam I was told that the most important part was that there was only one God. The moment I heard this, I knew I was born Muslim; this was what I was missing. It was an awakening for me because this is what I believed even before I ever knew about Islam.

Wisdom: Thank you for agreeing to sit with us and share your story with our readers. Let's start out by telling a little bit about yourself.

CD: My name is Candie Davis. I chose not to adopt an “Islamic” name, but rather I have kept my birth name since there was not any bad meaning for it. I am a 33 year old mother of 3; a son and two younger daughters. I currently work for the Department of Human Services in the Child Welfare Division, which requires me to sometimes visit the homes of people to check on the safety of their children. I am studying for my bachelor's in Homeland Security. I have been a Muslim for almost 15 years; since Christmas Day, December 25th, 1995.

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

CD: I was raised in the Baptist church, but I never felt quite at home. Still, my grandfather and the sister of my grandmother took me there frequently. I used to feel very awkward talking about religion and God, I always felt like something was out of place.

Wisdom: What was your very first connection to something Islamic?

CD: I saw a man praying and he was doing so in a form I had never seen before, and since I am very curious by nature, I wanted to know what he was doing. I started to ask about the religion. I quickly became comfortable with what I was learning.

Wisdom: What was the event that ultimately brought you to Islam?

CD: Well, as I started to learn about Islam I was told that the most important part was that there was only one God. I also learned that Jesus (pbuh) was a prophet, not a God, not the son of God, nor anything else to be worshipped. The moment I heard this, I knew I was born Muslim; this was what I was missing. It was an awakening for me because this is what I believed even before I ever knew about Islam. Before I learned this, I felt alone like no one else thought the same way as I did. I got a big surprise to find there were millions of people that believed exactly how I believed.

Wisdom: What was the reaction of your family members about your conversion?

CD: Well, I was 18 at the time and my family did not really care. They always thought I was weird and eccentric so nothing shocked them at that point. They really figured it was just a phase and that I would "grow out of it".

Wisdom: What was the most important thing you always wanted your family members to understand about Islam as a religion?

CD: I want them to understand that this is a way of life, not simply a religion. I want them to understand that one day we will all die and our faith and how we behave in this life will

determine where we will be after this life.

Wisdom: What have been your easiest struggles or obstacles since your conversion? What have been the hardest?

CD: The easiest part is that the whole community is supportive of each other. You can find help from almost any Muslim because we are truly all brothers and sisters. The hardest part is not letting the criticism of others; the stereotypes and overall hatred ruin my mood. I try not to let them bring me down. I also try to never show the same negative attitude towards

anyone who shows negativity to me. I have learned the hard way to remain calm and try to understand why they behave that way towards Muslims, because this is the real teaching of Islam; to be peaceful even in difficult situations. I have really learned to just let things go.

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

CD: I love the way that race, nationality, age, language, does not separate Muslims; we are all brothers

and sisters united. Unfortunately though the language barrier makes it a struggle for me to learn everything in Arabic and understand it well. There are many resources and books in English but I'm determined to learn it in Arabic as well.

Wisdom: Do you feel that your conversion has changed your relationship with your friends and family members?

CD: No, it hasn't changed any of relationships with the people I knew before I became a Muslim. They are all very supportive and non-judgmental. However it has changed how I weed out new friends and Islam taught me to watch the company that I do keep when

You must really understand that every day is a struggle and a new opportunity to do good deeds. It's a daily struggle to strive to learn and just better yourself. You must remain humble and to know that no matter how much you learn there will always be more to learn.



meeting new friends.

Wisdom: Did you have disagreements with family and friends prior to your conversion with regards to faith and religion? Do you still have these same disagreements?

CD: The only disagreement I have is that my brother is just adamant that Jesus is God and the son of God. He just cannot get past the fact that we do not have the same beliefs on that subject. Also, my family does not respect my decision to not feed my children pork and I have to watch what they feed them.

Wisdom: What are some of things that you feel are important and necessary to learn in order to continue to grow in Islam? What do you feel you need most now as an individual?

CD: You must really understand that every day is a struggle and a new opportunity to do good deeds. It's a daily struggle to strive to learn and just better yourself. You must remain humble and to know that no matter how much you learn there will always be more to learn. It is also important not to beat yourself up over mistakes; were all human. We are here to learn from our mistakes and to ask God to forgive us when we make them. We must try not to repeat them once we realized what we have done. But the best part of all of this is that God is the most forgiving.

Wisdom: What is your greatest wish for your family, friends, and other Muslims?

CD: I wish them all the greatest happiness, joys and peace in this life and in the next and may God accept us all.

Wisdom: Do you have any particular verses from Qur'an that you use for guidance, solace, or energy?

CD: Not really one in particular. The beauty of the Qur'an is that there always seems to be a verse for every difficulty that arises, so no matter what I am going through there is a verse to console me.

Wisdom: Thank you so much for sharing your story with our readers. May Allah be with you as you continue your journey, and May He bring to you much peace and blessings.



We are here to learn from our mistakes and to ask God to forgive us when we make them. We must try not to repeat them once we realized what we have done. But the best part of all of this is that God is the most forgiving.



THE LIFE OF *The Honorable Hajar* Is A Lesson For Us All

Allah, glory unto Him, rewarded their submission by declaring that area sacred and turning their actions into the pillars of hajj, a deed to continue until the Final Hour. In return for their willful submission, He has thus decreed their names be commemorated to eternity.

The life of each prophet, sent by the Almighty to guide us, His servants, presents a trial of submission. The lives of the great prophets Ibrahim and Ismail –upon them peace- are replete with such examples of submission. Just to remember one such instance, only with a complete submission to the Almighty can one explain the fact that Prophet Ibrahim, with the Almighty's command, left his wife Hajar and infant son Ismail in the barren land of Mecca.

It was not just Prophet Ibrahim who personified an unconditional submission there but perhaps it was more so Hajar, who ended up reaping its rewards in the best way thinkable. Such a gratifying reward it was that in her loving memory, people will continue to run to and fro between Safa and Marwa until the Final Hour. Had Hajar been shown this wonderful scene on the very day she frenziedly ran between the two hills, her anxiety would have made way for excitement and distress for a pleasant smile.

Childless from her first marriage to Sara, Prophet Ibrahim later married Hajar from whom Ismail was born. The initial joy Sarah felt over this wonderful birth soon gave way to resentment as she was overcome by her



No matter what the circumstances may be, one must first do what he can to satisfy the conditions of what is sought and only then rest submitted in the Almighty. To be sure, Allah, glory unto Him, never leaves a servant, who puts all trust in Him.

feminine instincts. Although her mind would try to withhold this meaningless jealousy, her emotions would eventually have the upper hand. The situation at the Ibrahim household was getting worse by the day.

Upon receiving the Divine command, Prophet Ibrahim eventually set out with his wife Hajar and little Ismail, still being breastfed at the time. On the surface, this migration was due to an irreconcilable jealousy between two wives; yet the fact remained that the grieving mother and her innocent son had to succumb to the call of fate and migrate in order to prepare the ground for “the most precious fruit of humankind” forthcoming in the distant future. After a long, grueling journey, they eventually made it to Mecca, which back then was an arid valley of death, surrounded by black mountains and grim-faced rocks. Not only was there not any water, there was not even a single living thing to ask water from.

Giving them a mere leather bottle and a handful of dates, Prophet Ibrahim left the two emigrants in the middle of no man’s land and departed towards Damascus, with an aching heart and tears flowing freely over his cheeks. Taking quick steps, he was too timid to even look back, wanting to leave out of sight as quick as possible. Even though Hajar called out his name a few times, he did not respond, fearing that his profound compassion for his beloved family might get in the way of him fulfilling the Divine command. Gathering all her strength to hold back her agonizing sigh, the despairing Hajar called out, one last time:

“Who are you leaving us with, Ibrahim? Or

is this the command of Allah?”

“Yes...this is the command of our Lord”, was the only thing the grand prophet could say, as he kept on walking away from them.

It was only after that point that Hajar held back her tears, as she resolutely shouted:

“Then go, Ibrahim...Since this is the command of Allah, He shall never forsake us!”

Prophet Ibrahim disappeared into the horizon. When he came near Saniyya, miles away from prying eyes, he turned towards the Kaabah, lifted his hands aloft and prayed:

“Our Lord! Surely I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, our Lord...that they may keep up prayer. Therefore make the hearts of some people yearn towards them and provide them with fruits; haply they may be grateful.”
(Ibrahim, 14/37) (Bukhari, Anbiya, 9)

Enduring the pain of migrating for the sake of the Divine calling, Hajar had now entirely submitted her Lord, just as she would endure the fact of leaving her town and virtually life itself to settle in this barren, deserted land. With an unalloyed trust in the Almighty and an unshakable conviction, she had set aside all calculations and relied on the Creator only; she had loved Him, given Him all her heart and was therefore depending on Him alone.

Still, Hajar could not just sit there while her baby was crying her lungs out from thirst and hunger, as trust, or *tawakkul*, as she understood it, was far from being a futile, effortless wait. Leaving her baby in the protection of the Almighty and with her heart

overflowing with *tawakkul*, she began running to and fro between the hills of Safa and Marwa, hoping to find some water. At a time she least expected and from a spot she could have hardly imagined, Divine mercy answered her desperate pleas. A water, whose source was from beyond, began to sprouting from beneath the feet of little Ismail, unearthed by the wings of angels. The spring, the wonderful source of life born from a rock, was so lavishly flowing that the delightful mother, screaming from joy and thankfulness, eventually had to yell ‘zam zam’, which accordingly meant ‘stop stop’ in her native language.

Hajar not only quenched her own thirst and hunger with the zamzam but she also reassumed breastfeeding her toddler. Before too long, the Almighty would direct an envoy of Jurhumites from Yemen towards the way of the Ka’ba. Upon seeing the luscious spring of zamzam, the wayfarers would decide to settle near the area, spelling an end to the loneliness of a young mother and her son.

Equal to the supreme show of submission shown by Hajar is that of Prophet Ibrahim in leaving his wife and beloved son on their own in a secluded valley, compliant with the Divine command. Allah, glory unto Him, rewarded their submission by declaring that area sacred and turning their actions into the pillars of *hajj*, a deed to continue until the Final Hour. In return for their willful submission, He has thus decreed their names be commemorated to eternity.

The life of the honorable Hajar is a lesson for us all. Muslims must fully satisfy the commands of the Almighty, simply for the sake of them being His commands, and then place their trusts in Him with a firm conviction of *iman*. However, it must also be remembered that submission is not a futile, effortless wait.

No matter what the circumstances may be, one must first do what he can to satisfy the conditions of what is sought and only then rest submitted in the Almighty. To be sure, Allah, glory unto Him, never leaves a servant, who puts all trust in Him, to wonder helplessly, and rewards submission in the best way conceivable.

Hajar called out, one last time: “Who are you leaving us with, Ibrahim? Or is this the command of Allah?” “Yes...this is the command of our Lord”, Ibrahim said.



Pearls Of Wisdom

*To ameliorate the other
people, you must firstly
ameliorate yourself.*

Sayyidina Umar

*Do not postpone the work
of today until tomorrow.*

Sayyidina Ali

*The life is a finite blessing
bestowed by Allah to us to
reach the bliss in aftermath.*


Osman Efendi

*Nothing is so good for an
ignorant man as silence;
and if he was sensible
of this he would not be
ignorant.*

Sa'di

*Silence is one of the doors of
wisdom. It yields amicability
and leads to every goodness.*

Imam Reza



*The friend of every
individual is his mind and
his enemy is his ignorance.*

Imam Reza

*Knowledge is like a
garden; if it is not
cultivated, it cannot be
harvested.*

Anonymous

*The lowly are those who
possess things that engage
them from Allah.*

Imam Baqir

*Happiness is when what
you think, what you say,
and what you do are in
harmony.*

Mahatma Gandhi

*Victory is always the
confederate of the more
forgiving party.*

Confucius



That Which is in Our Control:

THE FOUR T'S

Part II

The time of each individual human being is but the blink of an eye, when compared to the age of all mankind. Thus, it is clear that every man must take full advantage of the time that he has been allotted before it comes to an end.

CONTROLLING OUR TIME

Does man think that We cannot assemble his bones? Nay We are able to put together in perfect order the very tips of his fingers. But man wishes to do wrong (even) in the time in front of him.
(Qur'ân:75/3-5)

Although time and its ultimate control belongs to Allah, He created it, like all things, to be used as a tool by the human being; either to his benefit or to his destruction. Allah, in His great wisdom, has put a limit on the length of time which each human being has to win heaven or earn hell fire either by making sensible decisions about how to spend his time, or by wasting it. Furthermore, man does not know how long he will live, nor where he will live, nor what his standing will be for the duration of his time in this life. For this reason, by His great Mercy, Allah has sent clear guidance in the Qur'ân, and a most outstanding example in the Prophet Muhammad (pbuh) so that it is easy for man to know the most beneficial way

to spend his time in order to gain success in the next life.

Allah reminds man that there was a time before his existence when there was not even mention of him: *“Has there not been over Man a long period of Time when he was nothing--(not even) mentioned?”* (Qur’ân:76/1) Allah asks this question in order that man humbly pays attention to his time and takes heed of his responsibility to use it wisely. The fact is that, geologically speaking, the whole history of mankind on the earth is relatively short when compared to the whole age of the planet. Furthermore, the time of each individual human being is but the blink of an eye, when compared to the age of all mankind. Thus, it is clear that every man must take full advantage of the time that he has been allotted before it comes to an end, for certainly: *“Every soul shall have a taste of death:”* (Qur’ân:21/35)

Allah, the All-Mighty, also reminds mankind often of the importance of time in the Qur’ân by letting him know that since man has a certain amount of control over his time, he must realize that his time should be handled with care and seriousness; not with frivolity and vanity: *“The (Judgment) ever approaching draws nigh: No (soul) but Allah can lay it bare. Do ye then wonder at this recital? And will ye laugh and not weep; wasting your time in vanities?”* (Qur’ân: 53: 57-61)

To make clear the serious nature of caring for one’s time, Allah further reminds man that there is a point of time to come at which he shall account for what he did in his period of

existence on the earth: *“That Allah may requite each soul according to its deserts; and verily Allah is Swift in calling account. Here is a Message for mankind: let them take warning there from and let them know that He is (no other than) One Allah: let men of understanding take heed.”* (Qur’ân:14/51-52)

For a thinking person it is a clear that Allah wants man to pay close attention to his time; to be very humble with it and be aware of how he spends it. Certainly, this understanding is made even clearer by looking at the Prophet (pbuh) and how he spent his time. The Prophet (pbuh) spent a great deal of his time in worship and in dhikr, but never so much as to ignore those who needed him. He often went about doing good deeds, visiting the sick, mentoring orphans and spending time with his family and taking care of their needs. He warned his companions to take care of their time by saying:

“Narrated Ibn Abbas: The Prophet said, ‘There are two blessings which many people lose: (They are) health and free time for doing good.’” (Bukhari)

Today, however, life is always fast paced and the technology that is available is astounding. Everyone seems to constantly be in a race *against* time. So what can a Muslim do to become more aware of one’s time?

- One must come to the realization that one can never win the race against time. It is unrelenting and undefeatable. Muslims must make a conscious effort to make sure that they put prayer first. This can often be difficult,



The Prophet (pbuh) spent a great deal of his time in worship and in dhikr, but never so much as to ignore those who needed him. He often went about doing good deeds, visiting the sick, mentoring orphans and spending time with his family and taking care of their needs.

A Muslim should avoid the seeking of useless things; useless knowledge, useless talking, useless spending, useless hobbies, and useless traveling. Certainly, the most useless are any of the above things done for the sake of vanity and pride.



but it is necessary. Sometimes the urge is to finish the task at hand so that one can relax and enjoy the prayer without the pressure and stress of a looming deadline...but guess what? The looming deadline is always on the prayer. Most often the person praying in this situation becomes so full of stress and pressure to do to the prayer just in time that they do it hastily and probably improperly.

- Muslims should increase their dhikr so that one's time is spent with Allah. Allah says in a Hadith Qudsi: "I am as My servant thinks I am. I am with him when he makes mention of Me. If he makes mention of Me to himself, I make mention of him to Myself; and if he makes mention of Me in an assembly, I make mention of him in an assemble better than it..."

- A person should never say "no" to doing a good deed without a legitimate excuse. Visiting the sick, feeding the needy, helping other Muslims, is part of brotherhood and sisterhood. No one should allow themselves to fall into the "Inshallah" trap; the "Inshallah" that means "maybe" rather than "if Allah allows me the strength and health to do it".

- A Muslim should find a short amount of time everyday to spend with their family seeking guidance and knowledge from good sources, such as reading Qur'ân and learning about the life of the blessed Prophet (pbuh); not just through Hadith, but through a Seerah (life story) class or book. One can spend a few minutes learning and discussing a new fiqh (rule) from a trusted source and discuss implementing that into one's life and daily routine. To memorize even one dua as a family is better than all the

"family time" one could ever spend in front of the television.

- A Muslim should avoid the seeking of useless things; useless knowledge, useless talking, useless spending, useless hobbies, and useless traveling. Certainly, the most useless are any of the above things done for the sake of vanity and pride. Does it make sense that one should say "Inshallah" to helping a brother or sister, but then find the time to go get the latest DVD of a movie whose subject is probably something that should be avoided?

This does not mean that Muslims cannot partake in entertainment from time to time. Visiting friends, relaxing walks, sports games, television and video games; hobbies of kinds are allowable as long as they are done with the aim of reminding us of Allah; if they are done in an acceptable manner, with acceptable people, and for a limited amount of time. They should be the exception, not the rule, when choosing what to do. If a person is eating out at every restaurant, but never works at the food bank; they lose sight of the best way to spend one's time.

A lesson well learned from the story of Karun is that everything in existence passes away from this earth and takes its rightful place in history; a history at which man must look and ponder over. Furthermore, the useless things always seem to pass at a quicker pace than the useful things.

May Allah Protect us from being the one about whom he refers in the ayah:

Then the Blast overtook them with justice and

We made them as rubbish of dead leaves (floating on the stream of Time)! So away with the people who do wrong! (Qur'ân:23/41)

CONTROLLING OUR TONGUE

Behold ye received it on your tongues and said out of your mouths things of which ye had no knowledge; and ye thought it to be a light matter while it was most serious in the sight of Allah. (An-Nur, 24:15)

The tongue is the muscle in the body which is the hardest to control. If left unchecked and untrained, it can bring about the destruction of a person, but if used wisely it can create history. For this reason every person needs to be constantly aware of their tongue and make sure that they wield the power of their tongue with responsibility, sensibility, and insightfulness. The Quran warns mankind clearly, as in the above ayat, about the weight of their words and the effect of these words on their destiny in the Hereafter. Indeed one can see that it is a matter not to be taken lightly.

The Prophet Muhammed(saw) also went to great lengths to warn the sahaba of the necessity to control their tongues. One such hadith equates the controlling the tongue to a man's salvation in the Hereafter.

Narrated Uqbah ibn Amir: Uqbah met Allah's messenger (peace be upon him) and asked him wherein salvation consisted. He replied, "Control your tongue, keep to your house, and weep over your sin." (Transmitted by Ahmad and Tirmidhi)

The sahaba took this to have the gravest of meanings. To show how concerned they were about this statement, the following story has been relayed: *Malik related to me from Zayd ibn Aslam from his father that Umar ibn al-Khattab came upon Abu Bakr as-Siddiq pulling his tongue. Umar said to him, "Stop, may Allah forgive you!" Abu Bakr replied, "This has brought me to dangerous places."* (Al-Muwatta, 56:12)

Abu Bakr understood clearly that his tongue could have brought him to destruction and he was willing to take it out to save himself. Certainly it is easy to understand from this how the tongue can damage its owner. Even the other prophets were given to taking guard of all they said in order to protect themselves from damage by their own tongues. To exemplify this there is a story that has been relayed from Isa (as): *Malik related to me from Yahya ibn Said that Isa ibn Maryam encountered a pig on the road. He said to it, "Go in peace." Somebody asked, "Do you say this to a pig?" Isa said, "I fear lest I accustom my tongue to evil speech."* (Muwatta, 56:4)

A character flaw that is directly caused by the tongue, which is a sign of insincerity and non-belief, and can do the most damage to a human, is that of lying. Lying words can ruin one's ibadahs (worships) and ruin their Hereafter. Lying can take us very far away from Allah to the point that we lose all of the blessing in our lives. About lying the Prophet (saw) has relayed two hadiths of great importance:

Narrated Abu Huraira: The Prophet said,



A character flaw that is directly caused by the tongue, which is a sign of insincerity and non-belief, and can do the most damage to a human, is that of lying. Lying words can ruin one's ibadahs (worships) and ruin their Hereafter.

The very best form of speech, indeed the best use of the tongue is to recite Quran and invite all to the path that has been made straight by Allah; the path of Islam. Good words can lift a people up out of their situation, and help them find a path that is easy to walk. Using the tongue in the right way can change lives.



“Whoever does not give up false statements (i.e. telling lies), and evil deeds, and speaking bad words to others, Allah is not in need of his (fasting) leaving his food and drink.”

Narrated Mu’awiyah ibn Jaydah al-Qushayri: The Apostle of Allah (peace be upon him) said: Woe to him who tells things, speaking falsely, to make people laugh thereby. Woe to him! Woe to him!.

More importantly today though is that Muslims should protect others from their tongue and the words said by it. One must use speech for the betterment of society, not for the harm of others. The Prophet used to warn the sahaba often that a real Muslim, the one who is the best in Islam, is one from whom other Muslims are safe from the harm of their tongues and their hands. In fact, the Prophet (saw) equated the harming of other Muslims with not being true, sincere Muslims; as can be understood by the following hadith:

*Narrated AbuBarzah al-Aslami: The Prophet (peace be upon him) said: O community of people, **who believed by their tongue, and belief did not enter their hearts**, do not back-bite Muslims, and do not search for their faults, for if anyone searches for their faults, Allah will search for his fault, and if Allah searches for the fault of anyone, He disgraces him in his house. (Dawood, 2283)*

Thus, it can be completely understood that controlling the tongue is a clear sign that one has moved the shahadah (declaration) that they profess with their mouths, to the point of settling it into their hearts. This is accomplished by raising one’s spiritual levels, by the learning and sharing of useful knowledge, and by the continual remembrance of Allah: The latter of

which the Prophet Muhammed (saw) called “excellent” faith in the following hadith:

Narrated Mu’adh ibn Jabal: Mu’adh asked Allah’s Messenger (peace be upon him) as to which faith is excellent. He said: That you love (any person or thing) for the sake of Allah, hate for the sake of Allah, and that you keep your tongue busy in the remembrance of Allah. He said: Oh Allah’s Messenger, is there anything besides this? He said: You like for the people what you like for yourself, and you dislike for them what you dislike for yourself. (Transmitted by Ahmad)

Thus it is understood clear that the best use for the tongue is for good speaking, and kind and gentle words. Kind and gentle words can open the hearts of those whose faith is weak, and make it more firm. In fact, the very best form of speech, indeed the best use of the tongue is to recite Quran and invite all to the path that has been made straight by Allah; the path of Islam. Good words can lift a people up out of their situation, and help them find a path that is easy to walk. Using the tongue in the right way can change lives. The Quran confirms all of this:

Seest thou not how Allah sets forth a parable? A goodly Word like a goodly tree whose root is firmly fixed and its branches (reach) to the heavens. It brings forth its fruit at all times by the leave of its Lord. So Allah sets forth parables for men in order that they may receive admonition. (Ibrahim, 14:24-25)

Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best who have strayed from His Path and who receive guidance. (an-Nahl, 16: 125)



Stories

Qadi

AZIZ MAHMUD HUDAYI

Aziz Mahmud Hudayi was a Qadi, a Judge that rules based on Sharia Law, in Edirne, Egypt, Syria, and Bursa in the later part of the 1500's to the early 1600's. He was highly praised as both a scholar of Islam and as a fair judge in all of his decisions. However, there is one event in the life of this well respected judge that changed his whole life

One day a woman in Bursa, in Turkey, came to him asking him to grant her a divorce from her husband. He asked the woman for the reason that she sought a divorce. She explained:

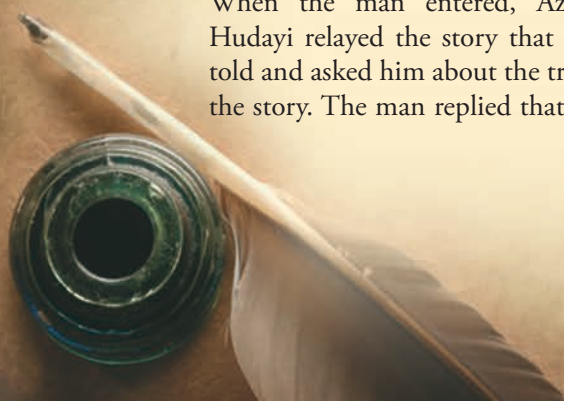
“My husband made an oath to Allah that he would make hajj this year, and if he didn't then he would divorce me. However, when the time came for the caravan to leave he did not have the money to go with them. So, at the time that the Hajj was to begin, I reminded him of his oath, and without giving me my divorce he left. He came back three days later declaring he went to hajj so his oath was fulfilled. He lied to Allah about his oath; he lied to me about his hajj. I cannot stay married to such a man.”

Aziz Mahmud Hudayi called for the man to be brought to him to answer these charges. When the man entered, Aziz Mahmud Hudayi relayed the story that the wife had told and asked him about the truthfulness of the story. The man replied that his wife had

told exactly the truth. He had made such an oath, and when the day came for the caravan to leave he knew he did not have the money to go with them and became distraught that he would have to keep his oath to Allah and divorce his most beloved wife. As the time passed, he sought the help of many a person, but alas could not raise the money. Then, just as hajj was beginning someone suggested him to go and seek the help of the Honorable Eskici Mehmet Efendi, a well known awliyah in the area.

The man set out to see Eskici Mehmet Efendi, and upon meeting him, told him of his predicament. Upon hearing the man's dilemma, the sheikh took his hands and told him to close his eye until he was told to open them. After some time Eskici Mehmet Efendi told him to open his eyes and they were standing in Mecca in the Haram Mosque. They made their tawaf (circumbulation) around the Ka'ba and made the Sayy (trip between Safa and Marwa). Later they went to Arafat and then returned. Completing the hajj, Eskici Mehmet Efendi again had him close his eyes and when he said to open them they were back in Bursa. I came home immediately to tell the good news to his wife.

As fitting for the fairest judge in all of the land, Aziz Mahmud Hudayi called for the witness, the Honorable Eskici Mehmet Efendi, to be brought to him to testify. Aziz Mahmud Hudayi relayed to him the testimony of both the husband and the wife



and asked him if they were telling the truth. The master replied that indeed, to the best of his knowledge they were both telling the truth. At which, Aziz Mahmud Hudayi asked him a question:

“How is it possible to travel from Bursa to the Haram in Mecca, make the Hajj, and return to Bursa in three days?” Eskici Mehmet Efendi replied:

“My son, if Allah grants the shaytan, His very enemy, the ability to travel from the furthest east to the furthest west in the blink of an eye, what blessings would He then bestow upon his Friends?”

Aziz Mahmud Hudayi sat in shock and awe at this question. All of his knowledge of Islamic jurisprudence failed him at this very second. Eskici Mehmet Efendi continued and explained that while they were in Mecca they met up with the group of pilgrims from Bursa, and left them an amanah (trust) to be brought back with them to Bursa. Eskici mehmet Efendi offered that Aziz Mahmud Hudayi should wait until the group returned before making his final judgment in the matter; which indeed he did.

The day the caravan arrived the pilgrims from Bursa were immediately taken before the Aziz Mahmud. Upon which he asked them if indeed they had seen both the man and Eskici Mehmet Efendi at the Hajj, to which they all replied, “Yes.” Even further they explained, “We have an item with us that we must bring to the master he left it in our care.” Aziz Mahmud Hudayi nearly fainted. When he recovered he told the woman to stay with her husband and go home.

After much toiling with what he had witnessed, Aziz Mahmud Hudayi decided to go ask the Eskici Mehmet Efendi to please accept him as a student, at which time Eskici Mehmet Efendi told him to go to Sheikh Uftade Efendi to be his student.

After Aziz Mahmud asked Sheikh Uftade Efendi to be his student, the sheikh pointed to Aziz Mahmud’s royal clothing and said it was not possible. With tears Aziz Mahmud begged him and the sheikh told him this:

“You will go to the center of town in your robes and with your honor and you will sell liver with all the sound your lungs can make.”

Aziz Mahmud Hudayi was devastated. How could he possibly do this? What was he asking from him? After much agonizing soul searching, Aziz Mahmud Hudayi, dressed in all his raiment and with a stick carrying piece after piece of liver took to the street shouting as loud as he could, “Liver! Liver for sale!” The people were shocked, some made fun of him, some stared at him, some children even threw rocks at him, yet still he yelled “Liver! Liver for sale!” He did this day in and day out until he clothes were rags, and until the governor, thinking that Aziz Mahmud had lost his mind, sent a new judge to replace him.

Aziz Mahmud Hudayi returned to Sheikh Uftade Efendi, with his torn clothing and told him that he had done what he said; that he had lost everything. Sheikh Uftade told him that he had done well and accepted him as a student. His first job as a student was then assigned to him...to go clean the toilets of the tekke (home of the sheikh and his students).

Aziz Mahmud Hudayi did just as he was told without words, his ego completely defeated. He in fact did this job with great joy at being accepted as a student of Uftade Efendi. In a very short time, because of his complete love for the sheikh, and because of his complete lack of nafs (ego) he became one of the most beloved students of Uftade, and became a famous sheikh in Uskudar.

Aziz Mahmud Hudayi’s knowledge and fairness were well known, but his love for Allah and his deep spiritual connection to Islam was legendary. His mosque was on the top of the hill in Uskudar, Istanbul and he is buried next to it. To this very day, His love for Allah, cultivated by his loving master and his complete and utter obliteration of his nafs, calls thousands of visitors everyday to that hill. May Allah bless his soul...



Sayyidina Â'ishah (II)

When we examine the hijrah from the point of Â'ishah, we see it as a more subtle event, filled with longing. On the one hand her father was leaving her, but on the other hand, her future husband, who she would share her life with, and who she loved and believed in was separating from her.

THE HIJRAH

The pagans, who initially scorned and ridiculed the da'wah, calling to Islam, of the Holy Prophet (pbuh), decided to take some measures when the number of Muslims started to increase. These measures consisted of brutal torture, oppression, physical and social boycotting, and murder attempts. In time, the scope of the violence, torment and torture expanded, which at the outset had only applied to the weak and solitary Muslims, so that none of the Muslims were safe. It was then that Allah the Almighty permitted Muslims to make hijrah to countries safer than Mecca. The Holy Prophet (pbuh) had sent two Muslim groups to Ethiopia. However, when the majority of these migrants came back to Mecca, after believing a rumour claiming that the Meccans had converted to Islam, the intended objective was not accomplished.

Allah's Messenger (pbuh) was left alone after the deaths of his blessed wife Sayyidina Khadijah and his uncle Abu Talib, who had protected him since his childhood, and he had started to seek out other safe places to emigrate

to. He first turned to Taif. When the people of Taif first invited the Holy Prophet (pbuh) to their city they had their children and slaves attack him by throwing stones. After these afflictions, Allah the Almighty gave His Prophet consolation with Miraj; then He placed the love of Islam into the hearts of the people of Medina, and brought them to the presence of His Prophet. The people of Medina pledged allegiance to him at two meetings in the Aqaba Hills¹. With these events, the new location for hijrah was determined: Medina.

Allah's Messenger (pbuh) advised his companions to travel to Medina gradually and under concealment. However, he had not yet received permission for his own hijrah. All of the Muslims, who were able to travel had set off and settled in Medina, apart from the Holy Prophet (pbuh), Sayyidina Abu Bakr, Sayyidina Ali and a few elderly and isolated people: no other Muslims remained in Mecca.

One time, the pagans conspired to kill the Holy Prophet (pbuh) in his bed by dark of night. They gathered the selected fighters from each tribe and surrounded the house of the Holy Prophet (pbuh). When Jibreel informed him of their plan, Allah's Messenger (pbuh) left Sayyidina Ali to lie in his bed. Then, while reading verses from the Surah al-Yasin, he passed amongst the assassins who had come there to kill him. His first stop was the house of his devoted companion Abu Bakr. Let's listen to the rest of the event from Sayyidina Â'ishah,

the daughter of Abu Bakr:

"(My father Abu Bakr) asked for permission from the Holy Prophet to travel to Medina from Mecca, when the torment he suffered from the Quraish became too violent. The Holy Prophet said to him: 'Wait and remain in your place.' Then Abu Bakr asked him: 'O Allah's Messenger! Do you also want to receive permission to travel to Medina?' Allah's Messenger replied: 'I am waiting for this.'"

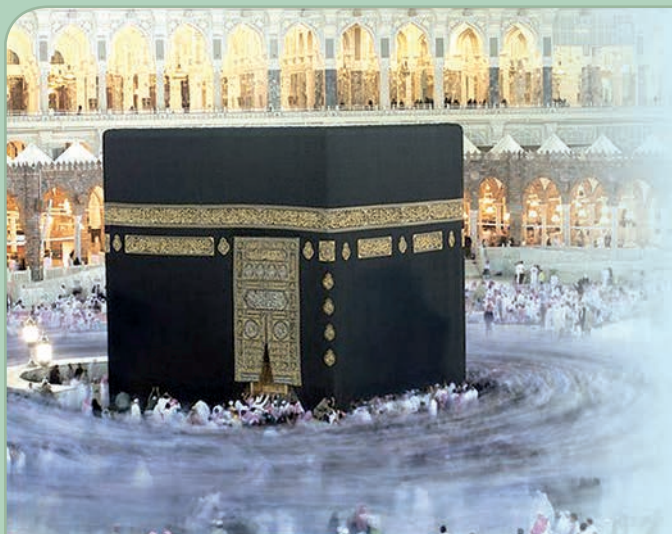
Sayyidina Abu Bakr waited a long time for this permission to be given. Then, one day around noon, the Holy Prophet (pbuh) came to Abu Bakr and called out to him: 'O Abu Bakr!' And when he came inside he said: 'Send outside whoever is with you'. Abu Bakr said 'I have my two daughters with me'. The Holy Prophet said: 'Did you sense that I have received permission to leave Mecca?' When Abu Bakr asked: 'Am I going to be with you?' The Holy Prophet replied: 'Yes, you will be with me, as you had wished'. Thereon Abu Bakr said: 'I have two female camels for riding. I had prepared them to leave Mecca for hijrah.'

He gave one of the camels to the Holy Prophet. This camel was named as 'al-Jadwa.'² The Holy Prophet and Abu Bakr mounted the camels and departed. Eventually they reached the cave in Mount Sawr and hid there..."

When we examine the hijrah from the point of Â'ishah, we see it as a more subtle event, filled with longing. On the one hand her

In time, the scope of the violence, torment and torture expanded, which at the outset had only applied to the weak and solitary Muslims, so that none of the Muslims were safe. It was then that Allah the Almighty permitted Muslims to make hijrah to countries safer than Mecca.





When Allah’s Messenger (pbuh) replied: ‘I have been permitted to leave Mecca for hijrah’, Abu Bakr excitedly asked: ‘Will I be able to accompany (you)?’ The Holy Prophet (pbuh) said: ‘Yes, you will’.”

father was leaving her, but on the other hand, her future husband, who she would share her life with, and who she loved and believed in was separating from her. They were being left in this pagan society on their own, without money and without a guardian, and as well as the many dangers that could be awaiting them on the road; naturally, Â’ishah was thinking about these, and she could not keep herself from being concerned and worried.

The manner in which Abu Kuhafa the father of Abu Bakr reacted, sets forth an interesting illustration of the financial straits they would undergo after the Holy Prophet (pbuh) and Sayyidina Abu Bakr had left. The historians narrate this event as follows:

That day the Holy Prophet (pbuh) and Abu Bakr sat together at home the whole day. When nighttimes set in they departed. Abu Bakr, who had sold many of his belongings, had approximately five thousand dirhams. He took them with him, to use on their journey. Asma, the daughter of Abu Bakr narrates: “My grandfather Abu Kuhafa was blind. He said to us: ‘By Allah, Abu Bakr left nothing for you. He left you in destitution and shortage.’ In response to this, I said: ‘Grandpa, he left us plenty’ and I reached with my hand to the place Abu Bakr kept his money where I had placed pebbles. And then I said: ‘This is the money he left for us’. Abu Kuhafa said: ‘Then don’t worry, this amount of money will be sufficient for you.’ Asma said: ‘I swear by Allah that he had left us nothing. I did this only to calm the old man down’.

The Holy Prophet (pbuh) used to come to the house of Abu Bakr either early in the morning, or towards evening. However, this time, it was late morning, when the sun was high in the sky and the heat was scorching, while Abu Bakr was sitting at his home with the members of his family someone came and announced that the Holy Prophet (pbuh) had come wearing a turban on his head.

Sayyidina Â’ishah says: “It wasn’t his habit to come at that time. My father had said: ‘Something important must have happened. Otherwise why should he come at this time?’

Then Allah’s Messenger came in, and without looking around, directly went to his place and sat down. It was apparent that his mind was preoccupied with something important. There was only Abu Bakr, Â’ishah and Asma at home. Attentively they looked at him.

The Holy Prophet (pbuh) turned directly towards Abu Bakr, and without looking to the others in the room, he said: ‘Send everyone in the room outside’. Then Abu Bakr said: ‘O Allah’s Messenger! These are my daughters’, and to understand the matter he asked: ‘I would forgo my parents for you, what is this about?’ When Allah’s Messenger (pbuh) replied: ‘I have been permitted to leave Mecca for hijrah’, Abu Bakr excitedly asked: ‘Will I be able to accompany (you)?’ The Holy Prophet (pbuh) said: ‘Yes, you will’.”

Aishah, who narrates this, said: “I had never seen anyone crying from happiness until that day I saw Abu Bakr crying for joy.”

Presumably due to her youth, until that day Â'ishah had not thought someone could cry out of happiness, and now she saw those tears of her father's. Then, preparations for the journey started and Abu Bakr sent for Abdullah bin Urayqit. He had placed the camels (in the care of Abdullah bin Urayqit, who was a trustworthy man and knew the desert roads well. The Holy Prophet (pbuh) called Ali and informed him about the developments. He also handed the goods entrusted to him for safekeeping to Ali to be returned to their owners.

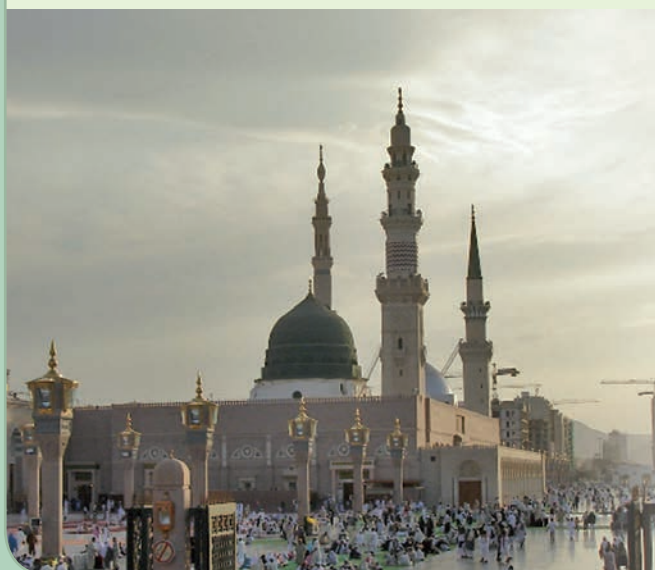
Before he left, Allah's Messenger (pbuh) gazed at the Ka'bah for the last time. Then he must have smiled at Â'ishah as a farewell to console her, since he had seen her in his dream and it was said, 'This is your wife'. Eventually when darkness fell, they gave some orders regarding the strategy to be followed in their absence, and they left. They went directly to the cave in the Mount Thawr.

According to the instructions given, Abdullah, the son of Abu Bakr and the brother of Â'ishah, would stroll about near the Quraish in the daytime to catch any news regarding them, and he would then report back as to what he had heard. Abdullah's sister Asma would prepare food and carry it to the cave in the evenings. Abu Bakr's slave Amir bin Fuhayrah would graze his sheep among the shepherd of Mecca, and then, in the evening, would bring the sheep to the front of the cave.

As can be seen, when these tasks were distributed, Â'ishah was not given any responsibility, and this is because she was not mature enough to assume such responsibilities. At that time, she was spending her days grinding wheat. The days seemed to be interminable to Â'ishah: as if each day was as long as a month or even a year. She listened attentively to all the news. She impatiently waited for the return of her sister Asma, from taking food to the two faithful companions. When Asma returned, Â'ishah used to ask her to tell what she had seen. Then Asma told her about the difficulties of living in a cave, how narrow and dangerous the cave was, and how their father was sad about these conditions. Asma also told her that during the second day, when the pagans had come upon the entrance of the cave, a pigeon's nest and a spider's web had appeared at the entrance and that this had saved their lives

On the third night, following an anxious day, Â'ishah climbed to her usual spot and started to watch the road. However, this watch took longer than the previous ones. She waited for her sister for a long time without moving from her position. At last she felt relieved when she saw her approaching from a distance. When Asma finally arrived, she was pale and breathing heavily.

Asma told her that the travellers had left the cave safely. She had torn her sash into two parts, so that they could tie their provisions and water.³ Then Asma realised that Â'ishah



Allah's Messenger (pbuh) reached Medina with his companion, safe and sound. The Quraish could not deal with that one man who was protected by Allah, and could not prevent him from leaving Mecca.



Upon receiving news from Medina, both families immediately started to prepare for travel. With great joy, they set off towards the city of Allah's Messenger (pbuh), and in this delight the first days of travel passed quickly.

was looking at her rather worriedly, as if asking: 'Did something happen to you?'

To calm her down she explained why she was so late: the small company had left the cave and departed from Mecca. Asma had waited until they disappeared from sight and had come back to her home silently to avoid raising suspicion.

Just when she had finished explaining what had happened to Â'ishah, there was a pounding at their door. It was midnight. Asma opened the door, to see that it was Quraishis, and Abu Jahil bin Hisham from the Manzum Tribe was among them. He barked at her: "Daughter of Abu Bakr, where is your father!" When she said that she did not know where her father was, Abu Jahil fiercely smacked her face. He hit her so hard, that it tore her earring off. Asma indeed did not know the whereabouts of the convoy. They had already left the cave and were on their road. Asma was not lying. She did not know where they were.

Days and nights followed each other. Allah's Messenger (pbuh) reached Medina with his companion, safe and sound. The Quraish could not deal with that one man who was protected by Allah, and could not prevent him from leaving Mecca. Up to that point, they had regarded all kinds of torments as befitting for the Muslims, however, those same Muslims were now out of their reach, living in safety and comfort, and since Allah's Messenger had also gone to Medina it was time for the Quraish to be afraid, because Medina was on the road to Damascus, which Meccans used for

their trade route. What would happen if the Muslims obstructed their trade? In a city which was hundreds of kilometres away, they did not have a chance to apply any kind of torment as they were used to doing.

After the Holy Prophet (pbuh) settled in Medina, he sent Zayd bin Harithah to Mecca, to bring his daughters to Medina. Zayd also took a letter from Abu Bakr to his son Abdullah. Abu Bakr asked his son Abdullah to bring his wife Ummu Ruman and his daughters Asma and Â'ishah to Medina. Abu Rafi, the manumitted slave of the Holy Prophet (pbuh) was also travelling with Zayd.

We do not have much information about how Sayyidina Â'ishah spent her days in Mecca and what she did whilst waiting. However, it is certain that they experienced great difficulties among the pagans. Upon receiving news from Medina, both families immediately started to prepare for travel. With great joy, they set off towards the city of Allah's Messenger (pbuh), and in this delight the first days of travel passed quickly. As Ibn Sa'd narrates, when Sayyidina Â'ishah was asked about this journey, she recounts as follows:

"When the Holy Prophet (pbuh) arrived at Medina, he sent Zayd bin Harithah and Abu Rafi' with two camels and five hundred dirhams, they would use this money to buy necessities. Abu Bakr had sent Abdullah bin Uraykit with two or three camels. He wrote to his son Abdullah, to bring my mother Ummu Ruman, my sister Asma and me. Then Zayd bin Harithah bought three camels with the

money he had been given. We started our journey from Mecca together. On the road we came across Talha bin Ubaidullah, who wanted to accompany the family of Abu Bakr. Then Zayd bin Harithah and Abu Rafi' took the Holy Prophet's family and daughters, Abdullah bin Abu Bakr took us, and we set off. At one point on the road, my camel started with fear. Thereon Ummu Ruman cried out for help: 'My little daughter! My little bride!' "

"She was frantic until the men reached us and got hold of my camel. Then Allah conveyed us to safety, and we reached Medina. I settled near the family of Abu Bakr, I was staying with my father. The Holy Prophet settled his family (Sayyidina Sawdah and his children) in the houses which were built around the masjid on that day. After that, I stayed at the house of Abu Bakr for some days."

"One day my father Abu Bakr asked the Holy Prophet (pbuh): 'What keeps you from taking your family?' He said: 'It is the mahr.' Thereupon Abu Bakr lent him twelve and a half ukiyyah (five hundred dirhams). When he gave this to me, the marriage was completed and he entered the nuptial chambers, with me in my room. Later, the Holy Prophet (pbuh) was to die in this room."

As can be seen from this event, Sayyidina Â'ishah entered the nuptial chamber with the Holy Prophet (pbuh) after making hijrah to Medina. Since she was small, they had waited until she reached puberty. However this time the 'mahr' situation had appeared. When this was solved, the marriage was completed. It would be useful to note that the Holy Prophet (pbuh) did not approach any of his wives without having paid their mahr.

Endnotes

1 **Aqabah** is a place just outside of Mecca, in Mina where the first Muslims from Yathrib (Medina) pledged allegiance to the Holy Prophet (pbuh) in the year 621 AD. A similar meeting took place the next year when more Muslims from Yathrib pledged their allegiance to the Holy Prophet (pbuh). 2 It is also reported that this camel was 'Quswa' (See: **Ziya Kazici, p:146**). 3 For this reason Asma, the daughter of Abu Bakr was called as Zatu'n-Nitakayn (owner of two sashes). This name was given to her by the Holy Prophet (pbuh).

Since Allah's Messenger had also gone to Medina it was time for the Quraish to be afraid, because Medina was on the road to Damascus, which Meccans used for their trade route. What would happen if the Muslims obstructed their trade?



Quiz For Children



1. What animal was with "the people of the cave"?

- a. parrot
- b. cat
- c. dog
- d. cow

2. What animal was brought by Jibrīl to the Prophet Abraham to use for sacrifice?

- a. cat
- b. cow
- c. bee
- d. ram

3. What animal saved the Prophet Muhammad (pbuh) by building a nest near the cave where he was hiding?

- a. pigeon
- b. cat
- c. cow
- d. ram

4. What animal did the people of Salih (pbuh) kill out of disobedience?

- a. cow
- b. camel
- c. ram
- d. donkey

5. What animal delivered news to Solomon (pbuh) about the Queen of Sheba?

- a. camel
- b. bee
- c. hoopoe
- d. dog

6. What animal did Abraha try to use to knock down the Ka'ba?

- a. elephant
- b. camel
- c. ababil
- d. bee

7. What animal swallowed the Prophet Yunus (pbuh)?

- a. big bird
- b. big fish
- c. big snake
- d. big cat

8. What animal did the Prophet Musa (pbuh) use to reveal a murderer?

- a. bird
- b. bear
- c. camel
- d. cow

9. Which animal was with Uzayr who died for 100 years and then was brought back to life?

- a. bear
- b. donkey
- c. cow
- d. camel

10. Prophet Musa's (pbuh) staff turned into which animal when he threw it?

- a. donkey
- b. cow
- c. bear
- d. snake

Hey Kids! Maybe you can win a prize!

The first 25 entries that have all of the questions correct will win. Circle your answers, fill out the form, and mail to: Wisdom - Quiz, 8508 So. 71st East Ave. Tulsa, OK 74133 USA

Name: Age:

Address:

Parent's Name (for consent purposes only):

☐ Please send me information about starting a subscription to Wisdom Magazine.