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# WISDOM

A Source of Inspirational and Traditional Islamic Knowledge

ALTINOLUK



## REVIVE YOUR SOUL WITH MERCY AND COMPASSION

**Osman Nuri Efendi**  
Responding Evil With Goodness

**Ahmet Tasgetiren**  
The Letter Of Compassion

**Melek Zeynep Oyludag**  
Controlling the Temper

Ask Those Who Know - Poem / An American In Istanbul - K. Cheyanne Bogner / If You want Mercy, Be Merciful - Uftade Pinar





# EDITORIAL

*D*ear Readers,

Allah himself gave all of humanity life and endowed them with intelligence. He then raised humanity above all of the other creation by endowing them with two other characteristics from among His High and Holy traits: that of Mercy and Compassion. It is for this reason that we chose to focus on these two traits in the current edition of the Wisdom magazine.

This edition includes several articles on the topic, such as, various aspects of owning mercy and compassion in one's heart, to seeing examples of it in the creation around us, and sharing it with those less fortunate than ourselves.

In the article by Osman Nuri Efendi you will learn about the mercy and compassion of the Beloved of Allah, the Blessed Prophet (pbuh), the example of Mercy and the example to all Muslims.

Also, in a simple letter by Ahmed Tasgetiren, you will be able to assess yourself through a series of questions about your own level of mercy and compassion for others living in hardship around the world.

This edition includes the third and final part of the series about self-control and the "Four T's"; and a reflection from a young visitor whose first trip abroad was to visit Istanbul. As you will see, this trip left an indelible impression on her heart.

We sincerely hope that you enjoy reading this edition and find it, Inshallah full of hope, encouragement, and affection, as you continue to meet the challenge of Islam... learning is a process that continues from the cradle to the grave.

*Elif Kapici*  
editor@sufiwisdom.net



# Wisdom

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#### Chairman

Abdullah Sert

#### Managing Editor

M. Lutfi Arslan

#### Editorial Board

Elif Kapici

Prof. Henry F. Espiritu

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#### 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

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**Ahmet  
Tasgetiren**

**The Letter Of  
Compassion**

**Hasan Kamil  
Yilmaz**

**The Prophet's  
Character Of  
Compassion**



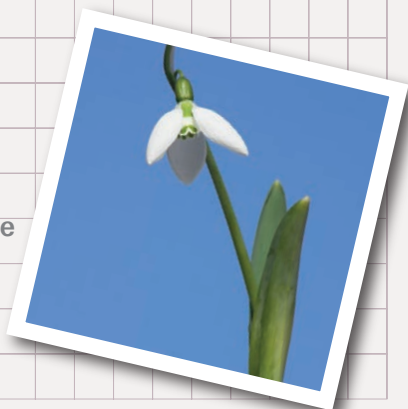
**Halime  
Demiresik**

**Sayyidina  
Aishah**



**Melek  
Zeynep  
Oyludag**

**Controlling the  
Temper**





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# Responding Evil With Goodness



Forgiving the faults and responding evil with goodness in order to establish peace and friendship was a distinctive characteristic of the Prophet (pbuh). As his followers, we should also adorn ourselves with same qualities.

Every single principle of Islam is a composition of good manners, which is the manifestation of faith in life. The Prophet (pbuh) says:

*"I was sent to perfect good character."*  
(Muvataa)

In order to be a mature Muslim, we need to adopt the ethical measures of Islam and apply them in every step of our lives. Otherwise, we tarnish our human dignity and destroy our eternal salvation.

Our Prophet (pbuh) has given humanity a civilization of merits by means of his high ethical qualities. Friends of Allah, who are heirs to the prophets, carry on the tradition and good qualities of the prophets. One of the most significant merits of the prophets and the friends of Allah is that they forgive the torments and oppressions of the people for the sake of Allah and respond them with goodness. Thus they embrace the servants of Allah with mercy and compassion and revive their ruined souls. This meritorious quality is also a joyful tiding of a good last breath.

It is stated in the Holy Qur'ân:

**“And those who are constant, seeking the pleasure of their Lord, and keep up prayer and spend (benevolently) out of what We have given them secretly and openly and repel evil with good; as for those, they shall have the (happy) issue of the abode”**

(Qur'ân:13/22)

Those who wish to attain Allah's mercy and forgiveness should forgive people's faults and adopt the quality of responding evil with goodness as a moral characteristic. Since all the prophets, sufis, Gnostics, and scholars, who have been sent to humanity for guidance by our Lord, have manifested this quality in their lives.

#### **THERE SHALL BE NO REPROOF AGAINST YOU THIS DAY...**

One of the best examples regarding the significance of forgiveness mentioned in the Qur'ân is presented in the story of Yusuf and his brothers.

Since Yaqub observed his own spiritual states in Yusuf, he loved Yusuf most among his twelve children. This caused Yusuf's brothers to be jealous of him. Finally they decided to kill Yusuf and threw him into a well.

Yusuf was saved from the well by a passing caravan; however he was sold as a slave when the caravan reached Egypt. After many hard years, spiritual tests and suffering, Yusuf was eventually appointed as the treasurer of

Egypt. He was responsible for the distribution of food during the years of famine in Egypt. His brothers, too, came to ask food from him. Yusuf hid his identity from his brothers. Although it was really easy for him to take revenge from his brothers, Yusuf neither punished nor reproached them. On the contrary, he gave them numerous gifts.

Upon his generosity and forgiveness, his brothers had to admit their mistake by saying:

“You are Yusuf and verily Allah has made you more superior than us.” Yusuf's response to his brothers and his forgiveness is stated in the Qur'ân as follows:

**“He said: (There shall be) no reproof against you this day; Allah may forgive you, and He is the most Merciful of the merciful.”**

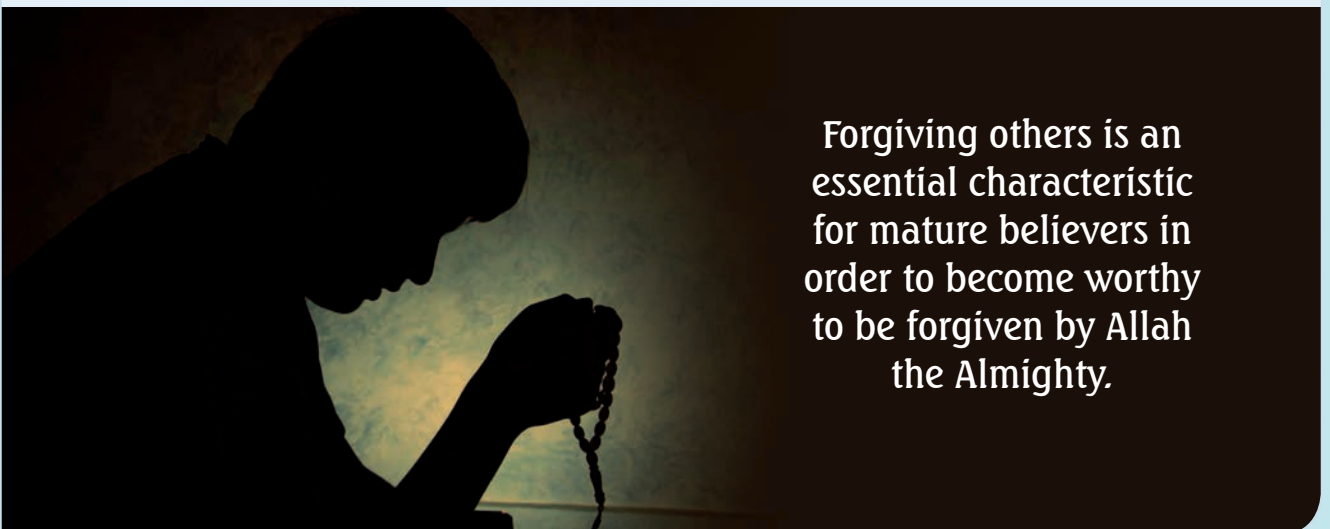
(Qur'ân:12/92)

Then, in order to relieve his brothers' embarrassment, he said that:

“At that time, the Devil had come between you and me.”

Therefore, the real merit is to be able to forgive the servants of Allah just to attain rewards of the Hereafter, when you have the power to punish him.

Getting angry and taking revenge, just because of personal reasons, is a way of satisfying selfish desires and showing off one's power. A believer's control of his anger and showing forgiveness towards his oppressor



**Forgiving others is an essential characteristic for mature believers in order to become worthy to be forgiven by Allah the Almighty.**





Everybody can do goodness in return for goodness, but only a mature man can do good in response to evil.

under such circumstances is an exceptional result of his faith; because, during times of anger, it is very hard to control will-power and to back off from taking revenge.

Anger is a disaster in our lives. In a way, it is a kind of madness, which stops reasonable thinking. The best method to control anger is to be adorned with good manners, such as forgiveness and peacefulness. Our Lord Almighty informs the good tidings awaiting the believers who manage to control their will-power:

**“Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of earth, prepared for the righteous--Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; for Allah loves those who do good.”** (Qur’ān:3/133-34)

In other words, a believer should repel evil done towards his personality with the principles of Islamic ethics. First he should control his anger. Next comes forgiving the oppressor, and finally responding evil with goodness and generosity.

#### I HAVE NOT BEEN SENT AS THE INVOKER OF CURSE ...

The life of the Messenger of Allah (pbuh) is full of manifestations of repelling evil with goodness. Since he was sent as mercy for the universe, his mercy, compassion and love have embraced all of humanity.

One day he (pbuh) was asked to curse the non-believers, who were torturing him. Upon this request, he said:

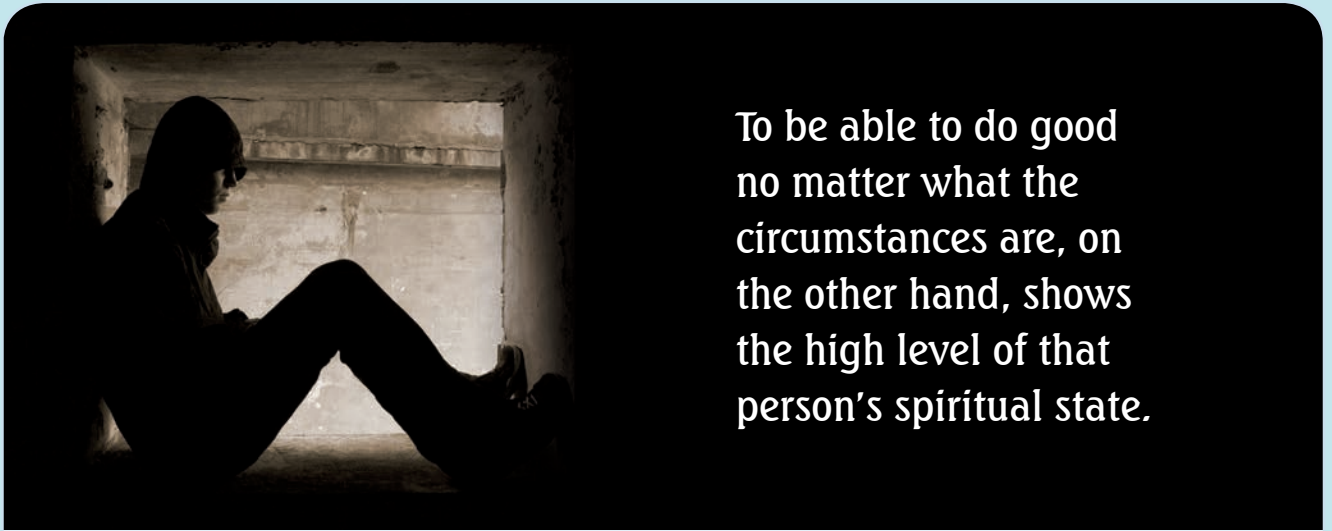
“I have not been sent as the invoker of curse, but I have been sent as mercy.” (Muslim)

Because his soul was a surpassing treasure of mercy and compassion, his greatest aim was the salvation of the entire humanity. When he (pbuh) went to Taif in order to convey the message of Islam, the ignorant and polytheist residents of Taif threw stones at him. When the Prophet (pbuh) returned back to Mecca in a very sad state, Allah the Almighty sent Archangel Gabriel and The Angel of the Mountains in order to console him. The Angel of the Mountains called and greeted him, and then said, “O Muhammad! Order what you wish. If you like, I will let Al-Akh-Shabain (i.e. two mountains) fall on them.” The Prophet (pbuh) said,

“No but I hope that Allah will let them beget children who will worship Allah Alone, and will worship none besides Him.” (Bukhari)

The residents of Taif strongly resisted against their conversion to Islam, until the ninth year of Hijrah and caused heavy losses to the Muslim forces. Finally, the Muslims could not stand it anymore and told the Prophet (pbuh):

“O Messenger of Allah! Spears and arrows of Banū Thaqīf (i.e. the main tribe in Taif) are destroying us. Please pray for their damnation and curse them.” But the Prophet (pbuh) prayed as follows:



To be able to do good no matter what the circumstances are, on the other hand, shows the high level of that person's spiritual state.

*"Dear Lord! Please bestow upon them your guidance and let them find the straight path of Islam. O Lord! Let them join us."* After a short while residents of Taif came to Medina and accepted the message of Islam. (Tirmidhi)

Another example of his mercy was displayed on the day of the conquest of Mecca. On that day, Meccan polytheist, who had tortured Muslims for many years, was in the hands of Muslims. A single word from the Prophet (pbuh) would have been enough for their punishment. The Messenger of Allah (pbuh) asked the gathered Meccans:

*"O members of Quraish! What do you think I am going to do about you?"* The Quraishites replied:

*"Hoping your goodness and fair treatment, we will say that you will treat us with goodness. You are a generous and a good brother and son of a generous and a good brother."*

Upon this response, the Prophet (pbuh) said:

*"I am telling you what prophet Yusuf told his brothers **'There shall be no reproof against you this day; Allah may forgive you, and He is the most Merciful of the merciful.'**"* Now you may go, you are free."

The Prophet's endless mercy deeply affected the Meccans and their hate and enmity was converted into love, friendship and sincerity. Many of them submitted to Islam. That day, the following verse's reality manifested itself on Meccan polytheists:

**"And not alike are the good and the evil.**

**Repel (evil) with what is best, when lo! He between whom and you was enmity would be as if he were a warm friend.** (Qur'an:41/34)

In fact human being has always been defeated by gifts and benefaction. Goodness and benefaction has always been enough to rehabilitate the worst enemy.

#### THE REMEDY FOR THE REMOVAL OF AFFLICTIONS

It is not a merit to respond goodness with goodness and evil with evil. The real virtue is to counter not just goodness with goodness but also evil with goodness. Because of our benefaction, if the person treated with goodness is an enemy, he becomes a friend; if he is neither friend nor an enemy, he comes closer; and if he is a friend, his friendship and love increases. And repelling evil with goodness becomes a fence between evil and the evil doer.

Jalaladdin Rumi explains this prophetic manner as follows:

*"His (God's) mercy overcomes His vengeance: hence every prophet prevailed over his adversary; For he (the prophet) is the result of (Divine) mercy and is the opposite of him (the adversary): that ill favored one was the result of (Divine) wrath."*<sup>3</sup>

*"Violence is not the means of averting calamity: the means is benefaction and pardon and kindness. Let the following prophetic warning wake you up: He (the Prophet) said, 'Alms is a means of averting calamity: cure your diseased ones by (giving) alms.' Now*



*comprehend well the method of curing diseases and afflictions.”<sup>4</sup>*

In many cases, when the Prophet (pbuh) had the chance to punish sinners, he manifested the merit of forgiveness to rehabilitate them and achieve their eternal salvation. Because the real merit and greatness is to control the self and forgive when there is a chance and power to take revenge. In fact, this is stated in the following prophetic saying:

*“The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger.”* (Bukhari)

As regards to this virtue, joyful tidings are given in the following verse:

**“And the recompense of evil is punishment like it, but whoever forgives and amends, he shall have his reward from Allah; surely He does not love the unjust.”** (Qur’ān:42/40)

Forgiving the faults and responding evil with goodness in order to establish peace and friendship was a distinctive characteristic of the Prophet (pbuh). As his followers, we should also adorn ourselves with same qualities. Confining forgiveness just for the holidays and forgetting it on the other days of the year is not an appropriate characteristic for a mature Muslim. To make these manners become our natural qualities is an important sign of the maturity of our faith.

The following sayings of the Prophet (pbuh) should be exemplary measures for every believer:

*“None of you is one of those low people who say ‘I am with people, if they do good to me, I will do good to them; and if they treat me badly, I will treat them badly.’ On the contrary, you should discipline your inner selves to respond goodness with goodness and not to do wrong to people who treat you badly.”* (Tirmidhi)

*“Do not cut your relationship with those who cut their relationship with you. Give charity to those who do not give to you. Forgive those who do wrong to you.”* (Ahmad ibn Hanbal)

*“Fear Allah wherever you are. Respond evil with goodness so that you may eradicate evil. Treat people with good manners.”* (Kuttubu Sitte)

*“I saw mansions looking over gardens of the Paradise and asked Gabriel:*

*“For whom are these mansions?” He said:*

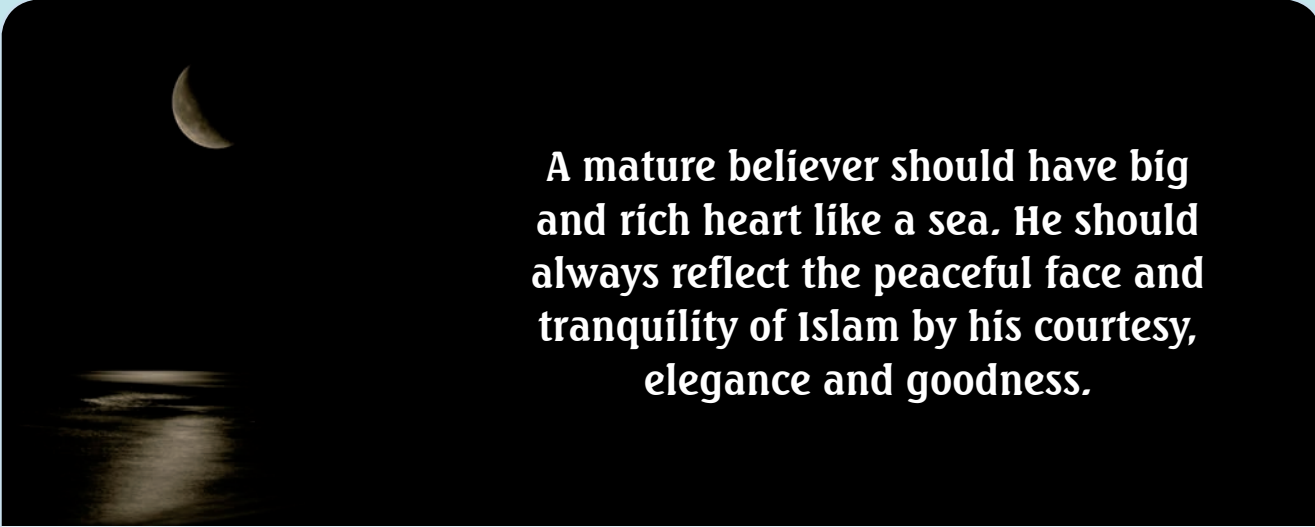
*“They are for the believers who control their anger, bury their hatred in their heart and forgive peoples faults.”* (Ali al-Muttaqi)

### FORGIVENESS WHEN IT IS APPROPRIATE

We should remember that forgiving all kinds of faults should not be considered

**The Messenger of Allah’s life is full of manifestations of such merits. He not only forgave the sinners in personal matters but also he treated them with goodness.**





**A mature believer should have big and rich heart like a sea. He should always reflect the peaceful face and tranquility of Islam by his courtesy, elegance and goodness.**

as a merit. Forgiveness is a subject only in faults committed in personal matters. There are some crimes committed against society, religion and sacred things, which cannot be tolerated. In such cases, punishment is required in order to rehabilitate the criminals, establish justice and distinguish what is right and what is wrong. Otherwise forgiving these crimes will be a greater oppression to the society.

Sayyidina Aisha, the wife of Allah's Apostle, told about the Prophet's approach towards forgiveness in the following saying:

*"Whenever he had to choose between two things he adopted the easier one, provided it was not sin, but if it was any sin he was the one who was the farthest from it of the people; and Allah's Messenger (pbuh) never took revenge from anyone because of his personal grievance, unless what Allah, the Exalted and Glorious, had made inviolable had been violated."* (Muslim)

Just like inappropriate anger causes mischief and disorder among people, not getting angry when it is necessary is a moral weakness which bears similar results. To be able to get angry for the sake of Allah, when it is necessary, is a requirement of faith. For instance anger against the enemy in the battlefield is a manifestation of the excitement of faith in the heart and a sign of piety and patriotism. Showing anger against the crimes committed about matters of the rights of the society, religious and public values is an indicator of the quality of one's faith.

The Messenger of Allah's life is full of manifestations of such merits. He not only forgave the sinners in personal matters but also he treated them with goodness.

#### **WOULDN'T YOU LIKE TO BE FORGIVEN BY ALLAH?**

Abū Bakr, who annihilated himself in the love for the Prophet, also manifested the unique examples of forgiveness. For instance, there was a poor man named Mistah, to whom Abū Bakr was regularly helping. When Abū Bakr learned that Mistah was among those who slander Aisha, he swore that he would not help Mistah and his family anymore. Without Abū Bakr's financial aid, Mistah and his family became miserable. Upon this the following verses were revealed:

**"And let not those of you who possess grace and abundance swear against giving to the near of kin and the poor and those who have fled in Allah's way, and they should pardon and turn away. Do you not love that Allah should forgive you? And Allah is Forgiving, Merciful."** (Qur'an:24/22)

**"And make not Allah because of your swearing (by Him) an obstacle to your doing good and guarding (against evil) and making peace between men, and Allah is Hearing, Knowing."** (Qur'an:2/224)

Sayyidina Abu Bakr said, "Yes, by Allah, I would like that Allah forgives me." He was expiated from his broken oath and he went on giving Mistah the money he used to give



him before. He also added, "By Allah, I will never deprive him of it at all." (Bukhari)

Therefore, continuously forgiving the servants of Allah and becoming worthy of Allah's forgiveness is an indispensable characteristic of the friends of Allah.

### HOW MUCH GOODNESS SHOULD BE SHOWN IN RESPONSE TO EVIL?

Once the Companions of the Prophet asked Allah's Apostle why he loved 'Ali so much. The Messenger of Allah ordered 'Ali to be called. One of the Companions went to bring him. Before his arrival, the Prophet asked his Companions:

*"My dear friends, what would you do, if you treat someone kindly, but he responds with evil?"*

The Companions replied that they would respond to him with goodness. Then the Prophet (pbuh) asked: *"What would you do, if he keeps mistreating you?"* Again the Companions gave the same response. When the Prophet asked the same question the third time, they lowered their heads and did not reply to his question.

Later 'Ali arrived. Even though Allah's Apostle asked the same question to him seven times, 'Ali every time said:

"I would treat him nicely." And then he added:

*"Even if he keeps responding my favors with*

*evil, I would still treat him nicely."*

In fact 'Ali said:

*"The worst of mankind is the one who responds goodness with evil and the best of them is the one who does goodness in response to an evil."*

*"Do people good without thinking that you will see evil in response to your favors."*

### HUMANS ARE SLAVES OF BENEFACTION

According to a narration, someone called bad names about the Ali's grandson. In return for the man's offensive language, 'Ali gave him his coat and ordered his assistants to give the man one thousand dirham. It is said that thus he manifested five character traits at the same time:

First is mildness since he did not get angry;

Second is that he removed an evil;

Third is that he protected the man from going away from Allah the Almighty;

Fourth is that he directed the man towards repentance and regret;

And the fifth one is that he stopped the man's foul language and caused the man to praise him instead.

Again on one occasion someone used offensive language to Ibn 'Abbas. Ibn 'Abbas

**Do not cut your relationship with those who cut their relationship with you. Give charity to those who do not give to you. Forgive those who do wrong to you.**



We cannot draw a straight line with a bent ruler, we should not expect nice deeds from a heedless person who lives in a cloudy spiritual world.



did not say anything. Then he turned to Ikrimah and said:

“Let’s check if this man needs anything and take care of it.” Upon this the man became ashamed and lowered his head down.

#### EYES WHICH CAN CRY FOR THEIR ENEMY

Fudayl b. ‘Iyad’s following manner is a good example for us. He was seen crying and asked why he was crying. He said:

“I am crying because I feel sorry for the Muslim who oppressed me. All my sadness is for his dreadful state in the Hereafter.”

In another occasion, when Fudayl b. Iyad was told that:

“So and so is talking against you,” he said:

“By Allah, I am not angry at the person who defames me, but I am angry at the Devil who deceived him.” Then he prayed:

“Dear Lord! Please forgive me if he is telling the truth, and forgive him if he is telling lies.”

In fact, Hasan al-Basri sent a gift to a person who was talking behind his back instead of getting angry at him. Because he knew very well that a backbiting person was either giving from his rewards to the person whom he talked behind or taking the sins of that person.

While he was stoned, Hallaj Mansur was praying:

*“Dear Lord! Please forgive the people who are stoning me before forgiving me.”*

One day when Rab’i b. Haytham was praying, his twenty-thousand-dirham-worth horse got stolen in front of him. However, he kept peacefully praying instead of catching the thief. When his friends heard what had happened, they came to console him. He told them:

“I saw the thief taking my horse, but at the time I was busy with something that is more important and dearer to me. This is why I didn’t run behind the thief.”

Upon his response, his friends started to curse the thief. Rab’i b. Haytham stopped them and said:

“Be calm, nobody is oppressing me. That man oppressed his own self. We should not oppress him on top of what he had done to himself.”<sup>5</sup>

How nicely Rumi states this:

#### EVERYBODY SELLS WHAT THEY OWN

One day Jesus went to some Jewish people to convey his message. Even though they started to reproach him, he talked to them nicely. When people told him that:

“They are telling you such horrible things, and you are still talking to them nicely.” He said that:

“Everybody sells what they have.”

In other words, a person’s manners,

behavior and speech are all mirrors of his inner world. Just like we cannot draw a straight line with a bent ruler, we should not expect nice deeds from a heedless person who lives in a cloudy spiritual world. Those who have dark intentions cannot have bright paths in front of them. Every jar leaks whatever it has inside.

Therefore responding evil with evil is the manner of immature people. To be able to do good no matter what the circumstances are, on the other hand, shows the high level of that person's spiritual state.

There are three levels of treating others with goodness:

First is responding goodness with goodness. It is a natural duty for a person to feel gratefulness for the goodness done for him. It would be nicer if goodness is responded with greater goodness.

Second is to do goodness without expecting goodness in return for it. Such people are superior to the first group.

And the final type is responding evil with goodness. This is the most superior group because the value of an act depends upon its hardness. It is an extremely hard thing to expect goodness in response to an evil. This is why it is said in a Turkish proverb: **“Everybody can do goodness in return for goodness, but only a mature man can do good in response to evil.”**

How nicely Rumi states this in his following lines:

**“Hidden in water are myriads of blessings and salves; it accepts the sordid and cleans up their dirt.”<sup>6</sup>**

A mature believer should have big and rich heart like a sea. He should always reflect the peaceful face and tranquility of Islam by his courtesy, elegance and goodness.

Again Rumi says; *be like the earth*. The Earth generously gives its produce to people who stamp on it. It also cleanses sediments of Creation and gives them back nice, clean and healthy products.

Allah the Most High presents us wonderful examples like water and earth to take lessons from them. For a human being, whose essence is earth and water, it should be his spiritual object to think about their wisdom and achieve similar characteristics.

**May our Lord give us such spiritual state! May He bless us with being among the righteous believers who reach the Divine forgiveness by forgiving others! May He make the pleasure of getting lessons from His friends' lives as the inexhaustible treasure of our spiritual lives!**

Amin...

### Endnotes

1. Qur'ān 12; 92, 2. See Ibn Hishām, *a -Sirah al-Nabawiyah*, IV, 32; Waqidī, II, 835; Ibn 'a'd, II, 142-. 3. *Mathnawī*, V, 515-516. 4. *Mathnawī*, VI, 2590-2591. 5. See Babanzade Ahmed Naim, *Islām Ahlâkının Esasları*, 85-86. 6. *Mathnawī*, V, 200-236




**Those who wish to attain Allah's mercy and forgiveness should forgive people's faults and adopt the quality of responding evil with goodness as a moral characteristic.**





# The Letter Of Compassion



*O human! Has  
the evidence of  
His “Compassion”  
not sunk into your  
hearts; has a ray  
of His “Mercy” not  
reflected into your  
soul yet?*

To the humans who strayed from the  
Compassionate, the Merciful...

Writing a letter to mankind...To  
ourselves...our hands, our tongues, our eyes,  
our minds and our hearts...

We became the shedders of blood, causers  
of corruption...

We developed weapons of war, destroying  
millions of other human beings in just  
seconds until they mingled into the earth...  
We became hunters of each other.

There is war everywhere...We use the  
intelligence bestowed on us in order to  
“invent” beauty; as the means of inventing  
weapons of war even more deadly, more  
massive and more destructive. 772 billion  
dollars... This is the figure we allocate every  
year for weapons to destroy each other due  
to our evil ambitions... Kill! Kill! This is now  
the universal slogan used by the progeny of  
humans...

We started to motivate our minds to  
ruin culture and progeny. We conveyed  
corruption in the Heavens and corruption on





*The Prophet provided you with the discipline of compassion, how can you stray away from the breath of mercy without severing your soul from Him? Where have you strayed to?*

earth, exhausting the skies like we are never satisfied, and exhausting the earth.

We have starving people on many continents... 800 million... 300 million children. Every day 24 thousand people die from hunger. How can we be proud of being human? Hungry babies are swarmed by flies, we are full until dawn, in fact, the idea of “eat, eat”, even turns into a disease and reaches the magnitude of destruction. Some of us struggle to escape hunger, while others strive to escape the diseases of over indulgence...

Look humanity, look at Africa...That is you...Wherever you are, however you live...

Are we the existence that the Creator created as “humans”, as “honorable”, as the “most excellent form of creation”, a creation “worthy of bearing this great trust?”

It is all so confusing, who are the beings that the Creator indicated as being those who can potentially “Sink lower than the lowest of beasts?” How does a human sink to lowest level of beasts?” “How can an insect be more excellent than a human in the eyes of the Creator?” “What state must humans reach for this to happen?”

Who embeds a child in its mother’s womb? The expectant mother who aspires a tiny fraction of the Creator’s mercy from His vast compassion?

Who ends to the life of children in their mother’s wombs? The doctors who are expected to heal and restore health?

Plant a bomb to destroy the limbs of

humans...A random bomb...For whoever it is destined...Whether it is war, or terror...

Writing a letter...To mankind...

A letter of compassion...

O human! Has the evidence of His “Compassion” not sunk into your hearts; has a ray of His “Mercy” not reflected into your soul yet?

He taught you to recite the Attributes of Beauty, the “Compassionate” and “Merciful”, Names which are the means of blessing, the shower of compassion.

Recite the Creator’s sacred book mentioning the “Compassionate” and the “Merciful”

The “Merciful” created you... (Qur’an 55:3)

How can you possibly sever your ties with the Compassionate?

“...He has decreed that mercy is His attribute...” (Qur’an 6:12) and made His compassion a principle. He created the entire creation with His compassion, and every event was a sign of His mercy. The creation-Lord relationship between Allah and His creation was due to the compassion of Allah.

Allah said “...But My mercy encompasses all things...” (Qur’an 7:156)

If you are the reflection of compassion, you will recognize compassion in whatever you see, for the Creator embedded His compassion in everything... This is transformed into the shower of compassion from the Heavens, then the flowers on earth smiled at you with compassion...



"I have prohibited oppression upon myself, and I have prohibited it amongst you therefore do not be oppressive." (Muslim)

O mankind! How can you distance yourself from His compassion at the expense of losing His affection, how can you become oppressors?

The final Messenger He sent to you, the last leader was "... sent you out of mercy from us towards the whole world." (Qur'an 21:107)

The Prophet provided you with the discipline of compassion, how can you stray away from the breath of mercy without severing your soul from Him? Where have you strayed to?

You strayed from the Compassionate, strayed from His Messenger of mercy... Who guided you away from the path of truth, who guided you through the wheels of oppressions, who stole your soul?

The Messenger of Allah said:

"Allah will not show compassion to those who do not pity others."

"Allah is not compassionate to those who have no compassion." And he also said:

"Show compassion to those on earth so He in the Heavens will be compassionate to you."

"He who does not show affection to the young is not one of us."

O mankind! Where did you come from!

Is it your duty to abandon your

responsibilities and strive to prevent the mercy of your Lord?

Just think for a moment! Who is the actual instigator of the ruthlessness that invades not only the earth, but also the heavens?

The Creator says: "Disasters have spread throughout the land and sea, because of what the people have committed..." (Qur'an 30:41)

The Pharaoh is the symbol of corruption, and so is Qarun, and so are the people of Lut, Nuh, Ad and Thamud... The word of Divinity, guiding our eyes to the 21<sup>st</sup> century, you convey to us the truth...

The people of ignorance killed their own daughters due to either hunger, or an unaccountable sense of shame. Whereas the well educated, smart people of the 20<sup>th</sup> century are murdering their unborn babies... Then they attempt to produce babies by cloning. The number of humans killed in battles throughout the entire 7<sup>th</sup> century is not even a 10<sup>th</sup> of those who died in Nagasaki. At the press of a button, ten thousand people are destroyed in a matter of 15 seconds...

O Compassion! Embrace and bond to companions of Allah who follow the guidance of the Prophet (pbuh) ....

Turn a new leaf over in life...

In the name of the Compassionate, the Merciful...

In order for a regeneration of compassion on earth...



*Just think for a moment! Who is the actual instigator of the ruthlessness that invades not only the earth, but also the heavens?*







# *The Prophet's Character Of Compassion*

**The Prophet would never taunt, scold or condemn people due to their mistakes. When he noticed faults in others, he would try to find the mistake in himself saying: "Why am I noticing these faults in certain people."**

The Prophet's compassion was evident in his relationship with humanity. If we evaluate his relations with others in this context, we see that he was the greatest example of compassion, the most excellent example of tolerance, because he was the Prophet of mercy, not of reprobation. (Qur'an 21.107) He conveyed a deep sense of mercy, tolerance, compassion and affection in every aspect of his life, from his family life to his state relations.

The main characteristic of the Prophet of mercy in his relationship with others was his compassion, tolerance and his kindness. The Qur'an portrays his characteristics with the words: "It was mercy from Allah that you became compassionate towards them. Had you been harsh and mean-hearted, they would have abandoned you. Therefore, you shall pardon them and ask forgiveness for them, and consult them. Once you make a decision, carry out your plan, and trust in Allah. Allah loves those who trust in Him." (Qur'an 3:159)

This verse of the Qur'an defines the foundation of the Prophet's relationship with humans as mercy and affection. This



**If Satan tries to entice you into doing something to the contrary of what you are commanded, take refuge in Allah. Control your egoistic reaction!**



prescribes the reaction of tolerance towards people's sins and excesses, and asking Allah for their forgiveness. This also includes consulting others during the process of decision making, commanding that once a decision has been made, to submit and to have trust in Allah regarding the final result.

#### **THE PROPHET'S CONDUCT OF COMPASSION IN FAMILY LIFE AS A HUSBAND AND FATHER:**

The family environment is where a person portrays his true character. Nobody can present themselves any different within the family than what they really are. Therefore, those who recognize a person's characteristics of humanity and morals the best, are those who see and know the person within his family structure. In these terms, the declarations and judgments of the Prophet's wives, children and servants present great importance regarding the Prophet's relationship with humans.

Sayyidina Khadījah, the first wife of the Prophet conveyed her own observations regarding the Prophet: "You respect your family ties, and would never violate the rights of others." (Buhārī) The Prophet's wife Sayyidina Ā'isha narrated about the Messenger of Allah whose morals she described as being the "Qur'ān itself", with the words: "In the home, he was a person who repaired his own shoes, sewed his own clothing, ate whatever he was given, never complained if there was no food and forgave people for their mistakes."

In the words of Anas who served the Prophet for ten years: "The Prophet (pbuh) never scolded me for anything I did wrong, or forgot to do" reflects the value he gave to the feelings of others. Zayd bin Harisa choosing to stay with the Prophet rather than choosing his father, clearly portrays the respect he showed to the individuality of humans.

The affection and compassion he displayed when he took his grandsons Hassan and Husain, and Usama, Zayd's son on his lap, stroking their heads and treating them with kindness is yet another manifestation of his sense of compassion.



Because of his immense compassion, the Prophet's affection and mercy to the entire creation and the whole of humanity was limitless. As the leader of the State, the problems of the society in general grieved him deeply.

#### THE PROPHET'S CONDUCT OF COMPASSION IN SOCIAL LIFE AS TEACHER AND GUIDE:

In his social life, the Messenger of Allah (pbuh) was tolerant towards both those who believed and those who disbelieved. He was devoted to his followers: "There has come to you a Messenger of Allah from among yourselves, who is distressed by the losses you sustain, who is ardently desirous of your welfare and is tender and merciful to those that believe." (Qur'an 9:128)

And due to his devotion, the Prophet (pbuh) shared whatever pain, affliction and joy his people experienced, and gave advice to them. He would never taunt, scold or condemn people due to their mistakes. When he noticed faults in others, he would try to find the mistake in himself saying: "Why am I noticing these faults in certain people?"

The Prophet (pbuh) even prevented those trying to stop a Bedouin from urinating in the mosque saying "Do not interrupt him" and then told them to clean it by pouring a bucket of water where the man urinated.

Instead of scolding or condemning a young man who came to ask his permission to commit adultery due to the impetuosity and confusion of youth, the Prophet (pbuh) chose the method of persuasion. He asked the young man if "he would accept his mother, sister, aunt or any of his other close female relatives committing adultery", he eliminated this desire initially by questioning

and persuasion, and then with prayer. (Ibn Hanbal)

The Prophet (pbuh) showed kindness and forgiveness to a Bedouin who made his way through the crowd during the distribution of the spoils of war, held him by the collars of his shirt and offended him by saying: "Load the booty onto my camel; these are not your goods."

The Prophet was also tolerant towards the disbelievers. He forgave those who treated him unjustly. Indeed, on the return journey from the Najd expedition, the Prophet (pbuh) rested beneath a tree and hung his sword on one of the tree's branches. A polytheist, who realized that the Prophet was alone, seized the sword from the tree and threatened him: "Who can save you now?" and then attacked the Prophet. Suddenly, the Prophet pronounced "Allah!"; the man stumbled, and the sword fell to the ground. And retrieving the sword from the ground, it was now the Prophet's turn to ask the same question. When the polytheist asked his forgiveness, the Prophet forgave him because Allah commanded him: "Hold to forgiveness, command what is right; but turn away from the ignorant." (Qur'an 7:199)

Ignore the unfounded words, foolish actions and corrupt behavior of those who are neither aware of themselves nor of Allah, avoid reacting to them in the same way.

This hadith regarding the topic in the commentary of this ayah, presents the extent of the subject: "The most excellent virtue is keeping relations with those who severed

relations with you, being kind to those who deprive you and forgiving those who oppress you.” (Ibn Hanbal, Musnad)

After the revelation of this ayah when the Prophet (pbuh) asked: “At the time of anger, how can a person control himself and turn away from the ignorant?”; the following ayah was revealed in continuation: “And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing.” (Qur’ān 7:200) In other words, if Satan tries to entice you into doing something to the contrary of what you are commanded, take refuge in Allah. Control your egoistic reaction!

#### THE PROPHET’S CONDUCT OF COMPASSION AS HEAD OF STATE:

As the head of state, the Prophet (pbuh) was tolerant and compassionate to both believers and disbelievers. Mecca was the land he loved the most. The land he never thought of abandoning, until he was forced to leave. But he forgave those who drove him out of Mecca: Suraqi, who got stuck in the sand as he was about to catch the Prophet during the migration, Abu Sufyan and his wife Hind who forced him to leave Mecca, and even the barbarian who murdered Hamza. But the Prophet’s forgiveness, tolerance and complaisance was not due to weakness, humiliation or incapability, it was due to his universal compassion and dignity.

A Muslim is a person of dignity and honor.

Allah revealed: “And to Allah belongs honor, and to His Messenger, and to the believers, but the hypocrites do not know.” (Qur’ān 63:8) The events which lead to the revelation of this ayah were the incidents that occurred on the return journey from the Mustaliq expedition. The hypocrites argued with the Muslims beside the well, and Abdullah b. Ubay Ibn Salul, the leader of the hypocrites said: “When we return, the honorable will most certainly expel the dishonorable from Medina.” And as a result of this dispute, Abdullah, the son of Ibn Salul, forced his father to retract his words, preventing potential bloodshed. With his great diplomacy and tolerance, the Messenger of Allah dissuaded Abdullah from killing his father, which prevented a huge potential provocation.

The Prophet (pbuh) did not perform these acts of diplomacy and tolerance as his approval of a contemptuous man; he did this to protect the Islamic society of Medina from future potential provocations. In state affairs, principle and wisdom come before emotions.

Because of his immense compassion, the Prophet’s affection and mercy to the entire creation and the whole of humanity was limitless. As the leader of the State, the problems of the society in general grieved him deeply. According to the Prophet: “The thorn which pricks the foot of a Muslim where the sun rises, should be felt by the Muslim where the sun sets.” This is an indication of a true Muslim’s faith.

The Prophet (pbuh) did not perform these acts of diplomacy and tolerance as his approval of a contemptuous man; he did this to protect the Islamic society of Medina from future potential provocations.

حَفِظَ مُحَمَّدٌ رَضِيَ اللَّهُ عَنْهُ





# Ask Those Who Know

*Yunus Emre*

Ask those who know,  
what's this soul within the flesh?  
Reality's own power.  
What blood fills these veins?

Thought is an errand boy,  
fear a mine of worries.  
These sighs are love's clothing.  
Who is the Khan on the throne?

Give thanks for His unity.  
He created when nothing existed.  
And since we are actually nothing,  
what are all of Solomon's riches?

Ask Yunus and Taptuk  
what the world means to them.  
The world won't last.  
What are You? What am I.





# Pearls Of Wisdom

*The most upright among you are those who carry themselves in the finest conduct.*

Prophet Muhammad (pbuh)

*He who has a thousand friends has not a friend to spare, and he who has one enemy will meet him everywhere.*

Sayyidina Ali

*Our lives begin to end the day we become silent about things that matter.*

Martin Luther King


*Oppression is of three sorts; a sort Allah will not forgive, another Allah will forgive, and a third Allah will not overlook it. Regarding the first one, it is polytheism. The second is the secret oppression of oneself. The third is the servants' oppressing each other.*

Imam Baqir

*Allah gives nothing to those who keep their arms crossed.*

African Proverb





*If someone remarks: "What an excellent man you are!" and this pleases you more than his saying, "What a bad man you are!", know that you are still a bad man.*

Sufyan Al Thawri

*If words come out of the heart, they will enter the heart, but if they come from the tongue, they will not pass beyond the ears.*

Suhrawardi

*The only lasting beauty is the beauty of the heart.*

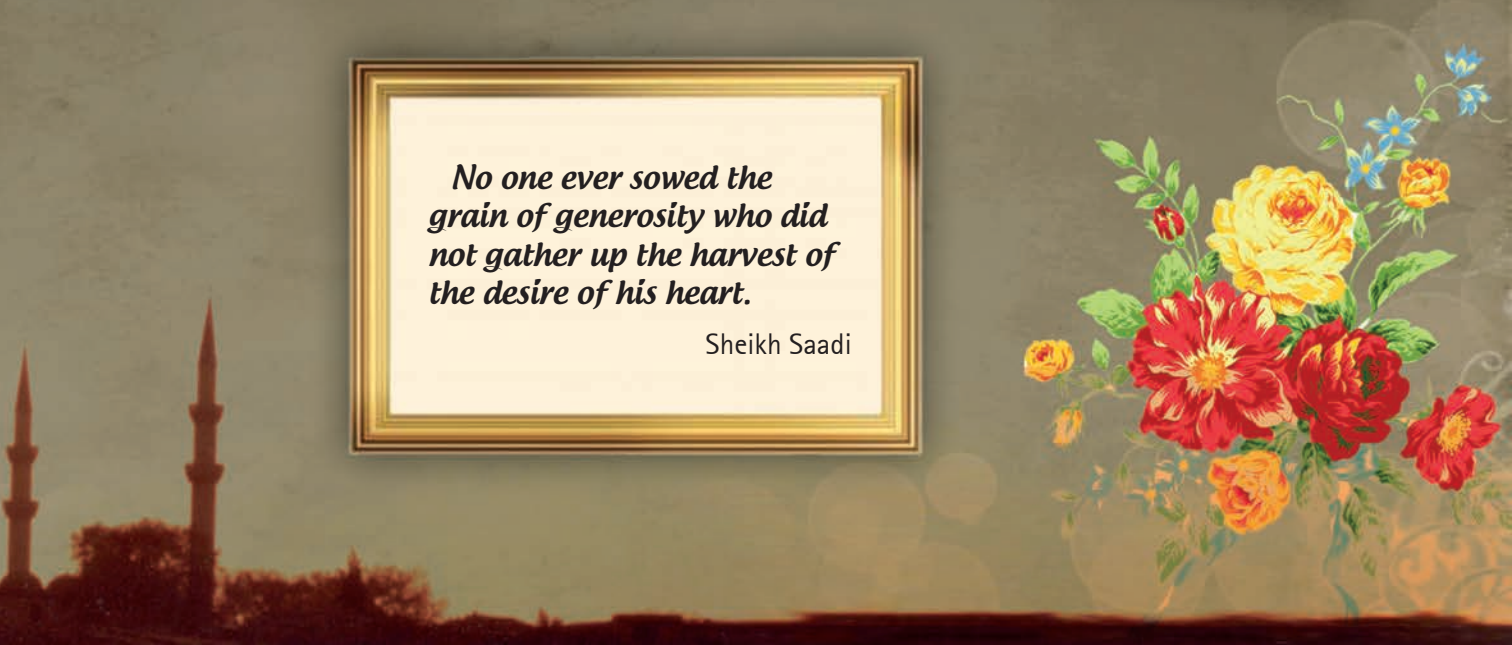
Rumi

*Why do you stay in prison when the door is so wide open? Move outside the tangle of fear thinking.*

Rumi

*No one ever sowed the grain of generosity who did not gather up the harvest of the desire of his heart.*

Sheikh Saadi







## Controlling the Four T's (III)

# Controlling the Temper

One can understand that controlling one's temper is very valuable in the eyes of Allah, but it has also another benefit; it shows the very strength of character for the one who has learned such a valuable and noble virtue of self-control and anger management.

“For Allah is with those who restrain themselves and those who do good.”  
(Qur'ân:16/128)

When discussing human character and the need to grow spiritually, it would be remiss to not include “temper” in the conversation. Temper is one of the most damaging of all of the weaknesses of man, because temper can cause one to lose control over one's time, tongue, and tolerance. It certainly can also cause one to lose their Deen (religion) and their iman (faith). It is the most necessary thing over which human beings must master control. For the purpose of this discussion, one should understand that the word temper refers not only to one's anger and self-control in angry situations; but it is also inclusive of the control over the anger of others through kindness, forgiveness and patience.

The most important reason for this is first displayed in the ayat above. It is enough as evidence that Allah finds the path of self-restraint very pleasing, for He clearly states His proximity to those who master their tempers. Furthermore, while the controlling of one's temper can bring one to higher

spiritual stations and closeness to Allah, most certainly the loss of one's temper can cause utter and total destruction. This is because while it is often easy to satiate one's temper using vengeful means, this method can ultimately bring the anger of Allah upon an entire society. As an example for this, Allah reminds us in the Qur'an the story of the vengeance sought against the Prophet Salih (pbuh) by the people of Thamud, and the warning comes as follows:

"Then see what was the end of their plot! , we destroyed them and

their people all (of them)." (Qur'an: 27/51)

Allah makes it clear that human beings have this weakness, and that He is aware of this flaw and intends the Quran to be guidance against matters of revenge. The following ayats make it clear that while it is understandable that a human being may wish revenge, the best path is abandoning revenge and turning towards mercy; and doing such, has a special reward that remains with Allah.

"The recompense for an injury is an injury equal thereto (in degree): but if a

person forgives and makes reconciliation, His reward is due from Allah: for

(Allah) loveth not those who do wrong." (Qur'an: 42/40); and also,

"Those who spend (freely) whether in prosperity or in adversity; who restrain anger and pardon (all) men; for Allah loves those who do good." (Qur'an: 3/134)

Certainly, from these ayats, one can understand that controlling one's temper is very valuable in the eyes of Allah, but it has also another benefit; it shows the very strength of character for the one who has learned such a valuable and noble virtue of self-control and anger management. So much so that Allah Himself declares in the Quran that the one who succeeds in this is to be called the true courageous one. The verse states:

"But indeed if any show patience and forgive; that would truly be an exercise of courageous will and resolution in the conduct of affairs." (Qur'an:42/43)

There is a particular hadith which shows that to understand the strength of the will power, it takes to control one's self in the heat of anger. Furthermore, it goes to show the root cause of anger, and the way how to quickly dissipate anger in order to gain control over it:

Narrated Atiyyah as-Sa'di: "AbuWa'il al-Qass said: 'We entered upon Urwah ibn Muhammad ibn as-Sa'di. A man spoke to him and made him angry. So he stood and performed ablution; he then returned and said: My father told me on the authority of my grandfather Atiyyah who reported the Apostle of Allah (peace be upon him) as saying: Anger comes from the devil, the devil was created of fire, and fire is extinguished only with water; so when one of you becomes angry, he should perform ablution.'" (Buhâri)



**Since the Sahaba were steadfast in adhering to the manners of the Beloved Prophet (pbuh), one can see that no second was wasted in stemming the flow of heat, and in removing anger from the heart of those who are close to the Prophet (pbuh).**

**Tolerance is, in short, the complete control over one's own thinking; it is the blinding of the eye of dunya and the opening of one's vision only to the Afterlife).**



Since the Sahaba were among the wisest and best educated in matters of character and steadfast in adhering to the manners of the Beloved Prophet (pbuh), one can see that no second was wasted in stemming the flow of heat, and in removing anger from the heart of those who are close to the Prophet (pbuh). Indeed, the stories of the Companion are littered with such stories using great amounts of will power to curb their anger. They equated this to real strength as one can see in the following hadith:

Narrated Abu Huraira: "Allah's Apostle said, 'The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger.'" (Buhâri)

It is clear that Allah intends for every person to become the master of their temper, not a servant to their revenge. Indeed, this is the very example of the Prophet (saw) as seen in these hadith. Allah, in His Great Wisdom, even gave human beings a simple guide on how to control the most devastating character flaw from which they suffer. At the same time, those members of humanity who struggle against their own anger and nurture calmness and serenity at all times, and through all events; they are the receivers of a promise:

"Whatever ye are given (here) is (but) a convenience of this Life: but that which is with Allah is better and more lasting: (it is) for those who believe and put their trust in their Lord; Those who avoid the greater crimes

and shameful deeds and when they are angry even then forgive." (Qur'ân: 42/36-37)

### **CONTROLLING ONE'S TOLERANCE**

"Who say when afflicted with calamity: 'To Allah we belong and to Him is our return. They are those on whom (descend) blessings from Allah and Mercy and they are the ones that receive guidance.'" (Qur'ân:2/156-157)

The fourth and final "T" which humanity can control is that of one's tolerance. Tolerance refers to one's thought process, and how a person can cope with situations as they arise. Tolerance includes the characteristics of patience, compassion and empathy, as well as a few other virtues. It is the protection and control that one places over their thoughts. Tolerance is, in short, the complete control over one's own thinking; it is the blinding of the eye of dunya (worldly sight) and the opening of one's vision only to the ahirah (afterlife). It is the refusal to see the flaws in this world and the ever turning of one's thoughts to the Creator and His wisdom. This can be accomplished in many ways, such as by refusing to take part in gossip, by thinking of others before one's self, and by the use of reasoning and knowledge for the good of all; not for destruction.

While it is clear that every human being has a brain, and an intelligence that was given to them as a gift by their Creator, it is also clear that there are many members of the human race who do not use this intelligence and knowledge for the good of anyone or





**Contemplation clarifies one's tolerance toward themselves by giving them purpose and aim in this life. This allows the human being to know their own position in this world by looking at their unique. It offers balance between being vice-generate and humble servant.**

anything outside of their own nafs (self). This is seen in corrupt and sinful human beings alike. However, it is not only the blatantly corrupt and sinful who must struggle to gain control of their tolerance. It is the struggle of every human being.

Gaining control of one's tolerance can happen in a number of ways; and indeed the Quran guides man in this matter.

**Tafakkur** (contemplation) clarifies one's tolerance toward themselves by giving them purpose and aim in this life. This allows the human being to know their own position in this world by looking at their unique, yet at the same time tiny and almost insignificant, position in the creation. It offers balance between being vice-generate and humble servant.

It also clarifies one's tolerance toward others by focusing the thinking on one thought alone; that is: every human being is a creation by the Power of Allah and a manifestation of His attribute of "Hayy". Once one comes to this realization, then mercy flows from the heart to all human beings and that heart undertakes the practice of hating sin, not sinners.

Finally, tafakkur brings a person to the stage of realization that since Allah indeed intends good for His servants, then everything that happens, even the events that are perceived by the mind as bad, have benefit and blessing in them. These events should be enjoyed and

relished as if they were from the treasures of Allah, for it means that Allah has intended some special reward or blessing on the person by granting them a chance to raise their patience, tolerance, and perseverance: all of which share the same reward, Jannah (heaven).

**Prayer and supplication** offers the individual human to concentrate on asking for forgiveness and mercy for themselves, but also affords them the opportunity to ask for these same things for all of humanity. It affords human beings a brief break from looking at the world, and allows them to spend a short amount of time in the presence of their Creator in asking for the benefits of others.

"Therefore be patient with what they say and celebrate (constantly) the

praises of thy Lord before the rising of the sun and before its setting;

yea celebrate them for part of the hours of the night and at the sides of

the day: that thou mayest have (spiritual) joy." (Qur'ân:20/130)

**Charity** helps control one's tolerance towards the rich and poor alike. In giving charity, humans realize that he or she is not the one who is worse off in this world. There is always someone who is in a greater state of need. This fosters tolerance and sympathetic thinking for those who are in need, and fosters brotherhood by displaying a level of caring.

As a receiver, charity fosters a favorable opinion in the mind of the receiver (if done in the prescribed manner), again fostering brotherhood through compassion and love.

Charity also gives the rich a chance to think critically about their role in the society as the one to whom Allah has granted a great trust, and their roles to deliver that trust to its rightful owner.

**Fasting**, like Charity, brings one in line with critical thinking and usefulness to one's society. But it also has the additional benefit of giving the one who fasts the time to practice controlling the other "T's" in their daily life as well. Fasting makes the body hungry, but at the same time satiates the hunger of the passions. For this reason, fasting makes the mind clear and opens it up to stations of thinking on which it may not normally concentrate.

It must be realized that ultimately one must learn to control one's thinking and thought processes for one final and very good reason. While every human may not necessarily be aware of this fact, it still remains true that Allah is ever present and is always aware of the heart and mind of humans. The intentions for an act, the thoughts concealed in the heart, the deep desires one shares with no one else; these are all open to Allah, subhanahu wa Taala. The human being cannot hide from the knowledge of Allah, rather he or she is encompassed by it. It is made quite clear in

the Qur'ân:

"To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in

your minds or conceal it, Allah calleth you to account for it. He forgiveth whom He

pleaseth and punisheth whom He pleaseth. For Allah hath power over all things."  
(Qur'ân:2/284)

Ultimately, one can see that while Allah is in control of the life of humans, He also gives the human being a great chance to control much of their reactions to life. Allah gives mankind the opportunity to do what is good and forbid what is evil. One must also come away from such a topic with the realization that Allah, while controlling the events of this life, in some ways, gives each and every man the option to control the events that will take place in the next life in the Last Day. For indeed Allah makes it clear that the control over all of these things; tongue, time, temper, and tolerance, has a reward that stays with Him.

May Allah guide us and make us of those who learn to master our tongues and use them to speak right and good words; master our time so that we use it to better our societies and bring us closer to Allah; master our temper so that we are not the cause of the destruction of our selves, and of other people, and of our tolerance so that we can make mercy, kindness, compassion, and love the guides of our hearts and souls. Amen.

**Charity also gives the rich a chance to think critically about their role in the society as the one to whom Allah has granted a great trust, and their roles to deliver that trust to its rightful owner.**









# An American In ISTANBUL

**The best part of Turkey was the hospitality and family. I didn't understand at first though, when I tried to help I was shooed away. Later I understood that it was not for the guest to help, it was for the host to serve you. In America, this is not so. It makes me feel as if there is no such thing as hospitality in an American society.**

When my mother-in-law said she was taking my sister to Turkey for school and she invited me to tag along, I was thrilled. I had never traveled so far from home. The farthest I had ever traveled from West Virginia was merely a day's journey; to Oklahoma and Florida. So when the offer was given, I accepted almost immediately.

We landed, gathered our luggage, and went to get a taxi. I was a bit nervous because Mom had told me that Turks do not wear seatbelts and they usually do not have car seats for children. So I was a bit concerned for my ten month old son, Damien. My sister-in-law held him while the taxi took us to Umraniye, the place where we were staying. After a few short minutes I was wide eyed and wondered how the driver ever got his license. The taxi was going horizontal in a vertical lane! He was cutting across the lanes of traffic like he was crazy. I've never seen anyone drive this way, or seen so much traffic! It was a little terrifying.

We finally made it to the guest house where we were staying, and went to visit the school my sister-in-law was attending, I was greeted and welcomed like a long lost relative. I was amazed that everyone was treating me like I

**I was greeted and welcomed like a long lost relative. I was amazed that everyone was treating me like I was a part of the family.**

was a part of the family. Anything I needed I was provided with, and anything I even thought in my head that I needed, I also was provided with. “This place is sort of magical like that, so don’t ask for anything, even in your head!”, Mom told me. I didn’t believe her at first until I started receiving things as gifts. For instance, I had wanted to go shopping for a tea set. Almost the next day I was gifted with a beautiful tea set.

It was comical when it came to me introducing myself. They would ask my name and Mom would say “Chey” (pronounced Shay). Well, my name in Turkish means either “thing” or can be used as “ummm”, as if one is pausing to think. So when Mom would say “Chey” they would ask, “Did you forget her name?” Needless to say I started laughing myself when Mom would say Chey. We went to dinner one night at a friend’s house and the hostess told me that she was going to call me Şayma (pronounced Shayma). So after that, I just started introducing myself as Şayma.

What surprised me most, I think, is that you could walk to a market or to a store. In America, where I am from, you had to drive thirty minutes just to get groceries! I have to say it was a big change to say, “We need milk, I’m going to the market, be back in five minutes.” It was great, knowing that what I needed was only a short walk away. It was funny though, that while you’re walking down the street you’re hearing honking horns, and occasionally, phrases yelled in Turkish. I loved it because I always got a good laugh out of it. It seemed as if the drivers in Turkey have a particular language that they speak with the car horns.

Before going to Turkey, I never walked anywhere in my life. I was always driving myself somewhere. In Turkey, however, you walk everywhere; and if you didn’t walk, you were driven by someone else! I almost always sat in the back seat as if I was being chauffeured. It was a big change, but a nice one as well. I loved it, and I miss that now that I’m back in the states and have to drive again.

The best part of Turkey was the hospitality and family. I say family because I was not just

their friend, I was their sister. It was different for me to be treated like this. It was absolutely wonderful! I didn't understand at first though, when I tried to help I was shooed away. I was a little upset because I was only trying to help. Later I understood that it was not for the guest to help, it was for the host to serve you. It was astonishing to watch the Turkish ladies run around and make sure everyone was served before they even start eating. In America, this is not so. Everyone serves themselves and you behave as if you are in your own home. It makes me feel as if there is no such thing as hospitality in an American society.

The Turkish food was delicious. It was one of my favorite parts. I loved the anchovy (fish), dolmas (stuffed peppers), lahmacun (type of bread with meat), and the durum (wrap-type sandwich) with chicken. They were my favorite foods to eat while I was there. I was bit on edge with all the vegetables and fruits though. I am more of a meat eater and in Turkey it did not seem like there was a big focus on meat. The meals consisted of more vegetables and fruit, so sometimes I felt like I was scavenging around the dishes trying to find something I would eat.

I think Mom and my sister-in-law probably thought it was the most funny when everyone tried to give me tea. In Turkey, it is all about the tea: tea all the time; for breakfast, lunch, and dinner. I myself do not care for tea, soda, or coffee, nothing with caffeine, so it was odd to the Turks because everyone drank tea. It was part of their life style. I had a bit of a hard time explaining to everyone that I do not drink tea and that I did not want any.

All in all, I had a wonderful time in Turkey. I loved the people and the hospitality. I made new friends, and sisters, for a lifetime and I hope to see them again soon, Insh'Allah. The food was so good and I wish I could always eat lahmacun and durum for lunch. I already miss everyone and everything, my time in Turkey was well spent. I enjoyed myself and I really feel I will benefit from my time there for the rest of my life. Thanks to all the sisters who helped me along my way. I love you all.

**Anything I needed I was provided with, and anything I even thought in my head that I needed, I also was provided with. I didn't believe her at first until I started receiving things as gifts. For instance, I had wanted to go shopping for a tea set. Almost the next day I was gifted with a beautiful tea set.**





# Sayyidina Aishah (Part 3)

**The most beautiful example of love and affection between spouses took place in this small plain house, made of mud-bricks. Perhaps, just by witnessing the way he treated his wife was sufficient to understand that he was Allah's Messenger.**

## THE DAYS AFTER THE MARRIAGE

When Sayyidina Â'ishah had made hijrah, the houses near the Masjid, which would belong to the family of Sayyidina Abu Bakr, were not yet built. The family temporarily settled in the house of Harith bin al-Hazraj from the Ansar. At this time, the Muslims who had migrated from Makkah had difficult days. Many people from the Muhajireen<sup>1</sup> could not get used to the weather and water of Medina and they consequently fell ill.

Sayyidina Â'ishah narrates: "When Allah's Apostle reached Medina, Sayyidina Abu Bakr and Bilal became ill. When Abu Bakr's fever got worse, he would recite: 'Everybody is staying alive with his People, yet Death is nearer to him than His shoelaces.' And Bilal, when his fever deserted him, would recite: 'Would that I could stay overnight in a valley wherein I would be surrounded by Idhkhair and Jalil (kinds of good-smelling grass). Would that one day I could drink the water of the Majanna, and would that (the two mountains) Shama and Tafil would appear to me!' The Prophet said, 'O Allah! Curse Shaiba bin Rabi'a and 'Utba bin Rabi'a and

Umaiya bin Khalaf as they turned us out of our land to the land of epidemics.' Allah's Apostle then said, 'O Allah! Make us love Medina as we love Mecca or even more than that. O Allah! Give blessings in our Sa and our Mudd (measures symbolizing food) and make the climate of Medina suitable for us, and divert its fever towards Aljuhfa.'

When we reached Medina, it was the unhealthiest of Allah's lands, and the valley of Bathan (the valley of Medina) used to flow with impure colored water."<sup>2</sup>

"When we were staying at the house which belonged to Bani Harith Tribe from Hazraj, I became ill, too: I lost my hair and I lost a lot of weight."

"My mother intended to make me fat to send me to the house of Allah's Messenger (pbuh), but nothing benefited me till she gave me cucumber with fresh dates to eat. Then I became as what she wanted for me."<sup>3</sup>

"I was on the swing, playing with my friends when Ummu Ruman came. She called me. I didn't know what she wanted from me. She held my hand. By the time we reached the door of the house, I was short of breath. We rested for a while until I caught my breath. At the door, Ummu Ruman brought some water, washed my face and wiped my hair. Then we entered the house. There were the women from the Ansar. They told me: 'May you prosper and have blessings and have good omen!' Ummu Ruman left me

with them. I was not afraid of them until I saw Allah's Messenger (pbuh). The women from the Ansar handed me over to him. On that day I was a nine year old girl."<sup>4</sup>

"On the day of my wedding, there was no meal for the celebration. We did not have the means for it. Neither a camel nor a sheep was slaughtered. There was only one bowl of milk which Sa'd bin Ubadah had sent. He drank some, and then I drank the rest of it."

When the people of Madinah realised that Allah's Messenger (pbuh) could not afford a meal for the celebration, they set into action: they asked for the permission of the Holy Prophet (pbuh) to prepare a meal with presents brought by the Ansar. Dishes of meat braised in fat and dates were brought from many houses with these, a banquet was given to the people who gathered in the mosque before noon.

### THE HOUSE OF THE HOLY PROPHET (PBUH)

The most beautiful example of love and affection between spouses took place in this small plain house, made of mud-bricks. Perhaps, just by witnessing the way he treated his wife was sufficient to understand that he was Allah's Messenger.

He used to say: "The most righteous among you are the ones who are righteous to their wives. I am the most righteous to my wife."<sup>5</sup>

**There was abundant happiness and love in the household of the Holy Prophet (pbuh), where worldly assets did not matter.**



That blessed household was even plainer than a temporary encampment which a traveller would set up for three days.



He would not hold any of his wives above the others, and he would always visit them in proper order). He would perform the Asr<sup>6</sup> prayer in one of the rooms of his wives, and then he would leave and inquire about his other wives. In the evening, he would go to the room of his wife whose turn has come, and he would spend the night there. When he was going on a journey, he would draw a lot among his wives, and he would set off with whoever had won the lot.

On a normal day, after performing the Isha prayer, the Holy Prophet (pbuh) would go to his room, use his siwak<sup>7</sup> and then go to sleep. Towards midnight, he would wake Â'ishah (RA), and they would perform the Witr<sup>8</sup> prayer together. Sometimes the Holy Prophet (pbuh) and Â'ishah would occupy themselves with prayer until the morning. Â'ishah would follow him in prayers. When daybreak approached, Allah's Messenger (pbuh) would perform the sunnah<sup>9</sup> of the Fajr prayer. Then he would lie down for a while, and after speaking with Â'ishah for a while, he would go out to the mosque to perform the Fajr<sup>10</sup> prayer.

\* \* \*

Sayyidina Â'ishah used to take care of her husband's daily chores; she would wash his hair and comb it, put apply his perfume, and wash his laundry. When the Holy Prophet (pbuh) went to bed, she would put water and siwak beside his bed. When he had guests, she would serve them.

\* \* \*

Sayyidina Â'ishah narrates: "I would prepare nebiz<sup>11</sup> for him in the evening; he used to drink this in the morning. I also used to prepare three covered bowls at night: one for making wudu<sup>12</sup>, one for his siwak, and one for drinking."

"When Allah's Messenger was going on a journey, I would make preparations for him. These included oil, comb, mirror, scissors, kohl and siwak."

\* \* \*

More often than not, there would be no food at the home of the Prophet (pbuh). Â'ishah said: "Sometimes, one month would pass, but none of the stoves would be lit in any of the rooms of Muhammad (pbuh)'s family." She was asked: "Then what would they eat in those days?" She said: "Two things: dates and water! However, our true neighbours from Ansar had milk animals, and they used to send the Prophet (pbuh) the milk of these animals, and he would have us drink it."

\* \* \*

"Whoever says that we ate dates until we were full, would be lying to you. When Quraiza was conquered, we received some dates and animal fat. When Khaibar was conquered we said: 'Now we will eat our fill of dates!' However, when we had dates aplenty, Allah's Messenger passed away."

\* \* \*

There was abundant happiness and love in the household of the Holy Prophet (pbuh), where worldly assets did not matter. When



Â'ishah drank something from a cup; he used to take the cup, place his lips on the same place where she had drank from, and he would drink like that. When she ate from a bone with meat on it, he used to take it from her hand, and eat from the same place where she ate. In her room, he used to rest his head on her, and read Qur'ân. When he was performing I'tikaf<sup>13</sup>, he used to reach his head out of his tent, and even if she was in her period, he would have her comb his hair. He would kiss her even when he was fasting. Such was his kindness, and high morals. He would provide her opportunities for entertainment. He had her watch the Ethiopian company performing in the mosque, as long as she wanted. Once, Â'ishah was leaning on his shoulder watching the performers. They had raced twice when they went on campaigns; and once they had pushed one another to be first through the door.

\* \* \*

As a beloved husband, he would always do things to make his family feel good.

"In my time of the month, Allah's Messenger (pbuh) used to invite me to eat with him. Then he would take a bone with meat on it and he would offer it to me, insisting that I start first. I would take it, bite some and then pass it over to Allah's Messenger. Then he would start to eat from the same place where I had bitten. Sometimes he would ask for

something to drink, and then he would insist that I drank first. I would take the cup, drink some and then leave the rest to him. He used to take the cup and drink from it, by placing his lips on the same place where I had drunk from."

\* \* \*

"Sometimes, Allah's Messenger (pbuh) would take a bath. And then he would be cold, and he would snuggle up to me and ask me to warm him. I would embrace him and keep him warm."

\* \* \*

"One night he entered my chamber. I was on my period. He went to the spot where he used to pray. He stayed there for a long time, and I drifted off. Then he came to me, he was cold. He said: 'Come closer'. I replied: 'I am in my time of the month'. He said: 'Still, open your arms!' I opened my arms. He rested his head and chest on my lap and I embraced him. We fell asleep like that."

\* \* \*

His life was like a mirror facing to the Hereafter. No worldly goods could find a place in these chambers, to cloud this fact:

"One day when Allah's Messenger (pbuh) entered my chamber, he saw two large rings without collets on my hand and he asked: 'What is this, O Â'ishah?' 'O Allah's



The Prophet (pbuh) used to look for any excuse to please. He never feigned the care he displayed for her. This care came like the natural flow of life, displayed when and where it was fit in the form of a most pleasant forbearance.



The Prophet (pbuh) would provide her opportunities for entertainment. He had her watch the Ethiopian company performing in the mosque, as long as she wanted. Once, Â'ishah was leaning on his shoulder watching the performers. They had raced twice when they went on campaigns.

Messenger! I am wearing these to adorn myself for you. He asked, 'Did you pay the zakah of these?' 'No.' 'Then these are as fire for you'."

\* \* \*

Â'ishah narrated: "I bought a cushion with picture design, and when Allah's Messenger saw it he stood at the door and did not enter. I noticed the sign of disapproval on his face and said, 'O Allah's Messenger! I repent to Allah and His Messenger. What sin have I committed?' Allah's Messenger said. 'What is this cushion?' I said, 'I have bought it for you so that you may sit on it and recline on it.' Allah's Apostle said, 'The makers of these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Give life to what you have created.' The Prophet added, 'The Angels of Mercy do not enter a house in which there are pictures of animals'."<sup>14</sup>

\* \* \*

"On another occasion, I acquired two beds, stuffed with fiber and izhir (grass). Allah's Messenger saw them, and he asked: 'O Â'ishah! Do you want the world? I said: 'I acquired them for you. They are stuffed with fiber and izhir (grass)...' Thereupon he said: 'O Â'ishah! What would I need the world for? I and the world are like a man who takes rest in the shade of a tree. When he gets up and leaves that place, eternally he won't return again'."

\* \* \*

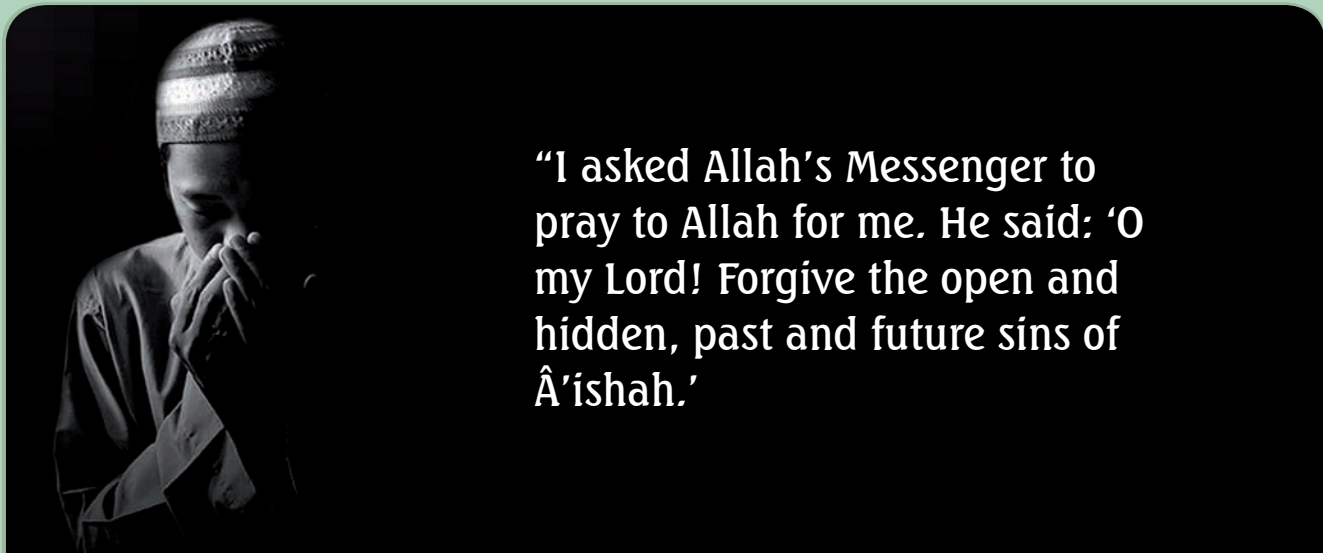
That blessed household was even plainer than a temporary encampment which a traveller would set up for three days:

"We had one mat, and we used to cover ourselves with that in the night, and in the daytime we used to spread it on the floor of our room. We used to sit on that with our guests, and pray on that. We both would sleep under the same mat. When one side of the mat was on me, he would say his prayer on the other side of it. At home, he used to do as anyone of you does in their household. He would sew his clothes and mend his shoes."

\* \* \*

The Holy Prophet (pbuh) used to look for any excuse to please Â'ishah, who was a young woman, and to meet her need for entertainment, which is a requisite of human nature. He never feigned the care he displayed for her. This care came like the natural flow of life, displayed when and where it was fit in the form of a most pleasant forbearance.

"Allah's Messenger (pbuh) returned from either the Tabuk or the Khaibar Ghazwa<sup>15</sup>. There was a cover on the sofa. The wind blew and lifted the cover partly. At this moment, Allah's Messenger (pbuh) saw Â'ishah's dolls, and asked: 'O Â'ishah, what are these?' She said: 'They are my dolls.' Then he saw a horse with wings and asked: 'What about this, Â'ishah?' 'It is a horse.' 'And what are these on it?' 'Two wings.' 'Do horses have wings?' 'Didn't you hear that the horses of Prophet



**“I asked Allah’s Messenger to pray to Allah for me. He said: ‘O my Lord! Forgive the open and hidden, past and future sins of Â’ishah.’**

Suleiman had wings?’ Upon hearing this, the Prophet (pbuh) laughed until his molar teeth could be seen.”

\* \* \*

“When I was with Allah’s Messenger (pbuh), I used to play with my dolls. He used to leave the room and send my girlfriends, and we used to play together.”

\* \* \*

“It was a festival day, and while two female slaves were singing songs about the brave exploits during the Buas Battle, Allah’s Messenger (pbuh) came in. He went to his bed, lay on his side and turned his back to us. Then my father came in and reprimanded me, saying: ‘The devils’ instruments in the house of Allah’s Messenger!’ Allah’s Messenger (pbuh) admonished him: ‘Leave them O Abu Bakr, it is a festival day.’ When they were deep in conversation, I glanced at the slaves, and they left.”

\* \* \*

“It was another festival. Black men were performing with their shields and swords in the mosque. I did not remember whether I asked for permission, or whether he called me. He asked me: ‘Would you like to watch?’ I said: ‘Yes’. He stood up and screened me behind him; I stood with my cheek on his cheek. He was saying: ‘O the sons of Arfidah, show me what you can do!’ I watched until I was bored. Just imagine how inclined to entertainment a girl at my age would be.

When he realised that I was bored, he asked: ‘Is it enough?’ I said: ‘Yes!’ Then he sent me off.”<sup>16</sup>

\* \* \*

“In another festival a Sudanese came besides the Prophet (pbuh) dancing. The Prophet (pbuh) sent for me. I was watching them from over the shoulder of Allah’s Messenger (pbuh), and I continued watching them until I wanted to leave.”

Â’ishah narrates that she prepared a lady for a man from the Ansar as his bride and the Prophet (pbuh) said, “O ‘Â’ishah! Haven’t you got any amusement (during the marriage ceremony) as the Ansar like amusement?”<sup>17</sup>

\* \* \*

“We had gone on a Ghazwa together with Allah’s Messenger. We came to a region covered with thorny plants and siwak trees. I left them and went into the shrubs to relieve my self. Allah’s Messenger came and said to me: ‘Come on, let’s have a race.’ I collected my skirts around my waist; we came into line and then started to run. He passed me, and then said: ‘This is in response to Zimajaz’ He had come to see us when we were in Zimajaz. At that time I was a small girl, and we hadn’t married yet. My father sent me with something for him. He had said ‘Give that to me’, but I didn’t want to give it and I ran away. He had run after me but was not able to catch me.”

\* \* \*



The Holy Prophet (pbuh) used to call Â'ishah "Uwaysha", which meant "Little Â'ishah". When he asked for something, he would say: "O Little Â'ishah, water!"

\* \* \*

"Often he would ask: 'Â'ishah, what did you do with the poems?' I would say: 'Which poems O Allah's Messenger! I have many poems.' Then he would reply: 'The ones about thankfulness'."

\* \* \*

Any unpleasant event which took place in the family would turn into sweet jests in his tolerant heart. One day Sayyidina Abu Bakr asked for permission and then entered the room of the Prophet (pbuh). He saw that Â'ishah was yelling at the Prophet (pbuh). Sayyidina Abu Bakr held her collar and scolded her: 'O daughter of Ummu Ruman, are you yelling at Allah's Messenger?' The Prophet (pbuh) separated them. Abu Bakr left angrily. To propitiate Â'ishah, Allah's Messenger said to her: 'See, I created a rift between you and your father.' After he calmed down, Abu Bakr asked for permission and came back into their room to find them laughing together. He said: 'O Allah's Messenger! Make me a partner in your peace, just as you made me a partner in your war'.

\* \* \*

The Prophet (pbuh) could not bear Abu Bakr and Ummu Ruman treating their daughter Â'ishah's harshly, and he would be uncomfortable with such action. Once Abu Bakr raised his hand to Â'ishah and hit her on the chest. When the Prophet (pbuh) saw them in this situation, he said to Abu Bakr: "I want you to apologize for what you have done."

\* \* \*

One day, a captive was brought to Â'ishah's room. Â'ishah was busy with other women, and taking advantage of this, the captive ran away. Allah's Messenger (pbuh) came to see the captive. He was upset to learn that he had run away, and when he was going outside to search for the captive he said: "May Â'ishah's



hand be broken!" When Allah's Messenger (pbuh) came back, Â'ishah was turning her hands over and over. Looking at her, the Prophet (pbuh) said: "Are you crazy?" Â'ishah replied: "You cursed me. I am trying to figure out which one of my hands will be broken." Thereupon the Holy Prophet (pbuh) made this prayer: "O my Lord! I am a human being, and I become enraged like human beings. O my Lord! Whoever I curse from the Muslims, be it a man or a woman; turn my curse to goodness for them."

\* \* \*

"I asked Allah's Messenger to pray to Allah for me. He said: 'O my Lord! Forgive the open and hidden, past and future sins of Â'ishah.' I started to laugh. I laughed so much that I was nearly going to fall back. Allah's Messenger asked: 'Did my prayer make you happy?' I said: 'Is there something wrong with me that your prayer would not make me happy?' Then the Holy Prophet said: 'This prayer was for my entire Ummah'."

\* \* \*

Allah's Apostle said to her, "I know when you are pleased with me or angry with me." I said, "Whence do you know that?" He said, "When you are pleased with me, you say, 'No, by the Lord of Muhammad!' but when you are angry with me, then you say, 'No, by the Lord of Abraham!'" "Thereupon I said, 'Yes (you are right), but by Allah, O Allah's Messenger, I leave nothing but your name'."<sup>18</sup>

\* \* \*



Sometimes, the Holy Prophet (pbuh) used to take her with him, when he was invited somewhere.

Anas reported that Allah's Messenger (pbuh) had a neighbour who was Persian, and he was an expert in the making of soup. He prepared soup for Allah's Messenger (pbuh) and then came to invite him. He (Allah's Messenger) said: 'Here is 'Ā'ishah also'. The Persian said: 'No'. Thereupon Allah's Messenger (pbuh) said: 'No'. The Persian returned inviting him again, and Allah's Messenger (pbuh) said: 'She is also here (i.e. Ā'ishah should also be invited)'. Again the Persian said: 'No'. Thereupon Allah's Messenger (pbuh) also said: 'No' (and declined his offer). The Persian returned once more and again invited him, and Allah's Messenger (pbuh) again said: 'She is also here'. He (the host) said: 'Yes' for the third time. Then the Prophet accepted his invitation, and both of them set out for his house.<sup>19</sup>

## ENDNOTES

1 *Muhajir* is a Muslim who emigrated from Makkah to Madinah during the time of the great repression of the Muslims by the pagan Quraish up until the conquest of Makkah in 8AH by the Prophet Muhammad (SAW). Plural: *Muhajireen*.

2 Bukhari, Volume 3, Book 30, Number 113.

3 Abu Dawud, Book 28, Number 3894.

4 Bukhari, Volume 7, Book 62, Number 86: Narrated 'Ā'ishah: "When the Prophet married me, my mother came to me and made me enter the house where I saw some women from the Ansar who said, 'May you

prosper and have blessings and have good omen.'"

5 Tirmizi, Menakib 85, (3892).

6 *Asr* is the late afternoon Prayer, the third compulsory Prayer of the day. It can be prayed between mid-afternoon and a short time before sunset.

7 *Siwak* is a piece of branch or root of a tree called al-Arak used as a toothbrush.

8 *Witr* is a prayer which is performed last thing at night before one goes to sleep, or else delayed and prayed at the end of the night prayer by those who rise in the night, seeking the pleasure and the Face of Allah the Almighty.

9 *Sunnah Prayers* are prayers which are recommended in view of the fact that the Holy Prophet (pbuh) either performed them often and/or made statements about their meritorious character.

10 *Fajr* literally denotes "The Dawn". It is the time of the first obligatory prayer. It can be prayed at any time between the first light of dawn and just before sunrise. Also called *Subh* (morning). See Surah 89 of the Holy Qur'an.

11 *Nebiz* (Arabic: *Nabidh*) is a juice drink made from ripe dates with or without camel's milk. The ancient Arabs customarily drink *nabidh* during night-time before going to sleep. (See, *Qamus Arabiyyah*, entry on "Nabidh", published in Lahore, Pakistan, 1974).

12 *Wudu* refers to the ablution made before performing the prescribed Prayers. It requires washing (1) the face from the top of the forehead to the chin and as far as each ear; (2) the hands and arms up to the elbow; (3) wiping with wet hands a part of the head; and (4) washing the feet to the ankle.

13 *I'tikaf* refers to the religious practice of spending the last ten days of Ramadan (either wholly or partly) in a masjid so as to devote oneself exclusively to worship. In this state one may go out of the masjid only for absolutely necessary requirements.

14 Bukhari, Volume 7, Book 62, Number 110.

15 *Ghazwa* is a holy battle for the cause of Allah the Almighty in which the Prophet Muhammad himself, may Allah bless him and grant him peace, took part. Plural: *al-Maghazi* or *Ghazawat*.

16 Bukhari, Volume 7, Book 62, Number 118: Narrated 'Ursa: "Aisha said, 'While the Ethiopians were playing with their small spears, Allah's Apostle screened me behind him and I watched (that display) and kept on watching till I left on my own.' So you may estimate of what age a little girl may listen to amusement."

17 Bukhari, Volume 7, Book 62, Number 92

18 Bukhari, Volume 7, Book 62, Number 155.

19 Bukhari, Book 023, Number 5054.

# If You Want Mercy, Be Merciful

One day the Prophet Muhammad (pbuh) was sitting amongst his companions when he informed the group of the following words:

Narrated AbdurRahman ibn Awf: I heard the Apostle of Allah (pbuh) say: *Allah the Exalted has said: I am Compassionate, and this has been derived from mercy. I have derived its name from My name. If anyone joins it, I shall join him, and if anyone cuts it off, I shall cut him off.* (Abu-Dawud)

Upon reflection on these words it is important to note Allah clearly wants to show His affection for those who are merciful. Allah, however, does not limit who would benefit by being merciful, nor does He limit to whom one should be merciful. Rather it is clear that those who should be merciful is any human being with an inkling of mental understanding and those who should receive mercy is nothing short of the entire creation. Abu Huraira once related the following hadith which shows this to be true:

“I heard Allah’s Apostle saying, Allah divided Mercy into one-hundred parts and He kept its ninety-nine parts with Him and sent

down its one part on the earth, and because of that, its one single part, **His creations are Merciful to each other**, so that even the mare lifts up its hoofs away from its baby animal, lest it should trample on it.” (Buhâri)

Certainly one can reason that if unintelligent animals that depend on instinct to survive are inclined to show mercy for each other, then mankind, the vice-generate of Allah, endowed with vast amounts of knowledge of every kind of science, should be held to a higher and greater degree of mercy and compassion. Furthermore, the Muslims should be held to yet an even higher level of mercy and compassion since, indeed, their example was none less than the Prophet Muhammad (pbuh); the Prophet of Mercy, about whom Allah declared: ‘We sent thee not but as a mercy for all creatures.’ (Qur’ân: 21/107)

The following hadith explains the level of mercy and compassion that a Muslim is required to show is equated to his/her actually being considered a Muslim at all:

Narrated Abdullah ibn Abbas: Allah’s Messenger (pbuh) said, “He does not belong



to us who does not show mercy to our young ones and respect to our old ones, who does not recommend what is reputable and prohibit what is disreputable.” (Tirmidhi)

This is a clear example of the fact that both Allah and the Prophet (pbuh) held the Muslims to a higher standard of mercy and compassion that the mere absence of either can bring one completely out of the community, out of those whom can be considered guided and brought low to be amongst those considered ignorant.

Allah goes even further in the Qur’ān to actually command believers to have mercy, and indeed beg for mercy, on their parents as a sign of piety in the verse:

‘And out of kindness lower to them the wing of humility and say: “My Lord! bestow on them Thy Mercy even as they cherished me in childhood.”’ (Qur’ān:17/24)

Allah, in His Mercy, also gave guidance to the Muslims so that they are able to receive Mercy upon themselves in both this world and the after life. Allah declares to the Muslims: ‘So establish regular Prayer and give regular Charity: and obey the Apostle; that ye

may receive mercy.’ (Qur’ān:24/56); **and again** ‘And obey Allah and the Apostle; that ye may obtain mercy.’ (Qur’ān:3/132)

Then those who believe in Allah and hold fast to Him soon will He admit them to Mercy and Grace from Him and guide them to Himself by a straight Way. (Qur’ān:4/175)

Furthermore, Allah calls the Muslims to think about Mercy and to compare their level of compassion to creation to His own level of compassion by saying: ‘Then contemplate (O man!) the memorials of Allah’s Mercy! How He gives life to the earth after its death: verily the Same will give life to the men who are dead: for He has power over all things.’ (Qur’ān:30/50)

The greatest of mercy is forgiveness. Forgiving others is paramount to receiving Mercy from Allah. However, the hardest mercy to grasp is mercy for one’s own self so that one does not lose hope of forgiveness from Allah. Allah explains this in the following verse: ‘Say: “O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving Most Merciful.’ (Qur’ān:39/53)





## Stories

# Living in Luxury

Sultan Ibrahim Adham was very pious and spent many hours a day at prayer. He prayed in a beautiful chamber of his palace.

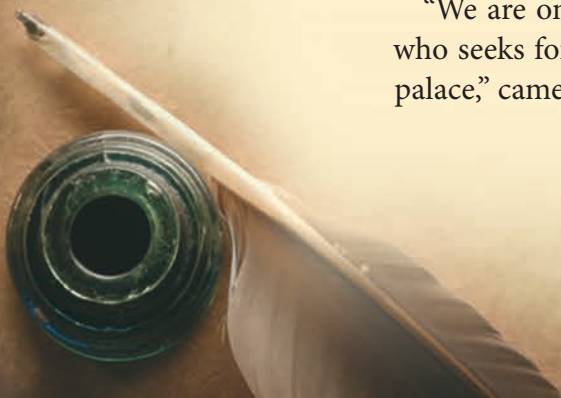
One day while praying, he heard a terrible noise on the roof, above him. It sounded like the clattering of horses' hooves! Rushing out, he looked up to the roof and, sure enough, there was his palace guard -- twenty men on horseback.

"What are you doing up there?" Sultan Ibrahim shouted.

"Your Majesty," yelled the captain of the guard, "we are searching for our camels that have wandered away."

"But why, O fools, are you searching camels on the palace roof?" asked the Sultan.

"We are only following the example of our Sultan, who seeks for Allah while living in the luxury of his palace," came the reply.







# *Sultan Ibrahim Adham*

## *And The Beggar*

Sultan Ibrahim Adham had a charitable nature. He arranged a place where wandering beggars and holy men could come and receive free food and drink, on one of the porches of the palace, which closed at nightfall. No one was allowed inside the palace after dark.

One day a tall strong man of radiant appearance arrived just at sunset and asked for food. When he had eaten his fill he told the guard that as he had nowhere else to stay, he wished to spend the night in the screened porch. The guard told him it was

against the rule and asked him to leave at once.

"I demand to see the master of this hostel and I will not leave until I do," said the stranger.

"This is not a rest-house, and His Majesty is saying his prayers," the guard replied. So the argument went on until finally the servant went to the door of his master's chamber and knocked.

"There is a beggar on the porch, who calls the palace a rest-house and refuses to leave. He insists on speaking to Your Majesty."

The Sultan was astonished. "Let me just go and hear this madman," said he, and went out to the end of the porch.

They met, the Sultan and the beggar. "You have heard the rule of this place," said the former, "Why have you not left as others have?"

"This is a rest-house," the wanderer replied. "The night is cold, and I wish to spend it here under Your Majesty's protection."

"What do you mean, a 'rest-house,'" said Ibrahim Adham. "Do you not see that it is a palace?"

"Did you build the palace?"

"Certainly not. I have inherited it."

"Did your father build it, then?"

"Not even he. His father's father built it, long ago."

"And each of these has come and gone, passed through this palace and out of it again?"

"Of course," said the Sultan, impatiently.

"And you too will do the same, and here you are claiming that it is not a rest-house!"

The eyes of Sultan Ibrahim's understanding were opened. He brought the wise man into the palace and the two talked long into the night.



# Quiz For Children



1. Who was the main character in the story of the flood?  
a. Nuh  
b. Yunus  
c. Isa  
d. Ibrahim
2. Who was the main character in the story of the "she camel"?  
a. Dawud  
b. Suleyman  
c. Salih  
d. Adam
3. Who was the main character in the story of man's creation?  
a. Ibrahim  
b. Adam  
c. Yaqub  
d. Yusuf
4. Who was the main character in the story of Gog and Magog?  
a. Dhul-Kiffel  
b. Salih  
c. Ubaidah  
d. Yaqub
5. Who was the main character in the story of Queen of Sheba's throne?  
a. Nuh  
b. Suleyman  
c. Isa  
d. Yusuf
6. Who was the main character in the story of the Elephant?  
a. Ibrahim  
b. Adam  
c. Abraha  
d. Eliyas
7. Who was the main character that was swallowed by the fish?  
a. Ismail  
b. Ishaq  
c. Yunus  
d. Salih
8. Who was the main character in the story of the golden calf?  
a. Adam  
b. Ismail  
c. Isa  
d. Musa
9. Who was the main character in the story of Miraj?  
a. Muhammed (pbuh)  
b. Ismail  
c. Yaqub  
d. Yahya
10. Who was the main character in the story of the eleven brothers?  
a. Yunus  
b. Yusuf  
c. Suleyman  
d. Musa

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): .....

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