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WISDOM

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THE FIRST AND FOREMOST QUALITY OF A BELIEVER: BEING TRUSTWORTHY

Osman Nuri Efendi
Sincerity And Sensitivity Of Faith

Prof. Hasan Kamil Yilmaz
Trust And Ability

Prof. Ibrahim Emiroglu
Human States According to Qur'ân

Cafer Durmus - Who Will You Endow Your Trust To? / Stuart R. Clark - Getting Your Feet Wet In The Stream Of Time

EDITORIAL

*D*ear Readers,

“Surely Allah commands you to return trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent; surely Allah is Seeing, Hearing.” (Qur’ân: 4/58)

“O you who believe! Betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you.” (Qur’ân:8/27)

Allah commands us to faithful with trusts and to be honourable in the verses above. Thus being trustworthy is a serious matter for all believers and one which must dominate every aspect of our lives. We should not forget that the Messenger of Allâh (pbuh) was known, even before his Prophethood to be ‘*Al-Amîn*’ (the trustworthy one). The Makkans agreed unanimously that Prophet Muhammad was a trustworthy man. They never accused him of lying before, nor indeed even after his Prophethood.

In the sixth year after the Hijrah, Prophet Muhammad sent a letter to the Emperor of Byzantium in Syria at a time when Abû Sufyân was present too while he was not yet a Muslim, but rather he was an ardent opponent. The Emperor called him forward and the following conversation ensued about Prophet Muhammad (pbuh):

“Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?” asked the Emperor.

“No.” replied Abû Sufyân.

“Have you ever accused him of telling lies before his claim (to be a prophet)?”

“No”

“Does he break his promises?”

“No. We have a truce with him but we do not know what he will do”

“What does he order you to do?”

“He tells us to worship Allâh and Allâh alone and not to worship anything along with Him. He orders us to pray, to be chaste, and to keep good relations with our kin.”

Then the Emperor said: “If what you have said is true, he will very soon occupy this place underneath my feet, and I knew it (from the scriptures) that he was going to appear but I did not know that he would be from you, and if I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet.” (Bukhârî)

As it was indicated in many hadîth, we should bear in our mind that truthfulness leads to righteousness, and righteousness leads us to Paradise.

We hope you enjoy reading the articles in this issue regarding the importance of trustworthiness.

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**Trust And
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Qur'an**

**Halime
Demiresik**

**Sayyadina
Aishah (Part 4)**



CONTENTS



Osman Nuri Efendi
Sincerity And
Sensitivity Of Faith

Osman Nuri Efendi	
Sincerity And Sensitivity Of Faith.....	04
Prof. Hasan Kamil Yilmaz	
Trust And Ability	12
Cafer Durmus	
Who Will You Endow Your Trust To?.....	18
Stuart R. Clark	
Getting Your Feet Wet In The Stream Of Time.....	22
Interview	
A Journey From Utah:the Center Of Mormons To The Truth: The Conversion Story Of Keri Buchanan.....	26
Halime Demiresik	
Sayyidina Aishah Part 3.....	31
Quiz	39
Stories	
The Merchant And The Parrot.....	40
Prof. Ibrahim Emiroglu	
Human States According to Qur'ân	42

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْبَصِيصِ عَلَى الْمَوَدَّةِ كُنَّا بِأَهْلِهَا

حَافِظُونَ عَلَى الْقِيَمَةِ
تَقْصِيَةُ الْوَسْطَى

Sincerity And Sensitivity Of Faith

One of the characteristics of the believers is that they are an accelerator to goodness and a break to evil. In other words just as promoting goodness and commanding right, preventing evil and forbidding wrong is also a requirement of faith.

A mature believer organizes not just his thoughts but also his feelings according to the contentment of Allah the Almighty. When he loves something, he loves it for the sake of Allah; and when he dislikes something, he dislikes it just for the sake of Allah. The measure for his feelings is “the conformity with the contentment of Allah.”

Abdullah b. Abbas addresses us many centuries ago:

“Love whatever you love for the sake of Allah; Leave whatever you leave for the sake of Allah; you should know that this is the way to attain Allah’s contentment. Otherwise, a person would not get the proper benefit from his prayers, fasting, pilgrimage etc. Unfortunately contemporary people are very much inclined to this world. Their love and hate is just for worldly benefits...”

When the intuition to look for Allah’s contentment in respect to love and hate is lost, a person becomes a toy in the hands of his inner self. He puts worldly interests before the in the matters of faith. Then he begins to take wrong and false deeds lightly thinking that he is showing tolerance; he does not step in to stop

If we compare our faith to a piece of rope, fibers of the rope will certainly begin to break one by one when the feeling of opposition for the sake of Allah weakens in our hearts.



them considering that interference would hurt their relationship. Such an action is not only a great harm to himself/herself but also to the person whom he tolerates for the misdoing.

In fact Sufyan al-Thawri expresses that:

“When someone makes a mistake, and if the one who claims to be his brother does not kindly warn him, you should know that his love is not for the sake of Allah. If it was for the sake of Allah, he would warn that disobedient servant of Allah with a proper language.”

Selfish tolerance shown to those who are on the wrong path cause the spreading of sins in the society. These sins then begin to be viewed as normal and are carelessly committed by the members of the society. The sons of Israel’s decline began after they had made concessions in fear of losing their benefits.

Allah’s Apostle (pbuh) informs us in this regard as follows:

“In the early days, sons of Israel used to tell someone whom they saw committing a sin:

They used to warn him saying that “Look my friend! Fear Allah and stop committing such a sin. Because, this is not lawful to you.” The very next day when they saw the same person in the same manner (they think about their interests), they would not warn him in order to sit and eat with him. Then Allah the Almighty mingled their hearts together.”

The Prophet (pbuh) was leaning against something when he was saying these words. He

immediately straightened up and completed his words as follows:

“By no means, I swear by Allah, you must enjoin what is good and prohibit what is evil, prevent the wrongdoer, bend him into conformity with what is right, and restrict him to what is right. Or Allah will mingle your hearts together and curse you as He cursed them.” (Abū Dawūd, Kitāb al-Malahim, 17/4336)

REACTION OF FAITH

One of the characteristics of the believers is that they are an accelerator to goodness and a break to evil. In other words just as promoting goodness and commanding right, preventing evil and forbidding wrong is also a requirement of faith.

For instance a believer who is invited to a place where sins are openly committed should refuse such an invitation no matter who the inviter is. The warning in the following verse is very clear:

“Successful indeed are the believers, who are humble in their prayers, and who keep aloof from what is vain.” (Qur’ān: 23/1-3)

Believers are ordered in this verse to stay away from what is vain; therefore it is impossible to imagine believers accepting invitations to go to the places where sins are committed. If a believer faces such a situation, he should refuse it and properly warn the inviter. If the inviter addresses the believer

with the following common and stereotypical statements: “We should not waste our times and impose ourselves with such things in this modern age. You need to listen to me and forget these meaningless rules.” Such statements are so dangerous that it may cause someone to lose his faith. A believer can never accept this way of thinking and always shows his opposition to it; since believers are the witnesses of Allah the Almighty as it is stated in the following verse:

“And thus We have made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Messenger may be a bearer of witness to you...” (Qur’ān: 2/143)

Another example is about going into stores for shopping, where alcoholic drinks are sold. A sincere believer must leave such stores immediately and make the owner of such a store realize that he is losing customers because of selling alcoholic drinks. And similar reactions must be shown against all kinds of sins.

Because showing our dislike for a wrong action may leave positive effects on the soul of the person who committed that action. And it is hoped that this may lead him to righteousness and goodness and cause his salvation in the Hereafter.

However tolerating the violation of Divine laws may lead sinners to see their actions normal. They may even begin to feel pride of their sins.

It should also be mentioned that not showing any reaction against the violation of the laws of our Lord, while doing big protests and hunger strikes for little amounts of worldly gains, is just a manifestation of weakness of faith.

THE DISEASE OF IMITATION

Another issue which puts our faith in danger is trying to resemble to unbelievers or sinners and the disease of imitating their life styles. Corruption in the foundation of faith and most of intellectual and moral degeneration begin with imitation. Imitation eventually becomes a habit. Then similarity in the appearance turns into intellectual resemblance; and intellectual resemblance converts into unity of hearts. This is why the Prophet (pbuh) says that:

“He who tries to be like any people is one of them.” (Abū Dawūd, Kitāb al-Libās, 4/4031)

Just like the wrongness of resembling the unbelievers in respect to religious symbols, resembling them in respect to worldly matters is certainly not free from error.

Inclination to imitation is more or less found in the nature of human beings. Today we observe a serious corruption in the ethical structure of the Muslim society. Because bad examples are much more than the good examples in our society, today we have to be more careful

Islam commands believers to be careful about protecting the rights of those who are not honored with the guidance of Islam. The pact signed by the Prophet (pbuh) with the Jewish residents of Medina is a typical example in this matter.



Only Islam is the true religion of tawhid, protecting the belief in the oneness and uniqueness of Allah. This is why there is no way to unite Islam and other religions.



about the disease of imitation. Millions of people waste their times by watching political debates and sports competitions just because of the imitation disease. This also has other significant but unnoticed manifestations:

For instance, young Muslims, who wear t-shirts with inappropriate pictures or foreign advertisements, go to mosques. Because they are not warned by other Muslims, they are not even aware of their mistakes. Believers seem to have forgotten their characteristics depicted in the following verse: **“And there may spring from you a nation who invite to goodness, and enjoin right conduct and forbid indecency.”** (Qur’ân:3/104) Whereas forbidding and preventing what is wrong and enjoining goodness with nice and effective words is obligatory upon all believers. This is stated in the following verse:

“These are they of whom Allah knows what is in their hearts; therefore turn aside from them and admonish them, and speak to them **effectual words concerning themselves.**” (Qur’ân: 4/63)

Since not resembling unbelievers is one of the most significant requirements of protecting Muslim identity and dignity, the Messenger of Allah (pbuh) ordered his followers to fast on the 10th day of Muharram together with a day before or after it or all there days. The reason for adding a day or two days to the fasting on the 10th of Muharram was because of opposing the practice of Jews. In other words he (pbuh) ordered us not to resemble them even in the matters of worship.

If the feeling of hate for the sake of Allah dies away in our hearts, we slowly begin to imitate the carnal life styles of unbelievers and resemble them. If we compare our faith to a piece of rope, fibers of the rope will certainly begin to break one by one when the feeling of opposition for the sake of Allah weakens in our hearts.

Ottomans lived together with people from many different religions, languages, and races for centuries; however they always kept their Muslim identity, dignity, and tradition alive. Let alone resembling the unbelievers, they carefully represented their religion and affected the unbelievers by living in accordance with the principles of Islam. Muslim customs became widespread among the unbelievers.

Unfortunately today, as a result of Muslims’ economic decline, we have begun to permit many customs alien to our own culture into our lives. Resemblance to unbelievers in their clothes, ceremonies, festivals, holidays etc. has begun to increase rapidly.

Winds of fashion have taken believers under their destructive influence. It is essential for a wise believer not to incline them. On the contrary he should support every effort to revive our own culture and stand up against such destructive trends.

Style of our clothing, decoration of our houses, the way we live our lives etc. must be in accordance with the principles of Islam. In this respect, Sayyidina Umar’s warning to the soldiers of the Muslim army, who were going

to Azerbaijan and Dagestan, not to imitate the customs of the polytheist people is a remarkable example for us.

DIALOGUE WITH NON-MUSLIMS

In order to understand the terms tolerance and dialogue correctly, first we need to know Islamic perception of human beings. Islam inculcates its followers to see all human beings as the creation of Allah the Almighty. In this regard it is not important whether they are believers or not. Islam commands believers to be careful about protecting the rights of those who are not honored with the guidance of Islam. The pact signed by the Prophet (pbuh) with the Jewish residents of Medina is a typical example in this matter.

Therefore there is no problem about signing pacts with unbelievers about the rights of the citizens and interests of the society as long as no concession is given about the matters of religion.

Islam also preaches mercy and compassion in human relationship. Ya'la' b. Murrah says that:

"I have attended many expeditions with the Prophet (pbuh). *Whenever the Messenger of Allah (pbuh) saw a human corpse on his way, he would order him to be buried without asking whether he was a believer or not.*" (Hakim, I, 526/1374)

One day a funeral procession passed before the Messenger of Allah (pbuh). He (pbuh) immediately stood up. Companions told him:

"O Messenger of Allah, it was a Jewish funeral."

Allah's Apostle (pbuh) said:

"Is he not a human being?" (Bukhari, Janaiz, 50)

Islam orders to be very careful about the rights of the unbelievers. How nicely the following orders of the Ottoman sultan Mehmed II to his soldiers depict this reality: he told his soldiers on the day they conquered Istanbul that:

"...Do not touch those who ask your mercy. Do not touch women, children, old and sick..."

Not even the name of the declaration of human rights was known at that time, Sultan Mehmed II manifested such an exemplary tolerance. When the Patriarch of Istanbul heard Sultan Mehmed's orders, he thankfully fell on his knees before him. Sultan raised the patriarch up, and told him:

"In our religion, prostrating in front of people is forbidden. Please stand up. I give you and all the other Christian residents of Istanbul your rights. From now on, do not be afraid of me about your lives and your freedom."

Because of the justice and tolerance,

We cannot attain lawful goals through unlawful means. This is one of the sensitivities of Islam. The 23-year-life of the Prophet (pbuh) is the best example of this fact. He never resorted to a method disapproved by Allah the Almighty.



The entire world is the target for conveying the message of Islam. The Messenger of Allah (pbuh) sent envoys to the leaders of the neighboring countries and established a dialog with them.



Ottomans were able to keep Balkans in peace and tranquility even though they were outnumbered by the non-Muslims. This behavior caused for many unbelievers to find the right path. It is stated in a verse:

“And do not dispute with the followers of the Book except by what is best, except those of them who act unjustly, and say: We believe in that which has been revealed to us and revealed to you, and our Allah and your Allah is One, and to Him do we submit.” (Qur’ân: 29/46)

Again Muslim families, which were sent to Kosovo and Bosnia, became good representatives of Islamic values by living in accordance with the meaning of above mentioned and similar verses. Thus they became the cause for the guidance of many unbelievers.

BASIC PRINCIPLES OF DIALOG WITH NON-MUSLIMS

The entire world is the target for conveying the message of Islam. The Messenger of Allah (pbuh) sent envoys to the leaders of the neighboring countries and established a dialog with them. The Companions, on the other hand, went to farthest places to convey the message of Islam.

With the advanced technological means of modern society, it is a great responsibility of the believers to respond the unjust allegations and defamations against Islam and to explain people that Islam is not a religion of terrorism. Teaching people that the Prophet’s 23-year-long

life of prophethood was full of examples with struggle against terror and blood feuds is also very important. Education requires a certain extent of dialogue. We should pay attention to the following principles in our dialogs with non-Muslims:

We should not forget that Islam is the true religion in the sight of Allah. Even though Judaism and Christianity were heavenly religions in their essence, unfortunately they have been corrupted in time. As a result of these corruptions, Christianity has begun to believe in trinity, while Judaism has begun to indoctrinate its followers with anthropomorphic perception of god. Only Islam is the true religion of tawhid, protecting the belief in the oneness and uniqueness of Allah. This is why there is no way to unite Islam and other religions.

Another important issue is to protect sincerity. Dialogue between Moses (pbuh) and Pharaoh is given as an example for this in the Qur’ân. Moses (pbuh) goes to Pharaoh and talks with him with a soft language. However Moses (pbuh) never gives a concession from the limits of Islam. As a result of his sincerity, Pharaoh’s magicians risked their lives and accepted the message of Islam.

Islam preaches the usage of lawful methods in order to reach lawful goals. **We cannot attain lawful goals through unlawful means.** This is one of the sensitivities of Islam. The 23-year-life of the Prophet (pbuh) is the best example of this fact. He never resorted to a method disapproved by Allah the Almighty.

One of the best examples of this was manifested during the Battle of Badr. As it is known, the number of polytheist was three times more than Muslims. Allah's Apostle (pbuh), Ali and Abu Lubabah were going to Badr riding the same camel by turn. When they reached Harrat-ul-Wabara (a place four miles from Medina) a man met them who was known for his valor and courage. The Companions of the Messenger of Allah (pbuh) were pleased to see him. The Messenger of Allah asked him:

"Did you come with us?"

He said:

"No, I did not; but you are the son of our sister and you are also our neighbor. I have come so that I may follow you and get a share from the booty." The Messenger of Allah (pbuh) asked again:

"Do you believe in Allah and His Apostle?"

He said: No. The Messenger of Allah (pbuh) said:

"Go back, we do not need help from a polytheist."

The man insisted saying that:

"I am known for my bravery in the battles. What would you say if I fight with you in return for some booty without accepting Islam?" Allah's Apostle replied:

"Go back. we do not need help from a polytheist. First accept Islam then come and

fight with us." The polytheist finally converted into Islam. The Prophet (pbuh) asked him as he had asked previously:

"Do you believe in Allah and His Apostle?"

The man said: Yes.

The Messenger of Allah (pbuh) said to him: *Then come along with us.*" (Muslim, Jihād, 150)

In short, we should not make any concessions that will damage our religion in our dialogue with non-Muslims. We should not forget that small concessions may destroy our faith. This is stated in the following verses:

"Whoever obeys the Messenger, he indeed obeys Allah...." (Qur'ân: 4/80)

"O you who believe! be not forward in the presence of Allah and His Messenger, and be careful of (your duty to) Allah; surely Allah is Hearing, Knowing." (Qur'ân: 49/ 1)

On the other hand, we should not also forget that concessions are the weakness of the person who has given them not the whole Muslim society. We should avoid from defaming the entire Muslim society because of an individual weaknesses.

Dear Lord! Make us love faith and fill our hearts with the blessing of faith. Make us hate from disbelief and sins; show us the way to abstain from them. Help us to join those who are accelerators for goodness and obstacles for evil. Amin!



Corruption in the foundation of faith and most of intellectual and moral degeneration begin with imitation. Then similarity in the appearance turns into intellectual resemblance; and intellectual resemblance converts into unity of hearts.



Trust And *Ability*

The fact that Prophet Muhammad (pbuh) was known as Muhammadu'l-Amin among the Meccan community even before the coming of Prophecy is an indication that signifies his perception of trust and influence of this perception in society.

Trust is a Qur'anic term that means being trusted, reliable and dependable. It is cited in five different places in the Qur'an. However, it is possible to categorize the concept of trust in these five verses under two groups, one that is general and one that is specific.

Trust in its general meaning: This is the feeling of trust depicted in We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it; - He was indeed unjust and foolish. (Qur'an: 33/72)

In this verse, the moment of interaction between the human being and the Creator, which is called "the contract with Allah" is being described. Allah offered divine scent and divine love to the land and the mountains, but they refrained from taking up this grave responsibility. Indeed, in this verse it is stated that no creature other than the human being was inclined to undertake the responsibility of the divine soul and to perceive the godly scent.

The human being is presumptuous enough to burn with the fire of love and to accept this

divine trust, yet, at the same time, we are cruel enough to condemn ourselves to the flames by immediately forgetting our responsibility. We are candidates for the divine scent because of our courage, while also being candidates for divine punishment due to our negligence and infidelity.

In Sufism, this feeling of responsibility is known as *bâr-i emânet*; exists inherently in the human being. As a matter of fact, in a hadith it is stated that: "Without a doubt the trust has been firmly planted and it has taken root in the human heart. Then the Qur'ân was revealed. It is from the Qur'ân and the Sunnah that people learned about this trust." (Bukhâri)

This trust is the law of Allah, the law of human beings and the prayers that Allah has necessitated; in other words, it is the entity of servitude and religious life. The statement: "...the trust has been firmly planted and it has taken root in the human hearts" proves that this feeling exists inherently. There follows the expression: "the removal of the trust," which implies a weakening of the faith, a decrease in the results of faith and a loss of sensitivity towards this trust among Muslims. The expression "Those who do not have trust do not have faith" in another hadith demonstrates the importance of trust. Furthermore, the expression which is repeatedly stated:

"Those who faithfully observe their trusts and their covenants..." and "And those who

respect their trusts and covenants..." (Qur'ân: 23/8; 70/32) mentions both the divine contract, in other words the pact and trust in its most general meaning, and the contracts that have been made solely among human beings.

In general, the concept of trust encompasses the following three fields:

1. The trust of the human being in relation to their Creator,
2. The trust of the human being in relation to other human beings,
3. The trust of the human being in relation to themselves.

The trust that the human being is responsible for in relation to their Creator is concerned with fulfilling that which the Creator has commanded the human being to do and avoiding that which He has forbidden. These are duties that concern all our organs, for every organ is a trust and it should be used appropriately. For instance, protecting the trust of the tongue means not telling lies, not gossiping, not swearing, that is, not using an "evil" tongue. To protect the trust of the eye we must avoid looking at that which is forbidden. To protect the trust of the ear we must not listen to forbidden things like lies and slander. All the other organs should be treated in a similar way.

The trust that we have in relation to other human beings is respect for their rights, not harming or deceiving them. This trust includes



The trust that the human being is responsible for in relation to their Creator is concerned with fulfilling that which the Creator has commanded the human being to do and avoiding that which He has forbidden.

The trust that we have in relation to other human beings is respect for their rights, not harming or deceiving them.



things like returning any trust that has been left with us, measuring fairly, not discussing or making public the faults of others, protecting the honor and trust of husbands and wives. The feeling of trust which regulates relationships within society is the main cause of confidence and love among people.

Trust is one of the five obligatory features that the Prophets had. The truthfulness of their words and the essence of the Prophet mean that they inspire confidence. Indeed, the fact that Prophet Muhammad (pbuh) was known as Muhammadu'l-Amin among the Meccan community even before the coming of Prophecy is an indication that signifies his perception of trust and influence of this perception in society. People pursue those who are rich in character and are confident.

The trust of human beings towards themselves is to prefer that which is the best of the temporal and religious affairs and that which is most beneficial for themselves, while avoiding that which is harmful. This trust means avoiding those things that would harm their afterlife which they are inspired to do from desire or anger.

Trust, which means responsibilities towards the Creator, the self and other human beings, is a heavy burden to undertake; it was one that the heavens, the world and the mountains could not bear. The implementation of the trust is a wonder, while its surrender is infidelity and ignominy. There is an inverse relationship between trust and negligence. The greater the negligence of the human being the more the

faith weakens. The more the faith weakens the greater the loss of the feeling of trust. In this way, the religious sensitivities and the respect of a person for justice and righteousness are lost. The stain imposed by sins on the heart increase and finally the heart darkens. As the heart darkens and hardens, the human being becomes an unbeliever and an ungrateful creature. No sign of confidence or trust, nor of religion or piety remains.

II- Trust in its specific meaning: Trust is a concept that is related to conduct and administration in society. The Turkish word for city council, *şehremâneti* stems from the same origin as trust (*amanat*), thus implying a sense of trust with the government. In Surah Nisa this kind of trust and administrative confidentiality and responsibility are mentioned:

“Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent; surely Allah is Seeing, Hearing.” (Qur’ân: 4/58)

In general, Islamic scholars agree that this verse was concerned with those who administer the government, as the primary task of the administrators is to hand over duties to those who are competent and to ensure that the government is directed justly. However, today in societies that have the opportunity to elect their administrators, this responsibility belongs to all who vote, as selecting a leader means searching for those who are competent to carry out this trust.



Giving the trust to those who are not competent means giving competence and responsibility to people without taking into consideration their knowledge or ability.

In the above verse the statement that it is a divine command that the trust should be given to those who are competent indicates that in order to be just one must first be trusted. To be trusted means that one is competent. Those who recognize the trust will give it to those who are competent. Hasan Basri says: "Allah prohibited three things for the administrators: not to follow their vanities and desires, not to fear human beings, but to fear Allah, and not to renounce the verses of Allah in favor of temporal interests."

The concept of trust in this specific sense includes the posts and offices that belong to the public, government, public administration and all kinds of public services. In the verse the administrators and judges and those who are in office are told to hand over the trusts to those who are competent. Handing over these functions to those who are competent and who merit them is as important as returning the trust to its owner. In public services this quality is very important because the entrusting of the world order into the hands of those who can be trusted is a matter that can become permanent. For instance, when a Bedouin asked when the Day of Judgment was to come, the Prophet of Allah (pbuh) replied: "When the trust is destroyed." The Bedouin went on to ask: "How can the trust be destroyed?" And the Prophet answered: "When the trust is given to those who are not competent, then expect the Day of Judgment!" (Bukhâri)

Giving the trust to those who are not competent means giving competence and

responsibility to people without taking into consideration their knowledge or ability. As incompetent people have little knowledge or ability to conduct matters as they should be conducted, everything falls apart. This means that the Day of Judgment for that matter, or that country or region has arrived. Even though in general when we speak of the Day of Judgment we are referring to the end of the world, there can be smaller days of judgment which will prepare the conditions for the final Day of Judgment.

In this respect, the relationship between trusts and the Day of Judgment gains great importance. To hand over the work to those who are competent or to train competent people for every task, giving the administration to those who are capable and competent is the most appropriate way to act.

If this is the case, then what are the criteria for this ability? At this point, I recall a criterion that Mahir İz cited years ago, but which we were unable to understand properly at the time. When we asked him about the features of the human being in political issues or daily life, he said: "The person whom you hire for a task has to have the following three qualities:

1. They must know and do the job well (be capable and competent),
2. They must be truthful and honest,
3. They must be religious and pious."

We replied: "Should not religiousness and

piety be the first quality? Why have you left it to the end.”

His answer was very wise: “My dear son, if you are looking for an imam for a mosque or a sheikh for a dervish lodge, what you say is true. But if you’re looking for a man for a certain job, you should look for a man who knows the job. What use is a doctor who does not know the job, a clumsy advocate or a powerless politician, even if he is religious and pious, but is not truthful or honest? This is the correct ranking.”

Thirty years have passed since then. A lot of water has flowed beneath the bridges in Turkey. Now, with the experience of thirty years, we have comprehended that what Mahir İz said is correct. Yes, on the eve of the elections, know-how, in other words, ability and competence, should be regarded as the primary conditions for the candidates that we will select and vote for. Truthfulness and honesty is secondary. One quality brings success while the other one brings confidence. Of course, religiousness and piety are very important; however, without the first two, a person cannot benefit themselves, let alone society or other people!

A religious and pious person is generally one who accepts the conditions of trust. A truthful person who knows a job well is a person who undertakes the conditions of carrying out a specific trust.

The reason for revealing this verse from Surah Nisa, is that one which sets out trusts

in their specific sense; confirms the rightfulness and the truthfulness of this evaluation. As is known, during the conquest of Mecca, when the Prophet of Allah was about to enter the Ka’ba, Uthman bin Talha, one of the sons of Abduddar, and who was in possession of the keys of the Ka’ba, locked the door and would not hand over the key, saying that: “If I knew that you were truly the prophet of Allah, I would not hesitate to hand it over.” Ali twisted Uthman’s arm, took the key by force and opened the door. The Prophet of Allah entered the Ka’ba, performed two rakaa of prayer and then came out. When he had come out, even though his uncle Abbas wanted to be given the key, the key was handed over to Uthman due to the revelation of this verse. It was at this moment that Uthman converted to Islam. So, firstly, one has to understand the task, have ability and competence, and then one has to remain true to one’s world. Faith is the ornamentation to all of this.

There is one more verse concerned with trust: “O ye that believe! betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you.” (Qur’ân: 8/27)

This verse was revealed due to Abu Lubaba making an incorrect explanation to the Jews. The verse tells us that those who have an administrative task should control their use of the language and that every truth is not to be revealed everywhere.

There is an inverse relationship between trust and negligence. The greater the negligence of the human being the more the faith weakens. The more the faith weakens the greater the loss of the feeling of trust.





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
وَعَلِّمْهُمْ سُبُوحَ رَبِّكَ وَتَعَالَى جَلَالِكَ
وَعَلِّمْهُمْ حَقَّ تَعَالَى وَتَعَالَى جَلَالِكَ
وَعَلِّمْهُمْ حَقَّ تَعَالَى وَتَعَالَى جَلَالِكَ

Who Will You Endow Your TRUST TO?

We are ordered to first observe *taqwa*, then to seize hold of Allah's rope, and finally to remember His blessings; people are in need of deterrents or support and reform.

It is stated in Surah Al-i Imran: "O ye who believe! Fear Allah as He should be feared, and die not except in a state of Islam. And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you: That ye may be guided." (Qur'an: 3/102-103)

As stated above, the order, "Fear Allah as He should be feared" obliges a person to expend all his energy in performing what is necessary and avoiding what is forbidden. That is, we should fear Allah as much as we can. *Taqwa* should be so developed that it is not possible to act in a way that is contrary to *taqwa* in any matter in which one has the power to act.

The saying: "Hold on to the rope of Allah tightly, do not despair, but remember the gifts that Allah has granted you" means that, unlike the People of the Book, we should not act in contravention of the given laws, thus diverging from what is right.

Here we are ordered to first observe *taqwa*, then to seize hold of Allah's rope, and finally to remember His blessings; people are in need of deterrents or support and reform. Another matter should be mentioned before focusing on deterrents. In order to prevent damage, one should first ensure that there is benefit. In fact, in Sufi training, purification of the heart comes before the purging of the nafs.

Imam Qushayri introduces a definition of *taqwa*, a characteristic that was ordered as a primary condition for granting life to Muslims in a Qur'anic verse; he says: "True *taqwa* is to live according to Allah's orders without adding or extracting anything."

In fact, no one who is of a sound mind can claim that they will never die. The reality that one day our life will be over and the limited breaths that we have will have been used up cannot be denied. However, perhaps this immutable truth has to some extent been obliterated, forgotten, and thrown to the back of the mind.

Thus, it is at this point that the compassionate warning in the verses here comes into play. It warns us that before

all else this entrusted soul will one day fly straight to its True Owner. We are told: "*O, ye who believe! Fear Allah as He should be feared, and die not except in a state of Islam,*" thus being reminded that we should not be lured into temporary comfort that is provided by the aforementioned postponements and distractions...

Thus, we should try to protect this trust; the expiry date of which we cannot know, with the peace of mind that we are able to return it in its original pure condition at any moment. We should not fritter our life away in a state that is not one of belief, devotion and purity. We should strive to live a life that pleases Allah, so that we will arrive at peace. In order to be one of the grateful people we should always remember the blessings of Allah. This explanation probably means: "If you do not do what has been ordered, the result will be utter disaster for you; beware this pitfall!"


When reading these two verses I contemplated the following example:

One day a very important trust is endowed to you.

As it is being entrusted, you are told: "Take this and use it in the proper way"

We are told to be careful and warned: "Beware! Do not think that this has been ceded to you."

We are told: "I desire that you return this



It is necessary to keep questions like "Who am I, Whose trust am I carrying, how will I arrive at divine peace" on the agenda in order not to forget that we have taken on the responsibility that the mountains refused to shoulder.

trust as pure as the day on which it was given to you.”

This is a trust which was not given to you to protect or merely observe, but rather to use. And the powerful Being who graced you with this, entrusting you, must be respected--respected and loved.

Consider how carefully you look after even worldly goods that have been entrusted to you; how careful you are not to waste them. You take care to return them as clean and as pure as they were when you received them. This is even more so if the owner of the trust is a powerful person and they tell you: “If you use this well, you will be recompensed in this way. If you sully the honor of this trust you will be punished in this way.”

These verses are warnings to believers so that they will take the necessary precautions in time and thus be rescued from eternal disappointment. Believers have weak characteristics in which they have a tendency to be deceived, and it is here that they are brought face to face with reality. It is a great shame to forget that this soul is a trust given to us by Allah. To live outside the framework that is set out by these verses will mean sure disappointment in arriving at divine peace, and nothing can compensate for this.

In order to be one of those who carry the attribute of “Muslim”, to be one for whom the door to the road which stretches to eternal life has been opened, it is not enough to say: “I believe”. A life that is fitting for a Muslim is one that is embroidered; the interior of this word has been filled in with decorative stitches. It is necessary to keep alive the consciousness that this mortal world has been entrusted to us. It is necessary to keep questions like “Who am I, Whose trust am I carrying, how will I arrive at divine peace” on the agenda in order not to forget that we have taken on the responsibility that the mountains refused to shoulder.

It is only possible to “die as a Muslim” if we have lived with this consciousness in our mind.

In order to be one of the grateful people we should always remember the blessings of Allah. This explanation probably means: “If you do not do what has been ordered, the result will be utter disaster for you; beware this pitfall!”



الله

Getting Your Feet Wet In The *Stream Of Time*

According to Sufi principles, the aspirant is Ibn al-Waqt, the child of the moment or as Ibn Al-`Arabi says, the Sahib al-Waqt, the owner of the moment in the sense of controlling his present state: emotions, thoughts and connectedness to God.

The busy world we live in often consumes our time and for good reason. Some of us are young and want to enjoy ourselves; some of us are busy raising a family, while others are struggling to deal with surviving. Added to this, there is the entertainment industry to keep us engaged: the internet, satellite television, the latest fashion and good old fashioned gossip. In one way, we are constantly engaged with what we are doing in the moment, in another, we are planning what we want or need to do in the near and far future.

A foundational principle of modern economics is opportunity cost: we give up one thing in favour of another. Interest is partly justified in order to compensate the lender's opportunity cost in terms of immediate enjoyment of their money; spending money now is seen as inherently better than lending it to another and getting it back in a year. This underpins another pillar of a consumerist society: spending is the road to happiness and spending now is better than spending tomorrow. Spirituality, in all its traditional forms, undermines this assumption:

questioning the happiness that can be derived from personal possessions. Present enjoyment comes from within. According to Sufi principles, the aspirant is *Ibn al-Waqt*, the child of the moment or as Ibn Al-‘Arabi says, the *Sahib al-Waqt*, the owner of the moment in the sense of controlling his present state: emotions, thoughts and connectedness to God.

So much for the present, what about modern views of the past? Our desire to be successful individuals means we search the past for our achievements. These achievements are a source of pride – to be mentioned to our family, friends and colleagues – and define our worth. Many consider these achievements to be a source of comfort when we come to the end of our lives - as a kind of immortality, part of us that we leave behind in the world. For the mystic, the past is a source of learning, reflection and humility as she contemplates her previous failures and sees herself as the last of humanity. As Sheikh Al-Shabrawi says, a condition of entering spiritual retreat is that aspirants see themselves as “lowlier than the lowliest of people, lowlier than the sinners, let alone the virtuous, so that Allah may accept them, for Allah is with the broken-hearted.”

We like to spend time enjoying ourselves; for many this is the sole purpose of life. But the more time we spend, the more we age and a new generation takes our place. Anti-

aging creams, and in an extreme case, which is increasingly becoming more common, cosmetic surgery is seen as a solution to keeping us young. We should live our lives to the full, and enjoy ourselves while we can; a host of other advice which is constantly pushing us to looking forward and planning for a sunny future.

Juxtapose this picture with the life of the Sufi mystic who is constantly living in the moment, maintaining a continuous connection with Allah. For those who are disconnected, time seems to be a constant enemy, aging us, letting enjoyable times pass and yet placing a distance between us and that better future which we have been saving up for. The Prophet Muhammad (pbuh) recounted inspiration of Allah: “ Sons of Adam inveigh against (the vicissitudes of) time, and I am Time. In My hand is the night and the day.”

Much as the Stoics accepted their fate with calmness, the Sufi is relaxed by the passing of time. However, rather than being placed in an out-of-control chariot, the Sufi is further contented by the knowledge that everything that has passed is ordained by the All-Merciful. While the mystic may make plans, such as for helping those in need; or even for business or personal affairs, he knows that his plans will only succeed with Divine permission. If unsuccessful, the current state of affairs must be a better arrangement somehow; they trust

For those who are disconnected, time seems to be a constant enemy, aging us, letting enjoyable times pass and yet placing a distance between us and that better future which we have been saving up for.



the Divine Wisdom deeply.

We generally regard ourselves as in control of our lives: you are free to achieve your potential, we are constantly told. However, in the common usage, the statement is underlain by a degree of delusion about the level of control we have. All around us are signs that we are not in control: the recent earthquake in Haiti, tsunamis in Indonesia or flooding in Queensland. There are other, more personal signs for those of us fortunate enough not to experience such large scale disasters: relatives dying, car accidents, and children born with disability. In the modern theological vacuum, such disasters make little sense except perhaps to bring out common values in the survivors. Many of us will feel this delusion being undermined as we age and can no longer do things we considered simple or as our bodies seemingly turned against us.

As the Qur'ân reminds us: "Did you, then, think that We created you in mere idle play, and that you would not return to Us?" (Qur'ân: 23/115). Our attempt at realizing our potential is in vain if we direct it at ephemeral achievements in this world. Those who have achieved their life-goals do not gain eternal happiness: the sports hero can no longer compete; the actor no longer has the same beauty, the extremely wealthy get bored or realize they cannot solve their essential problems with money. For the Sufi, their life is a series of moments, in each of which they must have attempted to act in the best way, including asking for forgiveness for previous moments in which they failed to do so. Happiness comes in the knowledge that they will meet the All-Merciful, while their state is kept in balance by seeing His Majesty. The Messenger of Allah (pbuh) was the master of acting in the best way in every moment: "Most certainly, you have in Messenger of Allah an excellent pattern (of behaviour)" (Qur'ân: 33/21). May Allah grant us the ability to live up to His Messenger's standards, be connected in our moments and use them wisely, in mind, body and spirit.

In the modern theological vacuum, such disasters make little sense except perhaps to bring out common values in the survivors. Many of us will feel this delusion being undermined as we age and can no longer do things we considered simple or as our bodies seemingly turned against us.





A JOURNEY FROM THE CENTER OF MORMONS TO THE TRUTH: THE CONVERSION STORY OF KERI BUCHANAN

It is the most essential duty of Muslims to take the responsibility for sharing their religion more seriously and to spend our short life in this mortal world communicating the religion of Allah and the Prophet (pbuh) to the people.

WISDOM: Can you tell us a little bit about yourself?

KERI: I was born in the US, in Salt Lake City, the capital of Utah, and that is where I grew up. My parents were not religious people; the words religion, belief or God were not mentioned in our house. When I was 9 my parents got divorced and my mother married a man who was a strict Catholic. My stepfather registered me at a Catholic school in the same year. This was my first encounter with Christianity.

WISDOM: What kind of an effect did that Catholic school have on your life? Did you become closer or more distant to the Christian faith?

KERI: Actually neither happened. If you'll let me, I would like to share some amusing but thought-provoking memories. When I was 10, during one of the routine rituals we were given wafers. As you know, the wafer represents the body of Jesus. I quietly put the wafer into my pocket and needless to say it crumbled. One of the nuns saw me, came over to me and told me to eat the wafer. Although at first I objected,

I prayed from my heart to God, 'I know and believe that You're one and that You have sent a guide to show us the right path. If I am still unable to find You, then from now on I'll pray in my house on my own. If today You show me the right path, I'll never ever stop following that belief.'



but she didn't listen and she made me eat the entire wafer, every little bit of it. She said the Father God had blessed me with this, therefore I had to eat it. I exploded with anger, because while on the one hand I was being forced to do something that seemed irrational to me, on the other hand I had been humiliated in front of my friends. When I went home, in tears I told my step-father what had happened; I never returned to that school. When I added that they hadn't even answered my questions, my step-father asked: 'What questions?' and I said 'If Jesus is God then why does he pray to himself? Does God pray to God, Who is already Himself and beg for things?'

The following day my step-father went to the school, met with the abbess and told her about my situation; he asked that special care be given to my education so that I would become a more faithful Christian. That day the abbess called me and said: 'We do not judge God, if He wants He can pray to himself, if He needs something He begs himself for it.'

In this way, that Catholic school, while trying to indoctrinate the belief of the Trinity into young and fresh minds, placed the first seed of Tawheed into my heart. This judgment process, which began with the question 'Why are there 3 Gods when all we need is one perfect God,' finally ended in March, 2002.

WISDOM: What happened in March 2002?

KERI: I found Islam, the right path. I met the perfect human being, Prophet Muhammad (pbuh). I wish I could have found Islam earlier in my life, but this was my destiny.

WISDOM: Can you tell us, in brief detail, about how you found Islam and the questions that led you to investigate this religion?

KERI: Of course. But first I would like to mention something. I never thought about researching Islam. I thought Islam was an Arabic ritual and it was never on my agenda. Since I was 10, I have believed that there is only one God Who has created the universe; I investigated to find God's true religion; is it

Christianity, Judaism, Buddhism or Sikhism? I read many books about these religions, all except Islam. None of these books satisfied my heart.

One day I wrote 'Where is there one God?' on the internet. I prayed from my heart to God, 'I know and believe that You're one and that You have sent a guide to show us the right path. If I am still unable to find You, then from now on I'll pray in my house on my own. If today You show me the right path, I'll never ever stop following that belief.' I think this prayer was the best in terms of *ikhlas* in my life. It was in this way that, for the first time, I entered an Islamic web-site and I started to read articles about Islam, one after another. I didn't get off the internet for many hours. At first there were many names and terms that I'd never heard before, so I noted all of them and again searched these words. My heart was satisfied and it was time to turn to Islam, time to turn to my real self.

One of the words I had looked up was *masjid*. On the internet, I found the address of the closest *masjid*. I immediately went to that *masjid* and with the witnessing of the Muslims there I made my *shahadah*. That was the best day in my life and my heart was as light as a feather. I am grateful to my Gracious God for blessing me that with that day.

WISDOM: That day you met Muslims for the first time. How did you feel?

KERI: While I was reading the *shahadah* from a paper, in tears, the ladies in the *masjid* repeated the *takbir* with me; they were crying too. It is not possible to express with words the spiritual atmosphere nor how I felt in my heart. I felt close to those women, women I had never met or seen before. One of those women told me to open my hands to Allah and pray, my every prayer would be accepted as I had been cleansed from all my sins and I was pure. Two things came to my mind at that moment; first I wanted to start seeing my sister Marci, whom I hadn't seen for many months, and secondly I wanted to marry a man with *ikhlas* who would be able patiently teach me and my children

In this way, that Catholic school, while trying to indoctrinate the belief of the Trinity into young and fresh minds, placed the first seed of Tawhid into my heart.



everything in detail about this religion. After a week I received a letter from Marci in which she invited me to her house, saying she had missed me so much. Three months later I met a Muslim man who had been educated well and we got married. Now, thanks to my husband, I can read Qur'ân in Arabic. I have memorized many prayers; prayers before and after meals, prayers to be recited while mounting, while on journeys, the constant prayers of *Rasulullah* (pbuh).

WISDOM: As you lived in Utah, which is considered to be the center for Mormons, did you ever look into the Mormonism?

KERI: I had some Mormon friends who tried to impose Mormonism on me. But I was never interested. A belief which claims that people other than the prophets can receive divine inspiration must be a superstitious belief. But what is actually surprising is that in Turkey, in Istanbul, which has spirituality in every corner, people are inclined to this superstitious cult.

In an article published last year I read that 2,000 people in Istanbul had joined the Mormon cult and that Mormons were visiting other cities in Anatolia to spread their belief. This is a sad and thought-provoking situation. People who lack spiritual satisfaction, regardless of their religion - Muslim, Christian or people from any other religion - try to find God with a superstition that will fill that gap. Therefore, it is the most essential duty of Muslims to take the responsibility for sharing their religion



more seriously and to spend our short life in this mortal world communicating the religion of Allah and the Prophet (pbuh) to the people.

WISDOM: Do you have a message that you would like to convey to our readers?

KERI: I would like to say to those people who were born Muslims that they should realize the value of what they have and be grateful for it; I would like to say to those people who are looking for the truth that they should not tire of searching, but rather pray patiently and insistingly; sooner or later the doors of Truth will open for them.

WISDOM: Thank you for this beautiful interview.

KERI: Thank you for interviewing me for your magazine.



I immediately went to that masjid and with the witnessing of the Muslims there I made my shahadah. That was the best day in my life and my heart was as light as a feather. I am grateful to my Gracious God for blessing me that with that day.

Sayyidina Aishah (Part 4)

Sayyidina Â'ishah is such an esteemed woman that her case was drawn to the heavens and her acquittal came from there. And the 18th and the 19th verses of the Surah Nur provides an example of conduct in such situations to future generations.

The future of Islam was not clear during the first years of their marriage, and even the Holy Prophet (pbuh) worried about the times lying ahead for his ummah. There was a need for an intelligent, willing and sedulous woman to explain this new religion to women; to correct their mistakes and to complement their deficiencies: Â'ishah met these conditions exceedingly well. For nine years she was the closest person to Allah's Messenger (pbuh). The knowledge she gained from the Holy Prophet (pbuh), meant that in a short time she was trained as a great scholar of hadith and *fiqh*¹. Especially, women would refer special questions and issues concerning themselves to Â'ishah. She also had a refined cultural and literary taste.

In the battle fields

Although there are a few narratives which mention that Sayyidina Â'ishah participated in the Ghazwa, the military campaign, of Badr, it is not possible to reconcile these with the reports relating that her marriage with the Holy Prophet (pbuh) took place after Badr. On

the other hand, during the Ghazwa of Uhud, she worked behind the front; carrying water, gathering information and attending to the wounded.

During the Battle of Handak she stayed in the castle of the Banu Haritha Tribe with the mother of Sa'd bin Muaz.

She was also present during the Hdaybiyah Treaty. After the conquest of Khaybar, Allah's Messenger (pbuh) allotted a portion to her along with his other wives. When Sayyidina Umar exiled the Jews of Khaybar to Palestine, he gave the wives of the Holy Prophet (pbuh) the options of receiving their allotted portion in Khaybar either as yield or as land; Â'ishah opted for land.

When he started the preparations for the conquest of Mecca, the Holy Prophet (pbuh), kept the target of the campaign as a secret from everyone, and had told it only to Â'ishah; so that, even Sayyidina Abu Bakr learned the direction of the campaign from her.

She joined the Last Hajj along with the other *ummuhat al-mumineen*, on the tenth year of hijrah.

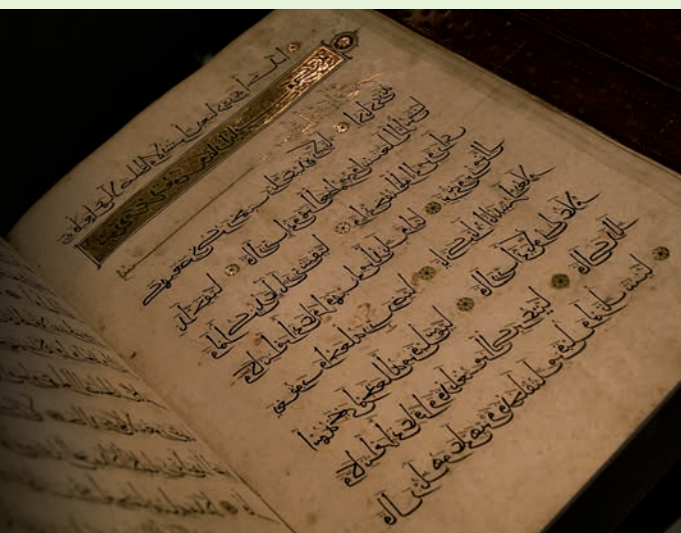
One of the most important campaigns Â'ishah joined was the Ghazwa of Banu al-Mustalik, which took place on the sixth year of hijrah. Due to its importance, let's narrate this battle in some detail:

The slander incident, A malicious scandal

There is an incident which had a profound effect on Â'ishah and constituted a turning point in her life, which is named as "the slander incident" in the books of Islamic history. Upon this incident, Â'ishah shed tears for days and secluded herself in her house. The event, which was conspired by Abdullah ibn Ubayy bin Salul, chief of the hypocrites, took place as follows:

"Whenever Allah's Messenger intended to go on a journey, he would draw lots from amongst his wives, and would take with him the one upon whom the lot fell. During a Ghazwa of his, he drew lots amongst us and the lot fell upon me, and I proceeded with him, after Allah had decreed the use of the veil by women. I was carried in a Howdah (on the camel) and dismounted while still in it. When Allah's Messenger was through with his Ghazwa and returned home, and we approached the city of Medina, Allah's Messenger ordered us to proceed at night. When the order for setting off was given, I walked till I was past the army to answer the call of nature. After finishing I returned to depart and suddenly realised that the necklace I wore over my chest was missing. So, I returned to look for it and was delayed because of that. The people who used to carry me on the camel, came to my Howdah and put it on the back of the camel, thinking that I was in it, as, at that time, women were light in weight, and thin and lean, and did not use

Allah's Messenger (pbuh) did not possess information pertaining to the hidden things either, other than what Allah had revealed to him through divine inspiration or through Jibreel (pbuh).





The delay in the divine revelation for such a long time on such a sensitive issue and on such a fragile period had placed Allah's Messenger (pbuh) in a desperate situation.

to eat much. So, those people did not feel the difference in the heaviness of the Howdah while lifting it, and they put it over the camel. At that time I was a young lady. They set the camel moving and proceeded on. I found my necklace after the army had gone, and came to their camp to find nobody. So, I went to the place where I used to stay, thinking that they would discover my absence and come back to search for me. While in that state, I felt sleepy and slept."

"Safwan bin Mu'attal As-Sulami Adh-Dhakwani was behind the army and reached my place in the morning. When he saw a sleeping person, he came to me, and he used to see me before veiling, so I got up when I heard him saying, 'Inna lil-lah-wa inn a ilaihi rajiun (We are for Allah, and we will return to Him).' He made his camel kneel down. He got down from his camel, and put his leg on the front legs of the camel and then I rode and sat over it. Safwan set out walking, leading the camel by the rope till we reached the army who had halted to take rest at midday. Then whoever was meant for destruction, fell into destruction, (some people accused me falsely) and the leader of the false accusers was Abdullah bin Ubai bin Salul."

Let's listen to the rest of the incident from Sayyidina A'ishah:

"After that we returned to Medina, and I became ill for one month while the accusers from the people were spreading false statements. I was feeling, during my ailment, as if I were not receiving the usual kindness from the Prophet

which I used to receive from him when I was sick. But he would come, greet me and say, 'How is that (girl)?' I did not know anything of what was going on till I recovered from my ailment and went out with Um Mistah to the Manasi where we used to answer the call of nature, and we used not to go to answer the call of nature except from night to night and that was before we had lavatories near to our houses. And this habit of ours was similar to the habit of the old Arabs in open country. Thus, I and Um Mistah bint Ruhm went out walking. Umm Mistah stumbled because of her long dress and she said, 'Let Mistah be ruined!' I said, 'You are saying a bad word. Why are you abusing a man who took part in Badr?' She said, 'O Hanata (you there) didn't you hear what they said?' Then she told me the rumors of the false accusers."

"My sickness was aggravated, and when I returned home, Allah's Messenger came to me, and after greeting me he said, 'How is that (girl)?' I requested him to allow me to go to my parents. I wanted to be sure of the news through them. Allah's Messenger allowed me, and I went to my parents and asked my mother, 'What are the people talking about?' She said, 'O my daughter! Don't worry much about this matter. By Allah, never was there a charming woman loved by her husband who has other wives, but that the women would forge false news about her.' I said, 'Glorified be Allah! Are the people really taking of this matter?' That night I kept on weeping and could not sleep till morning."

"In the morning Allah's Messenger called Ali

bin Abu Talib and Usama bin Zaid when he saw the Divine Inspiration delayed, to consul them about divorcing his wife (i.e. Â'ishah).² p. 81) Usama bin Zaid said what he knew of the good reputation of his wives and added, 'O Allah's Messenger! Keep you wife, for, by Allah, we know nothing of her but good.' Ali bin Abu Talib said, 'O Allah's Messenger! Allah has not imposed restrictions on you, and there are many women other than she, yet you may ask the woman-servant who will tell you the truth.' On that Allah's Apostle called Buraira and said, 'O Buraira. Did you ever see anything which roused your suspicions about her?' Buraira said, 'No, by Allah Who has sent you with the Truth, I have never seen in her anything faulty except that she is a girl of immature age, who sometimes sleeps and leaves the dough for the goats to eat.'"

"On that day Allah's Messenger ascended the pulpit and requested that somebody support him in punishing Abdullah bin Ubai bin Salul. Allah's Messenger said, 'Who will support me to punish that person (Abdullah bin Ubai bin Salul) who has hurt me by slandering the reputation of my family? By Allah, I know nothing about my family but good, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company'."

"Sad bin Mu'adh got up and said, 'O Allah's Messenger! by Allah, I will relieve you of him. If that man is from the tribe of the Aus, then


we will chop off his head, and if he is from our brothers, the Khazraj, then order us, and we will fulfill your order.' On that Sad bin Ubada, the chief of the Khazraj, and before this incident he had been a pious man, rose up motivated by his zeal for his tribe and said, 'By Allah, you have told a lie; you cannot kill him, and you will never be able to kill him.' On that Usaid bin Al-Hadir got up and said (to Sad bin Ubada), 'By Allah! you are a liar. By Allah, we will kill him; and you are a hypocrite, defending the hypocrites.' On this the two tribes of Aus and Khazraj got excited and were about to fight each other, while Allah's Messenger was standing on the pulpit. He came down and quietened them till they became silent and he kept quiet."

"On that day I kept on weeping so much so that neither did my tears stop, nor could I sleep. In the morning my parents were with me and I had wept for two nights and a day, till I thought my liver would burst from weeping. While they were sitting with me and I was weeping, an Ansari woman asked my permission to enter, and I allowed her to come in. She sat down and started weeping with me. While we were in this state, Allah's Messenger came and sat down and he had never sat with me since the day they forged the accusation. No revelation regarding my case came to him for a month."

This incident manifests that Allah's Messenger (pbuh) did not always possess information regarding incidents that he had not personally seen. For the knowledge of

This devotion and submission of Abu Bakr displays the exalted position he attained and how worthy is he of the title "Siddiq."





“I had hoped that Allah’s Messenger might have a dream in which Allah would prove my innocence. By Allah, Allah’s Messenger had not got up and nobody had left the house before the Divine Inspiration came to Allah’s Messenger.”

human beings, even of a prophet, solely consists of what Allah has revealed to them. Allah’s Messenger (pbuh) did not possess information pertaining to the hidden things either, other than what Allah had revealed to him through divine inspiration or through Jibreel (pbuh).

On the other hand, this incident displays another fact: that the Qur’ân has not been written by Allah’s Messenger (pbuh), but it solely consists of divine inspiration revealed to him by Allah. If the Qur’ân was concocted by the Holy Prophet (pbuh), as some pagans and orientalist claim, he would not have waited for one month regarding such a sensitive issue concerning his own family life, but he would have clarified the issue immediately with a few verses, as it would please him. To the contrary, this incident had been spread mouth to mouth, and was regarded as a golden opportunity by the pagans of Mecca and the hypocrites of Medina, who were on the lookout for any sign of the slightest weakness in Allah’s Messenger (pbuh). Even some credible Muslims were brought into this gossip, and for a long time this topic was muttered in nearly every neighbourhood, and in the every house of every street.

The delay in the divine revelation for such a long time on such a sensitive issue and on such a fragile period had placed Allah’s Messenger (pbuh) in a desperate situation. Allah’s Messenger (pbuh) had deeply felt himself helpless in the face of these events and regarding the delay of a revelation .

“He recited Tashahhud (None has the right to be worshipped but Allah and Muhammad

is His Messenger) and then said, ‘O Â’ishah! I have been informed such-and-such about you; if you are innocent, then Allah will soon reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him to forgive you, for when a person confesses his sin and asks Allah for forgiveness, Allah accepts his repentance’.”

“When Allah’s Messenger finished his speech my tears ceased completely and there remained not even a single drop of it. I requested my father to reply to Allah’s Messenger on my behalf. My father said, ‘By Allah, I do not know what to say to Allah’s Messenger.’ I said to my mother, ‘Talk to Allah’s Messenger on my behalf.’ She said, ‘By Allah, I do not know what to say to Allah’s Messenger’.”

This state of Abu Bakr carries many lessons, too. It was very easy and almost a natural tendency for a father to be carried away by his feelings and pronounce his daughter good and righteous. However, this was regarding an issue about which the Holy Prophet (pbuh) could not arrive at a decision and remained silent, and so he left the final judgement to Allah and His Prophet and refrained from making a statement about his daughter whose innocence he had complete faith in. This devotion and submission of Abu Bakr displays the exalted position he attained and how worthy is he of the title “Siddiq”.

“I was a young girl and did not have much knowledge of the Qur’ân, and I said. ‘I know, by Allah, that you have listened to what people are saying and that what has been planted in

your minds you have taken as truth. Now, if I told you that I am innocent, and Allah knows that I am innocent, you would not believe me; and if I confessed to you falsely that I am guilty, and Allah knows that I am innocent, you would believe me. By Allah, I don't compare my situation with you except to the situation of Joseph's father (Jacob) who said, 'So (for me) patience is most fitting against that which you assert and it is Allah (Alone) whose help can be sought.'³ Then I turned to the other side of my bed hoping that Allah would prove my innocence. By Allah I never thought that Allah would reveal Divine Inspiration in my case, as I considered myself too inferior to be talked of in the Holy Qur'ân. I had hoped that Allah's Messenger might have a dream in which Allah would prove my innocence. By Allah, Allah's Messenger had not got up and nobody had left the house before the Divine Inspiration came to Allah's Messenger. So, there overtook him the same state which used to overtake him. He was sweating so much so that the drops of the sweat were dropping like pearls though it was a wintry day. When that state of Allah's Messenger was over, he was smiling and the first word he said, 'Â'ishah! Thank Allah, for Allah has declared your innocence.' My mother told me to go to Allah's Messenger. I replied, 'By Allah I will not go to him and will not thank but Allah.' So Allah revealed: "Verily! They who spread the slander are a gang among you ..." (Surah Nur 24/11)⁴

The Verses of Surah Nur

There are many lessons to be derived from the verses of the Surah Nur which were revealed regarding this incident. These are as follows:

Verse 11: "Lo! they who spread the slander are a gang among you. Deem it not a bad thing for you; nay, it is good for you. Unto every man of them (will be paid) that which he hath earned of the sin; and as for him among them who had the greater share therein, his will be an awful doom."

This means that there will always be groups like this who desire to spread evil among us, and who will attempt to slander the pure family of Allah's Messenger (pbuh). Even though this

There was a need for an intelligent, willing and sedulous woman to explain this new religion to women; to correct their mistakes and to complement their deficiencies: Â'ishah met these conditions exceedingly well.



appears to us as a bad thing, it carries goodness for us, as it is proclaimed in the verse. Because hypocrites disclose themselves by way of such incidents and we have the opportunity to identify them.

Verse 12: “Why did not the believers, men and women, when ye heard it, think good of their own folk, and say: It is a manifest untruth?”

This verse explains how the men and women believers should react when they hear such a slander. According to this, when we face a slander, we should prevent it from spreading by saying “If a similar calumny were to be said about me I would have liked people to think good of me...” Because testifying to something we did not witness and spreading such words is an evident slander. On this issue even the thought of “Maybe they committed it” is condemned. The verse commands us to hold a good opinion regarding such incidents.

Verse 13: “Why did they not produce four witnesses? Since they produce not witnesses, they verily are liars in the sight of Allah.”

While Allah demands two witnesses to prove wrongdoings of people, He calls for four witnesses regarding adultery and states how severe a felony in the presence of Allah is the calumny of adultery. If the party who claims adultery cannot produce four witnesses they will face a major punishment. The punishment for calumny is stated as to be flogged eighty times in the fourth verse of Surah Nur.

Verse 14: “Had it not been for the grace of Allah and His mercy unto you in the world and the Hereafter an awful doom had overtaken you for that whereof ye murmured.”

The calumny of adultery is a grave felony which leads to the punishment of Allah the Almighty. Yet the blessing and mercy of Allah in the world and in the Hereafter comes to the aid of his servants and he does not destroy them. Therefore we need to be extremely cautious regarding slander.

Verse 15: “When you received it with your tongues and spoke with your mouths what you had no knowledge of, and you deemed it an easy matter while with Allah it was grievous.”

In this verse, listening to a calumny, believing it and spreading it from mouth to mouth without any knowledge, is stated as a grave felony in the presence of Allah. It does not suffice to say “We did not commit it; whoever did it should be ashamed.” Even the mentioning of a slander without proof is against the rights of that person and causes injury.

Verse 16: “Wherefore, when ye heard it, said ye not: It is not for us to speak of this. Glory be to Thee (O Allah)! This is awful calumny.”

Here we are all taught a lesson of good manners, in the admonishing of the companions: Allah the Almighty declares how the behaviour of His servants should be in such cases. What is best for a Muslim is to think good of his brothers and sisters.

Listening to a calumny, believing it and spreading it from mouth to mouth without any knowledge, is stated as a grave felony in the presence of Allah. It does not suffice to say “We did not commit it; whoever did it should be ashamed.”



Verse 17: "Allah admonishes you that you should not return to the like of it ever again if you are believers."

Allah the Almighty sets out the example of the slander incident in front of us and warns us to avoid becoming an instrument of similar incidents. The rest of the verses continue as follows:

"And Allah makes clear to you the communications; and Allah is all Knowing, Wise."

"Surely (as for) those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter; and Allah knows, while you do not know."

"And were it not for Allah's grace on you and His mercy, and that Allah is Compassionate, Merciful."

"O you who believe! do not follow the footsteps of the Shaitan, and whoever follows the footsteps of the Shaitan, then surely he bids the doing of indecency and evil; and were it not for Allah's grace upon you and His mercy, not one of you would have ever been pure, but Allah purifies whom He pleases; and Allah is all Hearing, all Knowing."⁵

Sayyidina Â'ishah is such an esteemed woman that her case was drawn to the heavens and her acquittal came from there. The fact that this verse has been revealed after an event in the Holy Prophet's (pbuh) life, as the majority of verses of judgment were, provides an example of conduct in such situations to future generations.

Endnotes)

1. Islamic jurisprudence

2. "We see that although Allah's Messenger (pbuh) had complete confidence in Â'ishah, he didn't automatically reject the imputation. If he were to take such a course, most probably some would doubt that he was trying to "cover up" an incident. The psychological condition of the society was in such a state. He preferred stillness. He was most probably expecting a divine intervention. The fact that the decision in this case -which he was a side-came from above, saved not just Â'ishah, but also Allah's Messenger (pbuh) from accusation." (Celal Yeniceri,)

3. Surah al-Yusuf, 12/18

4. Bukhari, Volume 3, Book 48, Number 829

5. Surah Nur, (24) 18-21

We learn from the Surah Nur that how the believers should react when they hear such a slander. When we face a slander, we should prevent it from spreading by saying "If a similar calumny were to be said about me I would have liked people to think good of me..."



Quiz For Children



1. Which companion was "purchased" by Sayyidina Khadijah?
 - a. Hz. Umar
 - b. Hz. Zayd
 - c. Abu Bakr
 - d. Hz. Ā'ishah
2. Which companion was rescued by being "purchased" by Abu Bakr (ra)?
 - a. Hz. Umar
 - b. Hz. Bilal Habashi
 - c. Hz. Zayd
 - d. Hz. Uthman
3. Which companion accompanied the Prophet (saw) during his hijrah?
 - a. Hz. Abu Bakr
 - b. Hz. Zayd
 - c. Hz. Umar
 - d. Hz. Uthman
4. Which companion's voice did the Prophet (pbuh) hear in during his miraj?
 - a. Hz. Ali
 - b. Hz. Umar
 - c. Hz. Uthman
 - d. Hz. Abu Bakr
5. Which companion was also known as the "lion of the desert"?
 - a. Hz. Umar
 - b. Hz. Hamza
 - c. Hz. Ali
 - d. Hz. Fatimah
6. Which companion became the fourth Khalifah?
 - a. Hz. Bilal
 - b. Hz. Umar
 - c. Hz. Huzayfa
 - d. Hz. Ali
7. Which companion was known as the "sword of Islam"?
 - a. Hz. Walid
 - b. Hz. Hamza
 - c. Hz. Huzayfa
 - d. Hz. Bilal
8. Which of the lady companions was called "my mother after my mother" by the Prophet (pbuh)?
 - a. Hz. Ā'ishah
 - b. Hz. Khadijah
 - c. Hz. Barakah
 - d. Hz. Fatimah
9. Which of the lady companions was known as the "one with two waistbands"?
 - a. Hz. Khadijah
 - b. Hz. Asma
 - c. Hz. Barakah
 - d. Hz. Ā'isah
10. Which of the companions was known as "the kitten man"?
 - a. Hz. Umar
 - b. Abu Hurairah
 - c. Hz. Abu Bakr
 - d. Hz. Bilal

Hey Kids! Maybe you can win a prize!

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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Stories

The Merchant And The Parrot

There was once a merchant who owned a beautiful parrot. The parrot's ability to sing kept the merchant very happy for years. The merchant looked after the parrot very well. But the parrot, who was confined in a cage, missed the freedom that many other birds of its kind had, and longed to be with them in the wilderness.

The merchant one day decided to travel to India. He approached everyone in his house and asked them what gift they would like him to bring for them from India. He did not forget to ask the parrot.

The parrot did not ask for anything specific, but said to its owner:

"I want you to go to the jungles in India and greet the free wild parrots on my behalf. Tell them that I miss them immensely and that my greatest wish and desire is to visit them one day."

The merchant was quite wise, and understood what the parrot was trying to say to him. But, he was possessive of the parrot and knew in his heart that he would never be able to grant the parrot its cherished wish.

When the merchant arrived in India, he set out for the woods until he reached a group of parrots in the wilderness. There he conveyed his parrot's message to the birds that were perched on a tree.

On hearing the message, one of the wild

parrots started trembling, fell from the tree and died.

The merchant thought that the message that he conveyed resulted in the death of the parrot, and became very remorseful and sad.

Upon his return home, the merchant reported the tragic incident to his own parrot.

The moment the parrot heard the story, it suffered the same fate as the parrot in the forest – it began trembling and died in its cage.

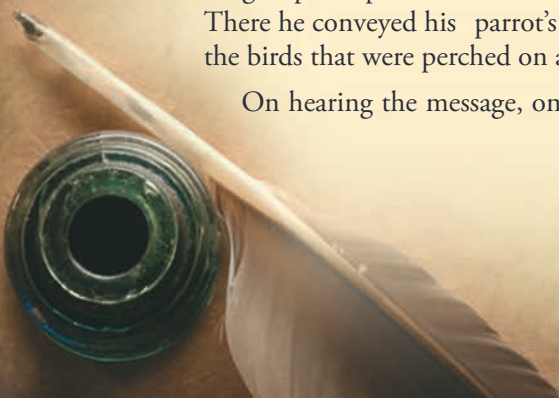
The poor merchant was shocked at the sight of what he had just witnessed – the death of his most beloved parrot who had sung for him for so many years.

He opened the cage, pulled out the parrot and put it on the ground just outside his house. No sooner had he done this, than the parrot became conscious and alive, and flew from the ground to a branch of a nearby tree.

The merchant was quite astounded by what the parrot had done to him.

He asked the parrot, *"What was the secret behind this death and this resurrection?"*

The parrot replied, *"The Indian parrot taught me that if I wanted to become free, I should remain silent because my lovely singing had kept me imprisoned."*





Misfortunes And Blessings

Many years ago, in a poor village, there lived a farmer and his son. His only material possession, apart from the land and a small hut, was a horse he had inherited from his father.

One day, the horse ran away, leaving the man with no animal with which to work the land. His neighbours, who respected him for his honesty and diligence, went to his house to say how much they regretted his loss. He thanked them for their visit, but asked:

"How do you know that what happened was a misfortune in my life?"

Someone muttered to a friend: *"He obviously doesn't want to face facts, but let him think what he likes, after all, it's better than being sad about it."*

And the neighbours went away again, pretending to agree with what he had said.

A week later, the horse returned to its stable, but it was not alone; it brought with it a beautiful mare for company. The inhabitants of the village were thrilled when they heard the news, for only then did they understand the reply the man had given them, and they went back to the farmer's house to congratulate him on his good fortune.

"Instead of one horse, you've got two. Congratulations!" they said.

"Many thanks for your visit and for your solidarity," replied the farmer. *"But how do you know that what happened was a blessing in my life?"*

The neighbours were rather put out and decided that the man must be going mad, and, as they left, they said: *"Doesn't the man realise that the horse is a gift from God?"*

A month later, the farmer's son decided to break the mare in. However, the animal bucked

wildly and threw the boy off; the boy fell awkwardly and broke his leg.

The neighbours returned to the farmer's house, bringing presents for the injured boy. The mayor of the village solemnly presented his condolences to the father, saying how sad they all were about what had occurred.

The man thanked them for their visit and for their kindness, but he asked:

"How do you know that what happened was a misfortune in my life?"

These words left everyone dumbstruck, because they were all quite sure that the son's accident was a real tragedy. As they left the farmer's house, they said to each other: *"Now he really has gone mad; his only son could be left permanently crippled, and he's not sure whether the accident was a misfortune or not!"*

A few months went by, and war started in this country. The king's emissaries scoured the country for healthy young men to be sent to the front. When they reached the village, they recruited all the young men, except the farmer's son, whose leg had not yet mended.

None of the young men came back alive. The son recovered, and the two horses produced foals that were all sold for a good price. The farmer went to visit his neighbours to console and to help them, since they had always shown him such solidarity. Whenever any of them complained, the farmer would say: *"How do you know that what happened was a misfortune?"* If someone was overjoyed about something, he would ask: *"How do you know that what happened was a blessing?"* And the people of the village came to understand that life has other meanings that go beyond mere appearance.



Human States

According to Qur'ân

■ According to the Qur'ân, a wise person is a prototype who has positive qualities, such as attaining faith in Allah from the theological structure that surrounds them, listening to the message of the Prophets, contemplating the beauty and details of the Qur'ân, striving to attain one's share of wisdom and the intellect.

The Qur'ân is the final holy book, and here the relationship between Allah, human beings and the universe can be found at the center. In the Qur'ân we read about the creation, values, responsibility, ability, the power and the weakness of the will, faithfulness and faithlessness, and the rise and fall of human beings in the most concise form.

This holy book presents itself as the source of the True Path, an illuminating glory and a healing source. The purpose of the Qur'ân is to help people to comprehend the underlying secret in the relationship between Allah, human beings and the universe, to declare the rights and responsibilities of humanity, to present oneself and to reach a worthy level of humanity, maintaining this position.

The human being is the most precious of the created because a human being is created as the best (*ahsan-i taqvim*) in the mighty hands of the Creator, both in terms of matter and meaning. A human being is the “dearest creation” of Allah; we are the vicegerent of Allah. In other words we are the representative and caliph of Allah on earth.

Allah taught all the names and manners to humanity and ordered us to “read” for the sake

of the Supreme Creator. Human beings are unique in that they can think and know. Only in this way can a person understand their own presence, the importance of the relationship between themselves and the environment and the divine bond between themselves and the Creator. The power of thinking and making bonds must be established through the “intellect”. The word “intellect” is an important word in the Qur’ân, and it has a very specific sacred meaning. This word expresses the ability that enables a person to understand Allah’s verses. It is with this ability that people comprehend Allah’s verses.

“And among His Signs, He shows you the lightning, by way both of fear and of hope, and He sends down rain from the sky and with it gives life to the earth after it is dead: verily in that are Signs for those who are wise.” (Qur’ân: 30/24)

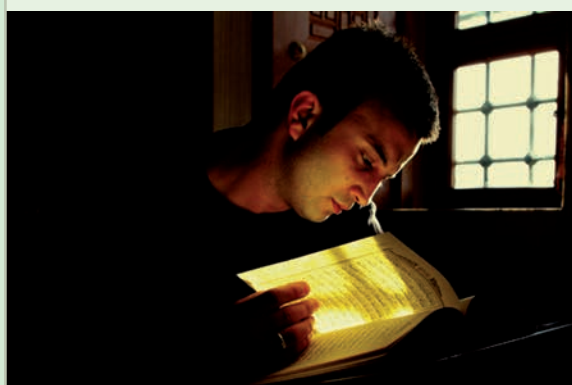
As we understand from the Qur’ân, the most important function of human intellect is to examine their own origins of creation, nature and history in order to establish a connection between themselves and Allah; thus, they confirm the existence of Allah and accept the necessity of following the message of the Prophets. If the intellect cannot perform this function then it is considered to be *diseased*, in other words damaged or sick, and is denounced and even chastised.

Like the intellect, the “heart” is a direct addressee of the holy lingua. The Qur’ân

considers the heart, like the intellect, in terms of knowledge and the ability to accept or reject, particularly in reference to Allah; thus the protection and improvement of this tool of comprehension is demanded. It is paramount that its effectiveness not be hindered by darkness, hardening, seals or locks.

The intellect plays a vital role in the acceptance of basic points of religion, such as the existence of Allah, the role of the Prophets, the reality of life after death. The Qur’ân demands that a person thinks about interior and exterior (spiritual and physical) information and then arrives at a decision through their own freewill. Those people who cannot manage this are considered to be unable to use their intellect (on time and as required), as well as unable to manage their senses, and thus their intellects are blocked against the truth; these people with diseased hearts appear in many verses of Qur’ân. This type of person cannot reach the necessary level of the intellect, despite all the reasons they are given to believe, as they are unable to evaluate these reasons and use their intellect appropriately. Allah evaluates this situation, and if Allah perceives no ambition in the person to believe and leap forward, He will not show them the True Path.

The Qur’ân mentions the use of the intellect not only by individuals, but also by societies. It can be understood that wisdom, in individual terms, is not enough to make benevolence, kindness and beauty dominant; the thought,



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Human beings are unique in that they can think and know. Only in this way can a person understand their own presence, the importance of the relationship between themselves and the environment and the divine bond between themselves and the Creator.



or lack of thought, of a society and their understanding or misunderstanding play very effective roles in the acceptance or rejection of virtues.

The Qur'ân demands that people and societies use their intellects to perceive the uniqueness, power and wisdom of Allah; they should accept the message of the Prophets of Allah and contemplate divine inspiration. They should put the orders into practice, avoid the temptation of Satan, contemplate and be prepared for the afterlife.

The Qur'ân not only demands that people use their intellects, but also warns and even threatens those people and societies that do not use their intellects appropriately. These threats and warnings are directed towards both those who lack intellect and those who misuse it. Today contemporary rationalism uses the intellect in a generic, reductive and divisive way; from time to time it leaps towards agnosticism and Promethean behavior, which in no way is in keeping with the concept of the intellect as set out in the Qur'ân.

According to the Qur'ân, a wise person is a *prototype* who has positive qualities, such as attaining faith in Allah from the theological structure that surrounds them, listening to the message of the Prophets, believing in the sanctity of the Qur'ân, contemplating the beauty and details of the Qur'ân, striving to attain one's share of wisdom and the intellect, being wary of the temptations of Satan, being aware of the religion, being careful about what is halal and

what is haram, learning lessons, preparing for the afterlife, following the wise and beneficial path in how we present ourselves, as well as a number of other qualities.

In contrast to the wise people, in the Qur'ân we are told about the people who do not use their intellects, the contradiction between thoughts and the behavior of society and the inconsistencies of their arguments. These people are mentioned as being those who do not have the qualities of wise people; in other words, they are those who cannot attain faith in Allah and who indulge in polytheism. They have no fear of the afterlife and do not care about *hakk*, nor do they see that which is beneficial; they cannot represent beauty, they are careless, senseless people.

Moreover, they are described as the "worst of the created" by Allah, as they cannot use their intellect. It is stated that they are to be tormented. Nevertheless, it is not right to challenge the presence or the actions of a healthy intellect, as some Muslims do, in the name of the Qur'ân or Prophet Muhammad. In the Qur'ân the necessity of a sound intellect is one of the basic factors that is recognized for a religion that serves a purpose.

In addition to the power of thinking and understanding, a person is most valued for their freewill; that is, the ability to make decisions and the freedom to put those decisions into action. Allah ordered Adam and his wife:

"We said: "O Adam! dwell thou and thy wife in the Garden; and eat of the bountiful

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things therein as (where and when) ye will; but approach not this tree, or ye run into harm and transgression.” (Qur’ân: 2/35)

It is important that Adam is the addressee to this order, as a creature which does not have the right to follow or ignore an obligation cannot be ordered to do anything. Allah Almighty reminds Adam of the moral responsibility of following orders, but He does not force him to obey.

According to the Qur’ân, the human being takes up the burden that was refused by the mountains and the rock. Allah is closer to a person than their own jugular vein.

“Does he think that no one sees him?” (Qur’ân: 90/7)

“Does man think that he will be left uncontrolled, (without purpose)?” (Qur’ân: 75/36)

With these verses, Allah demands that people develop a self-control mechanism in themselves in order to fulfill their responsibilities and manage their behavior according to Allah’s will.

Allah created people with the need for belief and freedom.

“O men! you are they who stand in need of Allah, and Allah is He Who is the Self-sufficient, the Praised One.” (Qur’ân: 35/15)

“And say: The truth is from your Lord, so let him who please believe, and let him who please disbelieve; surely We have prepared for the iniquitous a fire, the curtains of which shall encompass them about; and if they cry for water, they shall be given water like molten brass which will scald their faces; evil the drink and ill the resting-place.” (Qur’ân: 18/29)

A person is not sufficient on their own; they require the help of another being, in particular Allah. After all, all human beings have weak characteristics. To rectify these, they must follow the orders and the advice of Allah. In the Qur’ân weak characteristics of people are as follows:

“Say: If you control the treasures of the mercy of my Lord, then you would withhold (them)

from fear of spending, and man is niggard.”
(Qur’ân: 17/100)

“Truly man was created very impatient; fretful when evil touches him; and niggardly when good reaches him.” (Qur’ân: 70/19-21)

“And violent is he in his love of wealth.”
(Qur’ân: 100/8)

“Marked (for punishment) with your Lord and it is not far off from the unjust.” (Qur’ân: 11/83)

“Nay, but verily man is rebellious. Because he sees himself free from want.” (Qur’ân: 96/6-7)

“And they have taken gods besides Allah that they may be helped.” (Qur’ân: 36/74)

If a person believes in Allah, if they follow the path of the Qur’ân and Prophet Muhammad (pbuh), if they can control the demands of their self and their ambitions, then they can fulfill that which is lacking and can rise above; Allah gives them this ability:

“He Who created Death and Life, that He may try which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving.” (Qur’ân: 67/2)

“And I have not created the jinn and the men except that they should serve Me.” (Qur’ân: 51/56)

With these positive qualifications, the value of a person and a believer is above and beyond everything.

The Qur’ân mentions the right to live, as well as the freedom of conscience and belief and the right to work/earn and spend; these are the indispensable rights of human beings.

People are created by Allah with different constitutions, languages and tastes in order to create a society that relates with one another and exchanges ideas and goods.

“O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).” (Qur’ân: 49/13)

When we focus on this divine text, we can

The Qur’ân considers the heart, like the intellect, in terms of knowledge and the ability to accept or reject, particularly in reference to Allah; thus the protection of this tool of comprehension is demanded. It is paramount that its effectiveness not be hindered by darkness, hardening, seals or locks.



see the following three points:

1. A person is one as far as their origin is concerned. Thus, from here we can understand that all human beings are siblings from a single parent, and any kind of discrimination in terms of race, origin or physical, historic or social conditions is not valid in Islam.

2. Secondly, the accordance of natural alignment, for instance as a nation, coincides with the understanding of social life in the Qur'ân. On the basis of this perception we have *ma'rifah* (knowing and recognition), which is directly mentioned in Qur'ân.

3. The third point mentioned in the verse is that *taqwa* (the establishment of a healthy relationship between Allah and the human being and living in a way in which one is aware of and responsible for Allah's religion) is the ultimate criterion.

In a group of people that fears Allah, including those who are loved most by Allah, justice is the basis and honesty is implemented in this society. All are loved for the sake of Allah and criticized for the sake of Allah; there is no place for disorder, malice, intrusion or slaughter. If human beings and societies do not corrupt themselves, Allah will not corrupt them.

“For each (such person) there are (angels) in succession, before and behind him: They guard him by command of Allah. Allah does not change a people's lot unless they change what is in their hearts. But when (once) Allah willeth a people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect.” (Qur'ân: 13/11)

Thus, if a person wants to protect their honor and prestige, both in terms as an individual and a society, and wants to live in dignity, they must follow the True Path of Allah and defeat that which is evil. While functioning thus, Allah must be the ultimate helper. A person must turn to Allah with their good will, belief and open themselves to Allah; they must open themselves to nature with their knowledge and they must open themselves to society with social ethics.

Taqwa is the ultimate criterion that is an establishment of a healthy relationship between Allah and the human being and living in a way in which one is aware of and responsible for Allah's religion.

