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# WISDOM

A Source of Inspirational and Traditional Islamic Knowledge

ALTINOLUK

## INSTILLING MUSLIM CHARACTER IN OUR HOME

**Osman Nuri Efendi**  
An Eminent State Of Servitude:  
Modesty

**Ahmet Tasgetiren**  
The Qur'anic Climate  
In Our Homes

**Cafer Durmus**  
Every Home Is A Nest Of Chastity

Melek Zeynep Oyludag - Be Not Broken Hearted / Rauf Sadıkoğlu - Our Homes / Stories



# EDITORIAL

*D*ear Readers,

“And Allah has made for you in your homes an abode.” (Qur’ân:16/8)

“I have never seen anyone more kind to one’s family than Prophet Muhammad.”  
(Anas bin Malik)

The family, as in every society, is the cradle, the basin and melting pot of Muslim society. Islamic society finds its character within the cultivation it receives here. In Islamic society, the family structure should be sound. Thus, the expected ambience of an Islamic family should be established in “the home”.

It is for this reason that many of the articles in this edition focus on “instilling Muslim character in our home.” Ahmet Tasgetiren tells us that how we can establish peace and serenity in our family lives in the light of Qur’ân and Sunnah in his article.

Our Ustadh Osman Nuri Efendi explains us in his article that the real humility is to keep the self in a state of servitude to Allah and of mercy to Creation and to admit one’s weaknesses and helplessness, to obey sincerely Allah the Almighty’s commands, to accept other people’s correct words, and to refrain from selfish stubbornness about the realities.

This edition also tells the story of Amr bin As and Umm Sulaym and their exalted characters.

We hope that you enjoy the articles in this edition and that you may able to utilize these words of Wisdom to make your homes full of peace and tranquility with Islamic atmosphere. Thus we can create a powerful effect on the entire Islamic society.

May Allah bless us all and make our homes full of peace. Amen!

*Elif Kapiç*  
editor@sufiwisdom.net



# Wisdom

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# An Eminent State Of Servitude: MODESTY



**Servitude begins with knowing one's place. When a person properly recognizes one's place, no strength is left in him to claim arrogance, egoism and even his own existence.**

Servitude to Allah the Almighty is first of all an act of consciousness. It is the essence of our servitude to realize our nothingness before Divine Power and Might, and to comprehend that we go from nothingness to existence through His Will and to know that we maintain our existence as a result of His blessing and to be aware of the fact that we need Him in every single breath and in every single moment of life. In other words, servitude means to be able to see our weak state before the Divine Kingdom and to know our proper place. When a person properly recognizes his place, there would be no strength left in him to claim arrogance, egoism and even his very own existence. He then confesses his gratitude, contentment, thankfulness in reverence as in the saying of Aziz Mahmud Hudâyî *"You are the one who takes; You are the One Who gives; You are the Maker! What else do we have other than what You have given?"* Those who have no share from modesty are the ones who do not recognize the Greatness of the Lord.

The real modesty makes the servant confess his nothingness and nonexistence before the Divine Majesty and bow his head, like in the

Just like the branches of the trees with ripened fruits, wise and spiritually mature Muslims are modest and generous. They transform their entire existence into a treasure, from which everyone can benefit.



following supplication of Mawlānā Jalal al-Dīn Rumī:

“I have become a servant, I have become a servant, I have become a servant. I, humble servant, have become ashamed of not fulfilling my servitude properly and bowed my head down (in shame). Every slave becomes happy when he is emancipated. Dear Lord! I have become happy for being Your slave.”

As a matter of fact, Prophet’s grandson Hasan’s supplication after circumambulating the Kaaba and performing two *rak’ahs* of prayer at the quarter of Ibrahim is one of the best examples of manners of servitude:

“Dear Lord! Your little and weak servant came to Your door. O Allah! Your weak servant came to your door. Dear Lord! Your beggar came to your door, Your poor came to Your door...”

After this touching supplication, Hasan met on his way with some poor people, who were sharing a dry piece of bread. He greeted them, and they invited him to their modest table. The Prophet’s grandson Hasan sat with them and said:

“If I knew that this bread did not come from charity, I would eat with you.” Then he said:

“Let’s go to my home.” After serving them a nice meal, he clothed the poor people with nice clothes and gave them considerable amount of money and then sent them back in a very happy state.” (Abshihi, *Al-Mustatraf*, Beirut, 1986, I, 31)

This is the state of real modesty and an eminent manner of servitude, which makes a believer live in deep sensitivity towards his Lord and Creation. Those who adorn their souls with this exclusive manners act prudently in their acts and behaviors. This manner manifests itself in their sitting, standing, walking, choosing their clothes, speaking, walking, and, in short, in all of their actions.

Allah the Almighty states:

“And the servants of the Beneficent Allah are they who walk on the earth in humbleness, and when the ignorant address them, they say: Peace.” (Qur’ān:25/63)

“And do not go about in the land exultingly, for you cannot cut through the earth nor reach the mountains in height.” (Qur’ān:17/37)

“And do not turn your face away from people in contempt, nor go about in the land exulting over much; surely Allah does not love any self-conceited boaster;” (Qur’ān:31/ 18)

In these verses, walking arrogantly and swaggering is clearly prohibited. The Messenger of Allah always walked fast and his eyes fixed on the ground like going down a hill. This was a manifestation of his humility. In fact, this good behavior has become one of the principles of the Sufis, in which they referred to as “**nazar bar qadam – one’s eyes fixed on his feet.**”

There are many merits in looking at one’s feet while walking, such as modesty, good manners, knowing one’s place, protecting eyes

from seeing unlawful sights, obedience to the commands of Allah and His Messenger, etc.

Being humble not just in walking but in the conduct of all aspects of life; thus becoming a means to attain Allah's love and pleasure. This, in fact, is stated in the following tradition:

"...Allah elevates the level of those who act humbly just for the sake of Allah; and He lowers the level of those who act arrogantly." (Haythamī, X, 325)

The great Sufi master Mawlanā Jalal al-Dīn Rumī points out the humbleness of the earth, and invites people to be like the earth in modesty in the following lines:

"Allah the Almighty said, "O People! Look carefully how I have sown a seed from My soul in your body created from the earth, and elevated you: you are from the dust of the earth, and I have raised you aloft. I have bestowed upon you intelligence and love. Do you once more adopt the practice of earthiness (modesty), so that I may make you a prince over all creation?"<sup>1 2</sup>

Sheikh Sādī Shirāzī points out the role of modesty in spiritual achievement and interprets the wisdom of water as follows:

"Flood tumbles down because of its arrogance. On the other hand, because it's so small and weak, the dew drop is raised aloft into the skies by the sun."

Modesty is a means to receive Divine rewards. It is stated in the following verse:

"And to every nation We appointed acts of devotion that they may mention the name of Allah on what He has given them of the cattle quadrupeds; so your god is One God, therefore to Him should you submit, and give good news to the humble, (To) those whose hearts tremble when Allah is mentioned, and those who are patient under that which afflicts them, and those who keep up prayer, and spend (benevolently) out of what We have given them." (Qur'ān:22/34-35)

Therefore, humility and sincerity have vital significance in the performance of our duties towards Allah the Almighty.

### THE HUMILITY OF OUR PROPHET (pbuh)


The Messenger of Allah says:

"Allah the Almighty revealed to me that ***"Be so humble toward each other that none of you should transgress his limits and oppress others. Again none of you should boast about himself/herself and act superior against others."*** (Muslim, Jannah, 64)

The conquest of Mecca was a great victory for Muslims bestowed by Allah the Almighty after twenty years of grief, oppression, and suffering; however, the Messenger of Allah entered into

Servitude without humility is an incomplete and unhealthy kind of servitude; whereas pride and conceit are very dangerous ailments that may even lead their owners to disbelief in Allah as in the case of the Devil.





**Spiritual training is primarily begun with purifying the self. Pride and selfishness are the most difficult bad traits to recover from.**

Mecca not by making signs of victory, but by thanking Allah; his head was prostrating on his camel. He was also praying that Allah protect him from the possible egoistic feelings that may have arisen out of the victory, when he said:

“O Allah! There is no life worth living except the life of the Hereafter.” (Waqidi, II, 824; Bukhari, Riqāq, 1)

On the day of the conquest of Mecca, one of the Meccans, shaking with fear, asked the Messenger of Allah (pbuh) to teach him the religion of Islam. He appeased his fellow-townsmen giving an example from the weakest times of his (pbuh) life:

“Calm down my brother! I am not a king or an emperor. I am just the son of your old neighbor from Quraish, who used to eat dried meat.”<sup>3</sup> Thus, he was presenting the best example of humility to his people.

Again on the same day, he said to Abū Bakr, who brought his father and asked the Messenger of Allah to teach Islam to his father:

“O Abū Bakr! Why did you trouble your old father by bringing him here? Could not we go to him?”<sup>4</sup>

He warned those who showed him too much respect, by saying:

“Do not raise me to a place that I do not deserve; because, Allah the Almighty has selected me as a servant before He selected me as a Prophet.” (Haythamī, IX, 21)

### THE MODESTY OF THE COMPANIONS

The generation of the Companions, who were trained under the guidance of the Prophet (pbuh), had a great share from his exemplary life.

For example, **Abū Bakr**, even though he was called and praised by the Prophet (pbuh) “*second of the two friends, whose third one is Allah*”<sup>5</sup> and “*Abū Bakr is from me and I am from him...*”<sup>6</sup> was so modest that he had said in his election speech for the caliphate that:

“O People! Even though I am not the best of you, I have now been elected as your caliph.” So, even though he was very capable for the duty, he displayed his modesty hoping in the blessings of Allah the Almighty.

When Salmān was the governor of Madāin, a tradesman came from Damascus. The tradesman, looking for a porter to have his load carried, met Salmān, who was wearing old clothes. Because the tradesman didn’t know him, he told Salmān:

“Come and carry this.”

Salmān took the load on his back. When the public saw the governor carrying the load, they told the tradesman that he had in fact, asked the governor to help carry his load. The Damascene tradesman apologized immediately and tried to get his load off the governor’s back; but Salmān replied:

“I am not going to give this load back until we reach your home.” (Ibn Ša’d, IV, 88)

Prophet's Muadhhdhin Bilāl was a black person. Once, when Abū Zar was angry at Bilāl, he called him "O son of a black woman." When the Prophet (pbuh) heard what Abū Zar had said, he became very upset.

Ma'rūr b. Suwayd narrates the following report about Abū Zar's later state:

*"I met Abu Zar who was wearing a cloak, and his slave, too, was wearing a similar one. I asked about the reason for it. He replied, 'I abused a person by calling his mother with bad names.' The Prophet said to me, 'O Abu Zar! Did you abuse him by calling his mother with bad names? You still have some characteristics of ignorance. Your slaves are your brothers and Allah has put them under your command. So whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them.'"* (Bukhārī, Imān, 22; Itq, 15; Muslim, Aymān, 40)

### MODERATION IN MODESTY

Showing off, and showing excessive modesty indirectly makes a person arrogant. Real humility is the quality of those who have achieved spiritual perfection; however, pretending to be like those who have already achieved spiritual perfection is equal to arrogance and hypocrisy. How nicely Sheikh

Sādī expresses this reality:

"Those who think that they have something in them like a peanut always appear to be just peels like those of an onion."

In other words, it is a type of hypocrisy when those who do not have certain qualities pretend to have them and talk about how modest they are, having been adorned with such qualities.

Wise and knowledgeable people are like trees with ripened fruits. They offer their produce to all of humanity. Therefore, instead of trying to be popular and ostentatious, people should try to turn their spiritual world into a treasure from which everybody can benefit.

Others might pretend to be modest in their selfish aspiration to be known as "the modest one." This state of hypocrisy is in fact a type of hidden pride called **"the pride of humility,"** which is arrogance in the form of modesty. For instance, utterances like "I, humble and poor servant, could give only such and such amount of money" or "I have performed such and such kinds of worships" are just pride and arrogance hidden behind the cover of humility.

Therefore to exaggerate modesty is also dangerous; because pride and arrogance kill the soul, while reviving the self. Rumi warns about this danger as follows:

"Be modest like a slave and do not try to raise yourself like a coffin over the shoulders



**The real modesty makes the servant confess his nothingness and nonexistence before the Divine Majesty and bow his head.**

**The Prophet always walked fast and his eyes fixed on the ground like going down a hill. This was a manifestation of his humility. This good behavior has become one of the principles of the Sufis, in which they referred to as “nazar bar qadam – one’s eyes fixed on his feet.”**



of others. Self was turned into a Pharaoh by abundance of praises: be lowly of spirit through humbleness, do not domineer. So far as you can, become a slave, do not be a monarch. Suffer blows: become like the ball, do not be the bat.”<sup>7</sup>

### **THE ROLE OF MODESTY IN SPIRITUAL TRAINING**

It is stated in a proverb that “modesty is like a hunter hunting pride.” In fact, there is no better method than modesty in attaining the spiritual states and station; whereas, pride and arrogance is one of the worst qualities which enrages Allah the Almighty.

Spiritual training is primarily begun with purifying the self. Pride and selfishness are the most difficult bad traits to recover from.

However, there is no way to attain spiritual stations and become a perfect human unless this is succeeded. As it is expressed by Rumi:

“When, through (spiritual) poverty, faná (self-nothingness) graces someone, he becomes shadowless like Muhammad. In other words he would free himself from his imaginary and shadow existence.”<sup>8</sup>

What an unfortunate situation for a human being, whose essence is non-existence, to claim existence and conceit! All worldly desires and selfish pleasures are the traps of a test, which prepare the reasons for the servant to fall into this pitiful state. Those who fall into these traps are like the fish, which destroy itself for the momentary pleasure of bait on a hook. How nicely Rumi explains this in the following lines:

“Because (self-) existence produces grievous intoxication: it removes intelligence from the head and reverence from the heart. From this ambush this same intoxication of (self-) existence waylaid a hundred thousand generations of old. By this (self-) existence an ‘Azázíl was made to be Iblís, saying, “Why should Adam become lord over me? I too am noble and nobly-born: I am capable of

receiving and ready for (receiving) a hundred excellences. In excellence I am inferior to none, which I should stand before my enemy to do him service.” Thus he was cursed.”<sup>9</sup>

This is why it is a vital duty for a believer to purify his heart from the disease of pride.

Hasan al-Basri states that:

“Modesty means to accept everybody you have met to be superior than you are.”

The Sultan of the gnostics, Bahauddīn Naqshiband used to clean the roads, serve the sick and weak, and even take care of the wounded animals in the early days of his adherence to Sufism. Thus he adorned himself with humility and nothingness, and he later stated that he had attained many spiritual stations because of the blessings of these services.

Someone begins his spiritual journey only after reaching such a spiritual state. Rūmī addresses to those who have achieved this spiritual state:

“If you set out a journey, they will clear your way. If you become nonexistent, they will take you to existence. What is the mirror of existence? Non-existence. O friend of the Truth! Bring non-existence as your gift to the presence of the Truth, if you are not a fool.”<sup>10</sup>

#### Footnote:


- 1) For the English translation of the Mathnawī, I have benefited from The Mathnawī of Jalāluddīn Rūmī, edited from the oldest manuscripts available, with critical notes, translation & commentary, ed. Reynold A. Nicholson, Konya Metropolitan Municipality, 2004. (translator)
- 2) Mathnawī, vol. III, 455-456
- 3) See Ibn Majah, At'imah, 30; Tabarānī, Al-Mu'jam al-Awṣat, II, 64.
- 4) See Ahmad, VI, 349; Haythamī, IV, 174; Ibn Ṣa'd, V, 451.
- 5) See Bukharī, Tafsīr, 9/9.
- 6) Tirmidhī, Manāqib, 20.
- 7) Mathnawī, I, 1866-1868.
- 8) Mathnawī, vol. V, 672.
- 9) Mathnawī, vol. V, 1920-1924.
- 10) Mathnawī, I, 3201

**Instead of trying to be popular and ostentatious, people should try to turn their spiritual world into a treasure from which everybody can benefit.**





# IS IT POSSIBLE TO HOST THE *Prophet In Our Homes?*

 The Prophet would sometimes come to the houses of the Muslims as a guest and their houses would always be ready to host the Prophet of Allah.

If Prophet Muhammad (pbuh) knocked on our door to visit our house, what would we not want him to see?

Is this not a very important question?

There would be panic in our houses, “Oh, he shouldn’t see this,” wouldn’t there be?

We would worry that he wouldn’t be pleased to see these objects, and that he would be saddened by their presence.

Actually, this feeling was experienced during the time when the Prophet was living as well. For instance, sometimes the respected wife of the Prophet, our mother Aisha, sometimes his dear daughter, our mother Fatima put away some illustrated or decorated quilts and cushions before he came, as they worried that he wouldn’t approve of them.

The Companions wanted to avoid upsetting the Prophet as well.

If they felt that he didn’t approve of something, they would feel deep sorrow inside.

For that reason, the principle of “not sorrowing the Prophet” comes forth in the relationship between the Prophet and Muslims.

Behaving in a way that would sadden the



It is important that we behave as if we are always with our Prophet and that we are living in the same time period that he lived. So, we must think in this way: how will we feel when he, and everyone, sees our deeds when all the books of life are opened before him on the Day of Judgment?

Prophet isn't in keeping with being a Muslim anymore than it would be appropriate for a Muslim to perform actions that would sadden Allah.

It is important that we behave as if we are always with our Prophet and that we are living in the same time period that he lived.

So, we must think in this way: how will we feel when he, and everyone, sees our deeds when all the books of life are opened before him on the Day of Judgment?

Allah is already our witness, because **"He is with us wherever we are."** In the same way that it is madness to do something that Allah wouldn't approve of while He is looking on, imagine how much it would aggrieve the Prophet of Allah, who struggled to be able to intercede for his Ummah if he were to see us perform deeds that he doesn't approve of!

Therefore, knowing which deeds saddened the Prophet is of great importance.

For instance, the Prophet sometimes indicated: **"Those who do this are not of us."**

He sometimes he said: "He shall not approach our masjid."

He sometimes he said: **"Do you know what happens to me when I see you like this?"**

Sometimes the color of his blessed face would change when he saw such actions.

Sometimes his tone of voice would change.

How terrible it would be to be one of those whom the Prophet of Allah described as **"not one of us"**?

How terrible it would be to be one of those whom the Prophet (pbuh) qualified as **"those who shall not approach our masjid"**?

Ka'b bin Malik was one of the Companions whom the Prophet refused to talk to; in addition he advised his Companions to follow his example. Ka'b bin Malik tells us how he longed for a look, a smile from the Prophet. The Holy Qur'an itself narrates how the world was so depressing during this time.

The Companion whom he scolded, repeatedly asking: **"Did you split his heart open and look into it?"** lamented, saying: **"If only I had converted that day and not before, so I wouldn't have heard such words from the Prophet."**

Sometimes the Prophet of Allah (pbuh) distances himself, but we cannot sufficiently comprehend how saddening him costs such a great price that will break our heart into pieces.

In our relationships, even that with Allah, distancing or not talking to someone causes pain in our heart.

What Ka'b bin Malik did that saddened the Prophet was that he did not participate in the Battle of Tabuk without any pretext, even after being called. This was a time of trial for all the Muslims, a time of great exertion, extreme heat; at such a time the harvesting of dates shouldn't be given as reasons. The Prophet of Allah was saddened; he was hurt and he showed his grievance to Ka'b and two other people who had missed the war in such a way that it was an example for all.

The reaction of the Prophet: “**Did you open his heart and looked into it?**”; which as he asked, the color of his face changed, was directed towards the *mujahid* who killed a person, even though he had recited the *kalima tawhid* during a battle. The *mujahid* argued that this was uttered out of fear. But *jihad* was not waged to kill people in vain. The *jihad* was not for killing people to satisfy rage. This Companion understood the sorrow of the Prophet and his heart felt regret.

Now, look and see the wretchedness of Abu Zar’s heart from this point of view:

One day Abu Zar called Bilâl Habashi “**the son of a black woman.**” The incident was conveyed to the Prophet and the Prophet stated: “**This is an attitude of ignorance,**” and was angry with Abu Zar. What should Abu Zar do? Being attributed with an “attitude of ignorance” is a serious accusation. The Muslims had emerged from the “Era of Ignorance” and had achieved “Islam.” Abu Zar was very saddened and called out as he put his head on the sand:

“I will not raise my head again until Bilâl comes and puts his feet on my head.”

This generation would make this form of apology when the Prophet was aggrieved.

The Prophet (pbuh) was greatly saddened when the two well-known clans of Medina, the Aws and Hazraj, came into conflict even after having converted, bringing to mind the Buas Battle. When arguments between clans became more important than Muslim brotherhood, which the Prophet was trying to construct, he

was deeply saddened.

When He saw that the wheat being sold was not all of the same quality, he said: “**The one who cheats us is not one of us.**”

One day, when the Prophet saw a part of the Torah in Umar’s hands, the color of the Prophet’s face changed.

Here was someone who was busying himself with distorted texts while the Holy Qur’ân of Allah was still being revealed. The grievance of the Prophet immediately influenced the nearby Companions. Abdullah bin Zaid turned to Umar and said:

Did Allah knock you off your feet? Look at the face of the Prophet of Allah and see how flushed he is?

Umar unexpectedly said:

“We accepted Allah as our God, Islam as our religion, Muhammad as our prophet, the Qur’ân as our guide and feel content with them.”

This was almost a refreshment of the faith.

The Prophet was saddened when he saw people who exaggerated the acts of worship, making it more than the Prophet’s, thus undervaluing the Prophet’s acts of worship.

“I warn you,” he began, “I swear to Allah that I am the one who fears Allah the most and I am the one who has the greatest devotion to Allah.”

After this, we can more or less anticipate what the Prophet will say. After explaining how



What is the difference between the sensitivity to avoid deeds that will sadden the Prophet of those living in the era of happiness and the sensitivity of those who do not live in the same age?

much he worships and his personal life, he concludes:

**“Whoever denies my sunnah is not with me.”**

Thus, a person who passes day and night in worship may not be “with him”. To be “with him” is only possible by integrating with “his sunnah”; in other words, with his life style.

In Hudaibiya, when the Companions showed apathy towards the terms of the treaty and when Abu Jandel was sent back to the polytheists with chains on his hands and feet, the Prophet was greatly aggrieved.

In the war of Hunain, when the rumour “Muhammad is dead” was spread and the Muslims panicked and began to break up, the Prophet was left alone among the swords of the enemies...

Yes, we must remember that call:

**“O Ansar! O Muhajereen! O the servants of Allah! Come here! I am the servant and the prophet of Allah!**

Such a question must be important:

“What is the difference between the sensitivity to avoid deeds that will sadden the Prophet of those living in the era of happiness and the sensitivity of those who do not live in the same age?”

The Prophet would sometimes come to the houses of the Muslims as a guest and their houses would always be ready to host the Prophet of Allah.

Our homes...

Our hearts...

Our streets...

Would he say this when if he were to see us?

“What has happened that you have become so scattered? Your hearts are in shambles... Your worlds are so darkened... You number in the billions but your hearts are full of fear. You recite the Qur’ân but it goes no further than your throats. How much of your worships merit being accepted?”

**It is madness to do something that Allah wouldn't approve of while He is looking on, imagine how much it would aggrieve the Prophet of Allah, who struggled to be able to intercede for his Ummah if he were to see us perform deeds that he doesn't approve of!**





# *Knowledge Means To Know Yourself*

*Yunus Emre*

Knowledge should mean a full grasp of knowledge:  
Knowledge means to know yourself, heart and soul.  
If you have failed to understand yourself,  
Then all of your reading has missed its call.

What is the purpose of reading those books?  
So that Man can know the All-Powerful.  
If you have read, but failed to understand,  
Then your efforts are just a barren toil.

Don't boast of reading, mastering science  
Or of all your prayers and obeisance.  
If you don't identify Man as God,  
All your learning is of no use at all.

The true meaning of the four holy books  
Is found in the alphabet's first letter.  
You talk about that first letter, preacher;  
What is the meaning of that-could you tell?

Yunus Emre says to you, Pharisee,  
Make the holy pilgrimage if need be  
A hundred times-but if you ask me,  
The visit to a heart is best of all.



# The Qur'ânic Climate In Our Homes

Muslim homes are homes in which living hearts are found. The Qur'ân bring vitality to these homes; Prophet Muhammad's leadership brings vitality.

During Asr al-Saadah, the phrase “**Muslim home**” was understood to refer to the homes from which voices reciting the Qur'ân emanated into the streets, like the humming of bees. This was Medina. For the families in Mecca who had newly become Muslims, homes were places where spouses discussed the Qur'ân with one another. There was a Dar'ul Arkam, an educational habitat, a hearth of love and a center of healing... There burned a lamp that shone with the Qur'ân, nourished through the heart of the Prophet... As people became Muslim, they would bring the light of Dar'ul Arkam into their homes, and a lamp would begin to shine there. And in Dar'ul Arkam, Qur'ânic education took place, and a Muslim identity was built. An exchange of love would take place and Muslim fraternity was born.

Since then, a climate of Dar'ul Arkam has been experienced in all the homes where Muslims gathered.

Prophet Muhammad (pbuh) said, “**Do not turn your houses into cemeteries.**” (Muslim)  
Muslim homes are homes in which living



*When hearts are like destroyed homes, then the homes of destroyed hearts become cemeteries. To have a portion of the Qur'ân in the heart means keeping some part of the Qur'ân in oneself.*

hearts are found. The Qur'ân bring vitality to these homes; Prophet Muhammad's leadership brings vitality.

In the Holy Qur'ân, Allah the Almighty says: **"O ye who believe! Give your response to Allah and His Messenger, when he calleth you to that which will give you life..."** (Qur'ân: 8/24)

The invitation issued by Allah and His Messenger was a "life-giving" invitation. The lack of the Qur'ân and the Prophet's leadership was in a sense a loss of vitality. If homes lack this elixir of life, this means that they had been turned into graveyards.

**"Believers"** were those who heard this call of revitalization and responded to it by saying, **"Labbayk" (Here I come!)**. Prophet Muhammad (pbuh) said: **"Verily, he who has nothing of the Qur'ân in his heart is like a house that has been destroyed."** (Tirmidhi)

When hearts are like destroyed homes, then the homes of destroyed hearts become cemeteries. To have a portion of the Qur'ân in the heart means keeping some part of the Qur'ân in oneself. The Messenger of Allah said:

**"Sakinah (tranquility) will descend upon any group of people that assemble in one of the Houses of Allah to study the Book of Allah and they will be encompassed by (Allah's) mercy and angels will surround them. And Allahu Ta'ala will make mention of them before those who are near Him."** (Muslim)

All of these things bore great meaning for the generation to which Prophet Muhammad was speaking. For this reason, the Qur'ân was the dominant sound in all **"Muslim homes"**. For in it there was guidance. There was advice. There was mercy. There was caution and warning. There was healing. There were standards that distinguished between truth and superstition. They read the Qur'ân as a source of healing and mercy. They read it, they understood it, and they brought that which they understood into their lives. Throughout their lives, they raced toward the goal of being a **"Living Qur'ân."**

They would ponder over its each and every verse. They never had any doubt regarding the Qur'ân, upon which they would reflect at length and internalize. They would never assume a sense of superiority against the verses of Allah. They did not trade the verses of Allah for trivial gain. In the face of clear regulations in the Qur'ân, they did not take to pursuit the vain desires of their own souls or other accounts. They did not head toward division or destruction of the Qur'ân's rulings.

They tried to understand the verses, but did not argue. They did not conceal its verses. The Qur'ân had declared to them this law, and they, under the training of Prophet Muhammad, demonstrated the highest commitment to this law. Every Muslim home was like a school of the Qur'ân. It was declared in the Qur'ân that **"the devil will be the friend of him who withdraws himself from the remembrance of the Merciful."**

See how; **“If anyone withdraws himself from the remembrance of the Most Gracious, We appoint for him an evil one, to be an intimate companion to him. Such (evil ones) really hinder them from the Path, but they think that they are being guided aright.”** (Qur’ân: 43/36-37)

And the Qur’ân was the remembrance of Allah. And **“Muslim homes”**, as the homes in which the *dhikrullah* (constant remembrance of Allah Almighty) was repeated, were the homes which hosted the angels.

In the Qur’ân, Allah Almighty states that Satan can be privy to a person’s property and offspring. It is said, referring to Satan: **“Lead to destruction those whom thou canst among them, with thy (seductive) voice; make assaults on them with thy cavalry and thy infantry; mutually share with them wealth and children; and make promises to them.’ But Satan promises them nothing but deceit.”** (Qur’ân: 17/64)

This fact was information that led the Muslims to vigilance. It was necessary to cover their homes with armor, dress their children in bulletproof vests, bring their property under a sheath of mercy and struggle to avoid Satan’s being a partner in all of these. The armor was the Qur’ân and *dhikrullah* was its sheath. Bulletproof vests decked the children’s hearts with belief and love for the Qur’ân. To bring property under a merciful protection was

to gird oneself with the consciousness that property was a divine blessing and to dispose of it according to the “right of Allah” to the rightful recipients. Before reading from the Qur’ân, “refuge was sought in Allah from the accursed Satan” and recitation was started with the words “in the name of Allah the Most Gracious the Most Merciful.” For that reason, “Muslim homes” were fortified against Satanic infiltration, and were homes in which a Qur’ânic climate prevailed. It was a small Islamic society.

There was a Dar’ul Arkam in Mecca. This was the environment in which the remembrance of Allah was fermented, and was full of tranquility and mercy. It was there that the Qur’ân first found life. Father, mother and children, with the Qur’ân in their hands, formed a core Islamic society. There, the peace and contentment of the Qur’ân was lived and mercy rained upon the place in which it was taught and recited.

Therefore, for a Muslim, the most critical question was that of **“How Qur’ânic are our homes?”**

How much do our homes resemble Dar’ul Arkam? Do sounds of the Qur’ân emanate from our homes like the buzzing of bees? Do tranquility and mercy exist in our homes? Are our children armored with the Qur’ân?

Where are we with regard to the Qur’ân?



*There was a Dar’ul Arkam in Mecca. There, the peace and contentment of the Qur’ân was lived and mercy rained upon the place in which it was taught and recited.*



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# Our Homes



To determine the character of society is to determine the character of the family, or vice versa; the character configuration of the family becomes the character configuration of the society as it expands.

As we learn from the Holy Qur'an, the Prophets were people who while performing their task of leadership to humanity started informing those in their immediate surroundings and were concerned that the youth adopt Muslim characteristics.

Prophet Abraham prayed and said: **"Our Lord... And make us submissive unto Thee."** Here he is referring to his son Ismail, and then encompasses the whole of his posterity in the following prayer, **"...and make our seed a nation submissive unto Thee, and show us our ways of worship, and relent towards us."** (Qur'an: 2/128)

Again Prophet Abraham prays: **"My Lord! Make me establish proper worship, and some of my posterity (also)!"** (Qur'an: 14/40)

Prophet Noah struggled to save his son who refused to board the ship as the flood rose. At this point, in the Holy Qur'an Allah Almighty mentions a criterion other than that of blood which is at play in relationship



**In the Holy Qur'ân, a "prescription of salvation" is offered to Prophets Moses and Aaron, who encountered enormous difficulties at times while struggling to protect the characters of the Israelites, keeping them within the line of tawheed in Egypt, where the Pharaoh was dominant.**

between father and son and warns: **"He is not of thy household."** (Qur'ân:11/45-46)

Prophet Lot feels deep sorrow as his own wife becomes a part of the social degeneration. (Qur'ân: 15/58-67)

Allah Almighty warns human beings: **"And if ye do it not –and ye can never do it- then guard yourselves against the Fire prepared for disbelievers, whose fuel is of men and stones."** (Qur'ân:2/24)

While Prophet Muhammad (pbuh) was establishing a new society, he paid a great deal of attention to the family, to the education of children, and the relationships between father-mother and child; for instance, he advised that children should be given names with positive meanings, that they should be shown compassion and love, that they should become accustomed to certain Islamic disciplines at certain ages, primarily the *salaat* (the five-times prayers), and that family life should be based on love between the spouses.

At the same time, the Prophet (pbuh) warned his daughter Fatima, saying: "Do not rely on your father for the afterlife."

In the Holy Qur'ân, a "prescription of salvation" is offered to Prophets Moses and Aaron, who encountered enormous difficulties at times while struggling to protect the characters of the Israelites, keeping them within the line of *tawheed* in Egypt, where the Pharaoh was dominant.

"And We inspired Moses and his brother, (saying): Appoint houses for your people in Egypt and make your houses oratories, and establish worship. And give good news to the believers." (Qur'ân:10/87)

Allah the Almighty indicates in the Holy Qur'ân, **"And who says: Our Lord! Vouchsafe us comfort of our wives and of our offspring, and make us patterns for (all) those who ward off (evil)"** while depicting the features of **"whosoever repenteth and doeth good."** (Qur'ân:25/74)

In Islam, the relationship of the woman and man in the family structure does not imply a sexual encounter. It would not be wrong to call this encounter a "Labor of Happiness," which starts in this world and lasts until eternal life. As our Prophet indicated, even the encounter of spouses with one another within legitimate measures is within the **"framework of servitude and worship to Allah."**

After the spouses, the inherent rule of the continuation of posterity is implemented and children come to the home as a gift from Allah.

It is as if a little community, the stem-cell of society, has been formed.

To determine the character of society is to determine the character of the family, or vice versa; the character configuration of the family becomes the character configuration of the society as it expands.

To expect order in the living spaces of a society where there is turbulence in the home is ridiculous.

There can be no coherence in a society in which homes are being broken up.

In fact, the process operates from two aspects: What exists in the home is conveyed to society and what exists in society is conveyed to the home. The society and the home are united.

In such a society both the family and society are at peace, because the family offers society the building stones that support the climate of Islamic peace. And the society does not establish an atmosphere that negatively influences the ambiance of the family or which poisons it.

But in times of the breakdown of the family, all the relationships in the family, the homes and society are destroyed.

The parents want to be sure that their children do not return with muddy feet after going out to play. But does dirt soil the hearts of children; does dirt smudge their hands or eyes?

Is the heart of the father at ease while they are in the streets?

Is the heart of the mother confident while they are at home?

Do family members share a profound reliance when they look into one another's eyes in the evenings?

Is the home peaceful?

Can the longevity of this happiness last forever?

And of course, is the society a "society of happiness"?

The homes are not at peace. Society is not at peace.

The homes are more restless than society. The feeling that there's a falling apart within society pulls at the houses is becoming more and more widespread.

The woman, the man and the child are all alienated in the same house. The heart, the head, the eyes, the hands, the ears, the tongues - every organ is alienated.

The homes are no longer "**dwellings.**" They are no more dwellings, in other words, they are no longer spaces that provide "**peace and serenity**" to their "**dwellers.**"

The home loses its privacy and anything that is removed from privacy can find a way to enter the home.

The home and the life of the home require effort.

In this respect, the Muslim should have an "**order of the home**" about which s/he must be aware.

What is, therefore, this "order of the home"?

The "**home**" is cited in the Holy Qur'an mostly within the framework of the "**House**

**The family, as in every society, is the cradle, the basin and melting pot of Muslim society. Islamic society finds its character within the cultivation it receives here.**



of Allah.” In the Qur’ân, it is said that, **“And when We made the House (at Mecca) a resort for mankind and a sanctuary, (saying): Take as your place of worship the place where Abraham stood (to pray). And We imposed a duty upon Abraham and Ishmael, (saying): Purify My House for those who go around and those who meditate therein and those who bow down and prostrate themselves (in worship).”** (Qur’ân:2/125)

In this respect, the house of Allah in the world is like the heart of the universe and humanity is responsible for **“keeping it clean”** just as their leaders Abraham and Ishmael did.

Departing from this point of view, **“cleanliness”** is a major issue that should be carried into the homes of all humanity from the **“house of Allah.”**

In the above ayah wherein we gave the meaning, the things that were advised to Prophet Moses and Aaron present some signs in terms of the “restlessness in the house” of the Muslim.

Let us look at the verses given in this section together:

**“But none trusted Moses, save some scions of his people, (and they were) in fear of Pharaoh and their chiefs, that he would persecute them. Lo! Pharaoh was verily a tyrant in the land, and lo! he verily was of the wanton.”**

**“And Moses said: O my people! If ye have believed in Allah then put trust in Him, if ye have indeed surrendered (unto Him)!”**

“They said: In Allah we put trust. Our Lord! Oh, make us not a lure for the wrongdoing folk;”

**“And, of Thy mercy, save us from the folk that disbelieve.”**

“And we inspired Moses and his brother, (saying): Appoint houses for your people in Egypt and make your houses oratories, and establish worship. And give good news to the believers.” (Qur’ân:10/83-87)

The Pharaoh is the ruler in the city. The cruelty of the Pharaoh meant that no one could act in comfort. The men of the Pharaoh started a massacre, a kind of genocide, killing all the children, thus destroying an entire generation.

In such an atmosphere, Prophet Moses and Aaron are advised:

To appoint houses for the nation.

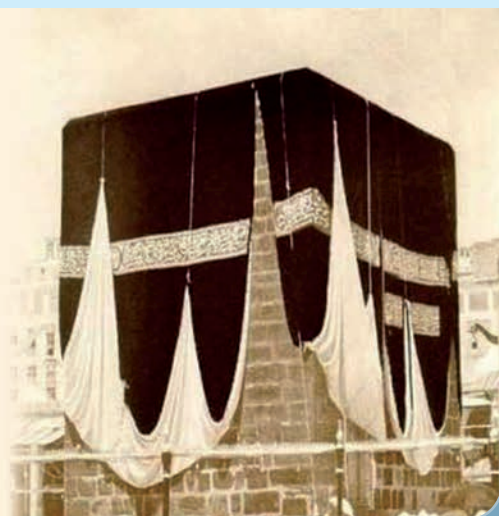
To make the houses oratories... or to make every house have the sensitivity of the *qibla*.

To establish worship. In other words, to stand before Allah and to reiterate the oath of servitude to Allah.

What will follow is the **“good news of salvation.”**

**The house of Allah in the world is like the heart of the universe and humanity is responsible for “keeping it clean” just as their leaders Abraham and Ishmael did**

**Thus, “cleanliness” is a major issue that should be carried into the homes of all humanity**



**It is a necessary that a Muslim be aware of the necessity of establishing order in the home by following the unique example of Prophet Muhammad (pbuh) and the examples from the lives of various prophets, thus preventing the disintegration that is rampant both on a**



Following this verse, the separation of the Nile River and the miracle of the salvation of the Israelites from the cruelty of the Pharaoh are narrated.

The “order of the house/home” indicated here is the order of the house in which the *qibla* is known; in other words, it is an orientation towards Allah. No one deviates from the *qibla* and it is recognized. It is the order of the house in which worship has been established and the oath of servitude with the Creator is still alive.

This is also the spine of the “Muslim home.” The life of a Muslim entity and the consciousness of servitude are alive, influential and determinant here, in all fields of life. The home is also the part of a Muslim’s life and the Muslim is responsible for bringing the sensitivities of Islam into his/her life.

In this case, it is a necessary that a Muslim be aware of the necessity of establishing order in the home by following the unique example of Prophet Muhammad (pbuh) and the examples from the lives of various prophets, thus preventing the disintegration that is rampant both on a global and local scale.

For instance, if in the Holy Qur’ân “the possibility of Satan becoming a part of the property and the children” is mentioned, the Muslim must establish protective shields for the children and for his/her property as part of the order of the home against the Satan.

For instance, if it is desired that spouses and children are educated and develop pious character through the prayers taught to them by Allah, then one should make actual efforts to realize these prayers.

For instance, an order of the home without waste... A simple order of the home... Prophet Muhammad was not pleased with the pictures on a quilt that hung on the door over the house of his daughter Fatima; he turned back without entering. Thus, why are we unable to understand that even the appearance of the home is important in Islam?

For instance, an order of the home in which fondness and compassion rules... The Prophet of Allah condemned the father who did not show affection to his child.

He considered giving a morsel to one’s spouse an act of charity.

All this exists within the order of the home in Islam.

The name that you give to your child...

The awareness of the need to raise your child with an Islamic character...

The order of the home that is aware of the need to help the poor...

The order of the home in which relatives are cared for...

The order of the home where the rights of every member are protected...

And the order of the home that conducts prayers... An order of the home where a compassionate climate is shared, where the hearts are always open towards Allah...

In the period of Mecca, Islam also had a “Home.” Its name was **Dar’ul Erkam- the House of Erkam.**

It was here that the Prophet established the foundations of the great Islamic society with education and love.

This was a home that had brought about the first generation of Islam; the future of Islam was constructed there.

Despite the blockade of Mecca that was like the blockade of Pharaoh to Egypt.

Every Muslim’s house reflects a unique

Islamic character. The world of children develops here; the spouses breathe the climate of fondness of Islam here. The homes in an Islamic society: these are the shades that the color of Islam consist of.

And for this reason, the homes must be scrutinized, all the dirt in the homes must be cleansed, the homes must be washed down with a brand new thrill of Islam, the home must become recharging centres that purify us and our children from the climate that poisons our souls; they must nurture our souls and send their dwellers out with a robust spirit.

Briefly, it is time to re-think our homes and to cause the home to re-gain the Muslim spirit.



THE BEAUTY OF THE QUR'ÂN IS THAT THERE ALWAYS SEEMS TO BE A VERSE FOR EVERY DIFFICULTY THAT ARISES, SO NO MATTER WHAT I AM GOING THROUGH THERE IS A VERSE TO CONSOLE ME.



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

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

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

CD: I was raised in the Baptist church, but I never felt quite at home. Still, my grandfather and the sister of my grandmother took me there frequently. I used to feel very

As I started to learn about Islam I was told that the most important part was that there was only one God. I also learned that Jesus (pbuh) was a prophet, not a God, not the son of God, nor anything else to be worshipped.



awkward talking about religion and God, I always felt like something was out of place.

**WISDOM: What was your very first connection to something Islamic?**

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

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

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

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

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

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

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

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

CD: The easiest part is that the whole community is supportive of each other. You can find help from almost any Muslim because we are truly all brothers and sisters. The hardest part is not letting the criticism of others; the stereotypes and overall hatred ruin my mood. I try not to let them bring me down. I also try to never show the same negative attitude towards anyone who shows negativity to me. I have learned the hard way to remain calm and try to understand why they behave that way towards Muslims, because this is the real teaching of Islam; to be peaceful even in difficult situations. I have really learned to just let things go.

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

CD: I love the way that race, nationality, age, language, does not separate Muslims; we are all brothers and sisters united. Unfortunately though the language barrier makes it a struggle for me to learn everything in Arabic and understand it well. There are many resources and books in English but I'm determined to learn it in Arabic as well.

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

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

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

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



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

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

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

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

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

**WISDOM:** Do you have any particular verses from Qur'ân that you use for guidance, solace, or energy?

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

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

I love the way that race, nationality, age, language, does not separate Muslims; we are all brothers and sisters united.



# Satan's Camels, Satan's Homes

Property earned through lawful means and whose requisite religious requirements, like zakat, have been fulfilled gains inviolability, and thus there is respect for private property. Along with this, kindness and *îsâr* are among the beautiful traits of the true believers.

According to a narration from Abu Hurayra, our Prophet (pbuh) said: *"There are camels that belong to the devils, and homes that belong to the devils. When it comes to the camels of the devils; I have seen them. It is thus: One of you will set out on the road on your mount, taking well-fed, select camels. Nobody will ride these, and when (one of you) encounters during the journey one of your brothers who is exhausted from walking, he will not let him ride the camel. These are the camels of the devils. When it comes to the homes of the devils, I think that they are nothing other than cages adorned in silks by the wealthy."* (Abu Dawud, Jihad, 62)

In this noble hadith, our Prophet's statements indicated that spending being conducted not out of a serious need but rather to show off and put on airs was considered satanic expenditure. Wasting wealth when there are numerous needy persons in the area is, to put it lightly, disrespectful. Wealth not shared in a friendly manner with others can give rise to envy, enmity and disaster. And this is what Satan wants. Almighty Allah describes this reality thus:

*"And render to the kindred their due rights, as (also) to those in want, and to the wayfarer: but*

*squander not (your wealth) in the manner of a spendthrift. Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (himself) ungrateful.*" (Qur'an:17/26-27)

In the time of Prophet Muhammad (pbuh), fattened camels and elaborately decorated *hawdaj* (a type of tent to cover riders atop a camel) on top of them were signs of wealth. To own these things was a privilege. The modern-day equivalents of these are luxury vehicles purchased merely to show off and put on airs, but which are of no benefit to anyone. Some rich people – especially those who live off on an inheritance – who have no part in love or compassion, get swept away by a love for amassing collections of automobiles like stamp collections; and compete in wastefulness merely to satisfy their egos. That which is gained at the end of this race is not from the Merciful, but is from Satan.

Wastefulness is competition in evil, whereas providing aid is competition in goodness. Almighty Allah commands us to compete in good works: *"Strive together toward all that is good."* (Qur'an: 2/148)

Wastefulness is immoderation, exceeding the limits, and the reckless spending of wealth. Everything which is spent unnecessarily is wasteful, be it small or large. Wastefulness is not spending a lot, as is often thought – it is to spend inappropriately and unnecessarily. As long as wealth is being expended toward

beneficial ends, even if the amount is large it is not considered wastefulness. It is said: **there is no goodness in waste, and no waste in goodness.**

Property earned through lawful means and whose requisite religious requirements, like *zakat* and *sadaqa*, have been fulfilled gains inviolability, and thus there is respect for private property. Along with this, kindness and *isâr* (preferring others over oneself) are among the beautiful traits of the true believers. Miserliness and faith cannot be found in the same place. For that reason, the Prophet said: *"Beware of miserliness. For miserliness and avarice destroyed those before you and prompted them to shed each other's blood, and to make lawful what Allah had made lawful for them."* (Riyadus-Saliheen, Hadith no: 560)

It runs contrary to the spirit of servitude to withhold Allah's blessings from Allah's creations. Just as Allah offers blessings to us, it is a requirement of belief and humanity that we also treat others in a similar fashion. According to Abu Saïd al-Hudrî, while on a journey the Holy Prophet (pbuh) once said: *"He who has an extra mount should hand it over to one who has none, and he who possesses surplus provision, should give it to him who is without provision."* The narrator also said: *"He named various kinds of possessions until we began to think that none of us had any right to anything surplus."* (R. Saliheen, Hadith no: 567)



*While they live haughtily and extravagantly upon devils' camels and in devils' cages, they should reevaluate to which Ummah it is they belong and under whose banner they stand.*

The fraternal sharing of wealth during times of distress and in particular need are indicators of the soundness of the community spirit. According to a narration by Abu Musa al-Ash'ari, the Holy Prophet (pbuh) said: *"When the Ash'aris run short of food amidst war or when they are at home in Medina, they collect all the provisions they have in a sheet and then divide it equally amongst themselves. For this reason, the Ash'aris are of me and I am of them."* (R. Saliheen, Hadith no: 569)

The Holy Prophet (pbuh) personally implemented this heartfelt sharing during tough times. During the battle of Hunayn, when the soldiers (*mujahids*) began to run out of food, they went to Prophet Muhammad (pbuh) to ask permission to slaughter their camels. He granted them permission. A man who heard of this came to the Holy Prophet (pbuh) and said: "O Prophet! When their camels are gone, none of them will remain alive." Upon this, the Holy Prophet issued the following command:

*"Announce this to the army! Let everyone bring his extra provisions here." A leather cloth was spread upon the ground. The Muslim brought the provisions they had with them and lay them upon it. The Holy Prophet stood and supplicated to Allah for the provision to be blessed. After that, the soldiers of Islam brought all the empty vessels they could find and began to fill them from the food on the cloth, handful by handful. There was no vessel left which we were unable to fill, and the provision had increased by that much more. This miracle rather pleased our Prophet. He smiled until his blessed teeth could be seen."* (Tajrid Translation, 7:422)

Societies made up of people who do not share one another's joys and pains; who do not share their resources in a spirit of friendship or live alone in the prison of egoism, are not healthy societies. Lofty emotions like love, kindness, selflessness and mutual aid are what bind people to one another. How aptly our forefathers put it: **All hell is raised when some eat and others look on.** In order to avoid societal chaos, it is necessary that everyone

– even if they cannot all be equal – lives at a minimum humane standard and that their troubles and basic needs are tended to. Empty talk of fraternity without filling hungry stomachs cannot ensure unity or livelihood.

As long as the camels of the devils appear, and devils' homes exist, it is not possible to be safe from the evils of the devils. This present world has fallen into the maelstrom of materialism, fierce and unbridled devils and their ferocious camels run rampant, each of them looking down upon shantytowns and those who live in them in misery; when compared to their homes, villas and palaces, each more splendid than the palace of Pharaoh. Just as this scene can be observed in societies of the West, where barbaric capitalism dominates, it is also observed in so-called "Muslim" countries.

On one hand there is the misery of millions suffering in the grips of hunger and thirst, sickness and poverty in Palestine, Somalia, Sudan and many more Muslim countries; and on the other hand there is the wretchedness of the lives of luxury of the friends of the devils who have taken hold of the Ummah's wealth and have been robbed by the deceit of imperialism.

While they live haughtily and extravagantly upon devils' camels and in devils' cages, they should reevaluate to which Ummah it is they belong and under whose banner they stand. Which is closer to Islam -- the lifestyle of the leaders of some South American countries who, although they do not call themselves Muslims, live in humbleness and simplicity; or the lifestyle of the kings of some Muslim countries who are like robbers, possessing devils' camels and devils' houses?

Those who lead sultanates by adding Islamic sauce to the petro-dollar constitute the biggest problem and danger to Islam and Muslims. Only volunteer soldiers who take their place not alongside the Abu Jahls and Abu Lahabs, but alongside the Bilals, the Suhails and the Ammars can put an end to the sultanate of devils.

# Pearls Of Wisdom

*Humility means to accept the truth even if you heard it from an ignorant or a child.*

Fudail bin Iyad

*Those who reproach themselves among the people are in fact praising themselves. And these are the signs of hypocrisy..*

Hasan Al Basri

*It is more difficult to scrape pride from the heart than digging mountains with a needle.*


Abû Hashim al-Sufi

*Those who think that they have something in them like a peanut always appear to be just peels like those of an onion.*

Sheikh Sâdî

*Pride is like a rock tied on your waist. You can neither fly nor swim with it.*

Haji Bayram Wali



*Whoever competes with you in  
religious commitment, compete  
with him, and whoever  
competes with you in worldly  
matters, give it up to him.*

Hasan al-Basri

*A learned man who does  
not restrain his passions is  
like a blind man holding a  
torch, he guides others but  
not himself*

Sheikh Sâdî

*Oh the tongue! You are a huge  
treasure besides a sickness  
remedy. The tongue is like the  
flint iron and the flint stone.  
The word that flies out of the  
tongue is like the fire.*

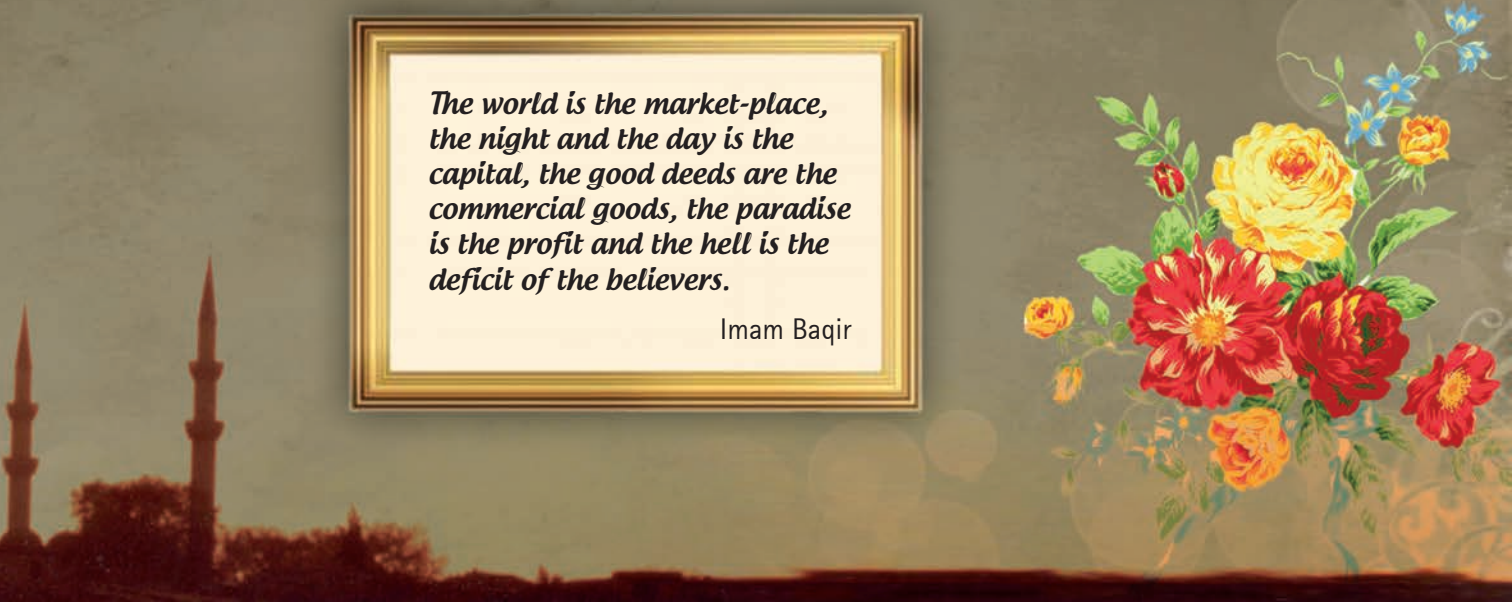
Rumi

*Nightingales are put in  
cages because their songs give  
pleasure. Whoever heard of  
keeping a crow?*

Rumi

*The world is the market-place,  
the night and the day is the  
capital, the good deeds are the  
commercial goods, the paradise  
is the profit and the hell is the  
deficit of the believers.*

Imam Baqir



# Be Not Broken Hearted

Our spiritual path calls for us to be in two states at all times: To be one who never breaks a heart, and to be one who is never broken hearted. The first is the easier of the two states, in that it can be accomplished with a little nafs training.

Here is a plain statement to men, a guidance and instruction to those who fear

Allah! So lose not heart nor fall into despair: for ye must gain mastery if ye are true in faith. If a wound hath touched you be sure a similar wound hath touched the others.

Such days (of varying fortunes) We give to men and men by turns: that Allah may know those that believe and that He may take to Himself from your ranks witnesses (to Truth). And Allah loves not those that do wrong.' (Qur'ân:3/138-140)

Everyday man faces many trials and hardship. It seems like man's life is constantly being brought to the brink of despair and then, at the last minute, he is rescued from his affliction. Allah tells us in the verses above that these hardships and trials are sent to us as a test so that we can prove our belief in Him, and thus be raised in rank. This is because of the fact that by passing through these tests we have become a witness to Allah's Truth.

We want the guidance of Allah as we pass through our tests and trials so that we can master the path; for surely with Allah as our guide we can make it without being tripped up or falling into error.

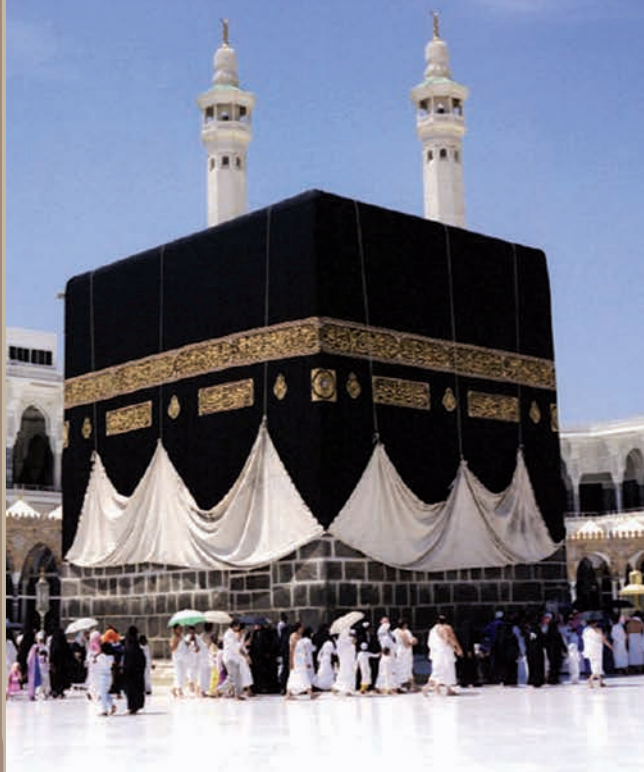
By way of these tests we become a master of our nafs and our iman.

Our spiritual path calls for us to be in two states at all times: To be one who never breaks a heart, and to be one who is never broken hearted. The first is the easier of the two states, in that it can be accomplished with a little nafs training. This state happens when one sincerely practices wanting for one's brother what is wanted for himself; and knowing that the first thing any man wants is to be forgiven for his short comings.

Actually, that is the foundation of the state of being one who breaks no heart; to come to the understanding that we are like everyone that we know. We are human with weaknesses and flaws. When we make the conscious effort to treat others as we want to be treated when we make a mistake, then we are able to reach the level of one who breaks no heart. It is the state of not being judgmental. Surely, Allah warns us about not being judgmental over others when He says: "Leave Me alone (to deal) with the (creature) whom I created (bare and) alone!" (Qur'an:74/11)

The second state; that being the state of never having a broken heart, is the higher level, and it is also the hardest level to reach. This is the level at which one starts to look at the world with the eyes of Allah, and have forgiveness and a light heart when faced with the wrongs others have caused. It is being among people, but not letting the people enter the heart. It is loving people because of their ruh, which was blown into them from Allah, while at the same time keeping only Allah inside your own heart. This is to love, and be loved, only for the sake of Allah. All of these things are necessary because we want the guidance of Allah as we pass through our tests and trials so that we can master the path; for surely with Allah as our guide we can make it without being tripped up or falling into error.

In the verses mentioned in the beginning, Allah reminds us about many things which we must consider as we face our challenges in this life. First of all, we must face our



trials and tests without fear; fear should be for Allah alone. If we fear Him, thus pushing away the fears of the worldly life, then surely we will be among the successful in faith. Also, by remembering that our trials are from three categories; our property, our children, and our life; we are able to understand one very important Truth of Allah. The truth is that Allah is the provider of all of these things, and all of these are given to us out of Grace and Mercy. We can understand this from the verse:

'It is He who hath made you (His) agents inheritors of the earth: He hath raised you in ranks some above others: that he may try you in the gifts He hath given you: for thy Lord is quick in punishment: yet He is indeed Oft-Forgiving, Most Merciful.' (Qur'ân 6/165)

Allah never gives us ownership of his gifts, only the use of them. Once you realize that you are not the owner of an object, then you will have no fear of losing it, and its loss will not cause you to be broken hearted.

We are also reminded that every test we pass has been a test placed on another before us, and that later another person will face our test in their own life. We must gain a solid understanding of this concept for the following reasons:

1.) So that we are grateful when we are rescued; a gratitude which we show by worshipping Allah during the time of trial, and then continuing this worship with the same fervor, energy and eagerness once the trial has passed.

2.) So that we are affectionate and helpful toward those facing the same trial. Becoming the helpers of those who are suffering and struggling with their pain is another way to show gratitude to Allah for rescuing us during our time of despair. We must be prepared to help and support those who are also waiting for the help of Allah.

3.) So that we are forgiving of those who passed judgment on us during our time of trial, and not pass judgment on them as they pass their trials.

Allah never gives us ownership of his gifts, only the use of them. Once you realize that you are not the owner of an object, then you will have no fear of losing it, and its loss will not cause you to be broken hearted.



We show our faith in Allah when we pass no judgment on others, nor allow their judgment to keep us from our posts of worship and patient perseverance. We should never allow others to interrupt us on our enduring watch for the Mercy of Allah; nor should we ever be judgmental on how they pass their tests. The latter of these is in reality the harder of the two.

Today we tend to look down on those who have lost their patience and have resorted to questionable or haram ways to find a solution to their problems. We allow them to drown in their well of despair without ever reaching out to help them, or when we reach out we put such conditions on our aid that we seem to be pushing the drowning person under the water further. Allah warns us in the line, *"Such days (of varying fortunes) We give to men and men by turns: that Allah may know those that believe"*, that we can also fall into a test and perhaps be deemed an unbeliever. Allah uses this concept of taking turns so He can see who the believers truly are; the one's who are patient while needing help, and helpful when they are free from their affliction.

Ramadan is a good time to learn the lesson of these truths about Allah. This is because during Ramadan we put our trust in Allah everyday. We trust that after our time of hunger and thirst, there will be food and water with which to close our fast. Sometimes we are in a position that these needs are not immediately met, but eventually we find the provisions that Allah has given to us, and we eat and drink. Furthermore, if we see a person who has not yet found their provision for breaking the fast, we offer a share of ours... if we are believers.

And like the test of hunger during Ramadan, it is important to understand that every test is for a limited time. Today is never the same as yesterday, nor will it be the same tomorrow. When we realize this simple fact, then it becomes possible to put our trust in Allah to handle the problems which have confronted us, without fear. We should never lose hope in the Mercy and deliverance of Allah.

If we see a person who has not yet found their provision for breaking the fast, we offer a share of ours... if we are believers.





# Stories

## Pacta Sunt Servanda (Keep One's Word)

One day while Caliph Umar was talking with his friends, three young men came into his presence and said: "Oh Caliph, this friend who stands between us killed our father; please perform what is needed to be done."

On this Umar turns to the accused stripling and asked: "Is what they are saying true or not?"

The accused replied that this was true; Caliph Umar then asked: "Tell me how it happened."

With that, the young man starts to talk: "I am an affluent person in my village; my family and I went on an outing and fate brought us to the place that is owned by these two friends. I own a beautiful horse, indeed, it is so beautiful that whoever sees it cannot get enough of looking at it. Although I tried hard to resist, I could not stop from eating the fruit from their garden; these father of these men came rushing out and threw a stone at my horse. The horse died instantly; this was too great a burden to bear and I threw a stone back, and their father died. I wanted to run away but these two friends caught me. This is the situation."

As a result Caliph Umar said: "There is nothing more to say, the punishment for this crime is the death penalty, as you have admitted your guilt."

After this decision, the youth began to speak: "Sir, I need to make a reparation, I am a wealthy man in my country; my father left me a large amount of gold before he passed away. While coming here I hid it from my brother because he was too young; if you carry out this penalty you will be responsible for wasting an orphan's right; give me three days and I will deliver it to my brother and come back; for these three days let me find someone here to vouch for me."

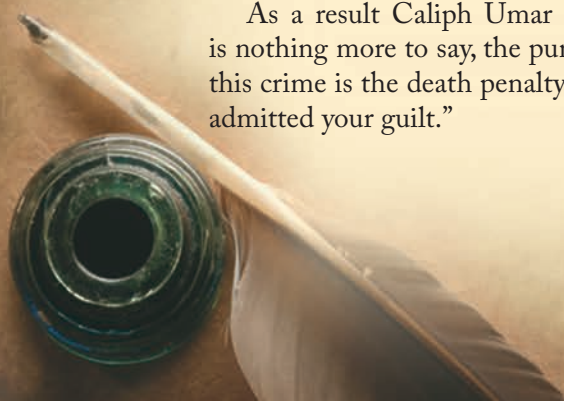
Umar was confused and asked: "You are a stranger to this community, who will take your place?"

The young man looked at the crowd and said: "There is one person who can take my place; this person is no other than one of the best friends of Prophet Muhammad, Amr bin As, about whom it was said when he was still alive that he would go to Heaven."

Umar turned to Amr and said: "Oh Amr you have heard this man. What do you say?"

The noble Companion said: "Yes, I vouch for him," and the young man was released.

At the end of the third day, the time was nearly up, but there was no sign of the young man. The notables of Medina came to Umar and said that as the young man had not returned, the punishment had to be executed on Amr bin As; however, they





suggested paying blood money rather than carrying out the punishment. The children of the murdered man did not agree and did not want their father's blood to go unavenged.

Umar answered as expected and said: "Whoever the representative may be, I must carry out the punishment."

Amr bin As said, in resignation: "I stand by my word."

At this moment, there was a movement in the crowd and the young man appeared among them.

Umar turned to the young man and asked: "My son, you had the perfect opportunity to not come back; why did you return?"

The young man raised his head and

said: "I came back so that no one can claim that I did not keep my word."

Umar then turned to Amr bin As and asked: "Oh Amr, you do not know this young man; why did you vouch for him?"

Amr bin As said: "He selected me from among all these people; I accepted so that no one can claim that humanity is dead."

When it was the young men's turn, they said: "We withdraw our suit."

Umar asked: "What made you change your minds when you were so keen to revenge your father's blood?"

The young men answered as follows: "We withdraw the lawsuit so that no one can claim that there is no merciful person left on earth."

## *Wisdom Of Umm Sulaym*

Umm Sulaym was a morally pure woman. When her child passed away, she herself washed him in patience and solidity, wrapped him in a shroud, put him down, and turned to the neighbors to say: "Do not tell his father about this."

Abu Talha was not there. When he returned in the evening, he asked for his child and his wife said: "He is much better than before." Then they ate, and sat and conversed. After a while, Umm Sulaym told her husband: "Abu Talha, should one return a borrowed amanah or not?"

"What are you saying; of course, what is borrowed must be returned."

"Then Mighty Allah took back his amanah, our child."

When Abu Talha heard this he said: "We are a community for Allah and all of us will return to him" and then he prayed.

In the morning, he told all of what had happened to the Prophet. The Prophet prayed: "Oh Lord, give Abu Talha a better substitute for this."

As a matter of fact, after nine months they had a child named Abdullah. The child was raised in the care of the Prophet and when he grew up, he became an important personage in Islamic history.

# Every Home Is A Nest Of CHASTITY

The purity of the hearts relies on the training of the gaze. The protection of the heart begins with the protection of the gaze.

There are many verses in the Holy Qur'ân which describe dwelling *spaces of peace and renewal*. Islam prescribes that human relations must be based on mutual love and respect. The Qur'ân also promotes truthfulness, chastity and kindness as features that complete a human being. If you look at Surah Ahzab and Surah Nur alone you can feel the era of bliss contained in these two surahs; you well up with the excitement of making your home a *port of serenity*.

We are outworn by our social life. The streets in our hearts are smeared with stains of sin. Our eyes are clouded with filth. We have difficulties in protecting our hands, our face, our ears and our tongues.

So, do we worry about repairing these flaws within the solidarity of the family? We are responsible for the subsistence and conduct of this place; do we try to organize these relationships according to the kindness and pureness found in the verses and the aha-dith?

If we want, within the family every morning we can be reborn with the superior moral principles of Islam.

The verse reinforces this belief: The Holy Qur'ân protects the life of whomever has opened their hearts to it. It teaches them to walk with decency, to control their voice and their glance, to greet, to ask for permission and to respect other's privacy. It makes those who have forgotten to recall. The Qur'ân enlightens on issues that people consider to be details.

In Surah An-Nur, a surah that enlightens our path with its contents and its name; likewise enlightens our path. It is indicated; **“when ye enter houses, salute one another with a greeting from Allah, blessed and sweet.”** (Qur'an:24/61).

When we read this verse, the significance that Islam gives to the human being warms us inside: we realize that in our Holy Book talking with each other is considered to be important. Muslims are told that the first word that should be uttered while entering a house must be this: when you greet someone, respond in a more beautiful way.

At this point, where the words come to an end, you can embellish *the most beautiful* with smiling face and soft words. Here is a space in which to display all the beauties.

This means that *“Assalamu alaikum”* is not just an ordinary expression. It is sharing the wish of mercy and blessing from Allah; it

is experiencing a dialogue that is unique to Muslims, and one that is in compliance with the practices of Prophet Muhammad (pbuh).

If we consider the value of this sacred greeting (*salaam*), any negative energy that we may have brought from other environments can be removed by the blessings found in the greeting. The angels say *“Amin”* when a Muslim prays for another Muslim and mutual prayers can enhance the peace of a house.

Our Prophet says: “Greet people when you enter the house so that the blessings are enhanced.” He even advised uttering a greeting when there is no one in the house, saying *“Assalâmu alaynâ ve alâ ibâdillâhi's-sâlihîn”* (Translation: *“Peace be upon us all and upon the purified worshippers.”*). Prophet Muhammad (pbuh) gave us the glad tidings that the angels would receive this greeting.

When we consider this hadith along with the information that our mother Sayyidina Khadijah tested whether or not it was an angel that came by opening her scarf a little bit when the first revelation of the Prophet arrived (Ibn-i Hisham, I, 257-258), we can say that if our dress, speech, and our way of eating and drinking are all in compliance with Islamic manners, the angels of mercy will always be with us in our house.

In such an ambiance, we can more easily understand the verse that forbids gossiping. It can be easily recalled that we must avoid vilifying others. We should avoid gossip. We can

**We should avoid gossip. We can comprehend the fact that an angel has been appointed to every human being and that this angel returns every word – either good or bad – that has been said about someone else back to themselves.**



comprehend the fact that an angel has been appointed to every human being and that this angel returns every word – either good or bad – that has been said about someone else back to themselves.

The expression “*Assalamu Alaikum*” can carry us to such an ambiance. With the awareness that: **“On the day when their tongues and their hands and their feet testify against them as to what they used to do”** (Qur’ān:24/24), we can achieve the divine levels of protecting, first and foremost, the heart.

In the verse that orders controlling our gaze, it is indicated: **“Tell the believing men to lower their gaze and be modest. That is purer for them.../ And tell the believing women to lower their gaze and be modest.”** (Qur’ān:24/30-31) This means that the purity of the hearts relies on the training of the gaze. The protection of the heart begins with the protection of the gaze.

What if we make each other remember the kindness that is found in these verses. And imagine that we convey this manner to our neighbours, in the street and in our office. What a wonderful start this would be for the rehabilitation of the beauty that we bemoan its loss.

In Surah Al-Ahzab there are some ideas through which we can convey the simplicity of the prophetic climate to our houses. While we read this blessed surah we can comprehend once more that the polytheists clearly understood that the rise of Islam was not dependent on financial power. They understood that the strong characters and the outstanding moral features of the Muslims was what made them successful in every field of life. And they began to plan ways to weaken them morally.

Therefore, if we carry out the requirements of the verses in the surah advising Muslims to live in chastity and to be modest, taking them from our hearts to our houses, this will form the main axis for a well-qualified response to those who do not believe. Indeed, in these verses, the wives of the Prophet are advised

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not to exchange eternal happiness for temporal life and adornments. This advice should be of significance for us.

Then, there is a call to the Mothers of the Muslims (*Ummahat-ul-Mu'minin*): **“O ye wives of the Prophet! And stay in your houses,”** it is said, **“And bear in mind that which is recited in your houses of the revelations of Allah and wisdom.”** We need to read the other verses more carefully because here we are mentioned as well. It is through Muslim women that we are all called to rebirth.

**“O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them (when they go abroad).”** (Qur'an:33/59) If only the meaning of these verses were to be written down and hung up in the best place in our houses; how beneficial this advice would be if we could see it all the time.

What does the advice, “stay in your homes” says to us; if only we could contemplate on this... If we could believe that a little part of the serenity of our mothers whom we commemorate with respect were to be reflected in our way of sitting, walking, dressing and talking. If we could contemplate the reality that is impossible to describe, the authenticity of our love for the Prophet...

If we examine Surah Nur once again, we are ordered: **“Let your slaves, and those of you who have not come to puberty,”** ask permission for entering their parents' room. (Qur'an: 24/58) It is indicated that respect for privacy should be taught to children from an early age.

What if our children learn at early ages that it is the verses that determine how they act before even their own closest relations? They are introduced to the decency of Islam before puberty. In this way they are ornamented with the beauties that form the morality of Islam with the virtues of being a Muslim. And they start this with love and respect for their loved ones, for those with whom they live.

There is a saying: “I have heard, I have forgotten, I have seen, I have remembered, I have acted, I have learned.” This can give us an idea about how Islamic manners can be taught practically in an intimate ambience.

To establish human nature and the adoption of habits requires effort that is carried out with patience. It is essential that the rehabilitation of Islamic virtues like chastity, modesty, gentle words, a smiling face, honesty, etc., should start in the home. We will be with hope as long as we can protect the blessings of our houses against the streets.

To establish human nature and the adoption of habits requires effort that is carried out with patience. It is essential that the rehabilitation of Islamic virtues like chastity, modesty, gentle words, a smiling face, honesty, etc., should start in the home.



# Quiz For Children



1. Where did the Prophet (pbuh) and Abu Bakr take shelter before proceeding to Medina?
  - a. Cave of Hira
  - b. Cave of Thawr
  - c. Taif
  - d. Quba
2. Where were the first Verses revealed to Prophet Muhammad (pbuh)?
  - a. Cave of Hira
  - b. Sayyidina Safiya
  - c. Medina
  - d. Badr
3. In whose room did the Messenger of Allah (pbuh) die and was then buried there?
  - a. Sayyidina A'ishah
  - b. Hz. Zayd
  - c. Sayyidina Fatimah
  - d. Sayyidina Hafsa
4. Who accompanied Prophet Muhammad (pbuh) during his Hijrah?
  - a. Sayyidina Ali
  - b. Sayyidina Zainab
  - c. Sayyidina Umar
  - d. Sayyidina Abu Bakr
5. Who established the cities of Kufa and Basra?
  - a. Sayyidina Umar
  - b. Sayyidina Abu Talha
  - c. Sayyidina Hasan
  - d. Sayyidina Ali
6. Who are the 'People of the Book'?
  - a. Christians
  - b. Jews
  - c. Sikhs
  - d. Christians and Jews
7. Which story is in the Qur'an?
  - a. Jesus' crucifixion
  - b. Adam and Eve
  - c. Moses' death
  - d. Sayyidina Fatimah's marriage
8. What does "Jahiliyyah" mean?
  - a. Ignorance
  - b. Mistake
  - c. Loan
  - d. Permissible
9. Who killed Sayyidina Hamza at the Battle of Uhud?
  - a. Musaylama
  - b. Wahshi
  - c. Abdullah b. Salul
  - d. Abu Jahl
10. Whose title was 'As Siddiq'?
  - a. Abu Talha
  - b. Amrb. As
  - c. Abu Sufyan
  - d. Sayyidina Abu Bakr

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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