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WISDOM

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ALTIQOLUK

THREE HOLY PLACES FOR MUSLIMS



Osman Nuri Efendi
Brotherhood In Islam

Prof. M. Yasar Kandemir
Abu Bakr and the Hijrah

Ahmet Tasgetiren
13 Years In Mecca

Veli Sirin - Fate Line - Jerusalem / Prof. Ismail L. Cakan - The Three Most Virtuous Masjids

*D*ear Readers,

The importance of Mecca for Muslims is inestimable. All Muslims pray five times a day turning their faces, bodies, minds and spirits towards al Masjid al Haraam, the Holy Mosque, housing the Ka'ba in Mecca: The first of the three Holy sites of pilgrimage in Islam. A pilgrimage to Mecca is obligatory for every Muslim who can afford it in his lifetime. Every year millions of Muslims gather for the Hajj during the Muslim month of Dhu'l-Hijjah. It is the single largest congregation of people in the world. And many more perform the minor pilgrimage, or 'Umrah, at various times throughout the year in this holiest city.

Medina is known as "Medinatu al Nabi", the City of the Prophet as our beloved Prophet (pbuh) migrated to Medina with his followers in 622 AD. Prior to this it was merely known as Yathrib, but was honoured to be renamed also as, "al Madinah al Munawwarah", the Enlightened City. Enlightened by the presence of the Prophet (pbuh), by its being not only the place of refuge for him in his lifetime but also being his final resting place. It is also home to the second of the three Holy sites in Islam, Masjid al Nabi, the Mosque of the Prophet (pbuh).

The third most sacred city for Muslims is Jerusalem, which was the original Qiblah, direction for prayer, before it was changed to Mecca. Jerusalem is sacred because the Prophet Muhammad (pbuh) miraculously travelled from Mecca to Jerusalem by night and ascended from there into heaven. As our Prophet (pbuh) informed us He was given the instruction for Muslims to pray five times daily during this Ascent to the Heavens.

It is recorded by Imam Bukhâri in his Sahih collection that the Holy Prophet (pbuh) said, "'Do not set out on a pilgrimage except for three Mosques i.e. Al-Masjid-Al-Haram, the Mosque of Allah's Apostle, and the Mosque of Al-Aqsa, (Mosque of Jerusalem).'" Therefore this issue is dedicated to these three Holy sites of Islam.

We are graced with articles by Osman Efendi, Professor I. Lutfi Cakan, Ahmet Tasgettiren and Veli Sirin among others.

We hope you enjoy and are granted an insight into the sanctity and importance of these Mosques and the lands that are privileged by their presence.

We ask Allah the Almighty to accept our efforts, to accept the efforts of our brothers and sisters who have been granted the call to Mecca this year and we pray that we may be from among His Guests next Hajj. Ameen!

Elif Kapici

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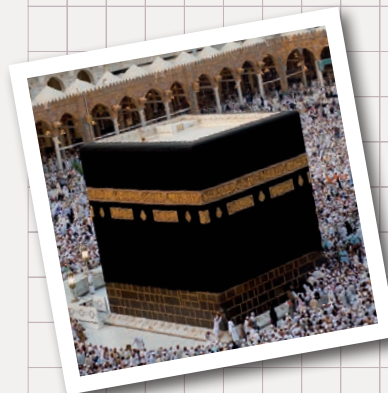
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Brotherhood IN ISLAM

Brotherhood in Islam should be lived in actions and should not be just in words. Perfect believers, who have attained the real love, will be the brothers of the Prophet (pbuh) in the Hereafter.

Brotherhood in Islam is such a lofty law that it is established by Allah the Almighty among the believers and if its requirements are properly observed then its rewards will be magnificent. It is a source of peace, tranquility, and happiness. Again, Islamic brotherhood means to be able to love all believers; it means to become a sincere and candid friend, to be able to share a brothers' joy and pain, and it means to be able to make self-sacrifice if and when it is needed.

Allah's Apostle (pbuh) says that:

"There are such people among the servants of Allah that they are not prophet or martyrs; but all prophets and martyrs will look enviously at them on Judgment day because of their rank before Allah the Almighty."

Companions asked:

"O Messenger of Allah! Who are these people and what have they done to deserve such a great reward? Let us know, so we can love and try to befriend them."

The Messenger of Allah (pbuh) replied:

"They are such a community that even though

they have no relationship or transaction among them, they love each other just for the sake of Allah. By Allah, their faces are light and they stay on thrones made out of light. When people are scared (on Judgment day), they are not afraid; when people are sad, they do not feel sorrow." Then he recited the following verses:

"Now surely the friends of Allah-they shall have no fear nor shall they grieve. Those who believe and guarded (against evil): They shall have good news in this world's life and in the hereafter; there is no changing the words of Allah; that is the mighty achievement." (10; 62-64) (Abū Dāwūd, Kitāb al-Buy'ū, 76/3527; Hākim, IV, 170)

In another saying the Prophet (pbuh) states that love for the brothers in Islam conduces to the pleasure to Allah the Almighty as follows:

"A person visited his brother in another town and Allah deputed an Angel to wait for him on his way and when he came to him he said: Where do you intend to go? He said: I intend to go to my brother in this town. He said: Have you done any favor to him (the repayment of which you intend to get)? He said: No, except this that I love him for the sake of Allah, the Exalted and Glorious. Thereupon he said: I am a messenger to you from, Allah: (to inform you) that Allah loves you as you love Him (for His sake) This hadith has been narrated on the authority of Hammīd b. Salama with the same of transmitters." (Muslim, Kitāb al-Birr, 38; Ahmad b. Hanbal, II, 292)

The Messenger of Allah (pbuh) says that:

"Allah will give shade, to seven persons, on the Day when there will be no shade but His. (These seven persons are) a just ruler, a youth who has been brought up in the worship of Allah (i.e. worships Allah sincerely from childhood), a man whose heart is attached to the mosques (i.e. to pray the compulsory prayers in the mosque in congregation), two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: I am afraid of Allah, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and a person who remembers Allah in seclusion and his eyes are then flooded with tears." (Bukhārī, Adhān, 36)

Such mature believers' main goal for loving their brothers and sisters in religion is to attain the contentment of Allah the Most High. The only intention for getting closer to a brother or sister in Islam and being able to get benefits from his supplication is to become a better servant of Allah the Almighty.

As a matter of fact, in Sufism, brotherhood or companionship in the same journey means to help one another on the journey to Allah and to support each other in both religious and worldly affairs. It also means to appease a brother's needs and to share his problems, which shows the most sensitive and elegant



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way of the living Muslim brotherhood.

One day Bishr Khafi sends Aswad b. Sālim to Ma'rūf al-Karhī. Aswad told Ma'rūf that:

"Bishri Khafi wants to be your brother. Because he was too shy to ask you personally, he sent me to you. He hopes you will accept his offer of brotherhood; however, he also has some questions about whether he would be able to observe the responsibilities of brotherhood."

Upon this Ma'ruf al-Karhī said:

"I would not want to leave my brother alone and be together with him day and night" and then he narrated several sayings of the Prophet about the high merits of brotherhood in Islam. In order to explain the nature and how a real brotherhood should be, he said:

"The Messenger of Allah (pbuh) made 'Sayyidina Ali his brother, thus 'Ali became his partner in knowledge. He (pbuh) wedded his most adorable daughter to him. Since Bishr sent you, then be a witness that I accepted him as my brother for the sake of Allah. Even if he cannot visit me, I will visit him. Tell him that we can see each other at Sufi gatherings. Tell him he should not hide his troubles from me; he should let me know about his problems..."

When Ibn Sālim narrated what had happened, Bishr Khafi was very pleased and accepted Ma'ruf al-Karhī's offer.

BROTHERHOOD IN ISLAM IS MORE SUPERIOR

Brotherhood in Islam is such a lofty tie that it cannot be compared to temporary or lifelong friendships, nor can it be compared to blood and genealogical brotherhood.

The Messenger of Allah (pbuh), who is the founder of a unique brotherhood system in history, said that:

"If I were to take a friend from mankind I would certainly have taken Abu Bakr but the Islamic brotherhood and friendship is more superior." (Bukhārī, Salāt, 80)

In other words, brotherhood in Islam constitutes the apex of friendship. The Messenger of Allah held the brotherhood in Islam dearer than his friendship with Abū Bakr, who was one of the greatest companions and was praised by the Prophet himself several times. Abū Bakr was, too, aware of the value of this brotherhood and he himself displayed the best manifestations of Muslim brotherhood.

Genealogical brotherhood is something temporal and related to this world. When we came into this world, we did not have the chance to choose neither our parents nor our brothers and sisters. But we can choose who can be our brothers and sisters in religion. This is the one which will help the person in the Hereafter.

Hasan al-Basrī says that

"Our friends and brothers are more important to us than the members of our family; because our

The Messenger of Allah held the brotherhood in Islam dearer than his friendship with Abū Bakr, who was one of the greatest companions. Abū Bakr was, too, aware of the value of this brotherhood and he himself displayed the best manifestations of Muslim brotherhood.



family members remember us in this world, but our friends will look after us on Judgment Day.”
(Ghazālī, *Ihyā*, II, 437)

Muhammad b. Yusuf Isfahānī says that:

“How can your children be like your brothers and sisters in righteousness? Your children will take your inheritance and then spend it in pleasure and amusement. While good brothers mourn behind you, think about your situation in the grave and pray for your goodness.”

Therefore, one of the most important conditions of brotherhood becomes loyalty. In other words, we need to continue to love our Muslim brothers and sisters when they are alive, and after their death we need to be in touch with their family members and pray for the goodness of their afterlife.

BROTHERHOOD OF *ANSĀR* (HELPERS) AND *MUHAJIRŪN* (IMMIGRANTS)

Allah the Almighty gives us the brotherhood between believers who migrated from Mecca to Medina or *muhajirūn* (immigrants) and the Medinan believers who opened their arms for the Meccan immigrants or *ansār* (helpers) as the best example of brotherhood in Islam. He wants us to form our lives according to their examples.

The brotherhood established by the Prophet (pbuh) between *ansār* and *muhajirūn* is a unique scene of merits. By offering their possessions, the *ansār* virtually declared all their property and stated that they were ready to share it with their brothers from Mecca. On the other hand, the *muhajirūn* displayed a

matchless manifestation of contentment and told their Medinan brothers:

“My brother, you can keep your property, just show me the way to the market.” They displayed many more examples of that brotherhood in Islam is more significant than the genealogical brotherhood.

In fact in the battle of Badr, which was the first resistance of faith against disbelief, Abū Bakr fought against his son; Abū ‘Ubayda b. Jarrah fought against his father; and Hamza fought against his brother. In other words religious brotherhood cancelled out all other types of relationship.

Zubayr b. Awwām narrates another example of religious brotherhood from the battle of Uhud:

“My mother Safiyya brought two sweaters and told:

“I brought these for you to use as shrouds for my brother Hamza.” We took the sweaters and went to Hamza. There was a martyr from the *ansār* lying next to Hamza’s body and yet there was not a shroud found for his body. We thought that it would not be nice to use both sweaters for Hamza’s body and bury the the *ansāri* enshrouded. We drew a lot between them because one of the sweaters was small and the other was big.” (Ahmad b. Hanbal, I, 165)

This virtuous brotherhood is also praised by Allah in the Qur’ān as follows:

“And those who made their abode in the city and in the faith before them love those who have fled to them, and do not find in their hearts a need of what they are given,

and prefer (them) before themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones.” (59; 9)

This verse includes many requirements of brotherhood. According to this verse, the real object of Muslim brotherhood is not the friendship during the times of ease and comfort but it is the friendship, closeness, and sharing the problems of the brothers during the hard times. It also means to prefer the needs of our brothers over our own needs and to make self-sacrifice.

BE A FRIEND NOT A BURDEN

Someone told Junaid al-Baghdādi:

“We don’t see real brotherhood anymore. What happened to the old brotherhoods?” Junaid replied:

“If you are looking for a brother who will endure your problems and take care of your needs you cannot find him in this age; but if you are looking for someone whom you will help, and will endure his problems for the sake of Allah, there are many of them.”

The Prophet (pbuh) says that:

“A believer is someone who is nice to people and people can be sociable with him. There is no good with those who are not nice to others and with whom nobody can get on.” (Ahmad b. Hanbal, II, 400; V, 335; Hakim, I, 73/59)

Therefore the first condition of being brothers in Islam is to abandon to be a burden. In other words it means to try not to

be an unnecessary burden upon his brother in Islam; on the contrary it requires trying to lighten the brother’s weight.

There are some conditions of Muslim brotherhood, which must be observed. These are the rights of our Muslim brothers upon us. Allah’s Apostle (pbuh) summarizes these rights as follows:

“Six are the rights of a Muslim over another Muslim. It was said to him: Allah’s Messenger, what are these? Thereupon he said: When you meet him, offer him greetings; when he invites you to a feast accept it. When he seeks your counsel give him, and when he sneezes and says: ‘All praise is due to Allah,’ you say Yarhamak Allah (may Allah show mercy to you); and when he falls ill visit him; and when he dies follow his bier.” (Muslim, Salām, 5)

“Spread greetings among you, feed the poor and the needy, and thus become brother as you are ordered by Allah.” (Ibn Majah, Ar’imah, 1)

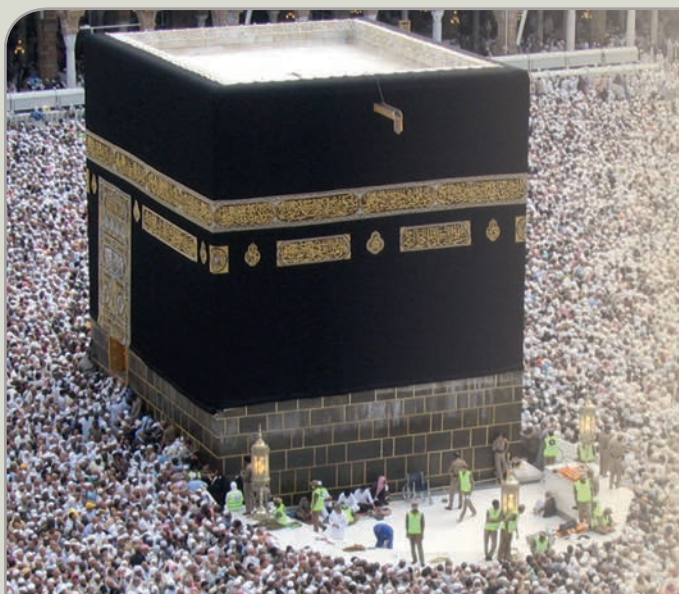
Our horizon should be very wide in respect to the requirements of brotherhood; because our level of brotherhood shows our level of maturity.

A wealthy believer’s help to his needy brother is the first step of brotherhood. It is stated in a verse: **“... do-good (to others) as Allah has done good to you...”** (28; 77)

The second step is to comprehend the meaning of the verse **“...you can recognize them by their mark...”** (2; 273) and take care of the needs of the poor without even waiting them to ask. This verse teaches us to

When we came into this world, we did not have the chance to choose neither our parents nor our brothers and sisters. But we can choose who can be our brothers and sisters in religion. This is the one which will help the person in the Hereafter.





The Medinan believers who opened their arms for the Meccan immigrants or *ansār* (helpers) as the best example of brotherhood in Islam. He wants us to form our lives according to their examples.

reach the spiritual level with which we can recognize our needy brothers who cannot tell their needs because of their modesty. This is a very high state of brotherhood.

Our Ottoman predecessors used to offer meals at the caravanserais, guesthouses, and soup kitchens to all of the visitors. Travelers could stay there for three days and when they were leaving, they would be given a new pair of shoes if they were old.

Wealthy people used to visit jails and save the people who were sent to jail because of their debts.

Wealthy members of the Ottoman society used to go to a grocery store, and randomly select a page from the grocer's loan book. Then they would pay people's debts on that page without even knowing their names. Thus they would help people solely for the sake of Allah.

With this consciousness of brotherhood, endowments covered all parts of the Ottoman society like a spider web. There were more than 26 thousand endowments established during the period of Ottomans, which is a nice proof to show their sensitivity in regards to social brotherhood and solidarity. For instance, Bezmiâlem Vâlide Sultan's endowment in Damascus is a remarkable one. The object of this endowment was to compensate the damages caused by the servants in order to protect their dignity. It is very hard for today's self-seeking societies to comprehend the sensitivity of our predecessors in this respect.

The third step of brotherhood is to achieve the level of *birr* that means to desire for your brother the things that you desire for yourself. In fact the Prophet (pbuh) stated that *"None of you will have faith till he wishes for his (Muslim) brother what he desires for himself."* (Bukhârî, Kitâb al-Imân, 7)

One of the best examples in this regard is presented by Uthmân. When there was a shortage of water in Medina, he bought the well of Rûmah for a big sum of money and endowed it for the use of believers. According to the records, he used to wait in line with other Muslims in order to get water from this well.

During the Ottoman period, people put a red flower in front of the houses where there was a sick person, so everybody passing by knew that they should keep quiet so not to disturb, and also to respect the rights of the home.

The highest step in the brotherhood of Islam is the state of *i'sâr*, which means to prefer the needs of a brother in Islam over your own needs. It means to be content with self destitution, and try to solve the problems of your brother when it is necessary. This is the characteristic of righteous, pious, truthful, and upright believers and it is the highest level of brotherly love.

The Messenger of Allah (pbuh) would think about his people before considering his own needs. He would not eat or feed his family before his companions ate. Whatever

he had, he would give to the poor. Sometimes he would not have a warm meal or even a piece of bread for days.

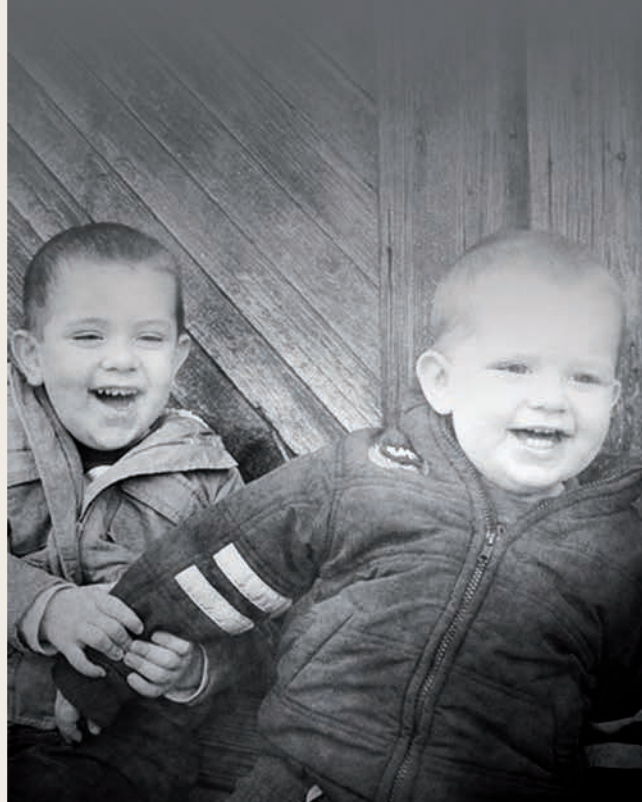
Abū Hurairah narrates that:

“By Allah except whom none has the right to be worshipped, (sometimes) I used to lay (sleep) on the ground on my liver (abdomen) because of hunger, and (sometimes) I used to bind a stone over my belly because of hunger. One day I sat by the way from where they (the Prophet and his companions) used to come out. When Abu Bakr passed by, I asked him about a verse from Allah’s Book and I asked him only that he might satisfy my hunger, but he answered my question and passed by; but he did not satisfy my hunger. Then Umar passed by me and I asked him about a verse from Allah’s Book, and I asked him only that he might satisfy my hunger, but he passed by without doing so, because both of them did not have anything to give.

Finally, the Prophet (pbuh) passed by me and smiled when he saw me, for he knew what was in my heart and on my face. He said, “O Aba Hirr (Abu Huraira!)” I replied, “Labbaik, O Allah’s Apostle!” He said to me, “Follow me.” He left and I followed him.

Then he entered the house and I asked permission to enter and was admitted. He found milk in a bowl and said, “From where did this milk come from?” They said, “It has been presented to you by such-and-such man (or by such-and-such woman).” He said, “O Aba Hirr!” I said, “Labbaik, O Allah’s Apostle!” He said, “Go and call the people of Suffa to me.” These people of Suffa were the guests of Islam who had no families, nor money, nor anybody to depend upon, and whenever an object of charity was brought to the Prophet, he would send it to them and would not take anything from it, and whenever any present was given to him, he used to send some for them and take some of it for himself. The order of the Prophet upset me, and I said to myself, “How will this little milk be enough for the people of al-Suffa?” thought I was more entitled to drink from that milk in order to strengthen myself, but behold! The

The real object of Muslim brotherhood is not the friendship during the times of ease and comfort but it is the friendship, closeness, and sharing the problems of the brothers during the hard times. It also means to prefer the needs of our brothers over our own needs and to make self-sacrifice.





Our horizon should be very wide in respect to the requirements of brotherhood; because our level of brotherhood shows our level of maturity.

Prophet came to order me to give that milk to them. I wondered what will remain of that milk for me, but anyway, I could not but obey Allah and His Apostle so I went to the people of al-Suffa and called them, and they came and asked the Prophet's permission to enter. They were admitted and took their seats in the house.

The Prophet (pbuh) said, "O Aba-Hirr!" I said, "Labbaik, O Allah's Apostle!" He said, "Take it and give it to them." So I took the bowl (of milk) and started giving it to one man who would drink his fill and return it to me, whereupon I would give it to another man who, in his turn, would drink his fill and return it to me, and I would then offer it to another man who would drink his fill and return it to me. Finally, after the whole group had drunk their fill, I reached the Prophet who took the bowl and put it on his hand, looked at me and smiled and said. "O Aba-Hirr!" I replied, "Labbaik, O Allah's Apostle!" He said, "There remain you and I." I said, "You have said the truth, O Allah's Apostle!" He said, "Sit down and drink." I sat down and drank. He said, "Drink," and I drank. He kept on telling me repeatedly to drink, till I said, "No. by Allah Who sent you with the Truth, I have no space for it (in my stomach)." He said, "Hand it over to me." When I gave him the bowl, he praised Allah and pronounced Allah's Name on it and drank the remaining milk." (Sec. Bukhārī, Riqāq, 17)

Again, the following incident from the Battle of Khandaq is a very exemplary one.

It is narrated by Jabir: We were digging (the trench) on the day of the Battle of Trench and we came across a big solid rock. We went to the Prophet and said, "Here is a rock appearing across the trench." He said, "I am coming down." Then he got up, and a stone was tied to his belly for we had not eaten anything for three days. So the Prophet took the spade and struck the big solid rock and it became like sand. I said, "O Allah's Apostle! Allow me to go home." (When the Prophet allowed me) I said to my wife, "I saw the Prophet in a state that I cannot treat lightly. Have you got something for him to eat?" She replied, "I have barley and a she-goat." So I slaughtered the she-goat and she ground the barley; then we put the meat in the earthenware cooking pot. Then I came to the Prophet when the dough had become soft and fermented and (the meat in) the pot over the stone trivet had nearly been well-cooked, and said, "I have got a little food prepared, so get up O Allah's Apostle, you and one or two men along with you (for the food)." The Prophet asked, "How much is that food?" I told him about it. He said, "It is abundant and good. Tell your wife not to remove the earthenware pot from the fire and not to take out any bread from the oven till I reach there." Then he said (to all his companions), "Get up." So the Muhajirīn (i.e. Emigrants) and the Ansār got up. When I came to my wife, I said, "Allah's mercy be upon you! The Prophet came along with the Muhajirīn and the Ansār and those who were present with them." She said,

“Did the Prophet ask you (how much food you had)?” I replied, “Yes.” Then the Prophet said, “Enter and do not throng.” The Prophet started cutting the bread (into pieces) and put the cooked meat over it. He covered the earthenware pot and the oven whenever he took something out of them. He would give the food to his companions and take the meat out of the pot. He went on cutting the bread and scooping the meat (for his companions) till they all ate their fill, and even then, some food remained. Then the Prophet said (to my wife), “*Eat and present to others as the people are struck with hunger.*” (See. Bukhārī, Maghazī, 29; Waqidi, II, 452)

Ibn Umar explains the self-sacrificing for the sake of a brother in Islam and people’s spiritual maturity at the time of the Prophet (pbuh) as follows:

“We lived in such times that nobody would think that he was worthier for gold and silver than his brother in Islam; whereas today people love worldly possessions more than their Muslim brothers.” (Haythamī, X, 285)

This scene becomes more serious in societies in which the balance of matter and spirituality is destroyed in favor of matter. For little matters and worldly interests, believers get angry with each other and their hearts get broken. As a result of ignorance, selfishness, and heartlessness Muslim brotherhood gets weakened.

Whereas the Prophet (pbuh) orders his followers to love their brothers and prefer

them over their own needs. Thus he orders them to establish a society of sincere love.

However love cannot be just an empty claim. We cannot talk about real love without sacrifice, sharing the pains, forgiving mistakes, and altruism. In this regard brotherhood in Islam should be lived in actions and should not be just in words. Perfect believers, who have attained the real love, will be the brothers of the Prophet (pbuh) in the Hereafter.

One day the Prophet (pbuh) said:

“I love to see my brothers.”

The Companions said:

“Aren’t we your brothers, O Messenger of Allah?”

He said:

“You are my companions, and our brothers are those who have, so far, not come into the world.”
(Muslim, Tahārah, 39; Fazāil, 28)

To be deserving of becoming a brother of the Messenger of Allah (pbuh), we need to share the problems of the believers and work to solve their problems. Because serving the servants of Allah has the same value to serve Him; and serving the followers of the Prophet is similar to serving the Prophet (pbuh) himself.


May our Lord make us one of His happy servants who observe the requirements of brotherhood and pass the trial of the responsibilities of brotherhood. May he fill our heart with the love and blessings of brotherhood in Islam. Ameen!

The Messenger of Allah (pbuh) would think about his people before considering his own needs. He would not eat or feed his family before his companions ate. Whatever he had, he would give to the poor.





13 Years In Mecca



The Hijrah enters into force at such a point in this arduous reckoning that the believer begins to form a firm tie between the entity of their belief and the Hijrah.

The *Hijrah* is a very important station in Islam's orientation toward its own world, and is always recalled in connection with two things. The first is a compelling cruelty that was oriented towards driving out Islam, and the other is a verse of faith that must be realized despite this cruelty... And so, in its 14 century of history, at every point at which it was forced to progress through violence to reach the necessary conditions to establish its own world, Islam lit a light of *Hijrah* in the believer's heart, and took to the road along with the believer. *Hijrah* is not the work of those who demonstrate adaption to the conditions around them.

It is not for those whose self-interest is served by the current conditions, or for those who vacillate between belief and the status quo, or those who make a habit out of forgetting their beliefs, or only remembering their belief at funeral prayers or on religious holidays. In making the decision to make *Hijrah*, first one cries out to the skies, made from the fabric of the faith that one is attached to, and then there is living this experience to the fullest. There is resistance to oppression. Part of resistance is not abandoning life or belief. The *Hijrah* enters into force at such a point in this arduous reckoning that the believer begins to form a firm tie between the entity of their belief and the *Hijrah*. There, it is as



The Hijrah is the path of existence. The believer, whose entire world is filled with Islam, and who knows Islam as the main issue of existence, will enter upon this path. For behind this path, all the exit routes to Islam's own world have been blocked off.

if the *Hijrah* is something that carries belief into tomorrow. *Hijrah* is belief's condition of living. It is the path of existence. The believer, whose entire world is filled with Islam, and who knows Islam as the main issue of existence, will enter upon this path. For behind this path, all the exit routes to Islam's own world have been blocked off.

THE INTERMIXING OF THE HIJRAH AND 13 YEARS IN MECCA

The *Hijrah* is a major Tradition (Sunnah) of the Messenger of Allah (pbuh): one which is a turning point in the calendar of human life. For that reason, in addition to love for the Prophet, a love for the *Hijrah* is nestled in every believer's heart. In addition to this, the 13-year Meccan life of Allah's Messenger (pbuh) is like a poem of the *Sunnah*, filled with unparalleled examples about Islam's representation to humanity. With this aspect, the *Hijrah* is not just an opening into Medina, but is the mark of a Prophet, with 13 years of memory in Mecca. For this reason, the *Hijrah* is only found together with its true dimensions in the heart of the believer who knows that it lived for 13 years in Mecca. This believer knows that the *Hijrah* was not an escape; the *Hijrah* was not a blind journey. The glow of the *Hijrah* is a dawn that began to be sensed from a distance. And that dawn came about with the removal from suffering of those staying for 13 years in Mecca. Muhammad Iqbal says:

"The dawn appears after the destruction of a myriad of stars"

Look at the children of Aqaba who warmed the road to the *Hijrah*. In the 13 years that the Messenger of Allah (pbuh) lived in Mecca, they all extended a hand to him, opening their

hearts to him. When evaluating the *Hijrah*, **it is necessary to also perform a sound analysis of these 13 years, taking a good look to determine whether there is a difference between the environment in which Allah's Messenger and the first believers who followed him lived and the environment which leads us to a longing for *Hijrah***; whether there is a difference between their strength in resistance and our strength, between their fortitude and ours, if there is any difference in the quality of their unlimited sincerity and ours.

LIKE A BURDEN BORNE ALL ALONE

How can those experiences of 13 years in Mecca be characterized?

When Allah's Messenger rose up on the command, **"O thou wrapped up (in the mantle)! Arise and deliver thy warning! And thy Lord do thou magnify! And they garments keep free from stain! And all abomination shun!"**; he was all alone in the world. He was a single Muslim charged with calling a world full of people to Islam, to the path of Allah. He was Allah's Messenger...

- If the growth of Islam is viewed from this perspective, perhaps we will be able to better understand how difficult a journey those 13 years in Mecca were. Only by considering Islam not as something to be inherited, but rather a burden to be borne by a single person in the world, we can but become privy to Prophet Muhammad's feelings at that moment. Allah's Messenger (pbuh) asked Khadijah, whose heart had for some time begun to be warmed in the atmosphere of the revelation:

- Who will believe in me now? We must not envision this as loneliness. Oh, to be able to sense this worry merely for the proclamation of Islam once in our lives...

-- Who will believe?

In Prophet Muhammad's eyes, the world was an immense place... there are so many people... And relationships were so complicated... The current order was so distant from Islam... whichever part of the world Muhammad (pbuh) took hold of, that was where Allah's revelation was to be proclaimed ...

When a person speaks of the Messenger of Allah's love for Sayyidah Khadijah, they better understand his saying **"She believed me when nobody else believed."** They can then better understand the type of burning love that Abu Bakr, Ali, and Zayd (may Allah be pleased with them) found in the heart of the Prophet. These are the hearts that reverberate the call to revelation in the days of loneliness. They were the people who opened their hearts to the word of Allah in the days when a wall had been erected between relatives. In those days, it was hard to be a single Muslim. It was also difficult to be a sympathizer all alone. To lend a shoulder to one who had to stand up against the world... To be the second person, third person or fourth person lending a hand... When we look at the lives of these second and third persons, we see that one of them slept in the Prophet's place on a night when he was to be assassinated, and the other set off on the road with the Prophet. It is as if those who sought out the unforgiving conditions of the period of Islam's first proclamation came together in the *Hijrah*. As if with the *Hijrah*, they came

face to face with the beginning of the 13 years in Mecca. It was they who experienced the light of the *Hijrah* 13 years before it took place...

PROCLAMATION WITHIN THE NON-ISLAMIC SYSTEM

It is possible to describe the characteristic of these 13 years in Mecca, where the society had the main characteristic of being based in a non-Islamic context, as proclaiming Islam amidst idol-worship. Calling to Islam within a society whose social, economic, political and cultural life was shaped around idol-worship... And paying the full price for this...

- An unlimited proclamation

The Messenger of Allah in his own home... The Messenger of Allah on the Hill of Safa... Ukaz. The Majannah market... The Messenger of Allah at the Kaaba... At the home of Arqam...

He relates it to his wife... To his relatives... To those who come to Mecca for trade... He relates it to the Meccan idolators... he tells of the proclamation to his friends and in the home of Arqam, he forms a circle of friendship (with the Companions), with those who open their hearts to him.

- Emphasizing the difference

The root of *tabligh* (propagation) is *tawhid* (Oneness of God)... The point of distinction between Islam and *kufi* (unbelief)... The Messenger of Allah constantly emphasized this difference. He emphasized it in the most vehement of ways. He emphasized it, saying: **"You and those you worship are fuel for the Hellfire"**. He called the people to Mount Safa.

The Hijrah is not just an opening into Medina, but is the mark of a Prophet, with 13 years of memory in Mecca. Thus, the Hijrah is only found together with its true dimensions in the heart of the believer who knows that it lived for 13 years in Mecca.



He climbed up to a high place and spoke:

- O sons of Mutallib, o sons of Fihr, O sons of Abdimanaf, O sons of Zuhra...O you of the Quraysh...

- Without giving in to reaction

Such was the first meeting of Islam. It was a meeting in which the speaker knew that none of the people he was speaking to held the same belief as he. He was calling them to a whole new belief, a whole new world. It was not clear what reaction he would receive. Cursing, stoning, armed attack, condemnation, boycott and emptying of the area... Any one of these could be enough to make a determined person give up. But Allah's Messenger spoke:

"If I were to tell you that there was an enemy cavalry at the foot of this mountain or in this valley, and that they were ready to attack you and seize your belongings, would you believe me?"

"I am bringing you news of a day of severe punishment ahead of you, and to warn that those who do not believe in Allah will meet with great suffering. I was sent to warn you of this punishment."

"O you of the Quraysh! To you I am like a man who sees the enemy and, fearing that his family will be harmed, quickly runs to spread word."

"O you of the Quraysh! You will die, just as you sleep. You will be resurrected just as you wake up. You will rise from your graves and when you reach the throne of Allah, you will surely be called to account for your all your deeds in the world, and you will receive reward for your good deeds and punishment for your evil ones. The reward is the Garden of Paradise for eternity. And the punishment

is Hellfire for eternity."

- No price for tabligh (Islamic propagation)

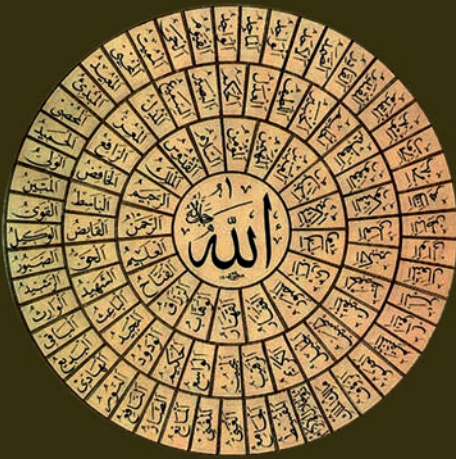
For Allah's Messenger, it was not possible for his propagation to cease or for *tawhid* to be mixed with this or that fragment of another belief. There was absolutely no concession on either of these points. And there was nothing the "nobles" of the idol-worshipping system did not set before Allah's Messenger... The worldly pitfalls, like money, women and leadership, were offered one by one. And in return, it was asked that he should not speak against the idols, avoid upsetting the status quo in Mecca, and not create a belief gap that came between brother and brother, child and parent. And everyone was fine with the idols, the immorality, the burial of baby girls while they were still alive, swimming in the dirty swamps of prostitution, inflicting the most base of torture upon slaves, the interest-taking, the usury-taking... Yes, they were pleased with everything the idolatrous system had to offer. For all of these were organized according to the whims of the "nobles." When the Messenger of Allah made his call that there was no superiority between people except in *taqwa* (piety), and that everyone was a servant of Allah, the slaves and the weak remembered that they were human. Human dignity found a vibrant new voice in the speech of Allah's Messenger.

OPPRESSION DID NOT PREVENT PROPAGATION

For 13 years, the Messenger of Allah explained the teachings of Islam again and again. And despite the terrorist methods of ridicule,

These are the hearts that reverberate the call to revelation in the days of loneliness. They were the people who opened their hearts to the word of Allah in the days when a wall had been erected between relatives.





For Allah's Messenger, it was not possible for his propagation to cease or for tawhid to be mixed with this or that fragment of another belief. There was absolutely no concession on either of these points.

insults, torture, economic pressure and finally an assassination attempt – that is to say, despite all the intimidation methods used in modern systems against believing people – the Messenger of Allah did not give up his call. Is there anything in Islam's 14-century history that resembles the suffering that the Messenger of Allah and a handful of believers with him experienced? Which Muslim today has experienced the horrid three years during the economic boycott, a time when the Muslims and those close to them lived under blockade in the Shi'b-i-Abi Talib region? Historians write that, **"The screaming voices of children suffering from hunger could be heard from far away."** Despite this horrific blockade, not a single believer allowed any *shirk* to enter their belief. On the contrary, the faith of those under blockade beat out the *shirk* of those outside. The resistance of Habbab b. Eret, firm in his *tawhid*, and Bilal al-Habashi's cries of **"Allah Ahad"** in the face of oppression overcame the cruelty. The enemies called the Messenger of Allah **"insane"**. They called him a **"poet."**

"Magician," they said. Just as courts hand down rulings of **"mental illness"** for today's believers. Just as they lock away a segment of people in mental hospitals for propagating Islam... They called those attached to the Messenger of Allah his **"riffraff"**. **"Libertine"** they called him: just like the scoffing and contempt hurled by the nobility today when they speak of the Believers...

13 YEARS IN MECCA AND ISLAM'S PRESENT SITUATION

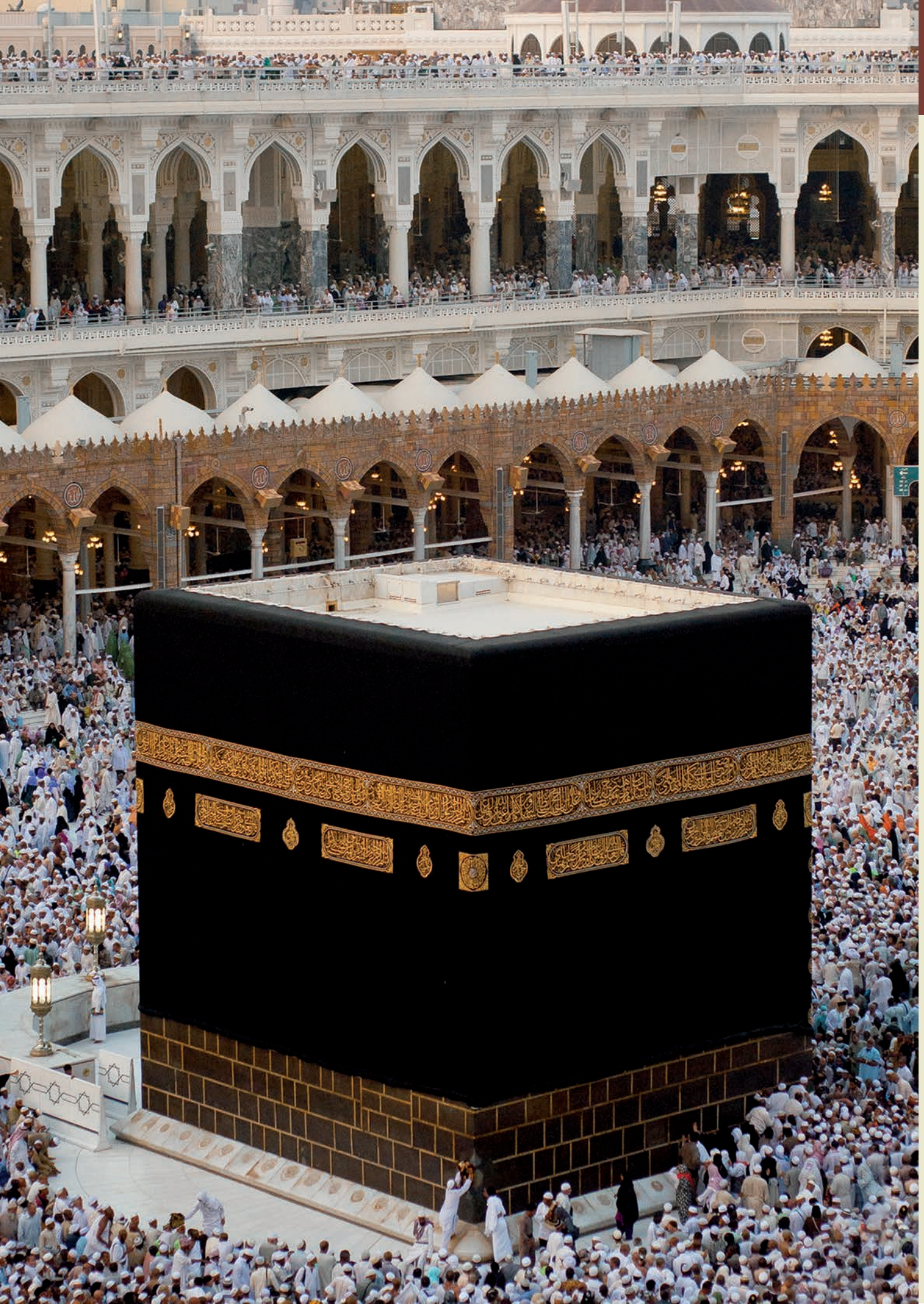
No oppression was able to stop the proclamation of the Messenger of Allah, nor was it able to prevent the believers from clinging to

him a bit more tightly every day. Thirteen years in Mecca had opened up the opportunity for Islam to raise a society of Believers with the energy to carry them into the present. These people, who are each known as a *"Muhajir"* (migrants) for their *Hijrah*, are people who, despite all their sufferings, have the distinction of being allowed to live an Islamic life by Allah. Men and women, young and old, and children...

ONLY BY PAYING THE PRICE OF 13 YEARS...

If Muslims living in societies of *shirk* (idolatry), isolated from the beauty of Islam, are truly made to be aware that they do not live in Islam's Medina, then they must immediately become aware of such a responsibility; it will be as if they lived the 13 years in Mecca, and thus take it on accordingly. They can do this only by not leaving an opportunity for the orders of *tawhid* (Oneness of God) and *shirk* to intermingle, by leaving no traces of *shirk* in their lives and succumbing firmly and absolutely to the call of Allah, by firmly and absolutely rejecting that which they reject, by declaring in all openness that which they accept, and by accepting the honor of a Muslim lifestyle...

...And, always be ready to pay the price for all this... The modern-day price of the 13 years in Mecca... Let that be paid, and then we shall see... Perhaps then multitudes of *"Ansar"* (helpers of the Prophet) will emerge from Medina, extending a hand and calling out with the compassion which alone suits a Muslim. Then, the dawn of *Hijrah* will break out. As long as the price of 13 years has been paid... *Ameen!*



The Three Most Virtuous Masjids

After the hijrah of Prophet Muhammad, the Masjid al-Nabawi formed a constitutive centre to which Muslims journeyed. Currently, this mosque is still being visited, and we attain a sense of “visiting the Prophet in his lifetime,” as it has been blessed by housing the Prophet’s grave.

Abu Hurairah stated that Prophet Muhammad (pbuh) commanded: “Journeys should only be made (for worship) to (these) three *masjids*: *Masjid al-Haram*, *Masjid al-Nabawi* and *Masjid al-Aqsa*...”¹

During these days that lead up to the *haji* season, a time full of excitement and liveliness, many questions are often asked about the compulsory nature of the *haji* pilgrimage and the need to be visiting certain sacred places. Thus, during these days, the hearts and minds of Muslims circumambulate around certain areas. It is for this reason that we have given room to this article about Prophet Muhammad’s hadith concerning “three *masjids*”, or *ṣeddu rihal*, as they are referred to in reference works.

If we take into consideration the great multitude of reports, from the above *hadith* we can come to the following compelling conclusions:

1. The three *masjids* are more virtuous and superior to other *masjids* or places of worship.
2. It is permissible to travel to these three *masjids*. The hadith emphatically encourages this.
3. It is not necessary to make a journey to any other *masjid*.

It is a historical truth that the Masjid al-Aqsa has been the immutable centre of pilgrimage for both Jews and Christians. In the same way, because of the Kaaba, the Masjid al-Haram has been visited by people coming from great distances since the time of Prophet Abraham.



COMMON TRAITS

A number of scholars have put forward detailed views about the rulings that can be derived from this *hadith*. However, we are not going to focus on these, but rather on the encouragement found in the *hadith* to make a journey to one or all of these three *masjids*. Firstly, it should be pointed out that the superiority of the three *masjids* over other *masjids* is not a matter for debate; there are some simple reasons for this.

1) All three *masjids* were built by prophets.

2) *Masjid al-Haram* and *Masjid al-Aqsa* are the *qibla* (the direction of Mecca), and *Masjid al-Nabawi* is the *din-i- mubin* (foundation of Islam), the first *masjid*, and the first institution of the Islamic civilisation.

3) From the very beginning, visiting these three *masjids* has been a means for remembrance for people of the monotheistic faith, as well as remembrance of past services and battles. In this way, the faith of the *mumins* reaches a historical dimension. A sensation of being together with former *mumin* can be achieved here. The visitor is aware of an overwhelming religious atmosphere and an intense sense of pure and immaculate servanthood/worship, and thus feels renewed. In other words, the faithful experiences the historical past, strengthening, sharpening and refreshing it.

4) The three *masjids* are from the *shearine* of the *tawheed* religion. *Shearine* (characteristic signs of the means of worship) means respecting the word of Allah; i.e. *jihad*. By visiting these centres we can help to improve and increase their prosperity, thus spreading *tawheed*.

5) It is a historical truth that the *Masjid al-Aqsa* has been the immutable centre of pilgrimage for both Jews and Christians. In the same way, because of the Kaaba, the *Masjid al-Haram* has been visited by people coming from great distances, on foot or via some other means, since the time of Prophet Abraham. After the *hijrah* of Prophet Muhammad, the *Masjid al-Nabawi* formed a constitutive centre to which Muslims journeyed. Currently, this mosque

is still being visited, and we attain a sense of “visiting the Prophet in his lifetime,” as it has been blessed by housing the Prophet’s grave.

ORDER OF VIRTUE

Our hadith shows that there is no doubt about the superiority of these three *masjids*, in terms of virtue, to all other *masjids* or mosques. It would therefore be useful to discuss briefly the distinct qualities of each of these three *masjids*.

MASJID AL-HARAM

All scholars are in agreement that *Masjid al-Haram* is the *efdal-al-mesajid* (the most virtuous of all *masjids* in the world). Of course there are reasons for this. Firstly, from the very beginning, the *Masjid al-Haram* was “the first home; the Kaaba, where people were instructed in servanthood to Allah.” It is the *qibla* (the direction of Mecca).

Its very existence is necessary if the obligation of the *hajj* is to be fulfilled. Also, the fact that the Prophet stated that **“the prayer performed in my *masjid*, the *Masjid al-Haram*, is more auspicious than the prayer performed in any other *masjids*”** is considered *nassi* (supported by Qur’anic verses and hadiths), and is thus proof that the *Masjid al-Haram* is the most virtuous of all *masjids*.

Even though from time to time the Kaaba and the surrounding area that constitutes the *Masjid al-Haram* have suffered at the hands of non-believers, it has remained the first holy house, that is, the *bayt al-atiq*; its grounds are the centre of *tawheed* (oneness). This is why it is first among the *masjids* that one should make a journey to for the purpose of worship.

-In order to understand the position of the *Masjid al-Nabawi* within the Islamic community, its importance and virtue for Muslims and the Islamic faith, it is enough to consider the city of Medina. The *Masjid al-Nabawi* is the focal point of the great Islamic history and civilisation, and has preserved the countless remembrances of the “last Prophet, who was sent as a mercy to

The Masjid al-Aqsa is the centre of the prophets. For centuries it was the qibla for worshippers to face. The Masjid al-Aqsa in the beginning was also the qibla for Muslims, and is thus a centre that is sacred for the three major religions.



To avoid being numbed by the frost of the world, he became a hero for people who had nobody, but clung to Islam; he spent all of his wealth to free Muslim slaves who were in the service of cruel masters.



mankind”; the Prophet was a servant of Allah who set an example. In accordance with one report, the *Masjid al-Nabawi* is “a mosque, the foundations of which were laid on the first day in piety” (*Surah Tawbah*, 108). It has become synonymous with Islam.

Prophet Muhammad’s authentic *hadiths* concerned with his visits to the *Masjid al-Nabawi*, or prayers made here, provide proofs of the virtue and importance of this masjid.

MASJID AL-AQSA

The Masjid al-Aqsa is the centre of the prophets and was Prophet Muhammad’s (pbuh) first stop on the Night of the *Miraj* (Ascension). For centuries it was the *qibla* for worshippers to face. The *Masjid al-Aqsa* in the beginning was also the *qibla* for Muslims, and is thus a centre that is sacred for the three major religions.

The struggle for *tawheed* in the surroundings of the *Masjid al-Aqsa* was very intense and difficult. The *Masjid al-Aqsa* has been a centre of religious authority since the time of Prophet Solomon, and today still possesses historical quality and the potential to maintain this duty.

It was reported by Abdullah b. Umar that according to a sacred *hadith*, Prophet Solomon made three requests from Allah on the completion of the building of the *Masjid al-Aqsa* (*Bayt al-Maqdis*):

- a) Property and reign beyond that which all other people are destined.
- b) The skill and power to implement Allah’s rulings with wisdom.
- c) That only those who come with the intention to pray in Masjid al-Aqsa to be forgiven.

The *hadith* continues with an explanation by Prophet Muhammad (pbuh):

“Allah granted Solomon with the first two. I hope that his final request will also be accepted.”²

Naturally, it is worth encouraging every action and visiting every place that can be a means for forgiveness.

As we can see, it has been clearly defined in the above *hadiths* regarding the “three *masjids*” that visiting these three centres, which are a means of salvation, is encouraged; all other *masjids* apart from these three are equal to one another.

Thus, we can understand that the encouragement to visit some places and regions that have falsely been attributed with particular virtues or superiority is neither correct nor appropriate. The *ulama* (Muslim theologians and scholars) have even extracted the idea from the above *hadith* that someone who has promised to worship in a *masjid* other than the three *masjids* does not have to go to that actual *masjid* to fulfil this vow; rather, it is possible that one can fulfil this vow in a local *masjid*.

CONCLUSION

The *hadith* clearly states that there are only three *masjids* to which Muslims should make a journey for purposes of visiting and worship; these are the cities of Mecca, Medina and Jerusalem. Due to current conditions and restrictions imposed, today it is only possible to visit the first two of these mosques.

For the third *masjid* we can only long and sorrow.

How many Muslims who are fulfilling their *hajj* obligations have been able to visit *Masjid al-Aqsa* when visiting these holy lands?

Footnotes: 1) Bukhari, *Mesjidu Mekka* 1, 6; Sawm 67; Said 26; Muslim, *hajj* 415,511,512, Abu Dawood, *menasik* 94; Tirmidhi, *salat* 126; Nasai, *mesajid* 10; Darimi *salat* 132; Ahmed b. Hanbal, II, 234,238, 278, 501; III, 7, 34, 45,51,53,64, 71, 75, 78, 93, VI, 7. 2) Nesai, *mesajid* 6; Ibn Maja, *Ikama* 196; Ahmad b. Hanbal II, 176.

Once he had delivered Prophet Muhammad (pbuh) safe and sound to the people of Medina, who had been yearning to see him, Abu Bakr was able to breathe a sigh of relief. Abu Bakr was never to leave his side for the remainder of his life.





ABU BAKR and the Hijrah

Even the dream of migrating with Prophet Muhammad (pbuh) was something that brought joy to his heart. Abu Bakr would gain the distinction of being in the service of Allah's Prophet during the journey.

Abu Bakr was born and raised in Mecca. He was the first to set his heart on the light of Islam when it began to shine, and was among the first to embrace it. To avoid being numbed by the frost of the world, he became a hero for people who had nobody, but clung to Islam; he spent all of his wealth to free Muslim slaves who were in the service of cruel masters.

A day came when the polytheists' cruelty became unbearable. When merciless infidels decided to gather all the Muslims in the street and destroy them, beautiful Mecca began to feel restrictive not just to the poor and abandoned, but to Abu Bakr as well. **How could living in Mecca be good, if one couldn't live life as Allah desired?**

During those days, Allah's Messenger (pbuh) directed them toward a place where they could finally breathe. "Go to Abyssinia, free yourselves of this cruelty," he ordered. Those who were able left Mecca for Abyssinia, despite all the risks.

The Prophet's companionship gave Abu Bakr

He was the first to set his heart on the light of Islam when it began to shine, and was among the first to embrace it.



the strength to endure. **Prophet Muhammad would visit him at least every morning and evening, and have conversations with him.**

One day Abu Bakr could bear it no longer, and decided to immigrate to Abyssinia like his other brothers. He set off one morning. He was to arrive at Jeddah harbor and set out for Abyssinia by ship. After five days, he arrived at *Birku'l-Gimad*. There, he met the leader of the Qara clan, Ibn al-Dughunna.

This personage was not yet a Muslim, but he knew about Abu Bakr. He asked Abu Bakr what he was looking for in that region. Abu Bakr said: "I felt suffocated from the cruelty of the merciless people. Mecca is too constricting for me. **I am looking for a place where I can contentedly perform my worship of Allah.**"

Ibn al-Dughunna could not believe what he had just heard, and said: "No, my friend! A man like you cannot leave his country, and nobody should be able to remove you from your land. I take you under my protection. Let us return." Thus, he convinced Abu Bakr to return.

When they returned to Mecca, Ibn al-Dughunna visited all the leading polytheists, one by one. He reminded them of Abu Bakr's importance, saying: "How can you remove a man who helps everyone, takes care of his family and hosts his guests? I take him under my protection; bother him no more!"

The polytheists accepted, with one condition: **Abu Bakr was to perform his prayers at home and was not to recite the Qur'ân outside, because women and children might be influenced by him.**

I Am Under the Protection of Allah

Abu Bakr built a *masjid* in front of his house and began to perform his prayers there. He was a very sensitive person. He could not hold back his tears while reciting the Qur'ân. His ecstatic prayers and recitation of the Qur'ân drew attention, especially that of women

and children. They watched Abu Bakr in astonishment and grew emotional.

The polytheists feared that women and children would embrace Islam, as they had soft and tender hearts. They spoke to Ibn al-Dughunna about this directly, saying Abu Bakr was setting a bad example for their women and children. "Make him pray where he cannot be seen, or remove your protection from him", they suggested. Ibn al-Dughunna immediately came to Mecca and warned Abu Bakr. Abu Bakr replied: "Then I leave your protection and enter the protection of Allah."

In those days, Prophet Muhammad (pbuh) pointed the Muslims toward a new direction for migration, ordering them, "Go to Medina!" Therefore, Abu Bakr decided to travel to Medina. At that point, he felt suffocated at the prospect of separation from both the Prophet and the magnificent Kaaba. But Prophet Muhammad (pbuh) did not allow him to migrate on his own. "Just wait! I hope I will be given permission to migrate too; when the time comes, we go together," he said.

Even the dream of migrating with Prophet Muhammad (pbuh) was something that brought joy to his heart. Abu Bakr would gain the distinction of being in the service of Allah's Prophet during the journey. With this joy in his heart, Abu Bakr went directly to the summer pasture for camels. He picked one of the most prized camels, and began to feed it in the house with date leaves, giving it special care.

Four months passed; one day at noon, Allah's Messenger (pbuh) arrived. The heat was scorching. He had covered his head with a cloth. Abu Bakr had never seen him arrive at this hour of the day before, and was very worried. Prophet Muhammad directly got to the point, saying: "Please make the others leave the room; we need to discuss an important matter."

Abu Bakr dropped his head, and said: "O Prophet! Our lives be sacrificed for your sake; these are your family members, are they not?"

Abu Bakr built a masjid in front of his house and began to perform his prayers there. His ecstatic prayers and recitation of the Qur'ân drew attention, especially that of women and children. They watched Abu Bakr in astonishment and grew emotional.



To avoid being numbed by the frost of the world, he became a hero for people who had nobody, but clung to Islam; he spent all of his wealth to free Muslim slaves who were in the service of cruel masters.



When he heard the permission to migrate had been granted, he asked excitedly: “Am I to go with you?” When Prophet Muhammad (pbuh) replied: “Yes you are, now go get ready!”; Abu Bakr was on top of the world.

“May my life be sacrificed for your sake, O Messenger of Allah! I have prepared two camels for you; take the one you want.”

Prophet Muhammad (pbuh) replied: “I will only take it only if you accept payment for it.” And he picked the camel named Quswah.

On the Way to Medina

First, the two men found a good guide. He was not a Muslim, but a reliable man nevertheless. They delivered the camels to him and said, “Be at this spot in three days.” They then exited from the back window of the home, without anyone seeing them, and hid in a cave on Thawr Mountain.

They stayed there for three days. Abu Bakr’s son Abdullah arrived when night fell, bringing news from Mecca. Abdullah’s young slave, Amir bin Fuhairah, had been given the task of grazing sheep near the cave, and he would place a hot stone into the milk of the sheep, and he served warm milk to his masters.

When Abu Bakr was on the lookout, he saw a group of Meccans coming toward them, and grew alarmed. He feared these infidels might catch the Prophet and do something evil to him. As the men approached the front of the cave, his heart was in his throat. He kept looking at their feet and then looking at the Prophet’s face, breaking out into a cold sweat at the thought that they might be seen. Prophet Muhammad (pbuh) said: “Abu Bakr! Do not be upset! Allah is with us.” However, Abu Bakr’s nervousness did not fade.

“They could see you if they just glimpse the tip of your feet,” he responded.

The Prophet (pbuh) whispered in his ear: “Allah is our helper, do not worry.” At that moment, one of the men had to answer a call of nature. Prophet Muhammad (pbuh) pointed at

the man, saying: "If they realized that we were here, he would not do this in front of us."

Abu Bakr was then at ease.

* * * * *

On the following day, the guide brought the camels. They took the shepherd Amir ibn Fuhairah with them and set off to Medina.

Abu Bakr did all he could do to make the journey a comfortable one for the Prophet (pbuh). Abu Bakr had him stop and rest at appropriate spots, laying an animal skin on the ground that he had cleaned and smoothed with his hand. He asked the Prophet to lie on it and rest, standing guard while the Prophet did so. When he saw that Prophet Muhammad (pbuh) was thirsty, he bought milk from the shepherds they encountered during their journey, thus serving fresh milk to the Prophet.

They left all the disturbing incidents behind them on the way, finally arriving at Medina, where they lodged at the family home of Amr ibn Awf in Quba. The people of Medina had been awaiting their arrival for days, and ran to that house to catch a glimpse of the fortune that they had been blessed with.

They greeted Abu Bakr, whom they knew well from past trading expeditions, but they did not know who the Prophet was from among the guests. At that moment, the sunlight fell upon Prophet Muhammad, and lest he become uncomfortable, Abu Bakr instantly rose and took off his *ridah* to cover the window through which the sunlight was flooding. Then the people of Medina knew who the Prophet was.

Once he had delivered Prophet Muhammad (pbuh) safe and sound to the people of Medina, who had been yearning to see him, Abu Bakr was able to breathe a sigh of relief. Abu Bakr was never to leave his side for the remainder of his life.

May Allah be pleased with Abu Bakr and bless us with *shifa* (well-being).

Ameen!


Once he had delivered Prophet Muhammad (pbuh) safe and sound to the people of Medina, who had been yearning to see him, Abu Bakr was able to breathe a sigh of relief. Abu Bakr was never to leave his side for the remainder of his life.





Fate Line

Jerusalem



Once the patriarch of Jerusalem realized that Byzantium offered no hope, he informed the Muslim army that he would hand over the city only to Caliph Umar.

Jerusalem is a holy city for Jews, Christians and Muslims. It is the city of Jesus and Moses, and the city in which Prophet Muhammad's Ascension to Allah began...

From the past...

Jerusalem has existed, even before the Jews were rescued by Moses from Egyptian bondage.

The arrival of the Jews to Jerusalem dates back to 1200 B.C. In 1044 B.C they formed the Jewish Kingdom.

They developed Jerusalem and made it the capital. When Babylon attacked the Jewish Kingdom, it was demolished; thus the kingdom developed in the east in two parts, the Jews and the Israelis. The king, Nebuchadnezzar carried out the exile of the Jews from Babylon; this was the first exile of the Jews. (587 B.C). After a period of time, the Persian emperor Cyrus demolished Babylon and freed the Jews. In 539 B.C, the Jews returned to Jerusalem and resurrected the city. However, the Jews were unable to form a State again after this date, and they lived under the domination of the empire of Alexander, the Hellenic Kingdom and the Roman Empire. Jerusalem maintained its status as an important city during all these eras.

The European Christian nations accepted Jerusalem as the most holy city, the city in which Jesus had been born and from which he had spread Christianity; it is believed that Jesus is buried in Jerusalem.



The rise of Jesus...

During the domination of the Romans, the Jews changed and distorted the religion that had been brought to them by Moses. Jesus came, and once again informed them of Allah's commands. However, this situation caused major turmoil and an increase in the riots against the Romans; Emperor Vespasianus's son, Titus, repressed the rebellions and deported the Jews first to the Mediterranean coasts and then to a number of different countries (70A.D). After these events, the city of Jerusalem came to be seen as a true Roman city.

Later on, in 312, with Constantine's conversion to Christianity and his acceptance of the Milan contract; Judaism became sidelined; with the recognition of Christianity as the official religion and the Roman Empire's acceptance of this religion, Jerusalem at this time, became the holy city of Christianity.

The European Christian nations accepted Jerusalem as the most holy city, the city in which Jesus had been born and from which he had spread Christianity; it is believed that Jesus is buried in Jerusalem in the Church of Kamame. Because of the way the Jews had treated Jesus, the Christian prophet, they were ill-treated by all Christian countries.

The rise of Islam...

From 610, when Prophet Muhammad (pbuh) started to spread the religion of Islam, the Romans and their descendents, the Byzantines, maintained their domination around the Mediterranean basin. Humanity was in need of divine revelations once again, as the divine revelations brought by Moses and Jesus had been changed. Due to this great need, Islam spread through the area in a very short period of time. Like all cities and all of humanity, Jerusalem and the people who lived there were in need of the radiance of Islam. In 636, under the command of Khalid Bin Al Waleed, the rapidly progressing Islamic army approached Jerusalem. During this time, the commander changed and Abu Ubayda took over. Jerusalem was set siege to. Once the patriarch of Jerusalem realized that Byzantium offered no hope, he informed the Muslim army

that he would hand over the city only to Caliph Umar. Umar and a friend, with only one camel, began a journey from Medina to Jerusalem. This meant the “opening” - the conquest - of Jerusalem was Umar’s destiny. When this two-person procession approached Jerusalem, they were ridiculed by those waiting to greet them. Here was the caliph, on foot, with his companion on a camel; this was how the Muslims conquered Jerusalem. This was something the Christians found very difficult to accept.

Jerusalem was ruled by several Islamic governments until 1099; on this date it was invaded by the Crusaders coming from Europe, after the end of the first Crusade. The Crusaders entered the city and killed 70 thousand Muslims. (15.7.1099). They formed a kingdom with Jerusalem at the centre. However, Salahaddin-i Ayyubi, who formed a government after driving the Fatimids from Egypt, saved Jerusalem once again by recapturing it from the Crusaders. When the Mamluks started to rule in Egypt they drove out the few Crusaders who remained in the area.

The era began by Sultan Selim Khan....

During the Ottoman centuries, life was orderly in the Muslim city of Jerusalem, and there were no infringements on the freedom of conscience for both Jews and Christians. It can be said that **the happiest centuries in Jerusalem were the time of the Ottoman rule.**

At the end of December 1516, Yavuz Sultan Selim entered Jerusalem. He made Jerusalem a province under the administration of the Ottoman State. Jerusalem was to remain thus for exactly 401 years. (1516-1917).

During the Ottoman rule, Jerusalem continued to be an important city on the eastern side of the Mediterranean and maintained its importance as a holy city for Islam, Christianity and Judaism. As set out in Islam, the Ottoman State allowed other religions freedom to worship in Jerusalem. They gave permission for the development and maintenance of places considered holy by the other religions. Today the Jews are denying history and not demonstrating the same tolerance or good deeds that were shown to them by Muslims;

When this two-person procession approached Jerusalem, they were ridiculed by those waiting to greet them. Here was the caliph, on foot, with his companion on a camel; this was how the Muslims conquered Jerusalem.





During the Ottoman centuries, life was orderly in the Muslim city of Jerusalem, and there were no infringements on the freedom of conscience for both Jews and Christians. It can be said that the happiest centuries in Jerusalem were the time of the Ottoman rule.

they are denying the Muslims their rights, and rather are forming an alliance with the Christian world, those who actually did the most harm to them as a nation. The ingratitude of the Jews is historically unjustified.

Jerusalem is lost once again in the 20th century...

The Ottoman State attracted the hostility of the West and was subjected to never-ending aggression as the representative of the Islamic world and 'Eastern society' in the battle between the East and West. The Ottoman nation answered these attacks from the time they had come to Anatolia and stopped all attacks made by the West. It was for this reason that at the beginning of the 20th century, the Ottoman State was attacked by united European forces in the First World War, a war that can be perceived as "the greatest Crusade". One of the main targets of all the Western aggression from the last century has been Jerusalem.

The Jews, who had garnered a great deal of power in Europe after the French Revolution, now wanted a 'homeland' to be allocated to them and desired to govern themselves. They won the support of European governments though a variety of means.

The Christian European governments were able to gain many rights, particularly religious ones, over Jerusalem through various agreements with the Ottoman Empire, however, at first, they did not realize that they had handed these over to the Jews. It was for this reason that at first the Jews demanded that some places in America or Africa be given to them as homelands.

In the 19th century, the political movement Zionism was born out of an objective to form a Jewish government in Palestine, with Jerusalem as the centre. This movement was developed by its most famous supporter, Theodore Herzl (1869-1904). The movement was backed up by financial support from wealthy European Jews (such as the Rothschilds), particularly those in France and England. Herzl appealed to Sultan Abdulhamid II and offered to pay off all Ottoman debts in return for the allocation of land in Palestine. Sultan Abdulhamid turned down this offer because the Jewish population in Palestine, and particularly in Jerusalem, was very low before 1909. From this date, until 1914, the *İttihat-Terakki* government gave permission for 200 Jewish villages to be established.

The Greatest Crusade: The First World War....

In 1914, with the emergence of the 'General War', the Ottoman Empire undertook major military action in Palestine against possible European invasion towards East Mediterranean and to block the British, who were in Egypt. Jerusalem was now the centre of these actions.

Ottoman defeats, into which I cannot go into in detail here, due to the limitations of this text, followed one upon the other. The fourth army was defeated in the 'Channel Operation', and then the Lightning Army was defeated in subsequent operations. The British forces, under the command of the British general, Sir Edmund Allenby, went into action in conjunction with Arab forces under the command of Serif Huseyin's son, Faysal, taking Jerusalem from the Turkish

armies. Jerusalem, which had remained in the hands of Muslims for over 400 years, now became an English colony, or rather; it was transformed into a Christian land. (9th December 1917). The Jerusalem standard had been lowered... Allenby entered Jerusalem and declared that “the Crusade has been successful.”

Today...

Jewish immigration now increased due to events in Germany; Jewish settlers now flocked to Palestine, with Jerusalem, which was by then, a British colony. The Arabs living in the area eventually had to slowly leave their lands; sometimes they were compensated for the land, and sometimes they were forced out. The Jews set out to form an Israeli government; they did so with the help of the British and other Europeans, in particular, with the help of the Americans. After the Second World War, the Jews, who now believed it was time to form a government, formed the Israeli government in a small area which was later to include the Arab areas; the British withdrew and the new government now had the approval of the United Nations, an organisation in which European governments are dominant.

However, the Arabs did not accept the existence of Israel. The wars that started in 1948 continue to date. In the war of 1967, Israel

invaded the parts of Jerusalem which belonged to the Muslims and damaged or destroyed many of their sacred places, such as *Al-Aqsa* Mosque, *Qubbat As-Sakhrah*, the Hazrat Umar Mosque and many other Islamic monuments; they are still doing so today.

The Arabs, the Turks and the Jews...

That Jerusalem was taken from the Muslims was not only a result of the defeat of the Ottoman army in these areas during the First World War, nor of Jerusalem becoming a British colony, but also due to the fact that a majority of the Arabs supported the British in order to drive the Ottoman/Turkish forces from the area. As a result of this historical error, the Arab world was no longer sheltered under one flag; it had been ripped apart and was not able to survive the wars in twentieth century, wars were fought without the Ottomans.

As for the Jews, it is very sad that even though since the time of the ancient Romans, it had only been the ‘Islamic Nations Community’ that did not oppress, and even though the only governments in which Jews could seek refuge were Islamic governments (such as the Ottomans and Andalusia), today they have become a tool of cruelty and persecutions against Muslims and Jerusalem.



وما أبرئ نفسي إني المفسر لا مارة بياشوق
وفي آخره عفو رزقهم وقال قلت شوق
استغفركم عفو رزقهم وقال قلت شوق
أمنى قال أخطأني على جزائي الأرحم إلى حفيظ علم
كذلك ممكنة يوسف في الأرحم إلى حفيظ علم
نصيب برحمتنا من شأنا ولا نفيح منها حيث يشاء
الأخرة خير لك من الدنيا وما فيها أجر الحسنى ولا أجر
يوسف قد خلو عليه فقرهم في له سكرت وجاء أسوة
بهم أنهم قال أنقذني من باح لهم من أياكم لا ترون ولا جهم
ي ولا خير من الدنيا فان أمنا في به فلا كبل لكم
لون وقال ليئله اجعلوا أيضا عنهم في حالهم
توتها إذا نقلوا إلى أهلهم لعلهم يرحموا
إلى أيهم قالوا يا أبا ناسح من الزكك
أخانا مثلك وأثاله لحا فظنوت

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أخانا مثلك وأثاله لحا فظنوت

‘The Qur’an SOLVED ALL MY PROBLEMS’

I understood how to grow it in my soul and I know it is Allah’s wish. Now I’m grateful to Allah for every day, for every event.

W: Tell us briefly about yourself; your name and new name if you took one upon your conversion, your age (if you don’t mind sharing it), marital status, children, what you do, etc.

Anna: My name is Anna and I am from Russia. I did not change my name. I had thought about it at one time, but now I’m not sure. I’m 30 years old and I am divorced. I do not have any children. Nowadays I live in Istanbul. It is a time for reorienting my life.

W: How long you have you been a Muslim?

Anna: Well, last year I met an amazing woman here. She’s Muslim and she’s an editor of an Islamic magazine. Gradually I began to study Islam with keen interest. Prior to this I would never have even been able to think of changing my religion, but in time it happened. Islam became a part of my soul and I asked her to help me convert. Since that day I am a Muslim.

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

Anna: I was born in a place where Muslims and Christians live together without any conflicts. I became a Christian when I was approximately 10 years old. That was actually my parent's choice. Firstly I could not understand how I could choose my faith, and I am very tolerant of every belief.

W: What was your very first connection to something Islamic? Was it a person or other event? What was your feeling the first time you heard of or was associated to this person or event?

Anna: In my childhood there were not many religious people - Christian or Muslim - in my hometown. After the freedom started in 1991 sometimes I met people who believed in God. There were not many Muslims, but those whom I did come to meet appeared cold and distant, which did honestly scare me! I wouldn't call this "Islamaphobia", the fear was more like that of a pupil's fear of its strict teacher. What I heard about Islam made it sound like a very incomprehensible religion for me! Later I met so many different people and was able to talk more openly; we collaborated together.

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

Anna: I cannot recall the exact event - it was such a long path! I felt Islam in my soul and I knew I could not live differently than a Muslim. I felt my need to be part of this faith.

I sought information about how to become a Muslim and finally I decided to ask a person that I totally trusted. I remember much of the journey to Islam though - it's enough to look at my messages in Facebook; I saved them.

W: What was the reaction of your family members upon your conversion?

Anna: I haven't shared my choice with many people yet because I feel like it is my choice, and I'm an adult, and that it is still a private and sacred feeling for me.

W: What do you feel was the one most important lesson you took in deciding to become a Muslim?

Anna: Patience and trust - I understood how to grow it in my soul and I know it is Allah's wish. I had hard days; this was like a lesson for me. Now I'm grateful to Allah for every day, for every event.

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

Anna: I think if I return to my country then I'll recognize all of the many struggles. All of them are clear in theory and I don't want to realize this quite yet! My first struggle was to explain to people who were mostly strangers to me that I am a Muslim. For example I met Russians in Istanbul and we had dinner together. They were very nice people and one girl asked me about my faith. I could not

I have a need to pray, although I am not obliged to pray in the mosque: it is more like a need to speak with God.



Surah Inshirah is like a sign for me; every problem has got a solution! It is my favorite part of Qur'ân, it gives me power.



understand why, but it was hard for me to answer directly... although it is getting easier since I started reading Surah Taubah.

W: What is the thing about Islam that you love the most? And what are you finding challenging?

Anna: I love the tradition of establishing Waqf (charity institutions)!

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

Anna: Of course; I have changed. Some of my friends were not real friends and it became clear to me after I moved from Russia. I lost some of them, but I do not regret that. Actually my new faith and my new city where I live nowadays, helped change me. What about my family? I didn't see any changes yet, because I am living away from them.

W: 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?

Anna: No, I'm lucky, (or maybe it was because I did not explain about my new faith to everybody) There are four forbidden items to ask in journalism and social settings– sex, money, religion and the political likes and dislikes of person. I followed this rule since I was 16. That's why I preferred not to explain to everybody, it is also privacy.

W: 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?

Anna: For me is important how to pray. I have a need to pray, although I am not obliged to pray in the mosque: it is more like a need to speak with God. Of course, I know I can, but I prefer to do so in accordance to the traditional way. I tried to find some information on the internet, for example online lessons. Unfortunately there is nothing in Russian since for me it is better in my mother tongue.

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

Anna: Today I watched TV and news online about terrorist in one of the Moscow airports. I was really shocked! My wish is not original – to all, and for all, the people: let's live in peace! Also, as a Muslim, I don't like the mass-media calling terrorists “shahids” – because they are killers and criminals! I wish patience for all my friends through everything that has happened...

W: Do you have any particular verses from the Qur'ân that you use for guidance, solace, or energy? Anything that just stands out as speaking directly to you.

Anna: On one of my hardest days I was editing an article. It was regarding a tafsir (interpretation) of Surah Inshirah (94), especially verse 4: really it was like a sign for me; every problem has got a solution! Since that night it is my favorite part of Qur'ân, it gives me power.



MECCA

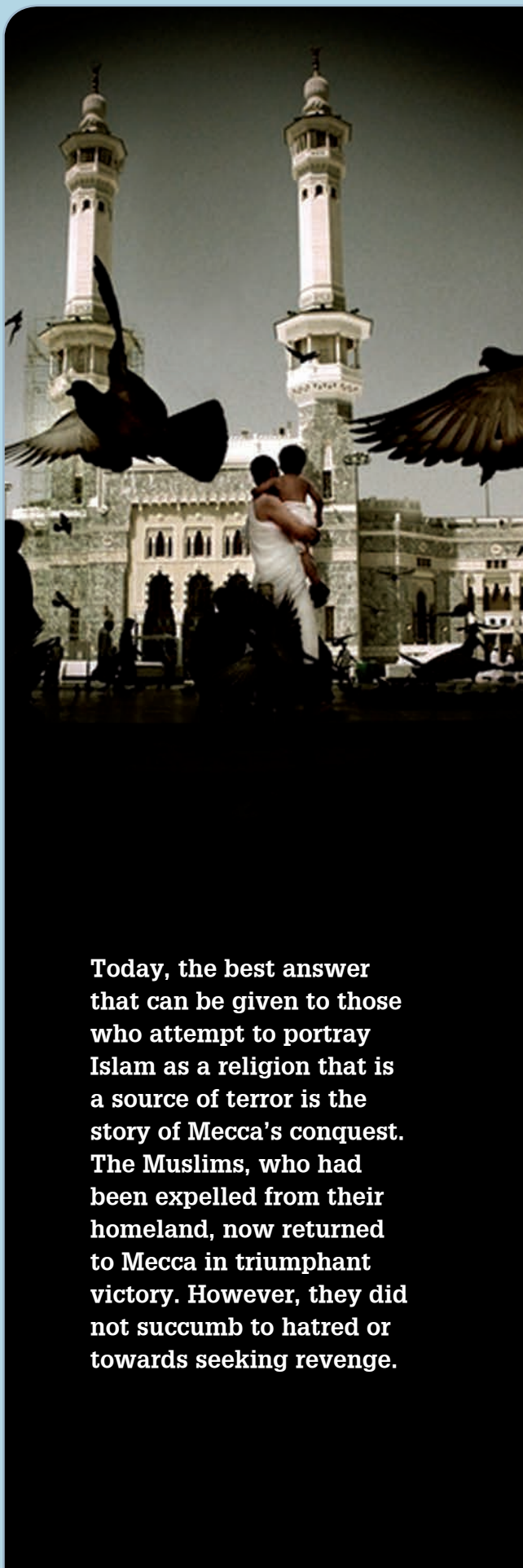
A Conquest Filled with Wisdom

With the Messenger of Allah's (pbuh) post-conquest utterance: "Truth prevails, falsehood has been destroyed," the conquest of Mecca was also announced in the Holy Qur'an with the ayah: "Allah will complete His light, even if the disbelievers hate it."

The setting out of the army of Islam under the command of Prophet Muhammad on Jan 1, 630 and their subsequent conquest of Mecca on Jan 10-11, 630 should be remembered as a very important event in both Islamic and world histories.

Prophet Muhammad and his Companions were forced to migrate to Medina in order to find safety from the Quraysh, who thought it appropriate to inflict all forms of cruelty upon Muslims ever since the first proclamation of Islam; following a period as brief as the eight years following the Prophet's hijrah from Medina, the Muslims' conquest of Mecca with an impressive army of 10-12,000 soldiers. This was a conquest in which they took care to avoid bloodshed: and their later declaration of amnesty are events unparalleled in the world.

From this perspective, the event of the conquest of Mecca bears very important consequences from which lessons can be



Today, the best answer that can be given to those who attempt to portray Islam as a religion that is a source of terror is the story of Mecca's conquest. The Muslims, who had been expelled from their homeland, now returned to Mecca in triumphant victory. However, they did not succumb to hatred or towards seeking revenge.

obtained by not only those who are involved in the effort to spread Islam, but for all of humanity. The people involved in these conquests are ones that we all should model our lives upon.

Firstly, in political terms: The peace agreement of Hudaibiyyah, made just 20 months prior to the conquest of Mecca, was drawn up for 10 years; initially this contract seemed to work against Muslim interests. However, its ultimate success provided evidence on the genius of the Messenger of Allah in the political arena.

The conditions of the Hudaibiyyah pact, which the leading Companions of Prophet Muhammad, even those closest to him, did not want to accept, seemed in the beginning to be negative from the Muslim perspective. However, it was these same conditions that ultimately paved the way for the conquest of Mecca when the conditions were previously violated by the hypocrites even before two years had not yet passed.

For those interested in politics, there are very important lessons that one can draw from the conquest and the events leading up to it. Wars are not won on the battlefield alone. True battles are fought at the table. For following every war, the final result is attained through meetings held around the table. Thus, we can understand that it is critical that those who sit down at the negotiation table be sagacious; with regards to the agreement to be drawn up. They should consider not just one article or sentence, but every period and comma with great care, bearing in mind not just the conditions of the day, but the long years to come in the future.

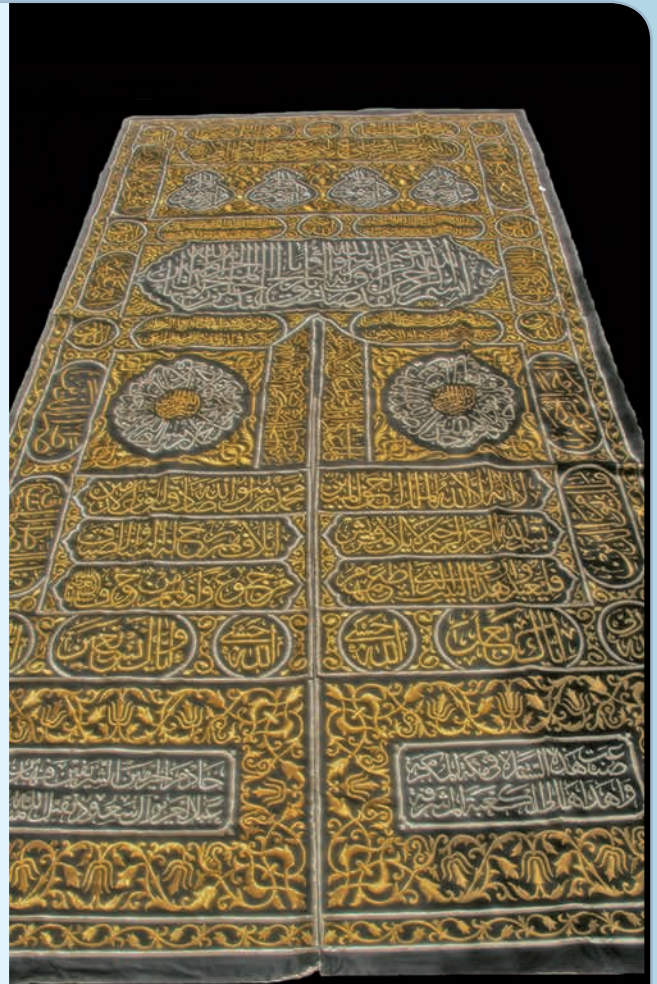
Those charged with the administration of a country in times of peace must also be wise, careful and prudent with regard to the laws, rules and regulations that they are legislating. Even the smallest error can cause the delicate balances within the nation to be upset, creating division amongst people;

it is also possible that one group be unjustly elevated above another. In fact, monopolistic wealthy classes and media power centers can be formed in the aftermath of such errors.

Secondly, in military terms: Prophet Muhammad (pbuh) had the journey that was to be made to Mecca and the intelligence involved in his battles was a secret from everyone, even from his wives; when he set out to Mecca, he actually headed in the opposite direction in order to deceive the enemy. He took great precautions to blockade any delivery of external aid to Mecca and he instructed each and every soldier to light a separate fire the night of the siege so that the army would appear mightier than it was, thus striking fear in the enemy. He entered Mecca from four different directions, thus preventing the enemy from escaping. All of the above are proofs of his military genius.

Thirdly, in conclusion: Following the conquest of Mecca, a general amnesty was announced. The beloved Prophet personally forgave the idolatress Hind, who had martyred his beloved uncle Hamza, having commanded Wahshi to kill him and to remove his liver; she had also caused the death of his daughter, Zaynab. Despite having won a major victory, the Messenger of Allah (pbuh) and his Companions did not succumb to pride, but maintained their humility, lowering their heads and circling the Kaaba for a long time in simple praise of Allah; their worship as such is the best example for presenting the mercy and compassion of the religion of Islam.

Today, the best answer that can be given to those who attempt to portray Islam as a religion that is a source of terror is the story of Mecca's conquest. The Muslims, who eight years previously had had their property seized from them, who had been expelled from their homeland, some of them being tortured, even to death, now returned to Mecca in triumphant victory. However, they did not succumb to



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hatred or towards seeking revenge; rather they all chose the path of forgiveness, following the Messenger of Allah. There were no negative events; no denunciations, no accusations, no looting.

This encompassing tolerance and forgiveness was not left unrequited; people decided to become Muslims in droves, converting out of their own free will. Hind, the wife of Abu Sufyan, who had hired Wahshi to kill Hamza, uttered along with her husband: “We were so wrong”, first confessing their shortsightedness, and then becoming Muslim.

With the Messenger of Allah’s (pbuh) post-conquest utterance: “Truth prevails, falsehood has been destroyed,” the conquest of Mecca was also announced in the Holy Qur’an with the ayah: **“Allah will complete His light, even if the disbelievers hate it”** (Saff, 8), thus making it clear that Islam will endure until the Day of Judgment.

Following the battles of Badr, Uhud and Khandaq, which were defensive wars, the Muslims began to gather a certain level of strength; the conquest of Mecca was the first offensive move the Muslims made to spread Allah’s religion and to ensure their protection against their enemies. This was also their first major victory.

From the time of this conquest until the Ottoman Empire’s decline, the armies that represented Islam continued to make a number of conquests for nearly 1,000 years. The attainment of a few towers before the siege of Vienna was the last conquest made in the name of Islam.

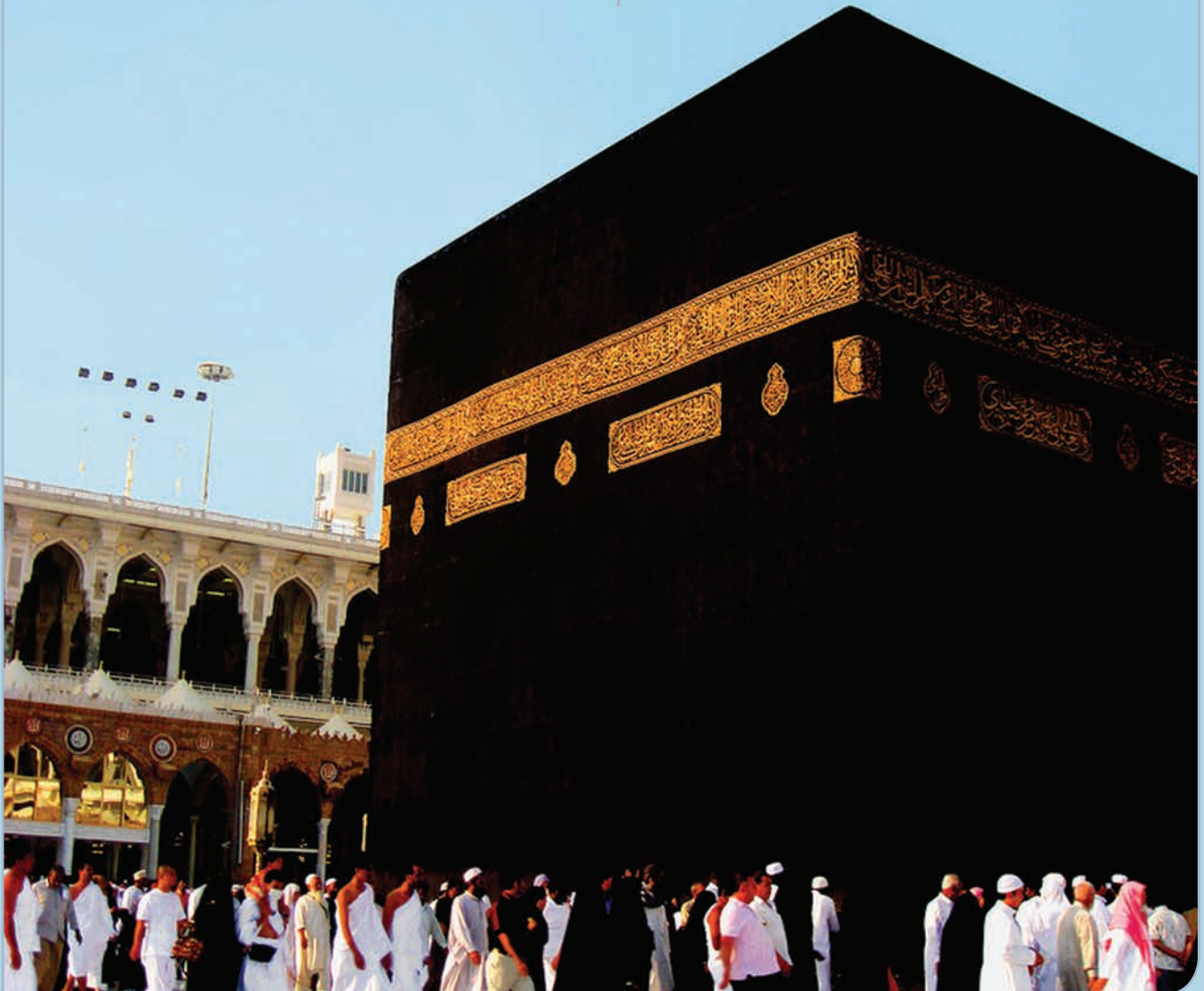
Later, over the last three centuries, the battles were fought to protect the status quo – that is to say, they were still defensive actions. The reason for this is plain. The Messenger of Allah’s political and military warnings were not heeded. His command “Retaliate against the enemy with his own weapon” had been violated. Prophet Muhammad’s words: “The

real life is the life of the Hereafter” had been forgotten, and worldly concerns took the place of the idols that had been broken and the effigies that had been destroyed during the conquest of Mecca.

And thus, when upon the occasion of the anniversary of the conquest of Mecca, which corresponds to the first 10 days of the month of January in the Gregorian calendar, variety of events like conferences and panel discussions that will be held in all places should be celebrated with joy; those who do not know that Islam is not a religion of bloodshed and killing should be informed of this event. Indeed, Islam is absolutely the opposite; it is a religion that emphasizes peace, love, fraternity, tolerance, mercy and forgiveness. Rather than short-lived reactions,

like a fire raging through hay, the attacks that the unbelievers and hypocrites are launching through caricatures, articles, movies and other forms of media should be met with more permanent precautions and economic embargoes that are implemented in a firm and effective manner.

In conclusion, the conquest of Mecca is a rare opportunity for all Muslims. We should first examine ourselves, working hard to be strong in every way, striving to live Islam well in order to set an example to those around us. We should work pro-actively in all arenas: political, cultural, and economic, in order to properly relate the beauties of Islam at all times, in all places, and to all segments of society.



Quiz For Children



1. Where was the Prophet Muhammad (pbuh) born?
 - a. Mecca
 - b. Medina
 - c. Jerusalem
 - d. Taif
2. Where did the Prophet Muhammad (pbuh) migrate to?
 - a. Damascus
 - b. Jeddah
 - c. Taif
 - d. Medina
3. The declaration of Faith is known as what word in Arabic?
 - a. Ilim
 - b. Kalam
 - c. Shadah
 - d. Tawba
4. What is the name of the first prayer in Islam
 - a. Fajr
 - b. Isha
 - c. Asr
 - d. Maghrib
5. How many worshippers attended the first Jumuah prayer in Islamic History?
 - a. 10
 - b. 100
 - c. 1000
 - d. 10000
6. When did the Prophet Muhammad (pbuh) enter Medina?
 - a. 1st Ramadan
 - b. 15th Ramadan
 - c. 12th Rebiulawwal
 - d. Lailat'ul Qadr
7. What is the name of Hadith Collection compiled by Imam Malik?
 - a. Muwatta
 - b. Kitab
 - c. Muhaddis
 - d. Aqeedah
8. What is the name of the graveyard near Masjid Nabawi?
 - a. Jannat Al-Baqi
 - b. Uhud
 - c. Badr
 - d. Jannat Al-Mualla
9. The Hajj Pilgrimage was originally started by:
 - a. Moses
 - b. Adam
 - c. Abraham
 - d. Joseph
10. In Islam, 'People of the Book' are:
 - a. Jews
 - b. Christians
 - c. Jews and Christians
 - d. None

Hey Kids! Maybe you can win a prize!

The first 25 entries that answers the questions correctly will win. Encircle 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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