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A RIGHTEOUS WOMAN: THE BEST COMFORT IN THIS WORLD



Osman Nuri Efendi

The Righteous Woman: The Most
Beneficial Asset in the World

Prof. Henry Francis B. Espiritu

The Spiritual and Social
Significance of Islamic Charity

Salih Kareem

The Model of a Righteous Woman
During the Period of Blessedness

Dear Readers,

“Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband’s) absence what Allah would have them guard...” (Nisâ, 4/34)

“After God-consciousness a believer gains nothing better for himself than a righteous woman. Such that if he gives an instruction to her, she follows it, if he looks at her, it pleases him, if he adjures her to do something, the woman fulfils it and is true to him, if he leaves the woman and goes to a place far away the woman can be trusted with regards to her own purity and the man’s property.” (Hadith)

The most important task for women which comes after servitude to Allah is pleasing their husbands and their family members. Our Prophet (pbuh) remarked: “A righteous woman is one who pleases her husband when he looks at her face, who fulfils the permissible requests of her husband and in his absence protects both his property and his honour. (Ibn Majah, Nikah, 5/1857)

The Muslim woman does not forget that her obedience to her husband is one of the things that may lead her to Paradise, as the Prophet (pbuh) said, “If a woman prayed five prayers, fasted in Ramadan, protected her honor and obeyed her husband; then she will be told (on the Day of Judgment): enter Paradise from any of its (eight) doors.”

In this issue, our beloved teacher Osman Nuri Efendi explains that after taqwa the most beneficial blessing that a believer can have is a righteous woman. Professor Hasan Kamil Yilmaz explicates that Muslims must have continuous awareness that Allah is the Sole Possessor and Provider of all, knowing that all blessings are from Him alone, and must give praise and gratitude for every blessing provided. Professor Henry B. Espiritu’s article is concerned with the significance of Islamic Charity.

We hope you enjoy reading this edition.

May Allah bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the pious.”

Elif Kapici

editor@sufiwisdom.net



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Salih Kareem

**The Model of
a Righteous
Woman During
the Period of
Blessedness**



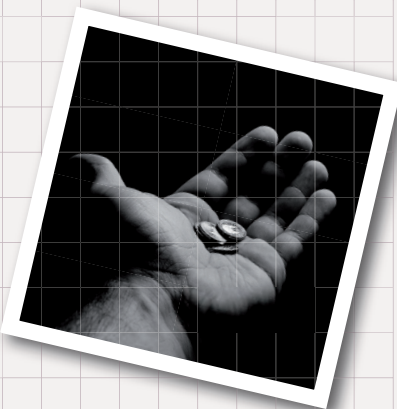
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**Praise For The
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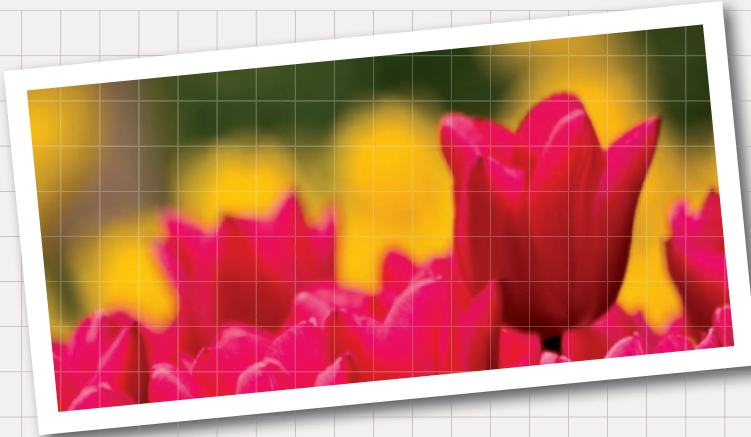
**Sayyidah
Hafsa (II)**



**Prof. Henry
Francis B.
Espiritu**

**The Spiritual
and Social
Significance
of Islamic
Charity**

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The Righteous Woman: The Most Beneficial Asset in the World

After 'taqwa' (piety) the most beneficial blessing that a believer can have is a righteous woman. In addition, she is one of the three things in the world which Allah caused the Messenger (pbuh) to love.

Nations become great due to righteous men and women. Thus the success of our religion and ummah is solely dependent upon the raising of a dutiful generation.

Just like there cannot be progress in societies without men, likewise we can't speak of progress without women either. This is because women ennoble a society with their refinement. The degradation of women, however, turns society into a cesspool; the paths of life are filled with broken glass.

Men and women are like two vast worlds which complete one another but as a whole, women have been given a more influential attribute by Allah. This calls forth the following fact:

"Raise a man; you raise a human being. Raise a woman; you raise a family, moreover a large section of society."

In fact a righteous woman...

- is the head of the school which cultivates a generation with personality and character.

A righteous woman is an expanded embrace of mercy from divine power, the source of bliss in the family, the light of ease and pleasure and the locus of kindness for the family members, such that she deserves a lifetime of appreciation.



- is a crystal chandelier which provides the family with peace and illuminates their hearts.

- is a flower with a pleasant fragrance which distributes the bliss of Heaven to her family.

After '*taqwa*' (piety) the most beneficial blessing that a believer can have is a righteous woman. In addition, she is one of the three things in the world which Allah caused the Messenger (pbuh) to love.

In general, behind every Prophet, every 'Awliyaullah' (friend of Allah), there is always a righteous woman. This woman is always her husband's greatest aid and a teacher setting an example of goodness to his children. Through this special attribute she is an expanded embrace of mercy from divine power, the source of bliss in the family, the light of ease and pleasure and the locus of kindness for the family members, such that she deserves a lifetime of appreciation.

Our mother Khadija is an eminent example of the description of a righteous mother. When our Prophet (pbuh) began conveying the message, Hz. Khadija was his first and greatest support.

Our Prophet (pbuh) returned from Mount Hira in agitation:

When he said "Oh Khadija! Who believes me?", that blessed wife said to our prophet (pbuh):

"I swear by Allah that Allah will never humiliate you; because you protect your relatives. You take on the load of those who are weak from doing their work. You help the poor and help those who can't attain something to attain it. You are hospitable to the traveller. You help (the people) in incidents which arise on the path of truth.

Oh Allah's Messenger. I accept and affirm you. Invite me first to this path of Allah!"

Throughout her life she became a faithful advisor in the Prophet's (pbuh) call to Islam, a Companion in misfortune and a source of comfort and peace. The Prophet (pbuh) also didn't forget his wife throughout his life due to her support and immense loyalty.

For one of his sayings is:

“The world is just temporary convenience and the best comfort in this world is a righteous woman.” (Muslim, Radâ, 64; Nasâi, Nikâh, 15; Ibn Majah, Nikâh, 5)

Describing our mother Hz. Khadija at length in a family conversation, our Prophet (pbuh) recounted some of his memories again and remembered past days.

In a manner revealing her jealousy Hz Aishah said:

“Oh Messenger of Allah (pbuh) what is the benefit of remembering an old woman this much who died and left years ago? Allah favoured you with a younger and more beautiful one than her; in place of an aged woman who didn't even have teeth remaining in her mouth, He has given you a younger one.” (Bukhârî, Manakibul Ansar, 20)

In response to these words of our Mother Aishah, Allah's messenger explained why he hadn't forgotten our Mother Khadijah.

“Oh Aishah; the fact that I don't forget Khadija despite years going-by is not because of her external beauty. When everyone rejected and denied me, Khadijah believed me and affirmed me.

When the polytheists around me told me “You are a liar”; Khadijah said: “You are speaking the truth, never hold back”.

When people were withholding a penny

from me, she laid her whole fortune in front of me, and said: “This is all under your command, you can spend as much as you want.”

In the days I was alone in the world, Khadija never remained behind; “This is all temporary, don't be upset, in the future ease will follow these hardships”, she would say.

Thus for this devotion, I cannot forget Khadija!”

An old woman who was leaning on a dry date branch that she had in her hand came up to the door of the Messenger of Allah (pbuh) and requested to be allowed to enter.

The honourable Companions said: “Oh Messenger of Allah, an aged lady whom we don't recognize wants to see you”.

The Messenger of Allah replied:

“Give her permission, and let her come”.

By continuously leaning on her date-branch staff, this woman, who was almost bent in two from old-age entered from the door of the Prophet's (pbuh) room. She moved forward a few steps so that Allah's Messenger, who recognized her immediately got up on his feet. Showing her the cushion filled with date-palm leaves from underneath, he requested that she sit upon it.

The respect and deference that the Prophet (pbuh) showed this old woman greatly interested Hz Umar who was present

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Our mother Khadija is an eminent example of the description of a righteous mother. When our Prophet (pbuh) began conveying the message, Hz. Khadija was his first and greatest support.

there. It is partly because he found the kindness shown to this old woman whom he was still curious about to be a bit excessive, so that when the old lady had gotten up and left he asked:

“Oh Messenger of Allah, who was this woman that you respected her to the point that you got up on your feet, you showed her reverence to the extent of giving her your cushion?

The Prophet’s (pbuh) answer consisted of one sentence;

“This woman was one of the friends of Khadija!”

What beautiful evidence this narration is of the love and loyalty the Prophet (pbuh) felt for Khadijah even after her passing on account of the self-sacrificing support she had given to him. Again, it is because of this feeling of loyalty that our Prophet (pbuh) remembered her, the year that Khadijah passed away, was named, “The Year of Sadness”.

As a characteristic specific to prophets, friends of Allah and virtuous believers, loyalty is a spiritual attribute which crowns human life. Loyalty is a flower which doesn’t fade. Loyalty does not have a final season.

Believers who seek to benefit their hearts from the spring of loyalty are those who make their inner worlds into rose gardens. A kind of rose garden in which there are rosebuds of ‘dhikr’ (remembrance of Allah), nightingales of tasbih (glorification of Allah), fountains of righteous actions, flowers of belief, wisdom and divine pleasure. The reward of such a heart is ‘Jannatul A’la’ (the highest heaven) and ‘jamalullah’ (the manifestation of Allah’s perfection). The Messenger’s (pbuh) feeling of loyalty should be an example of goodness for us.

Thus the heart of our Blessed Prophet (pbuh) was full of feelings of great loyalty towards our mother Khadijah. In addition, due to her great intelligence and foresight, our mother Hz. Aishah also strove to help the Prophet (pbuh) with all of his jobs. In fact thanks to her intellectual brilliance, as one of the seven *mujtahids* of the time, she

transferred the knowledge she had learnt from our Prophet (pbuh) to the '*Ummah*' (Muslim community) and helped the Ummah with the proper understanding of the religion. The *fiqh* pertaining to women specifically proceeded from her.

Again while the solution that Umm Salamah, who is one of the pure wives, found on the day of Hudaibiyyah by her sharp insight comforted the Prophet's (pbuh) saddened heart, furthermore, it also provided a solution to an important legal matter.

In conclusion, each of the pure wives individually supported our Prophet (pbuh) throughout his life. It is also necessary for the women of today to endeavour to adopt part of the spiritual characteristics of our righteous mothers so that they may be able to reach the goodness of a "righteous woman".


In this case the first Fatima whom Muslim women can take as an example is the Fatima whose virtues are explained by Allah in Qur'anic verses 8-11 of chapter *Insan*. The second Fatima is the one who stopped Hz. Umar bin Khattab who was on the way of committing a great murder (intending to take the life of the Prophet [pbuh]) and brought Hz. Umar to guidance.

These mothers whose examples are mentioned and who always delivered a sublime personality and character to those around them are our lofty and devout mothers who are examples for the mothers of the *Ummah* of Muhammad (pbuh). How wonderful the following affirmation for one who is able to approach these mothers in spirit and in heart.

"*Jannah* (heaven) is under the feet of your mothers!" (Ahmad bin Hanbal, III, 429)

May our Lord ordain for all of our young ones a share of the spiritual life of our mother Hz. Fatima, the superior intelligence, foresight, perception and modesty of our mother Hz. Aishah and especially the unparalleled charity, and endless self-sacrifice of our mother Hz. Khadijah.

Amin...



**Throughout her life
Sayyidah Khadija
became a faithful
advisor in the Prophet's
(pbuh) call to Islam,
a Companion in
misfortune and a source
of comfort and peace.**



The Model of a Righteous Woman During the Period of Blessedness (Asri Saadah)

A selfless and righteous mother is deserving of immense affection, a profound respect and a lifetime of appreciation. Love and respect is the only law for maintaining a home in peace and happiness.

Asma, the daughter of Hz. Muadh bin Jabal was from the valued women companions of Madina. Since she was intelligent, modest, and knowledgeable of the speech of her place and time and was able to explain her mind well, she gave herself the name '*khatibatunnisa*'; meaning the spokesperson for the women. Eighty-one hadiths (prophetic narrations) have been narrated from her.

The women of Madina once came to Asma who had a very clear and fluent manner of speaking. Explaining their spiritual concerns to her, they sent her as a messenger to the Prophet (pbuh) in order to ask about their own circumstances.

When the Prophet (pbuh) saw Asma he remarked to those next to him:

"Asma asks questions which don't occur to anyone."

Entering his presence, Asma approached the Prophet (pbuh) and said in a polite manner:

The husband and wife should encourage one another towards truth and goodness and they should carry out their responsibilities for the pleasure of Allah. In situation where these occur, they become joint owners of one another's righteous actions.



“Oh Messenger of Allah! What are the wrongdoings of women?”

She continued her speech in the following manner:

“May my mother and father be sacrificed for you, oh Messenger of Allah! I came to you as the messenger of the women. Whether or not all the women of the East and the West know of my coming here, they all share with me the same opinion that Allah sent you as a Prophet to all men and women.”

“We believed in you and your Lord. Since we are women, we live within the bounds of our houses. We are the source of peace and tranquillity for our men folk, we raise and educate our children. However, different from men, we are deprived of certain things for coming near to Allah. Men pray the *Juma'* (Friday congregational) prayer, they go to the mosque and to the congregational prayer, they visit the sick more than us, they go to funeral prayers, they even go to *Hajj* more than us. The most important of these is that our men folk leave their homes in order to fight with the enemy and perform *jihad* on the path of Allah.”

“We however protect the property of our men folk, we spin the yarn and make clothes and feed our children. Considering this, can we match the good and rewards they attain?”

Hz. Asma's words full of understanding and insight pleased the Messenger of Allah (pbuh). He turned to the companions and asked them saying:

“Have you ever heard better words than this from a woman asking about religious matters?”

They replied:

“Oh Allah's Messenger! We did not think it likely that a woman could have such beautiful speech like this!”

The Messenger addressing her once again remarked:

“Oh Asma! Understand well, and also explain well to the women who sent you here that when a woman gets along well with her husband and earns his pleasure, it is equivalent from the perspective of reward to all of the good deeds you mentioned.”

Asma was very pleased with this answer. As she turned and went, she was proclaiming ‘tahlil’ (the Oneness of God) and ‘takbir’ (His Greatness) in her joy.¹

Works Equivalent to Jihad for Women

Another narration which resembles this one is as follows: Umm Ri’la (r.a.) from the Women Companions came to the Prophet (pbuh) and after explaining that she was busy with housework such as in keeping the house tidy, in serving her husband, in feeding her children and in rocking the cradle, said:

“Oh Messenger of Allah (pbuh)! It is not possible for us to go to holy war and receive great rewards. Teach us something with which we may come nearer to Allah. The Messenger of Allah (pbuh) replied to her:

“Continuously remember Allah night and day, protect your eyes from looking at a stranger and keep your voices from being heard by them!”²

In terms of understanding these two narrations, the matter occupying the hearts of the Women Companions was the worry that they would be deprived of the possibility of earning rewards by serving on the path of Allah due to women’s housework and child-care.

They thought that since their husbands were doing extra worship, spending extra charity and waging *jihad* they would surpass themselves, while their own housework, raising children and being pretty much restricted to the home meant they would not be able to receive any rewards. This worry of virtues and being of service to others motivated them to repeatedly send people to the Prophet (pbuh) to speak on their behalf.

In worldly life, the husband and wife are in need of one another. Their inner (fitri) abilities are different. In this way they are their elements by which they complete one another.



Whatever situation and condition one is in, humans should always be content with Allah and endeavour to increase his/her Islamic virtues. One should seek the pleasure of Allah in every incident one encounters.



Let's reflect a little about these Prophetic narrations ...

In worldly life, the husband and wife are in need of one another. Their natural (*fitri*) abilities are different. In this way they are their elements by which they complete one another. Both parties should encourage one another towards truth and goodness and they should carry out their responsibilities for the pleasure of Allah. In situation where these occur, they become joint owners of one another's righteous actions.

When women live within the conditions suited to the characteristics of their creation, society contains the peace of heaven. When we compare the pages of history, we see that societies become prosperous on account of righteous women and once again become ruined due to sinful women. This is because women play an exceptional role in the institution of family which forms the core of society. They are like the glass chandelier of society.

It is not a miracle to predict what kind of future is awaiting a nation. The quality of the youth is its most obvious sign. With this in mind, our young girls, especially, should set a beautiful example in our society to those around them by exhibiting the personality, character and virtues of an Islamic woman. It should never be forgotten that all the friends of Allah and victorious conquerors received their first education from a virtuous mother.

Within the family the man should be merciful and just while the woman should be obedient and respectful. Woman's piety and steadfastness should be such quality that will promote goodness and good deeds in her husband, children, relatives and even in her neighbours. A righteous woman radiating happiness around her is a flower with the scent of heaven.

A righteous mother is a source of mercy ordained to mankind through Divine

Decree. The mother's heart is the virtuous jewel which can deal with the excesses of the family members, and especially the tiresome stubbornness of children. The seeds of happiness were left in the hearts of mothers. For this reason, the Prophet (pbuh) remarked "*Jannah* (heaven) is under the feet of mothers..." and persistently commanded the love of mothers.

Indeed when the Prophet (pbuh) was asked who should receive more respect and who should be served more, he remarked: "your mother" three times and then said "your father".³

A selfless and righteous mother is deserving of immense affection, a profound respect and a lifetime of appreciation. Love and respect is the only law for maintaining a home in peace and happiness.

Our ancestors said "the female birds make the nest". From this perspective, women have a more influential role in the matter of protecting the home. So the perception, foresight, effort and selflessness that a woman displays here is more important than that of the man.

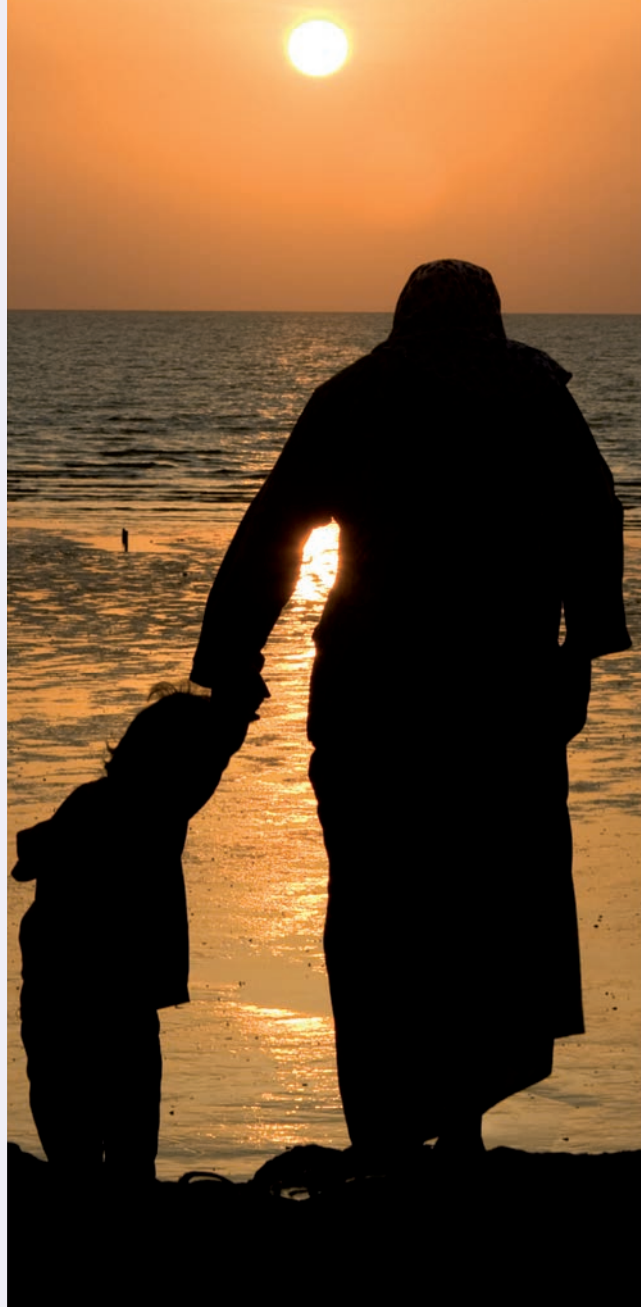
The model of a righteous woman which was inspired to our Prophet (pbuh) is beautifully outlined in the following narration of Abdullah Ibn Masud: "When one of the Companions entered his house, his wife immediately directed these two questions to him:

1. How many verses of the Qur'an were revealed today?

2. How many narrations of the Prophet (pbuh) have you memorized? I want you to transmit as many as you have memorized to me immediately!"

Likewise, when the Companion left his house, his wife would advise him saying "Fear Allah, don't make *haram* (forbidden) earnings. Because we can bear hunger in the world, but on the day of judgement we won't

It should never be forgotten that all the friends of Allah and victorious conquerors received their first education from a virtuous mother.



Woman's piety and steadfastness should be such quality that will promote goodness and good deeds in her husband, children, relatives and even in her neighbours. A righteous woman radiating happiness around her is a flower with the scent of heaven.



be able to bear the punishment of “*Jahannam*” (hellfire)”⁴

The Prophet (pbuh) defined a righteous woman adorned with these characteristics in the following manner: “When a righteous woman looks at her husband’s face she makes him joyous, she fulfils the permissible requests of her husband and in places where he is absent she protects both his property and his honor.”⁵

Some Tests which Women Experienced

In the framework of the system of Divine Decree within the order of the world which came to us as a test, privileges have been shared unequally. For this reason, a number of homes are in happiness and peace. They have a heavy test of thankfulness.

However in a number of homes the law of misery and sadness prevails. They shouldn’t seek divorce without a compelling reason, but rather seek refuge in Allah and put effort into maintaining their marriages because they also have a heavy test of patience.

In our time, divorce has reached the limit and many children have been left dejected in the wake of the parting of hearts. In other words, these divorces only leave pain, difficulty and tears behind them.

On the other hand, in some homes the command of Divine Decree is that the couple have no children. They should take the situation of our mother Hz. Aishah as their example because our mother Hz Aishah raised the orphaned daughters of her brother and protected them beautifully.⁶

Furthermore, with regards to those who protect and raise an orphan on the path of truth our Prophet (pbuh) placed his forefinger and middle finger next to one another and remarked: “We will be together in Jannah (heaven) like this”⁷

Some believing women can’t marry because a suitable opportunity doesn’t arise.

These women should also believe that this situation is good for them because in a verse of the Qur'ân, Allah says "And let those who do not find the means to marry keep chaste until Allah makes them free from want out of His grace. And (as for) those who ask for a writing from among those whom your right hands possess, give them the writing if you know any good in them, and give them of the wealth of Allah which He has given you; and do not compel your slave girls to prostitution, when they desire to keep chaste, in order to seek the frail good of this world's life; and whoever compels them, then surely after their compulsion Allah is Forgiving, Merciful." (Nur, 33)

Indeed in another verse of the Qur'ân it is remarked "Fighting is enjoined on you, and it is an object of dislike to you; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and Allah knows, while you do not know." (Baqarah, 216)

For some people conditions and obstacles preventing marriage have been decreed. In conclusion, whatever situation and condition one is in, muslimss should always be content with Allah and endeavour to increase his/her Islamic virtues. One should seek the pleasure of Allah in every incident one encounters.

In a verse of the Qur'ân it is remarked "And give him sustenance from whence he thinks not; and whoever trusts in Allah, He is sufficient for him; surely Allah attains His purpose; Allah indeed has appointed a measure for everything." (Talak, 3).

Sources: 1-) Ibn-i Asakir, Tarihu Dimaşk, VII, 363-364, XXIX, 65-67; Bayhaki, Shuab, VI, 421; Haythami, IV, 305; Ibnu'l-Esir, Usdu'l-Ghabe, VII, 19. 2-) Ibn-i Hajar, al-Isabe, VIII, 204. 3-) Bukhârî, Adab 2; Muslim, Birr 1, 2. 4-) Abdulhamid Kashk, Fi Rihabi't-Tefsir, I, 26. 5) Ibn-i Majah, Nikâh, 5/1857. 6-) Muvatta', Zakat 10. 7-) Bukhârî, Adab, 24.

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PRAISE FOR THE

Bestowal Of Blessings

It matters not whether the situations we face are acts of benevolence or trial, the most important aspect is to protect faith. The most appropriate words that describe a sincere Muslim and his way of life are blessing and praise.

Verses sixteen to forty-four of Surah An-Naml depict scenes of the exemplary life of the Prophet Sulaymân. His statements and prayers at the time when he was preparing to invite the Queen of Sheba, Bilqîs, to the religion of truth are wake up call for us all.

Briefly, the story portrayed in these verses of the Qur'ân is that Sulaymân was appointed by God to govern the winds. He had armies consisting of jinns, humans and birds. Sulaymân learns of Bilqîs's existence from a hoopoe bird and later invites her to worship the one true God. Thereafter, delegations of the two rulers begin visits and correspondence by letters. The Prophet Sulaymân wanted to impress the Queen's entourage with a miracle impossible for any human to replicate so he decided to call upon the soldiers of his army to ask which one of them could bring the Queen's throne to him in the shortest space of time.

Suddenly, before he had even the chance to complete his sentence, the Prophet's wish was granted. When he saw the throne before him, Sulaymân began to glorify Allah for this

The Prophets were sent to mankind as examples, to teach man how to tread the path of moderation. Their way is shown through their responses to the circumstances they experienced.



Divine bestowal:

“This is of the grace of my Lord, that He may try me whether I am grateful or ungrateful. And whoever is grateful, he is grateful only for his own soul, and whoever is ungrateful, then surely my Lord is Self-sufficient, Bountiful.” (Naml, 27:40)

According to a narration by Qatâda, the Prophet Sulaymân raised his head from prostration and said, “All praise belongs to God who created from my people those whose pleas are accepted.”

Sulaymân’s actions and the words of glorification he presented to Allah immediately after being blessed with this great miracle are very significant; in fact, his actions portray greater significance than the actual blessing. He had no trace of arrogance in his heart when he was bestowed with this magnificent blessing. Sulaymân directed himself towards the One who bestowed this favour, expressing his acknowledgment that this miracle was in fact a trial. This is very important, something for us all to consider deeply. The Prophets are humans of exceptional behavior. They were sent to mankind as examples, to teach man how to tread the path of moderation. Their way is shown through their responses to the circumstances they experienced. They were sent to guide their nations, teaching them forbearance during times of difficulty and poverty.

Sulayman’s words are an example for humanity for the reason that, even after the miracle occurred, he avoided any emotion of pride which could possibly have led to a sense of self acknowledgement; he realised that this was a Divine trial and so prostrated to his Creator in a state of glorification saying: “This is of the grace of my Lord, that He may try me whether I am grateful or ungrateful.”

Clearly, we can see from these exemplary words of the Prophet Sulaymân that he had true faith, that he was fully aware that this was a Divine test, and that he in every

situation gave particular importance to pleasing his Lord. It matters not whether the situations we face are acts of benevolence or trial, the most important aspect is to protect faith. The most appropriate words that describe a sincere Muslim and his way of life are blessing and praise. The former includes everything which enables a person to live a life of prosperity and peace, that is to live in harmony. The latter is the glorification of Allah for the blessings He bestows.

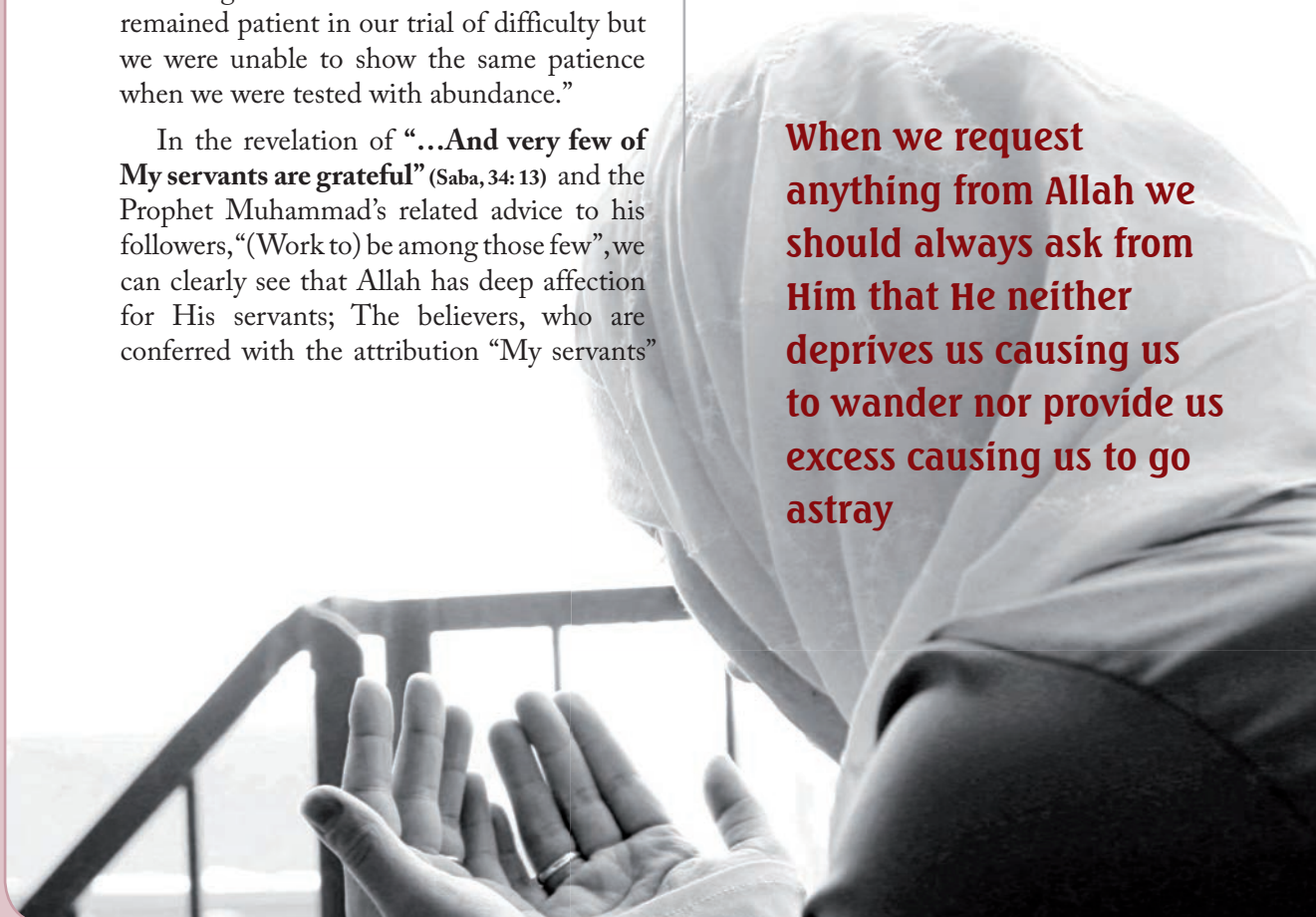
When we request anything from Allah we should always ask from Him that He neither deprives us causing us to wander nor provide us excess causing us to go astray. We do this having full awareness that we will certainly be bestowed His kindness. There are, of course, difficulties associated with both deprivation and wealth. Guarding oneself on the path of faith during both wealth and prosperity requires great effort and strong resolve. We may reflect on the words of Caliph 'Umar who, renowned for his discretion in justice, showed great concern for this matter: "We remained patient in our trial of difficulty but we were unable to show the same patience when we were tested with abundance."

In the revelation of "...And very few of My servants are grateful" (Saba, 34: 13) and the Prophet Muhammad's related advice to his followers, "(Work to) be among those few", we can clearly see that Allah has deep affection for His servants; The believers, who are conferred with the attribution "My servants"

have a constant aspiration of retaining their close relationship with their Creator. We are ordered to seek refuge with the Almighty during times of trial and difficulty, and impart our gratitude and glorification when receiving abundance and benevolence.

Caliph 'Umar said: "Whoever progresses in worldly abundance unaware that this is a trial only deceives himself." The human ego tends to seek fault in others when faced with destruction, and believes that benevolence and contentment in life is attained by self accomplishment. Based on the fact that poverty and hardship are forms of discipline and examination, it is much more difficult, and requires greater effort for a person who lives a life of wealth and prosperity to actually absorb this discipline. Therefore a Muslim must have continuous awareness that Allah is the Sole Possessor and Provider of all, knowing that all blessings are from Him alone, and must give praise and gratitude for every blessing provided.

When we request anything from Allah we should always ask from Him that He neither deprives us causing us to wander nor provide us excess causing us to go astray





Sayyidah Hafsa - || -

Sayyidah Hafsa was one of the rare women who received the good tidings of entering Paradise during her lifetime. She strove to refine her strong temperament with prayers and with her love for Allah's Messenger (pbuh).

The Wife of Allah's Messenger (pbuh) in Paradise

Afterwards, Jibreel came to the Holy Prophet (pbuh) and notified him to go back to Sayyidah Hafsa. Sayyidah Hafsa used to fast often in the day time and she constantly performed tahajjud at nights. Among all the things Jibreel said, the most important was that Hafsa was to be the wife of Allah's Messenger (pbuh) in Paradise. With this message, Sayyidah Hafsa received the good tidings of entering Paradise, while she was still alive. This alone is sufficient to indicate how virtuous she was.

The Great Choice

By the time Allah's Messenger (pbuh) ruled almost all of the Arabian Peninsula, the social conditions had changed significantly. Prosperity was widespread, instead of poverty. Under these conditions, the wives of the Holy Prophet (pbuh) had asked him for some jewellery and for better conditions of life, with the desire to share the common riches.

A divine inspiration which was revealed at this time commanded Allah's Messenger (pbuh) to practice asceticism, as before. The

message of Islâm could not be conveyed to the people by a materialistic person who indulged in worldly pleasures, and strove to amass more and more power and wealth. If the Holy Prophet (pbuh) were to allocate a portion for his wives out of the common riches, no one would oppose him. However, he would never abandon his life style which was based on simplicity. No matter how much the common life standard changed, the temporary ornaments of this world would never find a place in his house. The household of the Prophet (pbuh) would remain distant from worldly ostentations, and thus would serve as a model for the rulers following him.

The following verses of Surah al-Ahzâb were revealed in response to the demands of the wives:

“O Prophet! Say unto thy wives: If ye desire the world’s life and its adornment, come! I will content you and will release you with a fair release. But if ye desire Allah and His Messenger (pbuh) and the abode of the Hereafter, then lo! Allah hath prepared for the good among you an immense reward.”

(Ahzab 33: 28-29)

These verses, which were revealed about the inclinations of the wives of the Holy Prophet (pbuh) are called as “verses of Tahyir (choice)”.

Following the revelation of these verses, Allah’s Messenger (pbuh) set his wives at liberty to choose either ‘the life and ornament of this world’ or ‘Allah and His Messenger’. Thereupon they all chose Allah and His

Messenger (pbuh), repented for their blunders and apologized to the Holy Prophet (pbuh).

Her Last Moments

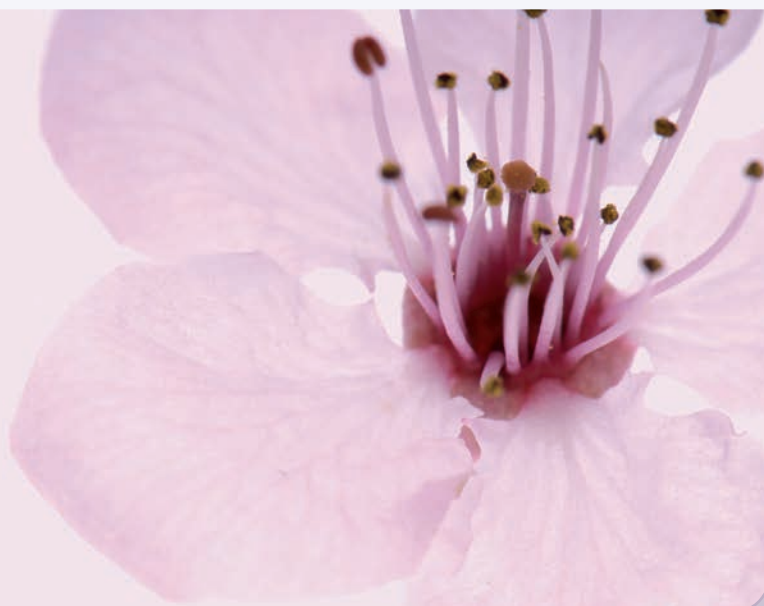
Sayyidah Hafsa stayed away from the political incidents which took place after the death of the Holy Prophet (pbuh), as much as possible. Because of this, she led a simple life even during the caliphate of her father. Sayyidah Hafsa used to receive her allotted portion from the revenues of Khaybar. She modestly met her needs with this, and gave the rest as charity.

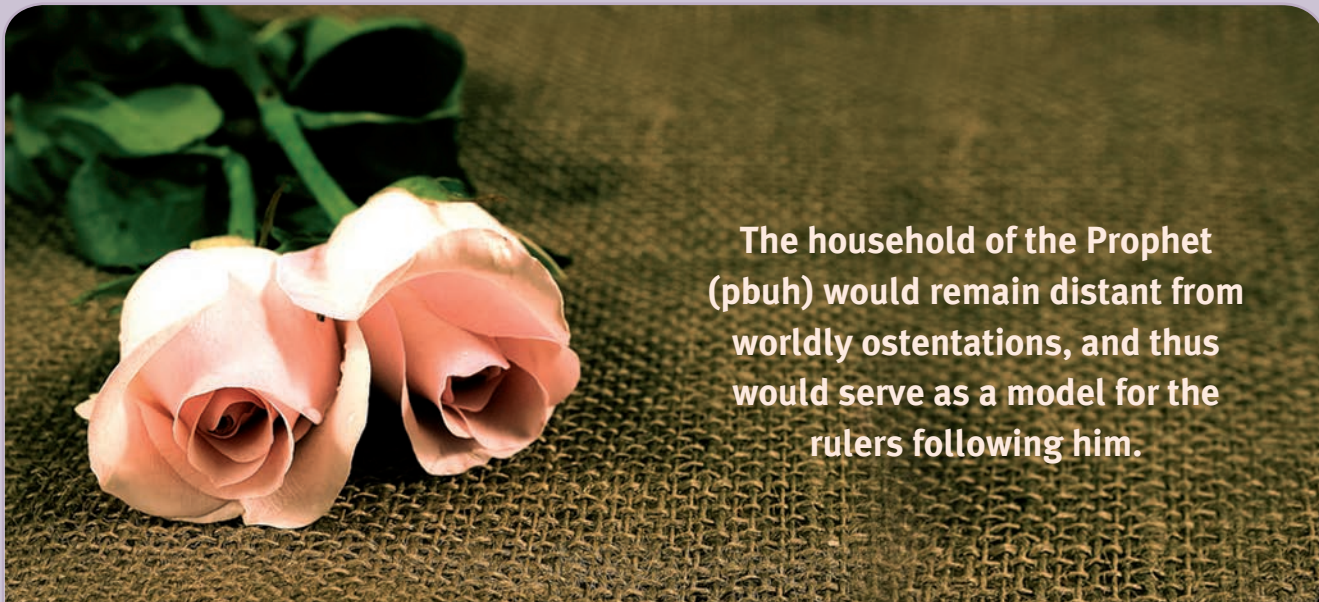
Towards the end of her life, she played an important role in Islamic history. The Qur’ân had been compiled into one book during the caliphate of Abu Bakr. Following his death, this Qur’ân was handed over to Umar. After ‘Umar was martyred, it was kept by Sayyidah Hafsa for a long time. Later, Uthman (pbuh) asked for this Qur’ân, made five or seven copies of it, and distributed it to the main regions of the Muslim world.

Sayyidah Hafsa narrated sixty hadiths from Allah’s Messenger (pbuh); 10 of these are recorded in Muslim, 44 in the Musnad of Ahmad bin Hanbal, and 4 in both Bukhârî and Muslim.

Sayyidah Hafsa passed away in the 41st year of hijrah, during the caliphate of Sayyidina Mu’âwiya. Some accounts give the year of her death as the 45th year of hijrah. She was sixty years old when she died in Medina. She was buried in the Cemetery of Baqi.

During the caliphate of her father, she provided an example to us, by leading a simple and unadorned life, even though during these times the Muslims were prosperous.





The household of the Prophet (pbuh) would remain distant from worldly ostentations, and thus would serve as a model for the rulers following him.

Lessons to be Learned From the Life of Sayyidah Hafsa

1-There are a lot of lessons to be derived from the marriage of Allah's Messenger (pbuh) with Sayyidah Hafsa, especially for men who have wives with a strong temperament. The Holy Prophet (pbuh) was a human being and he experienced many incidents throughout his marriages which present an example for the believers.

On one occasion, Allah's Messenger (pbuh) wanted to divorce Sayyidah Hafsa. However, Allah the Almighty did not give permission for this, and informed him that Sayyidah Hafsa was to be one of his wives in Paradise. This is because she was devoted to prayer, she used to fast often, give charity and pray at nights (tahajjud). This shows clearly that worship is one of the ways we can gain value in the sight of Allah.

On the other hand, this divorce incident and the following events teach men how to react when they face irritable habits and temperament from their wives which they dislike. The principle to follow is to see the good in one's spouse and as long as they are continuous about worshipping Allah, to show patience against their bad attitudes for the sake of Allah.

2-Sayyidah Hafsa was a fortunate person who safeguarded the Qur'an after her father died. This is a good example of displaying the level of confidence for her faithfulness and

competency in the society. This event also demonstrates the value of women in Islam.

3-Sayyidah Hafsa was one of the rare women who received the good tidings of entering Paradise during her lifetime. She strove to refine her strong temperament with prayers and with her love for Allah's Messenger (pbuh).

4-Sayyidah Hafsa loved giving alms. Before she passed away, she requested that the good services she used to fulfil be carried out after her death.

5-Sayyidah Hafsa preferred not to interfere in the political events which took place after the death of Allah's Messenger (pbuh). Even during the caliphate of her father, she provided an example to us, by leading a simple and unadorned life, even though during these times the Muslims were prosperous.

6-We should take a lesson from the way she looked upon life, by utilising our wealth for the sake of Allah and for charity. And we should opt for a modest life style, as much as possible.

7-Sayyidina Umar used to visit his daughter often, and he would advise her about her conduct towards her spouse. This is also a good example, showing that a father should take care of her daughter even after her marriage, and that he should support her in fulfilling her financial needs and in correcting her flaws.



Stories

The BIGGEST WEALTH

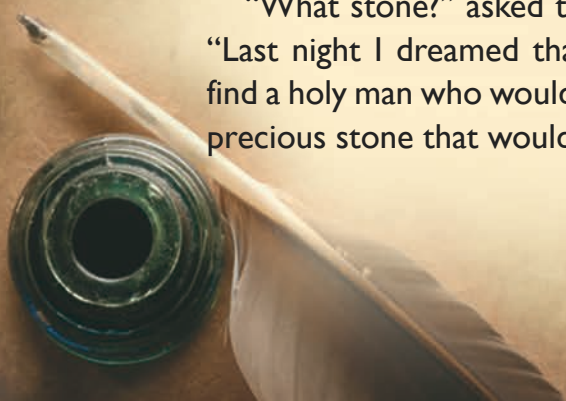
Any years ago, during the time of the Tâbi'în (the generation of Muslims after the first generation 'Sahâbah'), Baghdâd was a great city of Islam. In fact, it was the capital of the Islamic Empire and, because of the great number of scholars who lived there, it was the center of Islamic knowledge.


A peasant came running up to a sufi master, who was resting under a tree. "The stone! The stone! Give me the precious stone!"

"What stone?" asked the master. "Last night I dreamed that I would find a holy man who would give me a precious stone that would make me

rich forever," replied the peasant. The master searched through his bag and pulled out a stone. "He probably meant this one," he said as he handed it to the peasant. "I found it on a forest path a few days ago. You can certainly have it."

The man looked at the stone in wonder. It was a diamond, probably the largest diamond in the whole world; he took it and walked away. All night he tossed about in bed, unable to sleep. Next day at the crack of dawn he woke the master and said, "Give me the wealth that makes it possible for you to give this diamond away so easily."





The Righteous Deed That Reaches The Throne

One day a disciple of Dawud-i Tai, who was seeing to the personal chores of the sheikh, said, "I have cooked some meat. Would you like me to bring some?"

Seeing his master remain silent, he then brought a plateful of meat and placed it in front of him. But without throwing even a little glance at the meat in front of him, Dawud-i Tai asked:

"What about the so-and-so orphans my dear?"

The disciple sighed and to indicate

that they were without sufficient means, replied, "Their situation is the same, master."

"In that case, take this meat to them!" advised the master.

"But it has been a very long time since you ate meat, master", said the disciple, genuinely wanting his master to consume the food he had prepared for him. Yet adamant, Dawud-i Tai said:

"If I were to eat that meat, my dear, it will only find its way outside. But if the orphans were to eat it, it would find its way to the Throne of the Lord!"

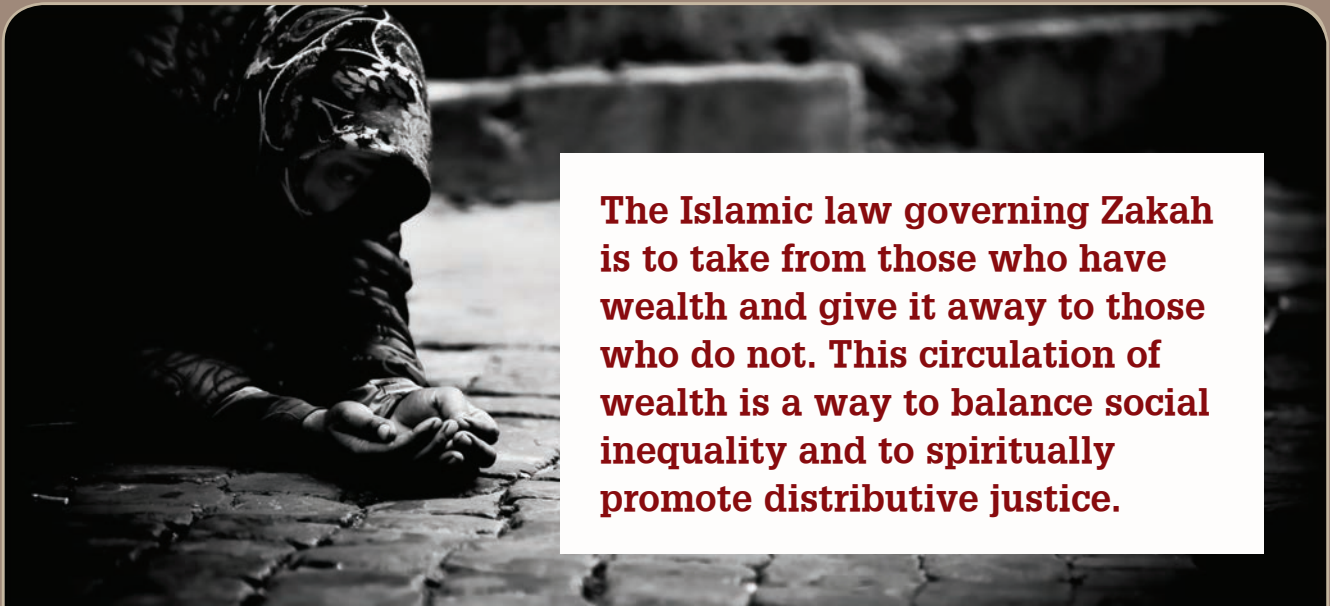


THE SPIRITUAL *and* *Social Significance of Islamic* *Charity*

A genuine believer curbs his animalistic instincts, extravagant passions, and capricious wants by constant acts of charity and by performing meritorious deeds of benevolence to the needy, the unloved, and the impoverished.

The Universe as Almighty Allah's Perpetual Act of Charity (Sadaqah)

According to Islam; Almighty Allah, the One and Only God, created the whole of creation out of the overflowing of His generosity and merciful love for His creatures. One of the Blessed Names of Allah Almighty is *Al-Wadud*, which means, "the Loving Well-wisher of one-and-all". Almighty Allah's Name, *Al-Wadud* (The All-Loving) demonstrates that it is Allah's nature to perpetually manifest compassion and love to the whole ongoing universe; and this divine love flows towards His creation as the means for the preservation of the *cosmos*. This divine well-wishing is Almighty Allah's perpetual act of charity and mercy to all his creatures (See, Hazrat Ibn Arabi, *Abkam al-Quran*. Lucknow, India: Ishaat Islami Kutabhana, 1979; pp. 175-180). As human beings whose source of origin and dependence of existence come from Almighty Allah's munificence, we should spiritually manifest God's attribute of *Al-Wadud* by being charitable to everyone



The Islamic law governing Zakah is to take from those who have wealth and give it away to those who do not. This circulation of wealth is a way to balance social inequality and to spiritually promote distributive justice.

and by being a genuine well-wisher to fellow humans; especially to those who are in dire need of our assistance. For this reason, Islam, being a religion of genuine mercy and compassion, greatly stressed on the duty of all Muslims to support the poor and the needy in society. All Muslims, with no exceptions, are enjoined to manifest kindness and charity to the deprived and the distressed fellow humans. In the words of Hazrat Abdullah Bulleh Shah, a great Sufi saint of Punjab: “No one is so poor that he cannot give something to his fellow humans. No one is so deprived of Allah’s provisions that he can turn a blind eye to the cries of the needy” (Hazrat Baba Bulleh Shah Qadri, *Abyaat-e-Baba Bulleh Shah*. Multan: Majlis-e-Baba Bulleh Shah, 1986; p. 54).

In the perspective of Islamic sociology as practiced by the exemplar, the Holy Prophet Muhammad, the act of charity as prescribed by the Divine Law (*Shari’ah*) is a way of bringing societal equity and is an effective means of manifesting justice to one’s community. Islam, as a religion that seeks to manifest Divine justice to the world has elevated charity to the level of sacred obligation to all those who name themselves Muslims (Al-Qur’an, *Surah Baqara*: 177; *Surah Insan*: 8, 9). The Muslim *Ummah* can take great strides in spiritual development towards genuine Islamic Renaissance when believers, purged out of their greed, vanity, and caprice begin to generously and cheerfully spend a portion of their wealth in charity to the destitute for

the sole purpose of winning Almighty Allah’s pleasure (*raza*). A genuine believer curbs his animalistic instincts, extravagant passions, and capricious wants by constant acts of charity and by performing meritorious deeds of benevolence to the needy, the unloved, and the impoverished.

Zakah and Sadaqah as Concrete Manifestations of the Islamic Understanding of Charity

Islam establishes two kinds of charities: *zakah* and *sadaqah*. *Zakah*, in Arabic literally means, “to bloom,” “to be wholesome,” “to be pure”, and “to refine a thing” (Shaykh Nasser al-Hurayni. *Qamus-e-Alam*; 6th abridged edition. Cairo, Egypt: Sayyidah Maimoonah Press, 1963, in the *Zakah* entry). *Zakah* implies spiritual purification from the entanglements of our material possessions. Giving up a fragment of our resources which we own in excess of what is needed for our survival, is to “purify” and to make our resources “wholesome” so that it may be cleansed from monetary greed and worldly attachments. Deducting *zakah* from one’s income is a spiritual discipline and a fitting acknowledgment of the fact that the actual giver of bounties is God, from whose benevolence all blessings emanate. Since the Provider of every provision is God, we the recipient of His kindness is duty bound to spend some portion of His provisions for His cause and for His good pleasure.

The distribution of our *zakah* also signifies

that true Muslims can let go of their wealth by utilizing it for the service of humanity. True Muslims are they who prioritize Allah's Laws and service to humanity as having topmost precedence in their lives. True Muslims are those who can sacrifice a portion of their wealth in behalf of suffering humanity. The Islamic law governing *Zakah* is to take from those who have wealth and give it away to those who do not. This circulation of wealth is a way to balance social inequality and to spiritually promote distributive justice. The Holy Prophet of Islam established the institution of *zakah* to make concern for the poor a permanent and compulsory duty to those who called themselves Muslims. The commandment of paying charity, in its form as *zakah* is mentioned in the *Qur'an* twenty-seven (27) times along with the establishment of the daily formal liturgical prayers (*salaah*) (See; Osman Nuri Topbas Effendi, *Islam: Spirit and Form*. Istanbul: Erkam Publishers, 2003; pp.189-190). This shows the significance that Almighty Allah attached to this pillar of Islamic faith. In Islam, religious injunctions of the *Shariah* (Divine Law) are divided into two aspects; *huquq-ul-llah* (Divine rights) and *huquq-ul-ibad* (rights of other persons). *Zakah* is a form of worship since it belongs to the rights of Allah that believers dispense charity. Allah Himself in no uncertain terms commanded the giving of charity. Charity-giving belongs also to the rights of other persons because for

Islam the needy in the society have also rights over a portion of our wealth. Therefore, the bestowing of charity to the needy is one of the Islamic pillars that intersect both the rights of Allah and the rights of society. Charity-giving is both a divine worship and a societal duty. This is why the *Qur'an* juxtaposes the command to give *zakah* together with the command to keep one's daily prayers. If the believers do not pay his charity, his prayers will not be answered. In the words of the Holy Prophet;

If a person prays but does not give his alms-due, his prayers are worthless and valueless in the sight of Allah; and Allah will not listen to his supplications (Hadith quoted by Osman Nuri Topbas Effendi, *Islam: Spirit and Form*; p. 190).

To emphasize further, *zakah* in its spiritual dimension is an act of worship while in its external form it is the carrying out of social service (*khidmat*). It is therefore not just the external payment of a tax as it is apparently understood but is rather an act of deep sacred significance befitting divine worship. Its importance is underlined by the fact that the *Qur'an* treats it as being equal to *salaah* (five daily prayers). The *Qur'an* frequently enjoins the believers "to perform prayers and to pay the *zakah*." It goes to the extent of saying that one cannot attain righteousness unless one spends out of one's wealth for the love of God:

A real Muslim is one whose spirit has been softened to the cries of the helpless "other".





The teachings of the Holy Prophet concerning charity show that Islam did not leave the poor and the needy to the mercy of the oppressors.

You cannot attain to righteousness, unless you spend out of what you love. And what you spend, Allah surely knows it (*Al-Qur-an Abl-Imran: 92*).

Therefore, from the aforementioned *Quranic* passage, it is clearly articulated that the test of charity lies not in giving away something we have discarded but the things that we value greatly, something that we cherish. It is the sincerity in giving-up what we love and hold dear that greatly pleases Allah Almighty.

The Socio-Ethical Significance of the Prophetic Injunction to Dispense Charity to the Needy

The requirement of Islam that all its adherents should spend their wealth freely for the common good of society is not only limited to the payment of the obligatory collection of *zakah*. According to a *hadith*, the Prophet observed:

In one's wealth there is a charity due to God and His people, and this is *zakah*; but over this, one can dispense his wealth generously by way of voluntary almsgiving (*sadaqah*) based on his sincere intention (*ikhlas*) (See: An-Nasaai, *As-Siyam* 2; *Al-Infāq*, 6).

Soon after the death of the Prophet, the first Caliph of Islam, Hazrat Abu Bakr Siddiq, strongly emphasized the need to be mindful of the giving of charity as clearly expressed in the abovementioned *hadith* to

the wayward Arabs who apostatized from Islam by their denying of *zakah* as one of the pillars of faith. Hazrat Abu Bakr admonished the Arab dissidents in this manner:

Allah has ordained that the rich are to pay out of their wealth to that extent which is sufficient for the needs of the poor; so that if they do not find food and clothing, or any other need remains to be fulfilled, it would be because the rich are not doing their duty; and for this negligence, Allah will take them to task on the Day of Judgment. Consequently, those who give the rights of the poor by paying *zakah*, Allah's mercy and forgiveness will descend on them with abundance—and the poor will pray for their forgiveness and will bless them (Hazrat Maseehullah Khan Deobandi, *The Peerless Abu Bakr Siddique Akbar: The Confidant of the Prophet*. Azaadville, South Africa: Darool-Uloom Azaadville, 1968; p. 52).

Aside from *zakah*, the expenditure of the people in need in an Islamic society is covered by the faithful's freewill and voluntary charity called *sadaqah* (from Arabic, meaning, "righteousness" from the root *sadqa*, "to speak the truth", "to be true", "to be truthful", and "to be faithful")—a very wide term used in the *Qur'an* (Shaykh Nasser al-Hurayni. *Qamus-e-Alam* 6th abridged edition, *op.cit.*, in the *Sadaqah* entry). According to the great Sufi saint and mystic, Hazrat Muhiyuddin Ibn Arabi, almsgiving is called *sadaqah* to indicate the truthfulness (*sidq*) and sincerity (*ikhlas*) of the giver's inward faith. Hazrat Ibn Arabi

goes on to say that *sadaqah* is a voluntary act of worship, a choice made out of one's own freewill. If the act of giving *sadaqah* is something forced-upon or done out of compulsion, it has no religious merit (Hazrat Muhaiyuddin Ibn Arabi, *Abkam al-Quran, op., cit.*; p. 180). Hazrat Ibn Arabi says:

For if man makes the giving of *sadaqah* incumbent for himself out of love for Allah; then Allah Almighty likewise makes it incumbent upon Himself to have mercy upon such a person and forgive his transgressions (Hazrat Ibn Arabi, *Ibid*; p. 181).

The only difference between *sadaqah* and *zakah* is that *sadaqah* is the product of human sensitivity on the part of the donor to give alms voluntarily as befitting his sense of mercifulness towards the needy; whereas *zakah* is given on the basis of a fixed and obligatory percentage of the giver's property (*nisab*) as specified in Islamic jurisprudence (*Shari'ah*). In the case of *zakah*, there is a system of collection set up under Islamic law and there are persons appointed as collectors and custodians of these dues. The money thus collected is meant for the general welfare of the community. In the case of *sadaqah*, the bequest is made directly and spontaneously from one individual to another and the amount given is based on the discretion of the giver depending on the discerned need of the receiver (Maulana Muhammad Ali, *The Living Thoughts*

of Prophet Muhammad. pp.120-121). Thus the spirit of kindness and well wishing is the essence of the Islamic dynamics of charity. The giver is not to expect any reward from the beneficiary, as his only motive is to gain closeness to Allah. Although a true and sincere believer does not yearn to be reciprocated by Allah, yet Almighty Allah Himself promises that there awaits for the giver an abundant reward coming from His grace—whatever God deems best to confer on His servant, His servants accept these graces with profuse thanksgiving (*shukr*) (See *Al-Qur'an, Surah An'am*: 160).

Almighty Allah gives a very beautiful metaphor to illustrate the true heart of a sincere giver of charity. It is like a field with good soil on a hillside. It catches good showers of rain and the moisture penetrates the soil. The favorable conditions inherent in the field increase the harvest enormously (*Surah Baqarah*: 265). Similarly, the bountiful heart of a person of genuine generosity is well pleasing to God Almighty. He invites God's graces and mercies to come to his life through his charitable giving. The sole intention (*niyyah*) of the giver is solely to please Almighty Allah and to win His proximity—and not monetary rewards or worldly benefits that may accrue from one's charitable giving.

The *Qur'an* states that "charity is for the poor and needy" (*Surah Baqarah*: 272, 273). This

الحسن

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development of
humankind-in building
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and Al-Rahman.**

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To emphasize further, zakah in its spiritual dimension is an act of worship while in its external form it is the carrying out of social service.



general principle enjoins us to help people in need, be they good or bad, on the right path or not, Muslims or non-Muslims. We are not to judge the recipient of our charity by the abovementioned considerations. All who are needy needs our help no matter how different their culture and belief system to our own. The chief ends in charity, as reiterated here, should be God's pleasure and our own spiritual cultivation of a sensitive heart. It is by now very clear that the charity of the Muslim in the form of *sadaqah* (voluntary charity) is not limited to fellow Muslims; it is to be given to the needy irrespective of his creedal and cultural differences (Maulana Muhammad Ali, *The Living Thoughts of the Prophet Muhammad*; pp. 96-97). Therefore, the sole purpose of our charitable giving is to gain our Almighty Allah's pleasure (*raza*) and to achieve His nearness (*qurbat*). In the words of the Holy *Qur-an*:

Their guidance is not thy duty, but Allah guides whom he pleases. And whatever good thing you spend, it is to your good. And you spend not but to seek Allah's pleasure (*Surah Baqarah*: 271-274).

To further elucidate the abovementioned *Qur-anic* passage, the *hadith* likewise emphasized that "charity is like placing a thing of value in the palm of God" (Quoted in Osman Nuri Topbas Effendi, *Islam: Spirit and Form*, op. cit., p.189). Hence, it is incumbent to dispense charity with this *hadith* in mind. God is the ultimate Recipient and Goal of our charity—it is for His good pleasure alone that we give alms to the needy in the community. We should therefore give our best alms by calling to mind this lofty spiritual perspective.

The Islamic Practice of Charity as Venue for Benevolent Concern and Social Responsibility

There is great sociological and spiritual wisdom in the Prophet's doctrine regarding charitable giving. The dispensing of charity, specifically in its forms of *zakah* and *sadaqah* prevent the monopolization of vast riches into the hands of the vested few. If the vast amounts of riches are concentrated in

the hands of greedy individuals, it usually results in the oppression of the poor and the marginalized. The Holy Prophet's all-encompassing social justice paved the way for an ethics of social responsibility for the rich to take care of the poor and for the poor not to have bitter resentment against the rich. Everyone in society: whether rich or poor, need each other to nurture one another's capacity for humane sensitivity and cooperation leading to societal concord and harmony (Maulana Muhammad Ali, *The Living Thoughts of the Prophet Muhammad*; pp. 119-124).

A real Muslim is one whose spirit has been softened to the cries of the helpless "other". A bonafide Muslim is one who weeps with compassion when he sees the woundedness of the world-and he effectively responds to this woundedness by acting accordingly through his sacrificial, heartfelt, and sincere giving. Charity is the perfect demonstration of a believer's merciful and compassionate

vulnerability to be available for others. The teachings of the Holy Prophet concerning charity show that Islam did not leave the poor and the needy to the mercy of the oppressors. Islam is interested in the spiritual development of humankind—in building a just society and in training the heart of humanity to manifest within its spirit the all-embracing attributes of Allah as the All-Loving One (*Al-Wadud*) and the All-Merciful One (*Al-Rahman*).

May Allah grant grace and mercy on us so that each one of us will be, *Insha'Allah*, harbingers and servants of mercy and compassion to a world that is so in need of these divine virtues. May all Muslims exhibit the glorious manifestations of Almighty Allah's Names; *Al-Wadud* (The Most Loving), *Ar-Rahman* (The Most Compassionate), and *Ar-Rahim* (Most Merciful) in their lives by dispensing charitable deeds to the needy in their respective societies. Ameen, a thousand times, Ameen!





THE BEST COMFORT IN THIS WORLD IS A RIGHTEOUS *Woman*


The psychological wellbeing of individuals is also a tremendously important goal which mankind is in need of. This psychological wellbeing can only be reached with “Muhabbatullah.”

WISDOM: On this occasion, we want conduct an interview with you about righteous women. If it is alright with you, let's begin with the question as to why creatures were created in pairs so that there are 'men' and 'women'?

Osman Nuri Efendi: Being alone and single is specifically for Allah because that Noble Creator only made being “single” and “alone” as characteristics specific only to Himself. In line with this, he created all creatures in pairs. While in humans, in plants and in animals, this condition was manifested in the form male-female; and in the chemical composition of lifeless things, it was manifested in the form positive (+) negative (-). In fact, this matter is touched upon in many verses of the Qur'an:

«And of everything We have created pairs that you may be mindful.» (*Dhariyat*, 49)

“Glory be to Him Who created pairs of all things, of what the earth grows, and of their kind and of what they do not know.” (*Yasin*, 36)



A righteous woman is a flower with the scent of heaven, spreading happiness to her surroundings.

With respect to the characteristic of being a pair, all creatures are in need of one another, because a feature present in one person, is absent in another. All of them form a whole, completing one another.

The need and affection of a man for a woman and a woman for a man however is essentially for the continuity of the next generation. However this certainly is not the only aim. Because along with establishing a healthy family, the psychological wellbeing of individuals is also a tremendously important goal which mankind is in need of. This psychological wellbeing can only be reached with “*Muhabbatullah*” (the love of Allah)

WISDOM: In that case, there must be a way of elevating the love between a man and a woman to divine love; rightly so?

Osman Nuri Efendi: Yes, but for ‘the love of Allah’ to surround their hearts, marriage must be realized whilst following the divine commands. A marriage based only upon lower desires does not produce the fruit of love. For this reason, in homes where marriage is initiated like this, the spiritual maturity which should come from marriage does not occur.

Due to this, marriage (*nikah*) is the way of the Prophet (pbuh), his *sunnah*, the springtime of the next generation, the man and woman’s honour and the mark of mankind’s superiority above animals because marriage is not of the concern for other creatures.

In sum, with all its characteristics, marriage is a divine law commanded to us as a means of protecting the superior form and honour of mankind’s creation. For this reason, on account of its raising of offspring, nurturing of children, safeguarding of the family and protection of the dignity of humankind, marriage in the perspective of Islam is a great and indispensable family building block.

WISDOM: What role does a righteous woman have in the creation and maintenance of a family?

Osman Nuri Efendi: A woman is like

a glass chandelier hung from the ceiling of the family's happiness and tranquillity. The society is illuminated by the blessing and light of marriage. It conserves the purity and honour of the family.

Thanks to the home established with the bonds of marriage, the woman enters a completely new world. Maybe she first begins to live together with an unknown man whom she has never been acquainted with before as well as the unknown individual members of his family. However, there is a distinct characteristic with which Allah has favoured the marriage. That is; while the couple who come together were previously complete strangers, in a moment, thanks to marriage they become the two people closest to one another in the world. In most cases, the home they establish also begins to become warmer than the family home from which they parted.

Indeed our Lord remarks:

“And one of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion; most surely there are signs in this for a people who reflect.” (*Rum*, 21)

WISDOM: What are the issues with which the righteous woman should be concerned in the family home?

Osman Nuri Efendi: Before anything else, women should display servitude and piety towards Allah. Just like when they take care with worship, prayer and supplication, so they should also show concern for *halal* (what is allowed) and *haram* (what is forbidden). Within the family, the woman's piety and steadfastness should be of such a quality which encourages goodness and good actions to her husband, children, relatives and even to her neighbours. A righteous woman is a flower with the scent of heaven, spreading happiness to her surroundings. It should be understood well that nations progress with men but women are the fundamental elements of this progression. For a man who is not at peace in his home, also cannot be successful in society. It is for this reason that in the same manner



It should not be forgotten that man and woman are elements which complete one another and even the Mothers of the believers, who were the wives of the Prophet (pbuh) supported the Prophet (pbuh) with their ideas.



Life is full of surprises. Times of disaster and crisis can occur. In such times, it is necessary for her to strive to accompany her husband and reduce his load.

that there cannot be progress without men, even so, progress without women is also deficient. Furthermore, every man received his first education while in his mother's lap. For this reason, when his character is formed, his first service again belongs to women.

WISDOM: What other sorts of small things should a righteous woman keep in mind in her relations with her husband for a family environment full of peace?

Osman Nuri Efendi: She should never neglect her husband; she shouldn't demote him to number two in the ranking among the family members. Since this situation is contrary to nature, a normal man cannot accept such behaviour from a woman.

In order to please a person, it is necessary to know him well. Therefore, the woman should try to understand her husband, to share his ideals, interests, feelings and likes and try not to separate from him. On the other hand, the man should also act in the same manner with the woman. If they don't heed to this; then in time, the husband and wife will become distant from one another and the love and unity between them will be replaced with disunity and hatred.

The woman should always aid and support her husband with every good and permissible task. She also shouldn't fall short in respecting his relatives. If she finds herself in a situation of preference and self-sacrifice, she should sympathise to a greater extent with his husband's family.

Life is full of surprises. Times of disaster

and crisis can occur. In such times, it is necessary for her to strive to accompany her husband and reduce his load. Indeed our Prophet (pbuh) gratefully remembered the patience, understanding, submission and devotion of Sayyidah Khadijah for a lifetime.

In a '*hadith*' (prophetic narration) it is remarked that:

"A woman who passes away while her husband is pleased with her will enter *Jannah*" (*Ibn Maja, Nikah, 4*) This hadith both informs us of the reward which the woman will receive while her husband is pleased with her and also informs us of the status of the husband in the family and the standard of conduct of the woman.

When the man leaves to work and toil he should also be careful that his earnings are *halal* (permissible) and even be careful not to feed his unknowing wife and children with suspicious stuffs from sources entering the house.

A righteous woman shouldn't only have love and regard for her husband but should also show warmth to his relatives and close friends up to a permissible level; for this behaviour of the woman pleases her husband. However, there is in this matter which requires one to be sensitive; that is in obeying the *Shar'i* (Islamic legal ruling) boundaries of '*mahramiyyah*' (privacy). When the woman is alone in the house, she shouldn't even allow a relative who could Islamically marry her to enter-in.

The Prophet (pbuh) advised believers to

keep away from situations which will cause suspicion.

In fact, one night when Allah's Messenger (pbuh) was walking on the street with one of his wives, two persons from the *Ansar* happened to pass by. When they saw the Prophet (pbuh), they began to walk swiftly. Thereupon Allah's Messenger (pbuh) said to them: Walk calmly, she is Safiyya bint Huyayy". They replied 'Glory be to Allah, Oh Messenger of Allah!' (How dare we think of any evil). Whereupon he said: 'Satan circulates in the body of man like blood and I was afraid lest he should instil any evil or doubt in your hearts' and he warned people not to leave any doubt (Bukhâri, I'tikaf, 11; Muslim, Salam, 23-25).

One matter which the husband and wife should be careful about is excessive distrust and jealousy. One of the things which unsettle people the most is the feeling that they themselves were distrusted by someone. If very serious reasons become apparent, they should try to sit and talk before accusing one another.

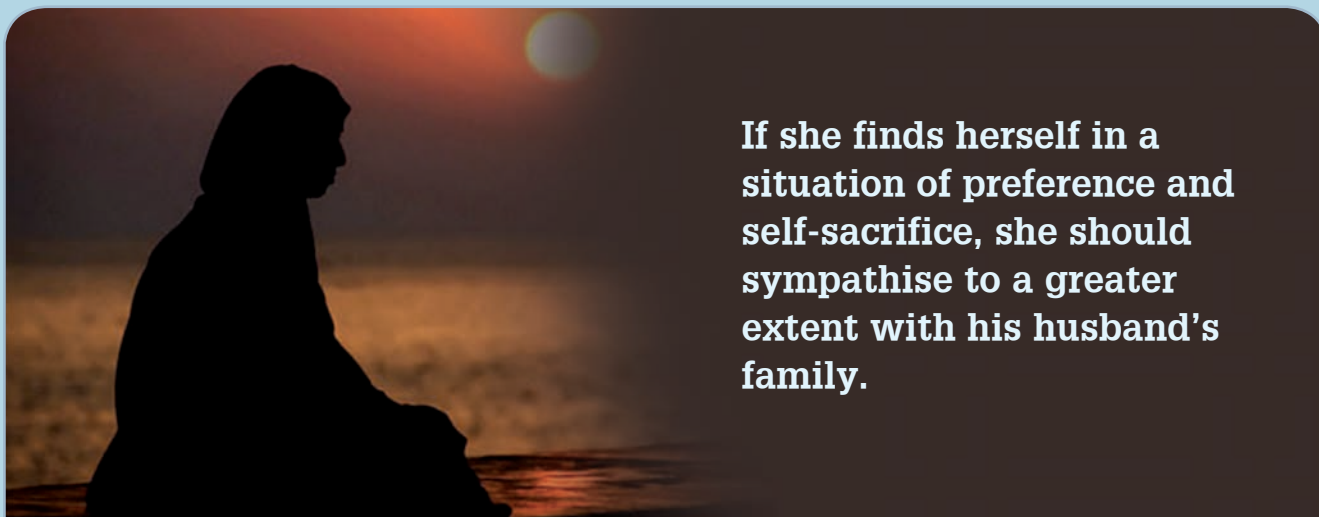
It should not be forgotten that man and woman are elements which complete one another and even the Mothers of the believers, who were the wives of the Prophet (pbuh) supported the Prophet (pbuh) with their ideas.

For example, during the Treaty of Hudaibiyyah, our mother, Umm Salamah consoled the Prophet (pbuh) who was very upset by the objections of the Noble Companions and she advised that he first do himself the thing that he had ordered. Seeing that the Prophet (pbuh) had shaved and taken off his ihram, the companions also took off their ihrams and this problem was resolved without opening the door to sorrowful consequences.

A similar example has been mentioned in Islamic history about Sayyidina Umar. Sayyidina Umar had wanted to limit the '*mahr*' (dowry) amount, suggesting, while in the mosque, that woman wanted too

A righteous woman should greet her husband at the door with a smiling face, when he leaves the house she should see him off with good words and prayers.





If she finds herself in a situation of preference and self-sacrifice, she should sympathise to a greater extent with his husband's family.

much *mahr* and that this made it harder to marry. At that moment a woman who was listening to Sayyidina Umar from the back stood up and objected to Sayyidina Umar reading from a verse of the Qur'ân about women being able to request as much *mahr* as they wanted. Upon this Sayyidina Umar understood his mistake and changed his perspective remarking:

"The woman hit the mark, Umar lost."

WISDOM: What things should a righteous woman be mindful of in her house in her everyday life?

Osman Nuri Efendi: When she is in the house, she should take care of herself, she should be clean and well-groomed. Even in the sight of an ordinary man, it is enough for the woman to be messy and disorganized to fall in his estimation. When she is with her husband she should avoid every kind of unsightly appearance.

A righteous woman should greet her husband at the door with a smiling face, when he leaves the house she should see him off with good words and prayers. Even if she herself is very tired on that day, she shouldn't make this obvious and shouldn't frown next to him. She should partake in her husband's difficulties and help him to relieve his tiredness.

How beautiful is the behaviour of Umm Sulaym of the Noble Companions to her husband on this subject. Even though her child had passed away, it didn't hinder her

from her duties and devotion to her husband. It is narrated that Abu Talha's heavily ill son passed away while he himself was not at home. After Umm Sulaym saw that their son had passed away, she washed and shrouded him.

Umm Sulaym strictly warned her household saying: "Beware, don't tell Abu Talha that his son has died until I tell him!"

It came to pass that Abu Talha arrived and asked her:

"How is your son?"

Umm Sulaym said:

"The child's anguish has ended, I think he is resting." Then she brought her husband his food. Abu Talha ate his food. Umm Sulaym dressed up and appeared as his wife. They both withdrew together to rest. When morning came, as soon as Abu Talha wanted to leave the house, the pious and intelligent Umm Sulaym said:

"Oh Abu Talha, look at what that neighbour of ours did, he didn't want to give me back the trust which he had borrowed when I wanted it.

Abu Talha replied:

"He didn't do a good thing"

Thereupon, Umm Sulaym said unexpectedly:

"Oh Abu Talha, your son next to you was a trust from Allah, he took him back". Abu Talha was suddenly taken aback, became silent and was later able to say "*Inna lillahi*

wa inna ilayhi raji'un" (We are from Allah and certainly We will return to Him.).

He explained this to the Prophet (pbuh) who had gone to the mosque to pray when he had finished praying. The Prophet supplicated saying "May Allah bless this night of yours". Not a year had passed since this *dua* that Allah favored this family with another son. Our Prophet (pbuh) made '*dua*' (supplication) while feeding this newborn child a date and named him "Abdullah". Again, through the blessings of this *dua*, it is narrated that Abdullah had 9 or 7 children and they all became *hafiz* (one who commits the whole Qur'ân to memory).


"The best things one can own; a tongue which makes *dhikr* (remembrance) of Allah, a heart which thanks Allah and a righteous

wife who aids her husband in his *iman* (faith) (*Tirmidhi, Tafsir, 9/9*)

"After God-consciousness a believer gains nothing better for himself than a righteous woman. Such that if he gives an instruction to her, she follows it, if he looks at her, it pleases him, if he adjures her to do something, the woman fulfils it and is true to him, if he leaves the woman and goes to a place far away the woman can be trusted with regards to her own purity and the man's property." (*Ibn Majah, Nikah, 5/1857*)

"A good woman is one who is obedient to her husband and kind to her children."

"This world is just temporary conveniences, and the best comfort in this world is a righteous woman." (*Muslim, Rada, 64; Also see: Nasai, Nikah, 15; Ibn Majah, Nikah, 5*).



Within the family, the woman's piety and steadfastness should be of such a quality which encourages goodness and good actions to her husband, children, relatives and even to her neighbours.

Eternal Affection And The Essence Of Light



Prophet Muhammad's exceptional life was established by Allah Almighty in the most beautiful way, both spiritually and physically, and he was then blessed as a favor for the whole of mankind.

The following is one of the famous Hadith Qudsi, or sayings of Allah:

"I was a hidden treasure (affection), and I wished to be recognized; this is why I created the universe." (Ismail Hakki Bursevi, Kenzi Mahfi)

Thus we can understand that the universe and the whole of creation consist of Divine Affection. This is the reason why people see the world with a deep feeling of the soul, perceiving all the worldly belongings and wealth as a sign of love and affection, and why they realize that Allah Almighty has created everything; they accept this as evidence of His abilities and perfection.

Rumi explains the importance of love and affection for humans in the following poem:

'Know how pitiful is he who does not possess the Divine love and affection; he may even be inferior to a dog, because even Ashab-kehf's dog searched for tamed love, and found it; he reached spiritual pleasure and those special mortals attained heaven.'

The pious know that the reason for their creation is the bud of eternal affection:

‘O beloved! If it was not for you I would not have created the universe.’ Complimented with the title ‘The Light of Creation’, Prophet Muhammad (pbuh), has had the universe dedicated to him.

The First and Last Page of the Calendar of Prophethood

Prophet Muhammad, whose divine light appeared before Adam but who physically appeared after all the other messengers, was both the first and the last in the line of prophets. In respect of creation Prophet Muhammad was the first, but in respect of time he was the last prophet. As he was the reason for the entire creation, Allah Almighty blessed him with the title ‘Beloved’. Prophet Muhammad’s exceptional life was established by Allah Almighty in the most beautiful way, both spiritually and physically, and he was then blessed as a favor for the whole of mankind. The manners and personality of Prophet Muhammad and his behavior towards mankind are an example for all. Allah Almighty created Prophet Muhammad as an example of perfect character for everyone. This is why he was sent into the community as a pitiful orphan, passing through all the grades and levels of life and becoming chief of state and Prophet, thus reaching the highest rank of authority and power. His display of excellent behavior and actions, his intelligence, capabilities and power are an example for human beings at any level or rank. In fact, Prophet Muhammad was sent by Allah the Merciful as an example for all of mankind from the time he was appointed to the Prophethood until the Day of Judgment. As we are told in the following verse:

“Ye have indeed in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the Final Day, and who remember Allah much.” (Ahzab, 33/21)

Before becoming Prophet, Muhammad lived a contented and dignified life, believing in the unity of Allah. Particularly during the last period before he was blessed with the duty

The spiritual events that happened to Prophet Muhammad prior to receiving the Revelation, the purification of his soul and the cleansing of the ego all acted as the basis for this.





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.

of Prophethood, he would spend much of his time in worship; retreating to the mountain of light (Hira) and absorbing himself in deep contemplation, staying there for long periods.

The reason for this seclusion was the blatant perversity of his society and the sadness and affection he felt for those who were oppressed or destitute. In reality, all these trials were preparation by Allah Almighty to reveal the Qur'an to mankind via the Prophet; this was to be our guide for life and it was to come to us through the holy heart of the Messenger. In the following Qur'anic verse we learn:

“Say: Whoever is an enemy to Gabriel-for he brings down the (revelation) to thy heart by Allah's will, a confirmation of what went before, and guidance and glad tidings for those who believe.” (Baqarah, 2/97)

With these experiences Prophet Muhammad's heart had reached a state of purity and a level from which he could comment upon and instruct in the revelations. The Prophet's heart had now been prepared for the Revelation; for six continuous months he had received spiritual signs and inspirations. For an average person to take up such a heavy burden would have been impossible; normal human beings are not created with this kind of capability. But for Muhammad the mysterious veil of spirituality had been uncovered and it was time for this gift and power of mystery to surface.

The Honored One of the Universe had combined the duties and power of all the prophets with his actions and character.

In Prophet Muhammad nobility and dignity, moral quality and the manifestation of Divine perfection reached their peak. Commandments were given. Instruction was provided in 'cleansing of the heart' and 'purification of the nafs', the prayers and servanthood that were to be performed in front of Allah Almighty were taught with a clean heart. By living and displaying the best of morals Prophet Muhammad became the most perfect example of humanity.

The Essence of Tasawwuf

The essence of tasawwuf is a pure, clean, clear and healthy soul that has attained a certain level of affection for Allah; this is the cause of the divine union of the soul. The spiritual events that happened to Prophet Muhammad prior to receiving the Revelation, the purification of his soul and the cleansing of the ego all acted as the basis for this.

Prophet Muhammad's heart and soul had attained a certain level before he received the Revelation; the holy Prophet lived a life of good conduct and divinity. When he returned from the mountain of light with the divine order he had reached a glorious phase that was very different from his former life.

Spiritually communicating with Allah Almighty, absorbing every speck of light from

he glory of unification and the merits of Allah, Prophet Muhammad had reached the peak of faith and submission; he would stand in prayer until his feet were swollen, shedding tears in adoration while still continuing his divine service. Even when he slept Prophet Muhammad's heart was always alert; he never distanced himself from Allah's remembrance or contemplation for a single moment.

With the blessing of Allah Prophet Muhammad attained this nature of the heart and perfection; he continued to convey the message of Islam to all of mankind, aware of the divine trust that he had been endowed with and which lifted him to the peak of all peaks.

Prophet Muhammad rejected anything that would reflect on or prevent him from carrying out the divine duty that had been bestowed upon him and he acknowledged the duty of worshipping Allah Almighty over everything else.

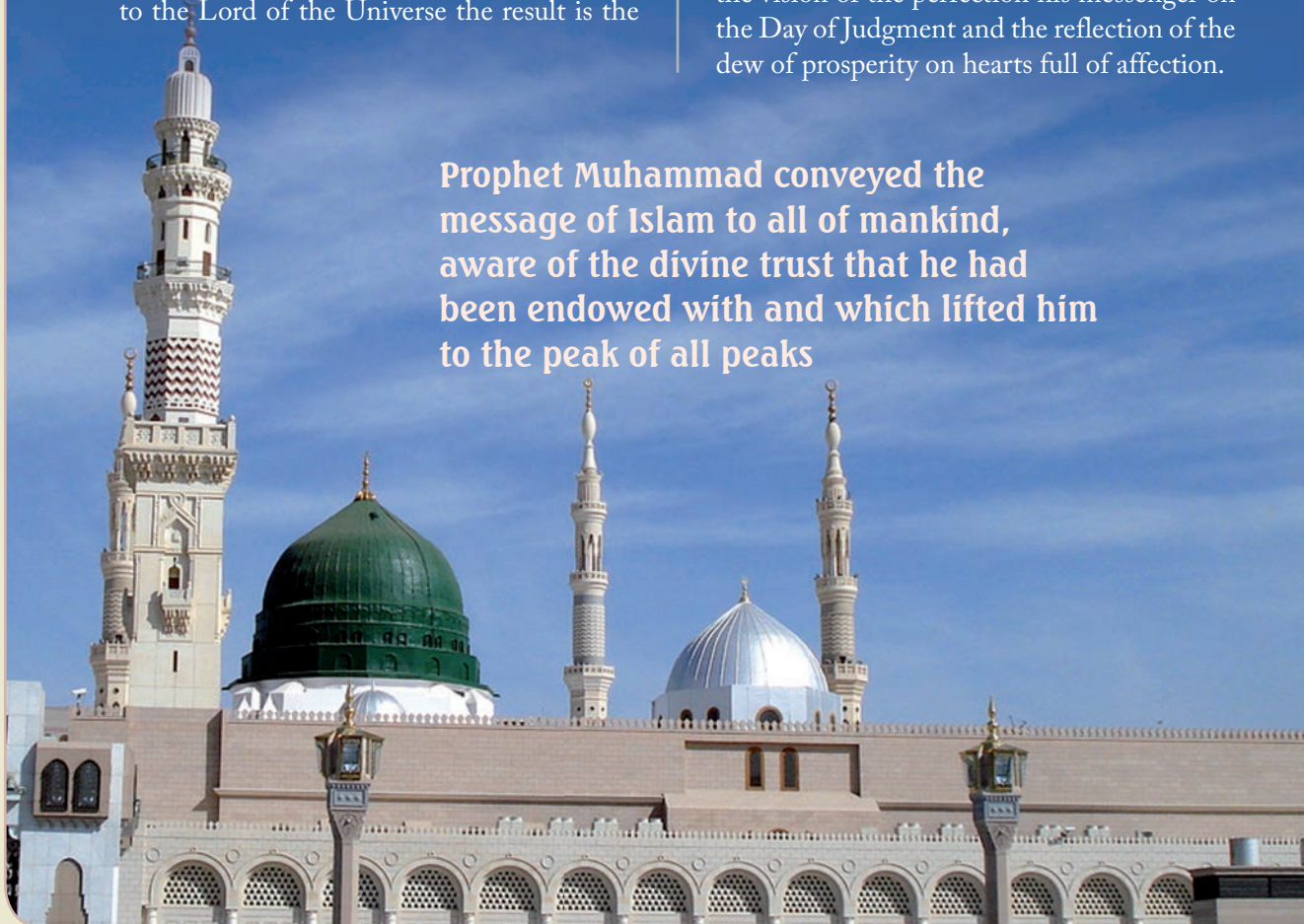
Fundamentally, by starting first with praise to the Lord of the Universe the result is the

purification of the heart from evil feelings, thoughts, and preoccupations; only then can the Qur'an, which orders that the whole of creation take refuge in Allah alone, be a book of guidance for mankind until the Day of Judgment. Prophet Muhammad (pbuh) and his lifetime of actions are the guide for human conduct. Affection for Prophet Muhammad is affection for Allah, obedience to him is obedience to Allah and rebellion against him is rebellion against Allah. Thus the blessed existence of Prophet Muhammad is a refuge of affection for mankind.

Tasawwuf, united with that which is evident that which is hidden in the life of Prophet Muhammad (pbuh) is a blend evident of great affection because every act of Prophet Muhammad (pbuh) is a form of tasawwuf.

In another account it is stated that tasawwuf is a divine privilege, starting with the 'blowing of the soul' into Adam (pbuh), the vision of the perfection his messenger on the Day of Judgment and the reflection of the dew of prosperity on hearts full of affection.

Prophet Muhammad conveyed the message of Islam to all of mankind, aware of the divine trust that he had been endowed with and which lifted him to the peak of all peaks



Quiz For Children



1. Allah says: "I have only created Jinns and men, that they may serve Me". Where can this verse be found in the Qur'an?
a. Fussilat
b. Dhariyat
c. Ta-Ha
d. Yasin
2. Which country was Prophet Musa (pbuh) born?
a. Egypt
b. Palestine
c. Yemen
d. Syria
3. Which prophet had a dream that the Sun, Moon and eleven stars were doing sajdah to him?
a. Noah
b. Yaqub
c. Zakariyya
d. Yusuf
4. What is the meaning of Al-Hadi as mentioned in the Qur'an?
a. The Loving
b. The Merciful
c. The Guide
d. The Eternal
5. To which country did the Muhammad go for the first time on a trade journey, with his uncle?
a. Abyssinia
b. Medina
c. Yemen
d. Syria
6. The Qibla changed from facing Jerusalem to facing the Ka'ba in Makkah in what Year?
a. 2nd Year Hijrah
b. 9th Year Hijrah
c. 5th Year Hijrah
d. 6th Year Hijrah
7. The word "Hadith" literally means _____?
a. Action
b. Life
c. Collect
d. Speech
8. How many years did it take for the complete revelation of the Qur'an? 22 years, 5 months and _____?
a. 14 Days
b. 6 Days
c. 17 Days
d. 3 Days
9. The Prophet (pbuh) said; If anyone's last word is _____ he will enter Paradise.
a. Allahu Akbar
b. Ya Rahman
c. Ya Kareem
d. La ilaha illAllah
10. What was the first Surah to be revealed completely?
a. Nas
b. Fatiha
c. Alag
d. Ikhlās

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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