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# WISDOM

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## THE STATUS OF PARENTS IN ISLAM

**Osman Nuri Efendi**  
How Should We Provide Appropriate Discipline To Our Children?

**Prof. M.Yasar Kandemir:**  
Allah's Pleasure is Earned by Obeying One's Parents

**Dr. Adem Ergul:**  
Order in the family and the role of the parents





# EDITORIAL

*D*ear Readers,

Allah the Almighty stresses for children to be kind to their parents in four places of the Qur'ân (Surahs Isrâ, Ahqâf, Luqmân and Ankaboot) because a child's parents are the key to earning the pleasure of Allah.

“Your Lord had decreed, that you worship none save Him, and (that you show) kindness to parents. If one of them or both of them attain old age with you, say not “Fie” unto them nor repulse them, but speak unto them a gracious word. And lower unto them the wing of submission through mercy, and say: My Lord! Have mercy on them both, as they did care for me when I was young.” (Isrâ, 17/23-24)

Indeed, the Messenger of Allah (pbuh) said with regards to the prayer of parents that, “Apart from the ‘shahadah’ and the dua of one’s parents, there is a veil between everything and Allah.” (Tirmidhi) In another hadith the Messenger of Allah (pbuh) counted the dua of parents among the three duas which are instantly accepted. (Bukhârî)

For as long as parents are alive, it is the duty of a child to respect them, fulfil their wishes and remove their difficulties. For this reason the child cannot give ‘Zakah’ to his mother and father as looking after them is already his duty. The Messenger of Allah (pbuh) explained that after one’s parents have passed away, it is necessary to respect their friends and visit them. The contentment of parents is so important with Allah that it is even important to keep their friends content.

The Messenger of Allah (pbuh) asked “Do you know of a spending which is higher than the spending on the path of Allah?”. The companions replied: “Allah and His Messenger know better”. Our Prophet (pbuh) said: ‘It is the spending of a child for his/her parents.’

It is for this reason that many of the articles in this edition focus on “the status of parents in Islam.” Our Ustadh Osman Nuri Efendi explains us that how we should provide appropriate discipline to our children. Dr. Adem Ergul tells us the role of the parents in the family while Professor M. Yasar Kandemir elucidates how we can earn Allah’s pleasure by obeying our parents in the light of Qur’ân and Sunnah in his article. This edition also tells the story of Sayyidah Ummu Salama and her exalted character.

We hope that you enjoy the articles in this edition and that you may able to utilize these words of Wisdom to make your homes full of peace and tranquillity with Islamic atmosphere.

May Allah bless us and help us to found our families upon goodness. May Allah bestow upon us blessed progeny who will serve both their parents and the Ummah. Amin!

*Elif Kapici*

editor@sufiwisdom.net



# Wisdom

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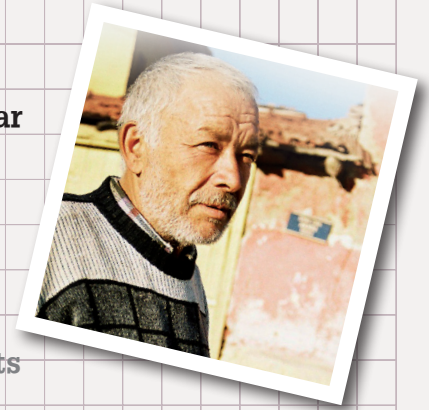
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**Prof. Hasan  
Kamil Yilmaz**  
**The  
Cultivation of  
'Ikhlas' -II-**



**Prof. M. Yasar  
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**Hasan  
Misirli**

**Cultivating  
Merciful  
Hearts**

**Halime  
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حجابي





# How Should We Provide Appropriate Discipline To Our Children?

**Discipline of children should begin with the training of parents; such an important job can only be successfully performed with the benefit of proper training.**

Our children are divine trusts to us and sprout from our own essence. For sensitive souls, the melodies of happiness at home begin with the soothing music of happy children.

As it is expressed in the traditions of the Prophet (pbuh), children are “flowers of Paradise,” “fruit of hearts,” and “divine blessings.” Children are the best blessings of our Lord.

How can anyone forget the joy at the birth of a first child? Children’s smiles are like gifts from Paradise. For a mother to discipline, raise and contribute fine children to society is therefore the most honorable of occupations. A mother’s heart is the first school of a child: here the child receives its basic training. In addition, righteous generations raised with great care will be protective shields between their parents and Hellfire. One of the most important duties of parents is to equip their children with Islamic virtues and good character. Yet it is not merely the central duty of parents to raise faithful and upright

**Virtuous Muslims from all over the Muslim lands have left us many beautiful illustrative examples of proper respect for mothers. First among these is, of course, the Messenger of Allah (pbuh).**



children: it also is a guarantee of receiving continuous rewards until the end of time.

Children are exceptional fruits of family happiness and a strong connection between the mother and the father. They are the most valuable trusts of Allah to the parents. People's responsibilities are expressed in the following saying of the Prophet (pbuh):

*All of you are guardians and are responsible for your charges: ...a man is a guardian of his family and is responsible for his charge; and a woman is guardian of the household of her husband and is responsible for her charge...*

(Bukhâri, Wasaya, 9; Muslim, Imara, 20)

The Qur'ân says:

*O you who believe! Save yourselves and your families from a fire whose fuel is men and stones... (66:6)*

The Messenger of Allah (pbuh) explains this verse, saying:

*Keep them away from committing the things prohibited by Allah the Almighty and encourage them to perform good deeds. That is the way to save them from Hellfire. (Alusi, XXVIII, 156)*

Discipline of children should begin with the training of parents; such an important job can only be successfully performed with the benefit of proper training. How can inadequate parents discipline their children? As the poet says,

*He, himself, is a dodderer in need of help  
How is he supposed to help others?*

Thus if child discipline begins starts parent discipline, it will yield more effective results. Again, as it is expressed by the poet Seyri:

Father, pillar of the family, must be upright and strong

Mother, heart of the family, must be a rose, sweet and warm

With all this in mind, we can summarize the basic principles to which parents need to pay attention as follows:



**a.** A spiritually meaningful name must be given to the child. At the head of the rights of a child upon its parents comes “to be given a good name,” because the meaning of the name influences the personality of the child. In other words, the meaning of the child’s name manifests itself upon the child. In a narration reported by Tabari, it is stated:

“The Messenger of Allah (pbuh) had a milk camel brought and asked, “Who shall milk this camel?” A man stood up. The Messenger of Allah asked, “What is your name?” The man said

“Murra (bitterness).”

The Messenger of Allah said to him, “Sit down.”

Again he said, “Who shall milk it?” A man stood up and the Messenger of Allah asked, “What is your name?” He said, “Jamra (fire).”

The Messenger of Allah said, “Sit down.”

Yet again he said, “Who milks this camel?” A man stood up and the Messenger of Allah asked him, “What is your name?” The man said, ‘Ya’ish (he lives).’ Then the Messenger of Allah gave him the job of milking the camel. (Tabarani, Mu’jam, XXII, 277; Muwatta, Isti’zan, 24)

**b.** For the spiritual development of their children, parents must be very sensitive about the religious lawfulness of what they eat.

**c.** Children grow up by imitating their parents in every aspect of their lives. Imitation, learning from example, is the essential characteristic of children. This is why parents must display exemplary behavior for them to imitate. For instance, if a child grows up in a family environment where the parents always dispute, then he or she will be affected by the atmosphere and will most likely become ill-tempered. A child raised up in a peaceful and tranquil environment, on the other hand, will most likely grow up with good manners and become a decent person.

**d.** Children’s behavior must always be under their parents’ control, yet children should never feel that they are being controlled. They should be prevented

**A child raised up in a peaceful and tranquil environment will most likely grow up with good manners and become a decent person.**





*When religious obligations and prohibitions are taught, children must be convinced about their reasons.*

from doing, in secret, bad things that they cannot do openly. Otherwise their character weakens and they become two-faced. The first manifestation of this condition is lying and hypocrisy.

**e.** Children's good deeds should be praised and rewarded, but their mistakes also should not be ignored. Just as rewarding good behaviors tends to make those behaviors permanent, so leaving offenses unpunished similarly incorporates them into a child's character. Childhood errors need to be taken seriously, because repeated bad actions may turn into addictions.

**f.** Unnecessary and constant punishment also has a negative impact upon children. For instance, if a child accidentally breaks a utensil in the kitchen, he or she should not be reprimanded, because accidents happen to everybody. Punishing children for accidents will create resentment, which may lead them to resist right behaviors that parents approve: they will do the opposite of whatever they are told to do. Therefore parents must be very sensitive and must not punish their children for accidental mistakes. However, we should never ignore or tolerate mistakes that might affect their morality.

It is also very important, when correcting mistakes, to make it clear to the child what was wrong about the action. It is only when a child grasps and accepts a mistake that he or she will be ready to profit from education. Otherwise, the child will continue to think

the action right and will begin to blame the parents for injustice.

**g.** Therefore, also, when religious obligations and prohibitions are taught, children must be convinced about their reasons.

**h.** Proper manners and moral principles are essential. Wealthy families in particular should be careful to teach their children to treat their friends nicely. Rudeness and arrogance should be prevented. It is helpful to teach them the story of Qarun from the 28th chapter of the Qur'ân – in simple words, so that they can understand.

**i.** Within the limits of lawfulness, children should be allowed to "live their childhood." However, just as they should not be placed under too much pressure, they should also not be left too much to their own devices. Too much idleness leads the growing personality astray. Too much pressure, on the other hand, crushes character and makes children either timid or rebellious. Children at the age of puberty are particularly inclined to be rebellious against their parents. This is why parents need to make every effort to fill their children's time with appropriate activities in order to raise them as virtuous people.

**j.** Children need to be reminded of the blessings of Allah the Almighty and should be accustomed to show gratitude. They need to be raised according to the principles illustrated by the life of the Prophet (pbuh).



k. From an early age, children should be encouraged to develop habits of “worshipping Allah and serving humanity.” Beyond simple habit formation, they should also be taught the meaning of our obligations of worship and service.

In short, if we want perfect children, let us first attempt to be perfect parents.

The true root of proper child discipline can only be parental love. Our children are entrusted to us by Allah; to love them and care for them is a means for us to reach happiness in this world and in the Hereafter.

If we do not raise a decent generation, we will find ourselves alone in this world and later in the grave. We should not forget that the grave will be our ultimate residence. Let us treat our children accordingly!

As the proverb says, “A mother is a school.” The mother’s heart is the child’s classroom. Because a mother stays with her children at home more often than anybody else, she will be the first and most effective role model to leave permanent traces in the souls of her children.

Every word coming out of a mother’s mouth is like a brick in the edifice of the personality of her child. Mothers are the greatest source of mercy, the teachers of mercy. It becomes harder to educate children who are devoid of a mother’s discipline, since discipline imposed without an underlying perception of mercy naturally produces

rebellion. People of high character are usually to be found among those who were raised by a righteous mother.

A righteous and self-sacrificing mother, who shoulders many precious and difficult duties like the care of a home, the discipline of children and the thoughtful service of a husband, deserves immense love, deep respect and lifelong gratitude. Virtuous Muslims from all over the Muslim lands have left us many beautiful illustrative examples of proper respect for mothers. First among these is, of course, the Messenger of Allah (pbuh). He visited his foster mother Halima every week. He used to lay his cloak on the ground and invite her to sit on it. Every time his foster mother entered the room, he stood up out of respect.

Mothers, who have the opportunity and time to be in close connection with their children, should take hints about discipline and education from the lives of the Companions of the Prophet. Women

Companions who were mothers got their own spiritual education from the Prophet. They used to counsel their children, too, to visit him regularly. Hudhayfa told this story:

One day my mother asked me, “When was the last time that you visited the Prophet (pbuh)?”

I said, “I haven’t seen him for a few days.” She got very upset and reproached me. Finally I told her, “Please stop being angry at



**Every word coming out of a mother’s mouth is like a brick in the edifice of the personality of her child.**

*Children need to be reminded of the blessings of Allah the Almighty and should be accustomed to show gratitude. They need to be raised according to the principles illustrated by the life of the Prophet (pbuh).*



me! Let me go visit the Messenger of Allah (pbuh) right away and pray the evening prayer with him. Then I'll ask him to pray to Allah the Almighty for our forgiveness." (Tirmidhi, Manaqib, 30; Ahmad b. Hanbal, Musnad, V, 391-92)

We need to protect our children from extravagance and all kinds of extremism. We should give them respectable, meaningful names, introduce them to the Noble Qur'an and familiarize their pure hearts with the pleasures of praying, helping others and giving charity. We should also, as much as we can, avoid showing any kind of negative behavior that could increase selfishness in them. Children are like tape recorders. They are inclined to record and imitate everything they see. For instance, let's imagine what kind of damage the following incident could do, once recorded in a child's pure memory.

A beggar, old and sick, knocks on the door of a family's home to ask for help. The father of the household reprimands the man; his daughter observes this. The little girl asks, "Daddy, why are you breaking the poor man's heart?"

The coldhearted father replies, "Don't pay attention to him! These kinds of people are not ashamed to be a burden on others. When they succeed in getting money, they just waste it. Maybe they are even richer than we are!"

Meanwhile, because of his dire need, the poor man at the door keeps asking, "For the sake of Allah, please help me!"

The father's anger grows worse. He shouts, "Get out of here, you shameless man!"

Perhaps some of us are acquainted with such scenes. But wouldn't any little girl who saw such a thing and loved her father, begin to lose her feelings of compassion? Is it not likely that she herself might become a coldhearted person who feels nothing for the sufferings of the others?

Mindful of the educational effects of actions, when my own father Musa Efendi wanted to give something to a needy person, he sometimes gave it through the hands

of children. In this way we all became accustomed to helping others.

On one occasion, people came around collecting donations for an important cause. My father watched the seven-year-old boy sitting next to him. The little boy, unaware of being observed, dropped his small amount of pocket money into the donation box. He had obviously been affected by the generosity of the adults around him. After my father saw what the little boy did, he called him aside. After praising his good deed, he told the child, “You did well, my boy! If you hadn’t given anything, it would have made me sad.”

This story is just one example of the many we might call to mind, all of which prove how children imitate the acts of the adults around them.

We should keep in mind that traditions of the Prophet suggest that girls need more attention than boys. The Prophet (pbuh) says:

*Anyone who has three daughters and provides for them, clothes them, shows mercy to them, assists in their marriages and keeps assisting them afterwards, will definitely enter Paradise.* (Abu Dawud, Adab, 121; Ibn Hanbal, III, 97)

*“If someone raises two girls to maturity in kindness, on the Day of Resurrection, he and I will be like this” – and he interlaced his fingers (to show the degree of nearness between him and that person).* (Muslim, Birr, 149; See also Tirmidhi, Birr, 13)

This narration informs us how we should treat our children, especially our daughters.

Another important point with regard to childrearing is the matter of physical abuse. The beating of children cannot be accepted under any circumstances. In order to prevent children’s bad behavior, some precautions may be taken, but beating can never be among them. Beating turns our young people – our future! – either into cowards, or into indecent and shameless people. It is clear that the Prophet (pbuh) prohibited beating even in the discipline of animals, let alone human beings.

When our mother `A’isha was given a camel as a gift, he warned her about training it in these words:

“O `A’isha! Kindness is not found in anything without adding to its beauty and is not withdrawn from anything without making it defective.” (Muslim, Birr, 78; See also Abu Dawud, Adab, 10)

A mother’s heart can control the outbursts of family members, especially the obstinacy of her children.

A pious mother is like an embrace of divine mercy. That is why the Prophet said: “Paradise is under the feet of mothers...” Since the seeds of our happiness are sown in the hearts of our mothers, the Messenger of Allah insisted upon love for mothers. When he (pbuh) was asked who is most entitled to be treated with the highest respect, he said three times, “Your mother.” Only after that did he say, “Your father.” (Bukhâri, Adab, 2; Muslim, Birr, 1, 2)



**A spiritually meaningful name must be given to the child. At the head of the rights of a child upon its parents comes “to be given a good name,” because the meaning of the name influences the personality of the child.**





# The Cultivation of 'Ikhlas' -II-

The place where good deeds will be of actual benefit is in the hereafter. People of sincerity do not hold expectations from the world for their good deeds.

The good deeds should be done for the contentment. The overshadowing of good deeds by the life of this world and the favors belonging to the world also changes the consequences of those deeds. In fact, the following verse introduces a very important standard to this topic: "Those who desire the life of the present and its glitter,- to them we shall pay (the price of) their deeds therein,- without diminution. They are those for whom there is nothing in the Hereafter but the Fire: vain are the designs they frame therein, and of no effect and the deeds that they do!"<sup>1</sup>

Although the task undertaken might be the same, it is clear that the intention which mixes with the deed will change the result. This story attributed to Imam Ali is well-known. Imam Ali fought with a disbeliever in battle and after taking him down, just as he was about to kill him, the disbeliever spat in his face. Imam Ali left the disbeliever and he (the disbeliever) said with confusion; "For what reason are



**Sincerity is the integral condition of worship and actions. Whatever external conditions there are in worship, there is an important internal condition which is at least as important as them and that is sincerity.**



you leaving me? I had spat on your face to enrage you and I thought you would kill me with more rage". Imam Ali said: "I wanted to kill you for Allah's sake. However, after you spat on my face, I became angry and rage became dominant in my action. Rage is an animalistic feeling which smells of revenge. If I kill you with a feeling like this, my deed leaves the bounds of sincerity, I will become a murderer".

Sincerity is a sublime feeling which summons divine assistance for one's deeds and actions and enables the formation of spiritual strength. Sincere servants who are earnest are stronger and closer to success compared to those without sincerity. Likewise, Allah remarks that "... but those who were convinced that they must meet Allah, said: "How oft, by Allah's will, Has a small force vanquished a big one? Allah is with those who steadfastly persevere."<sup>2</sup>

Like microbes which are unseen, the glamour of the world, animalistic passion, the temptation of Shaitan (Satan) and the trap of desire attacks the person's realm of good deeds and spoils the sincerity of his/her actions. Allah refers to this topic in the Qur'ân in the following verse: "Even if the wrong-doers had all that there is on earth, and as much more, (in vain) would they offer it for ransom from the pain of the Penalty on the Day of Judgment: but something will confront them from Allah, which they could never have counted upon!"<sup>3</sup>

Sincerity is of two types, the first in worship and the second in other deeds outside of worship. Sincerity in worship is to only think of the contentment of Allah during worship and hope to receive reward in the end. The sincerity of the actions and acts outside of worship is likewise to perform those for the contentment of Allah. The performance of deeds and actions with sincerity raises them to the degree of worship. Worship performed with empty



feeling and thoughts which are far from being sincere and wholehearted reduces it to the level of habit while that performed with hypocrisy reduces it to the level of sin and wrongdoing.

There is no objection in seeking the '*halal*' (permissible) wealth of the world. The deeds of an unwise servant are a tool for acquiring the world and worldly favours. The place where good deeds will be of actual benefit is in the hereafter. People of sincerity do not hold expectations from the world for their good deeds. They even think that what they experienced in exchange for good deeds in the world will decrease their reward in the Hereafter. Likewise Allah warns those who use up their afterlife profits with the favours of the world in the following manner "And on the Day that the Unbelievers will be placed before the Fire, (It will be said to them): "Ye received your good things in the life of the world, and ye took your pleasure out of them: but today shall ye be recompensed with a Penalty of humiliation: for that ye were arrogant on earth without just cause, and that ye (ever) transgressed.""<sup>4</sup>


Sincerity is the integral condition of worship and actions. Whatever external conditions there are in worship, there is an important internal condition which is at least as important as them and that is sincerity. Acquiring sincerity and being able to reach it is tied to going through an earnest cultivation of sincerity. That is, not to surrender to disingenuity and to revise one's intentions persistently and earnestly. It is a unique privilege however, to be from those chosen to be sincere by Allah through his kindness: as a consequence of sincerity the servant has acquired through effort. Although this also dependent upon the continuation of the earnestness of one's sincerity.

**Notes:** 1) *Hud*, 11/15-16. 2) *Baqara*, 2/249. 3) *Zumar*, 39/47. 4) *Ahkaf*, 46/20.

**Worship performed with empty feeling and thoughts which are far from being sincere and wholehearted reduces it to the level of habit while that performed with hypocrisy reduces it to the level of sin.**



# Order in the family and the role of the parents



The most detailed topics in the Qur'ân are about family life. It describes in detail, issues such as establishing a family; and in continuation, about the rights of partners and children and their treatment of each other.

Family life, which began in human history with the prophet Adam (pbuh), is one of the oldest and everlasting establishments. The founding of an establishment is important of course; however ensuring its stable and peaceful continuation is even more important. One of the most basic facts which history has taught us is that the continuity and tranquility for the existence of all institutions, from the family to governments, is only ensured with justice. Justice is giving the owner of each right, their dues. Where justice doesn't exist, there is oppression. And it's not possible to build virtue, peace and prosperity on top of oppression. In reality, each person has the potential within them, to become a pharaoh. This shows itself when power is obtained. This power is sometimes acquired through wealth, sometimes when a title is obtained, and sometimes it emerges during youth and middle age, when power and strength is at a peak. Allah informs us that humans are creations which practice tremendous oppression. In this regard, he shows them ways of not becoming tyrannical. He lays down the principles allowing humans to stop the monster within, and draws up the boundaries.

The most detailed topics in the Qur'ân are about family life. It describes in detail, issues such as establishing a family, marriage and mahr; and in continuation, about the rights of partners and children and their treatment of each other; If divorce has become necessary, how these rights need to be divided; or if a death takes place, how the inheritance should be shared. This situation is interesting because it shows that there are many areas in family life where transgression into oppression can take place, whether it be knowingly or unknowingly. Many topics in the Qur'ân are presented in the form of stories, sometimes to ensure they are understood better. One of these is also a scene of persecution experienced in regards to family life. Our Lord, who is gracious and merciful answers the cries of a woman left in a difficult situation against her husband, by revealing a surah (Surat al Mujadala).

The event took place like this: In the Jahilliyah period prior to Islam, there was a bad custom called "Dhihar". According to this, when a husband said "You are like my mother's back to me" to his wife, the wife would become unlawful to him forever. However, a divorce wouldn't take place, and the woman would be without a husband while married. Aws bin Sabit from among the Ashab Al-Qiram had also performed such a Dhihar against his wife Hawla, falling victim to a moment of anger. Hawla came and explained the situation to the Prophet of Allah. She explained, in an aggrieved manner, that she spent her youth for her husband, that she gave him children, but that now she's old, she had been casted out of the door. She asked him to find a solution to her miserable situation. Our Prophet (pbuh), taking the valid practice into consideration, said "You are illegal to him". Hawla received the same response even though she came two more times and was adamant. She then presented her situation to Allah: "My Lord! I am extremely lonely. This seperation is going to cause me too much grief. I have small children, if I leave them to their father they will be devastated, if I take them with

**It is not permissible for parents to take from and use the allowance of their children without their permission, even if they had given it themselves.**





**Families in which divine principles and proprieties are practiced will turn into a heaven of continuity, peace and tranquility because they will have attained the mercy, bounty and blessing of our Lord.**



me, they will suffer from hunger. I present my situation to you, please save me from this tribulation! Reveal a revelation from the tongue of your Messenger!"<sup>2</sup> A short while later, the following verses were revealed:

*"Certainly has Allah heard the speech of the one who argues with you, [O Muhammad], concerning her husband and directs her complaint to Allah . And Allah hears your dialogue; indeed, Allah is Hearing and Seeing. Those who pronounce zihar among you [to separate] from their wives - they are not [consequently] their mothers. Their mothers are none but those who gave birth to them. And indeed, they are saying an objectionable statement and a falsehood. But indeed, Allah is Pardoning and Forgiving."* (Al-Mujadala, 1-2)<sup>3</sup>

Our mother Aisha who witnesses this event taking place between our Prophet and Hawla says the following: "Allah, who hears all voices, is glorious! When that woman was explaining her situation and begging Allah, she was talking with such a whisper that, even I couldn't hear her, despite being right next to her" (Ibn majah, Talaq 25/2063). Allah constantly highlights the virtue of always forgiving due to the high possibility of injustice taking place in family life. It is a known matter that the only place a person's mask falls is family life. Where masks fall, shortcomings, defects and faults will show itself. In this situation, if the part which holds the power, forgives, doesn't see mistakes from time to time, manages the situation and is patient, he will have provided the largest contribution to the continuation of peace and prosperity. If he tries to fix everything through show of force, threats and despotism, he will undoubtedly fall into the trap of oppression. Institutions ruled by desires and lust -even if good in intention- will one day be condemned to unrest. Families in which divine principles and proprieties are practiced will turn into a heaven of continuity, peace and tranquility because they will have attained the mercy, bounty and blessing of our Lord.

It is as necessary to attach importance to the rights of children as much as it is to

the rights of the husband and wife. I was surprised when I heard that, as an issue of Fiqh, it is not permissible for parents to take from and use the allowance of their children without their permission, even if they had given it themselves. However, when I considered what grief such a situation would cause in those small hearts, I realized once again how big of a peace and tranquility each principle of religion induces. This beautiful memory that Sâhibu'l-vefâ Mûsâ Efendi, one of the important mentors of our age, tells is a big lesson and scene of good manners for parents:

My deceased father wanted five cents from me one day. He bought a newspaper with it and read it. Approximately fifteen days had passed when he returned the money to me and said "Son, take this five cents I had taken from you". There is a very delicate principle of etiquette and course of action in this action of his, for those capable of understanding. Even though I told this story to many of my relatives and friends, they listened to it as if it

was a fairy tale, and didn't pay importance to it. This principle of indifference in treatment will be practiced against everyone when the time comes. In other words, it will open a path leading to injustice and corruption." This is true, there is no such thing as something small. Slight injustice grows over time and might lead to disasters. Slight virtue also grows over time, and might turn life into heaven. Then, the largest investment to be made for a family is to ensure equality is practiced. To prefer justice even though you know it is to your disadvantage, will be the investment in a large profit in the long term. As a result, we should be aware that injustice committed with words, with the hands, and with the eyes are all paid attention to by our creator, and we should never forget that this will definitely have a response.

**Footnotes:** 1) Surah al-Ahzab, 72. 2) See: Taberi, Tafsir, XXVIII, 2-3. 3) In continuation to these verses, it is explained in detail what a person who committed Dhihar should do on account that he wants to continue his family life.










# Rights of individuals within the family in ISLAM

 Rasulullah said: “Whoever has three daughters, shows patience to them to the best of his ability, feeds them and clothes them, they will be a curtain against the fire for him on the day of judgement.”

**WISDOM:** What is (are) Allah’s rights and individual rights? What difference is there between them?

**Hamdi Donduren:** Rights which characteristically bring you closer to Allah, praising him, and fulfilling the primary elements of religion or the requirements of society (public rights) are called “Allah’s rights” or “huququllah”. Ibadah such as Prayer, fasting, hajj, zakat, jihad, commanding good deeds and forbidding (banning) bad deeds (from sins), fall under huququllah. Hudud punishments explained in the Qur’ân and Sunnah also fall under the scope of Huququllah. Areas belonging to the public and a part of collective usage rights such as public masjids, roads, seas and rivers also fall under Allah’s rights. Since Allah’s rights can’t be abolished through forgiveness, peace or conquest or removal, and changing them for a fee is not permissible. However, the immunity status and convenience regulated by Islam during necessary or valid situations are outside of these rules. The sick or travelling person leaving his/her fast for later, praying salat shorter for the traveller, that a very old or constantly ill person gives tax in place of fasting are among the conveniences.<sup>1</sup>

Certain rights between individuals are called “rights of individuals”. These are rights which aim to protect the Maslaha (welfare) of individuals, and in some cases, a fee can replace these or they can be forgiven with the mercy of the owner of the right. The right of an individual over his/her possessions, the right of a salesperson to obtain the price of sale and the right of the buyer to obtain the possession he/she bought, the rights of married women and children to nafaqah, and the rights over small children to take care of them or the right to guardianship is within “individual rights”. This right can also be of the rights with general features such as the protection of possessions, life, chastity, generations and mind.

Some of the individual rights are suitable to conversion into another fee or absolution through forgiveness, peace, discharge or making it legal. For instance, a woman can forego her right to obtain nafaqah from her husband, can grant a discount, or can exchange this into another value. These would be permissible through agreement.

However, the “essential rights” belonging to an individual are not suitable to absolution prior to the existence of these rights. The absolution of rights such as marriage, divorce, nafaqah or guardianship before they arise, by the person who has these rights, is not valid. According to this, if a woman signs a contract with her husband to not receive any nafaqah prior to getting married, the absolution of

such a right would not be valid. The same is the case for a father absolving himself of his guardian rights over his small child.

A person who believes in Allah’s Rights, yet doesn’t carry them out (fulfill their requirements) is deemed to be a “disobedient believer”. If Allah so wishes, he can forgive this person, or if he so wishes, he can punish him/her. Because individual rights are rights which are valid among individuals, a person who commits an injustice in this regard cannot be absolved of these rights through repentance and praying for forgiveness. He would need to ask for forgiveness (settle the matter) with the owner of the rights. Otherwise, the owner of the rights will ask for his right on the Day of Judgement. It is not possible for these rights to be absolved, outside of Allah dissuading the owner of the right from his/her right by gratifying him/her. Because on that direful (horrific) day, a person will try to obtain whatever rights he/she has on others to save him/herself. The Qur’ân explains the situation of the family members of those who don’t value rights and laws in this world, as follows:

“And his mother and his father (35) And his wife and his children, (36) Every man that day will have concern enough to make him heedless (of others)”<sup>2</sup>

**WISDOM: What are the responsibilities of the mother and father on the issue of the expenses of their children?**

**Upon a person asking according to which order he should spend the five dinars in his possession, the Prophet informed him that he should first spend the money on his needs, then on his wife, then his children, then his servant, and then on what he would deem to be suitable.**





**One shouldn't discriminate among his/her children in regards to gifts when alive as well. Otherwise, fitna could arise, and this situation will cause a disconnect with one's parents' home.**

**Hamdi Donduren:** The living expenses of children, the expenses of the male children until they obtain a career and are able to earn their own living expenses, and that of female children until they're married, belong to their fathers. Their mothers cannot be forced to contribute to these expenses, even if they're making a living. If she contributes out of her own will, this is because of the beauty of her morals, and she will receive the reward of having given sadaqah. In the Qur'an it says: "Then, if they give breastfeed for you, give them their due payment and consult together in kindness"<sup>3</sup>. This ayat shows that the nafaqah of the child belongs to the father. In fact, upon a question from Hind Bint Utbah, Abu Sufyan's wife, the Prophet declared that she can take from Abu Sufyan's possessions, enough to support her and her children according to Islamic principles.<sup>4</sup>

If male or female children own possessions or are making an income, their living expenses are initially compensated for from their incomes.

According to the narration by Abu Hurairah, upon a person asking according to which order he should spend the five dinars in his possession, Allah's Prophet informed him that he should first spend the money on his needs, than on his wife, then his children, then his servant, and then on what he would deem to be suitable.<sup>5</sup>

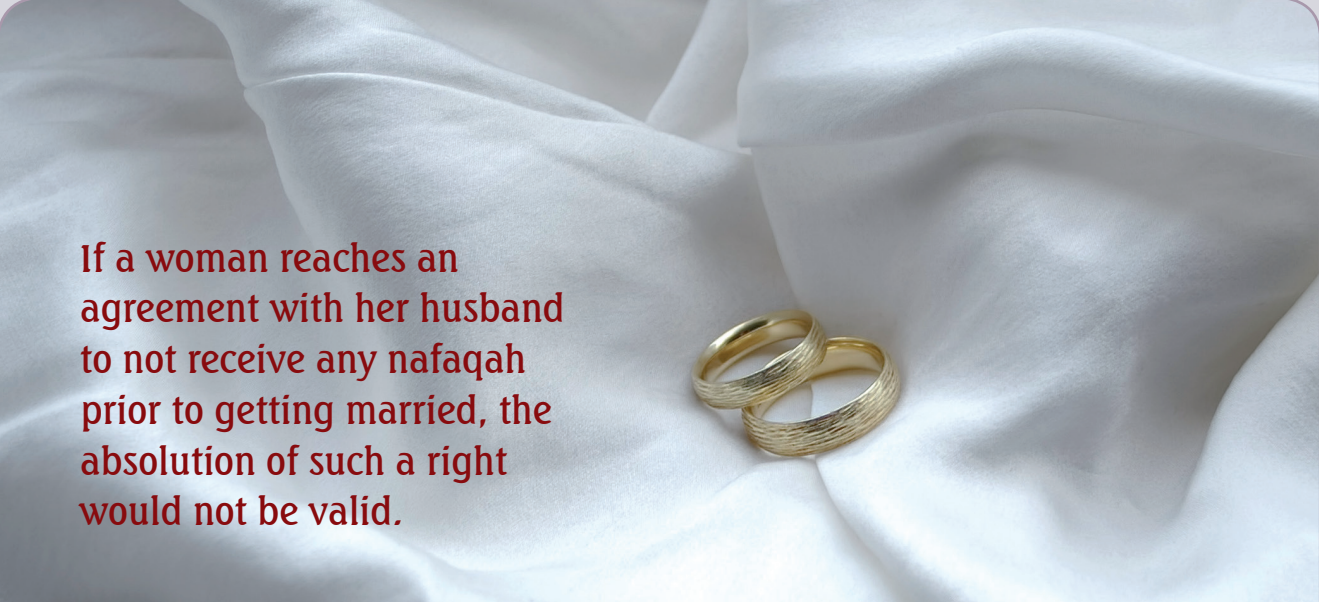
**WISDOM: Are children responsible for the living expenses of the mother and father?**

**Hamdi Donduren:** If the father and mother end up poor, or become old and can't work, the responsibility of taking care of them and attending to them belong to the children. In the Koran it states the following: "And your Lord has decreed that you not worship except Him, and to parents, good treatment."<sup>6</sup> "Be grateful to Me and to your parents"<sup>7</sup> "But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness."<sup>8</sup>

One of the companions of the Prophet (pbuh) had taken a possession belonging to his son without permission. Upon the complaint of his son, Allah's messenger decreed the following: "You and your property belong to your father"<sup>9</sup> However, this right of the parents over their children's possessions has been limited to them becoming poor and in need. Because when the inheritance ayat's were revealed<sup>10</sup>, the rights of parents over the property of their dead children was defined and a limit was brought to this. According to this, for the parents to ask for nafaqah from their children, they have to be poor. Otherwise, their living expenses need not to be compensated for through their own property and income. And also, the child who is to be responsible for the nafaqah has to be able to give (afford) it. Being able to means either being rich or having the power to work and earn.

Even if the parents are healthy and capable





**If a woman reaches an agreement with her husband to not receive any nafaqah prior to getting married, the absolution of such a right would not be valid.**

of working, they can obtain support from their children or grandchildren if they're poor. According to this, it's not necessary to provide support to kin other than the parents and partner or if they are capable of working.

Even if a male is poor himself, he is responsible for taking care of his parents and wife. Him covering the living expenses of his relatives outside of this becomes necessary if he becomes rich or if he has the health to work and earn an income. However, according to the Maliki school of thought, a child that's poor doesn't have to pay for the nafaqah of his parents, even if he is capable of working and earning.

According to a hadith narrated by Jabir: "If one of you become poor, let him first cover his needs. If anything is left over, let him spend it on the needs of family members, and if more is left over, let him spend it on his kin."<sup>11</sup>

According to the Maliki school thought, when the parents have the ability to work, they can't ask for nafaqah (support) from their children.<sup>12</sup>

**WISDOM: Is it permissible for the parents to discriminate among their children on the issue of love and the donation of possessions?**

**Hamdi Donduren:** Islam commands that every child born, without distinction as

to their sex, is treated equally. Allah is just, and commands that people also act in a just manner.<sup>13</sup> Hence, The Qur'an condemns the practice of despising girls and even burying them alive, which was practiced before Islam was revealed, in the following manner: "And when the girl [who was] buried alive is asked, For what sin she was killed."<sup>14</sup>

According to the account of Anas bin Malik, a man had kissed his child and sat him on his lap. When he didn't show the same interest to his daughter who came later on and sat her in front of him, Allah's messenger, who had observed the situation, said the following: "Act justly without discriminating among children."<sup>15</sup>

There are many hadiths in regards to girls who need more protection and affection than boys. Some of them are these: It has been narrated by Uqbe ibn Amir that Rasulullah said the following: "Whoever has three daughters, shows patience to them to the best of his ability, feeds them and clothes them, they will be a curtain against the fire for him on the day of judgement."<sup>16</sup>

According to a narration by Abu Saeed Al-Khudri, the prophet said the following: "Whoever has three daughters or three sisters, and educates them and marries them off, and treats them kindly, will go to heaven"<sup>17</sup> The prophet has said the following to Suraqa bin Malik: "Would you like me to tell you what

the most favorable sadaqah is? For you to take care of your daughter who returns to you and has no other place to go, upon being divorced or upon the death of her husband.”<sup>18</sup>

Aside from equally loving and attending to them, one shouldn’t discriminate among his/her children in regards to gifts when alive as well. Otherwise, fitna (dissent) could arise, and this situation will cause a disconnect with one’s parents’ home.

Bashir ibn sa’ad from the Ashab wanted to gift some of his possessions to his son Nu’man ibn Bashir. His wife Amra binti Ravaha wanted the Prophet to be a witness to the gifting, in otherwords, she wanted to obtain the approval of the Prophet. When the Prophet asked him whether he had also gifted a similar amount to his other children, he received “no” as an answer. Upon this, Allah’s messenger said: “Fear Allah and observe justice among your children”. Upon hearing this, he decided not to go ahead with the gifting and returned the possessions.<sup>19</sup>

Even though the daughter, when receiving inheritance with the brother, receives only half of the share he receives<sup>20</sup>, on the issue of gifting, they should be treated equally without discrimination as to whether they’re male or female.

According to a view preferred by Imam Muhammad and the shafi’i’s, on the topic of donating to children, their shares of inheritance should be taken into consideration.

On the otherhand, while Islamic scholars of the first period said that one cannot discriminate between ignorant or sinning fasiqs and righteous siblings who possess takwa and gift them different amounts, Islamic scholars of the last period have stated that it is permissible that children who are modest, have taqwa and attend to their parents are preferred over the others.


We wish from Allah that he grants you the ability to meet with your loved ones, help each other and fulfill your longing for each other instead of running away from each other on judgement day by observing rights and justice in daily life and within the family.

**Footnotes:** 1) Serahsî, Mebsût, IX, 185; Kâsânî, Bedâ’î’, VII, 52. 2) Abasa, 80/ 35-37. 3) At-Talaq, 65/6. 4) Sahih Bukhari Buyû’, 95; Nesâî, Kudât, 31; Ibn Mâjah, Ticârât, 65. 5) Al-Nasa’i, Zakât, 54. 6) Al-Isrâ’, 17/23. 7) Luqman, 31/14. 8) Luqman, 31/15. 9) Serahsî, Mebsût, V, 322; Kâsânî, Bedâ’î’, IV, 30. 10) See: An-Nisâ, 4/12. 11) Ebû Dâvûd, Itâk, 9; Nesâî, Büyû’, 84; A. İbn Hanbel, III, 205. 12) See: Kâsânî, Bedâ’î’, IV, 36; İbnü’l-Hümâm, age, III, 347; İbn Âbidin, Reddül-Muhtâr, II, 923; İbn Kudâme, Muğni, VII, 595. 13) An-Nahl, 16/90. 14) At-Takwir, 81/8, 9. 15) Sahih Bukhari, edeb, 12, 13. 16) İbn Majah, Edeb, 3. 17) Abu Dâvûd, Edeb, 120, H. No: 5147, 5148. bk. Tirmizî, Birr, 13, 1912. 18) İbn Majah, Edeb, 3, H. No: 3667. 19) Sahih Bukhari Hibe, 12, 13; Ebû Dâvûd, Büyû’, 83. 20) See: An-Nisâ, 4/11.

Islamic scholars of the last period have stated that it is permissible that children who are modest, have taqwa and attend to their parents are preferred over the others.



# Allah's Pleasure is Earned by Obeying One's Parents



Whoever pleases their mother and father earns Allah's pleasure. The one who angers their mother and father however, incurs Allah's wrath.

## Allah's Pleasure is Earned by Obeying One's Parents

Allah ordered good behaviour towards parents. In accordance with this: Everyone ought to treat their mother and father well and do good to them. If one of them or both of them grow old with their children their children shouldn't even say "uff" (the lightest display of discontent) to them. They shouldn't scold them, they should speak sweet and peaceable words to them, they should receive them compassionately with open arms and make dua as we have been guided to in the Qur'an: "My Lord! bestow on them thy Mercy even as they cherished me in childhood".

Allah informed us of His taking a promise at one time from the children of Israel as well about being good towards their mothers and fathers. In light of these verses, the prophet (pbuh) gave important warnings on the subject of obeying and being good to parents.

One of the things which pleases Allah is people behaving well towards, and obeying their mother and father. A son cannot repay





One should also be good to one's father's close friend and even the family of one's father's close friend, one should watch over and take care of them.

his father's right. There is one exception to this: finding his father as a slave and buying and setting him free.

### **The mother's right:**

As Allah has also specified: Mothers carry their children in their wombs while experiencing great difficulty and bring them to the world with a thousand and one hardships. Taking into account that raising a child and nurturing them is no less arduous than carrying them in the womb, it is not possible to repay the mother's right.

A man came to the Prophet (pbuh) and asked him:

"Who is it necessary for me to behave the best towards and serve the most?"

"Your mother!"

"Who comes after her?"

"Your mother!"

"Then who?"

"Again your mother!"

"Who after my mother?"

"Your father!"

Thus the Prophet (pbuh) explained how the right of the mother is so high that it can't be compared with anything. Even if the mother is not a Muslim, it is the duty of the child to show her respect and be good towards

her. The mother of Abu Bakr's daughter Asma had not yet accepted the Islamic faith.

One day this woman came to visit her daughter. At that time, Asma didn't know what to do. Her mother was a polytheist. Was it correct to invite her into the house?

She came to the Prophet (pbuh):

"My mother missed me and came. Can I invite her?" She asked. Allah's Messenger (pbuh) remarked:

"Yes, be good towards your mother"

Haritha bin Nu'man from the righteous companions used to behave very well towards his mother. One day the Prophet (pbuh) had a dream. Haritha was in paradise and reading the Qur'an there. After explaining his dream to his companions he mentioned that Haritha (r.a.) had attained paradise because of his good behaviour towards his mother saying "goodness is like this".

### **Half the mother:**

A man said to the prophet (pbuh):

"Oh Allah's Messenger, I have committed a big sin. If I repent will it be accepted?"

Allah's messenger asked him:

"Are your mother and father here?"

"No, they are not here"

"Is your aunt here?"

**The mother and father are  
a guarantee to paradise for  
a child, a means for them  
to enter jannah from the  
innermost door.**



“She is here”

“In that case, be good towards her!”

In this way if someone’s mother and father had passed away, the prophet (pbuh) said that they could be freed from their sins by being good towards their aunt who is, “half the mother”.

### **They should make them smile:**

The mother and father are a guarantee to paradise for a child, a means for them to enter jannah from the innermost door. For the person who couldn’t enter jannah even though their mother and father or either of them had reached old age the prophet cursed three times saying ‘May they be miserable’. He also explained what a great loss it was for children who didn’t make their mother’s and father’s faces smile in the last period of their lives.

A companion came to the prophet (pbuh) and sought permission to participate in jihad. The Prophet (pbuh) asked him,

“Is your mother or father alive?”

“Yes, they are both alive.”

“In that case go, and try to serve them!”

In this way, the Prophet (pbuh) showed that serving parents is more valuable than jihad which is supererogatory.

Another said that he had left his tearful mother and father and come in order to participate in jihad with the Prophet (pbuh) or make Hijrah (migrate) to him (pbuh). Allah’s Messenger said the following to him: “In the same way that you made your parents cry, now immediately return to their sides and make them smile.”

All these narrations show this: Whoever pleases their mother and father earns Allah’s pleasure. The one who angers their mother and father however, incurs Allah’s wrath. One should not oppose one’s parents. To oppose parents is a great sin.

When enumerating the greatest sins, the prophet first mentioned to rebel against



Allah and following it to oppose one's parents. Yes, the greatest of the big sins is to worship someone else calling them 'god' and to be disrespectful to one's parents. One day the Prophet (pbuh) indicated that for someone to insult and curse their parents is one of the great sins. The companions were amazed by this. "How can someone insult their own parents?" they said. The Prophet (pbuh) gave the following reply: A stubborn person insults someone's father, he also insults his father in return. Someone insults his mother, he also insults his mother." In this way one's own parents are insulted.

Our Prophet, who seldom used the word *la'nah*, to curse but he did say "May Allah curse the one who curses their parents". The Prophet (pbuh) taught us the following: Allah absolutely forbade us from disobeying parents. Thus for this reason, those who oppose their mother or father cannot enter Paradise.

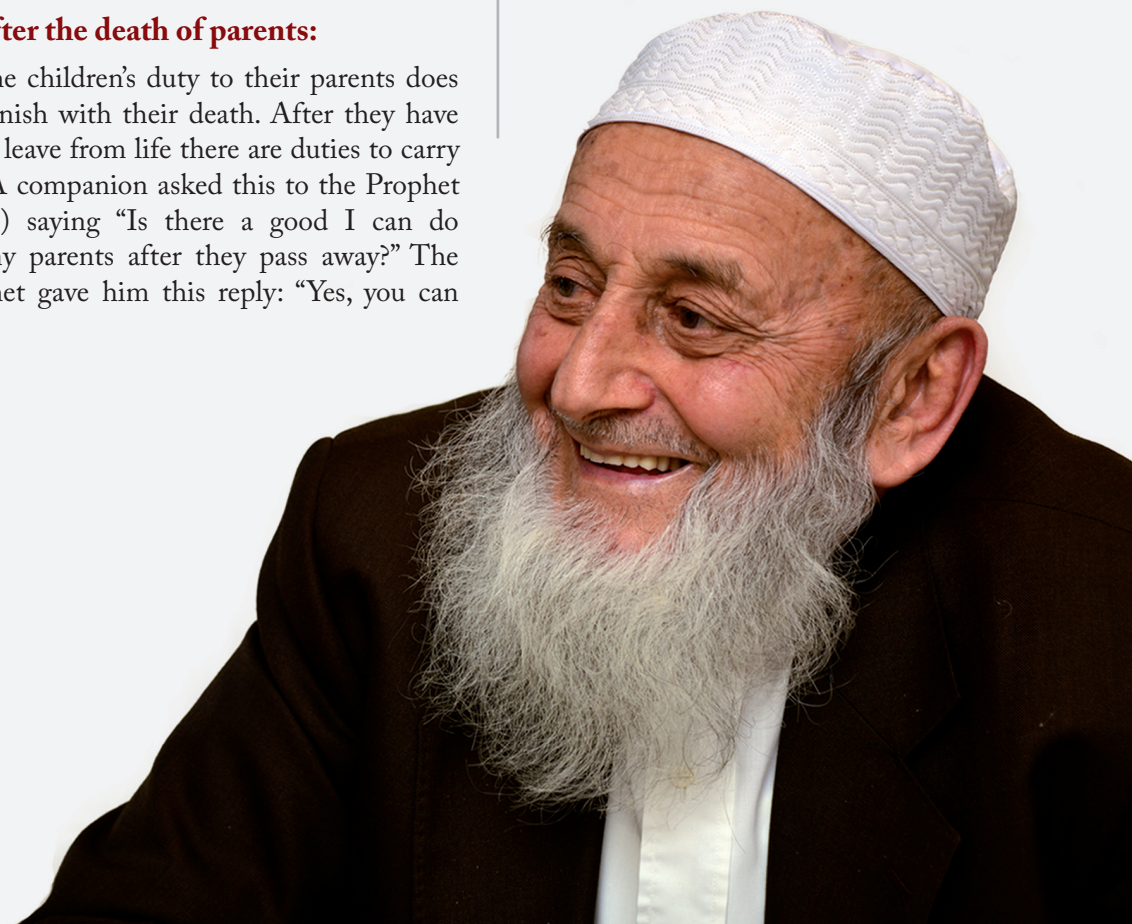
### **After the death of parents:**

The children's duty to their parents does not finish with their death. After they have taken leave from life there are duties to carry out. A companion asked this to the Prophet (pbuh) saying "Is there a good I can do for my parents after they pass away?" The Prophet gave him this reply: "Yes, you can

make supplication for them and plead for the forgiveness of their sins; you can fulfil their last will; you can watch over and take care of their relatives; you can make their close friends welcome in your homes."

One should also be good to one's father's close friend and even the family of one's father's close friend, one should watch over and take care of them. The prophet (pbuh) described this as the most valuable act of righteousness.

How should one supplicate for one's parents? The Qur'an taught that a child should make supplication for their parents in the following manner: «My Lord! bestow on them thy Mercy even as they cherished me in childhood. O our Lord! cover (us) with Thy Forgiveness - me, my parents, and (all) Believers, on the Day that the Reckoning will be established!" After one's parents' passing *sadaqah*, charity should be given for them. The reward of good deeds done in their name will reach their souls.





# Pearls Of Wisdom

*Contentment is a treasure which  
will never exhaust.*

Sayyidina Ali

*Anything born in spring dies  
in the fall, but love is not  
seasonal.*

Rumi

*To be imprisoned by one's own  
desires and to become a slave  
to one's self is the ultimate  
loss.*

Imam Ibn Al-Qayyim

*A calamity that makes you  
turn to Allah is better for you  
than a blessing which makes  
you forget the remembrance  
of Allah.*

Imam Ibn Taymiyyah

*If you desire Allah to be  
persistent in granting  
you the thing you love,  
be persistent in doing the  
things He loves.*

Imam Ahmad Ibn Hanbal





*Whoever follows patience,  
success will follow him.*

Hasan Basri

*A believer dies in between two deeds,  
one he offers for today, where he will  
get immediate blessings, and the  
second deed is what he offers towards the  
day of resurrection, and that is where he  
will gain the ultimate benefits.*

Muadh Ibn Jabal

*The Righteous Salaf were as  
fearful of their good deeds  
being squandered, or not  
being accepted, as the present  
generation is certain that their  
neglect would be forgiven.*

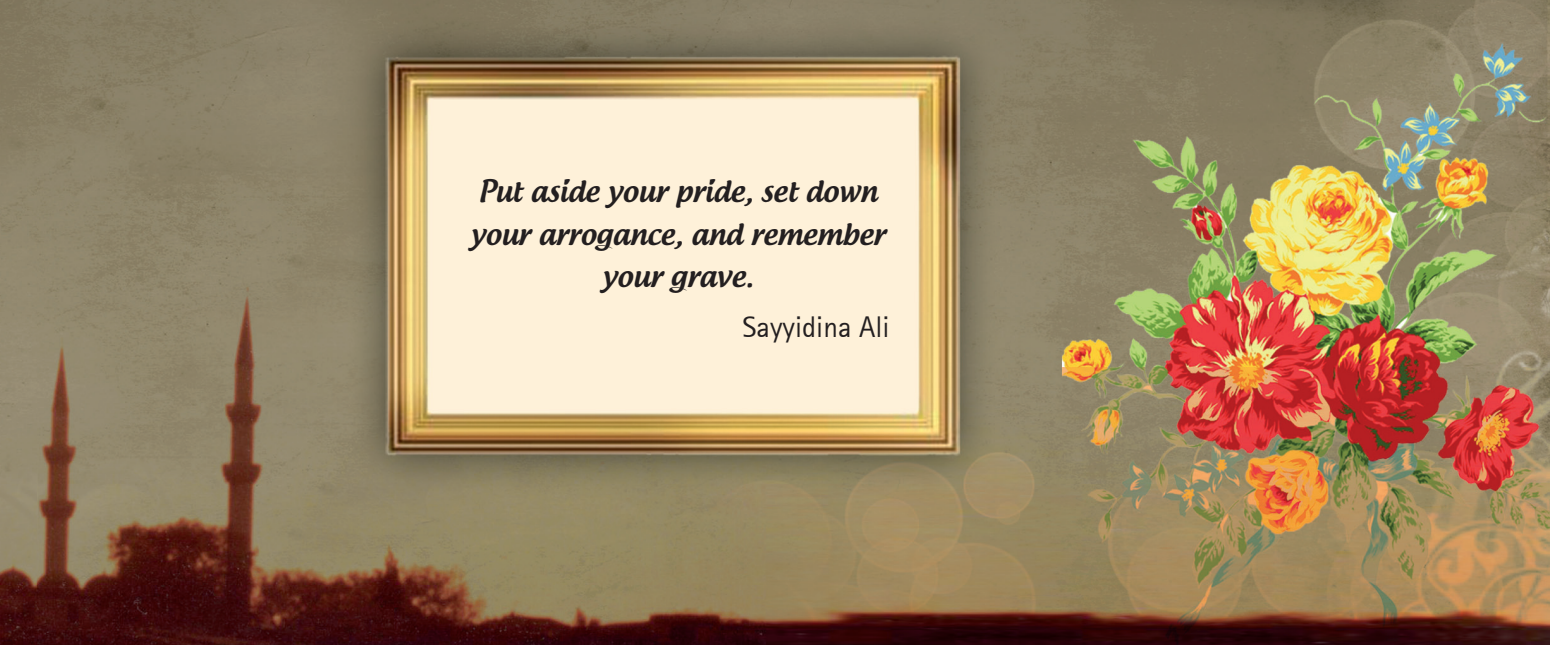
Hasan al-Basri

*True devotion is to loose the  
faculty of being conscious of  
your devotion; for someone  
who identifies devotion in his  
devotion is a person whose  
devotion is in need of devotion.*

As Sousi

*Put aside your pride, set down  
your arrogance, and remember  
your grave.*

Sayyidina Ali







# **CULTIVATING MERCIFUL HEARTS**



The Mercy of Allah, is depicted through His Names, al Rahmân, 'the Most Gracious' and al Rahîm, 'the Most Merciful' denoting two types of mercy; the general and the specific. General mercy as a necessity of Allah's Name 'the Most Gracious' is the conferring of blessing with compassion upon all of the believing and unbelieving human beings in this world. Specific mercy however as the manifestation of the name 'the Most Merciful' is that which is restricted to Allah's believing servants in the Hereafter.

The existence of the world is thanks to His mercy, creation and compassion. Thanks to Allah's power He created His beings as a work of mercy and nurtured and sustained them with every kind of blessing. The first wisdom of creation is for the world to mirror Allah's mercy, kindness and grace. Allah created the existing world for the manifestation of His infinite power and mercy. A different purpose of creation can be found for each of the beings of the world. Indeed, the secret of the creation of Mankind and Jinn is servanthood to Allah, al Haq («The Truth»).

<sup>1</sup>

There are several conditions for Allah's special mercy. In the Qur'ân, the conditions for this special mercy in the 6 verses preceding the clause «so that you may receive mercy» can be summarized in 6 points as follows.

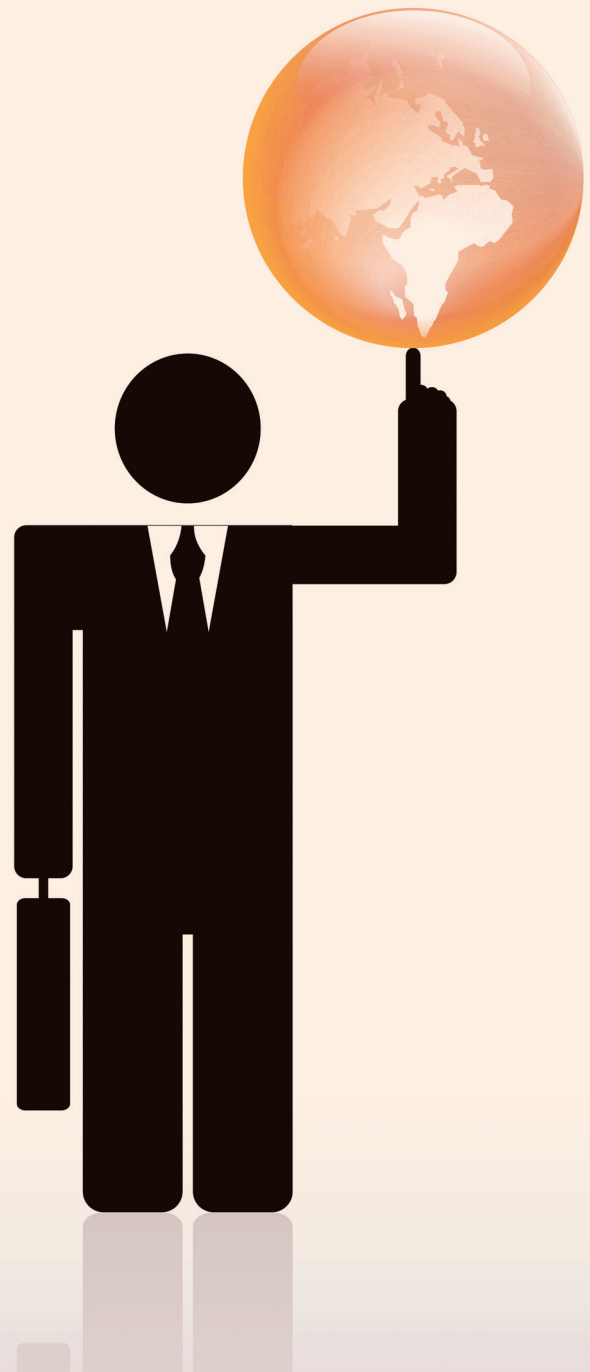
1. Obeying Allah and his Messenger: «And obey Allah and the Messenger; that ye may obtain mercy.»<sup>2</sup>

2. To listen to the Qur'ân and follow it: «And this is a Book which We have revealed as a blessing: so follow it and be righteous, that ye may receive mercy.»<sup>3</sup>

3. To pray Salah (prayer) and give Zakah: «So establish regular Prayer and give regular Charity; and obey the Messenger; that ye may receive mercy.»<sup>4</sup>

4. To leave evil and run to goodness and hope for forgiveness: «He said: "O my people! why ask ye to hasten on the evil in preference

**Allah created the existing world for the manifestation of His infinite power and mercy.**





**Specific mercy as the manifestation of the name 'the Most Merciful' is that which is restricted to Allah's believing servants in the Hereafter.**

to the good? If only ye ask Allah for forgiveness, ye may hope to receive mercy.”<sup>5</sup>

5. To be pious: “When they are told, “Fear ye that which is before you and that which will be after you, in order that ye may receive Mercy,” (they turn back).”<sup>6</sup>

6. To respect the rights of brotherhood. “The Believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers; and fear Allah, that ye may receive Mercy.”<sup>7</sup>

While informing us that His mercy encompasses everything Allah emphasizes that the worldly and otherworldly beauties are exclusively for those people of piety who give ‘zakah’ and believe in His verses.<sup>8</sup>

Everyone in the world, whether believer or disbeliever lives under the blessing of Allah’s handiwork. Every being is equal on the point of receiving mercy in this world. However in the hereafter, as covered in the verses above, those who obey Allah and his messenger, who listen to the Qur’ân and follow it, pray ‘salah’ (prayer) and give ‘Zakah’, leave evil and run to goodness, who are pious and hope for forgiveness and respect the rights of brotherhood will be protected from punishment and will receive mercy.

For the servant to be between fear and hope means for the servant not to sever the hope of Allah’s mercy in his/her heart despite his/her sins and also to fear and worry about Allah’s wrath and punishment despite his/her worship. One of the most important characteristics which binds people to life is hope. The breast of a person whose hope is lost, who can’t get rid of his/her worries about the future and the afterlife is constricted. The heart is constantly troubled. For this reason, reminding His servants of His mercy, Allah invites them towards the doors of hope: “O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful.”<sup>9</sup>

Allah describes His servants’ fall into the pit of sin with the term *isrâf*, waste. *Isrâf*

entails a person's nafs, self, thoughtlessly caring for itself only, behaving selfishly, not being aware of others and only acting egocentrically. Originally, both *isrâf* and miserliness mean to indulge the nafs when benefiting from worldly blessings.

Due to the temptation and deception of his/her 'nafs' the human either falls to excess with *isrâf* or becomes miserly because of the defect of thinking only about him/her own nafs. Both of them are shameful behaviours. However Allah's describing those who fall into sin with the term *isrâf* yet still using the term 'my servants' despite this is the sign of His mercy. The servant should be aware of this mercy and should not sever his hope in Allah's mercy.

Hopelessness is one of the worst spiritual illnesses. There is no limit to Allah's supremacy and mercy. To cut off the hope of mercy from a possessor of goodness like this does not befit man. Hopelessness makes many hopes blind but after darkness also, many suns do rise. Man came to this world in order to fulfil His commands. For this reason it befits humans to submit to His commands.

The method of spiritual treatment called goodness therapy where one accompanies people who are distressed, sad and in need of compassion and shares their pains is becoming prominent as a very important element in allowing people to go on with life. In this method of therapy, a person experiences two things at the same time:

1. Seeing those in more difficulty and in more constrained situations than themselves, they learn to be thankful for their own situation and leave complaining about their state.

2. By helping a person in need, they taste the pleasure of being useful and of benefit to others because being of benefit to others and helping them to hold on to life is a considerably positive source of energy for people.

As a result of committing sin a constriction and a spiritual distress arises in people's hearts.



**Everyone in the world, whether believer or disbeliever lives under the blessing of Allah's handiwork.**





**Allah describes His servants' fall into the pit of sin with the term *isrâf*, waste. *Isrâf* entails a person's nafs, self, thoughtlessly caring for itself only and only acting egocentrically.**

The feeling of regret that such a spiritual distress creates leads to tawbah, repentance and tawbah attracts mercy. Indeed Allah's messenger shed light on this topic with his statement: «Sin is what creates constriction in your heart»<sup>10</sup>. Although this constriction of the heart is externally a difficulty, internally it prepares man for Allah's mercy.

The majority of people have become so accustomed to the sins they have committed that the way of getting rid of them doesn't really concern them. Some of them even adopt a mistaken idea of the response of their sins which Allah hasn't given. Indeed, in the Mathnawi, Rumi describes the situation of a person who lived in the time of Prophet Shu'ayb (pbuh).

A miserable person stood and said «Despite my sins being this many, thanks to Allah's kindness and mercy he won't look at my faults». Allah informed Shu'ayb (pbuh) through divine inspiration «Tell that man! Are you saying that you committed this many sins and Allah didn't hold you responsible? How can you say this? You are a wretch who has left the correct path and fallen into the wilderness. You are saying the opposite of what is the truth. You don't even have any knowledge of how many times Allah has given you your punishment. You have become the prisoner of your carnal desires but you don't realize. The filth and rust of sin in your heart has collected so much that the eye of your heart has been veiled from the

divine secrets and become blind. The stains and rust on a cooking pot become clear when it is covered with tin. How can the rust of a blackened cooking pot be evident. Blemishes are immediately clear on a white-skinned person but not on a black-skinned person. At the signs of smoke, the person with the white face immediately hurries in order to whiten his blackening face and begins to complain saying Mercy Oh Allah! The person who continually commits sin however, soon becomes desensitized to the punishment for sins. He reaches a state where he can't even bring repentance to mind. Sin is sweet to his heart. Indeed, the writing on a white piece of paper is able to be read straight away. However, reading the writing on a paper with writing already on it becomes tougher. The writing written the third time makes the paper completely black. The heart of the sinner is also like this, If one hasn't received ones allotted portion through repentance the black marks become darkened and even the darkened areas reach a point where they harden. What solution is there other than to seek refuge in Allah. The most effective potion for the copper-like hopelessness of the sinner is the regard for Allah's mercy. Present your hopelessness to Allah the Truth. Be hopeful of mercy and guidance from Him. Only like this can the heart can be salvaged from becoming blackened.

After Shu'ayb (pbuh) had said these words, flowers of hope opened in the man's

heart. He asked Shu'ayb (pbuh): "If Allah has given the punishment for my sins where is its evidence?" Shu'ayb said "Oh Lord, this man is asking about the evidence of his sins being punished?" Allah replied in the following manner "I cover up sins, I don't disclose secrets. However, I will tell of this sign with regards to his encountering difficulty. He is playing the role of a servant, he performs the prayer, keeps fasts, gives charity; However he doesn't get spiritual pleasure from any of them. From the outside his worship is good but his soul, and its spirit is not beautiful. He has many nuts but their insides are empty. To offer the fruits of worship, it is necessary for there to be a spiritual pleasure in the heart. A lifeless form is nothing other than an imagination. Thus this is the evidence of the punishment given for his sins. The servant should receive spiritual pleasure and feel excitement from his worship and the tasks which he/she has done. If he doesn't feel an excitement like this, it means Allah is not pleased with his doings. Things that can be done [to resolve this] are tawbah, and istighfâr, seeking forgiveness.»<sup>11</sup>

Indeed, losing the pleasure of servanthood and the joy of worship is closely related to

the heart becoming blackened and then hardened. In fact, Allah's Messenger (pbuh) informed us that a black mark appears in the heart of a servant who commits a sin.<sup>12</sup> After one seeks forgiveness this mark will go away, but if a new sin is committed without seeking forgiveness, the heart becomes completely black. In the Qur'ân also it is remarked «By no means! but on their hearts is the stain of the (ill) which they do!»<sup>13</sup>

The infinite and boundless mercy of Allah is dependent upon the stirring of the servant's heart and his/her turning towards tawbah. In order to receive mercy it is necessary to destroy our hearts and take refuge in the nurturing of mercy the more we feel the filth of our sins becoming heavier while asking for forgiveness from Allah. If Allah the possessor of mercy wishes he lets hearts taste the pleasurable flavour of worship while giving them the feeling of tawbah.

**Notes:** 1) Dhâriyat, 51/56. 2) Âli Imrân, 3/132. 3) An'âm, 6/155. 4) Nûr, 24/56. 5) Naml, 27/46. 6) Yâsin, 36/45. 7) Hujurât, 49/10. 8) A'râf, 7/156. 9) Zumar, 39/53. 10) Muslim, Birr, 15; Bukhârî, Imân, 1. 11) Mathnawi, II, b. 3350-3383. 12) Tirmidhî, Tafsîr, 83; Ibn Majah, Zuhd, 29. 13) Mutaaffîfîn, 83/14.

**By helping a person in need, they taste the pleasure of being useful and of benefit to others because being of benefit to others is a considerably positive source of energy for people.**









# The importance of the dua of parents

When wishing to obey parents, neighbours or relatives, Allah cannot be disobeyed. In situations where Allah is disobeyed, parents are not obeyed.

Without exception every believer wishes to earn Allah's Pleasure and receive the favours He will offer in the Hereafter. The most important factor for reaching this result is the du'a, supplication of the parents and their pleasure. To serve one's parents is a very valuable and virtuous deed with Allah. Those people who don't know the value of this opportunity are at a great loss.

Our Prophet (pbuh) has said the following in some narrations:

"There are three duas of which there is no doubt that they will be accepted: A father's du'a for his son, the traveller's du'a and the du'a of the wronged person." (Tirmidhi)

"The du'a of the father for his son is like the du'a of the prophet for his ummah, community" (Suyuti)

Muhammad Bakibillah from the friends of Allah explained as follows:

When my honourable mother saw my instability and my weakness after I entered the first days of spiritual training, she made the following du'a crying with a grieved heart:

Allah informs believers of the necessity of not obeying a disbelieving mother and father in matters of religion, but of behaving with goodness in worldly matters.



- ‘Oh my lord! Desiring you he abandoned everything, the taste of his youth and he has given up his desires, my son. Lord! Either fulfil his aim or don’t let me live any longer. Because I cannot endure the agony my son experiences while he does not achieve his goal’ Many times in the middle of the night my mother would go outside and implore Allah like this and make du’a. Because of that du’a and pleading, Allah favoured me and opened my path. May Allah give her abundant reward and a beautiful return in my name.

It is certainly unthinkable to disrespect the rights of parents who are so valuable that they are the means by which a person becomes a friend of Allah.

### **What is the Limit of Obedience to Parents?**

In the Qur’ân, Allah commanded all of us, women and men as the Ummah of Muhammad (pbuh) to obey parents, such that the state of disobeying parents became like disobeying Allah. So, how should obedience to parents be? Parents should be obeyed with good behaviour and speech, respecting their legal rights and enduring their difficulties and hardships. The way of obedience is this. The limit in the matter of obedience is this: In cases where Allah is disobeyed or in matters considered sinful the rights of the father and mother and the community are not observed.

When wishing to obey parents, neighbours or relatives, Allah cannot be disobeyed. In situations where Allah is disobeyed, parents are not obeyed.

Together with the importance of one’s parents’ pleasure, there is also a limit to their request for contentment. Sa’d from the companions explains the following which is relevant to the topic:

“I was a child who would show respect and obey my mother. After I became a Muslim my Mother said to me:

- Oh Sa’d, What is this you have done? Either you leave this new religion of yours or else I won’t eat, drink and eventually I will die. You will also be ashamed when you see my face thinking I killed my mother.

- My dear mother, don’t do this. I won’t leave this religion, I said.

However my mother kept on and for two days she neither ate nor drank. I said to her

-By Allah mother, if you had a hundred lives and you were to give up each life one by one, I would still not turn from this path.

When she saw this determination of mine, my mother’s resistance broke down, she began eating and drinking again. A while after this event the following verse was revealed to the Prophet:

“We have enjoined on man kindness to

parents: but if they (either of them) strive (to force) thee to join with Me (in worship) anything of which thou hast no knowledge, obey them not. Ye have (all) to return to me, and I will tell you (the truth) of all that ye did.” (Ankabut, 8)

Mus’ab bin Umayr was a member of a pure and rich family of Quraish both from his mother and his father. Since they were wealthy he lived quite a relaxed life. He had been raised by his mother under the best conditions in prosperity and abundance. (Once), he entered the house of Al-Arkam bin Abil Arkam which was a place where the Muslims of Makkah of that time would gather and our prophet (pbuh) would explain Islam. As soon as he saw the Messenger of Allah (pbuh) he became a Muslim. The moment he accepted Islam his life also completely changed. In place of his old fortune and wealth he became poor.

There remained no persecution that his family didn’t enact upon Mus’ab. In order to turn him from his religion they imprisoned him in a cellar of one of their houses and left him without food and water for days. They carried out tough tortures requiring endurance under the scorching sun of Arabia.

However, showing patience and perseverance in the face of these heavy and inhumane tortures, Mus’ab bin Umayr never turned from Islam. In every journey of his he

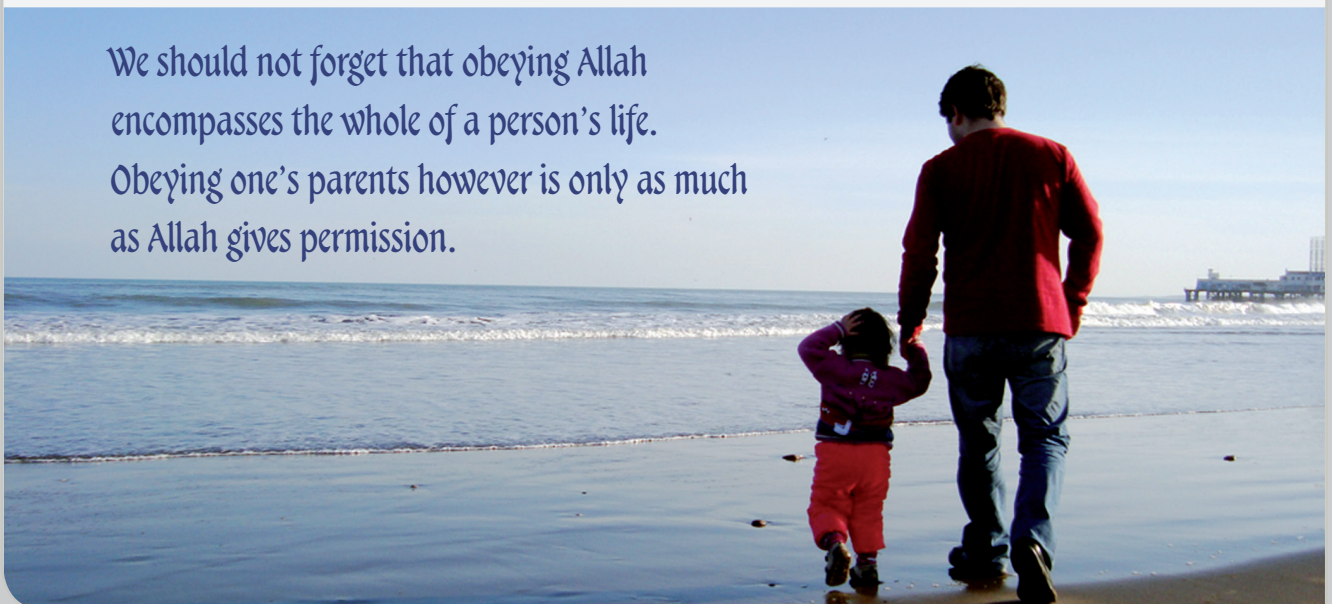
would exclaim with all his strength: “There is no God which will be revered or worshipped apart from Allah. Muhammad, upon him be peace, is his Prophet.”

Allah informs believers of the necessity of not obeying a disbelieving mother and father in matters of religion, but of behaving with goodness in worldly matters.

And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), “Show gratitude to Me and to thy parents: to Me is (thy final) Goal. But if they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not; yet bear them company in this life with justice (and consideration), and follow the way of those who turn to me (in love): in the end the return of you all is to Me, and I will tell you the truth (and meaning) of all that ye did.” (Luqman, 14-15)

We should not forget that obeying Allah encompasses the whole of a person’s life. Obeying one’s parents however is only as much as Allah gives permission. To comply with a request like “My wishes are more important than everything, you should fulfil them” could count as attributing parents as partners to Allah. Such an obedience cannot be possible for a believer.

We should not forget that obeying Allah encompasses the whole of a person’s life. Obeying one’s parents however is only as much as Allah gives permission.







# Sayyidah

## UMMU SALAMA -|-

**Abu Salama was the foster brother of the Holy Prophet (pbuh). He and his wife were among the first to believe in Islam and to make hijrah to Ethiopia. They left everything behind and emigrated to Ethiopia, because of the suffocating torture of Mecca.**

### Her Family

Sayyidah Ummu Salama (r.ah) was related both to the Holy Prophet (pbuh), and to the great commander Khalid bin Walid, who was nick-named “the sword of Allah”. Her real name is Hind.<sup>1</sup> She is also known as Hind bint Abu Umayya.<sup>2</sup> She is from Mecca and belongs to the Mahzum tribe.<sup>3</sup> She is known as “Ummu Salama”, because of her son Salama.

Abu Umayya, the father of Ummu Salama was known with the epithet of “Zadu’r-Rakeeb” The reason of this epithet was his habit of taking provisions sufficient for two people and sharing these with his companions, whenever he travelled.<sup>4</sup> He was a very generous person. The mother of Ummu Salama was Ateeka bint Amer.

### The Hijrah to Ethiopia

In the beginning, Ummu Salama had married to Abu Salama Abdullah bin Abd al-Asad. Abu Salama was the foster brother of the Holy Prophet (pbuh). He and his wife were among the first to believe in Islam and to make hijrah to Ethiopia.

They left everything behind and emigrated to Ethiopia, because of the suffocating



torture of Mecca. There, they started to lead a peaceful life. They worshipped Allah to their heart's content. They also had a child.

One day they received news from Mecca, which said all the pagans had become Muslims. Believing into this, they set out for Mecca. Whereas the information they received was baseless; Mecca had not changed. To the contrary, the torture and oppression they applied was escalating with each passing day.

### **The Hijrah to Medina**

Thereupon, following the second meeting at *Aqabah*, they got permission from the Prophet (pbuh) to make hijrah to Medina. They completed all their preparations, loaded their belongings onto their camel and set out for Medina. Ummu Salama was riding on the camel, with her son Salama.

Just when they reached the outskirts of the city, a group from the tribe and relatives of Ummu Salama intercepted them. They said that Abu Salama was free to go to Medina, but they would not let Ummu Salama and her son go. They even started to harass the child and pull him away from them.<sup>5</sup> Wrangling with them didn't bear a result. They forcibly separated Abu Salama from his wife and son. Abu Salama had to continue his travel to Medina on his own.

From this day on, Ummu Salama and her son were followed closely by her relatives -the Mughira family. As if this was not sufficient, they separated the child from his mother

and gave him to the family of Abdulasad as security. This situation lasted for one year. Throughout the whole year, each morning Ummu Salama climbed to the place called Abtah (on the Safa Hill), turned towards Ka'bah and in tears, cursed her relatives who had broken the arm of her baby and broke up her family.<sup>6</sup>

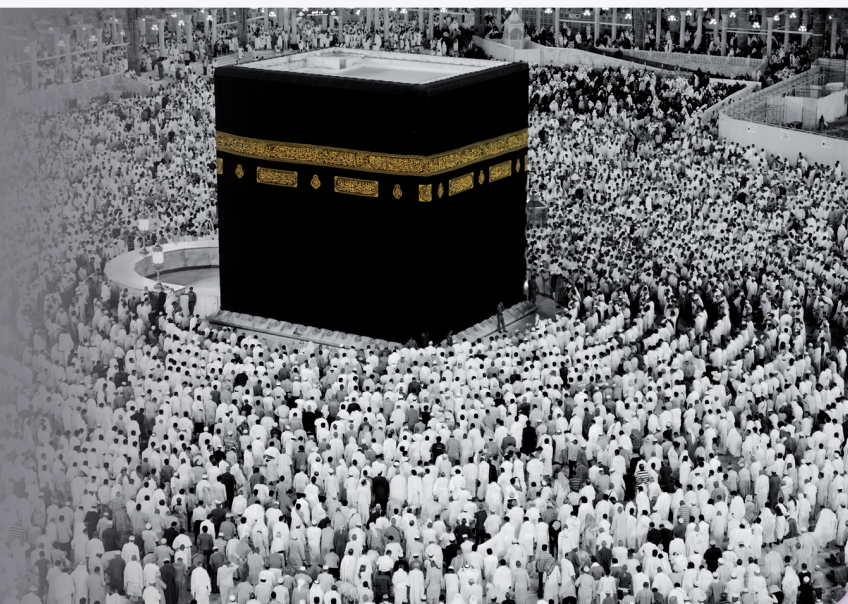
One day, seeing her in this state, someone from the family of Mughira felt sorry asked about her situation. Then he went to the relatives of Ummu Salama and protested them and said: "You have separated this poor woman from her husband and son. Why do you still keep her and not release her?" Thereupon her relatives took pity on her and permitted Ummu Salama and said to her: "If you want, you can go to your husband!"

At last, Ummu Salama and her son were united and they were set free. But how would they go to Medina from Mecca on their own? How could they endure such a difficult, troublesome and dangerous journey under the circumstances of those days?

This resolute and bold lady decided to take all the risks and ventured to Medina on her own. She narrated her experience as follows:

"I prepared my camel and placed my son into the camel-litter. Then I set out to reach my husband in Medina. I had nobody accompanying me. When I reached the place called *Tan'im*, I met with Uthman bin Talha from the Abdud-dar family. He asked me: 'O Ummu Salama, where are you going?' I said: 'I want to go to Medina to my husband.' He

**At last, Ummu Salama and her son were united and they were set free. But how would they go to Medina from Mecca on their own?**



**The death of this Companion in the 4th year of the Hijrah greatly saddened the Prophet (pbuh) and he prayed: “O Allah! Forgive Abu Salama. Make him one of those who are close to You!”**



inquired: ‘Don’t you have anyone with you?’ I replied: ‘No, I have no one other than Allah and this child of mine!’ Then he said: ‘I swear by Allah that you will not be left alone.’ He held my camel from its bridle and set off with me. I swear to Allah that I haven’t seen anyone in the Arabs as benevolent as him. Wherever we encamped he used to kneel down my camel and then he would go far from me. Once, my camel went astray. He got hold of it and tied it to a tree. Then he left it there, and rested under another tree. After a while he drove the camel towards me, told me to mount on it and stood away from me. When I mounted and settled myself on the camel, he came back and held the bridle. And he didn’t let go of the bridle until we reached our next encampment. When the village of the family of Amr bin Awf in Quba appeared, he said: ‘Abu Salama is here. Go and enter there with the blessing of Allah.’ After that he left us and went back to Mecca.”<sup>7</sup>

In this way, Ummu Salama became the first of the companions to make hijrah to Medina in a camel litter.

### **Umma Salama’s Life in Medina**

After Sayyidah Ummu Salama arrived in Medina and settled there, she lived a peaceful life with her husband. Here she was occupied with educating and raising her children. She was a woman who had an aptitude for poetry, who was clever, wise and cultured; at the same time she was very beautiful.

This blessed couple was so devoted to one another that they had promised that if the other should die they would not remarry: they sincerely believed that their true marriage would be in Heaven. It was for this reason that one day Abu Salama’s wife made the following suggestion: “O, Abu Salama..! If a man deserving of Heaven dies he will be reunited with his wife, also worthy of Heaven, if she has not remarried. Likewise, if a woman deserving of Heaven dies, she will certainly be reunited with her husband, if he is deserving of Heaven and if he marries no other. Thus, let us make an agreement. If I die first, do not marry after my death, and if you die first, I shall not remarry.”

Abu Salama, in response to his wife’s suggestion, said: “Will you respect my wishes?” She promised to do so, and he said: “When I die, marry.” Then he prayed for the wife he loved so much: “O Allah..! After my death grant Sayyidah Ummu Salama with a more blessed husband who will not sadden or hurt her!..”

Our mother, Sayyidah Ummu Salama loved her husband so much that she could not conceive of a husband that could be more blessed.<sup>8</sup>

Prophet Muhammad (pbuh) made Sayyidah Ummu Salama’s husband, Abu Salama, a brother with Said bin Haysam of the Ansar. Abu Salama participated in the Battles of Badir and Uhud with Prophet Muhammad (pbuh). He was wounded in the



arm by an arrow that had been shot by the polytheists during the Battle of Uhud. After a month of being treated the wound closed, and it was assumed that it had healed.

In the mean time news was received that the Sons of Huwaylid, from the Bani Asad tribe, were about to attack Medina. Prophet Muhammad (pbuh) called for Abu Salama and put him in command of a 150 strong force. This troop included leading Companions like Abu Ubayda bin Jerrah and Sa'd bin Abi Waqqas. When the force arrived at the Katan River in the Faid region there was an engagement and the Muslim force returned victorious with great spoils. However, Abu Salama's wound, which they thought had healed, reopened during this campaign and he lost a lot of blood. Abu Salama was dying, and Prophet Muhammad (pbuh) visited him and prayed for him, until he passed away. The death of this Companion in the 4<sup>th</sup> year of the Hijrah greatly saddened Prophet Muhammad (pbuh) and he prayed: *"O Allah!.. Forgive Abu Salama. Make him one of those who are close to You!.. Guard over those who remain behind. Forgive us and forgive him, O Lord of the Worlds!.."*<sup>9</sup>

Prophet Muhammad (pbuh) led the funeral prayer himself. During the prayer he uttered the *takbir* 9 times. After the prayer, when the Companions asked why he had done this, the Prophet of Allah (pbuh) replied: *"I swear that I neither forgot nor made an error. If I had uttered one thousand takbir for*

*Abu Salama it would have been because that is what he deserves."*<sup>10</sup>

Abu Salama was not just renowned for his heroism, but also for his superior morals and virtues.

The death of Abu Salama from the wound he had suffered at Uhud was a great sorrow and grief for his wife. It is said that she cried for days. In referring to those days Sayyidah Ummu Salama said: "One day (my husband) Abu Salama returned from being with the Prophet (pbuh) and said:

"I have heard something from the Prophet (pbuh) that has made me very happy. The Prophet (pbuh) said: *'When a Muslim experiences trouble or disaster, they should say: 'Inna lillahi wa inna ilayhi rajiun.'* (We belong to Allah and to Him we will return). *Then they should say: 'O Allah, bless us with reward and recompense for this calamity. Grant that I am one who attains what is more blessed.'* If they say this then Allah will accept their prayer."<sup>11</sup>

When Abu Salama died, I remembered this and immediately said *"Inna lillahi wa inna ilayhi rajiun,"* repeating the prayer that had been taught to us by Prophet Muhammad (pbuh). Then I said to myself: "Who could be more blessed than Abu Salama?"

Allah gave me what was more blessed and married me to Prophet Muhammad (pbuh).<sup>12</sup>



**In recognition of the state of this great woman who devoted herself to her four children, Salama, Umar, Zainab and Durra, Allah's Prophet (pbuh) offered marriage to her.**

## Marriage to Prophet Muhammad (pbuh)

After our mother Sayyidah Ummu Salama's period of *iddet* (waiting period) was completed, leading members of the Companions like Abu Bakr (ra) and Umar (ra) offered her marriage, but she politely refused. In recognition<sup>13</sup> of the state of this great woman who devoted herself to her four children, Salama, Umar, Zainab and Durra, Allah's Prophet (pbuh) offered marriage to her.

Sayyidah Ummu Salama knew that this offer was an opportunity that she could not refuse. However, she was afraid that next to the other wives of the Prophet (pbuh), who were young and beautiful, she, who was old, a widow and a mother, would make the Prophet (pbuh) uncomfortable. For this reason, begging the forgiveness of Prophet Muhammad (pbuh), she sent the following message to him: "I am a jealous woman; I am old and I have children, moreover, the guardian to give permission for me to marry is not with me!.."

In response to these excuses, Prophet Muhammad (pbuh) sent the following reply: "You say you are old: I am older than you. You speak of jealousy: I pray to Allah and it is hoped that Allah will remove jealousy from you. As far as the children are concerned: they belong to Allah and His Prophet (pbuh). As far as the guardians who are here and not here: I do not think that they will oppose this union."<sup>14</sup>

Sayyidah Ummu Salama describes Prophet Muhammad (pbuh) coming to ask for her hand in marriage as follows:

*"I was tanning some leather for myself. I cleaned the material known as "karz", which is used in the process, from my hands. I asked permission from the Prophet and put down a leather cushion filled with plant fibers. He sat on the cushion and asked me to marry him."*<sup>15</sup>

From this account we can understand that Sayyidah Ummu Salama made contributions to the family budget and later dealt in tanning leather to provide for her children.<sup>16</sup>

Then Sayyidah Ummu Salama married Prophet Muhammad (pbuh) in the 4<sup>th</sup> year after the Hijrah<sup>17</sup> in the month of Shawwal (one year after Uhud) and saw the blessings of the prayer: being blessed with the honor of being a "mother of believers"

During the marriage ceremony the Prophet (pbuh) offered *walima* (a wedding feast) to the guests. After the wedding Prophet Muhammad (pbuh) settled Sayyidah Ummu Salama in the home of Umma'l Mesakin Sayyidah Zainab bintu Huzaima, who had died.<sup>18</sup> Prophet Muhammad (pbuh) spent three nights with Sayyidah Ummu Salama.<sup>19</sup>

This marriage was a means for the relatives of Sayyidah Ummu Salama, including the fiercest opponent of Islam at that time, Halid bin Walid, to soften their attitude to Islam.<sup>20</sup> Not long after this wedding Halid bin Walid became Muslim and gained the title of "The Sword of Allah".

Endnotes: 1) Ibn-i Abdi'l-Berr, IV, 436. 2) Afzalurrahman, Ibid., II, 178. 3) Celal Yeniçeri, Ibid., sh: 84; Muhammed Hamidullah, İslâm Peygamberi, II, 680. 4) Ziya Kazıcı, Ibid., 215. 5) Afzalurrahman, Ibid., II, 178. 6) Ziya Kazıcı, Ibid., page: 216-217; Muhammed Hamidullah, İslâm Peygamberi, II, 680. 7) See: Ibn-i Hacer, IV, 440; Ziya Kazıcı, Ibid., 217-218; Sâliha Akgül, Ibid., page: 146-148; Afzalurrahman, Ibid., II, 178-179. 8) Saliha Akgül, Ibid., page: 149-150. 9) Saliha Akgül, Ibid., page: 151. 10) See: Taberî, Tarih, II, 414'den naklen Ziya Kazıcı, Ibid., page: 219-220; Ayşe Abdurrahman, Ibid., page: 92. 11) Ibn-i Hanbel, Musned, IV, 278. 12) Ibn-i Sa'd, VIII, 87-89. 13) Celal Yeniçeri, Ibid., page: 85. 14) Ibn-i Sa'd, VIII, 90; Ayşe Abdurrahman, Ibid., page: 93; Saliha Akgül, Ibid., 154; Afzalurrahman, Ibid., II, page: 179. 15) Ibn-i Kesir, 111/174-175; Celal Yeniçeri, Ibid., page: 85. 16) Celal Yeniçeri, Ibid., page: 85. 17) Celal Yeniçeri, Ibid., page: 85. 18) Sayyidah Ummu Salama describes this room: "There was a clay pot and there was some barley, a hand mill, a pot made from stone and another earthenware pot. Inside the pot was a little melted butter. I ground the barley in the mill. Then I made a thick soup with this. I added some butter to this and made a meal. This was the food that the Prophet and his family ate on the night of the wedding." (Afzalurrahman, Ibid., II, page: 182) 19) Ibn-i Sa'd, VIII, 92. 20) Muhammed Hamidullah, İslâm Peygamberi, II, 681.



# Quiz For Children



1. What does "Jahiliyyah" mean?

- a. Hypocrisy
- b. Ignorance
- c. Permission
- d. Denial

2. "Shura" means, to make a decision by

\_\_\_\_\_.

- a. Mutual consultation
- b. Trusting in Allah
- c. Relying on your own experience

3. Name the Sura that refers to Orphans and Neighbors ?

- a. Nasr
- b. Alaq
- c. Maun
- d. Zilzal

4. Sayyidah Aishah's father was

\_\_\_\_\_.

- a. Abu Talib
- b. Uthman
- c. Abu Bakr
- d. Umar

5. Which Surah begins with "Say O disbelievers?"

- a. Al-Nasr
- b. Al-'Asr
- c. Al-Kafirun
- d. Al-Ma'un

6. According to Surah Al-'Asr, man is surely in loss except those:

- a. Who have faith
- b. Who do good works
- c. Encourage one another to follow the Truth and encourage to be steadfast
- d. All of the above

7. The Prophet (pbuh) had said "Among the women of the whole world four are great : Khadijah, Fatimah, Maryam and

\_\_\_\_\_.

- a. Aishah
- b. Asma
- c. Asiyah
- d. Sawdah

8. "That the human being is created in the best of stature" is a verse from .....

- a. Sura al Takathur
- b. Sura al Tin
- c. Sura al Asr
- d. Sura Al Maun

9. "Wa-hazel baladil Ameen" in Surah Al-Tin refers to the .....

- a. City of Medina
- b. City of Jerusalem
- c. City of Mecca
- d. All of the above

10. "Doomed (to ruin) is every such person who slanders others and backbites them habitually ....." is the beginning verse of Surah .....

- a. Al-Fil
- b. Al-Takathur
- c. Al-Ma'un
- d. Al-Humazah

**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: .....

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Parent's Name (for consent purposes only): .....

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