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WISDOM

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Spiritual REMEDIES FOR ANGER

Osman Nuri Efendi:
Overcoming Anger

Professor Hasan Kamil Yilmaz:
The Value Of The Night Of Power

Professor Suleyman Derin:
The Muslim Controls their Anger

EDITORIAL

*D*ear Readers,

**“Those who spend (freely) whether in prosperity
or in adversity; who restrain anger and pardon (all)
men; for Allah loves those who do good.”**

(Qur’ân, 3:134)

According to a narration, Ja’far al-Sadiq had a servant who used to attend to his household tasks. One day, the servant accidentally spilt a soup-filled bowl over Ja’far al-Sadiq. Covered in soup, Ja’far al-Sadiq directed a reproachful look at his bondservant.

Upon this, the bondservant said: “The Qur’ân declares, **‘[those] ever-restraining their rage’**.

Ja’far said: “I have restrained my anger.”

This time, the servant said: “**[And those] pardoning people (their offenses).**”

Ja’far replied: “Indeed, I have forgiven you.”

The servant then said: “**Allah loves (such) people who are devoted to doing good, aware that Allah is seeing them.**”

In response, Ja’far al-Sadiq said: “Go! You are free! I have released you for the sake of Allah.”

How beautiful a manifestation of taking on the morality of the Qur’ân and the Messenger of Allah, upon him be peace and blessings, is this incident!

No better time comes upon us to practice the restraint of anger than during the month of Ramadan, when we are taking part in the spiritual training of the nafs (ego) and rising above our base desires and responses. Ramadan is about physical fasting, but it is also about the spiritual fast, or the fast of the heart, from the thoughts and lowly aspects which seep into our normal daily routines.

The Prophet (pbuh) explained that fasting is half of patience and patience is half of imân. Thus we should not miss this time to practice a characteristic which is one quarter of our imân; our faith, by restraining our anger.

We have dedicated this issue the remedies for anger in Islam. We are graced with articles by our teacher Osman Nuri Efendi, Professor Hasan Kamil Yilmaz, Jacqueline Oyludag and other writers.

We hope you enjoy reading this edition and we wish you a blessed Ramadan.

“O Allah! Bless us in Rajab and Shaban and enable us to reach Ramadan.” Amen!

Elif Kapici

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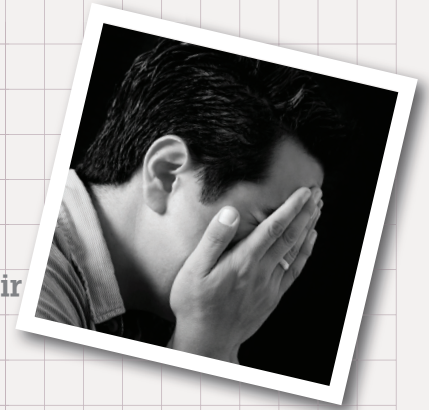
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**Sayyidah
Zainab Bint
Jahsh (I)-**



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Overcoming Anger

Every word of a believer who has duly assumed and internalised the Qur'ânic morality takes the form of a precious expression exuding mercy to hearts.

Man comes into the world as a complex manifestation of Divine beauty, and is then left to his own device; both the transgressing carnal self and the inclinations to piety found in their spiritual being. Thus humans are open to both good and evil.

There is, therefore, a need for to purify the carnal self, to refine the heart and to beautify one's character, as well as cleansing base characteristics and tendencies and cultivating our spiritual qualities. The evil deeds and conduct that the servant must eliminate first and foremost to this end is, without a doubt, anger, for anger is the most frightening of corrupt morality and its scourge is the most terrifying. It is a state of rage, which veils reason and the heart. An angry person is a tribulation whose inner world is filled with such evils as 'revenge, rancour, insult, quarrel and killing.'

The legacy of anger in the annals of history is nothing short of absolute calamity. The means of liberation from this perilous

danger is to use the strength of solidarity and patience in the face of this displeasing outburst and to don calm without an alteration in temperament. When Abu Darda, may Allah be well pleased with him, said to the Messenger of Allah, may Allah bless him and grant him peace,

"O Messenger of Allah, inform me of a deed that will allow me entry me into Paradise."

The Messenger of Allah, peace and blessings be upon him, said, "Do not get angry and Paradise is yours."

Similarly, when a person asked Allah's Messenger,

"O Messenger of Allah, teach me something that will lead to my prosperity that will not be difficult for me, as I am not able to remember much."

He said, "Do not get angry."

It is stated in other hadiths:

"Allah will veil the faults of one who restrains their anger."

"There is nothing that is swallowed that is greater with Allah in reward than a servant of Allah who swallows and contains his rancour out of desire for the pleasure of Allah."

"The strong person is not one who can knock people down. The strong person is one who

controls himself when he is angry."

The Prophets, saints and scholars displayed great sensitivity and constant effort when it came to instructing in overcoming anger and always took the path of forgiveness. Upon Prophet Yusuf's forgiving his brothers, who had oppressed and tried to kill him, when he in fact had the opportunity and power to retaliate, they said:

"By God... God has indeed preferred you above us, and certainly we were sinful." (12:91) They were thus remorseful for what they had done, repented and submitted to him.

Displaying great virtue in addition to his forgiveness, Prophet Yusuf added,

"No reproach this day shall be on you. May God forgive you; indeed, He is the Most Merciful of the merciful." (12:92)

The best examples of compassion and forgiveness can be seen in the life of Allah's Messenger, may Allah bless him and grant him peace.

The Messenger of Allah, upon him be peace and blessings, forgave Hind, who had ferociously chewed on the liver of his uncle Hamza, on the day of Makkah's conquest. He forgave Habar ibn Aswad who had thrown his daughter Zaynab from her camel, despite her pregnancy, and severely injured her, in

The Prophets, saints and scholars displayed great sensitivity and constant effort when it came to instructing in overcoming anger and always took the path of forgiveness.



return for his making the Declaration of Faith. Such examples in the life of Allah's Messenger are too numerous to be counted. When he became angry, he would not get up from where he was sitting. He would not get angry outside of remonstrance against Allah and the violation of justice. The violation of a right, which went unnoticed by others, would cause his anger and his anger would continue until justice was served; however, when justice was achieved, he would achieve repose. He never became angry for his own self. He would also not defend himself against others and would not enter into a dispute with anyone.

This state was honoured and esteemed in the eyes of Allah and that was the chief reason for his success in his mission of Prophethood, as is revealed in the Qur'ân:

"It was by a mercy from Allah that (at the time of the setback), you (O Messenger) were lenient with them (your Companions). Had you been harsh and hard-hearted, they would surely have scattered away from about you. Then pardon them, pray for their forgiveness, and take counsel with them in the affairs (of public concern); and when you are resolved (on a course of action), put your trust in Allah. Surely Allah loves those who put their trust (in Him)." (3:159)

In another Qur'ânic verse, Allah Almighty describes those who spend in His way, restrain

their anger and forgive the people as those devoted to doing good:

"They spend (out of what Allah has provided for them,) both in ease and hardship, ever-restraining their rage (even when provoked and able to retaliate), and pardoning people (their offenses). Allah loves (such) people who are devoted to doing good, aware that Allah is seeing them.

(3:134)

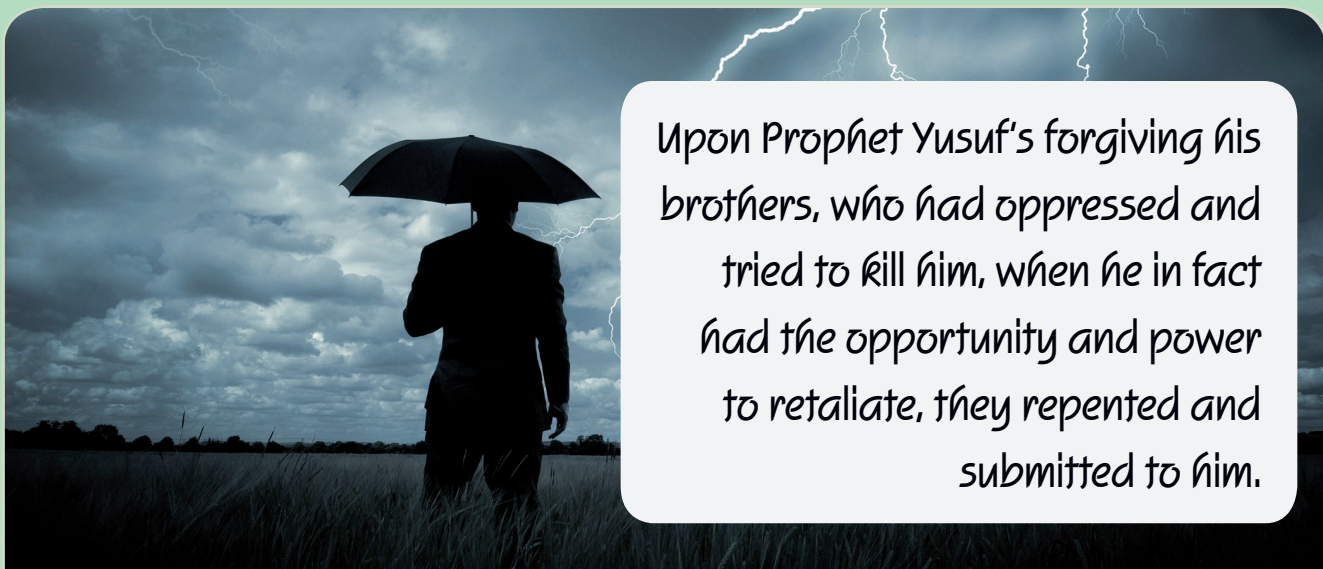
The most beautiful example of those mentioned in the Qur'ân as "[those] ever-restraining their rage," was displayed by 'Ali, may Allah ennoble his person.

During battle, 'Ali had overpowered an enemy fighter and was just about to slay him when the man in the clutches of death stooped, in his powerlessness, to spitting on the luminous and blessed countenance of 'Ali.

For 'Ali, the valiant hero of the Household of the Messenger and the lion of Allah, dealing a single devastating blow to the enemy that he had overpowered on the battleground was no feat. However, fearing the triumph of his carnal self, he stopped immediately and slowly lowered the sword in his hand and gave up on killing the enemy. Lying in a wretched state on the ground and waiting for his death at the final blow of his adversary, this man was utterly astonished at what he had just seen. He had assumed that due to



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Upon Prophet Yusuf's forgiving his brothers, who had oppressed and tried to kill him, when he in fact had the opportunity and power to retaliate, they repented and submitted to him.

his spitting, 'Ali would retaliate in an even greater ferocity and fury than before and thus destroy him. However, this did not happen. He encountered something he could not even have imagined. Unable to make sense of such a reaction, the enemy asked 'Ali, a hero of the heart, in amazement and wonder,

"O 'Ali, why did you stop when you were just about to kill me? Why did you give up on killing me? What happened that you moved from a violent fury to an indescribable calm? While you crashed like lightning, how is it that you, in an instant, became calm like placid, still air?"

'Ali, may Allah be well pleased with him, said,

"I would thrust my *Dhulfikar* sword, given to me by the Messenger of Allah, in the way of Allah. I would slay the enemy again for His sake. On no account would I involve my carnal self in this, as I am the lion of Allah and His sword, not that of my carnal self, pride and arrogance. By spitting on my face, you sought to anger and insult me. If I had been overcome by anger at that moment, I would have killed you for the sake of a base cause, unbecoming of a believer, as falling prey to my own ego. Whereas I had been fighting not for the satisfaction of my ego, but for the sake of Allah."

As a consequence, the heart of that enemy was revived before this monument of laudable qualities and virtues. They subsequently grasped the mystery of friendship and,

receiving a share in the mildness, clemency, forgiveness, compassion, tenderness and resistance to his ego of 'Ali, embraced Islam.

Through his use of imagery, Mawlana Jalal al-Din al-Rumi relates this incident in the following way:

"Learn sincerity in deeds from 'Ali. How well that lion of Allah knew how to be purified of intrigues!"

"He had pinned to the ground one cut-throat and powerful in a battle for the sake of Allah and had leapt at him to kill him."

"At the point, the defeated man face-to-face with death and driven by his despondence and frustration, spat on the face of 'Ali, the pride of the Prophets and saints."

"When this stuck 'Ali's countenance, which was as resplendent as the sun, that Master of the Chivalrous pulled back the sword that he had raised to kill the enemy. He paused and slowed down. Jumping back, he released his enemy."

"Freed from the claws of death, that enemy was thunderstruck by the mercy and forgiveness that his opponent had, unduly, shown. This scene of forgiveness that he witnessed while waiting for death led him to completely different realms in the valley of astonishment."

"That man said,

"You had drawn your sword against me and were just about to kill me when you stopped and spared my life. Why did you do this? What did you see, that was superior to fighting me, that you forgave me despite throwing me to ground



The Prophet never became anger for his own self. He would also not defend himself against others and would not enter into a dispute with anyone.

and defeating me? What did you see, that your powerful rage was at once at rest?

'O 'Ali, tell me, what kind of belief is it that which was shown to you at your most triumphant moment during combat and caused you to abandon me and turn to it and thus spare my life?'

'O 'Ali, a light similar to that which you saw is as though now being reflected in me. I now begin to realise the belief and praiseworthy qualities and virtues that have elevated you thus. My spirit has become filled with an indescribable joy that I have never before known or tasted.'

'You possess such nobility in response to my wretchedness that you spared my life when you held your sword against my neck. What is more, you revived my spirit that was, until then, lifeless.'

'O unvanquishable hero of the battlefields! Oblige me and relate to me your state. What kind of state is this?'

'O 'Ali, tell me, I know that this is one of the Divine mysteries. The sword of your mildness cut my soul to pieces. The water of your knowledge revived the soil of my heart.'

'Tell me, O great beholder of the Divine Throne. What have you just seen in the presence of Allah? I now see that your eyes and heart have learned how to perceive the Unseen, while the eyes of others are blind and closed to this.'

'O Lion of Allah, a flame was kindled in my heart and soul by your state. You must be as peerless in your inner world as you are in valour

and chivalry.'

'O beautiful decree bestowed upon my wretched heart! O the one with whom Allah is pleased! Explain to me this mystery. You have been described as the gate to the city of knowledge. Open that door for me also, if only just ajar.'

In order to grasp more profoundly the truth that he had just witnessed, the man who was astonished and bewildered by 'Ali's lofty morality and virtue continued his appeal to that hero of spirituality as follows:

'O friend of Allah, with perfected discernment, insight and a sound heart! O one who sees what we cannot as he sees the sun! Favour me with the secret in your heart, if only just a whiff.'

'The Dhulfikar in your hand did not cut my throat, but the Dhulfikar of your heart tore my heart to shreds. The doors of the cage of my flesh opened, and I was freed from enslavement to the carnal self. Reveal to me this secret so that my spirit can be revived with life, as with the baby in its mother's womb.'

'O 'Ali, you are an unprecedented will who can master his sword in wrath and move from wrath to grace. How were such hundreds of thousands of Divine attributes gathered in your existence and in its meaning? O shining mirror, please project the Divine wisdoms with which you have been favoured to my heart also.'

'Upon these words of his adversary, 'Ali said:

'Know that I wield my sword only for the sake of Allah and to earn His approval, as I am slave

to Allah, not to my ego. I am the Lion of Allah, not that of my vain desires and passions.'

'The invincibility and prowess of my sword belongs not to me, but to Allah. As I have annihilated myself in Allah, I seek only His pleasure. This is the truth underlying the transition from wrath to grace, grace to wrath. When necessary, I either calm my rage with the sword of mildness, or raise my mildness with the sword of rage. All of these are for the sake of Allah.'

*'I am acquainted with the secret of, **And when you threw, it was not you who threw but God threw.**' (8:17) I am this Dhulfikar, which inspires fear in your heart, itself, but that which strikes it is a Divine secret.'*

'I have come to know my carnal self and protect myself from its evil. Thus, I have turned my face away from all other than the good pleasure and approval of Allah.'

'Everything I do for the sake of Allah is free of imitation, imagination and doubt. I prefer being not a drop in the path of Allah, but forever an overflowing stream. For attaining the ocean of union is possible only in this way.'

'Like a bejewelled sword, I am filled with the pearls of Oneness. Hence, I struggle not to slay people in battle, but to revive them.'

It is for this reason that when a carnal impulse emerged within me due to your spitting on me in battle, I saw fit to re-sheathe my sword,

so that I may be among those fortunate ones who show displeasure for the sake of Allah.'

'Heed the testimony of a free man on the path of Allah, for the testimony of one enslaved to their carnal self is not even worth two grains of barley. As for freedom, it is possible only through liberation from ego-driven rancour.'

'One who is enslaved to their carnal self and lust is in a situation worse than that of a slave and prisoner, as the slave is emancipated with a single word of his master and is liberated; however, one who is a slave to their carnal soul and lust, intoxicated by the fleeting pleasures they experience, wakes to the eternal disappointment of a bitter calamity.'

'Those who follow their carnal soul and lust throw themselves into such a bottomless pit that there is, so to speak, no rope able to reach them in order to rescue them.'

'I possess no attribute other than the Divine attributes. If you seek to attain this state, come hither and draw near to me.'

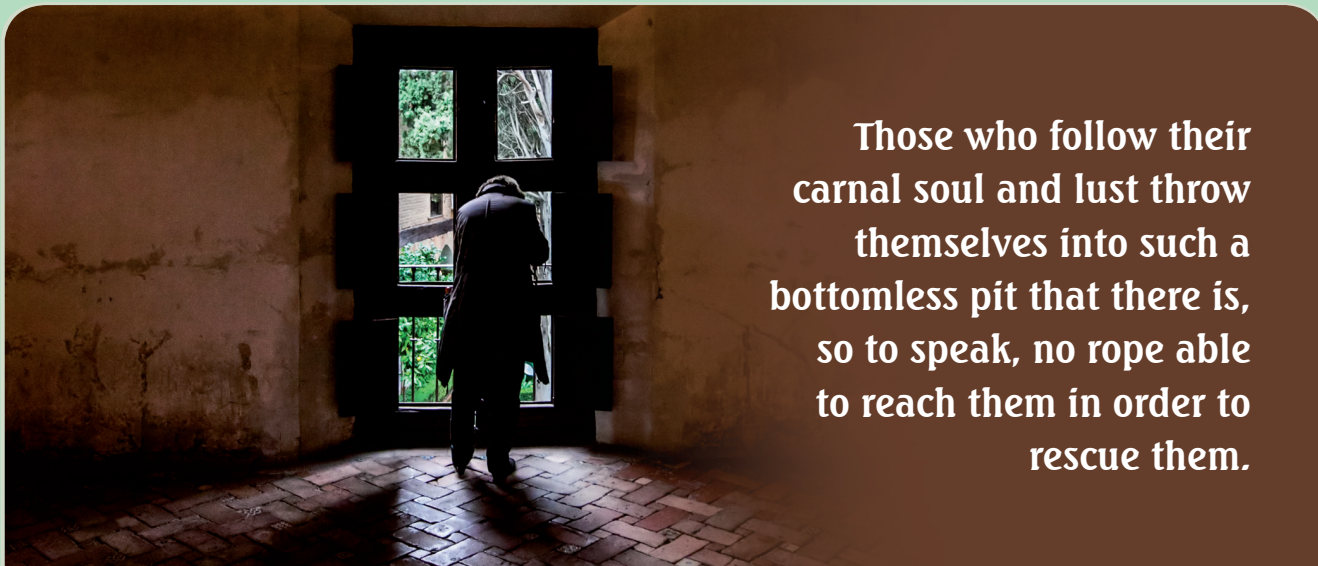
'Come hither, so that Allah can set you, too, free with His grace and mercy, for His mercy has surpassed his wrath.'

Following these words, 'Ali addressed the fortunate man who was honoured with the light of guidance saying,

'And now you are saved from danger. You were before a worthless, ordinary rock, and, by



The Messenger of Allah forgave Habar ibn Aswad who had thrown his daughter Zaynab from her camel, despite her pregnancy, and severely injured her, in return for his making the Declaration of Faith.



Those who follow their carnal soul and lust throw themselves into such a bottomless pit that there is, so to speak, no rope able to reach them in order to rescue them.

virtue of the elixir of truth, have become a rare jewel.'

'You have been freed from unbelief and its thorns; now blossom like a rose in the Divine garden.'

"O you honoured with Divine light, you are now me, and I am you. You are, that is, an 'Ali. How can I then slay 'Ali?"

'Like 'Umar's intent to kill Allah's Messenger, which drew and took him directly to the Divine Court, your offence too has taken your spirit and has enabled it to reach the firmaments of guidance in a single moment. You have become a rose of belief who has known how to pull away from among the thorns of unbelief. How happy you are!'

What a lofty door 'Ali opened for the man who spat on his face. He became the means of granting life to the man who tried to kill him. One who saw pain and suffering as fitting for him, he saw as being worthy of true happiness. To one who sought to open bottomless pits in front and behind him, he served as a lofty bridge extending towards the heavens of eternity and grace. To the thorns of a criminal thinking evil of him, he responded with a rose. He watered a bitter heart, paying no mind to the thorns pricking his hands and face, with the water of a profound and indescribable mercy and was a means for it to become a rosebud. He acted as did Prophet Musa, who threw the magicians who wanted to frighten him with their spells and sorcery, into complete joy with the pleasure of belief.

Before this elevated morality, the cursed Satan was broken and destroyed in his jealousy and hatred.

Allah Almighty declares:

"(O Messenger) adopt the way of forbearance and tolerance, and enjoin what is good and right, and withdraw from the ignorant ones (do not care what they say and do)." (7:199)

In another Qur'anic verse, Allah Almighty reveals the qualities of His sincere servants as follows:

"The (true) servants of the All-Merciful are they who move on the earth gently and humbly, and when the ignorant, foolish ones address them (with insolence or vulgarity as befits their ignorance and foolishness), they response with (words of) peace, (without engaging in hostility with them)." (25:63)

One of the greatest scholars of the generation following the Companions, Imam Sha'bi, once said to a wrongdoer, who insulted him,

"If what you say is true, then may Allah forgive me! If you lie, however, may Allah forgive you." What a beautiful measure is this virtue-laden response!

Our Lord, protect us from being overcome by our carnal selves. Adorn our hearts and inner worlds with the elevated qualities and virtues with which You are well pleased.

Amin...



Leave Anger if You Desire Paradise

Constructive anger is far from “blind rage” and helps to motivate one’s self in society to cause good and permanent change. It is a very controlled spiritual struggle to educate.

Be quick in the race for forgiveness from your Lord and for a garden whose width is that (of the whole) of the heavens and of the earth prepared for the righteous. Those who spend (freely) whether in prosperity or in adversity; who restrain anger and pardon (all) men; for Allah loves those who do good.

(Qur’ân, 3:133-134)

It would not be wrong to say that the world is full of anger, and more importantly, it is full of the fear that is inherently residual to anger. Generally speaking, simple logic should be all that is needed to quell the anger that rises in an individual or community: however, much of the physiological and emotional aspects of anger does not allow it to be complementary the logical, contemplative mind. Understanding the causes of anger and its treatment according to the guidance of Allah and His Beloved Prophet is necessary, however, in order to gain control of it within the individual person as well as within the community. This is not meant to be an essay on the many causes of the anger that are



Anger physically triggers a response from the “fight or flight” area of the brain. In regard to the fact that it is a process of the brain stemming from its primal area; that is the part of the brain most associated to the spinal cord and brain stem.

prevalent in the world, rather it is sincerely hoped that with some thinking and deeper contemplation, a diffusing or even the cessation of the anger and resulting fear can result; and that through this some balance and harmony can return to the conditions of the Muslims.

First and foremost, it is necessary to understand what anger is and how it affects the individual: physically and spiritually. Simply put, anger can be seen as a process: one that happens in the brain, but involves the rest of the body, especially the heart: the physical and spiritual heart. We can certainly understand this from the saying of the Prophet (pbuh): *“Beware of anger, for it is a live coal on the heart of the descendant of Adam...”* (Tirmidhi). The heart mentioned here includes the physical heart which can be damaged to great extent by continuous unabated anger causing a rise in blood pressure and other physical symptoms; as well as the spiritual heart which can be damaged by unabated passions causing a rise in the pressures of nafs (ego).

Through science it is understood that anger physically triggers a response from the “fight or flight”, or primal, area of the brain. In regard to the fact that it is a process of the brain stemming from its primal area; that is the part of the brain most associated to the spinal cord and brain stem; anger can cause a cascade of hormonal responses, including

those which increases the heart rate while at the same time it causes blood vessel constriction. This causes the blood pressure to rise and the full brunt of that pressure is kept at the base part of the brain. The end result is that the front lobe of the brain, the thinking and reasoning brain, as well as the central brain, the seeing and hearing brain, are cut off from the blood necessary to function: they cease to work properly and the human becomes stuck in the “fight or flight” mode of operation.

This is a response based on the individual’s psychological and emotional interpretations of events: one’s seeing events as offensive; either in some way wronging the sense of self or a notion to which the individual personally identifies. A person can equally feel the same response if they believe they have been wronged, or if their sense of fairness to another has been wronged. Because of this ego-centric aspect, it is understood that anger is a stirring of the passions of the nafs. The individual’s outlook on events they find offensive, of course, depends on their being trained, or more to the point untrained, in societal cues for offense and disrespect: in which case even the most mundane act can be seen as an offensive act requiring an angry defensive action.

When an individual is physically stuck in “fight or flight” mode, with a lack of proper blood flow to the forward parts of the brain,

and with a continued sense of real or even irrational offense, they can become stuck in a situation of blind rage “blind rage”. Allah warns in the Qur’ān on two occasions to be wary of blind rage:

“Hence, if it should happen that a prompting from Satan stirs thee up (to blind anger), seek refuge with Allah: Behold! He alone is All-Hearing, All-Knowing”. (Qur’ān, Ha-Mim, 41)

“Make due allowance for man’s nature, and enjoin in the doing of what is right; and leave alone those who choose to remain ignorant; And if it should happen that a prompting from Satan stirs thee up (to blind anger), seek refuge in Allah: Behold! He is All-Hearing, All-Knowing. (Qur’ān, 199-200)

From these verses it can be understood that anger comes from the whispers of Shaytan (Allah protect us) in order to incite the blind rage response in the human being who is given to allowing the nafs, their ego, control over their emotions and desires. However, this response is clearly outside of the righteousness to which Allah calls us when He declares:

“Whatever ye are given (here) is (but) a convenience of this Life: but that which is with Allah is better and more lasting: (it is) for those who believe and put their trust in their Lord; Those who avoid the greater

crimes and shameful deeds and when they are angry even then forgive; Those who hearken to their Lord and establish regular prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance;”

(Qur’ān, Ash-Shura: 36-38)

Through this verse, as well as the verse used in the opening of the topic, one can see that the restraint of anger is hand-in-hand with forgiveness of others, which is indeed an action that is loved by Allah; one which Allah deems as good. To restrain anger, however, it requires the restraint of the nafs and control over the base desires of the individual. In order to accomplish such a task one must know one’s nafs and what triggers cause the reaction of anger within them; and thereafter oppose those passions with right knowledge and training. Note that this is not the mere “swallowing” of anger, allowing it to seethe, but rather to quench it all together so that it no longer exists within the breast of the individual. This requires great strength. However, Allah does not leave the individual unguided in what to do and say in order to quench the fires of anger. Some traditions have been related that explain:

Narrated Mu’adh ibn Jabal: Two men reviled each other in the presence of the Prophet (pbuh) and one of them became excessively angry so much so that I thought that his nose will break up on account of excess of anger. The Prophet (pbuh)

The strength of the individual is not in the physical fight and domination, but rather in the spiritual fight against the nafs and the blind rage incited by the whispers of the Shaytan.



said: I know a phrase which, if he repeated, he could get rid of this angry feeling. They asked: What is it, Apostle of Allah? He replied: He should say: I seek refuge in Thee from the accursed devil. Mu'adh then began to ask him to do so, but he refused and persisted in quarreling, and began to enhance his anger. (Abu Dawood).

Narrated Atiyyah as-Sa'di: Abu Wa'il al-Qass said: We entered upon Urwah ibn Muhammad ibn as-Sa'di. A man spoke to him and made him angry. So he stood and performed ablution; he then returned having performed ablution, and said: "My father told me on the authority of my grandfather Atiyyah who reported the Apostle of Allah (pbuh) as saying: Anger comes from the devil, the devil was created of fire, and fire is extinguished only with water; so when one of you becomes angry, he should perform ablution." (Abu Dawood).

It is important to note that the Messenger of Allah, the Prophet Muhammad (pbuh), directly relates the Islamic struggles today with the concepts of the greater and lesser jihads (struggles) by declaring that the physical struggle in anger is of little value when compared to the greater struggle in controlling one's own nafs and actions as a result of that anger. It is narrated Abu Huraira: *Allah's Apostle said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger"* (Bukhâri) In other words, the strength of the individual is not in the physical fight and domination, but rather in the spiritual fight

against the nafs and the blind rage incited by the whispers of the Shaytan.

This value of self-control over the value of a physical struggle in order to release the energy of anger is further exemplified in another hadith of the Prophet (pbuh) narrated by Abdullah ibn Umar: *Allah's Messenger (pbuh) said, "No one has swallowed back anything more excellent in the sight of Allah, Who is Great and Glorious, than anger he restrains, seeking to please Allah most high"* (Tirmidhi). The Prophet Muhammad (pbuh) goes even further into the matter by informing his followers about the condition and reward of one who is able to stay the mark of controlling one's self and eschewing anger in the report of Mu'adh ibn Jabal who says: *"The Apostle of Allah (pbuh) said: if anyone suppresses anger when he is in a position to give vent to it, Allah, the Exalted, will call him on the Day of Resurrection over the heads of all creatures, and ask him to choose any of the bright and large eyed maidens he wishes"* (Abu Dawood).

The blessed Prophet (pbuh) of Allah did not leave his followers without guidance and advice on the matter of anger: this would not have suited him to do so. As reported (above) Urwah ibn Muhammad ibn as-Sa'di explained *"My father told me on the authority of my grandfather Atiyyah who reported the Apostle of Allah (peace be upon him) as saying: Anger comes from the devil, the devil was created of fire, and fire is extinguished only with water; so when one of you becomes angry, he should*

Anger can be seen as a process: one that happens in the brain, but involves the rest of the body, especially the heart: the physical and spiritual heart.



perform ablution." (Abu Dawood). Physically, it is the wiping of the head, ears and neck with cool water that allows the constricting blood vessels to relax, thus allowing for blood flow to return to the forward parts of the brain. The heat of anger is satiated via the coolness of the water, and equilibrium is restored. The "blindness" caused by the anger is removed.

Another method for satiating the fires of anger has also been reported by the Prophet (pbuh) in the tradition which says: *Narrated Abu Dharr: Allah's Messenger (pbuh) said, "When one of you becomes angry while standing he should sit down. If the anger leaves him, well and good; otherwise he should lie down"* (Abu Dawood). Lying down has the same effect as the washing with water. It removes the person from an upright position, but also serves to separate the individual from the situation which is stirring the passions into an angry response.

Ultimately, the followers of the Prophet must be aware of themselves, their nafs and the advice that was given to them by their Lord to **"restrain anger and pardon (all) men"** and to be of those who **"when they are angry even then forgive"**. These are the ones who use the following hadith of the Prophet (pbuh) as their criterion, guide and advice:

Narrated Abu Sa'id al-Khudri: It is said that he mentioned anger, saying, "Some are swift to anger and swift to cool down, the one

characteristic making up for the other; some are slow to anger and slow to cool down, the one characteristic making up for the other; but the best of you are those who are slow to anger and swift to cool down, and the worst of you are those who are swift to anger and slow to cool down." He continued, *"Beware of anger, for it is a live coal on the heart of the descendant of Adam. Do you not notice the swelling of the veins of his neck and the redness of his eyes? So when anyone experiences anything of that nature he should lie down and cleave to the earth"* (Tirmidhi).

It is important to contemplate these verses, and contemplate the place of anger in one's life, thus removing the instances which allow the Shaytan a chance to whisper and allow the nafs to gain control of the heart. It is important to recognize one's self in the criterion of the Prophet and to educate one's self to a higher level; thus allowing himself or herself to be called the "best among you". Furthermore, it is responsible to become educated on the matters which the Prophet allowed anger, while at the same time work toward learning to control that anger so that it becomes constructive; not destructive. Constructive anger is far from "blind rage" and helps to motivate one's self in society to cause active, good and permanent change. This is not an uncontrolled physical struggle to dominate. It is a very controlled spiritual struggle to educate.

Performing ablution allows the constricting blood vessels to relax, thus allowing for blood flow to return to the forward parts of the brain. The heat of anger is satiated via the coolness of the water, and equilibrium is restored.



The Muslim controls their

Anger

The religion of Islam prescribes the restraint of anger, which drives a person to a great many irreparable harm, and its being kept under tight control.

One of the afflictions of people of the modern age, in their world woven with the webs of connections, is their frequently losing their temper and their failure to control this anger. However, at the centre of human relations is acceptance of others and patience. Success is realized through preserving one's grace in the face of difficulties and adversities.

It can be seen that underlying crimes with the most dire consequences such as murder and physical injury, is the human being's impulsive rage and anger. Stating, "One who rises with anger sits with harm," the famous proverb is apt and expresses this matter most lucidly. Due to anger being an affliction in virtually every human being and which needs to be treated, ways of recovery must be sought. The religion of Islam prescribes the restraint of anger, which drives a person to a great many irreparable harm, and its being kept under tight control. In his hadith, the Messenger of Allah, upon him be peace and blessings, too, exhorts the believers to avoid entering this dead end altogether and to hold fast to amiability.

According to Imam Rabbani, the most important characteristic of the believer and especially the traveller on the spiritual path is their being mild-mannered. Holding the hadith as central, he states in his Ninety-Eighth Letter:

"The Messenger of Allah, upon him be peace and blessings, states: 'Allah is gentle and He loves gentleness in all things, and He rewards for gentleness what is not granted for harshness; and He does not reward anything else like it.' In another narration, Allah's Messenger, upon him be peace and blessings, said to 'A'isha: 'You must be gentle and abstain from abusive and harsh speech. Gentleness gives beauty to that which possesses it and that from which it is removed, becomes repugnant.' The Messenger of Allah, upon him be peace and blessings again states, 'Whosoever who is deprived of gentleness is deprived of good.' He again says, 'The dearest to me amongst you is the one whose character is best.' In another hadith, he states: 'Whosoever has received a share of gentleness, has received the share of good for this world and the Hereafter.'" (Ninety-Eighth Letter)

From these hadith consecutively related by Imam Rabbani, we discern the importance that Islam attaches to mildness of character and restraining one's anger. Nonetheless, in our day, ruthlessly arguing with one's opponent and being the side in a quarrel that makes the loudest noise has become highly regarded. Such factors as the lifestyle of

modern life which is geared solely towards winning, the egocentricism of individuals and elements of violence permeating television and film all serve to diminish the courtesy in human relations with each passing day. These factors influence in particular those enslaved to their carnality and ego and bring them to the point of exhibiting all kinds of coarse and vulgar behaviour at even the slightest provocation. Those who are unable to control their anger become controlled by their own anger. In his letter, Imam Rabbani instructs his students to not get angry and to control their rage and informs them that the vulgar will be among the denizens of Hellfire:

"A man said to the Prophet, may Allah bless him and grant him peace, 'Advise me.' He said, 'Do not get angry.' He repeated his request several times and the Prophet said, 'Do not get angry.' Likewise, the Messenger of Allah says the following in relation to the people of Hellfire: 'Shall I tell you about the people of the Fire? All those who are coarse, domineering, and arrogant.'" (Ninety-Eighth Letter)

Other than this general attitude, there are also some who defend the view that there is a need for roughness in order to be able to practice one's religion soundly among the Muslims. Especially in certain environments of religious education, we know of teachers who display a fixation on discipline. The, "Spare the rod and spoil the child," approach, as per the famous expression, does not exist in

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the teachings of the Prophet. According to the religion of Islam if the angry person foregoes causing harm to the person in front of them despite possessing the power to punish, they receive a great reward before Allah. A teacher who is in constant communication with their student must also nurture their student with love and must not wait for an opportunity to punish them:

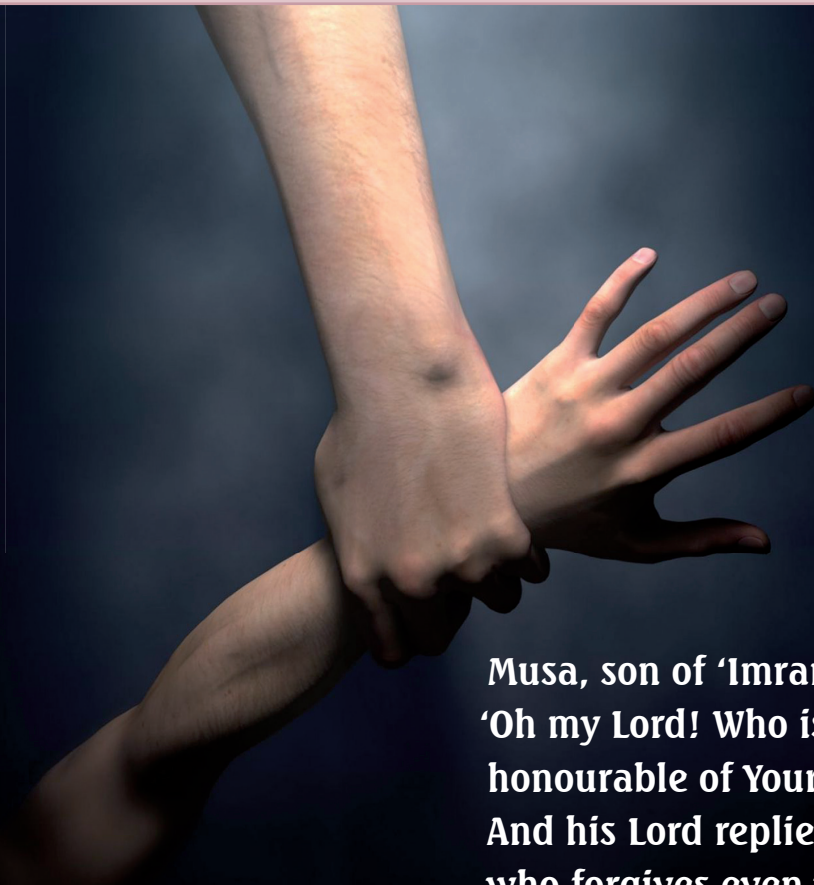
"Musa, son of Imran once asked, 'Oh my Lord! Who is the most honourable of Your servants? And He replied, the person who forgives even when he is in a position of power to punish.'"
(Bayhaqi)

Again, the Prophet said, "Whoever restrains their anger, Allah withhold His punishment from him on the Day of Judgement." (Bayhaqi)
(Ninety-Eighth Letter)

Imam Rabbani advises those who seek revenge, being mistaken as to the outcome of anger, and who satisfy their carnal selves in the following manner: *"The life of the world is truly very short. The punishment of the Hereafter, however, is extremely painful and unending. In that case, you must use your mind and reason and not be deceived by the illusory charm of the world."* The pleasures of worldly life are not comprised merely of eating and drinking. Perhaps the greatest of the pleasures is a person's taking revenge on someone they are enraged with. Whereas the Muslim is a person who does not have time for such ego-driven grudges and is a 'goodness hunter', so to speak, who spends their time helping the servants of Allah.

"Seeing this fleeting time of but a few days as a great opportunity, one must strive to do those things pleasing to Allah and must be benevolent towards His servants (to the best of one's ability). Deliverance from punishment in the Hereafter is based upon two things: The first is obedience to the commandments of Allah Almighty, while the second is showing compassion and goodness to His servants."

According to Imam Rabbani, whatever the *Bringer of Sure News* (the Truthful Reporter) the Messenger of Allah, upon him be peace



Musa, son of 'Imran once asked, 'Oh my Lord! Who is the most honourable of Your servants?' And his Lord replied, the person who forgives even when he is in a position of power to punish.

and blessings, has said is most certainly true and his words are not pleasantries or amusement. Those who do not heed the Prophet's counsel, whether in relation to anger or in other matters, are as heedless as rabbits – they are asleep while their eyes are open. If his exhortations are not regarded, the outcome of this is disgrace and deprivation in the Hereafter.

Controlling one's anger is a matter that people in positions of power must need to be wary of more so than the weak and helpless, as while the anger of a weak and helpless person concerns only themselves, the anger of those in positions of power affects thousands and even millions. Imam Rabbani wrote these words of counsel, contained in his Ninety-Eighth Letter, to Shaykh Zakariyya's son 'Abd al-Qadir, who is understood to possess financial and administrative power. Referring to the weakness of those possessing power and wealth in respect to restraining their

anger, he addresses this individual saying: "*I know well that you are not in a state to listen to these words, being in the prime of your youth as you are. You are young and are full of life. You are immersed in worldly bounties. You have influence over others. You are competent and retain your authority over the people and can do whatever it is you want to do. Nonetheless, the compassion we feel towards you has led us to say these words. You still have a chance; You still have time to repent and take lesson.*"

Imam Rabbani's words of counsel pertain not to a person's indignation for the sake of Allah, but to their becoming angry for the sake of their own ego. A Muslim is of course angered where the Divine commands are violated and in situations where the religion is demeaned, as love and displeasure for the sake of Allah is one of the most important responsibilities of the believer. Imam Rabbani's views on this subject will be discussed in detail in future articles.



The Nature and Constitution of *Anger*

Believers need to swallow their anger and be mild-tempered. The characteristic of the Muslim is constant moderation in anger and continued calm.

The human being is a microcosm that is adorned with disparate, convoluted emotions. Consequently, the human being must realise their human virtues, or discover first the secrets of their own existence and come to know themselves, and thus attain the secret of knowing their Lord. And this is possible only through the person's recognising their own feelings, ultimately grasping their positive and negative emotions and protecting themselves from the influence of poisonous ones. In this sense, teaching the human being over the centuries, to control their negative emotions and thus pursuing the path of enabling the human being to reach eternal bliss, Islam offers an educational method in and of itself.

The primary human emotions can be enumerated as anger, sadness, fear, pleasure, love, astonishment, embarrassment, disgust, as well as many others. Of these, such emotions as anger, sadness, hostility, worry, fear, sorrow and despair are poisonous emotions. Focussing on anger from among these negative emotions, an attempt will be made in this article to grasp the nature and

Anger is the result of a displeasure stemming from an emotional weakness, bringing to the surface a set of physiologic and psychological reactions, incapacitates our capacity for thought.

constitution of anger.

The terms directly expressing anger and rage in the Qur'ân are '*ghadab*' and '*ghaydh*'; however, the words '*asaf*', '*ghilza*' and '*shidda*' also indirectly denote anger alongside their actual meanings.

While *ghadab* being a quality ascribed to Allah, *ghaydh* is an emotion attributed only to human beings. In addition to their correlation to anger, *ghilza* and *shidda* have been used more so to mean intolerance, coarseness and hardness.¹

While the word anger is described in English to refer to a feeling of great annoyance or antagonism as the result of some real or supposed grievance², it also implies a strong feeling of displeasure or hostility.³

Psychologically speaking, anger is the result of a displeasure stemming from an emotional weakness and is a sensation which, bringing to the surface a set of physiologic and psychological reactions, incapacitates our capacity for thought.

Being a self-inflating and self-supporting emotion, anger causes certain long-term psychological conditions. Anger, in this sense, takes a person to extremes during its transition to action, annihilates a person's existing state of consciousness and causes them to lose control. Imam Ghazali expresses this situation in his *Ihya' Ulum ad-Din*, stating: "When the fire of anger intensifies and flare up, it blinds the one possessing it and brings them to the point of heeding no counsel. When they are advised, they do not listen. The advice given can even inflame them further. The smoke of anger immediately engulfs them, extinguishes the light of reason, even wiping it out completely, as the wellspring of thought is the mind. When anger becomes intensified, a pitch black smoke rises to the mind due the boiling over of the heart's blood, and completely covers all the sources of thought. Just as it envelops the sources of thought, it more often than not spreads to the sources of emotion. As a result, the person is blinded."⁴

Anger is a natural emotion. In terms of its

constitution, while anger reveals a person's energy, such emotions as sadness on the contrary, function to absorb energy.

Anger emerges due to two main reasons. The first of these pertain to those things deriving from the individual themselves. The second comes from external influences. A great many elements we encounter in daily life can be included among such external factors. Imam Ghazali refers to anger being contingent upon two causes, internal and external. He elucidates the internal cause as follows: "Allah Almighty created living beings from heat and moisture and, at the same time, established an enmity and contradiction between them... Consequently, Allah created sustenance and provisions suitable for the human body. He also created appetite propelling them to obtain these provisions. Allah Almighty created anger, a kind of appetite, in order to protect them from ruin and destruction." He refers to the external cause saying, "...the myriad factors which lead to the destruction of humankind, such as the sword and spear... In this regard, humankind is in need of a zeal and strength coming from within, so that through these, it may distance those destructive elements from itself. Hence, Allah Almighty created the disposition of 'anger' from fire and placed it within humankind, kneading it with its dough."⁵

Anger is a negative emotion. In addition to its emotional aspect, anger also contains various physiological and cognitive elements. In other words, anger is also related to thought and behaviour. This emotion is the body's reaction of self-preservation in the face of repressive factors. When the body is subjected to the stress elicited by anger, it enters the state of alarm by secreting a hormone called adrenalin from the adrenal glands. With its amount increasing in the blood in this manner, adrenalin causes such physiological changes as a rise in blood pressure and heart rate. The body ultimately finds the strength to protect itself against the stimulant threatening it. Ghazali explains the indicators of anger in the body as follows: "...



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The rate of those who are easily enraged dying from cardiac arrest is three times more than the rate of those with more balanced temperaments.



In that case, when humankind is banned from achieving one of their objectives, the flame of anger rises. It causes the heart's blood to boil over. That blood spreads to the blood vessels. It rises in the body in the same way that heat rises. It boils in the body like the water boiling in stoneware and it is for this reason that it pours forth on a person's face, such that their face reddens and their eyes go red. As the human body is translucent, it reflects outwardly the redness of the blood behind it."

Obtrusive emotions adversely affect the health. In individuals experiencing such feelings as deep-rooted anxiety, long standing sorrow and pessimism, constant tension and enmity, a cruel disdain or scepticism, double the risk of contracting such illnesses as asthma, arthritis, headaches, peptic ulcers and heart conditions (each on their own representing broad categories of illness).⁶

Anger is the emotion which causes most harm to the heart. Its rate of pumping blood drops during the state of anger. In studies conducted on patients recalling disturbing incidents, they were observed to have taken on the psychological state experienced during the event itself, even if not entirely, and their situation showed a parallel with the physiological condition experienced at that time. They were observed to have become angry to roughly half the extent of that felt at the time. The patients themselves confirmed this. With this, they have actually shown that in a vexing event, hearts sustain even greater injury.⁷

Among the causes for early death, propensity to anger is more effectual than such risk factors as smoking, high blood pressure and high cholesterol.⁸

The propensity to anger which develops at an early age is very dangerous. A clear scenario of this is the following: a twenty-year-old person who frequently loses their temper places pressure on their heart each time they get angry, increasing their heart rate and blood pressure. Repetition of this triggers harm and injury. In particular, the agitation of the blood flowing from the coronary artery

with each heartbeat causes micro ruptures in the artery and growths develop in that region. If your pulse and blood pressure is high due to your frequent episodes of rage, this condition gives rise, within thirty years, to a more rapid accumulation of such growths and triggers coronary heart failure.”⁹

The rate of those who are easily enraged dying from cardiac arrest is three times more than the rate of those with more balanced temperaments. Moreover, if cholesterol rates are high, this risk increases to five times the rate.¹⁰

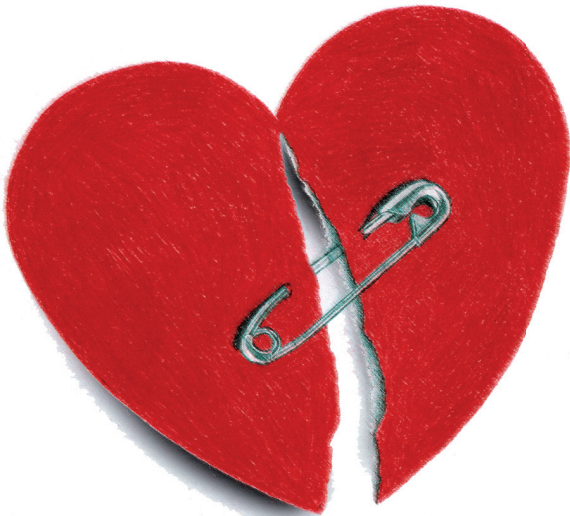
Furthermore, negative emotions such as anger and anxiety are emotions whose correlation to the onset and recovery period of an illness have been scientifically substantiated.

The cost of such negative emotions as anger and anxiety is not merely a reduced immune response. Other studies have also shown the adverse affects of these emotions on the cardiovascular system. While deep-seated feelings of hostility and repeated spells of anger appear to be the greatest risk for men in heart disease, feelings of anxiety and fear can be more fatal for women. In studies conducted at the Stanford University School of Medicine, involving more than a thousand women and men who have had heart attacks, fear and anxiety was observed in women experiencing a second attack. In a great many episodes, timidity has taken on the form of phobias paralysing a person. Following the

first heart attack, patients gave up on driving, left work or avoided leaving their homes.¹¹

Consequently, in addition to all these adverse affects, anger is an emotion that can be trained. Moreover, as anger can be transformed into a virtuous feeling of displeasure towards oppression and injustice, it can even turn into a deed as important as to be rewarded with Paradise. Allaying this natural emotion, which has the propensity to turn into a great many benefits, before it takes hold of the mind, is always possible. Believers need to swallow their anger and be mild-tempered. The characteristic of the Muslim is constant moderation in anger and continued calm. This is an instrumental character trait in a person’s path of recognition and knowledge of their own feelings and possessing repose and balance. This state is the common characteristic of great personalities, the Messenger of Allah, upon him be peace and blessings, first and foremost. Restraining one’s anger is, at the same time, a precondition for being a social person. Those who act without adhering to this condition will cut themselves off from the community and cause both themselves and their loved ones great grief.

Footnotes: 1. Hayati Aydın, *Kur’anda İnsan Psikolojisi*, Timaş Yayınları, İstanbul, 2001, 114. 2. Türkçe Sözlük, II:1130. 3. Türkçe Sözlük, II:869. 4. Imam Ghazali, *Ihyau Ulumiddin*, trans: Mehmed A. Müftüoğlu, Pırlanta Yayınları, Genel Dağıtım Çile Yayınevi, vol. 3, 407. 5. *Ibid.*, vol. 3, 405. 6. Daniel Coleman, *Duygusal Zeka*, Varlık Yayınları, İstanbul 2000, 216. 7. *Ibid.*, 217. 8. *Ibid.*, 218. 9. *Ibid.*, 218. 10. *Ibid.*, 219. 11. *Ibid.*, 223.



Restraining one’s anger is a precondition for being a social person. Those who act without adhering to this condition will cut themselves off from the community.

Pearls Of Wisdom

*Deeds without sincerity are
like a traveler who carries
in his water-jug dirt. The
carrying of it burdens him
and it brings no benefit*

Ibn Qayyim al-Jawziyyah

*Treat people in such a way and
live amongst them in such a
manner that if you die they
weep over you, and when you
are alive, they crave for your
company*

Sayyidina Ali

*Don't depend on anyone too
much in this world because
even your own shadow leaves
you when you are in darkness*


Ibn Taymiyyah

*Yesterday I was clever, so
I wanted to change the
world. Today I am wise, so
I am changing myself*

Rumi

*Above all other things, the
one thing that I found to
benefit a person most in this
world and the Hereafter is a
pious friend*

Sufyan al-Thawri



*Knowledge is from the
sustenance of Allah: He
Bestows it upon whomsoever
He pleases*

Bukhari

*The strong person is not the
good wrestler. Rather, the
strong person is the one who
controls himself when he is
angry.*

Prophet Muhammad

*Know that the wise person
relies on his good works, while
the ignorant relies on wishes
and hopes*

Anonymous

*Learn knowledge, and learn
calmness and forbearance for
the sake of knowledge*

'Umar ibn al-Khattab

*Knowledge exists potentially
in the human soul like the
seed in the soil; by learning
the potential becomes actual*

Imam Ghazali



The Value Of The Night Of *Power*

The Night of Power is both a valuable night wherein every kind of decree becomes definite and where the earth becomes too small for the angels who descend on it and the heavens become compressed.

The Qur'ân and the Night of Power (*Laylat al-Qadr*) are as close to one another as the Qur'ân and the month of Ramadan. The Qur'ân mentions by name only the month of Ramadan and the Night of Power among the Holy Nights, by placing, however, the emphasis on Himself in both cases. The verse in which Ramadan is mentioned reads: "*The month of Ramadan, in which the Qur'ân was sent down as guidance for people, and as clear signs of Guidance and the Criterion (between truth and falsehood). Therefore whoever of you is present this month must fast it...*" (2:185) Similarly, in the first verse in the chapter describing the Night of Power, emphasis is also made to the Qur'ân: "*We have surely sent it (the Qur'ân) down in the Night of Destiny and Power.*" (97:1)

With a specific Qur'ânic chapter in its name and being thus honoured, the Night of Power has been viewed as more valuable than a period of time spanning a long human life, namely one thousand months (equating to eighty-four years). The climate of the three sacred months beginning with Rajab, Sha'ban

and ending with Ramadan, is perhaps aimed at approaching the Night of Power with an even greater performance and meeting the Night equivalent to a thousand months, after serious phase of preparation.

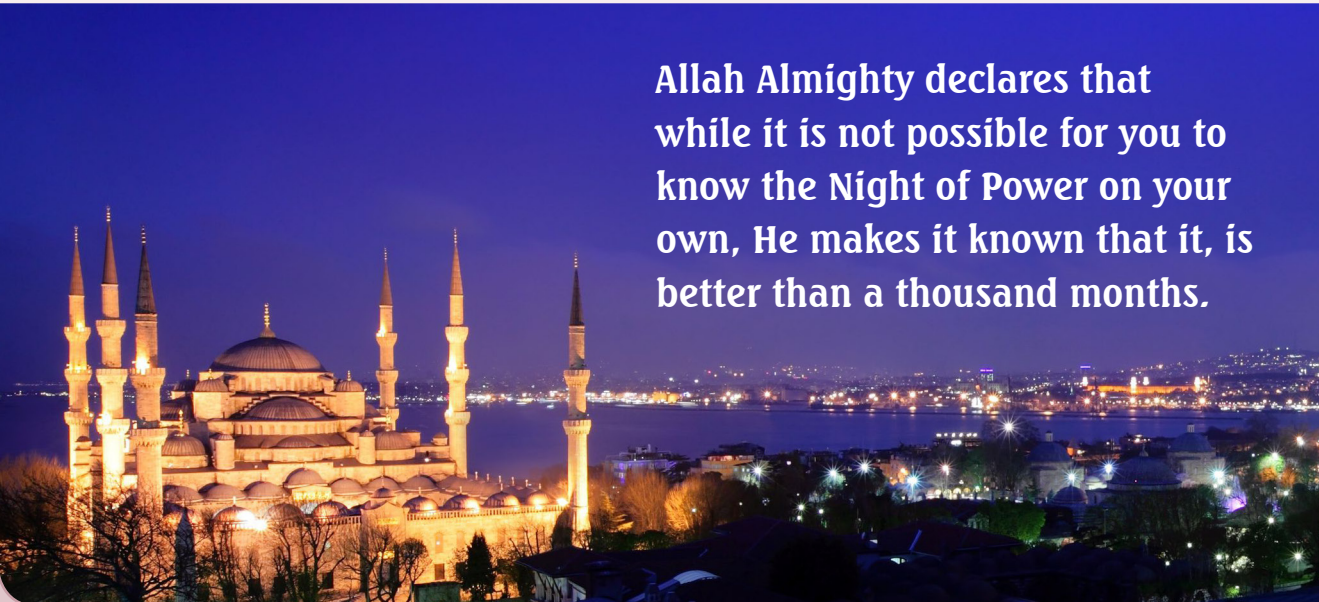
The things mentioned in the Qur'anic descriptions of the Night of Power are issues upon which reflection is truly required. It is declared: *"We have surely sent it (the Qur'an) down in the Night of Destiny and Power. What enables you to perceive what the Night of Destiny and Power is? The Night of Destiny and Power is better than a thousand months. The angels and the Spirit descend in it by the permission of their Lord with His decrees for every affair; (Being) a sheer mercy and security (from all misfortunes, for the servants who spend it in devotions in appreciation of its worth), (being) until the rising of the dawn."* (97:1-5)

In the Qur'anic commentaries, the word 'qadr' denotes decree, worth or value and compression. These three meanings are true for the Night of Power. This night is both a valuable night wherein every kind of decree becomes definite and where the earth becomes too small for the angels who descend on it and the heavens become compressed.

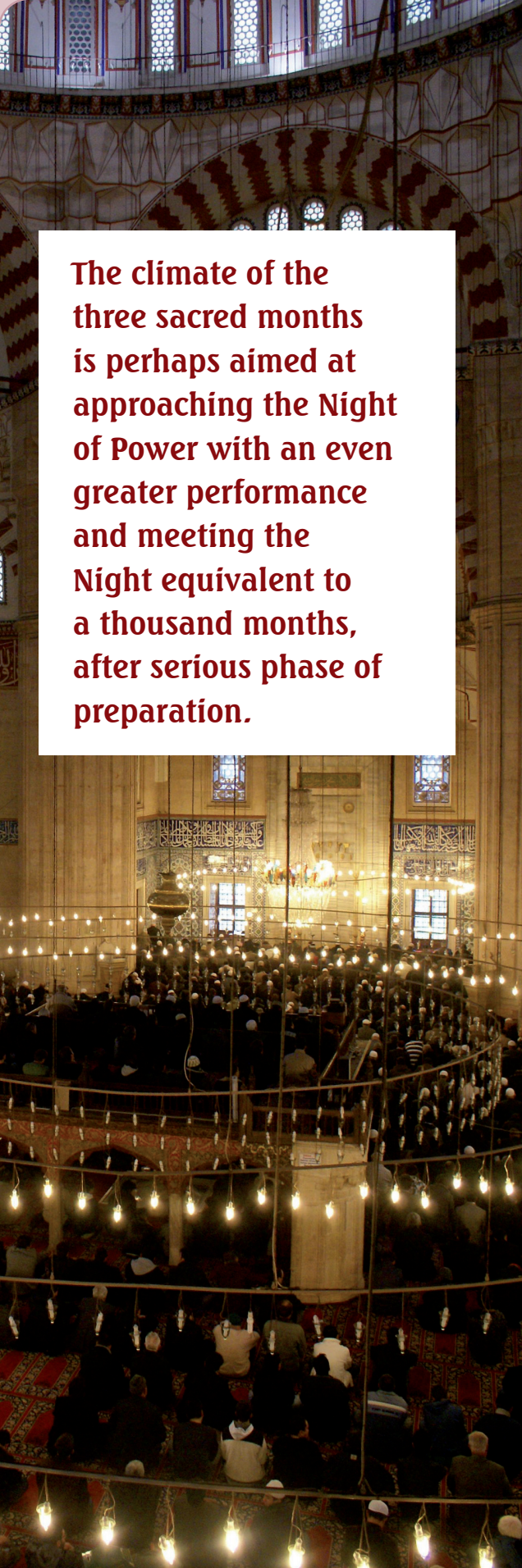
In the verse, the fact that the Qur'an is not the word of human beings is expressed and confirmed with the words, "We have surely sent it." That the Qur'an is not the word of any mortal, or the word of

Muhammad is explicitly expressed, as it were. Both the Qur'an and its source, as well as its being revealed on the Night of Power, is simultaneously alluded to. Subsequently, the words "What enables you to perceive what the Night of Destiny and Power is," affirm that if your Lord had not revealed it to you, you would not have known its value, or indeed anything else. In actual fact, Allah Almighty instructs us in good manners with these words. By highlighting the fact that He Himself is the knowledge-source of even the Messenger whom He sent as a mercy to all the worlds, He indicates the need for us to relinquish any claims or pretence, as the claim of being and egotism is at the head of the greatest of sins.

Allah Almighty declares that while it is not possible for you to know the Night of Power on your own, He makes it known that it is better than a thousand months. It possesses a blessing, abundance and mercy equivalent to a thousand months without a Night of Power. In the following section, Allah Almighty reveals that on this night, angels and the Spirit descend gradually for this affair, and envelop the earth and the heavens. The angels are spiritual beings made of light who are preoccupied with the worship of Allah Almighty, who carry out His commands without hesitation or delay, who never disobey Allah and who are favoured



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with the Divine attribute of grace. The Spirit is, generally speaking, the Trustworthy Spirit, or Archangel Gabriel.

The descent of the angels and the Spirit to earth and the heavens' becoming constricted for the angels, so to speak, implies the overflow of mercy and compassion. The hearts of believers being filled with love and mercy refers to time and space becoming a sea of blessing. As the angels are luminous and spiritual beings, they cannot be seen with the eye, as the sight of the human eye and hearing of the human ear is contingent upon certain criteria. Without light, the eye cannot see and the ear cannot hear sounds whose frequencies are too high or low; however, the formation of certain conditions facilitates perception. The electromagnetic waves in the air possess the capacity of reflecting sounds and images. It becomes possible to see or hear the sounds and images in the form of these electromagnetic waves by means of instruments such as televisions or radios. In other words, despite the presence of sounds and images in the form of waves, where there is no radio or television we cannot perceive them. In the same way that we do not have the right to assert that these sounds which we cannot see or hear in the absence of television or radio do not exist, it is not possible for us to disregard or deny the existence of angels whom we cannot see. Allah has such servants that they are able to see the angels with the discernment or eye of the heart, known as *basira*, they possess and can hear the sounds of their wings. However, some individuals overcome by positivism and rationalism resort to ridiculous interpretations in relation to the angels, presuming to explain them with such material things as energy.

Only those whose hearts are open to the Divine sea of mercy can see and perceive the shower of angels on the Night of Power. Allah Almighty raises these veils for those who seek this beauty in both this world and in the Hereafter and who strive to their utmost to see this beauty. The veils between Allah and His servants and angels cover the eyes

of human beings. The person whose eye and heart Allah has opened sees and perceives the angels of mercy generally and on the Night of Power in particular.

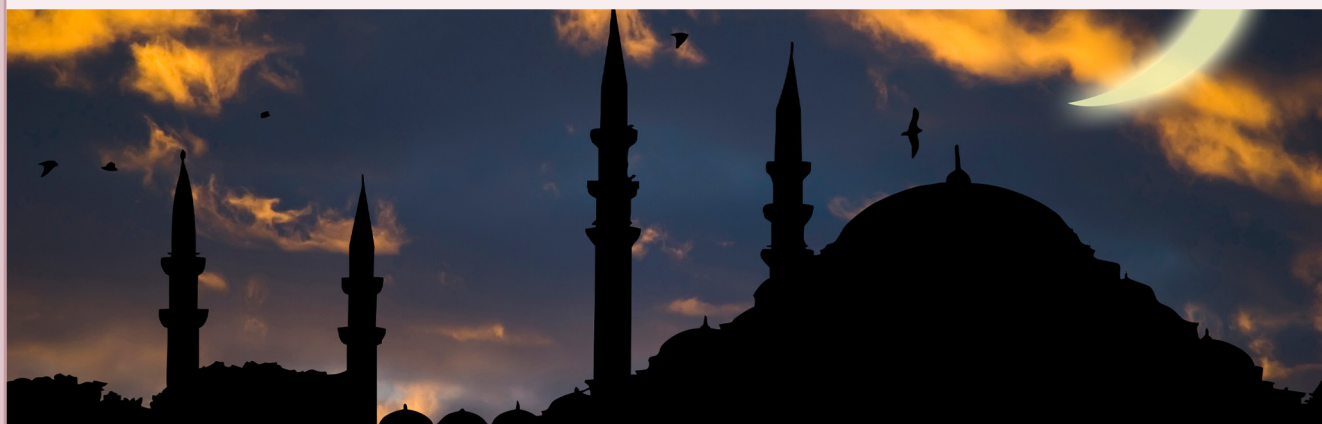
The Spirit, or Archangel Gabriel the Trustworthy, is a great angel who is charged with bringing the revelation to the Prophets and who offers humanity the Divine prescriptions for deliverance. His descent to earth on the Night of Power is directed at presenting the hearts of the believers with the joy of servanthood and worship and to inspire goodness in them. Even if Archangel Gabriel's duty of conveying Divine revelation has come to an end, his mission of confirming the believers with inspiration continues. Inspiration is a spiritual intuition in human beings that is angel-based and which discerns piety from wrongdoing and purification of the heart from evil. Those who regulate their lives through an awareness of the worth of the Night of Power attain a unique perception on this night. What is more, the angels' descent on this night is with the permission of their Lord and is for each and every affair. Through this means it is peace on this night until the break of dawn.

Peace is one of the names of Allah (*al-Salam*). In brief, it denotes security and soundness. This night's being 'peace' is for the believers first and foremost. This night is peace for the believers as on this night, by

means of freeing their own inner world from struggle and the transgression and opposition of their carnal self, they attain a heart at rest and tranquil. In a sense, the believer has enabled their inner peace with the spiritual blessings of this night and has attained peace by becoming freed of struggle and scuffle with themselves.

Again on this night, in a community comprised of believers who have achieved an inner peace, a climate of social peace emerged and everyone enveloped themselves with goodness and beauty. With the angels' supplications and Archangel Gabriel's affirmation and inspiration on this night, the believers who have reached an internal peace breathe the air of tranquillity and taste of soundness and well being.

This night is peace also for unbelievers, as they too have been protected from worldly punishment through the universal, infinite grace of their Lord. The seeking of such a blessed night and the call for seeing every night like a Night of Power is not in vain. There is a saying in Turkish: "*Consider each night to be Qadr and every person you see to be Al-Khidr.*" This statement is fraught with meaning. Attaining a meritorious state whereby one appreciates the value of time on the one hand, and the human being on the other... We beseech our Lord for such liveliness of heart.



In the Qur'ânic commentaries, the word 'qadr' denotes decree, worth or value and compression. These three meanings are true for the Night of Power.



رَضِیَ اللہُ تَعَالٰی عَنْہُمْ

Fasting from the Sufi Perspective

By virtue of controlling their carnal self and willpower, a person is bestowed with a spiritual support from the Unseen realm as one who is favoured with the Divine attribute the Self-Sufficient.

Fasting is mentioned in the Qur'an and the Sunnah with the words *sawm* and *siyam*. *Sawm* literally means refraining from eating and drinking, holding one's tongue, silence and protecting oneself.

As fasting has constituted a subject of Islamic jurisprudence as one of the pillars of Islam, it has also been discussed in Sufism by virtue of the issue of attaining piety as mentioned in the Qur'anic verse commanding fasting, and its effect in the struggle against one's carnal self; books of Sufism have thus attached importance to its mysteries and spiritual impact. An attempt will be made in this article to approach fasting from a Sufi perspective.

Sawm, or fasting, is self-restraint. And such restraint has certain conditions. Just as this implies protecting the stomach from food and drink, the sexual organs from sexual relations, it also means protecting the gaze from the prohibited and that which stimulates sexual desire, the ear from listening to backbiting and frivolous speech and the body from subjection to the world.

Fasting is the carnal self's patience in the face of deprivation from those things to which it is accustomed and the bodily organs' being guarded from the influence of lust and desire. For this reason, fasting and patience have been viewed as equal.

Fasting is a practice which ensures that the human being's natural disposition and bodily desires yield to their reason. In other words, fasting possesses the ability to increase a human being's willpower.

Sometimes the human being commits sin due to their being beaten by their carnal self and showing weakness, and experiences great sorrow as a result. They seek to punish their carnal self so as not to re-commit such a sin. Thus, generally speaking, fasting and especially the fast of atonement possess such an impact.

Sometimes the carnal self feels an excessive sexual desire but the person may not possess the financial means to marry. In order to avoid immorality during such a time, the best way is through fasting, which crushes the carnal self, restrains lust and strengthens willpower. Allah's Messenger states, *"Whoever is not able to marry, should fast, as fasting restrains sexual desire."* (Bukhârî, Sawm, 10, Nikah, 2, 3; Muslim, Nikah, 1)

Fasting is a form of worship which weakens a person's bestial and carnal aspect and strengthens their angelic aspect. It is due to there being nothing like fasting in polishing the spirit and influencing the carnal self, that it is stated in a Hadith Qudsi: *"Every action*

of the son of Adam is for himself except for fasting. It is Mine and I repay it." (Bukhârî, Sawm, 2, 9; Muslim, Siyam, 162)

Fasting serves as atonement for shortcomings, proportional to the weakening of lust and natural urges. By means of fasting, a person acquires attributes, to a certain degree, akin to those of the angels. A person whose natural and carnal strength is diminished assumes a state pleasing to the angels also. It is thus appropriate to evaluate the statement of Allah's Messenger, *"Assuredly, the smell of the mouth of a fasting person is better before Allah than the scent of musk."*

By virtue of controlling their carnal self and willpower, a person is bestowed with a spiritual support from the Unseen realm as one who is favoured with the Divine attribute the Self-Sufficient. In this way, the person reaches the Originator through declaring Him to be absolutely beyond any deficiencies, imperfections and partners, and declaring Him to be All-Holy: *It is declared, "Fasting is Mine and I repay it."* (Bukhârî, Sawm, 2, 9, Libas, 78; Muslim, Siyam, 162-164)

The statement, "Fasting is for Me," has three meanings according to the Sufis:

1. Fasting assumes a unique place among all the other forms of worship, as all forms of worship other than fasting are comprised of a set of actions performed physically, that can be seen by outside observers. Fasting, however, is undertaken without the use of the external bodily limbs and organs.

Fasting is a means to confounding Satan, as his greatest way of entrance to the human being is through lust. And lust is strengthened through food and drink.



2. The attribute of absolute self-reliance (*Samadiyya*) is an attribute that cannot be ascribed to anyone but Allah. It denotes one who does not eat, drink and who has no need of another. As fasting is favoured with the Divine name "*Samad*", Allah Almighty as though declares in this Hadith Qudsi, "I will reward the one who takes on My character in a manner beyond human imagining and comprehension."

3. Fasting is a means to confounding Satan, as his greatest way of entrance to the human being is through lust. And lust is strengthened through food and drink. For this reason, the Messenger of Allah has stated, "*Satan enters the body of a person like the blood circulates in the body. Constrict his ways through hunger (fasting).*" (Bukhārī, Ahkam, 31) Fasting distresses Satan, drives him to despair, closes his doors of entry and constricts his paths. Overpowering the enemy of Allah is a means of supporting His religion. One who supports the religion of Allah is also in need of His help. As is declared in the Qur'ân: "*If you help Allah (s cause by striving in His cause), He will help you and make your feet firm (so that you are steadfast in His cause and ultimately victorious).*" (47:7)

Effort is from the servant and guidance and success is from Allah. Consequently, Allah Almighty declares: "*Allah does not change the condition of a people unless they change what is in themselves.*" (13:11) Implied in the 'change' mentioned in the verse is the increase in lust. Lust is the locus of Satan's amusement and constitutes his trap. Satan is not wanting

where lusts find room to spread. Moreover, the hadith "*If satans had not travelled in the eyes of the children of Adam, they would have beheld the beauties of the heavens,*" (Ibn Hanbal, *Musnad*, II:353) confirms this.

The Sufis divide fasting into three degrees: The fasting of the common people (*'awam*), the fasting of the elect (*hawwas*) and the fasting of the super-elect (*hawwas al-hawas*).

1. The fasting of the common people: To protect the two organs – namely the stomach and the sexual organ – and refrain from eating, drinking and sexual relations.

2. The fast of the elect: In addition to the fast of the common people, the fast of the elect entails protecting from sin the eyes, ears, tongue, hands and feet, alongside the other bodily organs. As is stated in hadith, "*When you fast, make your ears, eyes and hands fast with you.*" (See Ibn Hanbal, *Musnad*, II:452, 453)

3. The fast of the super-elect: In addition to complete adherence to the conditions of the fast of the common people and the elect, this fast entails shunning everything other than Allah and attachment only to Him. If such people contemplate anything worldly, their fast is annulled.

The perfection of the fast, according to the Sufis, is contingent upon two things:

1. Keeping the fast away from every kind of carnal, bestial and satanic act and word. "*Fasting is a shield (or a screen or shelter). So, the person observing the fast should avoid*

The attribute of absolute self-reliance is an attribute that cannot be ascribed to anyone but Allah. It denotes one who does not eat, drink and who has no need of another.



sexual relations with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should tell him twice, I am fasting.” (Bukhârî, Sawm, 8) *“Whoever does not give up false speech and evil actions, Allah is not in need of his leaving his food and drink.”* (Bukhârî, Sawm, 32)

2. Shunning actions and behaviour that can annul the fast or lead to its annulment.

“Both the fast of the cupper and the cupped is rendered invalid.” (Bukhârî, Sawm, 32, Abu Dawud, Sawm, 28) Due to the fact that one who has cupping done can fall weak, their fast can be endangered. The situation of one who kisses and embraces their spouse is similar to this.

The hadith includes the expression, *“Fasting is a shield”* (Bukhârî, Sawm, 2). In this narration, the Messenger of Allah, upon him be peace and blessings, has used an unqualified expression in lieu of a conditional one such as “it is a shield to such-and-such”. The Sufis relate the following in relation to the interpretation of this hadith: “Fasting is a shield in the Hereafter against the flames of Hellfire, as fasting protects the one who is fasting from the enemy arrows of the carnal self, vain desires, the world and lust which call people to Hellfire. Those who prefer the path of continued fasting protect themselves against the carnal self and Satan with the shield of the Monday and Thursday fasts as well as the fasting of the three days known as *ayyam al-biyd* in every lunar month, in addition to the compulsory fast.”

One of the supererogatory fasts encour-

aged by the Sufis is *sawm al-Dawud* (the Fast of Dawud). The Messenger of Allah states, *“The most beloved fast according to Allah is the fast of Dawud; he would fast every alternate day.”* (Bukhârî, Tahajjud, 7) The virtue of the Fast of Dawud is connected to its difficulty. The Fast of Dawud is more difficult than the *dahr* fast (observed throughout the entire year), as when the carnal self becomes accustomed to fasting, days not spent in fasting begin to pose difficulty for it. And when it becomes used to not fasting, fasting becomes difficult. Getting used to either fasting or not fasting is not in question in the fast of Dawud. Sahl ibn ‘Abd Allah says the following in relation to this matter: “When your stomach is full, ask for hunger from the one who tests you with satiation. And when you are hungry, ask for satiation from the one who tests you with hunger. Otherwise you will become accustomed to one of these and become rebellious.” The Sufi propriety is such that even if it be in worship, the carnal self and that to which it becomes accustomed must not be combined, as the carnal self is weak when it comes to its habits and is naturally unwilling in the observance of worship.

Depending on the situation, it is better, in terms of its effect on the carnal soul, to break the supererogatory fast in such cases and compensate for it later. Hence, one of the Sufi masters, Junayd al-Baghdadi, used to spend most of his days in fast. When his friends came to visit him, he would break his fast and say, “If the fast is supererogatory, the

If fasting drives all the sensory organs to accord with Allah and prevents them from opposition to Him, then it becomes true fasting.



virtue of helping friends and sharing with them is not less than the virtue of continuing fasting with a view to supporting the fast of the fasting person.”

Author of the classical Sufi text *Kashf al-Mahjub* ‘Ali ibn ‘Uthman al-Hujwiri (d. 465 AH /1072 CE) indicates that the five senses are the commanders-in-chief a human being’s knowledge and reason. Four of these hold a unique place in the human body, while the fifth has been dispersed throughout the whole body. The eye is the organ of sight, the ear of hearing, the tongue of taste and the nose of smell. The sense of touch does not have a particular site, for it has become diffused throughout the entire body. Human beings learn the empirical sciences by means of these organs. In the same way that the carnal self is influential over reason, knowledge and the five sensory organs, vain desires and passions also have an operative domain. This is because the five senses are partner to worship and wrongdoing, reward and sin, bliss and adversity. For instance, Divine dominion over the sense of sight and hearing is ‘seeing’ and ‘hearing’ Him. The impact of the carnal self and lust over the same senses is to listen to words of untruth and gazing upon the prohibited. The Divine dominion over the remaining three sensory organs of taste, smell and touch, is to adhere to the Divine command. The effect of the carnal self over these is opposition to the Divine Decree. It is here that fasting takes effect. If fasting drives all the sensory organs to accord with Allah and prevents them from opposition to Him, then it becomes true fasting. (See *Kashf al-Mahjub* Trans. p. 463-464)

One can only experience wonder at a per-

son who says, “I am observing a supererogatory fast,” but abstains from fulfilling the obligatory. Refraining from committing sins is obligatory, while fasting continuously is not even a Sunna, or a practice of Allah’s Messenger. If a person protects himself or herself from sin, all their states and behaviour become a form of fasting.

The Sufis consider withdrawal from everything other than Allah as fasting. And so, when a spiritual person was once asked if they were fasting, he replied, “I am fasting with His remembrance. When I make mention of anything other than Him, I would have broken my fast.”

The manners of fasting according to the Sufis:

- 1- Having a sound intention,
- 2- Opposing the desires of the carnal self,
- 3- Protecting the organs from the prohibited and that which is doubtful,
- 4- Ensuring that one’s food is clean and religiously permissible,
- 5- Protecting the heart and keeping it occupied with remembrance and mention of Allah,
- 6- Avoiding evil whispering and anxiety in relation to one’s provisions,
- 7- Not becoming proud and arrogant due to one’s fast,
- 8- Trembling with the thought of one’s faults and deficiencies,
- 9- Remaining between fear and hope,
- 10- Beseeching Allah for help with duly observing one’s worship.



When a spiritual person was once asked if they were fasting, he replied, “I am fasting with His remembrance. When I make mention of anything other than Him, I would have broken my fast.”



Sayyidah ZAINAB BINT JAHSH -|-

The aim of Prophet was to actively demonstrate that in Islam all people were "equal, like the teeth of the same comb." It is determined in this verse: "Verily the most honored of you in the sight of Allah is the most righteous of you."

A Marriage Made in Heaven

Sayyidah Zainab bint Jahsh (r.ah), one of the two wives of Prophet Muhammad (saw) to be called Sayyidah Zainab, married the Prophet (saw) in the fifth year after the Hijrah, when she was thirty-six years old.

This marriage between Sayyidah Zainab bint Jahsh and Prophet Muhammad (saw) was a matter that aroused a great deal of discussion among the enemies of Islam; however, before talking about her marriage, let's take a look at her life.

Family

Sayyidah Zainab bint Jahsh (r.ah) was related to Prophet Muhammad (saw) on her mother's side. Her mother, Umayma bint Abdulmuttalib, was the sister of Prophet Muhammad's (saw) father.¹ On her father's side, her father was Jahsh, the son of Riab, who was the son of Ya'mur. Her father came to settle in Mecca from another region.

Our mother Sayyidah Zainab (r.ah) was born in Mecca in 588.² And according to one report, her name was "Berre",³ but Prophet Muhammad (saw) changed it to Zainab.

Zayd replied “I have seen such things with Muhammad (saw) that I cannot leave him before the end of time.” There was nothing else to be done. His father and uncle returned to their homeland, empty-handed and sad.



Sayyidah Zainab bint Jahsh (r.ah) remained unmarried until she was 35 with the hope⁴ that she would be able to marry Prophet Muhammad (saw). However, she first married the freed slave of the Prophet (saw), Zayd ibn Harithah (ra), on the Prophet's recommendation, but, as will be explained below in detail, this marriage did not last long and ended in divorce. After her divorce, Prophet Muhammad (saw) married Sayyidah Zainab (r.ah) after receiving a divine decree.⁵

Now, let us examine these events more closely:

Zayd ibn Harithah's Past

Zayd ibn Harithah was a slave of Prophet Muhammad (saw) whom he had set free. In fact, he had been born the son of a free family, but was later taken prisoner and enslaved. This happened as follows:

One day while Zayd ibn Harithah was going with his mother to visit his relatives of the Ma'n ibn Tayy tribe, their caravan was raided and Zayd was taken prisoner and sold in the Arab market as a slave. Zayd, who was only eight years old, was sold for 400 dirhem to Hakim ibn Hathim who had bought the slave for his aunt Sayyidah Khadijah (r.ah), in Mecca. Our mother Sayyidah Khadijah (r.ah) loved this slave very much and so made a gift of him to the person she loved best, the Prophet Muhammad (saw).

Prophet Muhammad (saw) wanted to free Zayd when he was ten years old, but Zayd did not agree to it. At this point in time Zayd's family had traced their child's whereabouts and his father Harithah and his uncle Ka'b came to Mecca to ask Prophet Muhammad (saw) to allow them to take their child back to their homeland. Prophet Muhammad (saw) suggested that they ask Zayd about this matter: "If Zayd so desires, he can return with you and you need not pay anything!.." he said.

His uncle and father were very happy, as they thought that Zayd would be very keen

to come with them, but this is not how things worked out. Zayd preferred to stay with Muhammad (saw), who had not yet received the revelations, rather than return with his father. His father was very surprised: "You would rather be a slave then return with your father?"

Zayd replied "I have seen such things with Muhammad (saw) that I cannot leave him before the end of time." There was nothing else to be done. His father and uncle returned to their homeland, empty-handed and sad.

When Zayd chose Prophet Muhammad (saw), in keeping with the traditions of that time, the Prophet (saw), being the owner of loyalty, climbed on a rock in the middle of a crowd of Qurayshi and said "From this time on Zayd is not my slave, he is my son!.." thus adopting him; those who were there were witnesses to this act.⁶

Zayd never left the Prophet's (saw) side from that day on and he had the good fortune to be one of the first to follow Prophet Muhammad (saw). After Hamza (ra) became Muslim, Prophet Muhammad (saw) made him Zayd's brother. Zayd shielded Prophet Muhammad (saw) with his own body from the stones that were thrown in Taif and showed his affection for Prophet Muhammad (saw) at every opportunity. Allah's Prophet (saw) took Zayd to his breast like a father and protected him throughout his life.⁷

Prophet Muhammad (saw) one day said: "Whoever wants to wed a woman of heaven should marry Ummu Ayman, who was my mother after my mother!.." Zayd then requested Ummu Ayman's hand and they were wed. Their son was the famous commander Usama bin Zayd.

The Wedding of Zayd and Zainab

Later young Zayd wanted permission from his elderly wife Ummu Ayman to marry again. She told him to ask Prophet



Our Lord, who is Al Wadud, could have placed a beautiful love and friendship between Zayd and Zainab but in keeping with the Divine desire, this was not the case.

The Prophet wanted very much for Sayyidah Zainab to marry the freed slave whom he had adopted, Zayd. There were other divine wishes in this marriage which would become apparent with time.



Muhammad (saw), saying “He will know best what is most blessed for you!..”

Then Zayd told Prophet Muhammad (saw) about his intentions. Prophet Muhammad (saw) arranged for Zayd to marry the daughter of his aunt, Sayyidah Zainab bint Jahsh.

Equality Between People in Islam

However, Sayyidah Zainab and her family responded that it would not be possible, according to the traditions and customs of the time, for Zayd, who had been a slave, to marry Sayyidah Zainab, who was from a free and noble family. However, the aim of Prophet Muhammad (saw) was to actively demonstrate that in Islam all people were “equal, like the teeth of the same comb.”⁸ Indeed, the measure of this sublime religion is determined in the following verse: “Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you.”⁹

Prophet Muhammad (saw) said: “O people! You Lord is one, your father is one. There is no superiority of Arab to non-Arab, of non-Arab to Arab, of red to black or black to red. Superiority is only with taqwa (God consciousness).”¹⁰

“Allah does not examine your appearance or your property. He only examines your hearts and your deeds.”¹¹

Islam is a religion that removes the differences between rich and poor, between noble and slaves, and which establishes absolute equality between people.¹² For this reason, Prophet Muhammad (saw) wanted very much for Sayyidah Zainab, the daughter of his aunt, to marry the freed slave whom he had adopted, Zayd. There were other divine wishes in this marriage which would become apparent with time.

Let me indicate another matter here: one of Prophet Muhammad’s (saw) methods of teaching Islam was to apply Allah’s orders

and rules to himself or his close relatives first.¹³

When Allah and His Prophet (saw) Performed Something

Even though Prophet Muhammad (saw) spoke insistently of Zayd's value in Islam and in his own family to Sayyidah Zainab and her family, stating that he was in fact a member of his own noble family, Sayyidah Zainab and her family, despite their affection for the Prophet (saw), could not accept Zayd.

Then the following verse was revealed: "It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path."¹⁴

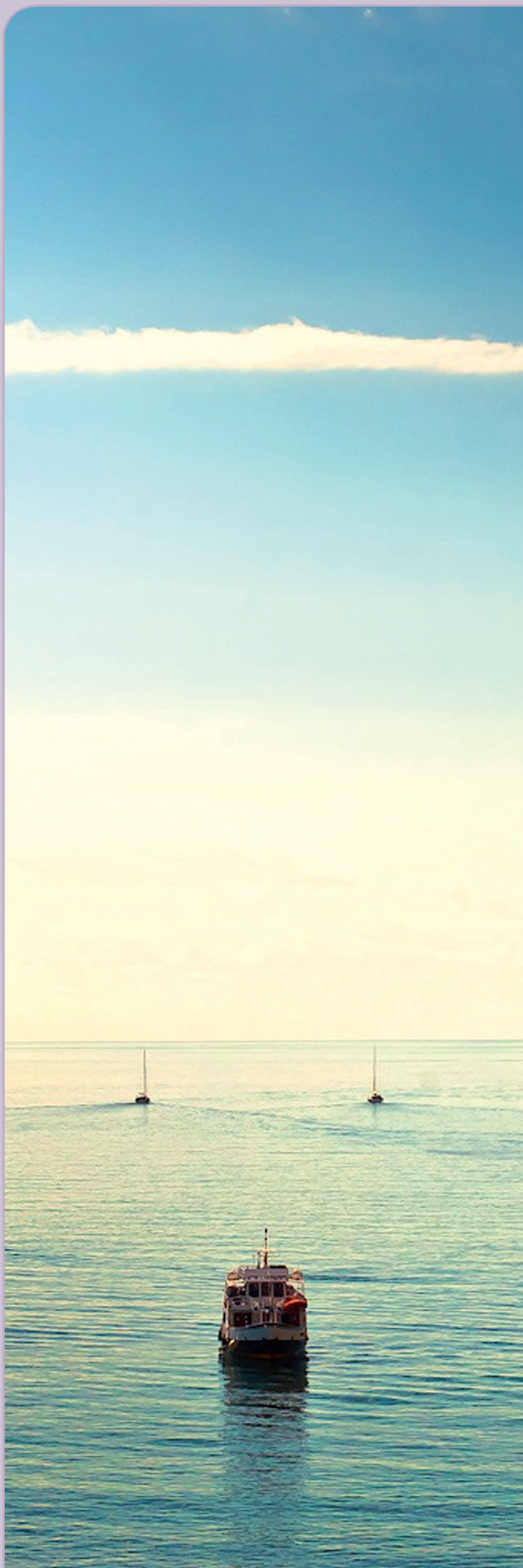
When this verse was revealed Sayyidah Zainab bint Jahsh changed her mind, and obeying the order of Allah and His Prophet (saw), agreed to marry Zayd. Our Lord, who places love and friendship in our hearts, who is Al Wadud, could have placed a beautiful love and friendship between Zayd and Zainab but in keeping with the Divine desire, this was not the case. This marriage, which lasted about a year, did not bring either party contentment or happiness. The differences between the two came to the fore quite often and caused them unhappiness. Both sides treated each other with irritation and they constantly spoke in hurtful ways to one another.¹⁵

One day Prophet Muhammad (saw), wanted to go and visit their house with the intention of changing Zayd's attitude toward his wife; however, he did not find Zayd at home. Although Sayyidah Zainab bintu Jahsh invited him inside, he turned at the door and left. Seeing the sad state of Sayyidah Zainab in this house he said: "How mighty is Allah, Who transforms the hearts from one state to another!..."

Muhammed Hamidullah makes the following interpretation of Prophet Muhammad's (saw) words: "This is an

The divine edict after this stage was to set out to abolish another practice from the Age of Ignorance: this was tabanni, or adoption.





expression of surprise that Zayd, who had earlier married someone who was older than himself, Ummu Ayman, and had had a happy marriage, was now married to someone who he could not get along with, despite her being beautiful and attractive and from a good family, someone who had good manners and character: he admits to himself that the failure of people to feel emotions towards one is a condition from Allah.”¹⁶

Keep Your Spouse

At every opportunity Zayd informed Prophet Muhammad (saw) that he wanted to divorce his wife, and each time Prophet Muhammad (saw) told him: “Fear Allah and hold on to your spouse! Do not divorce her!..”¹⁷

Unable to tolerate the situation any longer, Zayd divorced Zainab without informing Prophet Muhammad (saw). Prophet Muhammad (saw) in fact learned through a revelation that Zayd had divorced Zainab and that Zainab was being presented to him as a spouse. Prophet Muhammad (saw) hesitated to make this known.

The first part of that divine revelation had been manifested, and was proof that there was no difference in class or distinction between people other than according to their taqwa.

The Abolition of Adoption

The divine edict after this stage was to set out to abolish another practice from the Age of Ignorance: this was tabanni, or adoption. Before the advent of Islam, Arabs would adopt a child who was not of their family, for any reason, and announce this to all. After adoption, the child would possess the same rights and authority as the other children of the family, despite being the offspring of another family. Even though there was no blood tie, this child would be called by the father’s name and have the same rights as regards inheritance and marriage.

However, this was not correct according to Islam, and Prophet Muhammad (saw) set an example of how everyone is the child only of their mothers and fathers, and how adoption does not create a biological relationship.

Endnotes: 1) Ibn-i Abdi'l-Berr, IV, 306-307; Ziya Kazıcı, Ibid., sh: 247; Saliha Akgül, Ibid., page: 172. 2) Ziya Kazıcı, Ibid., page: 241. 3) Afzalurrahman, Ibid., II, page: 182. 4) Celal Yeniçeri, Ibid., page: 186; Muhammed Hamidullah, İslâm Peygamberi, II, page: 681. 5) *"Truly, there were such special conditions and disputes in the matter of marriage with Zainab that these could only be solved by a divine revelation. And no other wedding preoccupied Mecca as much as that of Zainab."* (Ayşe Abdurrahman, Ibid., 101) 6) See: Tirmîzî, Tefsîru Sûreti Ahzâb, 9,12; Ziya Kazıcı, Ibid., page: 244-245; Ayşe Abdurrahman, Ibid., 101-103. 7) Prophet Muhammad said the following about Zayd ibn Harithah: *"He is truly worthy of commandership. And he is truly of my most beloved."* Ibn-i Umar said: *"When my father Umar (ra) gave Usama (son of Zayd) a larger salary than mine and I asked him about this he said: 'He was more beloved by the Prophet and the Prophet loved his father more than he loved your father.'"* (Tirmidhi,

1633) As can be understood from these hadiths, there was a strong bond of affection between Zayd and Allah's Prophet. It was such a bond of love that it was preferred to the love of parents, relatives and country. (Saliha Akgul, page: 163) 8) Muhammed Hamidullah, İslâm Peygamberi, II, 681; Celal Yeniçeri, Ibid., sh: 87. 9) Surah al-Hujurât, 49: 13. 10) Ahmad bin Hanbal, 5/411. 11) Muslim, Birr, 33; Ibn-i Mâjah, Zuhd, 9; Ahmad bin Hanbal, 2/285. 12) In this matter Muhammed Hamidullah says: *"In no other religion but Islam have I found freed slaves who have established kingdoms and their descendants have made history. In Egypt the Mamluks, in Northern India the Gulamans, in Southern India Adil Shah and Kutb Shah were all freed slaves. These all achieved high posts that enabled them to establish ruling families that controlled empires. These former slaves, who rose to the position of ruler, were accepted at the head of the country by free Muslims without the least hesitation and were recognized by all. There is no need to list the viziers, military commanders, and other similar statesmen who were freed slaves here"* (İslâm Peygamberi, II, 683) 13) Afzalurrahman, Ibid., II, 183. 14) Surah Ahzâb, 33: 36. 15) Muhammed Hamidullah, İslâm Peygamberi, II, page: 681. 16) Muhammed Hamidullah, İslâm Peygamberi, II, page: 682. 17) Surah al-Ahzâb, 33: 37.



Quiz For Children



1. In the revelation of Surahs, which was the first Surah revealed?
 - a. Yasin
 - b. Baqarah
 - c. Fatiha
 - d. Alaq
2. In the revelation of Surahs, which was the last Surah revealed?
 - a. Nasr
 - b. Nas
 - c. Falaq
 - d. Ikhlās
3. How many years did it take for the revelation of the Qur'ān?
 - a. 21 years
 - b. 22 years 5 months
 - c. 23 years 10 months
 - d. 24 years
4. How many times does the word Allah appear in the Qur'ān?
 - a. 2000
 - b. 2500
 - c. 3000
 - d. 2584
5. How many surahs in the Qur'ān consist of 3 verse?
 - a. 1
 - b. 2
 - c. 3
 - d. 4
6. Which is the longest surah in the Qur'ān?
 - a. Yunus
 - b. Yusuf
 - c. Nisa
 - d. Baqarah
7. What does Qur'ān mean?
 - a. recitation
 - b. revelation
 - c. memorizing
 - d. sacred
8. The longest verse of the Qur'ān is in the Surah.....
 - a. Nisan
 - b. Baqarah
 - c. Anfal
 - d. Maidah
9. Which surah of the Qur'ān has to be recited in every rakat of the prayer?
 - a. Ikhlās
 - b. Duha
 - c. Kawthar
 - d. Fatiha
10. Qur'ān Qur'an was brought to the Messenger of Allah by.....
 - a. Jibril
 - b. Mikail
 - c. Israfil
 - d. Azrail

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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