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WISDOM

A Source of Inspirational and Traditional Islamic Knowledge

ALTIKOLUK

Overcoming GREED



Osman Nuri Efendi:
Greed, Envy and Contentment

Ahmet Tasgetiren:
If Man Forgets Allah

Elif Kapici:
Methods to Overcome Greed

EDITORIAL

*D*ear Readers,

“The Evil One threatens you with poverty and bids you to conduct unseemly. Allah promiseth you His forgiveness and bounties and Allah careth for all and He knoweth all things.”

(Baqarah, 2:268)

Charity is a starting point for one trying to train their nafs and bring it under control. By giving away the thing which one covets in the heart, it removes the false “material” idols from the heart and frees the heart from the bondage of loving something other than Allah. Just as one does not want to be locked into a physical prison in this world, so too, does one want to avoid the spiritual prison of greed and materialism. Beyond this, charity is the starting point for the cure of most of the diseases of the heart. It cures greed, fear of poverty, ostentation, envy and arrogance to name only a few. The first of these greed, the focus of this issue of Wisdom magazine, is often considered one of the roots of the diseases of the heart and can cause the fall of even the greatest of men and women into a pit of despair and hopelessness: thus one must continually check one’s heart and life for its presence and remove it whenever it is found.

The articles in this issue focus on greed and some of the results and illnesses caused by greed. Our Ustadh, Osman Nuri Efendi, shows explains how to find contentment in this world according to the promise “*on them shall be no fear nor shall they grieve.*” Finding contentment with what one has allows one to find ways to give it away since one will be also content with less; no fear of loss, no grief for the lost thing. Thus, one is able to start realizing the promise of Allah in this life; and will reap more of its benefits in the next life as well for having fulfilled one’s duty of servanthood.

Ahmed Tasgetiren’s article is as powerful and thought provoking as ever; focusing on what happens when one forgets Allah and becomes one of the forgotten by Allah; thus making them one who forgets themselves and their abode in the afterlife. The article of Murat Kaya is just as thought provoking as this as he reflects on some of the fears that that Prophet Muhammad (pbuh) had for his Ummah.

May Allah help us to become more generous in love and remembrance of Him and the Last Day. May Allah inspire giving in our hearts so as to avoid the pitfalls of greed. Amen.

Elif Kapici

editor@sufiwisdom.net



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Chairman

Abdullah Sert

Managing Editor

M. Lutfi Arslan

Editorial Board

Elif Kapici

Professor Suleyman Derin

Design

Altinolukgraphic • Saban Muslu

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Distribution and Subscription Representatives

Australia - Fatih Ciftci 3 Yaralla crt. Meadow heights Melbourne VIC
E-mail: australia@sufiwisdom.net

UK - Selim Bicen 13 - 16 Pier Street Aberystwyth SY23 2LJ Ceredigion
Phone: +44 1970617417 • **E-mail:** england@sufiwisdom.net

UK - Elif Kapici - 57 Woodlands
Northampton NN4 5BZ

USA - Mahmut Tugrul Tasgetiren 4785 Chestnut Ridge Rd.
No:2 Amherst, Ny 14228

Phone: 716-208-5893 • **E-mail:** usa@sufiwisdom.net

USA - Jacqueline V. Frank 8508 So. 71st East Ave. Tulsa, OK 74133

Head Office

İkitelli Organize Sanayi Bölgesi Mahallesi Atatürk Bulvarı
Haseyad 1. Kısım No:60/3 C
İkitelli - İstanbul / TURKEY

Phone: +90.212.671 07 00 (pbx) - **Fax:** +90.212.671 07 17

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Zainab Bint
Jahsh (II)-**



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Greed, Envy and Contentment

Awliyaullah consider each of the desires which fall upon the possessor of Allah's favours as the shadow of envy.

Man was created with a predisposed nature and capacity for good and for evil. This state of affairs, which came about with divine appointment and preordainment and is connected to this world being a world of testing, is the reason for the eternal oppositions in man between good and evil, beautiful and ugly. Yet those who are able to reach the desired point of perfection in goodness and beauty are from a rare group almost like the peaks of lofty mountains.

It is for this reason that Shaikh Saadi Shirazi answered the general question "What is man?" with the reply "A few drops of blood and a thousand and one worries!": a heap of problems because the tiniest joys which can free oneself from the discomfort that is the result of negative inclinations; such as unrestrainable passions and desires, unremovable jealousy and excessive envy; constitute exceptions in a general system like this one.

Allah desired for people to form a

community and He apportioned His favours in a way that would differentiate one individual from another with the aim of implementing this. In this way, Allah made them dependant on one another. This disparity, which has been seen in every period of human history and which is necessary for testing people, is based upon a divine designation in mankind's nature and for this reason it is a foundational principle which can't be removed. The need for social cohesion is a manifestation of this disparity in creation. However, some people spread undesired negatives of which greed, hatred, envy, and other such emotions come at the top.

If greed, from among these negatives which follow one another in succession, is not restrained it leads to a disease of the heart called 'hasad' (envy). Those who give themselves free rein upon the web of greed and envy sooner or later fall into the 'gayyah' (hellish pit) of disappointment and discomfort. These inclinations which give harm to the goodness of humanity are also crimes of rebellion, since they involve being displeased with the Lord's 'taqsim' (apportioning) and 'taqdir' (foreordainment). A terrible illness of the nafs is such, that the majority of those who suffer from it are not aware of most of their envies and desires.

Desires and envies which drown people in the stormy seas of 'Tul-i amal' (worldly

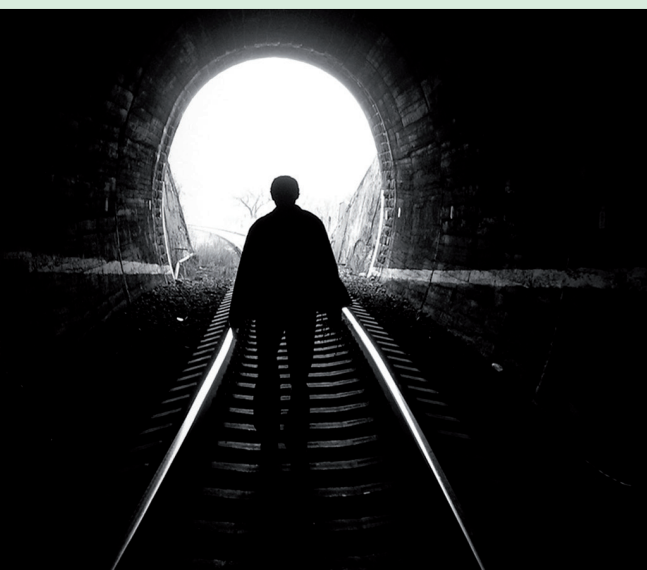
ambitions) make the servant forget the hereafter and tie them to the love of the world like a person possessed. In other words being unable to defeat the desires of the 'nafs' (ego) one becomes a slave to material things. The desirer's eyes are never satisfied. It is for this reason that they permanently live in a state of poverty. They suffer in a state of spiritual hunger. Every gratification wakes a new appetite and greed in the place which will bring satisfaction for them. The manifestations of an envious 'nafs' are of many sorts. Envy paralyses the sound inclinations of the person's nature. It causes his reasoning to become weak. It defeats and imprisons the natural manifestations of 'iman' (faith) and 'tawakkul' (trust in Allah). It is for this reason that the Prophet (pbuh) remarked:

"The root of envy is in Hellfire".

The envier wishes for a 'ni'mah' (favour) to be taken from the person he envies and given to himself. If this is not possible, however, he says "Neither for me, nor for him/her!" He/she is never pleased with the favours and abilities of their possessor and wishes for the person's doom. The envier is full of feelings of hatred, maliciousness, revenge, deception, shame and backbiting. He passes his fleeting life in worries and delusions.

Those 'awliyaullah' (friends of Allah) who live their lives with a measure of piety don't even consider it decent to have desires in the

Since the greedy person's faith and tawakkul is constantly in a state of weakness, his spiritual life turns into a prison.



affairs of the world. They even consider each of the desires which fall upon the possessor of Allah's favours as the shadow of envy.

'Waswasa' (satanic whisperings) such as "what has been given to him/her should also have been given to me" is disapproval against the divine apportioning and is a sort of displeasure with the 'ilahi taqdir' (divine foreordination). People don't know that maybe the state that they live in is good for them.

The more the 'ruh' (soul) is examined and polished, the more all the desires and envies belonging to the world disappear. In such a way, the measure of the value of favours differs according to the levels of the believer's heart.

In Shari'ah; "Your property is yours, mine is mine"

In Tasawwuf; "Your property is yours, mine is also yours"

In reality however one realizes the understanding that: "neither is yours 'yours', nor is mine 'mine'; all of it is Allah's"

How beautifully soulful Yunus Emre explains that passions and envy are a deception and their result is a mirage:

The owner of property, the owner of possessions is

actually, their original owner?

**Property is a lie, possessions are also a lie,
There is a little bit of you being
distracted!**

This timeshare ownership, which is thought to be newly invented, has been present since time immemorial.

Since the greedy person's faith and tawakkul (trust) is constantly in a state of weakness, his spiritual life turns into a prison.

Rumi says the following in amazement at the state of the greedy person:

"What happens to man that he becomes a slave to gold, to the riches of the world?" Who are those who don't spend on the path of truth? What does it refer to? If the mistake of curling up like a snake at the door of the world, as a prisoner to worldly riches and grovelling in places, is not a reason for poverty that sends man to the heavens empty handed, then what is!

Indeed the situation of Salebe who became a prisoner to property and possessions and drowned in the stormy seas of spiritual poverty is quite a thought-provoking example:

Salebe, who was from the Muslims of Madinah had an excessive level of greed for property and possessions. He wanted to be wealthy. Thus he wanted the Messenger of Allah (pbuh) to pray for him.¹

Allah's Messenger answered in the

When wanting something from Allah, rather than trusting our minds more than necessary with regards to whether it is good for us or bad for us and being persistent, we should want it to be accepted if our request is accepted in the divine presence.





Dua is an allowance and a command of our Lord. However, if we fill its contents with our individual thoughts, we should not think these contents are definitely good and we shouldn't neglect supplicating by saying "Oh Lord! If it is good, grant it".

following manner to this request of his:

"Those who can give thanks for a small amount of wealth are happier than those who can't give thanks for lots of wealth".

Salebe abandoned his request upon this explanation, but with his greed returning some time later, he went to the Messenger of Allah (pbuh) again and said:

"Oh Messenger of Allah! Pray that I may become wealthy!"

Allah's Messenger answered again in the following manner to this request of his:

"Those who can give thanks for a small amount of wealth are happier than those who can't give thanks for lots of wealth".

Salebe again abandoned his request. However the storm of greed inside him was not abating. He began to conjecture adopting the excuse: "If I become rich I will help the poor and the needy and gain more reward!" and with the intense desire of his nafs renewed he went to the Prophet (pbuh) a third time and said:

"I swear by the one who sent you as the true prophet that if he makes me rich, I will defend the poor and needy and I will give every rightful one his due!..."

Finally in response to this much persistence the Messenger of Allah (pbuh) made dua saying:

"Oh, my Lord! Give Salebe as much wealth as he desires!"

Not long afterwards by the means of this

dua, Allah granted Salebe great prosperity. He populated his flocks everywhere. However, through his dealings with property and possessions Salebe, who had until that moment been described with the phrase "the mosque bird" gradually began to miss the Jamaat (congregational prayer). The day came when he would only come for the 'Juma' (Friday) prayer. However some time later he also forgot the Juma prayer.

One day after asking and learning about his situation, the Messenger of Allah remarked:

"What a pity for Salebe!"

Salebe's heedlessness and ignorance didn't stop with him doing these things. To the workers who had come to collect the 'zakah' (alms-giving) he said:

"This collection of yours is utterly extortionate!" Putting his earlier promises about giving to one side, he went as far as to escape from giving even the minimal right of the poor and needy which is fixed by a verse of the Qur'an. He became a hypocrite.

Allah describes this situation in the Qur'an in the following manner:

"Amongst them are men who made a covenant with Allah, that if He bestowed on them of His bounty, they would give (largely) in charity, and be truly amongst those who are righteous. But when He did bestow of His bounty, they became covetous, and turned back (from their covenant), averse (from its fulfilment)." (Tawba, 75-76)

The history of 'hasad' is as old as the creation of mankind. The first envy starts with Iblis taking a stand against the Prophet Adam (pbuh) after seeing that he is made of clay.



Salebe, acted due to his own foolishness, without listening to the Prophet's (pbuh) warning and met with a grief stricken and mournful fate in a miserable and wretched manner. He was deluded by the world's fleeting riches and became eternally needy.

When he died in a state of great regret, the following words of the Prophet (pbuh) were almost ringing in his ears:

"Those who can give thanks for a small amount of wealth are happier than those who can't give thanks for lots of wealth".

However Salebe, who didn't listen to this warning, gave his life suffering an endless pain and agony in the web of ephemeral riches which made him miserable. In exchange for a short moment of what he considered to be happiness and a little bit of wealth he foolishly lost eternal bliss.

The story of Salebe narrated above is a perfect example for appreciating the tragic result of forcing 'qadar' (fate) and not respecting the etiquette of dua. When the Prophet (pbuh) was informed about the divine will with regards to Salebe, he made his desired dua upon his persistence, most likely thinking there should be an example like this available for his 'ummah' (community). When wanting something from Allah, rather than trusting our minds more than necessary with regards to whether it is good for us or bad for us and being persistent, we should want it to be accepted if our request is accepted in the divine presence. Otherwise we may bring upon ourselves irresolvable

troubles by not seeing the suffering hidden inside the favour. It is a religious fact that like 'sadaqa' (charity), dua will change the suspended 'qadar' (destiny) if not the absolute 'qadar'. However designating the matter of whether that change (apparent or hidden) is beneficial or not, to our weak minds only is a big mistake. Dua is an allowance, a favour and even a command of our Lord. However, if we fill its contents with our individual thoughts and feelings, we should not be stubborn and think these contents are definitely good and we shouldn't neglect supplicating by saying "Oh Lord! If it is good, grant it".

The greed of mankind is explained in a hadith in the following manner:

"If the son of man has two valleys of gold, he wishes that there should be a third. Only dust will satisfy him. Allah accepts the repentance of those who repent".

Greedy people leave the world with three distinct qualities:

1. Being dissatisfied with what they amassed
2. Being unable to attain their hopes
3. Being deprived of every kind of affection, wisdom and spirituality.

The covetousness which envelopes the heart of the greedy person does not leave even the tiniest place there for divine love and sincerity. What frustration it is then that such people's lives pass with toiling and slaving to hoard wealth. Their lives turn into a game of "blindman's bluff" and they come

to an end with a mournful finish.

In verse 46 of Surah Naziat, Allah says about the greedy person's insatiable worldly life:

"The Day they see it, (It will be) as if they had tarried but a single evening, or (at most till) the following morn!" (Naziat, 46)

Allah's statement of the depiction of Hellfire reminds us of how greed drowns the 'ruh' (soul) with destructive cravings:

"One Day We will ask Hell, "Art thou filled to the full?" It will say, "Are there any more (to come)?" (Qaf, 30)

In another verse, Allah says about the greedy ones:

"Leave them alone, to enjoy (the good things of this life) and to please themselves: let (false) hope amuse them: soon will knowledge (undeceive them)." (Hijr, 3)

The history of 'hasad' (envy) is as old as the creation of mankind. The first envy starts with Iblis taking a stand against the Prophet Adam (pbuh) after seeing that he is made of clay.

That is because despite being the teacher of the angels, he was from the race of jinn, burdened with a 'nafs' like humans. Due to this, as well as the manifestation of this inclination from his nature, he was unable to grasp the divine wisdom and being deluded

by Prophet Adam's (pbuh) construction from clay he made a comparison between Adam (pbuh) and himself. Iblis, who was created from a smokeless fire, began to feel jealous of Prophet Adam's (pbuh) supremacy.

He could not have known that the angels were being made to prostrate to Adam (pbuh) with a divine command because of the imperative of showing respect to the 'Nur-i Muhammad' in him. This story is the first and most perfect example for showing the inadequacy of 'zahiri' (external) knowledge for comprehending divine wisdom.

The story of Habil (Abel) and Qabil (Cain) which takes place later is also an example which shows how old envy is in the lives of humans.

Another instructive manifestation of envy for us is the historical event involving Yusuf (pbuh) and his brothers. Yusuf's brothers were the sons of the great prophet Ya'qub (pbuh) and were raised with his nurturing. Despite this, they envied their pure brother Yusuf (pbuh) and could not protect themselves from committing the crime of throwing him into a well. This event is particularly interesting since it shows the intensity and energy of the inclination towards envy in humans.

It is remarked in a hadith as follows:

"Beware, don't be envious! Because envy eats up rewards and good deeds as fire eats wood."



Only a scholar who makes his knowledge useful for people can be envied. This is a form of envy pertaining to the next world which has turned into a virtue.

The sole therapy for greed and envy, which are the most dangerous of the disapproved morals, is possible by surrounding oneself with the peaceful spirituality of contentment.



Is it not also envy for the riches of Qarun, which were so heavy that even their keys could not be carried, to pass with Qarun into the bottom of the earth?

Allah proclaims Qarun's fate in the following manner:

"Then We caused the earth to swallow up him and his house; and he had not (the least little) party to help him against Allah, nor could he defend himself." (Qasas, 81)

Although envy is disapproved of in all affairs, the type is defined not as someone else's favour disappearing, but rather as materializing for oneself as well, has been deemed permissible.

It is remarked in a hadith:

"There is to be no envy except with regard to two: A man whom Allah has given wealth which he strives to spend righteously, and a man to whom Allah has given the Wisdom (i.e. the Qur'ân) and he acts according to it and teaches it to others." (Bukhârî and Muslim)

Only a prosperous person who has been given wealth in this way and a scholar who makes his knowledge useful for people can be envied. This is a form of envy pertaining to the next world which has turned into a virtue. The states of exemplary figures, i.e. prophets and walis (friends of Allah) can be envied. Spiritual enthusiasm finds a footing through these means. The envy of clean souls for the affairs of the hereafter and virtues is the requirement of their nobility.

The sole therapy for greed and envy, which are the most dangerous of the disapproved morals, is possible by surrounding oneself with the peaceful spirituality of contentment. This is because the divine treasures that contentment gives to the heart neither finish nor are they exhausted. Indeed the Messenger of Allah remarked:

"Contentment is an endless and inexhaustible treasure".

For this reason, the real measure of prosperity is contentment: to be pleased with the 'divine apportioning'. Not to be envious of those who have more opportunities than yourself. The true enjoyment of wealth can only be tasted with contentment.

Rumi remarks:

"You should die to be revived so that you can receive true beauty and prosperity!"

However, one should know that beauties seek eyes that will see them, hearts that will love them. Insatiable gluttonous natures cannot feel the peace and well-being of contentment like beauty to eyes which can't see and melodies to ears which can't hear as if they weren't there. Which musician's melodies are for the deaf, which flower or scent is there for noses which don't smell.

The perfect person doesn't complain about rizq (sustenance) or 'ni'mah' (favours). He/she is not in pursuit of the sustenance but the 'Razzaaq' (The provider). He doesn't let his eyes and heart wander around other people's

opportunities and favours. He is always in a state of contentment.

How full of spirituality is the encounter which took place between Ibrahim bin Adham and Shaiq al-Balkhi about this state of contentment.

Shaiq al-Balkhi asked Ibrahim bin Adham:

“What do you do for your livelihood?”

Ibrahim bin Adham gave the following reply:

“If we get, we thank, if we can’t, we are patient!..”

Shaiq al-Balkhi said:

“The dogs of Khorasan also behave in this way!”

This time Ibrahim bin Adham asked:

“So what do you do?”

Replying Shaiq al-Balkhi said

“If we get, we thank and it is donated, if we are unable to get however, we thank with patience.”

Herein lay the unreachable summit of

the glory of contentment. What happiness in both worlds for those friends of Allah who are able to reach this rank!

However, the end of those who only fill their lives with the enjoyments of the body and the desires of the nafs is certainly sad and mournful. Spirituality is unthinkable for those who confine their effort and opportunities for bodily enjoyments. The ones who are contented with what they have, how beautiful are the riches of their souls and the generosity of their hearts. Peace and happiness originate from them.

The heart of the righteous servant is above property and possessions. It can’t become rich with them. However, the hearts of the righteous people who are full of Allah are enriched by his presence.

Oh Lord! Protect us from the flames of greed and envy which burn and destroy righteous actions, adorn us with the treasure of an endless and inexhaustible contentment.

Notes: 1. There are 29 people with the name Salebe among the Sahaba and the Salebe we mentioned is one of these. This is not the Salebe who fought in the battle of Badr and was pious.





if man forgets

Allah

Since man has forgotten “Khalīq” he has lost the meaning of his own existence, since he has forgotten “Basīr” he has committed crimes which he thinks won’t be realized in his small world.

The verb “to forget” in the context of Allah’s relationship with man comes in three forms in the Qur’ān:

- 1) Man forgetting Allah
- 2) Allah forgetting man
- 3) Allah making people forget themselves.

Let’s look at these two verses of the Qur’ān on this topic:

“And be ye not like those who forgot Allah; and He made them forget their own souls! Such are the rebellious transgressors!”
(Hashr, 19)

“The Hypocrites, men and women, (have an understanding) with each other: They enjoin evil, and forbid what is just, and are close with their hands. They have forgotten Allah; so He hath forgotten them. Verily the Hypocrites are rebellious and perverse.”
(Taubah, 67)

When we look from the perspective of the Qur’ān, it is clear that the problem is found in “man forgetting Allah”; Once man forgets Allah, Allah also ‘forgets’ man or Allah makes man forget himself.

Again, if we look from the perspective of the Qur'an, we learn that people who forget Allah are 'munafiq' (hypocrites) or 'fasiq' (sinner). In other words, the Qur'an teaches us that the verb "to forget Allah" is only appropriate for hypocrites and sinners.

We are also aware that the verb 'to forget' in relation to man is mentioned in the Qur'an in the form "forgetting the day of reckoning". The 34th verse of Surah Jathiyah is as follows:

"It will also be said: "This Day We will forget you as ye forgot the meeting of this Day of yours! and your abode is the Fire, and no helpers have ye!"

If we at first think that the verb 'to forget', which refers to the "day of reckoning", is really a forgetting of the belief that Allah will "one day" judge those who were in the world and left, ultimately we see that as an extension of forgetting Allah.

The primary question is this: What does it mean for man to forget Allah?

The answer should be this:

-If man assumes he doesn't have a necessary relation with Allah, it comes from his blindness. Even when we say Allah doesn't have a necessary relation with man, what is understood from this is one's forgetting that the creation of man, his existence, the continuation of his life, the environment where his life is sustained (world, universe), his breathing, his eating, the food he has eaten (sustenance), his reproduction and

multiplication (the continuation of his lineage), his loving, his being loved, his life ending and the thousands, millions, billions of beings which enter into the life of man in the meantime, only materializes through the will of Allah.

Why is 'forgetting' that important; enough that it will earn Allah's displeasure?

This is because this whole framework of relationship necessitates man having a system of law with Allah and once man forgets, he also thinks of switching off this system of law.

Man's system of law with Allah, initially makes a framework of obligations to Allah necessary. Later it necessitates Allah specifying the measures regarding the kind of worldly life that man ought to lead in the context of the universe and the aim of man's creation, i.e. relations between man and man, relations between man and the environment. With regards to this, once man forgets Allah, he also thinks of switching off the "hududullah" (limits which Allah placed) which have this sense.

What is understood by "to forget Allah?"

"To forget Allah" does not mean, God forbid, that "there is no Allah" but it means pushing Him to the back of one's mind, not to have Him on the agenda and to establish a world assuming He doesn't exist. I am born on my own, I breathe on my own, I continue my lineage on my own and I make my own rules myself as the result of all these.

To forget Allah" does not mean that "there is no Allah" but it means pushing Him to the back of one's mind, not to have Him on the agenda and to establish a world assuming He doesn't exist.



The Qur'ân teaches us that the verb “to forget Allah” is only appropriate for hypocrites and sinners.



Can we forget death? Can we forget what is after death? These are difficult things, maybe but we are trying to live while creating the impression that we have forgotten.

Once man forgets Allah he begins acting without regard for Allah's standards.

When commenting on the verse concerned with “those who forget Allah” in Surah Hashr (v.19) Elmali M. Hamdi Yazır wrote “They became fearless of Allah, unacquainted with His law, and stopped asking for help from His absolute protection”

In another explanation, it is a situation where people obey their own lusts.

We had clarified in the verses given above that Allah's own response to man's action of forgetting is initially ‘muqabalah bil misil’ (responding with like): in other words “to condemn them for forgetting” while later it is “making them forget themselves”.

The late Elmali Hamdi describes people whom “Allah makes forget themselves” as follows:

“Like drunks, they don't know what they have done. Their ‘nafs’ (lower self) doesn't understand the value of man's law; they worship everyday things and disrespect mankind. Furthermore, they don't think of the good deeds and righteous actions which could save themselves, they don't do those works which could save them from punishment and they don't prepare anything for tomorrow. In conclusion, it can be said

that they will incur such terrible tragedies on the day of reckoning that they will faint. Even those that say there is no soul have in this way forgotten themselves. They are people who haven't appreciated the gift of consciousness which forms the most important distinctive element of man's existence. Since man perceiving himself is innate, those whose nature is corrupted who are ignorant of consciousness, the laws of consciousness and its way of regarding Allah are described with ‘to forget’ as a warning.

In summary, Elmali evaluates those people whom “Allah has made forget themselves” as people who have erased the existence of consciousness.

If the verb ‘forgetting’ is not attributed to Allah, if Allah is free from ‘forgetting’, what does Allah “forgetting man” mean?

Maybe the aspect of the verb ‘forgetting’ containing the greatest threat directed at man is Allah responding to man in the same way. In other words beginning with saying “since you forgot” it is man falling the furthest from divine attachment. In one sense it is actually no different from man being cut off from his jugular vein. What kind of a thing is it for someone to be deemed of as non-existent by Allah, even to think of this is chilling. Think a little about you saying “I have forgotten you” to someone whose life you are sustaining with your will and power. What kind of a punishment is this? The cutting off of His mercy, his blessings, his kindness, his peace...

Maybe that's why the Qur'ân informs us that "They will say: "Glory to Thee! not meet was it for us that we should take for protectors others besides Thee: But Thou didst bestow, on them and their fathers, good things (in life), until they forgot the Message: for they were a people (worthless and) lost." (Furqan,18). Perhaps Allah making man forget himself is also an extension of the divine attitude described as "forgetting".

Another concept tied to the verb "forgetting" in the Qur'ân is the concept of "heedlessness". The adjective 'ghafil' (heedless) describes one who is unaware of his connection with Allah. Thus when the Qur'ân describes those "heedless ones", see what kind of a framework it puts forward in front of us:

"Many are the Jinns and men we have made for Hell: They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle,- nay more misguided: for they are heedless (of warning)." ('Araf, 179). It means that in the context of the Qur'ân, people who fall into the pit of 'heedlessness' have hearts which have lost the sense of comprehension, eyes of seeing, ears of hearing; it means they have themselves fallen into even greater confusion than animals.

It means that humanity is a characteristic which is present by having "knowledge of Allah - consciousness of Allah".

On the opposite pole to "heedlessness"

there is "being aware of a union with Allah". We call it 'zikrullah': like the phrase in the Qur'ân. The Qur'ân explains a person from those who are disconnected from the remembrance of Allah, in other words "the heedless" or "those from the group who forgot" as follows:

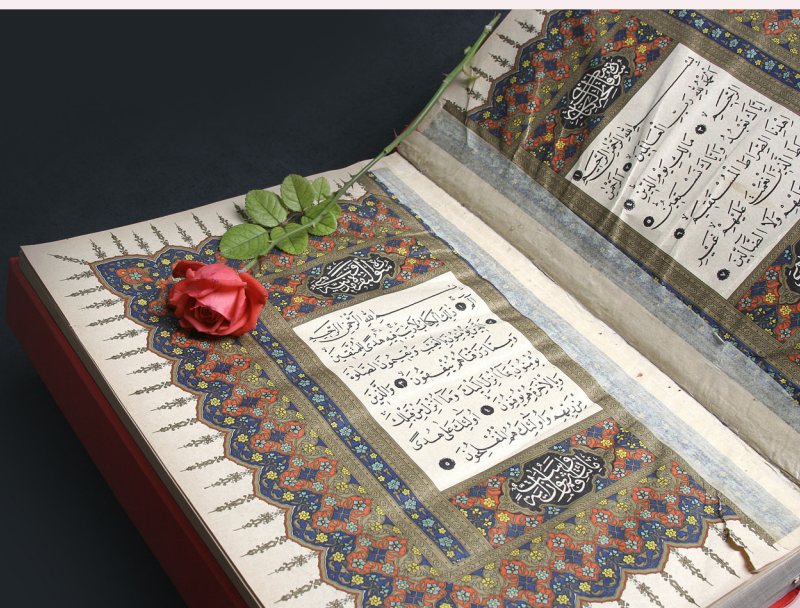
"If anyone withdraws himself from remembrance of (Allah) Most Gracious, We appoint for him an evil one, to be an intimate companion to him." (Zukhruf, 36)

It means that 'shaytan' creeps in next to the one who forgets Allah and now his life passes in friendship with shaytan. If we look from the perspective of the Qur'ân, we see that shaytan is "an open enemy" for man. The Qur'ân invites us: "don't follow in shaytan's footsteps". (Baqarah, 168)

Maybe, like "forgetting" or "heedlessness", when we think of all the negative characteristics which we are warned against by Allah we arrive at the central result: man following in the footsteps of shaytan, who is an open enemy to him, or having a "friendship with shaytan, is the point to where the person who forgets Allah will eventually arrive.

If we come to our time, it is a period of the world where it is possible to say that it is shaking with an earthquake of "forgetting Allah". When Nietzsche said "Allah is dead" he didn't believe, (God forbid!) that Allah had died. He was trying to destroy him in his own mind, he had aimed to surpass Allah, even surpass man and create a type of divine man.

Qur'ân says people who fall into the pit of 'heedlessness' have hearts which have lost the sense of comprehension, eyes of seeing, ears of hearing, it means they have themselves fallen into even greater confusion than animals.



Ultimately, he died losing his mind, and from his philosophy were born megalomaniacs which ravaged the world like Hitler; theorists like Auguste Comte, Marx, Darwin; actors like Stalin, Mao; deists, atheists; a plethora of those wishing to take man away from the place of connection with Allah, finally they got the son of man and left him on the edge of a pit of fire... Violence, alcohol, drugs, rule-less sexuality, suicide... the son of man is scattered in the storms of his own making.

Think a little by yourself. In times when Allah is forgotten, humankind's honour is being eroded, the beasts grow inside man... they become wilder than animals... their lust which disobeys rules make them become mucky, become dirty with sickness; this sickness is the narrowing of the soul.

If we are witness to the devaluing of humanity on a global scale today, if aggression is cruising from continent to continent, if the responsibility of one person for another has vanished, if exploitation has become global, if poverty has become global, if even the name of God can be used as a tool for personal and ethnic interests, then an erosion of the sense of connection with Allah is present in everyone: then there is the decaying of hearts everywhere... then the consciousness that the son of man will "one day" meet with Allah has lost its value. Since man has forgotten "Khaliq" (The Creator) he has lost the meaning of his own existence, since he has been disconnected from "Razzaq" (The

Provider) he has become like Qarun, since he has been disconnected from "Malikal mulk" (The Owner of all Sovereignty) country after country has become like 'pharaoh', since he has been disconnected from "Rabbal Alemin" (The Lord of the Worlds) he has imagined in himself divine powers... since he has forgotten "Basir" (The All-Seeing) he has committed crimes which he thinks won't be realized in his small world, since he has forgotten "Hakeem" (The All-Wise) he has established lawless world visions.

A period of forgetting Allah is coming, once we see man devaluing the humanity of humans.

Allah addresses man:

"Then do ye remember Me; I will remember you. Be grateful to Me, and reject not Faith." (Baqarah, 152)

"Without adding, "So please Allah!" and call thy Lord to mind when thou forgettest, and say, "I hope that my Lord will guide me ever closer (even) than this to the right road." (Kahf, 24)

One should know that "On the Day that Allah will raise them all up (again) and show them the Truth (and meaning) of their conduct. Allah has reckoned its (value), though they may have forgotten it, for Allah is Witness to all things." (Mujadalah, 6)

Today's agenda for mankind should be this: To make a connection with Allah to revive the vessel of humanity again...

On the opposite pole to "heedlessness" there is "being aware of a union with Allah. We call it 'zikrullah' like the phrase in the Qur'an.





The Fear of Poverty

The Prophet (pbuh) once said that “contentment is a treasure never exhausted”. One should reflect on this and learn to be content with all that they receive from Allah.

“The Evil One threatens you with poverty and bids you to conduct unseemly. Allah promiseth you His forgiveness and bounties and Allah careth for all and He knoweth all things.”

(Baqarah 2:268)

One thing that separates the followers of the Prophet Muhammad (pbuh) during his lifetime from the Muslims of our time is their lack of the fear of poverty. For them poverty was a virtue to embrace, not a condition which brings fear and dread. While an impoverished life was hard, it was not seen as a hardship or a burden to be poor, indeed it is hard to find a story of the Sahaba or Ansar hoarding wealth. Rather, we are told over and over again of their willingness to dispense everything material for the sake of Allah and the benefit of others. This was a fact that was so loved by Allah that it became forever embedded into the collective memory of the Muslims by its very mention in the Qur’ân:

“But those who before them had homes (in Medina) and had adopted the Faith show their affection to such as came to them for refuge and

One thing that separates the followers of the Prophet Muhammad (pbuh) during his lifetime from the Muslims of our time is their lack of the fear of poverty.



entertain no desire in their hearts for things given to the (latter) but give them preference over themselves even though poverty was their (own lot). And those saved from the covetousness of their own souls they are the ones that achieve prosperity.” (Hashr, 59: 9)

The Blessed Prophet (pbuh) was the example and standard by which every Sahabah and Ansar patterned their lives. By applying this standard to their own lives it became possible for them to be the generation to which Allah referred to in this ayat of the Qur’ân They did not fear poverty if they were rich and they did not fear being further impoverished if they were poor. They gave without consideration to the outcome of their giving, and this changed the lives of whole tribes by inspiring them and conquering their hearts with generosity, love, and benevolence.

For example, Anas once related the story that one day the Prophet (pbuh) was sitting with a herd of goats. A man from a distant tribe happened upon the Prophet (pbuh) and asked the Prophet (pbuh) for one of the goats - a request which the Prophet (pbuh) fulfilled by giving the man the entire herd of goats. This man returned to his people and in telling them the story of what had occurred then testified to his tribe “Muhammad is so generous that he is not afraid of poverty!” Anas adds to the story of this man that while “he embraced Islam for the sake of the world, later he became Muslim until Islam became dearer to him than the world.” (Muslim and Hanbal)

Since that time, the fear of poverty has crept ever so slowly into the hearts of the Muslims. In order to see if one’s own heart is afflicted with this illness, one only needs to ask themselves if they would be willing to give half of everything they own (whose real owner is in fact Allah) to a stranger, a true righteous Muslim, who just became their neighbour. The fact is that most truthful Muslims would admit that this would be hard for them to do in this day and age. The example of the Prophet (pbuh) is very far away in the past, and so is the example of those whom Allah

loved so much that He mentioned them in His Qur'ân. That is why the scholars of the heart refer to fear of poverty as illness of the heart; because it keeps one from getting close to Allah and from being the heir of the righteousness of the companions.

The insidiousness of this illness stands not merely in the fact that one has fear of something other than Allah: fear is inherent to all humans and can be in certain times a survival skill. Rather its underlying cause is that one has doubt in the promise that Allah declared in His Qur'ân, and thus there grows within this a doubt in Allah; May Allah protect His servants and remove all doubt.

*‘They said: “We have more in wealth and in sons and we cannot be punished.” Say: “Verily my Lord enlarges and restricts the provision to whom He pleases but most men understand not.” It is not your wealth nor your sons that will bring you nearer to Us in degree: but only those who believe and work Righteousness; these are the ones for whom there is a multiplied Reward for their deeds while secure they (reside) in the dwellings on high! Say: “Verily my Lord enlarges and restricts the Sustenance to such of His servants as He pleases: and **nothing do ye spend in the least (in his cause) but He replaces it:** for He is the Best of those Who grant Sustenance.’*
(Saba, 34: 35-39)

Ustadh Osman Nuri Efendi explains that “altruism is the greatest sign of real love... the lover regards sacrifice for the sake of the beloved as a pleasure and inevitable duty” (Topbas, Endowment, ii). To give for the sake of Allah is the highest of duties in which the sahabah would race to outdo each other, without thinking about what remained for themselves. Certainly when Umar gave half of all his possessions he instantly realized he could never surpass Abu Bakr who gave everything. Certainly the wives of the Prophet raced each other to be “the longer hand” by giving away everything that came into their possession to the poor and needy. Certainly, Fatima and Ali went three days without bread enough to break their fast in order to see to those needier than themselves. These



Sahaba gave without consideration to the outcome of their giving, and this changed the lives of whole tribes by inspiring them and conquering their hearts with generosity, love, and benevolence.



To cure one's self of this heart ailment, one should practice more generosity, avoid situations of feeling envious of others, or feeling bad when another receives more than themselves.

are well-known accounts of the altruism of those who were encompassed in the spiritual wealth of the Prophet (pbuh).

Today, more than ever it is important to feed the spirit and nurture the soul in order to find this altruism in one's own self; in order to take a share of the promise of Allah, one finds a way to become one of "*those saved from the covetousness of their own souls*". This means that one should spend some time pondering on the verses of Allah which promise that Allah will provide for, and indeed increase, the provisions of one who gives for His sake. The Muslim must train his "self" to be in service to Allah, and thus gain the pleasure of Allah, not the pleasure of the people, for that service. Nothing less is acceptable according to the verses:

"Serve Allah and join not any partners with Him: and do good to parents, kinsfolk, orphans, those in need, neighbours who are near of kin, neighbours who are strangers, the companion by your side, the way-farer (ye meet) and what your right hands possess: for Allah loveth not the arrogant the vainglorious; (Nor) those who are niggardly or enjoin niggardliness on others or hide the bounties which Allah hath bestowed on them; for We have prepared for those who resist faith a punishment that steepens them in contempt. (Nor) those who spend of their substance to be seen of men but have no faith in Allah and the Last Day: if any take the Evil One for their intimate, what a dreadful intimate he is! And what burden (poverty) were it on them if they had faith in Allah and in the Last Day and they spent out of what Allah hath given them for sustenance? For Allah hath full Knowledge of them. Allah is never unjust in the least degree: if there is any good (done) He doubleth it and giveth from His own presence a great reward." (Nisâ, 4: 36-40)

To have doubt that Allah has neither the desire or the ability to provide for His servants, those who worship him with heart and soul, is to doubt these promises. To let the heart stir with the fear and anxiety of possible loss causes the heart to form a negative opinion about Allah and thus the heart falls into

despair: not just despair regarding the loss of property, but the despair over all the promises of Allah, such as:

*“...And for those who fear Allah **He (ever) prepares a way out And He provides for him** from (sources) he never could imagine. And if anyone puts his trust in Allah sufficient is (Allah) for him. For Allah will surely accomplish His purpose: verily for all things has Allah appointed a due proportion.”* (Talâq, 65:2-3)

To deliver one's self from this doubt, to remove one's self from the deception and misguidance of the Shaytan “the Evil One”, one must change this negative opinion of Allah by opening one's heart to the Truth of these promises; one must mend their iman (faith) their religion and their practices within it. Imam Sidi Ahmed Al-Zarrug explains that “Allah will never set right one's worldly affairs when he or she destroys religion...by giving up their religion in order to secure wealth” (Hamza Yusuf, Purification of the Heart, 55). People who think well of Allah protect themselves from the whisperings of the Shaytan which stir up the fear of the loss of property.

Furthermore, to cure one's self of this heart ailment, one should practice more generosity,

avoid situations of feeling envious of others, or feeling bad when another receives more than themselves. One should also remind himself or herself that Allah is the Provider of all wealth and provision, and that every person gets what is needed and what is just: they receive what is their naseeb (due amount according to the Divine Wisdom). This means that one should celebrate when another person receives what is needed in provision and fear the trial or test that comes with their own provision. The Prophet (pbuh) once said that “contentment is a treasure never exhausted”. One should reflect on this and learn to be content with all that they receive from Allah.

Above all things, one should cease harboring negative thoughts of Allah and cease sitting with those who also harbor them so as to avoid the continued reinforcement of the doubt in Allah's Knowledge and Perfection by their meandering speech. They should rather focus on the speech of Allah that says:

“...And if ye fear poverty, soon will Allah enrich you if He wills out of his bounty for Allah is All-Knowing All-Wise.” (Tauba, 9:28).



Pearls Of Wisdom

*None of you believes
completely until he loves for
his brother what he loves for
himself*

Prophet Muhammad

*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

*Reflection is the lamp of the
heart. If it departs, the heart
will have no light*


Imam Al-Haddad

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

Imam Ghazali

*When a man puts me a
question, I judge of his
intelligence*

Sayyidina Umar



*There is a polish for everything
that takes away rust; and
the polish for the heart is the
remembrance of Allah*

Prophet Muhammad

*How long will you keep
pounding on an open door
begging for someone
to open it?*

Rabia Al-Adawiyya

*One of the signs of relying on
deeds is loss of hope when a
misstep occurs*

Ibn Ata'illah Iskandari

*In the sea there are countless
treasures, but if you desire
safety, it is on the shore.*

Sa'di

*If someone wants to know what
position he enjoys in the eyes
of Allah, he has only to look at
what place he gives to Allah (in
his heart and life)*

Hakim



METHODS TO

Overcome Greed

The good news of our Prophet (pbuh) should not be forgotten and we should pass each day of ours with gratitude because of this: “Someone who thanks Allah for a favour of theirs will attain one better than it.”

Our Prophet defined greed in the following manner: “Two hungry wolves do not do so much havoc to a flock of sheep as greed and desire do to one’s religion”

This means that greed is a feeling which harms one’s religion and belief and it is necessary to keep it under control. In our world today nearly everyone lives as a prisoner to this feeling whether from the East or the West, whether Muslim or non-Muslim.

Originally, the reason for this fact was the capitalist economic outlook. This system presents everything, necessary or unnecessary as if it is a need. While people’s needs constantly multiply, their consumption increases and in this way when people who don’t know their limit start to spend, the greed for consumption continues to increase with great speed. The more one spends, the more one feels the desire to spend. What comes upon people as a consequence of this? Our Prophet (pbuh) informed us of this terrible result 1400 years ago:

‘People will reach a time when a man’s destruction will be in the hands of his wife or his parents or his children. They will not be ashamed of him being in poverty and they will burden him with loads which he won’t be able to carry. For this reason, that man will meet with destruction, being deviated by paths which take away one’s religion.’ (Bukhârî, Zuhd, 436)

This means that consumption brings greater dangers than we think. It darkens both man’s current world, harming his dignity and also ruins his hereafter, taking away his religion. A person who is overcome with greed can never be satisfied with anything. As our Prophet (pbuh) said, if people like this have two valleys full of gold, they want a third valley.

Another reason for greed is the illness of ungratefulness. The Qur’ân informs about man’s ungrateful psychology in the following verses:

“It is We Who have placed you with authority on earth, and provided you therein with means for the fulfilment of your life: small are the thanks that ye give!” (Araf, 10)

“It is He Who has created for you (the faculties of) hearing, sight, feeling and understanding: little thanks it is ye give!” (Mu’minun, 78)

“Say: “It is He Who has created you (and made you grow), and made for you the faculties of hearing, seeing, feeling and understanding: little thanks it is ye give”. (Mulk, 23)

The treatment for greed in the light of the Qur’ân and Sunnah that we ought to follow

to purify ourselves from this feeling can be grouped under four headings:

1) To constantly be in the state of thankfulness:

Thankfulness is to know that the giver of favours is Allah and to give thanks (to Allah) both with one’s heart and one’s tongue. Also, the thankful person should turn to Allah and only worship Him and perform righteous actions so that in this manner, his gratefulness to Allah may actually come to fruition.

People who are overcome with the feeling of greed always complain about their lives, they don’t think of being grateful. Initially it is necessary for them to know that everything they own is a favour of Allah and for them to accept that those things they don’t own were not given to them in the ‘ilahi taqsim’ (divine apportioning). For this reason, however much they strive, they will not be able to attain what was not given to them in the plan of ‘qadar’ (predestination).

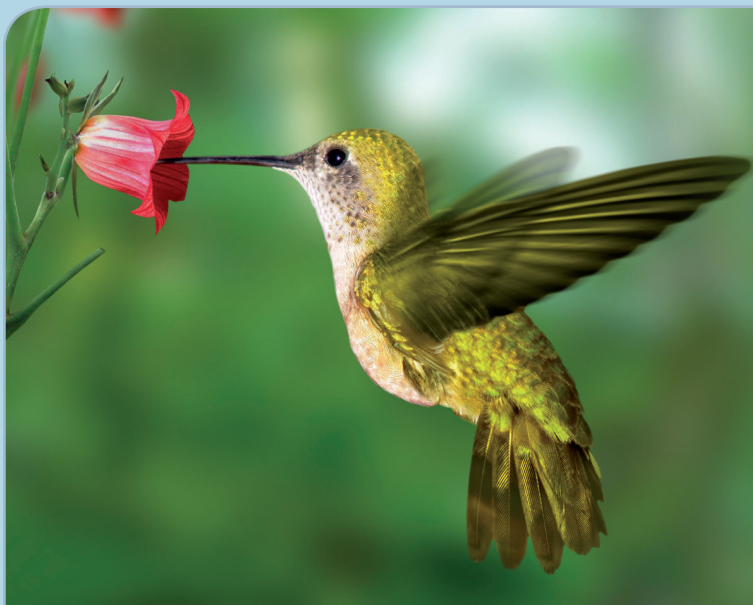
The following good news of our Prophet (pbuh) should not be forgotten and we should pass each day of ours with gratitude because of this: “Someone who thanks Allah for a favour of theirs will attain one better than it.”

2) To be satisfied:

Satisfaction doesn’t mean to use that which appear in front of us without working, not seeking anything else. Satisfaction means the labour of the hand, to be content with what is earned in exchange for effort, not setting one’s eyes on the earnings of others’. It means not

Everyone should be careful to carry out their primary duty which consists of “servanthood to Allah” and it is necessary for them not to be overcome by greed, haste and covetousness.





The 'rizq' of created beings is under divine assurance. It is this assurance that forms the basis for goodnesses such as getting by with what one obtains, not benefiting others with the favours that have been given to one.

envying someone else after seeing that he/she has more earnings but working a lot like him/her.

Satisfaction means not to accumulate one's leftover earnings in one place but to give to benevolent causes as ordered by Islam; to help the poor, the orphans, the ill.

Our noble Lord who says: ***"I HAVE ONLY CREATED JINNS AND MEN, THAT THEY MAY SERVE ME. NO SUSTENANCE DO I REQUIRE OF THEM, NOR DO I REQUIRE THAT THEY SHOULD FEED ME"***. (Dhariyat, 56-57) informs us that he is not like a master who wants his servant to work for him but that he will give His servants their 'rizq' (sustenance) Himself. He also doesn't want anyone to provide sustenance to another creature. Due to this, everyone should be careful to carry out their primary duty which consists of "servanthood to Allah", they should not worry about their livelihood and with regards to this, it is necessary for them not to be overcome by greed, haste and covetousness.

With satisfaction and contentment, knowing the unchanging divine truths is of great importance. As clearly specified in this verse, the reason for the creation of mankind and Jinn is solely "servanthood to Allah". The 'rizq' of created beings is under divine assurance. It is this assurance that forms the basis for goodnesses such as getting by with what one obtains, not being greedy and benefiting others with the favours that have been given to one.

"The one who is satisfied, is counted among the most thankful ones" (Ibn Majah)

"Glad tidings to whoever is guided to

Islam, his livelihood was sufficient and he was satisfied." (Tirmidhi, Zuhd)

3) To look to those who have less than oneself with regards to financial opportunities.

Our Prophet (pbuh) remarks in a hadith: Look at those who stand at a lower level than you but don't look at those who stand at a higher level than you, for this would make the favours (conferred upon you by Allah) insignificant (in your eyes)" (Muslim, Zuhd)

With this hadith, the Messenger of Allah (pbuh) told of a very effective method which prevents people from grieving for nothing or envying other people with regards to matters which they have no power to change. Bodily strength which comes from creation or the supremacy of being an owner of wealth are features which Allah gives to whom he wills from mankind. Someone who always looks at those who are higher than him/herself with regards to these will as a consequence suffer either an inferiority complex or feel 'hasad' (envy), and this feeling will lead that person to rebellion against this 'taqdir' (will) of Allah. Such an outcome causes the breakdown of people and societies. Thus to prevent a fearful result like this, to assure that people don't envy one another, the messenger of Allah (pbuh) ordered people to always look to those in worse conditions than themselves in matters like this which people don't have the power to change. This is because this kind of an attitude impels people to always thank Allah and protects them from become greedy.

4) Regularly giving ‘Sadaqah’ (charity)

A person finding it hard to give charity is from greed due to both weakness of iman (faith) and the fear of their money finishing. The Qur’ân informs us of the psychology of this greed in the following verses:

‘Shaitan threatens you with poverty and enjoins on you lewdness. But Allah promises you forgiveness from Himself and abundance. Allah is All-Embracing, All-knowing’. (Baqarah, 268)

Our Prophet (pbuh) stated the following hadith, which begins with an oath as advice for us in order to remove this fear that a person’s money may finish and to rescue them from greed.

“I swear that wealth does not diminish with the giving of charity, therefore give charity” (Imam Ahmad).

In addition to this advice, in order to encourage giving charity even more he remarked “Give lots of charity, secretly and openly so that your rizq may expand and your duas may be accepted” (Ibn Majah),

Greed which leads to consequences that harm the property, lives, standing, good name and honour of others also harms a person’s religion, conduct, and psychological well-being. To the extent that it not only harms a person but at the same time destroys the social order of the society. It kills noble values in society like peace and brotherhood.

It befits a Muslim not to be greedy, to work and show effort within the bounds of what is ‘halal’ and then to be content with the favours that he/she attains and to thank Allah who gave these favours.

In a verse of the Qur’ân our noble Lord says the following: “And remember! your Lord caused to be declared (publicly): “If ye are grateful, I will add more (favours) unto you; But if ye show ingratitude, truly My punishment is terrible indeed.” (Ibrahim, 7)

In the following two verses, the Qur’ân informs us which favours require exerting effort in order to attain them and what the deceptive goods of this worldly life are.

“Beautified for mankind is love of the joys (that come) from women and offspring; and stored-up heaps of gold and silver, and horses branded (with their mark), and cattle and land. That is comfort of the life of the world. Allah! With Him is a more excellent abode. Say: Shall I inform you of something better than that? For those who keep from evil, with their Lord, are Gardens underneath which rivers flow wherein they will abide, and pure companions, and contentment from Allah. Allah is Seer of His bondmen”. (Al-i Imran, 14-15)

May our Lord protect all of us from being greedy by following the advice that our Prophet (pbuh) gave us. May Allah make us a worthy servant to Him and a worthy ‘ummah’ (community) to the Messenger of Allah (pbuh). Amen.



The Prophet ordered people to always look to those in worse conditions than themselves in matters like this which people don’t have the power to change. This is because this kind of an attitude protects people from become greedy.

How Generosity Changed a Life

Rosa agreed and accepted the book “Islam: Spirit and Form” by Osman Nuri Topbas. I left feeling somewhat amazed at the might and power of Allah to change the hearts through life’s situations.

There was a time that I was in charge of answering the phones for the Surayya Anne Foundation. It was one of my many duties as the Executive Director, since we were a completely volunteer foundation and did not have an office staff. Generally it meant fielding calls regarding donations, providing information about the foundation, and taking initial applications for assistance: but most of the time it was pretty quiet. Over our few years in existence this aspect of the job was pretty routine, mundane even, compared to others; that is until July of 2011, when I answered the phone to hear “Hello? My name is Rosa!”

Rosa was an older lady in her late 50’s and her voice sounded friendly, but worried. She began to explain her situation to me. She and her daughter had spent the last several years caring for her very ill husband. In fact, her daughter, then in her early 20’s, had dedicated her life to taking care of Rosa and her father and had not yet been able to graduate from High School. She continued on to explain that after her husband had passed away she had moved from her home city to this new

city to stay with her son. Her daughter was supposed to finish school and her son was supposed to take care of them. However, that did not work out.

Sadly, she learned after the relocation from her home city, that her son was a very bad alcoholic and was very abusive to his family. Within a short time of their arrival at his house, that abuse extended to Rosa and her daughter. One day, after a particularly difficult time with him, Rosa decided the situation was no longer safe enough for them to stay; she was calling me from the library to which they had fled. I spoke with Rosa for the greater part of an hour as she laid her situation out before me, pleading for whatever assistance I could provide.

While the foundation's women's shelter had the primary aim of helping Muslim women and children, we had decided from the beginning that should the occasion arise that a non-Muslim woman was in serious enough need, she would not be ignored. Rosa's situation, I decided, had reached that level of necessity, but there was a problem. We had three apartments, with a total of six bedrooms and all of the rooms were occupied. What was I going to do to help Rosa, whom I understood was in great danger?

I told Rosa that I was going to have to look at the situation more closely and that I would call her back within an hour. She was so grateful that I was even willing to see if there was something I could do to help her and her

daughter, that she thanked me over and over just for making the consideration. Something in Rosa's voice made me understand that she was reaching the point of desperation, and after such a long phone conversation, I hung up the phone and set out to find a solution.

After assessing the condition of the other clients already in the apartments, and with lots of careful thoughts and planning, I was able to rotate everyone around enough that I could open one bedroom which had a double sized bed. That was the absolute best I could do on my end, but would it be acceptable to Rosa? The other ladies were willing to move because they could understand her plight, despite that fact that she was not a Muslim. That, in itself, posed another very important question: would she as a Christian be willing to stay with the other Muslim clients? I called her back as promised.

I explained to her the situation: one bedroom, one large bed, and lots of Muslim sisters willing to open up a space for her. Her voice began to crack as I explained everything and could tell she was about to cry. She accepted: with great relief. She would wait for someone to come and pick them up and bring them to the shelter; I would meet her later that evening, once she was a little settled, to do the full application. Everything was arranged and for a second time I hung up the phone: this time I felt less worried, more at peace, than the last time.

A few hours later I was able to free up

At that I my eyes grew
big and I looked at
the other ladies and I
understood from their
smiles, that they did not
have the heart to tell
her that she had made a
mistake and broken her
fast early.



some time from the office and made my way over to the shelter apartment to meet Rosa and her daughter. They had gotten a few of their items unpacked and in general there was not much that they needed. So I sat down to talk with Rosa and her daughter, get the paperwork for the foundation in order and then ask if she had any special needs. When it came to the part where I asked her if she had any questions, concerns or comments about the foundation she immediately informed me that she wanted to become a Muslim – right then and there, she was ready! I was shocked to say the least and could not help myself but to ask: Why? That is when she explained the rest of the story of her day; the part before she had reached me.

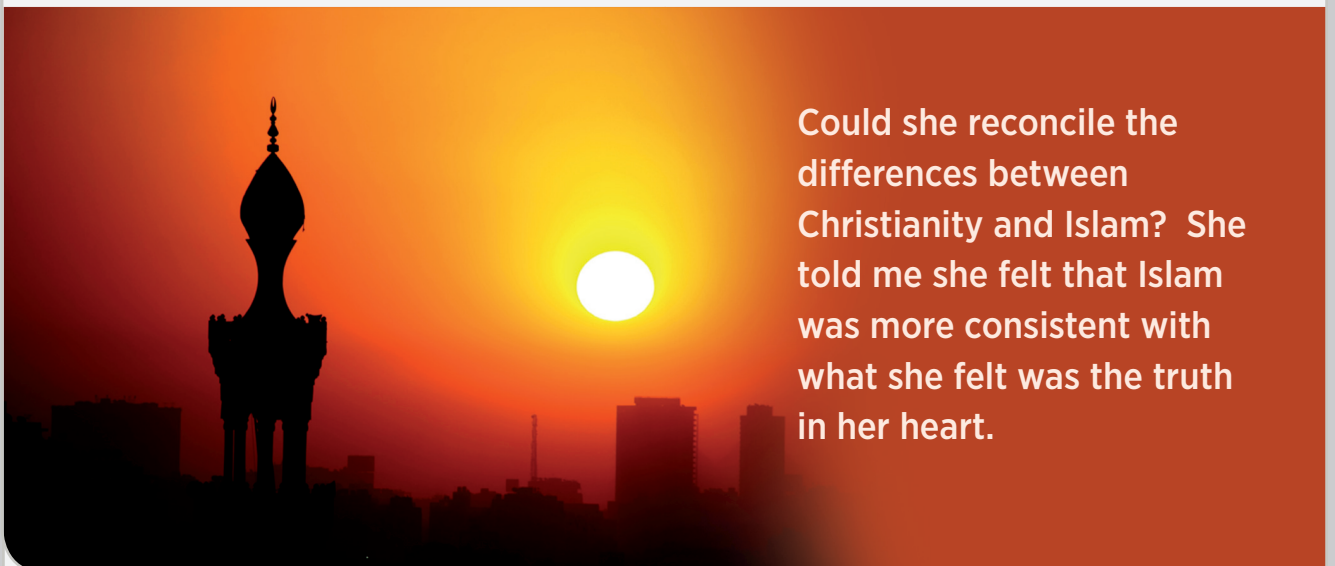
She explained that in the course of the day she had called several churches in the area to ask for help. She thought they may be able to help with some food and shelter; maybe even help her get back to her home city where she had a sister. Call after call she made to the churches; call after call she was denied. They did not want to get involved in her situation. By the time she reached me, she indeed, was beginning to feel as desperate as I had ascertained over the phone. She went on to explain that I was the only person who would listen to her; that I was the only person that would help her. She realized that I was a representative of my religion and that the foundation was representative of Islamic charity and social compassion and care. That was enough for her to realize, in light of the

way she was treated with her own religion, that Islam was superior. She was ready to be a Muslim too.

While I accepted her intention and her reason, I asked her if she would do me a favor and read a book about the beliefs, faith and pillars of Islam to make sure that she would and could commit to the principles of the religion; after all it is a bit different than what she knows from church. She agreed and accepted the book “Islam: Spirit and Form” by Osman Nuri Topbas. I left feeling somewhat amazed at the might and power of Allah to change the hearts through life’s situations. I left feeling awed that such a small act by a few women could literally change a life.

The following week Ramadan started. For the first night of Ramadan I called and invited the ladies from the shelter for iftar and asked if Rosa and her daughter would like to join us. She, of course, was very grateful for the invitation and accepted with great joy. I arranged to pick everyone up. When I arrived I was immediately met by the sight of Rosa standing and the meeting place wearing a bright blue hijab. I was amazed and overjoyed.

As we were talking she regaled me with the story of the journey of her first fasting day! She talked about how she got up before dawn with the other ladies, and told me what she ate for breakfast. She recounted the minutes of her day as the ladies read Qur’ân to her and one even gave her an English Qur’ân



Could she reconcile the differences between Christianity and Islam? She told me she felt that Islam was more consistent with what she felt was the truth in her heart.

to follow along as they read. Then she told me how blessed she felt at finally being able to drink a glass of water. At that I my eyes grew big and I looked at the other ladies and I understood from their smiles, that they did not have the heart to tell her that she had made a mistake and broken her fast early.

Later one of the ladies told me that when they realized she had drank the water, they decided that they would tell her the next day to hold her fast a little longer, but that since she did not know everything, and really had not yet even taken shahadah, that Allah would accept the intention and forgive the thing which she did with no knowledge. They did not want to break her heart.

Later that even, as we were all breaking our fast and enjoying our meal I had the chance to ask Rosa if she had read the book that I had given her and she replied that she had read it and liked it very much. I asked her if she had any difficulties or questions; if she

understood and was comfortable with what she learned in the book. Could she reconcile the differences between Christianity and Islam? She told me she was quite at peace with the differences and even felt that Islam was more consistent with what she felt was the truth in her heart. At that point I asked her, in light of all that she had seen and accepted, if she would like to make her shahadah. She immediately accepted and entered into Islam on the first day of Ramadan.

Since that time Rosa and her daughter returned to their home city. She calls me often to thank yet again for helping them in their time of need; a time that she feels was when her faith got set to the straight path. Her daughter, having now finished school, is reading Qur'ân and researching her questions in hopes to find the peace that her mother has found in her faith. May Allah guide her, and bless them both with an ever increasing imaan. Ameen.



Her daughter is reading Qur'ân and researching her questions in hopes to find the peace that her mother has found in her faith.



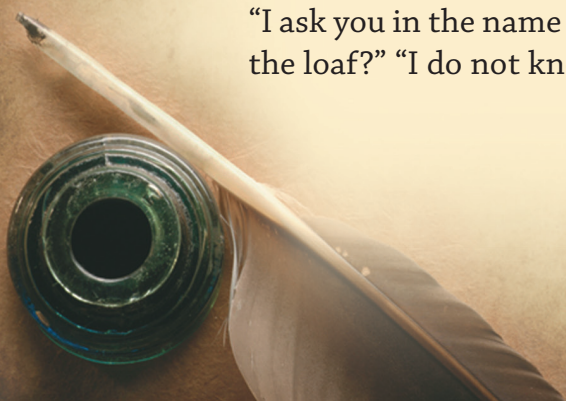
Stories

The Greedy Man NEVER *Becomes Rich*

A man once accompanied Jesus, saying to him, "I want to be with you and be your companion." They set forth and reached the bank of a river; where they sat down to eat. They had with them three loaves. They ate two loaves, and a third remained. Jesus then rose and went to the river to drink. When he returned, he did not find the third loaf, so he asked the man:

"Who took the loaf?" "I do not know," the man replied.

Jesus set forth once more with the man, and he saw a female deer with two of her young. Jesus called one of the two, and it came to him. Jesus then slaughtered it, roasted some of it; and ate with his companion. Then he said to the young deer, "Rise, by God's leave." The deer rose and left. Jesus then turned to his companion and said, "I ask you in the name of Him who showed you this miracle, who took the loaf?" "I do not know," the man replied.





The two of them then came to a body of water in a valley. Jesus took the man by the hand and they walked upon the water. When they had crossed over, Jesus said to him, "I ask you in the name of Him who showed you this miracle, who took the loaf?" "I do not know," the man replied.

They then came to a waterless desert and sat down upon the ground. Jesus began to gather some earth and sand, and then said, "Turn to gold, by God's leave," and it did so. Jesus divided the gold into three portions and said, "A third for me, a third for you, and a third for whoever took the loaf." The man said, "It was I who took the loaf." Jesus said, "The gold is all yours."

Jesus then left him. Two men came upon him (Jesus' companion) in the desert with the gold, and wanted to rob and kill him. He said to them, "Let us divide it into three portions among us, and send one of you to town to buy us some food to eat." One of them was sent off, and then said to himself, "Why should I divide the gold with those two? Rather, I shall poison the food and have the gold to myself." He went off and did so.

Meanwhile, the two who stayed behind said to each other, "Why should we give him a third of the gold? Instead, let us kill him when he returns and divide the money between the two of us." When he returned, they killed him, ate the food, and died; The gold remained in the desert with the three men dead beside it. Jesus passed by, found them in that condition, and said to his companions, "This is the world. Beware of it."

(Ibn 'Asakir, Sirat, p. 95, no. 82)



The Worries of Rasulullah for his *Ummah*

These are scholars who know the sciences and have a smooth and influential tongue, but their hearts are ignorant so they don't put their knowledge into practice.

Since the Messenger of Allah (pbuh) is closer to the believers than their own souls he thought about his 'ummah' more than they thought about themselves. He devoted his life to their well-being and salvation, always made 'dua' (supplication) for them and even reserved his 'shafaa' (intercession) for them. He was worried for the great dangers that his ummah would face after himself and every now and then he would warn his ummah by explaining these. The following are a portion of them:

1. Scholars who run after fame and profit:

The Messenger of Allah said the following:

"The thing I fear most for my ummah is every eloquent-tongued hypocrite." (Ahmad bin Hanbal, Musnad, I, 22)

These are scholars who know the sciences and have a smooth and influential tongue, but their hearts are ignorant so they don't put their knowledge into practice. These people, whose faith is corrupt also mislead many people with their eloquent words. They have made knowledge a profession. With it

they seek to acquire material and spiritual profit. Due to this, they bring controversial problems onto the agenda and criticize issues upon which there is consensus and agreement so that they may be able to attain fame by bringing attention to themselves. They harm the religion greatly by playing with the faith and worship of many people. To oppose them it is necessary to be awake and give weight to the word of righteous scholars. Indeed, the Prophet (pbuh) said the following:

“Oh Ibn Omar! Embrace the religion properly! Embrace the religion properly! because it is both your flesh and your blood. Be careful who you learn your religion from! Take religious knowledge and rulings from scholars who have ‘istiqamah’ (steadfastness), don’t take it from those who sway right and left.”¹

The Messenger of Allah (pbuh) also said the following:

“In the final period of my ummah, many dajjals (false prophets) and liars will emerge, they will narrate words which neither you nor your fathers have heard. Lord! Keep away from them. Beware of them so they may not make you fall into ‘fitna’ (discord) and take you away from the path.” (Muslim, Muqaddimah)

“There will be from among my ummah 30 great liars (dajjal). Each of them will deem himself a prophet, whereas I am the last of the prophets - there are no prophets after me. A group from my ummah will persist upon

the truth until Allah’s command comes, those who oppose them will not be able to harm them.” (Abu Dawud, Fitan, 1/4252, Muslim, Fitan 19; Tirmidhi, Fitan 32).

2. Leaders who command innovations:

The Messenger of Allah (pbuh) said that:

“The thing I fear most for my ummah are leaders who command innovations. (Abu Dawud, Fitan, 1/4253, Muslim, Fitan 19, Tirmidhi, Fitan 32)

3. To obey the desires and impulses of the nafs:

The Messenger of Allah (pbuh) said the following:

I fear the following three things for my ummah. The scholar’s ‘zallah’ (error), in other words performing actions contrary to his knowledge, the desires and impulses which obey themselves and the oppressive leader. (Haythami, I, 187; Abu Nu’aym Hilya II, 10).

“One of the things I fear the most for you are the intense desires which will drag you to excess with regards to your stomachs and your chastity, the other is your desires and impulses making you fall into error.” (Ahmad, IV, 420, 423; Haythami, I, 188; Abu Nu’aym, Hilya, II, 32)

“The thing I fear the most for my ummah are desires and wishing for a long life (tul’i amal). Desire hinders one from the truth while wishing for a long life makes one forget



People whose faith is corrupt mislead many people with their eloquent words. They have made knowledge a profession. With it they seek to acquire material and spiritual profit.

Thus to think that the stars make it rain or that there is another influence on worldly affairs is forbidden. Everything is in Allah's hand and is with His will.

the hereafter. This world has turned its back and is going. The hereafter however, has turned its face and is coming. Every person has sons (students) specific to them. If your strength for them to be from the students of the hereafter and not from the sons of the world is sufficient do this, perform righteous actions abundantly; because today you are in the place of actions, there is no account here. Tomorrow, however, you will pass to a place of account but where you won't have the opportunity to perform actions." (Bayhaqi, Shuabul-iman, XIII 174/10132)

Tul'i amal is the desire to acquire more things than your limit, dreams and fantasies which human life will not be enough for. Greed for property and position are also included in this.

4. Miserliness and egocentrism:

The Messenger of Allah (pbuh) said the following:

"The thing I fear most for my ummah are these three destructive dangers: Miserliness, which obeys itself, desires which come from behind and everyone with a viewpoint loving his own opinion." (Abu Nu'aym, Hilyah, II, 160)

5. Weakness of 'yaqin' (certainty):

The Messenger of Allah (pbuh) said the following:

"I only fear the weakness of 'yaqin' (certainty) for my ummah." (Haythami, I, 107)

The weakness of yaqin is people giving worldly life more importance while religious zeal weakens. After the heart inclines to 'makhluq' (creation), yaqin becomes weakened. The heart becomes distant from its Lord in proportion to its inclination towards creation.

6. Denying 'Qadar' (predestination):

The Messenger of Allah (pbuh) said the following:

There are three things that I fear for my ummah regarding them: Their believing that it will rain with the entrance of stars into certain constellations, the oppression of the sultan (leader) and their denying Qadar (predestination)." (Ahmad, V, 89)

Thus to think that the stars make it rain or that there is another influence on worldly affairs is forbidden. Everything is in Allah's hand and is with His will. To deny Qadar is a huge mistake which scholars who fell into error made. The harm of these people does not remain confined to them, but infects many people.

7. 'Riya' (showing off) and hidden desires:

One of the companions, Shaddad bin Aws was crying one day. They asked him:

"What is it that has made you cry?" He said the following:

Tul'i amal is the desire to acquire more things than your limit, dreams and fantasies which human life will not be enough for



“A hadith (narration) which I heard from the messenger of Allah (pbuh) has made me cry. One day I heard the Prophet (pbuh) say “The thing I fear most for my ummah is their attributing partners to Allah and hidden lusts”.

And I asked him:

“Oh Messenger of Allah! Will your ummah fall into shirk after you?”

He remarked:

“Yes! But they won't worship the sun, moon, stones and idols. However they will show-off in their actions. With regards to hidden lusts, one of them will wake up in the morning fasting, but when a carnal desire confronts him, he will trail along after it and abandon his fast” (Haythami, III, 201. Ibn Majah, 21; Hakim, IV, 366/7940; Abu Nu'aym, Hilyah, I, 268)

Hidden lusts, in other words strong desires are included in all the sins which a person should refrain from. For example a person sees a beautiful woman, he turns his head from her but continues to see her with his heart. In front of people it appears as if he abandoned his sin and carnal desires, but in his heart these desires are still present. When he is alone, he commits sins secretly.

According to a different interpretation, 'riya' is a person openly performing righteous actions while showing off. The hidden lust is the desire for people to see and know they performed actions.

8. Greed for property, occupying oneself with the sciences of the Qur'an while neglecting piety and the noble sunnah:

The Messenger of Allah (pbuh) said the following:

“The thing I fear most for my ummah is the increase of riches among them and their competing with one another then disputing. One of the things I fear for my ummah is the Qur'an being opened for them so everyone will read it easily whether believer, disbeliever or hypocrite”. (Qur'an, 'Ali Imran, 7).” (Hakim,

Mustadrak, II, 316, 3139; Haythami, I, 128)

One day, the Messenger of Allah (pbuh) remarked:

“I fear the book and the milk for my ummah”.

He was asked, “Oh Messenger of Allah! Can you explain the situation of the book to us?” The prophet (pbuh) remarked:

The munafiq (hypocrite) will learn it and then struggle with it against those who believe.”

He was asked “can you explain the situation of the milk?”

“People will love milk, they will leave the congregational prayers (they will ascend mountains and run after animals, they will abandon the prayers obeying their lusts), they will even abandon the Juma prayer.” (Ahmad, IV, 146, 155)

These greedy people will ascend mountains because they couldn't propagate their animals in the society. Or else they will be absorbed in their work lives and completely remove religious life from their agendas as if they have lost themselves. This then finally leads the Islamic community to abandon the mosque,

the ‘jamaat’ (congregational prayer) and the ‘juma’ (Friday prayer). The property of the world appears to be a beautiful thing. People don't fear harm coming to them because of it. However, satan's hidden involvement in it is the issue. Using it as a means, satan makes people slip much of the time with excuses which appear to be truthful.

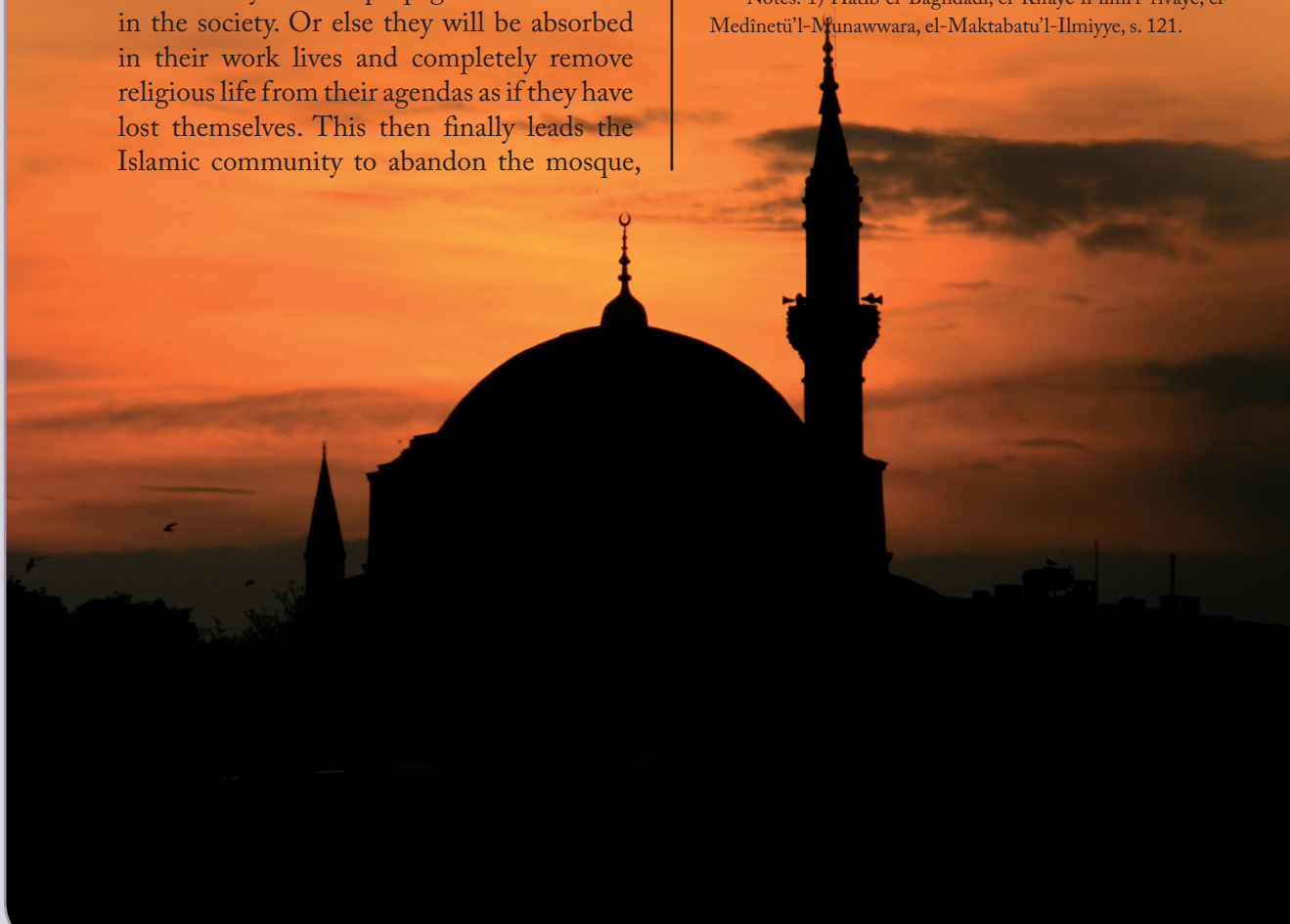
9. The decay and complete corruption of morals:

The Messenger of Allah (pbuh) said the following:

The thing I fear most for my ummah is their practicing the deed of the people of Lut (pbuh). (Tirmidhi, Hudud, 24/1457)

It has been declared that those who practice this low act, what is called homosexuality today, are ‘mal'un’ (cursed), and the punishment of fornication will be used for them. (Tirmidhi, Hudud, 24/1456)

Notes: 1) Hatib el-Baghdadi, el-Kifaye fi ilmi'r-rivaye, el-Medinetü'l-Munawwara, el-Maktabatu'l-Ilmiyye, s. 121.



Sayyidah ZAINAB BINT JAHSH -||-

Due to this divine order the Prophet offered marriage to Sayyidah Zainab. The fact that this marriage took place upon Allah's order and was commanded in a revelation that would be recited until the Day of Judgment caused Sayyidah Zainab to say: "My marriage was performed by Allah Almighty" and she thanked Allah for this blessing.

The Marriage of Zainab bint Jahsh and Prophet Muhammad (saw)

Despite the repeated warnings from Prophet Muhammad (saw), Zayd bin Harithah divorced his wife without informing the Prophet (saw). Prophet Muhammad (saw) learned about this situation via a revelation, in which he was also ordered to marry Sayyidah Zainab bint Jahsh when her period of iddet was finished. Thus, this marriage was to be performed without witness, guardian or dowry, as clearly proclaimed in the Qur'ân.

Prophet Muhammad (saw) thought to keep this revelation, that had been sent to him, secret for a while worried about the slander of the unbelievers. However, a second revelation not only made his marriage mandatory, but also completely abolished the practice of adoption in a cautionary verse: "Behold! Thou didst say to one who had received the grace of Allah and thy favour: "Retain thou (in wedlock) thy wife, and fear Allah." But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah. Then when Zayd had dissolved (his marriage) with her, with the necessary (formality), We

joined her in marriage to thee: in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (their marriage) with them. And Allah's command must be fulfilled."

As can be seen, this verse clearly states three matters:

1. Prophet Muhammad's (saw) insistence that Zayd continue his marriage with Zainab.
2. Prophet Muhammad (saw), even though Allah Almighty had informed him that he was to marry Sayyidah Zainab bint Jahsh, was worried about how people would react to this due to the matter of "adoption customs" and for this reason was "warned" not to delay any further.
3. After Zayd had separated from his wife of his own free will, the intention of Prophet Muhammad (saw) to marry Sayyidah Zainab was not forbidden; that is the wives of adopted sons are not mahram, while the wives of biological sons are.

An important detail of this verse is that Zayd bin Harithah (ra) is the only one of the Companions named in the Qur'an.

Due to this divine order Prophet Muhammad (saw) offered marriage to Sayyidah Zainab bintu Jahsh. The fact that this marriage took place upon Allah's order and was commanded in a revelation that would be recited until the Day of Judgment

caused Sayyidah Zainab to say: "My marriage was performed by Allah Almighty" and she thanked Allah for this blessing.

The First Reactions to this Marriage

When Prophet Muhammad (saw) married Sayyidah Zainab (r.ah) the gossip and slander began immediately. Things went so far that people were saying: "Muhammad, even though he knows that the wife of the son is forbidden for the father to marry, has married the wife of his own son."

The answer to this is given in the Qur'an: "Muhammad is not the father of any of your men, but (he is) the Messenger of Allah (saw), and the Seal of the Prophets: and Allah has full knowledge of all things."

The strength of these first reactions indicates that Prophet Muhammad (saw) was correct in wanting to keep secret the revelation of this event. However, Allah Almighty provided Islam as a whole, and as He desired it to be without fault and complete in itself, He was not pleased when our beloved Prophet kept this matter secret; even though it was only for a short time. This is one of the most important pieces of evidence that the Qur'an we hold in our hands today is still as it was revealed by Allah: if Prophet Muhammad (saw), a human being, had been able to change or interfere with the Qur'an,

After Zayd had separated from his wife of his own free will, the intention of the Prophet to marry Sayyidah Zainab was not forbidden; that is the wives of adopted sons are not mahram, while the wives of biological sons are.



then without a doubt he would have changed this particular verse and other cautionary ones that were revealed concerning him. Certainly Allah Almighty has protected the Qur'an from human hands. In fact, the Qur'an says about this:

“This is a Message sent down from the Lord of the Worlds. And if the messenger were to invent any sayings in Our name, We should certainly seize him by his right hand, and We should certainly then cut off the artery of his heart: Nor could any of you withhold him (from Our wrath). But verily this is a Message for the Allah fearing.”

On the other hand, the matter that Prophet Muhammad (saw) kept secret was not a revelation that was to be declared to the people: it was only an inspiration about what would happen in the future, however, the dimension of the event caused Prophet Muhammad (saw) to hesitate about whether to immediately make an explanation about this matter or not. If this had been an inspiration that he had been ordered to declare to the people Prophet Muhammad (saw) would not have hesitated, he would have had no doubts, and he would not have felt the need to keep it secret, whether the matter was in his favor or not.

In fact, Sayyidah Â'ishah (r.ah) speaks of the difficulties that Prophet Muhammad (saw) found himself in because of these events as follows: “If Allah's Prophet (saw) had hidden something from the revelation

that came to him, it would have been the verse concerned with this marriage.”

In conclusion, all of these events were desired by Allah Almighty and thus the matter of adoption was abrogated by the hand of Prophet Muhammad (saw).

The orientalist and other enemies of Islam claimed that Prophet Muhammad (saw) had once seen Sayyidah Zainab bint Jahsh in the corner of a window or door and had fallen in love with her, thus wanting to marry her.

However, this claim was totally groundless and untrue: as we mentioned at the start, Sayyidah Zainab was Prophet Muhammad's (saw) cousin. They had had many opportunities over the years to see one another and become acquainted. On the other hand, the verses about hijab were not revealed until after both Sayyidah Zainab's wedding to Zayd and her marriage to the Prophet (saw). Thus, Prophet Muhammad (saw) would have seen her many times without hijab.

In addition, if Prophet Muhammad (saw) had proposed marriage to Sayyidah Zainab before her marriage to Zayd, she would hardly have refused him. In fact, it is because both Sayyidah Zainab and her family were expecting such a proposal that Zayd dragged their feet.

Another matter is that if Allah's Prophet (saw) had wanted to marry Sayyidah Zainab



All of these events were desired by Allah Almighty and thus the matter of adoption was abrogated by the hand of Prophet Muhammad.

If a child must be adopted, they should not be remembered as an actual member of the family, but as the child of their biological mother and father.



rather than marrying her to someone else he could have married her while she was still a virgin. Prophet Muhammad (saw) was insistent that Zayd and Zainab's marriage continue; and he encouraged Zayd (ra), who had come to his house to complain about his wife, to work at the marriage. If his intention had been to marry Sayyidah Zainab (r.ah) then why did he marry her to someone else and why did he encourage them to stay married?

For this and many similar reasons it is indicated that the marriage between Prophet Muhammad (saw) and Sayyidah Zainab was not the result of human effort, but rather that of a divine order and direction.

Allah Almighty gradually revealed the truths that were necessary for us to realize what is right and necessary for humanity. Although the realization of these rights and truths sometimes caused Prophet Muhammad (saw) to have difficulties with them, Allah Almighty created many blessings and wisdoms in this. Allah Almighty never refrains from announcing these truths and educating people about them using a number of means.

Why was Adoption Abolished?

The following question might occur to you: 'Why was the adoption of children abolished in Islam?'

Many instances of wisdom can be discovered in this. However, so as not to stray too far from our subject, we will only focus on one or two matters. Without a doubt, one of the most disastrous results of adoption was that over time lineage would become confused, and it would be difficult to determine which family a person belonged to. A child, outside of the environment of the family he or she had joined, would not recognize their own mother or father or close relatives, and this could lead to people who are forbidden from marrying one another unwittingly marrying. There have been many examples of such sorrowful situations in history. For this reason, if a child must be adopted, they should not be remembered as an actual member of the family, but as the child of their biological mother and father. In this matter the fifth verse of Surah Ahzab tells us:

"Call them by (the names of) their fathers: that is more just in the sight of Allah. But if ye know not their father's (names, call them) your Brothers in faith, or your maulas. But there is no blame on you if ye make a mistake therein: (what matters is) the intention of your hearts: and Allah is Oft-Returning, Most Merciful."

Also, the adoption of children leads to serious problems of mahramiyat and haremluk and selamluk. If the person adopted is a girl, in the future it would be possible for her to marry her adoptive father. The

opposite is also true: if the child is a boy he could eventually marry his adoptive mother. If we are to think of the same situation for the adopted person and other members of the family; it is abundantly clear that they would not be able to stay in the same house and move about with ease.

Another matter that needs to be considered is the child wrongly being given rights to inheritance, thus coming between those who actually possess the rights due to blood ties. Over time this could lead to serious, or even deadly, conflicts within the family.

In Islam, adoption does not mean making another person a member of the family, but rather taking them under protection. Children who have no parents should be looked after and brought up by those who are closest to them: however, they will not be recorded as part of the family and they have no right to inheritance or other rights. This method is what is known today as a “foster family”. To adopt in this way, and to raise a child and take care of them, is a reason for great rewards from Allah.

The Wedding Feast

After receiving the revelation Prophet Muhammad (saw) sent news to Sayyidah Zainab, according to some by the servant Salma, and according to others with Zainab’s former husband Zayd bin Harithah, that he

wanted to marry her. Zainab, hearing this news, was very pleased, and made a gift of all the jewelry she was wearing to the person who had brought her the glad tidings, prayed in thanks and swore to fast for two months.

According to what was reported by Anas bin Malik (ra), a miracle occurred in connection with the walima (wedding feast) that Prophet Muhammad (saw) gave during his marriage to Sayyidah Zainab. It occurred thus: Anas bin Malik’s mother, Ummu Sulaym, brought a dish called hays, saying that there was only a little of this. Prophet Muhammad (saw) said to Anas bin Malik: “Go to such and such a people and invite any of the Muslims you meet” and gave him the names of some of the people he should invite. Anas invited many of the people named and that people he met, and although approximately 300 people came, they were able to eat their fill. Thus, a meal that was only enough for 3 to 4 people was able to feed 300 hundred people.

The Hijab Verse

This feast took place in the fifth year after the Hijrah, and following it, the 53rd verse of Surah Ahzab was revealed: “O ye who believe! Enter not the Prophet’s houses,- until leave is given you -for a meal- (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar

After the Divine decree, that no one other than the men who were mahram could enter the house of the Prophet, and that anyone who spoke to the mothers of Islam was to do so from behind a curtain. After this order had been given the mothers of the believers hung curtains at their doors.



talk. Such (behaviour) annoys the Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Messenger (saw), or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity."

As can be seen, it was ordered that no one enter Prophet Muhammad's (saw) house without permission, and that after having eaten they should not sit for a long time without being invited; and that the wives of the Prophet (saw), the mothers of the ummah, were only to be asked something from behind a curtain. The Qur'an also forbade the wives of Prophet Muhammad (saw) from marrying another person after the death of the Prophet of Islam.

Formerly the Arabs would go into one another's houses without paying any attention to the time: if a person wanted to see someone they did not think that it was necessary to knock on the door or to attain permission, on the contrary they would immediately enter the house and ask the women and children in the house if the head of the house was at home. This ignorant practice was often the cause of some evil or negative consequences. For this reason, to start with, a rule was made that no one, not even if they were a close friend or relative, would be able to enter the

Prophet's house without permission. Later the 27th and 28th verses of Surah Nur stated:

"O ye who believe! enter not houses other than your own, until ye have asked permission and saluted those in them: that is best for you, in order that ye may heed (what is seemly). If ye find no one in the house, enter not until permission is given to you: if ye are asked to go back, go back: that makes for greater purity for yourselves: and Allah knows well all that ye do." (Surah An-Nur, 24: 27-28) Thus the rule was expanded to include the houses of all Muslims.

This verse was called the "Hijab verse". Bukhari reports from Anas (ra) that on numerous occasions Umar (ra) said to Prophet Muhammad (saw): "O, Messenger of Allah (saw), many people, good and bad, visit you. Order your wives to cover themselves!"

According to another hadith, Umar (ra) once said to the wives of the Prophet (saw): "If what I say about you is accepted, my eyes will never see you again."

Prophet Muhammad (saw) waited for a Divine order as he was not free in making rules. After the Divine decree, revealed in a verse of the Qur'an, that no one other than the men who were mahram could enter the house of Prophet Muhammad (saw), and that anyone who spoke to the mothers of Islam was to do so from behind a curtain. After this order had been given the mothers of the believers hung curtains at their doors.



Quiz For Children



1. Which prophet was thrown in an old well by his brothers because they were jealous of him?
 - a. Hud
 - b. Salih
 - c. Adam
 - d. Yusuf
2. Which prophet had a staff which could turn into a snake by Allah's will?
 - a. Musa
 - b. Nuh
 - c. Lut
 - d. Isa
3. Which place did the Prophet Musa (alayhi salam) go from Egypt?
 - a. Madina
 - b. Madyan
 - c. Makkah
 - d. Yemen
4. For how many years did Prophet Muhammad (pbuh) preach?
 - a. 20
 - b. 21
 - c. 22
 - d. 24
5. The sayings of the Blessed Prophet Muhammad (pbuh) is called _____.
 - a. Ayah
 - b. Surah
 - c. Mukaddima
 - d. Hadith
6. Muhammad (pbuh) was a Prophet sent by Allah for all _____.
 - a. Mankind
 - b. Arabs
 - c. Makkans
 - d. Quraysh
7. What is the name of the prophet that was sent to the Thamud?
 - a. Salih
 - b. Ibrahim
 - c. Hud
 - d. Isa
8. Which prophet made the following dua "O My Lord! Grant me wisdom, and join me with the righteous." (Qur'an:26/83)
 - a. Musa
 - b. Yahya
 - c. Ibrahim
 - d. Yaqub
9. Which tribe did Prophet Salih belong to?
 - a. Aad
 - b. Thamud
 - c. Quraysh
 - d. Bani Israel
10. What are the names of the Prayers in order?
 - a. Fajr, Asr, Zuhr, Maghrib, Isha
 - b. Fajr, Zuhr, Maghrib, Asr, Isha
 - c. Fajr, Zuhr, Asr, Maghrib, Isha
 - d. Fajr, Isha, Maghrib, Asr, Zuhr

Hey Kids! Maybe you can win a prize!

The first 25 entries that answers the questions correctly will win. Encircle your answers, fill out the form, and mail to: Wisdom - Quiz, 8508 So. 71st East Ave. Tulsa, OK 74133 USA.

Name: Age:

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