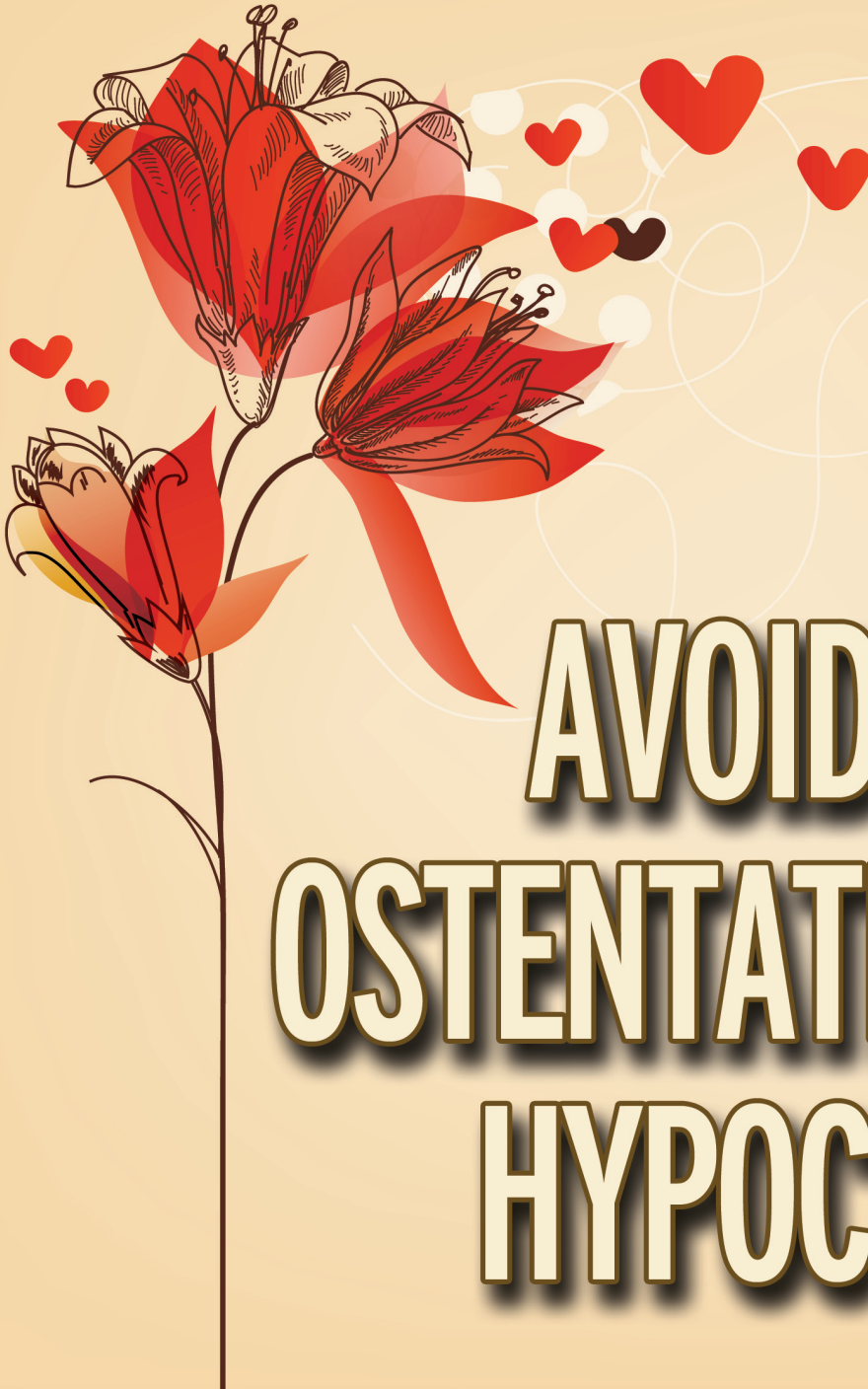


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# WISDOM

A Source of Inspirational and Traditional Islamic Knowledge

ALTINOLUK



## AVOIDING OSTENTATION AND HYPOCRISY

**Osman Nuri Efendi:**  
Sincerity in Love and Disfavour

**Cafer Durmus:**  
How Can You Remove  
Hypocrisy From Yourself?

**M. Zeynep Oyludag:**  
Ostentation and Hypocrisy







# EDITORIAL

*D*ear Readers,

Today, the inclination toward showing off one's faith by exaggeration of one's worship is at an all time high in the Muslims community. And yet it was one of the things that the Prophet most feared for his community in the end times. Exaggeration in prayer, in acts of charity and generosity, and in celebration has caused a deep root form of insincerity to creep in to the hearts of the Muslims. The Prophet warned: *"No, by Allah, you should command the right and forbid the wrong and you should restrain the unjust and bend them to the truth and confine them to the truth or Allah will cause the hearts of some of you to be tainted by others. And then He will curse you as He cursed them."*

*(Abu Dawud)*

This issue is focused on this very point of *riya*. It is focused on how *riya* creeps into the heart and what happens once it has found a seat there: its causes, its signs and symptoms, and its cures. The most important point of this issue is to be able to recognize *riya* with ourselves and our own actions, and correct ourselves accordingly; thus making us whole again. Then, and only then will it be possible to help others find their way out of the cave of despair caused by losing the blessing of our words and actions as a result of insincerity.

In this issue, Osman Nuri Efendi writes a poignant article about sincerity where in the main point is *"They [the believers] always turn away from and avoid whatever is vain and frivolous."* (Mu'minun 23:3). A reminder, dear reader, every door to frivolity from birth, through life, and into death leads to insincerity and eventually to impiety.

Melek Zeynep Oyludag and Cafer Durmus focus on reminding us that showing off and hypocrisy go hand in hand: where you find one, you will inherently find the other. So it is necessary to recognize and remove both from the heart in order to maintain real faith; in order to gain pleasure in the deed and pleasure of Allah.

Salih Kareem finishes the lesson by explaining how it is that a return to sincerity in both word and deed returns one to the place of forgiveness and mercy.

May Allah protect us all from the trials and tribulations of ostentation, hypocrisy and insincerity. May Allah clean these negative traits from our hearts and make us beacons of light for those in the same path. Amen.

*Elif Kapici*

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# Wisdom

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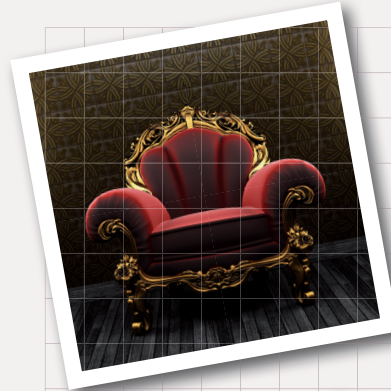
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**Melek Zeynep  
Oyludag**

**Ostentation  
and  
Hypocrisy**



**Salih  
Karaem**

**Sincerity  
Towards  
Allah**



**Elif  
Kapici**

**Asma Bint  
Yazid**

**Halime  
Demiresik**

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





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Sincerity in Love  
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# Sincerity in Love and Disfavour

**A perfected believer regulates their emotions in accordance with Divine approval. They love those they love for Allah's sake and detest that which they detest again for the sake of Allah. The criterion underlying all emotions is 'conformity with Divine approval'.**

As much as love for Allah and loving those He loves is a precondition of sound belief, so to is pulling away one's heart from those not loved by Him. The failure to harbour the feeling of hate and opposition to falsehood and evil, proportional to the love felt towards its opposite – truth and goodness – is an indication of weakness and imperfection in belief. It is stated in a Prophetic Tradition:

*"Whoever loves for the sake of Allah and hates for the sake of Allah, gives for the sake of Allah and withholds for the sake of Allah, will have perfected their faith."* (Tirmidhi, Sifat al-Qiyama, 60)

In this respect, a perfected believer regulates their emotion like all their thoughts in accordance with Divine approval and pleasure. They love those they love for Allah's sake and detest that which they detest again for the sake of Allah. The criterion underlying all emotions is 'conformity with Divine approval'.

'Abd Allah ibn 'Abbas stated centuries earlier:



“Love what you love for Allah and abandon that which you abandon for Allah and know that the pleasure of Allah can only be thus obtained. Otherwise, a person will not be able to reap the required benefit from their fast, prayer, pilgrimage, and the like. Regrettably, people have become a good deal worldly. Their **love and hatred** is purely for their worldly gain...”

### **When Sensitivities in Belief are Lost...**

When the discernment to observe Divine approval in the matter of love and hatred is lost, the person becomes the object of ridicule of their carnal self. They hold their worldly interests above sensitivities of faith. For this reason, they begin making light of wrongs under the pretext of tolerance and keep silent with such considerations as, “Let them not be discouraged or take offence, or our friendship and interests suffer.” This is one of the greatest evils to be done to both the person themselves, as well as the person to whose injustice they turn a blind eye.

Sufyan al-Thawri states:

“If a person does wrong and the one claiming to be their brother does not caution them politely, know that their affection is not for the sake of Allah. For if it had been

for the sake of Allah, then they would have cautioned the person disobeying Allah in a manner they could understand.”

Temporal indulgence shown towards people in the wrong paves the way for the spread of wrongdoing in the society; it's being viewed as legitimate and as a result it's being publicly and carelessly committed. The corruption of the Children of Israel, too, had begun with concessions made in fear of losing self-interest. The Messenger of Allah, upon him be peace and blessings, has informed us of this as follows:

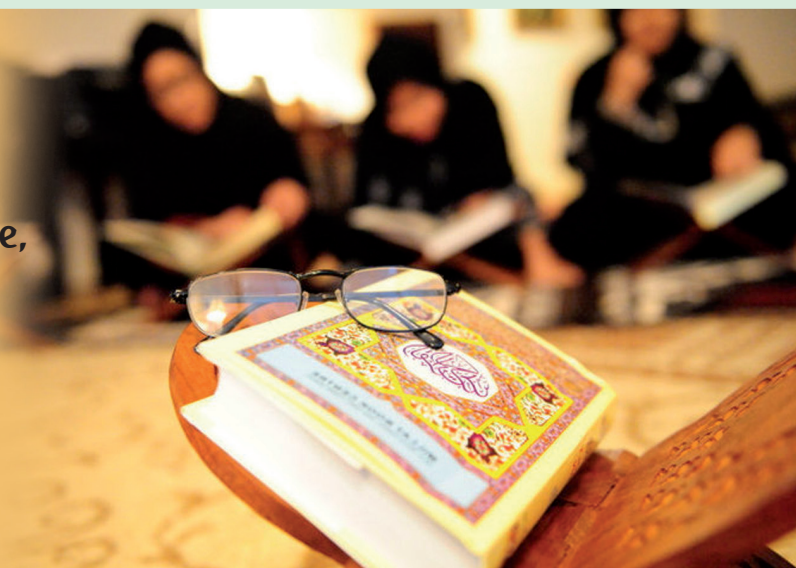
*“The first failing to enter the Children of Isra'il was that a man would meet another man and say,*

*‘O so and so! Fear Allah and stop what you are doing. It is not lawful for you,’ Then he would meet him again the following day and find him still doing the same thing but that would not prevent him from eating, drinking and sitting with him. When they did this, Allah caused the hearts of some of them to be tainted by others.”*

Allah's Messenger was leaning against something whilst uttering these words. Then suddenly straightening himself up, he said:

*“No, by Allah, you should command the right and forbid the wrong and you should restrain the unjust and bend them to the truth and confine them to the truth or Allah will cause the hearts of some of you to be tainted by others. And then*

**In the past, weddings used to be held in mosques and gardens and the Qur'ân would be recited. All people, without differentiation between wealthy and poor, would be invited and prayers would be made following the feasts.**





*He will curse you as He cursed them.*" (Abu Dawud, Malahim, 17:4336)

## Weakness of Making Concessions

Concessions made with considerations of worldly interest debilitate belief. In our day, a great many concessions endangering one's belief are made without measuring religious and worldly affairs against the Qur'an and the Sunnah. Worse still, however, is that in this chaos, a great number of people deem their squalor bliss, like stumps swept by a flood. And as the one toppled over is unaware of their being toppled, the one becoming crooked is oblivious to this, then they feel no need to exert any effort in the way of reforming themselves.

The degeneration experienced in our society due to the global cultural invasion has unfortunately brought along with it certain practices running counter to the spirit of Islam. So much so that in mixing non-Islamic characteristics to the most important facets of life, Satan is virtually made a partner in them. What a crucial admonition are the following expressions of wrath with which Allah Almighty addressed Satan, whom he banished from His presence:

**"Arouse with your (seductive) voice**

**whomever you can from among them, and rally against them with your cavalry and foot soldiers, and be their partner in their wealth and children, and make promises to them..."** (Isra' 17:64)

Indeed, many Muslims can forget the religion in such important phases of life as **weddings** and **funerals**, while these are moments wherein religion most needs to be remembered and which need to be practised in line with an Islamic identity. For religion is not ceremony pertaining to particular periods, but is a way of life encompassing each aspect, and every moment of life. As a result, it cannot be practised from time to time and shelved at other times. Each and every moment of life needs to be lived with an exceedingly pure and upright Islamic manner.

In the past, **weddings** used to be held in mosques and gardens and the Qur'an would be recited. All people, without differentiation between wealthy and poor, would be invited and prayers would be made following the feasts. The reverberations of "*Amin, Amin!*" would be a source of peace for spirits. The poor and needy would especially be invited and the benefit and blessing of their supplications reaped for happiness in this world and in the Hereafter. For the Prophetic counsel: "*The worst food is that of a wedding feast to which the rich are invited while the poor are left out,*" (Bukhârî, Nikah, 72) would be strictly observed.

Asking his Companions from time to time, "Who has attended a funeral today?" the Prophet used to encourage them to be confidants and sources of consolation for their fellow believers.







A distinguishing characteristic of the believers is their being a key to goodness and a lock to evil. Preventing wickedness and falsehood is as much a requirement of belief as endeavouring on the path of Allah, for the elevation of goodness.

In our day, however, the majority of those who have the slightest wealth have come to hold their wedding ceremonies in such places virtually prohibited to the poor as many-star hotels or fancy restaurants, in a show of strength based on extravagance and waste. With the affluent invited to these weddings also, all-you-can-eat buffets encouraging gluttony are served and trivial matters discussed. Moreover, in some weddings, alcohol, which is categorically prohibited, is consumed in a deep heedlessness as though there were a permissiveness particular to that occasion. Many a parent known to be devout, observing their prescribed prayers and having performed the pilgrimage falls in stark contradiction with their faith by condoning the ceremonies where alcohol is served and consumed and which are replete with non-Islamic behaviour.

Again **funeral services**, one of the most meaningful events in a person's life, are debased and turned into an indirect show of strength and repute at the expense of the deceased. The attendance of high-ranking individuals at the funeral is taken becomes a source of pride in. Certain relatives of the deceased placing thank you messages in newspapers and announcing the names of the famous people who attended the funeral is another factor injuring the spirit of condolences.

Furthermore, in a situation where charity in the name of the deceased can be given and the prayers of the poor and needy sought

with a view to attracting Divine mercy, scenes resembling those of non-Muslims are displayed with the offering of wreaths instead. Whereas, funerals are attended for the sake of Allah, supplications offered for the deceased, alms distributed for their salvation and one's debt of loyalty towards their fellow believer paid. Asking his Companions from time to time, "*Who has attended a funeral today?*" the Messenger of Allah, upon him be peace and blessings, used to encourage them to be confidants and sources of consolation for their fellow believers.

Today, however, some attend funerals solely to avoid disrespect towards the relatives of the deceased and so as not to be discredited in their eyes. For this reason, greater interest is shown towards the funerals of individuals of high standing, the wealthy and famous, as opposed to those of the poor and destitute.

How rueful it is that in our day, where the epidemic of secularism and materialism run rampant, certain circles accustomed to evaluating everything with a materialist mindset measure a person's dignity and worth with money and wealth, rank and position. Weddings and funerals are all but places where this is tested, while the measure of a human being's honour and dignity is their preserving their Muslim identity and character under any circumstances; that is, it is their belief, their piety, their and God-consciousness, and their noble conduct.

Fascination with a life of extravagance, the scenes of carnality and wantonness displayed



Due to the fact that young people entering mosques with an inappropriate image on their chests are unfortunately not cautioned, they are unable to even grasp the repugnance of such behaviour, which is inconsistent with the solemnity of Islam.



at weddings and celebrations, the excessive waste, the fireworks, firecrackers, music and screams let out without a thought for the ill, infants, the downhearted, sad and wearied hearts in the surroundings and without an awareness of the violation of the rights of others not even occurring to people, constitute just a few of the adverse effects of secularism and the invasion of a foreign culture upon our society. There is no room for such excess in our religious and national traditions. In fact, our forefathers paid great attention to an Islamic grace and refinement in community life also. A red flower would be placed on the windowsill of a house with an ill resident and pedlars passing by would do so quietly so as not to disturb the one who is ill and children would play in another neighbourhood (Note: The author is mentioning a custom long held in the Turkish culture and historical daily life).

### Belief Reaction

Another distinguishing characteristic of the believers is their being a key to goodness and a lock to evil. In other words, putting a stop to satanic and carnal vileness and preventing wickedness and falsehood is as much a requirement of belief as endeavouring on the path of Allah, for the elevation of truth and goodness.

For instance, a believer invited to a place where the Divine prohibitions are openly violated, irrespective of the one inviting

them, must display the stance necessitated by disfavour for the sake of Allah. For the Qur'anic admonition is loud and clear:

**“They [the believers] always turn away from and avoid whatever is vain and frivolous.”** (Mu'minun 23:3)

That is to say, while the believers have been enjoined to turn away from all that is futile and empty, their accepting invitations of a nature that incurs the wrath of Allah is inconceivable. A believer faced with such a situation must fulfil their duty of counsel in a suitable tongue. If the one given counsel makes light of the Divine commands with such benighted words as, “For God’s sake! There’s no need to fret about such things. Get over it...” then a reaction for the sake of Allah by not attending that particular event would be required. For the believers are Allah’s witnesses in every time and place. As declared in a Qur'anic verse:

**“We have made you a middle-way community, that you may be witnesses for the people (as to the ways they follow), and that the (most noble) Messenger may be a witness for you...”** (Baqara 2:143)

Again, for example, if it becomes evident upon entering a place of business that alcohol, the mother of all evil, is sold there, the premises must be vacated without any purchase being made. The owner ought to know that they have lost some customers, at least, due to the sale of alcoholic beverages. This belief reaction needs to be applied to all disagreeabilities, as exhibiting an aversion



towards the wrong leaves a positive imprint in the souls of those committing that wrong, with respect to their deliverance and reform. As these positive effects increase, it is envisaged that that individual realises their error and inclines to goodness. However, if one remains indifferent in the face of violation of the Divine commandments and on top of that, if these are looked upon with favour, then inclining to these begins to appear as pleasant, natural and normal, just like a sweet melody, for those who are heedless and wrongdoing. Inclination to sin increases. Feeling the vexation of sin aside, it confounds a person as much as to even make them boast of their wrongdoing.

While protests and hunger strikes are held for days on end for worldly interests worth a threepenny, failure to display a particular stance and reaction in religious and spiritual matters is only a manifestation of deficiency in endeavouring in the way of belief.

### The Malady of Imitation

Another issue endangering belief is the disease of desiring to resemble non-Muslims or the wrongdoers and to imitate their worldly lifestyles. Disintegration at the foundation of belief and intellectual and moral corruption more often than not begins with such imitations. Over time, imitation becomes

habit and temperament. Subsequently, formal togetherness leads to mental togetherness, while mental togetherness in time goes as far as unity of heart. It is for this reason that it is stated in a Prophetic Tradition:

*“One who imitates a nation is from them.”*

(Abu Dawud, Libas, 4:4031) Even if this provision pertains to religious symbols, resembling unbelievers in those things not considered symbols is without question nothing short of error.

A predisposition to imitation is necessarily present in the nature of every human being. Today, a decay, with respect to Islamic morality, can be seen to dominate to a large extent in society. Due to the bad examples outnumbering the good ones, the correct use of the tendency to imitate is vested with a much greater sensitivity in our day. Just as millions of people fritter away their most precious moments in political and sport debates purely due to their inclination to imitate, there are also other overlooked but very important manifestations of this:

For instance, due to the fact that young people entering mosques with **statements of advertising** or an **inappropriate image** on their chests are unfortunately not cautioned, they are unable to even grasp the repugnance of such behaviour, which is inconsistent with the solemnity of Islam. And it seems that believers have forgotten that they



مُحَرَّم

Owing to the fact that not resembling non-Muslims constitutes one of the most important essentials of protecting Islam's character and dignity, the Prophet has commanded us to observe the fast of 10 Muharram, shared with the Jews, together with either a day before or day after, in opposition to their specific religious practice.





**Sayyidina Umar's strictly cautioning the army he sent to Azerbaijan and Daghestan against adopting the dress, food, customs and traditions of the idolaters there is an exemplary manifestation of this sensitivity.**

have been characterised by the Almighty as a community, **"enjoining and actively promoting what is right, and forbidding and trying to prevent evil"**. However, responding to a wrongdoing and advising what is right with words of wisdom and gentility is strongly incumbent upon every Muslim. In this respect, they are required to express the truth in a clear and effective language, as stated in the following Qur'ānic verse: **"...and (continue to) admonish them, and say to them profound words touching their very souls."** (Nisa 4:63) Owing to the fact that not resembling non-Muslims constitutes one of the most important essentials of protecting Islam's character and dignity, Allah's Messenger, upon him be peace and blessings, has commanded us to observe the fast of 10 Muharram, shared with the Jews, together with either a day before or day after, in opposition to their specific religious practice. In other words, he has prohibited us from resembling them even in worship.

If the sensibility of showing aversion for the sake of Allah leaves the heart, the differences between gradually begin to disappear as a result of imitating the worldly lifestyle of non-Muslims. If we accept belief as a rope, then where a sense of opposition for the sake of Allah weakens, the fibres of the rope begin to break one by one.

In addition to our falling behind among world states due to economic reasons, a great many customs inimical to our core culture

have entered our lives. Similarities with non-Muslims have increased in many facets of life, from dress, weddings, entertainment, New Year and conceptions of holidays, to having a dog.

Moreover, with the currents of **fashion** non-Muslims and foreigners have fanned, an addiction to designer labels has emerged in our society. It is essential that believers possessing insight do not incline to these, do not support the efforts of a global culture to invade our own culture, but on the contrary exhibit a strong, dignified stance against these.

Our manner of dress, the decor of our houses, our way of living, and the like, must be in the form, colour and harmony described by Islam. Sayyidina Umar's strictly cautioning the army he sent to Azerbaijan and Daghestan against adopting the dress, food, customs and traditions of the idolaters there is an exemplary manifestation of this sensitivity.

### **The Form of Dialogue with Non-Muslims**

In order to understand the correct manner of 'tolerance' and 'dialogue' mentioned frequently in our day, knowledge of **'Islam's approach to the human being'** is first required.

Islam commands approaching every human being, Muslim or not, with the



compassionate regard of the Creator. It takes great pains with the protection of the rights of those who do not respond to the invitation of guidance also. The treaty that Allah's Messenger made with the Jews in Madina is a typical example of this. Accordingly, there is no harm in making an agreement with non-Muslims in rights of citizenship or state interests without making compromises in the matter of religion.

Islam's instruction in human relations is **mercy** and **compassion**. The following narration of Ya'la ibn Murra, may Allah be well pleased with him, is very meaningful:

"I accompanied the Messenger of Allah during a great many expeditions. Whenever Allah's Messenger came across a person's body on the way, he would command its immediate burial and would not ask if he was Muslim or non-Muslim." (Hakim, I, 526/1374)

Again one day, the aged, frail elder of a Jewish tribe was passing by. The Messenger of Allah, upon him be peace and blessings, said:

*"This man was once a leader of his people, attend to him."*

Islam commands utmost attention to the rights of non-Muslims. How fitting are the following instructions given by Sultan Mehmed the Conqueror to his troops upon his entering the city of Istanbul, in demonstration of this:

*"...Under no circumstances are you to touch those not offering resistance and asking for mercy. Give not the slightest harm to women, children, the elderly and the ill..."*

Before this just and clement stance of Sultan Mehmed the Conqueror, when a declaration of human rights was yet unknown, the Greek Patriarch of Istanbul threw himself at Sultan Mehmed's feet, to which the Sultan responded by lifting him up, saying:

*"In our faith tradition, it is forbidden to kneel before human beings as though prostrating. Please rise! I return to you along with all Christians all their rights and freedoms. Henceforth, fear not*

*for either your lives or your freedoms, you are secure of my wrath!"*

By virtue of this just and tolerant attitude towards non-Muslims, our Ottoman forebears were able to guarantee peace, tranquillity and harmony throughout the centuries, despite being a minority in Rumelia. Moreover, this attitude led a great many non-Muslim communities to accept Islam. As is declared in a Qur'anic verse:

**"Do not argue with those who were given the Book save in the best way, unless it be those of them who are given to wrongdoing (and, therefore, not accessible to courteous argument). Say (to them): 'We believe in what has been sent down to us and what was sent down to you, and your God and our God is one and the same. We are Muslims wholly submitted to Him.'"** (Ankabut 29:46)

The exemplary manner in which the Muslim families sent from Anatolia, following the conquest of Kosovo and Bosnia, represented the character, morality and identity of Islam as necessitated by this and similar Qur'anic verses, contributed to the regional populations entering the folds of Islam.

Furthermore, if oppression and injustice is perpetrated against non-Muslims, as is the case with Muslims, it is a grave accountability in the Hereafter. Sultan Mehmed the Conqueror's being engaged in a lawsuit with a Christian architect and the court ruling in the favour of the Christian architect is a magnificent example of Islam's sensitivity in the issuing of truth and justice.

O Lord, grant us love of belief and adorn our hearts with love of belief! Enable us to see unbelief, transgression and rebellion as repugnant and to duly avoid and allow others to avoid them. Include us among Your righteous servants who are keys to goodness and locks to vice!

*Amin...*







# Ostentation and Hypocrisy

Ostentation and hypocrisy together revolve around the superficial, or outward, love for this world and the praise that one can receive in it; and the inherent lie that is indeed hidden for the sake of that love.

*The Hypocrites they think they are over-reaching Allah but He will over-reach them: when they stand up to prayer they stand without earnestness to be seen of men but little do they hold Allah in remembrance.*

(Nisa, 4:142)

No two diseases of the heart are linked together as closely in the Qur'ân as the diseases of ostentation (riya) and hypocrisy (nifaq). The reason for this is because they both have to do with showing oneself or one's condition in a superficial, or even false, manner and they both are rooted in the desire to gain something from another source other than Allah. Ostentation and hypocrisy together revolve around the superficial, or outward, love for this world and the praise that one can receive in it; and the inherent lie that is indeed hidden for the sake of that love. This love is in fact a superficial love not based in reality: it is not a true love for the Truth (Al-Haqq) nor for His beloved. These conditions, as will be seen later, will ultimately lead to emptiness in this life and utter failure and punishment on the last day.



The issue at the heart of hypocrisy is that the very basis for everything they testify to and perform is based on the inherent lie: it is all pretend.



Ostentation, by definition, is to have pretentious intentions or to make a conspicuous show of one's wealth or importance. It is a display intended to impress others and to receive their praise in return. Ostentation leaves no room in one's intention for the pleasure of Allah. Allah never shares an intention; it is either for Him alone or it is for the other whom is put in His place. For this reason the deed or advantage that one is boasting about is of no value in the sight of Allah.

There are two issues at the heart of ostentation. First stems from the inherent lie related to ostentation; the fact that one is assuming that the things which they are displaying are either deserved or earned because of one's own merit or effort. Since everything is from Allah, to believe that one "deserves" the item on display tends to show a failure in recognizing that perhaps the very thing one is displaying could very well be there solely as a test from the All-Mighty. This is to think highly of one's self, lowly of others (since they were deemed not deserving through this logic) and to think little of Allah in the form of shukr (thankfulness) and hamd (praise). Furthermore to believe that one has earned it by one's effort is to deny the very truth of the matter; Allah gave the recipient the health, education, and inspiration through which to obtain the item which is the object of the ostentation. Be it one's job, car, house, family, wealth, etc; whatever the center object of the display is, it is ultimately part of the rizq (provision) from Allah. Even a body builder who displays his or her body at its pinnacle of fitness needs to remember that it was Allah that gave them the health and ability to lift the weights that gave them their physique.

The other issue at hand when dealing with ostentation is the fact that very often one leaves their ibadah in order to acquire the object of display. They will work hard, often leaving prayer or fasting in order to earn money, gain reputation, property, or flattery: all the while never realizing the reality that



The sole purpose of both *riya* and *nifaq* are to: 1. Seek a worldly benefit, 2. to seek praise and reputation from the creation, or 3. to protect oneself (one's *nafs*) from the loss of either of these.



none of these will earn them Paradise. These are often the ones whom, when reminded of the fact that they have left their *ibadah* to chase *dunya* (worldly goods), will reply by saying, "Allah knows my position and he will forgive me": thus, the inherent lie of ostentation. Those who are ostentatious; "*Those who (want but) to be seen (of men)*" (Maun, 107:6); will get their reward in this world and have nothing saved for the *akhirah* (last day); they will have gotten the praise that they desired from their acquaintances and will have all chance for a reward from Allah.

Hypocrisy, the second side of the coin, is the pretense of having a virtuous character. It, like ostentation, is a show. However, this show is not a display of perceived accomplishments in one's *dunya* (worldly) life; rather, it is a display of one's moral or religious beliefs, even principles and ethics, which one does not really possess. It is to be morally two-faced. This is deemed by Allah as a direct lie and hypocrisy is consequence of this false display of virtue. It testify to faith all the while being in denial of Allah.

*"So He hath put as a consequence hypocrisy into their hearts, (to last) till the Day whereon they shall meet Him: because they broke their Covenant with Allah, and because they lied (again and again)."* (Tawba, 9:77)


The issue at the heart of hypocrisy is that the very basis for everything they testify to and perform is based on the inherent lie: it is all pretend. The hypocrite often attempts

to cover their lie, but it is often open and blatant to the degree that few do not see their hypocrisy; they are exposed – bare yet clothed. The only person being fooled is the fool who thinks his *nafs*, and his lie, are undiscovered. The seriousness of this is never so clearly understood as in the saying of the Prophet (pbuh) which had been narrated by Mahmud ibn Labid: "The thing I fear most for you is the lesser polytheism." He was asked what the lesser polytheism was and replied that it was hypocrisy (Abu Dawud).

The sole purpose of both *riya* and *nifaq* are to: 1. Seek a worldly benefit, 2. to seek praise and reputation from the creation, or 3. to protect oneself (one's *nafs*) from the loss of either of these. For these reasons alone people will do good deeds, or perform an act of worship or charity in front of other, while doing little in this way when alone. In the time of the Prophet (pbuh) there were some men in Madina, knowing that their attempt to gain power by playing games between differing factions had been thwarted, swore to their belief in Muhammad (pbuh) as a Prophet. Allah declared of them at that time:

*"When the Hypocrites come to thee they say 'We bear witness that thou art indeed the Apostle of Allah.' Yea Allah knoweth that thou art indeed His Apostle and Allah beareth witness that the Hypocrites are indeed liars. They have made their oaths a screen (for their misdeeds): thus they obstruct (men) from the Path of Allah: truly evil are their deeds."* (Munafiqun, 63:1-2).



A photograph of a person from behind, sitting on a red carpet and reading an open book (the Quran) on a wooden stand. The room is dimly lit, with a strong light source from the right creating a bright glow on the wall and the person's hair. The text is overlaid on the left side of the image.

Reading Qur'ân  
in a silent voice,  
or in one's  
own home, is  
a preferred  
treatment for  
riya.

The Qur'ân explains that those who are stuck between the two characteristics of ostentation and hypocrisy are as if they are *"swaying between this and that, belonging to neither these nor those..."* (Nisa, 4:143). They fail in their commitments to Allah and man because they are committed to neither. They are not committed to man or mankind for they only do what is necessary to gain praise, nor are they committed to Allah. The Prophet (pbuh) once declared in a hadith regarding the hypocrites, that sadly the similitude for them is like "the sheep who goes between two herds, sometimes she goes to one of them and sometimes she goes to the other, confused over whom she should follow" (Muslim).

In another hadith the Prophet (pbuh) discusses how one can recognize hypocrisy in oneself (first), or in others. Reported by Abdullah bin Amr the Prophet (pbuh) said, "Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up:

1. *Whenever he is entrusted, he betrays.*
2. *Whenever he speaks, he tells a lie.*
3. *Whenever he makes a covenant, he proves treacherous.*
4. *Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner."* (Bukhârî)

There are two cures for the diseases of riya and nifaq; removing oneself from the public eye in this world and remembering death in order to remind one of the last day and the final truth of a return to Allah. By praying alone, or in small groups of righteous people, one removes the ability of the nafs (ego) to eat from the attention of the greater community. As well, reading Qur'ân in a silent voice, or in one's own home, is a preferred treatment for these illnesses. The person with the heart that is ill from these two conditions must:

- increase their praise and thankfulness for the bounties that Allah provides;
- learn to accept blame when it is



justly received, in other words to take responsibility for mistakes and faults;

- learn to shun the desire to get benefit or praise from the people;
- leave the fear of being harmed by the people and accepting that such harm is only possible by the permission of Allah;
- hide their actions, deeds, and charities from the people.

By remembering death often, one is in a continued state of remembering that one will face Allah thus removing from the heart the inherent lie seeped in ostentation and hypocrisy; removing oneself from the “small polytheism”. By remembering death, the Last Day and the final return one will be able to increase the sincerity of their deeds and

correct their intention to be for the sake of Allah instead of the sake of “being seen by men”. As part of remembering one’s death, the focus should be to look at all the things one has accumulated, either in worldly items or in reputation, with the full understanding that not one ounce of it will go with them into the grave. Everything in this world is either a blessing or a test from Allah; it is not from our own device that we obtain these things. The only things that a person can take with them are the good deeds which unfortunately may have been negated by removing the desire for the pleasure of Allah from them. This heart must set soundly on this verse:

*“Every soul shall have a taste of death: and We test you by evil and by good by way of trial: to Us must ye return.” (Anbiya, 21:35)*

The Prophet declared in a hadith regarding the hypocrites, that sadly the similitude for them is like “the sheep who goes between two herds, sometimes she goes to one of them and sometimes she goes to the other, confused over whom she should follow”.





# How Can You remove hypocrisy From Yourself?

**A Muslim establishes human relationships for the purpose of loyalty. He or she betters their behaviour with virtues such as earnestness, sincerity, generosity, kindness and humility.**

To describe someone as two-faced pleases no-one. No sincere Muslim acquires this trait by knowingly wishing for it because it is insincerity. It is to do a task so that others may see it or mention it. It is hypocrisy in actions.

Have you ever thought about the causes and effects of hypocrisy? Which kind of actions are close to it, so that they are called 'leading' actions and which virtues are the antidote to hypocrisy? Which dangers do Allah and the Prophet (pbuh) point out to save us from hypocrisy? What do you say to sitting for an hour and thinking about these questions?

In surah Ma'un our Lord mentions hypocrites together with "people *who treat the orphan with harshness and neglectful of their prayers*". In Surah Baqarah on the other hand Allah remarks "*O ye who believe! cancel not your charity by reminders of your generosity or by injury, like those who spend their substance to be seen of men, but believe neither in Allah nor in the Last Day. They are in parable like a hard, barren rock, on which is a little soil: on it falls heavy rain, which leaves it (Just) a bare stone. They will be able to do nothing with aught they have earned. And Allah guideth not those who reject faith.*" and



announces that actions performed for the sake of show will be ruled as not having been carried out. Explaining this verse, the late Hamdi Yazır says **“believers whose charity resembles the two-faced spending of disbelievers will also be deprived of reward like them”**.

In *‘Rub ul Bayan’*, alongside the statement from the verse above that “Allah does not guide the disbelieving people” it is said that hypocrisy, holding one’s head up high, pride and characteristics like these are from the traits of disbelievers. It is specified that those who perform actions so that people may see and hear resemble the person who leaves the market having filled his bag with rocks.

In the hadith where our Prophet (pbuh) indicated that “people are of different natures” he brought attention to the aspect of hypocrisy which creates disorder saying “You will find the most evil of people as those who are two-faced. They come to one people with one face and another with another face” (Bukhârî).

If hypocrisy is to try to hide the real intention behind human relationships with a smiling face and compliments, then its trade meaning as ‘giving the impression that there are characteristics present in any merchandise which are absent’, can also be considered a part of this. Therefore, hypocrisy which is defined as “to appear as one isn’t or not to be as one appears” can arise together with deceit and fraud and in its broadest sense it also includes hypocrisy in amal (actions). A Muslim establishes human relationships for the purpose of loyalty. He or she better their behaviour with virtues such as earnestness, sincerity, generosity, kindness

and humility. That is because Islam commands them to be inwardly and outwardly one and teaches them to make their word sincere. Just like being what one is not on the inside; to show-off is never rewarded.

In the ‘sharh’ (commentary) to ‘Riyadh-us salihin’ it is said that “hypocrisy does not remove ‘iman’ (faith) but it wipes out the reward of actions”. Indeed, even the religious actions of some sincere believers can be mixed with hypocrisy. However, the following point is also recorded after this: one of the primary reasons for hypocrisy and fraud is remembering Allah very little. Someone remembering Allah enough will not resort to these types of actions since he/she knows that Allah will never be deceived: he/she will feel the need to act honestly.

With regards to this, even if hypocrisy is sometimes present or mixed in with the actions of a Muslim who is earnest in his/her faith, he/she is never knowingly insincere: he isn’t habitually two-faced because hypocrisy is a personal deviation which subverts Islamic morals, bringing deceit and fraud together with it. One who continues to be two-faced knowingly wishing for it cannot be a perfect believer in this state.

If acting misleadingly such as “not to say the truth when and where it is necessary or to hide faults which ought to be stated” is also included in the definition of hypocrisy, it’s presence would worry people who carry out their affairs honestly and so this acts as a barrier in front of them. Thus hypocrisy which is quite close to deceit and fraud needs to be isolated in social life.



**It is specified that those who perform actions so that people may see and hear resemble the person who leaves the market having filled his bag with rocks.**



# Pearls Of Wisdom

*Kindness is a mark of faith,  
and whoever is not kind has  
no faith*

Prophet Muhammad

*The strongest amongst you is  
he who subdues his self*

Sayyidina Ali

*May Allah have Mercy on the  
man who shows me my faults*

Sayyidina Umar


*My sin burdened me heavily.  
But when I measured it  
against Your Grace, O Lord,  
Your forgiveness came out  
greater*

Imam Shafii

*Why use bitter soup for  
healing when sweet water is  
everywhere*

Rumi





*Deeds without sincerity are  
like adding dirt to water  
then carrying it. It weighs it  
down and does not benefit the  
carrier*

Ibn-ul-Qayyim

*The best of a believer's  
characteristics is forgiving and  
pardoning*

Hasan al-Basri

*A learned man who doesn't  
restrain his passions is like a  
blind man holding a torch, he  
guides others but not himself*


Shaykh Sa'di

*The Prophet's character was  
termed tremendous because his  
concern was for Allah alone*

Junayd al-Baghdadi

*The worship of the heart is fear  
and hope, and the worship  
of the spirit is surrender and  
satisfaction in Allah*

Fakhraddin ar-Razi









# Asma Bint Yazid

**The companions of the Prophet knew that there must not be anything hindering them from learning the religion. One could not be shy in the matter of learning the religion.**

**O**ur Prophet's (pbuh) time was one of knowledge and wisdom. The companions in ranks around the noble Prophet used to take enlightenment from that sea of knowledge. These great men used to request the solutions to the problems they encountered in daily life from the Prophet (pbuh) and they would ask him different questions. It wasn't only men; women would also enter the presence of our Prophet (pbuh) and present their difficulties. They knew that there must not be anything hindering them from learning the religion. One could not be shy in the matter of learning the religion.

Through the questions she asked our Prophet (pbuh), Asma Bint Yazid was one of the women companions who became a means by which many matters of special interest to women were understood. Asma was from the women of the Ansar. When our Prophet made 'hijrah' (migration) to Madinah he had sought a promise from the women of the ansar "not to wail over the dead, not to



follow the behind the funeral procession, not to hold anything as equal with Allah, not to steal or commit adultery and not to kill their children”. Asma was also among these women. Throughout her life, Asma remained faithful to this promise she had given. Just like the other women companions, Asma loved the Prophet (pbuh) and when necessary she wouldn’t refrain from supporting him (pbuh) and giving him a gift him when an opportunity arose. Despite her material situation not being very favorable, her hand was open and generous.

Asma bint Yazid was a noble woman companion who was honoured with the description of being ‘khatibatun nisa’ (the womens’ spokesperson) to the Prophet (pbuh). Asma, who was the daughter of Muadh ibn Jabal’s aunt, was from among the forerunners of the Ansari women in knowledge and wisdom. Through means of Mus’ab ibn Umair she had accepted Islam together with those who were the first Ansari Muslims.

Asma bint Yazid who exerted great effort to learn the religion in the best manner would ask the Messenger of Allah questions on different topics which were on her mind and would pass on the answers that she received to the women around her, becoming a means for their enlightenment. She understood that Islam does not hold people accountable for not knowing; but they are responsible once they learn what they didn’t know. For this reason she would ask, learn, teach and

perform actions. Her bravery in asking questions as well as her eloquence was quite consistent. For this reason, when there was a topic which could not be understood or which was not known among the women, her name would always be mentioned as the representative. She would arrive in the presence of the Messenger of Allah (pbuh) and collect the answers to the questions.

One day during a meeting the women companions fell into disagreement on the matter of the virtues of women and men. From those participating in the meeting some claimed that men were higher than women for reasons such as their participation in ‘jihad’, performing the juma (friday) prayer and participation in funerals. Some of them however suggested that they themselves were higher while men lagged behind because they protected their wealth and children, cleaned and prepared the food and fulfilled all of their husbands’ permissible requests. The women who could not reach an agreement which of these two different perspectives was correct eventually decided to ask the Messenger of Allah (pbuh) about the situation. For this they chose one person from amongst themselves as the representative. The chosen representative, who had the best speech and who would ask the question in the best manner was Asma bint Yazid.

Asma arrived in the presence of the Messenger of Allah and recounting the event to him asked about whether the services they



**Asma loved the Prophet and when necessary she wouldn’t refrain from supporting him and gifting him when an opportunity arose. Despite her material situation not being very favorable, her hand was open and generous.**



**Her bravery in asking questions as well as her eloquence was quite consistent. When there was a topic which could not be understood or which was not known among the women, her name would always be mentioned as the representative.**



did made them equal to men or not: “I am the representative of some of the women sent to you. There is no doubt that Allah sent you as a Prophet to everyone, men and women. We also believe in you and your Lord. We women stay in our homes and we fulfil the permissible requests of our husbands. By performing the ‘juma’ prayer, keeping up with the congregational prayers, visiting the sick, participating in funerals and repeatedly going on the ‘hajj’ (pilgrimage) they have been rendered higher than us. More virtuous than those mentioned is participating in ‘jihad’ on the path of Allah. When a man departs for ‘hajj’ or ‘umrah’ (lesser pilgrimage) or else for the purpose of ‘jihad’ we protect their property and clean their clothes. We look after our children. With all these services, will we share in the goodness that men attain?”

The Prophet (pbuh) smiling, listened with enthusiasm and commended her eloquence and clear speech remarking to the companions next to him: “Have you heard one who speaks better than this from amongst the women who ask questions about religion.” Then he gave the good news to Asma bint Yazid and the women companions whom she was representing that when a woman gets along well with her husband and pleases him, she attains the same reward as her husband does for all the virtuous actions that he performs.” After this response from the Prophet (pbuh) Asma left in joy. She wanted to pass on the good news to her friends as soon as possible.

With quick steps she came to the place where the women were. She narrated to them what she had heard from the Messenger of Allah (pbuh). Every woman who heard this good news began to rejoice. They no longer saw the duties of the house as a burden but as a form of worship which earns them reward. This is because Islam gives good news to women even for cleaning their houses and raising their children. It rewards them for being among the righteous when they keep their intentions pure and fully obey permissible orders.

After this event, Asma bint Yazid was called “the women’s’ spokesperson”.

The good news that Asma gave the women does not remain limited to this. She enlightened the women on many other interesting topics and events, warned them on the matter of orders and prohibitions and presented good tidings to them with the language of the Messenger of Allah (pbuh). One day, when she was sitting with the women, the Messenger of Allah (pbuh) gave salam as he passed by them and said “Beware of the ‘kufr’ (disbelief) of the favoured ones!” Upon this all the women companions became quiet because what the Prophet (pbuh) meant by this had not been understood. All of a sudden, Asma’s voice was heard: “May my mother and father be sacrificed for you Oh Messenger of Allah! What does it mean, the ‘kufr’ of the favoured ones?” The Messenger of Allah replied in the following manner: “It



**“Oh Aisha, don’t refuse the Messenger of Allah’s (pbuh) gift. Take it and drink.”**

**Sayyidah Aisha took the milk that the Prophet (pbuh) had gifted her and after drinking an amount returned it. This time our Prophet (pbuh) extended the cup of milk to Asma. Asma took the cup and drank from the blessed remains of the Messenger of Allah (pbuh)**



is someone who stays single for a long time with their parents, then they are privileged with a spouse which Allah gives them, they have children and a while later they say to their spouse in anger: ‘I have never seen anything good from you’” Thanks to Asma’s bravery for asking questions the window of wisdom of the words of the Prophet (pbuh) was opened out for the women.

Asma also excelled in generosity and modesty. Giving gifts to the Prophet carried great importance for her. At every opportunity she would invite the Messenger of Allah (pbuh) to her home and treat him with the food in the kitchen. Once during such a time, although there was only bread and raisins in her house, she invited the Messenger of Allah (pbuh) to her home. Our Prophet (pbuh) came to her house together with forty companions. While Asma attended to the Prophet (pbuh) hoping to satisfy all the guests, the Messenger of Allah remarked “eat” to his companions. The more the food was eaten the more it increased; so much so that the blessing of this invitation was felt in the home for a long time afterwards. After narrating this event, Asma would say the following:

“I swear by Allah, who has my life in His hand of power that I saw with my eyes a group of forty people were able to finish

neither the raisins nor the bread. They even drank water I had and then departed. When we the members of the family become ill or wish for goodness or blessing, we drink the remaining water from this water skin which the Messenger of Allah (pbuh) and his companions drank from.”<sup>1</sup>

Asma bint Yazid would go to the Prophet’s (pbuh) home from time to time and attend the Messenger of Allah’s (pbuh) talks together with the other women. On the day that our Prophet (pbuh) married Sayyidah Aisha, Asma was also there with the other women companions. At one point milk was offered to the Messenger of Allah (pbuh). After drinking a portion from the milk he extended the cup to Aisha. Sayyidah Aisha didn’t want to take it because she was shy. Upon this Asma said the following:

“Oh Aisha, don’t refuse the Messenger of Allah’s (pbuh) gift. Take it and drink.”<sup>2</sup>

Sayyidah Aisha took the milk that the Prophet (pbuh) had gifted her and after drinking an amount returned it. This time our Prophet (pbuh) extended the cup of milk to Asma. Asma took the cup and drank from the blessed remains of the Messenger of Allah (pbuh).



## Her participation in the Battle of Yarmuk.

Asma bint Yazid was a woman companion who didn't hesitate from sacrificing her life even when spreading the religion. She participated in the battle of Yarmuk with this purpose in order to treat the injured and distribute water. Asma, who was also known for her great bravery and courage as much as her intellectual strength, killed nine Roman soldiers.<sup>3</sup>

Asma would attend the Messenger of Allah's talks from time to time and take lessons from the Prophet's (pbuh) 'maktab' (school). She narrated eighty-one hadith and one of these is translated as:

"Our Prophet asked the companions "Shall I inform you of the best of people?". They said 'yes, oh Messenger of Allah'. Our Prophet (pbuh) remarked, 'those whom you see in a state of remembering Allah'. He continued remarking 'shall I inform you of the worst of you? It is those who create a rift between

friends who love one another for Allah's pleasure, who gossip spreading rumours.'<sup>4</sup>

Another hadith is translated as follows:

"After his son passed away, the Prophet (pbuh) cried. Sayyidina Abu Bakr or Umar said 'you are the one who respects the truth of Allah and his eminence the most in this world and the next.' Upon this the Prophet (pbuh) said the following: 'The eyes cry, the heart is grieved. We don't say anything which will displease our Lord. If the raising of the dead was not a definite truth and those remaining didn't follow behind those preceding, oh Ibrahim, we would have been more grieved than we are now.'<sup>5</sup>

Asma bint Yazid who died in the thirtieth year of the 'hijrah' continues to be an example for Muslims with her responsibility for learning the religion and her sensitivity towards life.

May Allah be pleased with her!

**Footnotes:** 1) Tabakât, 8: 319-320. 2) Musnad, 6: 458. 3) Hayâtus-Sahâbah, 1: 442. 4) Musnad, 6: 459. 5) Ibn Mâjah, Janâiz: 53.









PAULINE LOUISE:

**“Islam came to me and Allah continues to surprise me with His love and mercy”**

In Islam family life is highly valued, mothers have an elevated status, marriage is the only way to have relations, meaning a man must take his responsibilities for a woman and cannot just use her for a few months for fun.

**WISDOM: Can you please tell about yourself and your journey to Islam?**

My name is Pauline Louise and I am a medical doctor and living in England with my husband. I cannot believe it's already 4, 5 years since I became a Muslimah. My life has changed so much since then. To begin at the beginning, I was raised in an atheist family, in a Western-European country, where religion is something of the past. I grew up learning about Christianity, but I was never aware of the Islamic religion until 9-11-2001. By then the whole world was aware of Islam, but certainly not in the best way. I continued to have a great dislike of Islam in my late teens. Muslims and Islam were discussed daily on our TV programs and always in a negative way. When I was around 20 years old, my dislike of Islam motivated me to find information about Muslims and their lifestyle.

In the beginning I found information that matched my prejudiced ideas of the Islamic faith, but as I kept reading I came across information that made me slowly change my mind. In Islam family life is highly valued,





الله

**What touched me even more than the Islamic lifestyle is a God who sees all. Allah sees how you strive, how you do good deeds that are not appreciated by any human being. Allah sees how you do wrong and will judge fairly.**

mothers have an elevated status, marriage is the only way to have relations, meaning a man must take his responsibilities for a woman and cannot just use her for a few months for fun. But what touched me even more than the Islamic lifestyle is a God who sees all. Allah sees how you strive, how you do good deeds that are not appreciated by any human being. Allah sees how you do wrong and will judge fairly. When Allah judges you He will take everything into account in a perfect way.

I prayed for signs and they were given to me in such a very personal way that only I would understand. One day I was asked to visit a lecture given by sheikh Yusuf Estes, it was very inspiring, but it was not until he directly addressed me in person after the lecture, that I felt it click inside me. Many came especially to see him and would have loved to talk to him, I had no special interest since I had not heard of him before. Meeting him in person was therefore little miracle in itself, because of all people present at the lecture that day, the imam and I exited the building alone at the same time and this prompted him to talk to me. I converted in the presence of this imam and a couple witnesses that were merely acquaintances to me.

**WISDOM: What challenges did you face after you converted to Islam?**

Since I converted I have had to deal with a number of struggles. Such as telling my atheist parents their daughter had chosen Islam of all religions - they have been very accepting my decision and we have a great relationship; going to work for the first time in a headscarf; dealing with the strange looks of people in the streets; fasting while working alongside people who do not fast and then breaking the fast alone; feeling lonely and feeling different; and also changing your perception of a number of things in life and getting used to a different truth and a different outlook on many issues; the concept of an afterlife; and finally the difference in male and female dress and responsibilities. For those who are not used to the Islamic concepts, some



concepts or regulations that no born-Muslim wonders about can be challenging to take in. Such as: being buried and not cremated as I had always thought I would be, or the fact that there are set portions of inheritance for different family members rather than just drawing up a will and choosing who you like most to inherit anything or everything.

But much larger than those struggles I faced were the wonderful things that happened to me. Allah has guided me and helped me in ways I could never imagine. At times, ever so subtly, He guided me: at times right in my face He showed His mercy and guidance. He has made things possible I could never have done alone. He kept me safe and made me successful.

**WISDOM: As a female revert doctor how do you do dawah in your work place?**

My conversion to Islam took place in the middle of my medical studies. Now I work as a doctor. Being a Muslimah has made my work less stressful because I trust in Allah

and I know all I can do is my best, He will do the rest and whatever the result may be is ultimately up to him. Islam has made me more humble. I feel Allah has blessed me with my abilities and I see it as an honour that I am allowed to be a part of people's lives. It is my hope that through my work I can show non-Muslim people the goodness of Islam and perhaps help to change their prejudices.

**WISDOM: What do you advise to the seekers of a religion?**

I did not go looking for a religion, because being an atheist I did not know what I was missing. Islam came to me and Allah continues to surprise me with His love and mercy. My life is now deeper, more meaningful, because anything we do can be a form of worship. I am not fearful and I don't long for material success as the goal of my life. Success, pride, justice, love, tranquillity and power have all gotten a completely new meaning for me. May Allah continue to shower His mercy and guidance on seekers and us.







## Stories

# Justice and Mutual *Compromise*

**I**n the land of Baghdad there was a righteous shepherd who owned flocks of sheep. Early every morning he would take his flocks out to the pasture and let them loose, leaving them to graze as they liked. Standing in the presence of his Lord, he would occupy himself with worship, seeking to utilize his time by praying.

One day, while grazing his sheep beside the Euphrates river he again stood for prayer. He was worshipping far from people in a quiet environment in deep reverence to his lord in a state of ecstasy while wolves were protecting the sheep. The wolves were roaming around the sheep almost like guards. This scene caught the attention of Abu Hatim Rai who was passing from there. Taken aback, he thought to himself that he should definitely visit this shepherd and meet him. I see great signs with him, he thought. For a while he observed the shepherd with curiosity. He was affected by his way of praying in a deep ecstasy and the scene that he saw. He waited until he had completed his prayer. When he had finished his prayer he arrived next to him and greeted him saying "As salamu alaikum wa rahmatullah". The shepherd responded saying "wa alaikum as salam wa rahmatullahi wa barakatuh".

Following this he asked "my son, which matter have you come for?"

"To visit you!" he replied. Upon this reply the shepherd said,







“In that case may Allah make your visit beneficial”.

Abu Hatim asked about the scene he had observed in astonishment. Listing the questions which had led to his curiosity, one after another he said, “Oh shepherd! I saw you praying while wolves guard your flock of sheep. They are overseeing and guarding them! The wolves and the sheep are in a state of mutual understanding and peace. What kind of a situation is this, how is this happening? How have the wolves become friends with the sheep? How is it that the wolves are not attacking the sheep? Rather they are overseeing them and protecting them? What has happened to their murderous souls that they have abandoned them for peace and love?”

With a smile, the righteous shepherd gave this instructive reply:

“Oh strange traveller! The secret of this friendship of the wolves with the sheep is tied to the shepherd’s manner with justice and mutual compromise and peace. In other words, it is dependent upon the friendship between the flock and their original owner, the shepherd. This situation is a secret of love”, he said. As he said this, two fountains began flowing from the tree next to him, one of them milk, the other honey. Abu Hatim Rai asked him “Oh shepherd! How did you reach this rank? The shepherd answered in the following manner, again giving a very wise answer:

“By relying upon the example of Muhammad (pbuh)” and he continued “The people of Moses had opposed him. Despite this that rock and stone gave those people water (see Baqarah, 2:60).

Whereas, Moses (pbuh) was not at the level of the Prophet Muhammad (pbuh). It is because I rely on Muhammad (pbuh) that Allah gifted me milk and honey from a stone. What is so confusing about that?” he said.

Upon this Abu Hatim Rai got into a state of intense love for Allah, became lost in Allah’s love finally requesting that shepherd to pray for him and advise him. “Please give me some advice” he said. The shepherd who had filled his heart with the love of Allah gave the following advice which was again very instructive, wise and ought to be a formula for our lives:

“Do not let your heart be a chest for greed, your stomach a jar for haram. Because a people’s destruction is in these two things and their salvation is also in protecting themselves from these.

*(Ibn ‘Asakir, Sirat, p. 95, no. 82)*







# Sincerity Towards

# Allah

**Sincerity is protecting the heart from making anything other than Divine approval partner to one's deeds. Only acts of worship realised with this objective can be called 'righteous deeds'.**

Imam Qushayri relates:

Following the death of 'Amr ibn al-Layth, one of the kings and famed heroes of Khorasan, a righteous individual saw him in a dream and the following conversation took place between them:

"What did Allah do with you?"

"He forgave me."

"On what basis did He forgive you? What deed did you undertake in your lifetime to be thus favoured with Divine forgiveness?"

'Amr ibn al-Layth said:

"One day I climbed to the peak of a mountain wherefrom I looked down at my armies and their vast number and stateliness pleased me. I then wished that I could have been present with the Messenger of Allah, may Allah bless him and grant him peace, with my army to aid and help him and be one of those fortunate souls who sacrificed their lives for him. It is by virtue of the sincerity in this intention and aspiration that the Almighty received me with His mercy, forgave me and rewarded me with His never-ending bounties."



This incident is a good example of the importance of sincerity and earnestness for a believer. Accordingly, the servant is favoured with a great many blessings even in return for a deed they were unable to realise, by virtue of their sincerity and earnestness. The Messenger of Allah, states:

"The intention (objective and sincerity) of the believer is more valuable than their action."

This is because these are actions of the heart. The value of deeds in Islam is measured with the intention and sincerity occasioning them. That is to say, whatever the person's objective in undertaking a particular action, that is the basis on which it will be judged. In confirmation of this truth, a Prophetic Tradition states:

"Actions are judged according to intentions."

In this respect, all good deeds, acts of worship first and foremost, need to be carried out with the intention of earning the approval and good pleasure of Allah. And this can only be realised with sincerity. Sincerity is performing deeds only for the purpose of Divine approval and not casting the shadow of worldly objectives upon them. What the spirit is for the body, sincerity is for deeds. A deed without sincerity consists of exhaustion in vain, deprived of essence. It is possible to raise all deeds to the character and level of worship by connecting them to a lofty aim.

Indeed, humankind, many of whose bodily

and earthly actions Allah has made common with other creatures, can manifest the perfection in their creation by freeing all their actions from the baseness of making their worldly, bodily and carnal satisfaction their sole objective, and by placing them at the disposal of earning Divine approval. This state implies making Divine approval the universal and ultimate objective of life, such that all acts are celestialised with their service to this end and are thus raised to the rank of worship. So long as innumerable human actions such as sleeping, eating and drinking, having children and earning wealth and possessions are able to be undertaken in an environment conducive to earning Divine pleasure and approval, they can indeed be included in the category of worship and good works.

To that effect, purging the heart of all hopes and aspirations other than the good pleasure of Allah Almighty, with a sagacity befitting the lofty disposition of the human being, is a great heroism with which the Muslim is charged. As a result, the principal condition of acceptance of deeds in the eyes of Allah is sincerity.

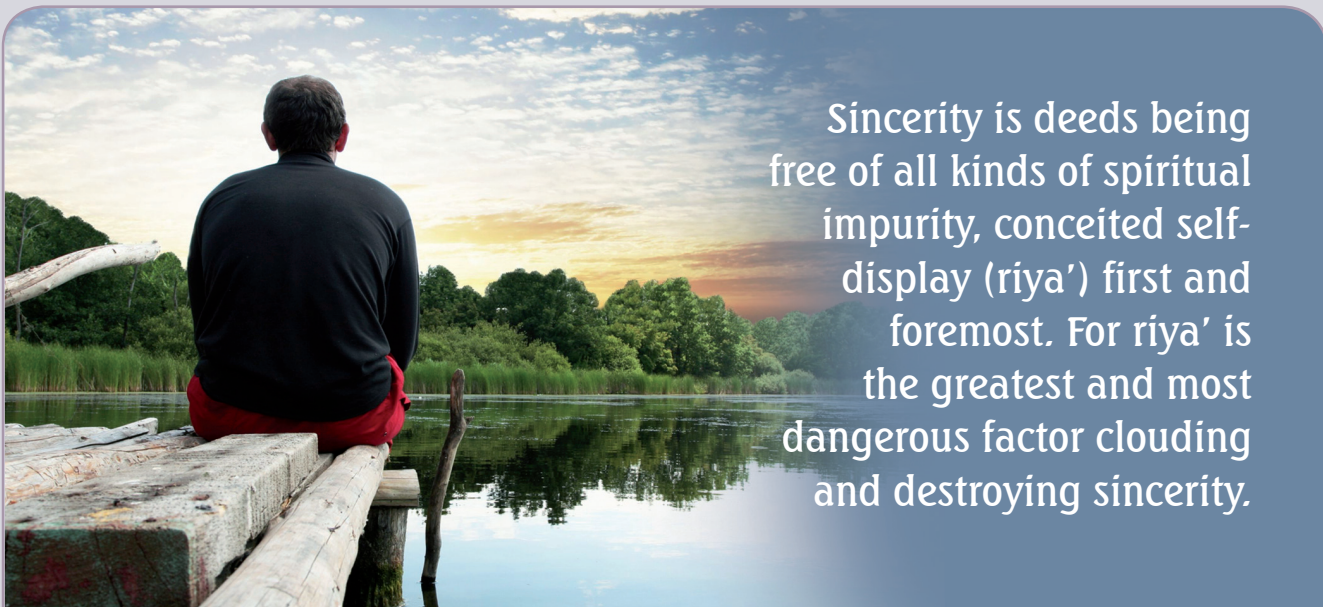
Sincerity is protecting the heart from all kinds of worldly interests in an effort to become closer to Allah Almighty.

The fruit of sincerity is perfect goodness (ihsan). And this is a servant's worshipping Allah and conducting themselves as though they see Him and their incessantly feeling themselves to be under Divine watch.

**Worship devoid of sincerity is filled with partners and impurities. In that case, the secret that is to purify and exalt worship is sincerity.**







Sincerity is deeds being free of all kinds of spiritual impurity, conceited self-display (riya') first and foremost. For riya' is the greatest and most dangerous factor clouding and destroying sincerity.

Sincerity enables servants to attain the greatest goodness that is Divine pleasure and approval.

The Divine will with respect to the deeds of His creation is only a sincerity oriented towards His good pleasure. It is declared in a Qur'anic verse:

"We have sent down to you the Book with the truth (embodying it, and with nothing false in it), so worship Allah, sincere in your faith in Him and practising the Religion purely for His sake." (Zumar 39:2)

"Say: 'I am commanded to worship Allah, sincere in faith in Him and practising the religion purely for His sake.'" (Zumar 39:11)

"(Iblis said:) 'My Lord! Because You have allowed me to rebel and go astray, I will indeed deck out as appealing to them on the earth (the worldly, material dimension of human existence and the path of error), and I will surely cause them all to rebel and go astray, except Your servants from among them, endowed with sincerity in faith and Your worship.'" (Hijr 15:39-40)

As stated in the verse above, Satan is only able to impose himself on those displaying weakness in sincerity. His influence over the sincere servants, however, is not possible. Indeed, Allah Almighty declares the following in response to Satan's words:

"This (path of sincerity in faith) is a straight path that I have taken upon Myself (to lead to Me). My servants – you shall have

no authority over any of them, unless it be such as follow you being rebellious (against Me, as you are)." (Hijr 15:41-42)

"But as for My (sincere, devoted) servants – you will have no authority over them.' And your Lord suffices as protecting guardian (as One on Whom to rely and to Whom all affairs are referred)." (Isra' 17:65)

It is stated in a Hadith Qudsi:

"It (sincerity) is a secret of My secrets, which I entrust to the heart of the one whom I love among My servants. No angel knows it, so it is not written, and no devil knows it, so it is not spoiled."

Sincerity is such a lofty blessing indispensable for all deeds that in order to demonstrate that salvation is not possible without it, a hadith states:

"All people will perish, except the scholars, and all scholars will perish except those who act in accordance with their knowledge, and all of them will perish except the sincere ones, and the sincere ones are in great danger (at any moment in this world)."

This truth is expressed in the Qur'an as follows:

"But not so Allah's servants endowed with sincerity in faith and practising the religion." (Saffaat 37:40)

"O you who believe! (Do not busy yourselves with those who follow different ways!) Your responsibility is your selves (so consider how



**True belief is not comprised of an utterance remaining merely in word, and deeds not comprised of a set of soulless actions. This necessitates believing in and becoming connected with the Creator with earnest feelings overflowing from the depths of the heart, resigning oneself willingly to His commandments.**



you are faring along your own way). Those who go astray can do you no harm if you yourselves are guided (and so know the right way, and then follow it without deviation). To God is the return of all of you, and He will make you understand all that you were doing (and call you to account for it).” (Ma’ida 5:105)

Sincerity is the purity and earnestness of intentions and the soundness and blessing of worship is connected to this.

Mawlana Jalal al-Din al-Rumi calls out to those performing their worship without sincerity:

“O heedless one! If only you could have turned your face in earnestness to Allah when you prostrated, and known the meaning behind uttering, ‘My Lord, Most High, is exalted above having any imperfections or deficiencies’; that is, if only you could have performed not merely a prostration of form, but a prostration of heart...”

Worship devoid of sincerity is filled with partners and impurities. In that case, the secret that is to purify and exalt worship is sincerity. A Qur’anic verse describes the contrary state as follows:

“And woe to those worshippers (denying the Judgement), Those who are unmindful in their Prayers, Those who want to be seen and noted (for their acts of worship).” (Maa’un 107:4-6)

Sincerity is protecting the heart from making anything other than Divine approval

partner to one’s deeds. Only acts of worship realised with this objective can be called ‘righteous deeds’. Allah Almighty declares:

“And surely in the cattle, there is a lesson for you: We give you from that which is within their bodies, (marvellously distinguished from) between the waste and blood, milk that is pure and palatable to those who drink.” (Nahl 16:66)

Qur’anic exegetes have said in comparison to the example provided in this verse:

Sincerity, just like milk that is distinguished between blood and waste, separates deeds from turbidity. In the same way that the purity of milk is its being purified of blood and filth, the purity of deeds is their being free of everything other than the good pleasure and approval of Allah.

As Junayd al-Baghdadi states:

“Sincerity is purifying deeds from cloudiness.”

A friend of Allah says:

“A claim of sincerity is a sort of insincerity.”

In response to his disciples asking about pure deeds, Prophet Jesus replied:

“The deed carried out by a person who acts for the sake of Allah and who aspires to nothing other than Divine approval is a pure deed.”

Thus, sincerity is deeds being free of all kinds of spiritual impurity, conceited self-display (riya’) first and foremost. For riya’



is the greatest and most dangerous factor clouding and destroying sincerity. A person who mixes *riya'* into their deeds would have implicitly associated partners with God and would thus incur punishment.

As stated in a Prophetic Tradition:

"The first of people to be judged on the Day of Judgement will be a man who was martyred. He will be brought and will be informed of the blessings he had and will acknowledge them. Allah will say, "What did you do with them?"

He will say, "O Lord, I fought for You until I was martyred."

Allah will say, "You lie. Rather you fought so it would be said, 'A bold man!' And so it was said."

Then the command will be given and he will be dragged on his face until he is thrown into the Fire.

There will also be a man who studied knowledge and taught it and recited the Qur'ân. He will be brought and informed of his blessings which he will acknowledge. Allah will say, "What did you do with them?"

He will say, "I studied knowledge and taught it and I recited the Qur'ân for You."

He will say, "You lie. Rather you studied so that it would be said, 'A scholar!' and you recited so that it would be said, 'He is a reciter!' And so it was said."

Then the command will be given and he

will be dragged on his face until he is thrown into the Fire.

There will also be a man to whom Allah gave a lot of wealth and all sorts of property. He will be brought and informed of his blessings which he will acknowledge. Allah will say, "What did you do with them?"

He will say, "There was no path in which You like spending to be done but that I spent in it for You."

He will say, "You lie. Rather you did it so that it would be said, 'He is generous,' and so it was said."

Then the command will be given and he will be dragged on his face until he is thrown into the Fire." (Bukhârî, Muslim)

This Prophetic Tradition lucently illustrates that sincerity is the precondition for deeds to be accepted in the eyes of Allah such that without Divine pleasure and approval, even the most meritorious of deeds as outwardly dying on His path, acquiring knowledge and spending in His way, do not avail the one carrying them out.

In that case, true belief is not comprised of an utterance remaining merely in word, and deeds not comprised of a set of dry and soulless actions. This necessitates believing in and becoming connected with the Creator with earnest feelings overflowing from the depths of the heart, resigning oneself freely and willingly to His commandments and prohibitions, and inclining and attaching



Due sincerity constitutes a pinnacle of human advancement. Climbing to the pinnacle is a step-by-step process. On this path, one must both use their human free will in this path as well as entreat Allah for His grace.





**Allah tests His servants in various ways in order to determine and record the goodness, or sincerity, in their deeds. The Qur'ân addresses believers to protect their sincerity and earnestness and persevere in their religious lives.**

importance to no other aim than His approval whilst undertaking deeds of righteousness. Otherwise, the servant is in a state of dissension and hypocrisy. They cannot be freed of this attribute and therefore incur Divine wrath as the result of being a slave to their carnal self. Allah Almighty declares:

“Do you ever consider him who has taken his lusts and fancies for his deity...” (Jathiyah 45:23)

This means that the belief and deed willed by Allah Almighty is that realised with an earnest heart and that which is solely for His sake.

The following incident vividly illustrates the sincere repentance of a purified heart that has attained sincerity:

Feeling contrition for an act of larceny, a Companion had assumed the state of *tawba al-nasuh*, or a sincere, reforming repentance. Eventually coming to the presence of the Messenger of Allah, upon him be peace and blessings, he confessed to his offence and sought the enforcement of the set punishment. Thereupon, his hand was cut off. Looking at his hand that had become severed from his body and fell to the floor, the Companion said, “O hand! Endless praise and thanks be to Him Who severed you from me! For you were otherwise going to cause my entire body to burn!” thus expressing the tranquillity and elation enveloping his heart.

The Messenger of Allah, upon him be peace and blessings, states:

“Carry out your deeds with sincerity, for (if you do so, even) the little of your deeds will

be sufficient for you.”

“Allah considers not your bodily statures and your possessions, but your hearts (with respect to sincerity and piety) and deeds.”

A Qur'ânic verse indicates that Allah considers not those who perform greater or lesser worship, but those who performs their worship with greater sincerity and that which is valuable in His eyes is sincerity:

“He Who has created death and life, so that He may try you (and demonstrate to yourselves) which of you is better [i.e., more sincere] in deeds.” (Mulk 67:2)

Allah Almighty tests His servants in various ways in order to determine and record the goodness, or sincerity, in their deeds. The Qur'ân addresses believers, within the context of cautioning those subjected to all sorts of torment due to their beliefs, to protect their sincerity and earnestness and persevere in their religious lives:

“Alif. Lam. Mim. Do people reckon that they will be left (to themselves at ease) on their mere saying, ‘We believe,’ and will not be put to a test?

We certainly tested those who preceded them. (This is Our unchanging way) so that Allah will certainly mark out those who prove true (in their profession of faith), and He will certainly mark out those who prove false.” (Ankabut 29:1-3)

However, a firm grasp of the nature of sincerity is necessary. The tendency of certain people to abandon their deeds for fear of not carrying them out sincerely and due to the



danger of vainglory is by no means correct. What is required in this respect is not to abandon deeds, but to endeavour to purify and perfect them along with one's inner world, to the best of one's ability; as the road to sincerity is an arduous one. It requires struggle with carnal inclinations. And is not a result to be obtained simply and at once. Due sincerity constitutes a pinnacle of human advancement. Climbing to the pinnacle, however, is a step-by-step process. On this path, one must both use their human free will in this path as well as entreat Allah Almighty for His favour and grace.

The best path of attaining a sound heart by protecting the heart from all other than Allah is contingent upon being adorned primarily with these characteristics:

1. Attaining perfect goodness (ihsan) in order to draw near to Allah, glorified and exalted be He, through remembrance; that is, feeling oneself to be constantly under Divine supervision and watch.

2. Keeping an attachment to the faithful and righteous servants through a spiritual bond or rabita and holding up their spiritual states as an example, and thus obtaining the spiritual energy known as fayd.

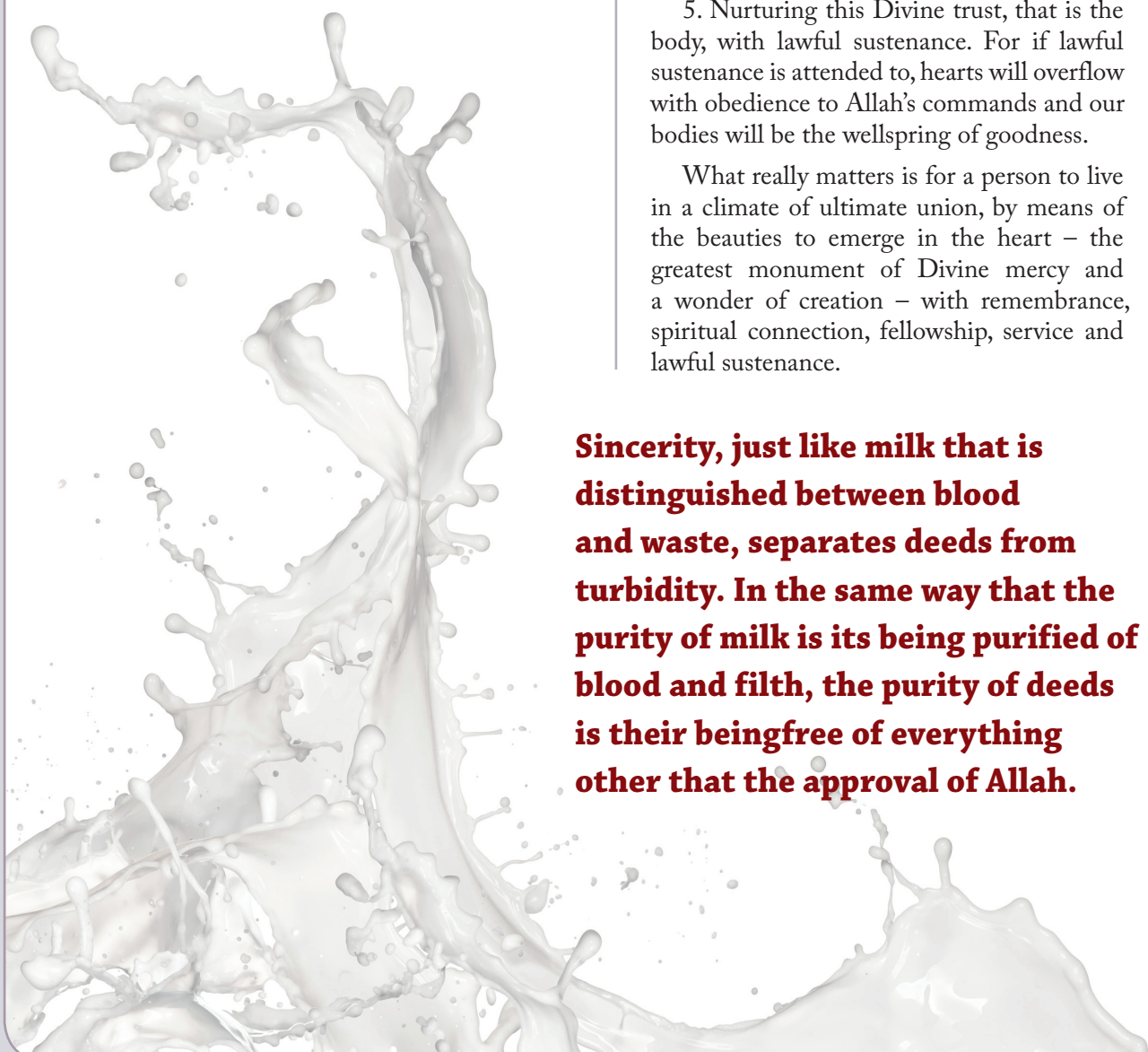
3. Experiencing a fellowship of belief by means of spiritual exchange through conversation (suhbat) and developing the heart through such character traits as compassion, self-sacrifice and preferring others to oneself.

4. Taking all creation within the heart's circle of love by means of service (khidma).

5. Nurturing this Divine trust, that is the body, with lawful sustenance. For if lawful sustenance is attended to, hearts will overflow with obedience to Allah's commands and our bodies will be the wellspring of goodness.

What really matters is for a person to live in a climate of ultimate union, by means of the beauties to emerge in the heart – the greatest monument of Divine mercy and a wonder of creation – with remembrance, spiritual connection, fellowship, service and lawful sustenance.

**Sincerity, just like milk that is distinguished between blood and waste, separates deeds from turbidity. In the same way that the purity of milk is its being purified of blood and filth, the purity of deeds is their being free of everything other than the approval of Allah.**









# Sayyidah ZAINAB BINT JAHSH -III-

**Sayyidah Zainab taught us that we must restrain our feelings, particularly where justice is due, and that in situations where people are being harmed by slander or instigation, we must not abandon what is right and true.**

## After the Wedding

The marriage of Prophet Muhammad (saw) to Sayyidah Zainab bint Jahsh (r.ah), because Sayyidah Zainab was a relative of the Prophet (saw) and her wedding had been carried out in keeping with a Divine order, led to a gentle rivalry with the other wives. As a result Sayyidah Zainab (r.ah) said to Prophet Muhammad (saw): "There are three privileges that I have that your other wives do not possess:

- 1-Your grandfather was my grandfather (Abdulmuttalib;)
- 2-Allah ordered your marriage to me; and,
- 3-The go-between was Gabriel (as)."

Sayyidah Â'ishah expressed her jealousy of Sayyidah Zainab because of these privileges at every opportunity, and competition and argument among the wives would sometimes take place in front of Prophet Muhammad (saw). He would sometimes witness these with a smile, but at other times he would get up and leave so that they could let out their feelings with ease.

However, according to a report by Bukhari which we have given above concerning the issue of slander against Sayyidah Â'ishah,



while many people were talking about Sayyidah Â'ishah, Prophet Muhammad (saw) asked Sayyidah Zainab bintu Jahsh what she thought about the matter. She replied: "O Prophet! I protect my ears and my eyes against that which I have not seen or heard myself. I swear to Allah that I know nothing but good about Â'ishah."

Sayyidah Â'ishah, hearing these words, said: "Zainab was a woman who was my rival. But due to her taqwa Allah protected her (from participating in the slander)." Thus, the rivalry between the wives of the Prophet (saw) was not so great that it caused Sayyidah Zainab bint Jahsh to speak against Sayyidah Â'ishah during the period when she was being slandered.

One of the greatest reasons for misunderstandings and arguments among individuals, families and even states, is the making of decisions based on assumptions and suppositions which lack thorough investigation. Allah Almighty orders us to investigate any news, action or event thoroughly before making a decision, and not to arrive at conclusions based on suppositions or possibilities: "O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done."

Due to Sayyidah Zainab's piety Allah protected her; Sayyidah Zainab was a woman with taqwa, piety and religiousness. She was

sincere in her belief, and her standing up for Sayyidah Â'ishah (r.ah) is evidence of this. In fact, Sayyidah Â'ishah (r.ah) stated that she had not seen anyone who was more blessed than Sayyidah Zainab bin Jahsh in their religious life: "She had a great deal of taqwa towards Allah. She told the truth. She maintained her connections with her relatives. She gave a great deal in charity and did every thing possible to come closer to Allah."

In fact, a hadith shows us how fond she was of worshipping and how much taqwa she had: Anas bin Malik reported: The Prophet (saw) went into the masjid and saw that a rope was tied between two pillars. When he asked "What is this rope for?" the Companions answered: "That rope belongs to Zainab. When Zainab becomes tired (from standing up during prayer) she holds on to this rope." Then Prophet Muhammad (saw) said: "No. (Worship should not be difficult). Undo this rope. When you are fit and strong pray standing up. When you are tired, sit down."

### After the Prophet's Death

Sayyidah Zainab bint Jahsh (r.ah) had an allowance of 12,000 Dirhem, which had been allocated wholly to her. However, as soon as she received her money she would immediately distribute it to the poor. In fact, it is reported that one time she received the money she said: "Allah! Do not send me this money next year...It is a provocation!.."



**One of the greatest reasons for misunderstandings and arguments among individuals, families and even states, is the making of decisions based on assumptions and suppositions which lack thorough investigation.**



**Sayyidah Zainab was a woman with taqwa and piety. In fact, Sayyidah Â'ishah stated that she had not seen anyone who was more blessed than Sayyidah Zainab bin Jahsh in their religious life.**



Here, I would like to examine an important event in a little more detail:

When the income in the treasury increased Umar gave some of the Companions, the family of the Prophet (saw) and those who were in need among the community an allowance. The first allowance was sent to Sayyidah Zainab. Seeing this much money Sayyidah Zainab was shocked and asked: "Allah, forgive Umar. Are the shares of my other sisters and brothers included in this?"

The person who had brought the money told her that the money was just for her and she said "Subhanallah!" and covered the money with a cloth and said to her servant: "Put your hand in, take a handful of money and take it to the son of such and such a person. Take another handful and take it to such and such a person," and thus distributed the money to her relatives and to people who were without family. After taking out handfuls of the money, eventually little was left. The servant said: "O mother of believers, may Allah forgive you, this is our share." Then Sayyidah Zainab said "What is left under the cover is yours." Thus, she distributed all the money that had been sent to her. When the servant lifted the cover and counted what was left, there was 85 Dirhem and none of the money was left for Sayyidah Zainab.

When the second caliph Umar (ra) learnt of this situation he stopped in front of her door, sending his greetings inside and said "I have heard that you distributed all the money

I sent to you. I am sending one thousand more Dirhem to you; these are for you."

Umar (ra) sent one thousand more dirhem, but Sayyidah Zainab's were the same as before and she distributed everything she had.

The prayer that Sayyidah Zainab (r.ah) had made was accepted and she died before Umar (ra) was able to send another allowance to the "mother of the believers".

Sayyidah Zainab (r.ah) gave much to the poor, to those who were in need and to widows. She had prepared her own shroud before she died; though Umar (ra) sent her a shroud, and when she died the shroud she had prepared was given away in charity by her sister Hamna.

When Sayyidah Zainab (r.ah) died it is reported that Sayyidah Â'ishah (r.ah) said: "One who is worthy of praise, who worshipped much has gone to the shelter of orphans and widows!.."

Her virtues created such a spiritual condition that Sayyidah Zainab (r.ah) and charity became one.

Sayyidah Zainab was a woman who worked with her hands: she would tan leather, and sew leather goods out of them. The money she earned from these would be spent in the way of Allah. It soon became clear that these efforts were not in vain, as according to a report, close to his death Prophet Muhammad (saw) said: "Those who will reach me quickest and first are those with



**Sayyidah Zainab did not use what she earned for her own purposes, but used it to help others. This is a good example of how working women should use their income.**

**The rewards for such services and sacrifices will be the blessings of Heaven.**



the longest hands.”

What was understood by the expression “the longest hands”, at the time of Sayyidah Zainab’s death, was one who gives the most in charity; as she was not tall, her hands were not long in comparison to those of the other wives of Prophet Muhammad (saw), but she did receive great pleasure in distributing both the money she earned with her own efforts as well as the allowance from the Caliphs to others.

This report reminds us of another matter: it was said that Sayyidah Zainab would be with Prophet Muhammad (saw) in Heaven. In other words, she was told that she would have a place in Heaven while she was alive.

### **Her Death**

Sayyidah Zainab (r.ah) died in the 20<sup>th</sup> year after the Hijrah (641) when she was 53 years old, during the caliphate of Umar (ra). He led the funeral prayer himself and she was buried in the Baqi Cemetery. There are eleven hadiths that were reported by Sayyidah Zainab. Two of these are found in both Bukhari and Muslim.

### **Lessons to be Learned From Her Life:**

1- Sayyidah Zainab bint Jahsh (r.ah) is an example to us all with her meticulous worship,

her mercy to the poor, her generosity, her efforts to earn her own living and in giving from what she possessed.

2- At first, our mother Sayyidah Zainab (r.ah) did not want to marry Zayd bin Harithah (ra), but the persuasion of Prophet Muhammad (saw), and because she did not want to disregard the 13<sup>th</sup> verse of Surah Hujurat, she agreed to the marriage. What we can understand from this is that the most important consideration when making choices about whom to marry is that the person should have the qualities recommended in the Qur’ân and Sunnah, and should be someone who will direct us towards taqwa.

3- It is very difficult to eliminate traditions and practices that are well embedded in society and which almost have taken on the nature of a religion. Going against such traditions that are generally accepted in society will often cause extreme reactions in the society. For this reason Allah Almighty removed traditions carried on since the Age of Ignorance, by the actions of His Prophet (saw). The marriage of the Prophet’s own cousin to a former slave shows that one tradition of the Age of Ignorance, which prevented a rich person marrying a poor person and a noble person a slave, were invalid.

However, it would be a good idea to stress an important point here: that a couple who are about to marry should occupy positions in society that are as close to one another as



possible, even though there is no difference or superiority between people. In Islamic law this is called *kufuw* (balance). This balance, even though it is not one of the preconditions of a marriage, has become accepted as one of the principles that make it easier for the marriage to continue in peace and to last for many years.

That Sayyidah Zainab bint Jahsh (r.ah) was chosen for the ordering and implementation of such a serious legal matter, and that she was not condemned for it, is a matter that has instilled great breadth in the rights of women.

4- Sayyidah Zainab bint Jahsh (r.ah) sold the leather she herself tanned and decorated, and is thus an example of a working woman, and therefore, we can understand that women are able to work in tasks that are not against their nature and in legitimate surroundings. In addition, Sayyidah Zainab (r.ah) did not use what she earned for her own purposes, but used it to help others: preferring to be a mother to the poor. This is a good example of how working women should use their income.

The rewards for such services and sacrifices will be, in the words of Prophet Muhammad (saw), the blessings of Heaven.

5- When Sayyidah Âishah (r.ah) was in a most difficult position, Sayyidah Zainab bint Jahsh (r.ah) defended her, despite the fact that there was rivalry between them, and Sayyidah Zainab (r.ah) did not remain under the influence of the jealousy she had felt against Sayyidah Âishah (r.ah) from time to time. She taught us that we must restrain our feelings, particularly where justice is due, and that in situations where people are being harmed by slander or instigation, we must not abandon what is right and true.

6- At a time when her ego became oppressive to Sayyidah Zainab (r.ah), Allah Almighty arranged her marriage in heaven and appointed her as the wife of Prophet Muhammad (saw), as she had remained faithful to the orders of Allah and His Prophet (saw). This shows us that in order to be blessed, we must strive to obey the orders of Allah and His Prophet (saw), even if it is difficult for us.





# Quiz For Children



1. What does Zam Zam mean?
  - a. Come
  - b. Blessing
  - c. stop-stop
  - d. run-run
2. The Prophet preached Islam secretly during the first 3 years of his Prophethood. How many people accepted Islam during those 3 years?
  - a. 40
  - b. 50
  - c. 60
  - d. 70
3. Which Prophet could heal the sick?
  - a. Musa
  - b. Isa
  - c. Ayyub
  - d. Nuh
4. How many Sajdah verses are there in the Qur'ân?
  - a. 14
  - b. 15
  - c. 16
  - d. 17
5. What is the meaning of Al-Hadi mentioned in the Qur'ân?
  - a. The Merciful
  - b. The Wise
  - c. The Most Patient
  - d. The Guide
6. How many times is the word 'Allah' repeated in the Qur'ân?
  - a. 2000
  - b. 2111
  - c. 2698
  - d. 3000
7. Who was the first person to greet Prophet Muhammad with Assalamu-Alaikum?
  - a. Abu Dhar al Ghiffari
  - b. Mus'ab ibn Umayr
  - c. Abu Sufyan
  - d. Abu Talib
8. Which uncle of the Prophet accepted Islam in Makkah and became Shaheed during the battle of Uhud?
  - a. Abu Talib
  - b. Hamzah
  - c. Abbas
  - d. Abu Lahab
9. The sermon given during the Friday congregational prayer is called \_\_\_\_\_.
  - a. Fatwa
  - b. Khatm
  - c. Khutbah
  - d. Niyyah
10. For how long did Prophet Jesus preach?
  - a. 7 years
  - b. 5 years
  - c. 3 years
  - d. 1 year

**Hey Kids! Maybe you can win a prize!**

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

Name: ..... Age: .....

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

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