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# WISDOM

A Source of Inspirational and Traditional Islamic Knowledge

AL-TINOLUK



## *Soften Your Heart With Compassion* **FOR ORPHANS**

**Osman Nuri Efendi**  
The Orphans and the Poor

**Norma Nowell**  
Spiritual Orphans

**Interview**  
Meeting the Needs of growing Ummah  
in America's Heartland

Ali Riza Temel / Before Hajj : After Hajj • Ismail Lutfi Cakan / The Compassion of the Prophet • Pearls of Wisdom



# EDITORIAL

Dear Readers,

*“If you want your heart to soften feed the poor and show kindness to the orphan!”*

(Ahmad ibn Hanbal, II, 263, 387)

We have dedicated this issue to a societal problem that is reaching pandemic proportions, and is threatening to change the very fabric of society. This problem is the plight of the orphans around the world today. It is a problem that have astounded governments and economic systems from America to Africa; yet it was a problem solved by the Prophet Muhammad (pbuh) in Arabia over 1400 years ago.

“I and the caretaker of the Orphans will enter Paradise together like this, raising (by way of illustration) his forefinger and middle finger jointly, leaving no space in between.” (Saheeh al-Bukhari)

*“Me and the one who protects the orphan will be together like this in the jannah.(heaven)”* and showed his index finger and middle finger separated a little bit in the middle. (Bukhari, Talak 14, 25, Adab 24).

Our teacher, Osman Nuri Efendi, writes on the merits of taking care of the orphans, and explains the necessity of this as it is a sign of Mercy on the face of the Mu'min. Since mercy is the first sign of Iman, it stands to reason that for one to really know his faith, one must take care of the orphans, willingly, and prefer the orphans to themselves.

Also, there is an article which discusses the psychological and sociological effects of being and orphans, and why fostering an orphan is so preferred in Islam. And yet another article talks about the “spiritual orphans” of today’s Ummah, the reverts.

We hope you enjoy reading this edition, and that you will find all the articles worthwhile in learning the ways to stay on the straight path.

May Allah keep us straight and strong on the right path. Amen.

*Elif Kapici*  
editor@sufiwisdom.net



# Wisdom

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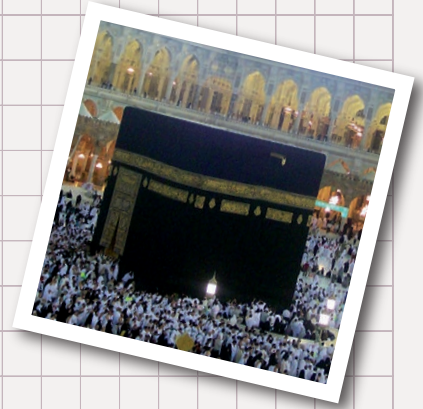
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**Osman Nuri  
Efendi**

**The Orphans  
and the Poor**



**Ali Riza  
Temel**

**Before Hajj:  
After Hajj**



**Zeynep  
Oyludag**

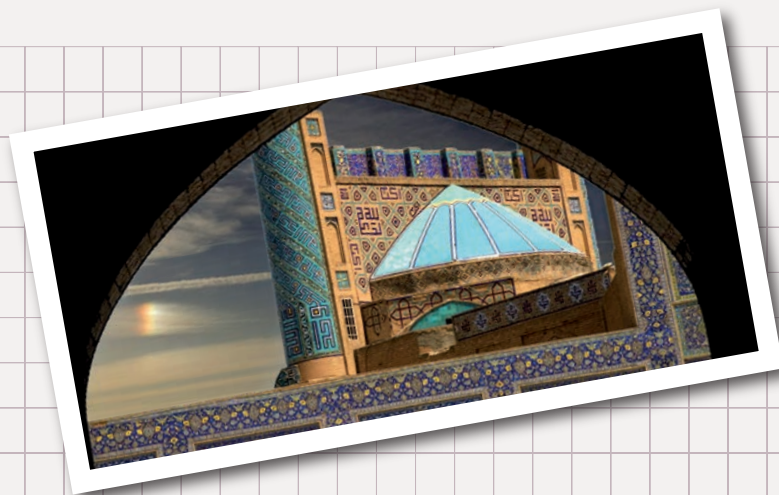
**Orphans:  
The Islamic  
Approach**



**Ismail L.  
Cakan**

**The  
Compassion of  
the Prophet**

# CONTENTS



**Osman Nuri Efendi**  
Ikhlâs and Taqwâ 4

<b>Osman Nuri Efendi</b> Ikhlâs and Taqwâ 4.....	<b>04</b>
<b>Norma Nowell</b> Spiritual Orphans .....	<b>12</b>
<b>Osman Nuri Efendi</b> The Orphans and the Poor .....	<b>16</b>
<b>Ali Riza Temel</b> Before Hajj:After Hajj .....	<b>22</b>
<b>Zeynep Oyludag</b> Orphans: The Islamic Approach.....	<b>26</b>
<b>Pearls of Wisdom .....</b>	<b>32</b>
<b>Ismail Lutfi Cakan</b> The Compassion of the Prophet .....	<b>34</b>
<b>Interview</b> From Heart To Heart: Meeting the Needs of a growing Ummah in America's Heartland.....	<b>40</b>
<b>Stories</b> The Beauty of Laila .....	<b>46</b>
<b>Quiz.....</b>	<b>48</b>



THE BLESSING OF A PURE HEART:

# Ikhîlâs AND Taqwâ<sup>4</sup>

*All the Divine goodness of this world and the Hereafter belong to the pious ones. Therefore, purifying the heart of sin and evil through taqwâ is true bliss and the way of salvation for mankind.*

## TAQWÂ IN SINCERITY (IKHLÂS):

*Ikhîlâs* is a necessary prerequisite for good deeds and actions to be accepted by Allah. *Ikhîlâs* is that these actions are performed solely for Divine acceptance with all egotistical intent eliminated. *Ikhîlâs* means protecting the heart from every kind of worldly gain in order to be closer to Allah. *Ikhîlâs* is such a great blessing for actions that without it salvation is not possible. Actions without *ikhîlâs* are empty, deprived of all goodness. In essence, *ikhîlâs* is a secret of Allah and obtaining this secret through *taqwâ* should be the aim of every believer, because this is the basis of the manifestation of piety.

If a believer is sincere in their *taqwâ*, that is, if their *taqwâ* has *ikhîlâs*, then this means that they are pious in every matter. But, what is *taqwâ* in *ikhîlâs*? Among the explanations, one is that the spiritual and physical nature of a person corresponds with one another, and that person is sincere and acts in an honest manner, making great efforts to prevent selfishness, hypocrisy, insincerity, and pride, all of which can destroy his *ikhîlâs*.

‘Alī, speaking to the same governor mentioned above, gave great words of advice: “Do not praise yourself! Do not respect anyone who praises you to your face! Do not remind others of what you have done for them! Do not discuss those things at which you are successful! Do not break promises! Reproaches destroy goodness, exaggeration kills the truth, and not keeping a promise will instigate the abhorrence of Allah and the community.”

We should remember that the Prophet (pbuh) forbade boasting, because he was aware that everything was a blessing from Allah. At Khandaq, the moment when the Companions had begun to give up hope, during their greatest times of hardship, when they were wondered if the help of Allah was on its way, the Prophet Muhammad told them, “True life is life in Paradise.” Then again, this time in Mecca, at their time of victory, the Prophet Muhammad said, “True life is life in Paradise,” showing that he completely trusted in and submitted to Allah.

The Prophet Muhammad (pbuh) knew that victory and accomplishments, wealth, life and children—in short, everything—comes from Allah. *Taqwâ* is foundational because in both this world and the next, the essence of peace is *taqwâ* in wealth, life and children.

### TAQWÂ IN WEALTH, LIFE AND CHILDREN

These are the most important things

to man, the things that most depend on us and those which greatly affect our souls. It is important to use and steer these in the way of Allah, spending life and wealth generously, raising children with faith to be beneficial for Islam, country and community, leaving behind a spiritual heritage for future generations. Allah states the measure of our affection in one of the verses of the Qur’ân: “*By no means shall ye attain righteousness unless ye give (freely) of that which ye love.*”

So the best of wealth is that which reaches the Hereafter before its owner does and the best form of life is that which is put to use in pursuit of Allah’s pleasure and acceptance. Those who know how to make use of their wealth and life are as shining lights; their goodness and good deeds illuminate even the darkest places and the light of their prosperity and generosity is spread to the needy, to the deprived and to the weariest of souls. A child’s obligation is to make every effort to attain the assent of their parents, while the parents are obliged to gain the approval of Allah.

The truth of the matter is that even if it seems that our wealth and blessings in this life come from our mothers, our fathers or ourselves, they are in fact an entrustment from Allah.

### TAQWÂ IN LOOKING AFTER TRUSTS

All that which is between the Heavens and the earth has been entrusted to humans

*Every breath we take follows the previous one and is a preparation for our lives in the Hereafter; therefore, these breaths must be used to improve our actions.*



*The Qur'ân was not given as a trust to Muslims so that it could be left on a shelf or recited now and again at funerals and other occasions. Allah the Merciful has ordered us to read (iqra') the Qur'ân.*



by Allah the Merciful; that is, the whole of creation has been entrusted to us. Everything in the universe was created for mankind and so all are a trust. Thus, we must show all of them affection, for is this not why the Prophet said, 'If you must kill a snake which is attacking you then kill it with one strike so that it will not suffer'?

The most important of trusts are the Qur'ân and the *Sunnah*, so let us remember the declaration made by the Prophet Muhammad during his last sermon: "O believers, I am leaving behind two precious things, the Qur'ân and my *Sunnah*. If you adhere to them both you will never go astray." This means that the most important thing entrusted to us is our duty of representing Islam by adhering to the Qur'ân and the *Sunnah*, in our faith, deeds, states and behavior. In every situation we confront, Allah the Almighty and His Prophet expect us to display the kind, dignified and mature heart of a Muslim so that others will comment, "What a good person this Muslim is!"

The Qur'ân was not given as a trust to Muslims so that it could be left on a shelf or recited now and again at funerals and other occasions. Allah the Merciful has ordered us to read (*iqra'*) the Qur'ân. To have secrets disclosed and the wisdom of the Qur'ân, we have been ordered to study the *Sunnah* of the Prophet. Also in the Qur'ân is the statement: "*Fear Allah and Allah will teach you.*" (Baqarah, 2: 282)

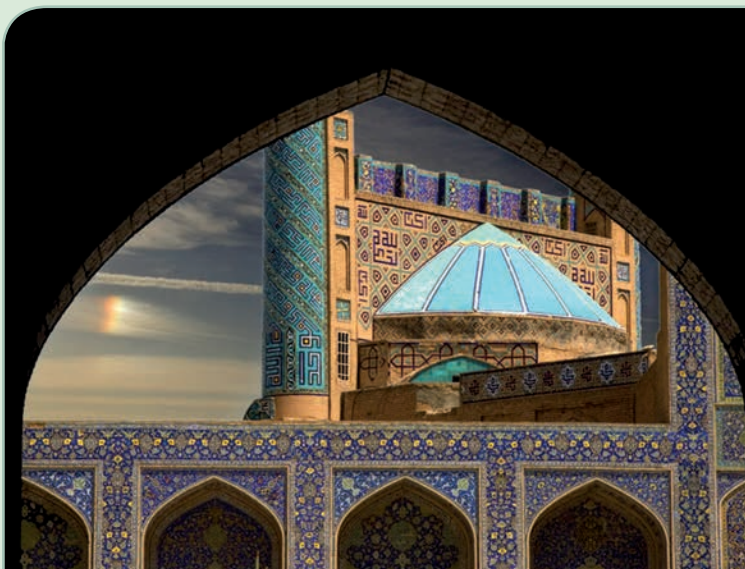
If we live within the bounds of *taqwâ*,

with every passing day more secrets will be unveiled. It is our responsibility to understand this and the trusts bestowed upon us because those who await guidance at every place in the world have been entrusted to us; the poor are a trust, the lonely are a trust, the desolate and the orphans are a trust. The riches of the world have been entrusted to us, our children have been entrusted to us; in short, everything has been entrusted to us. It is revealed in the Qur'ân: "*He has subjected to you, as from Him, All that is in the heavens and on earth: behold, in that are Signs indeed for those who reflect.*" (Jâthiya, 45: 13)

It is a form of compassion to return these trusts to their rightful owner. Therefore, those who attain high statuses—whether spiritually, financially, intellectually or in the service of society—must realise that this position is a temporary assignment of entrustment. They should not become attached to their positions for they will not remain there eternally. On the other hand, in the same way that wasting material things has been prohibited in Islam, the waste of spiritual provisions like faith, worship, knowledge, time and intelligence is also proscribed; in fact, these are seen as the greatest danger. The whole point is to protect our trusts with *taqwâ*, and this requires a sense of responsibility.

### TAQWÂ IN RESPONSIBILITY

All deeds, actions and duties flourish with an awareness of responsibility. Without a doubt, Allah has blessed human beings



*The best of wealth is that which reaches the Hereafter before its owner does and the best form of life is that which is put to use in pursuit of Allah's pleasure and acceptance.*

with capabilities and every individual is only responsible for the ability that they have been given. We are all aware that we have to give 1/40<sup>th</sup> in charity, but it is never possible to know the measure of the ability that we have been granted by Allah. This is why Allah does not want us to waste our strength unnecessarily. He tells us: *"Strive together (as in a race) towards all that is good"* (Baqarah, 2: 148) and *"Fear Allah as He should be feared, and die not expect in a state of Islam."* (Âl 'Imrân, 3: 102)

A believer must be aware of how he should live and in what conditions he should die. He should know how to educate himself so as to obtain the benevolence of faith. Every breath we take follows the previous one and is a preparation for our lives in the Hereafter; therefore, these breaths must be used to improve our actions. To ensure a life of bliss that is adorned with good deeds, it is necessary to live in prosperity and peace on the path of Allah in this world; living a life that is unacceptable to Allah is like a mirage in the desert. There are appointed times for religious duties, whereas faith and servitude are a duty at all times throughout our lives. Our life in this world is just a specified period given to prepare for the Hereafter, where we can gain Divine acceptance.

The path to Divine union is a narrow crossing which is full of trials and hazards; the responsibilities are so great that they turned the hair of the Prophet white.

## THE WAY OUT IS TAQWÂ

According to a report from Abû Dharr, one day the Prophet said, "I know a verse of the Qur'ân that, if the people were to adhere to it, it would be sufficient for the whole of mankind." The Companions asked, "O Messenger of Allah, which verse is it?" The Prophet of Allah recited, *"...And for those who fear Allah, He (ever) prepares a way out"* (Talâq, 65: 2; hadîth in Ibn Mâjah, Zuhd, 24).

The 'way out' might be explained as the way from hardship to contentment, from the earth to heaven, from futility to worth or to superiority; the basis of worthiness in Islam is superiority of taqwâ.

## SUPERIORITY OF TAQWÂ

The Prophet of Allah (pbuh) addressed Abû Dharr, explaining that the only standard of value and acceptance in the sight of Allah is *taqwâ*. "A white man has no superiority over a black man except in *taqwâ*" (Ahmad, V, 158).

On another occasion, the Prophet said, "I have the most *taqwâ* amongst you." (Bukhârî, Îmân, 13; Muslim, Siyâm, 74) He acted within the bounds of *taqwâ* in every aspect of his life. Thus, it is essential that we be pious believers who conform to the *Sunnah* of the Prophet Muhammad.

## THE INDICATION OF TAQWÂ

Îsâ described *taqwâ* beautifully. One day, someone came up to him and asked, "O master of goodness, how can a human have

*taqwâ* before Allah?” Jesus answered, “This is easy. Love Allah with your heart and do good deeds according to your ability. Show compassion and kindness to all the sons of Adam as if you were sorry for yourself!” Then, later he said, “Do unto others as you would have others do unto you! You will then be truly pious in the eyes of Allah!” (Ahmad, *Zuhd*, p.59)

### THIS IS TAQWÂ!

One day, Sayyidina ‘Umar asked Ubayy bin Ka‘b what *taqwâ* was. Ubayy said, “O, ‘Umar, have you ever walked down a path of thorns?” ‘Umar answered, “Yes I have.” Ubayy asked, “And what did you do?” ‘Umar said, “I pulled my clothes tightly and walked carefully to avoid the thorns.” Ubayy bin Ka‘b then said, “This is what *taqwâ* is” (Ibn Kathîr, *Tafsîr al-Qur‘ân al-karîm*, I: 42)

### THE LIGHT OF TAQWÂ

‘Abdulqâdir Gaylânî gave the following advice regarding *taqwâ*: “O son, *taqwâ* is essential; make every effort to obtain *taqwâ* so that your soul will be freed of its inner hostility and evil ways and thus turn to goodness. O son! When you gather worldly assets, do not be like the one who gathers wood at night, unaware of what he is gathering. Take great care to understand if these worldly belongings are lawful or prohibited, legitimate or illegal,

and abide by *tawhîd* and *taqwâ* at every moment.”

A man came to the Prophet (pbuh) and said, “O Prophet of Allah, I am going on a journey. Will you pray for me?” The Prophet replied, “May Allah grant you *taqwâ*.” The man then said, “O Prophet of Allah, pray a little more for me!” The Prophet responded, “May Allah forgive your sins.” The Companion said, “O Messenger of Allah, pray a little more, may my mother and father be your ransom,” The most noble of creation then said, “May Allah grant you ease wherever you do good” (Tirmidhî, *Da‘awât*, 44: 3444).

The intent of these prayers was to convey the importance of *taqwâ*; first he asked Allah to give *taqwâ* to those who asked for a prayer, then he asked for forgiveness for their sins and ease in their good deeds. The reason he prayed in this way was that these things can only happen if a person has *taqwâ* of the soul; without *taqwâ* sins will not be forgiven nor can righteous deeds be carried out. This is why Allah wants us to be pious and puts us through trials of *taqwâ* in all of our actions and deeds. The trial of our devotion, affection and respect of the Prophet is another

### TRIAL OF TAQWÂ

The following is a verse of the Qur‘ân: “*Those that lower their voice in the presence of Allah’s Messenger,- their hearts has Allah*

*A child’s obligation is to make every effort to attain the assent of their parents, while the parents are obliged to gain the approval of Allah.*



*Our life in this world is just a specified period given to prepare for the Hereafter, where we can gain Divine acceptance.*



*tested for taqwâ. For them is forgiveness and a great reward. Those who shout out to thee from without the inner apartments, most of them lack understanding.” (Hujurât, 49: 3-4)*

This means that the courtesy we show towards the Prophet Muhammad, the fact that we follow his actions and way of life, and that we are aware of him, are all trials of *taqwâ* for our souls; it is a chance to appreciate our love for him while being closer to Allah at the same time. So *taqwâ* in our every day actions, from faith to good deeds, must be the garment of our souls.

### THE GARMENT OF TAQWÂ

*“O children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you, but the raiment of righteousness- that is the best” (A’râf, 7: 26).* The raiment, or garment, of *taqwâ* is the only true garment that adorned the souls of the Prophets and Friends of Allah. The following is a well-known report: One day Imâm Abû Hanîfah was busy cleaning a tiny spot of dirt from his clothing. A few of his companions, not seeing the need for this, said, “O Imâm, according to your interpretation of Islamic law, this stain does not prevent you from praying, so why are you going to so much trouble?” The Imâm answered, “That may be Islamic law but this is *taqwâ*.”

Living life devoted to Allah is living according to the following verse of the Qur’an in every aspect of life: “*Therefore stand firm*

*(in the straight path) as thou art commanded” (Hûd, 11: 112).*

Allah the Almighty not only expects us to perform actions that are good, He also takes into consideration and observes our degree of *taqwâ*. Therefore, it is possible to say that religiousness is a lifetime of *taqwâ* and the compassion and protection of Allah is for believers who work to obtain the acceptance of Allah with true piety. All the Divine goodness of this world and the Hereafter belong to the pious ones. Therefore, purifying the heart of sin and evil through *taqwâ* is true bliss and the way of salvation for mankind.

### THE PROVISION OF TAQWÂ

The more a person’s love and knowledge of Allah increases, the more his *taqwâ* increases; and this is what is expected of us, because it is the *taqwâ* of the heart that reaches Allah from all righteous actions.. It is revealed in the Qur’ân that, “*It is not meat or the blood [of the sacrificial animals] that reaches Allah: it is your taqwâ that reaches Him*” (Hajj, 22: 37)

Rûmî warned us of this reality, saying: “Do not attempt to sacrifice the shadow of the goat!” *Taqwâ* of this kind is not that which is recognised and practiced; it is that which is felt and practiced from the heart. With regard to this, Allah revealed: “*Is one who worships devoutly during the hours of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord (like*

one who does not)? Say: 'Are those equal, those who know and those who do not know?' It is those who are endowed with understanding that receive admonition." (Zumar, 39: 9)

Alongside this knowledge, we must:

1. Prostrate before Allah at night
2. Stand in worship
3. Protect ourselves from the punishment in the Hereafter, (not neglecting mortality)
4. Ask for the compassion of Allah

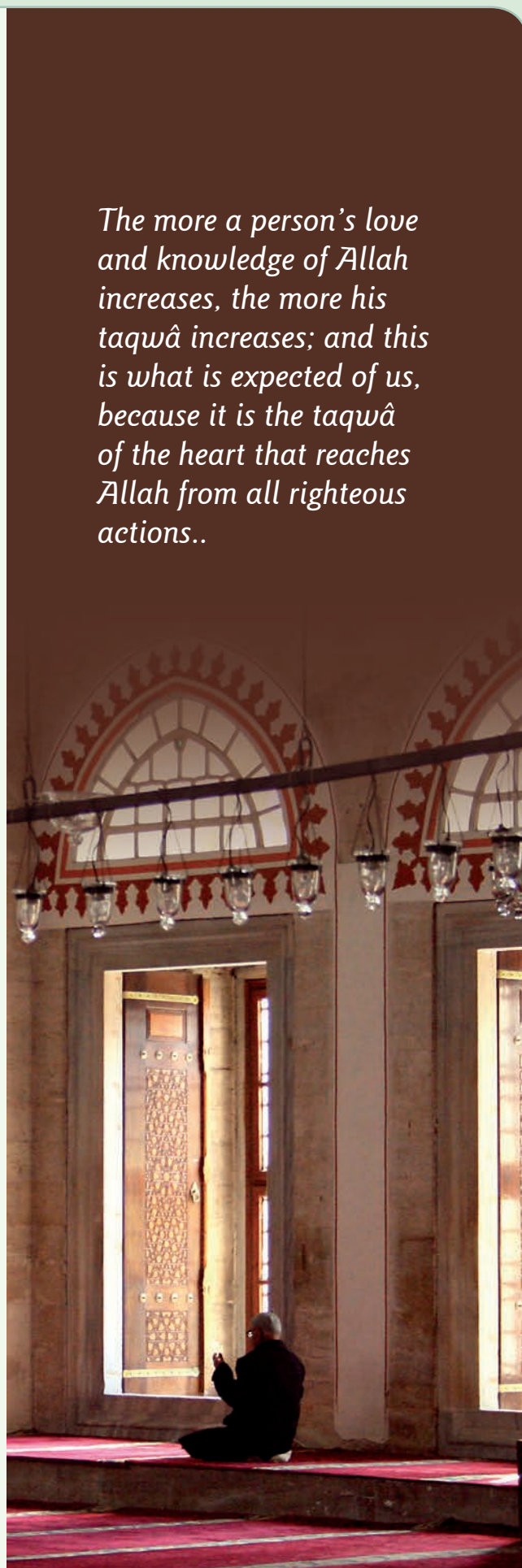
Only the knowledgeable ones who have these qualities should be respected. The virtue of this reality is related in the following *hadith*: "Those who increase their knowledge but not their *taqwâ* distance themselves from Allah." This is why Allah does not expect us to prepare for the Hereafter with material provisions or physical objects; the one provision that He requires of us is the provision of *taqwâ*. Much like purchasing a new car and neglecting to put petrol in it, only the possession of this provision and knowledge will be of use on the journey to Eternity. As you can see, *taqwâ* is of prime importance for the eternal journey. In the Qur'an we read, "Take a provision (with you) for the journey, but the best of provisions is right conduct. So fear Me, O ye that are wise" (Baqarah, 2: 197).

How contented are those who take the journey to eternity with the provision of *taqwâ*!

**O Allah, grant us the provision of *taqwâ*—the *taqwâ* of the Prophets—with our every breath; endow us with it as a garment for our souls eternally! End our lives in bliss and include us in Your Divine acceptance and goodness! Give us health and make our *taqwâ* a provision on the true path to eternity!**

**Âmîn!**

*The more a person's love and knowledge of Allah increases, the more his taqwâ increases; and this is what is expected of us, because it is the taqwâ of the heart that reaches Allah from all righteous actions..*





# Spiritual Orphans

**A lot of new Muslims find that they lose the support of relatives who are at a loss to understand how a member of their family could change from the “family” religion. Western women, who take to wearing the veil immediately set themselves apart from others and instantly find increased difficulties.**

**T**he mother of our Prophet (pbuh), following the Arab tradition of sending baby children away to Bedouin wet-nurses, was unable to find a woman to take him because as soon as they heard he was an orphan they refused. They had fixed their eyes on the reward from his father, so what good was an orphan? Abridged from The Sealed Nectar, Biography of the Noble Prophet.

An orphan is a child whose parents are dead and as we understand this situation can leave them bereft of support, shelter, love, and the necessities of life. This situation is not too dissimilar to the plight some new Muslims in the West can find themselves in today. Whilst, they may well be adults, with parents alive, they often find themselves in a different world to the one they were in before taking *Shahada*. At once they find that people who were friends are increasingly distant from them, that work and work colleagues becoming increasingly difficult, and whatever pastimes or social life the new Muslims used to engage in are no longer *halal* for them. A lot of new Muslims find that they lose the support of relatives who are at a loss to understand how a member of their family

**The temptations of western society and the pressures of cultural expectations can lead to born Muslims experiencing a form of cultural schizophrenia in the west, not entirely unlike the experience of native Muslims.**



could change from the “family” religion. Western women, who take to wearing the veil immediately set themselves apart from others and instantly find increased difficulties. All these factors create isolation and change in social standing, and the isolation leads to frustration, depression and anger and ultimately for some, rejection of Islam.

There are, of course, many and diverse Muslim communities in the west. Certainly, in England, there are large Muslim populations centred in the major cities. There are very many native Muslims, English people who have reverted to Islam, and children born of Muslim immigrants who now consider themselves to be British. So why the isolation; you may ask. I believe it is mainly because Muslim communities exist in diaspora reflecting their own cultural groups. For instance, a Pakistani mosque will provide for the local community of some Pakistani Muslims who have settled in a certain area, say Bradford, but if you are not from their culture as a white person, you may not necessarily feel welcomed and comfortable in their midst.

Similarly, Bangladeshi, Arab, and all the diverse cultural or sectarian flavours are often represented in their own separate mosques. Whilst most do welcome all, the use of their home language immediately sets apart and effectively isolates the English speaking worshipper. For woman, this is also exacerbated by the practice of many mosques to restrict the congregation to men only. The native Muslims have no immediate community as they tend to be spread out

across the country: they usually enter Islam on their own, encouraged by other Muslims who then, often, return to their own communities satisfied that they have done their duty in bringing another soul to Islam. Encounters between born Muslims and new Muslims usually take the form of edicts on what is *haram* and being told to wear Islamic dress, as being either the Pakistani *Shalwar Kameese*, or the Arab *Jilbab*. Arabic classes may be available, though these tend to be haphazard or run in Urdu. The Muslim communities’ social activities are focussed on family life, and this is central to the problem for new Muslims as their families are generally not Muslims. This is why I consider new native Muslims to be *Spiritual Orphans*.

There are some very good aspects to being a *Spiritual Orphan*, and these have to do with the freedom from cultural contamination, and the need to seek the truth in everything. I believe this can lead to a purity of understanding, almost akin to contemplation in the wilderness. Whatever beliefs come out of the process of maturation of a new Muslim, from *Shahada* to understanding Islam, I feel they are strong and fully realised. This is a long term process for most, and the journey is made easier in knowing there are others to help, and be helped.

Abdal Hakim Murad, writes in his article entitled ‘*British and Muslim?*’ about those who convert for Allah and His messenger as being guided, but those whose reasons are more mundane ‘are in serious spiritual trouble’. And perhaps those new Muslims

who find the isolation unbearable fall into the category of those with less noble intentions. He also writes about those who convert to Islam in the buzz of excitement, and who go from group to group trying to rekindle the feeling of that initial high. His point is very valid, because as he says, if the foundation upon which faith is built is weak because of a wrong intention at the start, then clearly the new Muslim will have difficulty finding the right mosque, or the community, to help them advance on their spiritual journey. He reminds us of the words of Imam Qushayri that spiritual aspirants are unable to progress if their foundations are neglected, and they need to look inside to renew their *iman*.

Whatever the native Muslim's experience, it is important to understand that the hardships they endure on their journey may serve to teach and test, and not to overburden them or punish. A lack of understanding of Islam, because of their weakness of intention or commitment, could mean that they see themselves as victims being punished, rather than aspirants being taught and challenged. Whilst Native Muslims have especially difficult times on their spiritual journeys, it is important to recognise that the same is true for all Muslims, though the tests and trials may be different. For example, the temptations of western society and the pressures of cultural expectations can lead to born Muslims experiencing a form of cultural schizophrenia in the west, not entirely unlike the experience of native Muslims.

A basic translation of 'Muslim' means one who submits. All Muslims in making their spiritual journey are submitting to God; putting their trust in God. There are blessed opportunities for Muslims, to recognise the divine purpose in all their lessons and tests, and so to be gentle and forgiving towards those who help them to advance on their spiritual path, whether they experience such 'help' as hurtful or gentle.

May Allah guide us so that we can be grateful to Him in all situations on our spiritual journey.

**The native Muslims have no immediate community as they tend to be spread out across the country: they usually enter Islam on their own, encouraged by other Muslims who then, often, return to their own communities satisfied that they have done their duty in bringing another soul to Islam.**



# The Broken hearted of the Society: THE ORPHANS AND THE POOR

Those who look for the orphan and the needy, showing mercy upon them should remember Prophet Muhammad (pbuh) because the prophet, who was a blessing to the universe, was also an orphan himself.

Lord Almighty made the human being the most honourable creature of the universe and trusted everything He has created upon him. It is a necessity that the human being is in a state of earnest consciousness of servant hood and benefaction.

Belief in the oneness of Allah (*tauheed*) is the essence of Islam on the level of the soul. *Adab* (manners), *istiqamah* (direction) and mercy are the essence of *amal* (deeds, practice of religion). Mercy is the first fruit of Iman (belief). A heart that is bereft from mercy is in a maelstrom of ill fortune. *Basmala* which is the inception of every blessing and the *surat al-Fatiha* which is the first chapter of Qur'an al Kareem, start with the names '*Rahman*' and '*Raheem*' which express the mercy and benevolence of Allah Almighty. The lives of the prophets and saints are also full of accounts of mercy. This is because the greatest revelations of the pleasure and joy of *iman* are seen in mercy. Mercy is **offering what you have to those who are deprived compared to you**. Mercy is also the peace of conscience in this world and glad tidings from heaven, and it is eternal riches of happiness in the hereafter.

Today, mercy alone is the trait that will

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enable a *mu'min* to live with the aspiration of *iman*, relieving him from the attacks of his *nafs* and widening the depths of his soul. The fruits of mercy are beautiful traits such as generosity, humility, serving the other, forgiveness and relieving oneself from envy. Love and self-sacrifice in serving others puts forward the fruits of mercy in the best possible way. The shortest way for a *mu'min* to be equipped with mercy, compassion, kindness and sensitivity is through sacrifices made with property and life. Likewise the prophet advised a companion who was complaining about a sullen heart as follows:

*"If you want your heart to soften feed the poor and show kindness to the orphan!"* (Ahmad ibn Hanbal, II, 263, 387)

Like the cracked earth longing for abundant rains, the unfortunate orphans come first in this world, among those who most need serving and attention. They are a trust to us from Allah Almighty.

Lord Almighty encouraged us to serve the needy in many verses and also the prophet informed us in many *hadith* that protecting the orphans is an obligation. In the verses it says that:

**"Give unto orphans their wealth. Exchange not the good for the bad (in your management thereof) nor absorb their wealth into your own wealth."** (Nisa, 4/2)

**"And they question thee concerning orphans. Say: To improve their lot is best..."** (Bakara, 2/220)

**"They ask thee, (O Muhammad), what**

**they shall spend. Say: that which ye spend for good (must go) to parents and near kindred and orphans and the needy and the wayfarer."** (al-Bakara, 2/215)

**"Prove orphans till they reach the marriageable age..."** (Nisa, 4/6)

**"And when kinsfolk and orphans and the needy are present at the division (of the heritage), bestow on them therefrom and speak kindly unto them"** (an-Nisa, 4/8)

**"And that ye should deal justly with orphans. Whatever good ye do, lo! Allah is ever Aware of it."** (Nisa, 4/127)

#### **IBN-ABBAS NARRATES:**

"When the verses; **"And approach not the wealth of the orphan save with that which is better, till he reaches maturity..."** (al-Anaam, 6/152) and **"Lo! Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies, and they will be exposed to burning flame."** (an-Nisa, 4/10) were revealed, the companions who had orphans with them immediately went and separated their food and drinks from their own. Even if there was food left from what belonged to the orphan they would not touch it, they would keep it until the orphan ate it or it spoiled." (Abu Davud, Wasaya, 7/2871: Nasai, Wasaya, 11)

#### **IBN ABBAS AGAIN SAYS:**

"Verses 8-11 from *surat al-Insan* were revealed about Ali and Fatima (peace be upon them). Sayyidna Ali one night watered a date grove in return of some barley. In the morning

he picked up his payment of barley and went home. They grounded one third of the barley and made a dish called “*hathira*”. When the food was cooked a poor person came and asked for food so they gave the entire dinner to him. The second day they grounded one third more and made dinner. This time when the dinner was cooked an orphan came and asked for help. So they gave the food to the orphan and grounded the rest of the barley to make another dinner. When the food was cooked a *mushrik* (idolater) slave came and asked for something to eat. They gave their last dinner to him and went hungry that day.” According to another narration they gave their *iftar* dinner (the dinner eaten after fasting from dawn till dusk) to a poor, an orphan and a slave three days on a row and made *iftar* with water. The following verses were narrated after this incident:

**“And feed with food the needy wretch, the orphan and the prisoner, for love of Him, (Saying): We feed you, for the sake of Allah only. We wish for no reward nor thanks from you; Lo! we fear from our Lord a day of frowning and of fate. (10) Therefore Allah hath warded off from them the evil of that day, and hath made them find brightness and joy;”** (al-Insan, 8-11)

In these verses Allah Almighty is giving glad tidings about the rewards he will bestow in heaven in return for the sacrifice done for the poor, the orphans and the slaves.

On the other hand the charity that is given should not be for the worldly and ephemeral profit but only for the sake of Allah. When giving to the needy, they should not be made to feel hardship and gratitude. In fact in a hadith it says:

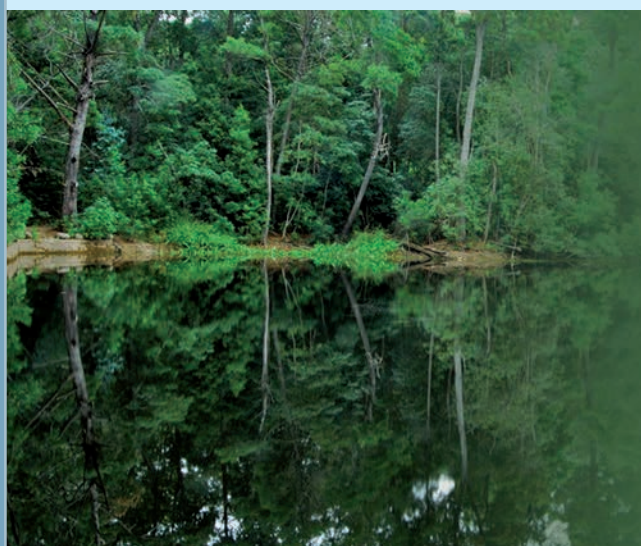
*“Protect and watch out for the poor. Do not doubt that you receive help and livelihood from Allah because of the weak among you.”* (Abu Daud, Jihad, 70; Ahmad bin Hanbal, V, 198)

Also Abu'l Lays al Samarqandi says: *“The one giving should offer –what he is giving– to the person who is the receiver with an attitude of thankfulness”*. This is because the person who is giving will try to avoid illnesses and calamities with these charities and through the benevolent prayers of the suffering.

Mevlana describes that the person who is giving to the poor benefits more than the needy person himself:

*“Just as those who are beautiful look for clear and pure mirrors, generosity also looks for poor and weak people. The face of the fair is seen beautiful in the mirror, and the beauty of giving and bestowing come out in the poor and forlorn.”*

Another point that is understood from the verses that have been mentioned above is that “*infaq*” (giving) is one of the most important deeds that will protect us from the intensity of afterlife. The charity that is done with *ikhlas* (sincerity) will be accepted by Lord Almighty



**One of the companions Abu Omama left his three daughters to the protection of the Messenger of Allah (pbuh) before he died. The Messenger showed keen interest in the upbringing of these orphans and made sure they were raised under prophetic training. Thus, he was a great example to his ummah in matters of taking care of orphans.**

***"If a Muslim strokes the head of an orphan only for the sake of Allah, he will receive a thawab (good deed) for each strand of hair his hand has touched." (Hadith)***

and on the day of resurrection it will help its benefactor.

Another point that needs to be taken into account carefully is that Lord Almighty wishes that the *mu'mins* should practice such pious deeds.

The following anecdote of *Daud al-Tai*, who sent his food to the poor and the needy even though he was in need himself, is moving.

One of his students who was serving him said: "I cooked some meat, would you like some?" and when his master kept silent he brought it in. But Daud al-Tai looked at the meat placed in front of him and said: "Any news from the such and such orphans, my son?" The apprentice sighed, making it clear that their situation was not good and said: "–they are– as you know sire!". That great servant of Allah said:

"Then take this meat to them!". Upon hearing this, the apprentice who wanted his master to eat the food he himself had prepared for him pleaded and said:

"Sire, you have not eaten meat in a very long time!" but Daud al-Tai did not accept this and said:

"Child, if I eat this meat it will leave me after some time, but if they eat it, the meat will rise to the Arsh al-A'la (the heavens) for eternity."

This is a soul that feels responsible for the society, troubling himself with the worries

of the orphans and always staying close to sorrow. How can those who live a life of luxury and squander feel the misery of those who are left alone on a corner?

Lord Almighty accepts the benefaction towards the needy as it is done to Him and declares that this is a sign of our closeness. In the following verse it says:

**"Ye will not attain unto piety until ye spend of that which ye love."** (al-E-Imran, 3/92)

Prophet Muhammed also said:

*"When Allah wants the good of His servant, He engages them in the taking care of the needs of people."* (Suyuti, al-Jamii's Sageer, II, 4/3924)

Allah Almighty sternly warns those servants who are indifferent towards the needy and says:

**"Nay, but ye (for your part) honour not the orphan. And urge not on the feeding of the poor."** (Fajr, 89/17-18)

These are times in which financial difficulties have peaked so we should give much more than *zakat* which is the responsibility of normal times. According to us the *zakat* which is one in forty and the tithe of the land, mark the lowest level of giving. These portions must increase according to the level of the heart, and the closeness and affection felt towards Lord Almighty. The verse of the Qur'an says:

**"...And they ask thee what they ought to spend. Say: that which is superfluous!.."** (Baqara, 2/219)

This means that our Lord wants us to be generous. The messenger of Allah said:

*"Fortune is such a good friend for a Muslim. As long as he gives to the poor and to the wayfarer from it!"* (Ahmad bin Hanbal, III, 21)

Doing justice to the fortune is only possible by not spending it onto things that have been prohibited and staying away from two great dangers, namely squander and miserliness. The true happiness of the fortune begins with protecting the deprived, the lonely and



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the orphans. The societies who neglect the poor will not find happiness because they are far from being thankful for the possessions they have and so they cannot find peace of conciseness. Maybe one of the greatest reasons of the unrest in the society is caused because we watch these scenes of disasters but do not look for a remedy that is sufficient.

Some of the sayings of the messenger of Allah are as follows:

Prophet Muhammed (pbuh) said:

*“Me and the one who protects the orphan will be together like this in the jannah.(heaven)”* and showed his index finger and middle finger separated a little bit in the middle. (Bukhari, Talak 14, 25, Adab 24).

*“If a person takes an orphan who is among Muslims, takes him to his home and feeds him, if he does not commit a sin that is unforgivable, Allah will definitely put him into jannah.”* (Tirmidhi, Birr, 14)

*“If a Muslim strokes the head of an orphan only for the sake of Allah, he will receive a thawab (good deed) for each strand of hair his hand has touched.”* (Ahmad bin Hanbal, V, 250)

*“O Allah! I strongly shun everyone from being unjust towards two weak person; the orphan and the woman.”* (Ibn Maja, Adab, 6)

*“I am closer and more superior to every Muslim than their own nafs. If one person leaves possessions when he is dying, those possessions belong to his relatives. But if he leaves debt or orphans, that debt belongs to me*

*and it is my duty to take care of the orphans.”* (Muslim, Jumah, 43)

One of the companions Abu Omama (pbuh) left his three daughters named Kabsha, Habiba and Faria to the protection of the messenger of Allah (pbuh) before he died. The messenger showed keen interest in the upbringing of these orphans and made sure they were raised under prophetic training. (ibn as-Sad, III, 610). Thus, he was a great example to his ummah in matters of taking care of orphans.

There is nothing more agreeable to a human being such as *tafakkur* (contemplation), mercy and compassion. Being merciless is being like a pillager. Prophet Muhammed (pbuh) said:

*“Mercy is taken away only from the hearts of those who are rebels”.* (Tirmidhi, Birr, 16/1923; Abu Daud, Adab, 58.4942)

In other ahadith the prophet said:

*“Allah Ta’ala who is Rahman will show mercy upon those who show mercy. Show mercy unto those who are on this earth so that those in the heavens will show mercy upon you.”* (Tirmidhi, Birr, 16/1924)

*“Those who do not show mercy will receive none”* (Bukhari, Adab, 18; Muslim, Fadail, 65)

A human being is an *amanah* (a trust) just like the possessions. Everything belonging to this world is an *amanah*. Delivering the *amanah* to its right place is a means to mercy. Giving and helping is not only done materially, one should also give as charity

from everything that the Lord have bestowed upon us. A Muslim should feel responsible from the society and give to those in need from his wealth, time, knowledge, mercy and compassion. He should also exert himself to alleviate the sorrows of humanity. Caliph Omar should not be forgotten; his search for the poor with sacks of flour on his back, his sense of responsibility that made him feel accountable from the sheep that endured harm at the riverbanks of Tigris should be remembered.

The following anecdote is a beautiful example for us. It is about an esteemed Muslim, Imam al-A'zam, who felt responsible from the society just like the companions of the prophet.

There was a drunkard young man among the neighbours of Imam al-A'zam Abu Hanifa. This young man would drink from morning till evening and at night he would not stop shouting, swearing and make everyone extremely uncomfortable.

One night his shouting stopped so in the morning the Imam went to see if anything happened to the boy. His friends told the imam that he got into a fight because of the alcohol and he was put in jail. Abu Hanifa got really upset about this and went to the jail, asking for the boy to be released. He was told that the young man would be released on bail so the Imam vouched for him and saved his

neighbour from imprisonment.

The young man who learnt about this came running to the imam and started crying with repentance. He said he gave up alcohol and that he would become a neighbour and a student worthy of the Imam. The great imam looked upon the young man with compassion and with a sad voice he said:

“Boy, you see that actually we have wasted you! We did not try to reach out to you. You should forgive us!”

It is a necessity that the mu'min who is sensitive and has a fine heart should be next to the orphans and the lonely people who are in need. A mu'min should find those in need, take care of the worldly and spiritual needs and especially show them the endearing face of Islam. Those who look for the orphan and the needy, showing mercy upon them should remember prophet Muhammad (pbuh) because the prophet, who was a blessing to the universe, was also an orphan himself.

**O Lord! Make our hearts the source of mercy, compassion and charity towards the creation for the sake of the Creator. Transform our bad deeds and ill doings into good deeds and beauty. Enable us to acquit in the presence of your Divinity through accomplishing the call to *Hakk* (truth) and *khayr* (benevolence) and by spread.**



**Love and self-sacrifice in serving others puts forward the fruits of mercy in the best possible way. The shortest way for a *mu'min* to be equipped with mercy, compassion, kindness and sensitivity is through sacrifices made with property and life.**

# Before Hajj: After Hajj



**Hajj is a totally new identity, and guarding this identity and its advantages is the duty of every Muslim, for this is an identity we strive to achieve.**

There are important turning points in the lives of individuals and societies. Indeed, many events are acknowledged as reference points of both life and history by the virtue of significance. Events that concern a nation, a community, or in fact the whole of humanity, are recognized symbolically as the beginning of a history, the beginning or end of an era, or various other periods of time. For instance, in history there are the eras of before and after Christ or before and after World War. In a person's life there are periods such as before the Army, after the Army; before marriage, after marriage; or before retirement, after retirement. In Islam, there are eras as well, such as, before Hajj, after Hajj; and before the Conquest of Mecca, after the Conquest of Mecca ... and of course many other examples.

Hajj bears the significance of a new era, for Hajj is a form of worship which creates significant transformations in the lives of Muslims. Hajj in a sense, constitutes the

beginning of a new existence, therefore the lives of those who perform Hajj should be divided into two; “Before Hajj” and “After Hajj”. The Prophet Muhammad mentioned this according to one of the Hadith: “Whoever performs Hajj for the sake of Allah, and abstains from evil words and unlawful acts will return like the day he was born.” (Bukhari; Hajj 4). The Prophet told Amr b. (as) “Don’t you know that Hajj wipes out previous sins.” There are many Hadith stating that Hajj completely reforms the lives of Muslims, for example: When one of the companions inquired to the virtues of Hajj, the Prophet replied “If you leave your house and head towards the Kabah, every step your camel takes will be written as one good deed, and erase one sin. And your two Rakah of prayer after the Tawaf is equal to freeing a slave from among the sons of Ismail. Your paces between Safa and Marwa are equal to freeing seventy slaves. While you are standing on mount Arafat during the night, Allah will descend to the sky with His angels, and proud of you will say: “My devoted servants came to me untidy, journeying from afar asking for My paradise. I told them: ‘Even if your sins are as numerous as the grains of sand or the drops of rain or the sea foam, I forgive all of them. Go My devoted servant, and those for whom you interceded, forgiven. Every pebble you throw at the Satan will erase one of your greater sins. The animal you slaughter is a light for you with your Lord. One good deed will be recorded and one erased for every single hair you shave from your head. From this day on, you will perform the Tawaf free from sin, for I have forgiven your sins of the past.’ (Munziri At-Targib II 170-175)

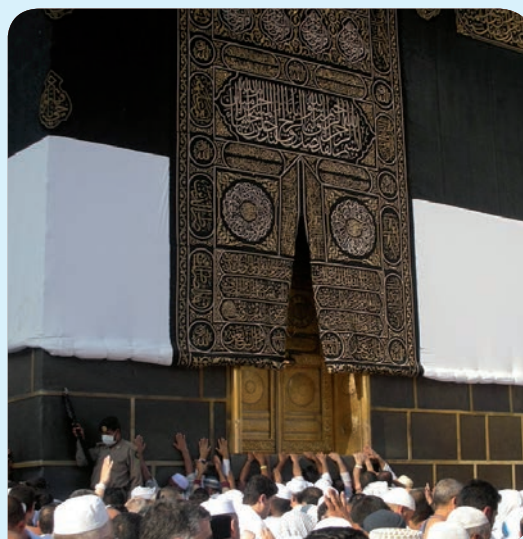
A form of worship full of reward and purification like Hajj is naturally the turning point in the life of a Muslim thus dividing this life into two, ‘Before Hajj and After Hajj’, is of course is an appropriate distinction.

Every Muslim is not granted the privilege of performing the pilgrimage, a form of worship, and one of the five pillars of Islam so full of prosperity and wisdom. Visiting the Kabah,

the sacred place Allah called ‘My House’ is in the spiritual sense, visiting the Owner of the house. This is why those who perform the Hajj, are referred to as the ‘Guests of the Merciful’. Being called and responding to this call is the greatest of honors. And just as acquiring the blessings and advantages is a great opportunity, maintaining and appreciating these advantages and opportunities is equally important. The grief and devastation of failing to benefit from this vast opportunity, is in fact much greater than the joy and advantages of performing Hajj.

If there is no changes in a person’s life after performing Hajj, or if the benefits of Hajj have no reflection on his way of life, principles, or actions, then although he may have physically fulfilled one of the religious duties, in a spiritual sense the difficulty, inconvenience and money he sacrificed for the journey would have gone to waste. Purification of the soul is important, but retaining purity bears greater significance. Violating purity is clear evidence that the whole expenditure of this purification, both physical and spiritual, was pure waste.

Ittika is guarding oneself from physical and spiritual impurity and Mutakki is the individual who guards his already virtuous existence against sin and strives to remain pure. The one who appreciates the benefits



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of the purification of Hajj, is a great example of humanity. His excellent character, manners, kindness and honor is the symbol of benevolence. Hajj is a totally new identity, and guarding this identity and its advantages is the duty of every Muslim, for this is an identity we strive to achieve.

Due to the honorable significance of Hajj, errors that may be tolerated when executed by others, are totally unexpected from those who perform the holy pilgrimage, and on some occasions adverse remarks are made, for example ‘If a Hajji can do such a thing, then what are we supposed to do?’ Of course, a Hajji is human, and although people say ‘everyone can make mistakes’ we are talking about someone who visited the House of Allah. A person who accepted the call of his creator is beyond being an average human, for he has now reached a specific spiritual status, and guarding this status is his initial duty. All of us have to earn respect and esteem, as Imam Ghazali said: ‘Abstaining from sin after performing Hajj, is evidence that the Hajj was accepted’ Allah protects those He loves from the Satan’s devious traps. One who performs the pilgrimage is a person that pledged not to sin, and vowed to be a devoted servant of Allah. If the pledges and spiritual experiences of Hajj eventually fade and they deviate to sin, a devoted Hajji would fear that their only gain would have been the difficulty and tiredness of the journey. One who performs the pilgrimage must never become an ally to the Satan he stoned in Mina.

There are certain misconceptions for example, a person who returns from Hajj should avoid trading or dealing with others, this understanding has no bearing with Islam. On the contrary, Hajj is the means of discipline and preparation for people to be beneficial to the society, and strive on the path of truth. One who has obtained this discipline, but is of no benefit to society, is like a soldier who has undergone the intense army training, and then flees from war. To learn how a Hajji should behave after performing the pilgrimage, this is the definition of a sociologist the late Ali Shariati:

“Oh Hajji who is leaving Mina, the last stage of Hajj – you accepted Ibrahim’s invitation. You escaped the vicious cycle of your individual life. You came on time to Miqat; you listened to the revelation; you took off your clothing and put on the white shroud. You left your home and homeland and came as a guest to the house of God and the land of Jihad. You made a promise to God by shaking his right hand. You entered the Tawaf circle and were lost amongst the people of Taif. You denied self-centeredness. You purified yourself. You tried your best to search for “water” on top of the mountains. Then you descended to Arafat from Mecca and from stage after stage (going to Mashar and Mina), you returned to Allah (returned to Mecca). You gained “consciousness” in the sunshine of Arafat. You collected your arms in the darkness of Mashar. Simultaneously, with others you passed the border of Mina, Satan was defeated by your

first attack. You became free and saved the land of faith and love. You held the position of Ibrahim and ascended to the peak of honor - the stage beyond Shahadah.

Oh Hajji - where are you going now? Back home to your life and to your world? Are you returning from Hajj the same way you came? Never! Never! You played the "role of Ibrahim" in this symbolic show! A good actor is he whose personality is fully impressed by the character of the individual who is playing his role. If he does well, the show will be over but his work is not done yet. There have been many actors who did not survive the act they played and died! You played the role of Ibrahim, not just to play but to worship and to love. Do not return to play your role after playing the role of Ibrahim! Do not leave the house of people. Do not isolate yourself. Do not replace your Ihram with your previous clothing." (Ali Shariati, Hajj 193-195)

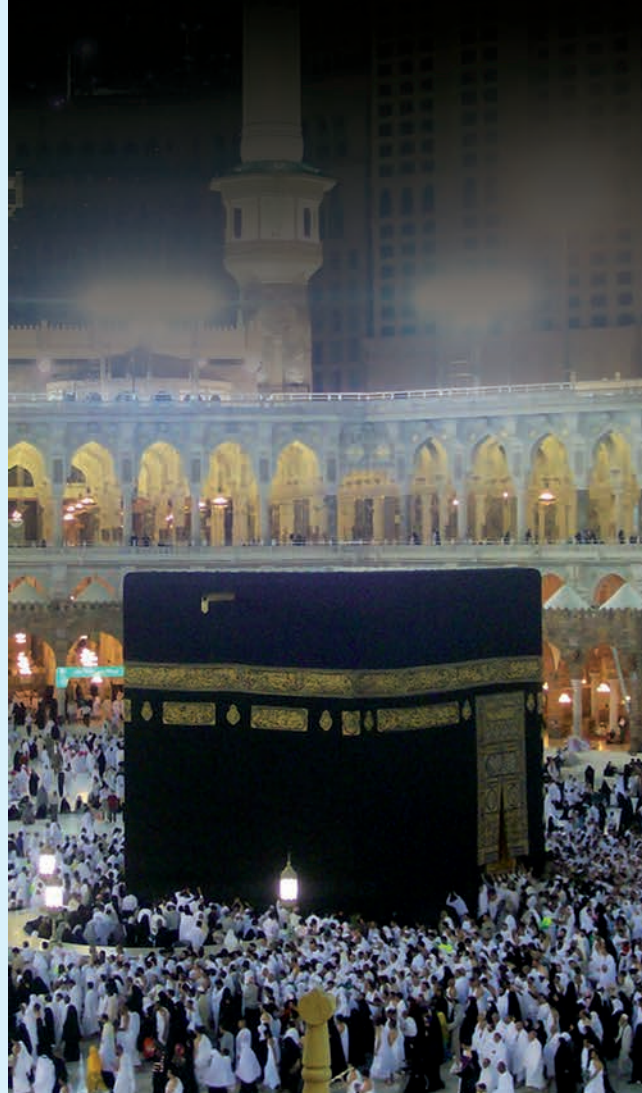
Prior to the Conquest of Mecca, the Kabah was full of idols. The disbelievers performed Tawaf around the Kabah naked, whistling and clapping. They transformed worship into tradition and a form of entertainment.

Performing the pilgrimage, visiting Mecca and the Kabah, is in a sense purifying our souls of idols such as hostility, hate and ambition: spiritually conquering the pre-Islamic period of Mecca we bear in our souls, and transforming our too familiar forms of worship into a serious and sincere adoration of the Creator.

After performing Hajj, the most important point is to take great care in keeping our souls that have been purified of the spiritual idols, constantly purified.

Our prayer is for Hajj to create dramatic transformations in the lives of the pilgrims, and for their lives after Hajj to be constantly greater and more prosperous than their lives prior to the pilgrimage. After all, these are signs of a beneficial and accepted Hajj.

**Visiting the Kabah, the sacred place Allah called 'My House' is in the spiritual sense, visiting the Owner of the house. This is why those who perform the Hajj, are referred to as the 'Guests of the Merciful'.**



# Orphans: *The Islamic Approach*

There will be 44 million parentless orphans worldwide by the end of next year; and if one considers that there are 1.5 billion Muslims in the world; then its approximately thirty-four Muslims for every orphan. That's thirty-four mothers, fathers, brothers and sisters to take care of each and every orphan...problem solved.

*And what will explain to thee the path that is steep? (It is) freeing the bondman; Or the giving of food in a day of privation To the orphan with claims of relationship; Or to the indigent (down) in the dust. Then will he be of those who believe and enjoin patience (constancy and self-restraint) and enjoin deeds of kindness and compassion. Such are the Companions of the Right Hand. But those who reject Our Signs they are the (unhappy) companions of the Left Hand. On them will be Fire Vaulted over (all round).* (Qur'an 90:12-20)

USAID wrote recently that by the end of next year there will be an estimated 44 million orphans in the world due to the death of one or both parents. UNICEF, whose criteria was a bit different in that they also included children who are abandoned by their parents for extended periods of time, put that figure at roughly 210 million. This means that today children and young adults can become orphaned not only when they lose their parents to natural disasters such as earthquakes or floods, war, famine, or diseases but also due to abandonment caused by drugs, alcohol, prison, work issues, or even

more recently, due to their conversion to Islam. The plight of the orphan has reached a pinnacle in terms of crisis. The resources that were made available for this problem have been depleted; the unscrupulous vultures of the society have swooped in take their share. The plight of the orphan has now started to become the plight of the “street children” due to the lack of quality care. Needless to say there is scarcely a country in the world today not touched by this crisis.

In order to understand how Islam might be the solution to this problem, one must understand the importance of the rolls of the parent and the concept of being an orphan in Islam. There is not a sociologist or psychologist today that would debate the importance of the roles of the parents within the family and within the society. It is also well documented that the loss of either the mother or father, and their position as role models within the family unit, has its own psychological, emotional, physical and spiritual repercussions that are very different from each other. Amazingly, most psychologists today have reached the same conclusion that was well understood by Islam from the very beginning. While the gender lines may have been crossed to the point of obscurity, the psychological and emotional needs of society, especially those of the children, has not changed in 1400 years. About this Dr. Prof. Kemel Sayar says: “Our children learn from their grandparents

where they came from and from their parents they learn where they should be going. The parents impress their dreams and desires for the child, giving him a direction to head for in life.”

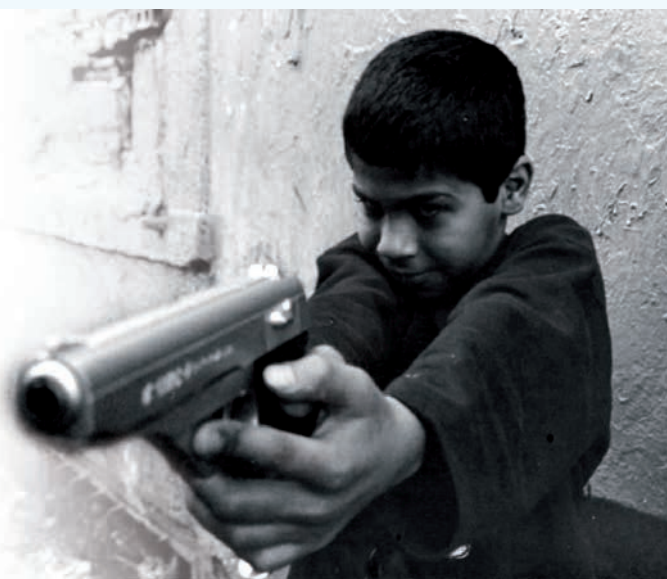
That being said, by looking at the Islamic view of the parental roles, and then its consideration of the orphan’s needs, one will be better able to understand the effects of these losses on the children and young adults and they can be treated according to their loss and their emotional needs.

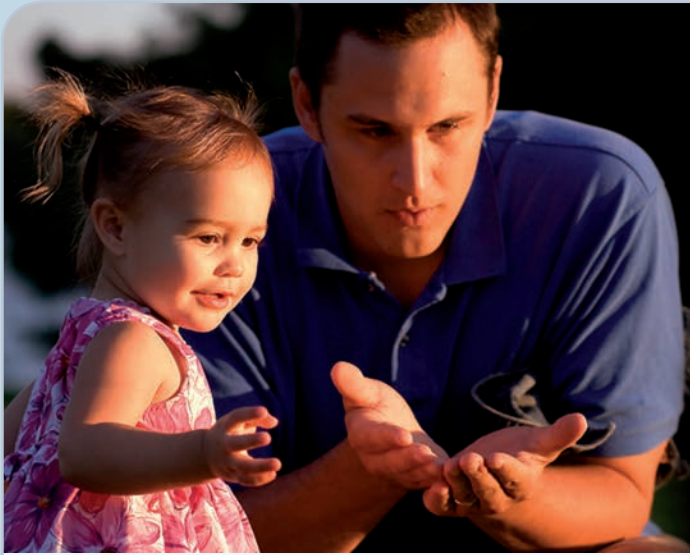
### THE MOTHER AND CHILD

One day Sayyidina Fatima was grinding grain into flour, when her son Sayyidina Hussain started to cry. One of the ladies near her offered to help and asked whether she should grind the grain or see to Hussain. At this question Sayyidina Fatima replied, “It is better that you grind the grain, for I am better at comforting my child.”

There are two things that can be understood by this response: 1. a mother knows the best way to take of her children according to their nature and needs; and 2. a mother’s first priority should always be with her children. These are two very powerful statements in a world where it is very common to leave children with others for the sake of shopping, outings with girlfriends, or the pursuit of personal goals and desires. Of course, there are sincere

**Sociologists today have found a considerable link between crime and the lack of love and affection in early childhood. Children innately know that it is from the mother that they need to seek such love and affection.**





**Daughters must have strong and dedicated fathers to teach them the necessary characteristics of a quality husband; sons need fathers to teach them sound judgment, courage, honesty, and most importantly, they must learn how to be good fathers to the next generation.**

times when a mother must work because of the absence of a father or the inability of the father to provide for the family, thus causing the child to be completely parentless. This was also the case from time to time during the time of the Prophet (pbuh). However, one must also understand that since there is no better person to take care of a child than the mother, especially in the formative years, Islam calls for a careful balance between the mother-child relationship and the necessity to work. The type of work should be consistent in every possible way to allow the mother

Child psychologists today know that a child's character is set between the ages of three and six. The absence of the mother and a mother's love during these early years greatly skews a child's character and can sometime irreversibly damage his personality. For instance, a mother is the one who tends to the child's need for good nutrition, hygiene and proper sleep; three important factors in child's well-being. There are many studies today that prove that the roots of many psychological disorders today are seeded in the fact that these needs were poorly tended to while the child was young. Furthermore, the problems that can occur are relative: a sickly body due to neglect is a great burden on the soul; an unsettled soul due to unmet needs can cause illnesses and disturbances in the body and the psyche. For example, the unmet needs of childhood often are cited as the main reason for the obesity crisis and other eating disorders around the world today.

It is safe to say that no one will sacrifice for a child to the extent that a mother will sacrifice. Human nature causes most people to meet their needs first, regardless of the needs of others. If there is anything left over after their needs are met, then most humans will gladly share. However, in the case of most mothers it is completely opposite; a fact which the child will grow to depend on, learn from and pass on to their children. Compassion will become part of the child's character, sharing part of his personality. It is in this way that humanity has been able to pass on compassion throughout the ages and certainly this compassion was one of the cornerstones of the early Muslim society.

Another area which cannot be underestimated is the "mother's love". Even a mother who is lacking in a great deal of "physical" affection finds a way to express love to her child; through a tender voice, a concern at times of crisis, or a peaked curiosity at the happenings in a child's day. All of these are necessary for the well-being of the child and the completeness of his or her development into a healthy adult physically and mentally. Sociologists today have found a considerable link between crime and the lack of love and affection in early childhood. Furthermore, it is well documented in many studies that children innately know that it is from the mother that they need to seek such love and affection. In order to complete the picture of the necessity of the mother on the developing child, especially during the earliest years,

one can look at two examples: Sayyidina Fatima and our Beloved Prophet Muhammad (pbuh).

Sayyidina Fatima passed away while her children were still young, yet they had been affected by their mother in their earliest years to the extent that they grew up to be sound and moral human beings. They were mentally strong and well-balanced in nature; kind and warm hearted to all. Imam Hussain himself used to say: “the virtues of courage, generosity and freedom I owe to the purity of my mother, Sayyidina Fatima.” They remembered her playing with them and singing little songs to them when they were young, and often recited some of them while playing with other children.

In the other example referred to, one can see the importance that Allah (swt) the All-Mighty places on the mother in the development of the child. One must recall that the Prophet Muhammad (pbuh) was a motherless child at a very young age, first due to separation and then due to the death of his mother. One can understand from the Quran that Allah had taken great care of the development of the Prophet Muhammad (pbuh) in his early years when the All-Mighty Creator explained:

*Did He not find thee an orphan and give thee shelter (and care)?* (Qur'an 93:6)

The shelter and care spoken of here was of every type, but most importantly it

included the shelter of a mother's love and affection. Halima, the blessed milk-mother of the Prophet (pbuh) made no distinction between the baby Muhammad and her own children. This was in no small part due to the bond that occurs during breast-feeding, however this feeling stayed in her heart until she passed away. She showered him with love and affection. Even after the time that she returned him to his mother, the honorable Amina, she often visited him. It was his time with her that began to set his character; a character that was completed and balanced in the short time that he spent with his own mother. Their combined love and affection developed a strong foundation of good morals and gentle behavior.

As his mother passed away, she charged Barakah, her beloved servant who attended to the blessed birth of the baby Muhammad, with his care. It was Barakah whom the Prophet (pbuh) referred to as “my mother after my mother...the rest of my family.” Barakah rarely left the side of the Prophet Muhammad (pbuh) throughout his entire life. She was there throughout his adolescence; his marriage to Sayyidina Khadijah; his receiving the Blessed Prophethood; as he fought in the battle of Uhud; and as he lay dying in the house of his wife Sayyidina Aisha. One can easily understand the great value that Allah places on the necessity for a mother. After all, the orphan son of Abdullah had three noble, virtuous, strong and brave mothers to care

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for him and develop him into a person who could handle the wahi (inspiration) of Quran; who could be the example to all of mankind of how to worship and obey Allah, and live a life according to the spirit and wisdom of Qur'an.

### THE FATHER AND CHILD

While the mother in Islam is essential, the father is no less valuable. In fact, by the Prophet's own example one can see that a father must be ever present and willing to be an active participant in his family's daily affairs, especially the children and grandchildren. The Prophet (pbuh) once said that the father's first duty is to make sure that a child "receives a good name". It also falls upon the father to make a sacrifice from his property and wealth by sacrificing an aqiqah (a sheep or goat) for the birth of his child and spreading the meat out in charity. Furthermore, it is the father's obligation to physically protect and raise the child in a way that develops his self-esteem, courage and independence, while keeping his *nafs* (ego) low so as to avoid selfishness and uncontrolled desires. Fathers should be willing to play with their children, teach their children, and discipline them in the ways of an honorable member of society.

During the time of the Prophet Muhammad, it was the task of the father to insure the education and protection of the children. This was both a physical task as well as one that required a certain amount of position and politics. It was the father's duty to insure that the child had what was needed in order

for the child to be able to function as a part of society. Sociologists today explain that one of the greatest losses of our time are fathers; they are absent and not dedicated to their families. Often the fathers do not tend to the education of the children, nor do they see to their physical needs or protection. Daughters must have strong and dedicated fathers to teach them the necessary characteristics of a quality husband; sons need fathers to teach them sound judgment, courage, honesty, and most importantly, they must learn how to be good fathers to the next generation.

There are many hadiths with regards to the Prophet's treatment of the fatherless children. He was fond of them and spent a great deal of time with them as if he were their surrogate father. He played with them, prayed with them, tufted their hair when he walked by, and physically supported them with the bounties that he received. There is hardly a companion who could not report on the manner of the Prophet toward the orphans, and the spirit with which one should take care of them.

*Narrated Sahl bin Sad: The Prophet said, "I and the person who looks after an orphan and provides for him, will be in Paradise like this," putting his index and middle fingers together.* (Bukhari, 8:34)

*Narrated Abu Hurayrah: Allah's Messenger (peace be upon him) said, "The best house among the Muslims is one which contains an orphan who is well treated, and the worst house among the Muslims is one which contains an orphan who is badly treated."* (Tirmidhi, 1281, Transmitted by Ibn Majah).

Certainly one can see that the intent, the very spirit, of taking care of the orphan is through complete dedication and hands on approach. The person must "look after *and* provide" and "treat well" the orphan in order to be considered his guardian and the one who deserves paradise. The true exemplification of this again lies in the story of Barakah, when the Prophet said about her dedication to him, "Ya Umm Ayman! Ya Ummi! (O Umm Ayman! O my mother!) Indeed for you is a

place in Paradise!”

Allah makes it very clear in the Quran what the very minimum of care is owed to the orphans from the Muslims:

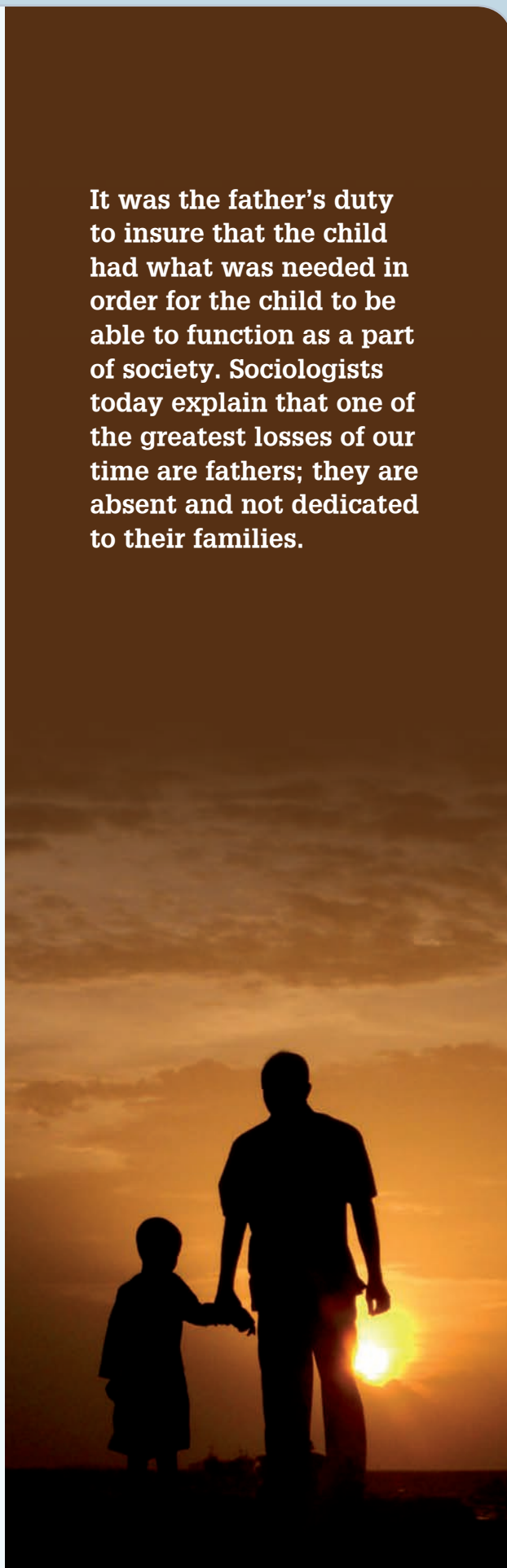
*And they (the righteous) feed for the love of Allah the indigent the orphan and the captive, (Saying) “We feed you for the sake of Allah alone: No reward do we desire from you nor thanks. We only fear a Day of distressful Wrath from the side of our Lord. (Qur’an 76: 8-10)*

The orphans today need the Muslims to stand out from the rest of society the way our Beloved Prophet (pbuh) stood out. They need mothers like Halima and Barakah to stand up and nurture them and comfort them and never leave their side. They need fathers, who will walk next to them, lead them in prayer and tuft their hair. Throwing money at the problem is not a solution, nor is it a Sunnah to do so. The Sunnah is to be an active part of the child’s life, even if it a small part. Surrogacy and foster parenting are two of the greatest tools to ending the orphan crisis, and a reforming today’s world society into a healthier, more compassionate climate. Today the number of Muslims is in the billions and they need to go back to the Quran and the hadiths to understand their obligation to the orphans.

If one accepts the USAID estimates that there will be 44 million parentless orphans worldwide by the end of next year; and if one considers that there are 1.5 billion Muslims in the world; then its approximately thirty-four Muslims for every orphan. That’s thirty-four mothers, fathers, brothers and sisters to take care of each and every orphan...problem solved.

Oh Allah! Make us one of the successful by adding to our accounts the good deeds of feeding and caring for one of the orphans whose lives are your trust; one of those about whom you have said: “Then will he be of those who believe and enjoin patience (constancy and self-restraint) and enjoin deeds of kindness and compassion. Such are the Companions of the Right Hand.”

**It was the father’s duty to insure that the child had what was needed in order for the child to be able to function as a part of society. Sociologists today explain that one of the greatest losses of our time are fathers; they are absent and not dedicated to their families.**





# Pearls of Wisdom

*Endure difficulties when you walk on a divine path and resist the temptation of worldly pleasures.*

Imam Hussain

*Whoever is contented with the lot that Allah has appointed him, will not be grieved because of what he lacks.*

Imam Ali

*Your task is not to seek for love, but merely to seek and find all the barriers within yourself that you have built against it.*


Mawlana Jalaluddin Rumi

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

Ibn Taymiyyah

*One who loves for people to speak good of him has attained neither true God Consciousness nor sincerity in religion"*

Ibrahim bin Adham



*There is nothing better than to be without everything - no theories or practices. When you are without all, you will be with all.*

Bayazid Bistami

*Knowledge is enlivened by active search and sincere implementation, and it dies through neglecting these two things"*

Sufyan Thawri

*To show compassion to the wicked is to oppress the righteous; to pardon oppressors is to tyrannize the oppressed.*

Sheikh Sadi

*Actions are merely propped-up shapes. Their life-breath is the presence of the secret of sincerity in them.*

Ibn Ata'illah

*Those who expect to achieve salvation because of the piety of their ancestors, are like those who expect to be sated when their father gets sated.*

Imam Ghazali



# *The Compassion of the* **Prophet Muhammad**

**Whoever follows the Prophet Muhammad (saw) reaches true faith and contentment, but whoever rejects his leadership declines to destitution, a reality as indisputable as the Prophet's Compassion.**

The Prophet Muhammad was asked to curse the disbelievers, he replied: *"I was commissioned as mercy for mankind, not a cursor of others."*<sup>1</sup> The dear, Prophet is the perfect manifestation of the foundation of prophecy, and universal representative of 'Divine Compassion' for eternity. In the declarations of both the Qur'an and Hadith, the Prophet is portrayed as the means of compassion of the entire creation. The configuration of his mission and conveyance of true compassion for the whole of humanity is constituted as the 'Compassion of Muhammad', or in another expression, the 'Compassion of the Prophet Muhammad', and his virtuous, respectable way of life manifests the spirit of 'Divine Compassion'.

Constantly educating others regarding who they were and how they were supposed to be, the Prophet became acquainted with life at a very young age as an orphaned, but highly trusted member of society, known and described in this way by all that knew him. The domination of idols, the corruption of souls and the suffering of humanity implemented during that period, ended by virtue of the Prophet's Compassion. The preparation for the Prophet's holy mission began from his

early days of life. At just twenty he participated in striving against oppressors and injustice, later becoming an active member of Hilful-Fudul, a campaign to protect the oppressed. Mentioning this during the period of his prophecy, the messenger of Allah remarked: *"If I was assigned such a mission today, I would accept and participate with no hesitation."*<sup>22</sup>

The Prophet openly publicized how he guarded his enthusiasm of overpowering compassion. In fact he conveyed and established the long awaited system of law under the name of Islam, now systemizing the sense of compassion he felt previously while campaigning for the oppressed, but at a much higher level. The Prophet's declaration of participating in a similar campaign if the need arose was clear evidence of his affection for humans, and proof of the importance he gave to human rights.

### **PATIENCE...PATIENCE...**

The Prophet's display of compassion whilst enduring the evil treatment and intolerable difficulties during the years of his prophecy in Mecca was due solely to his patience. His ambition of guiding the oppressors to faith was in itself proof of the Prophet's outstanding patience. The Hadith mentioned earlier was clear evidence of his tolerance, as was his pleas on his return journey from Taif: *"O Lord! Grant my people faith and forgive them for they do not know."* Asking Allah for forgiveness for

those who were his enemy, and praying for a generation that believed in the unification of Allah, was a demonstration of the compassion and unequalled affection of the Prophet.

The Prophet's outstanding patience, prayers of guidance, and words of advice aggravated the Meccans familiar only with arrogance and hardheartedness. The people of Mecca found it difficult to understand his tolerance following their enforcement of suffering and hardships. Compassion and patience was the most effective weapon against the oppressors, the Meccans could not tolerate his patience, and torture was not giving them satisfaction anymore, so they forced him to leave Mecca.

### **EVEN WAR IS A FORM OF COMPASSION**

The Prophet's life in Medina was the period of the greatest demonstration of his compassion. He was an affectionate, but cautious commander, who went to war not to kill, but to revive the souls of others with faith, and the declaration: *"I am a Prophet of Compassion, I am the Prophet of war"* was clear evidence. According to M. Hamidullah, during the ten year crusade over two million square meters of soil, for every one hundred and fifty Muslims that were martyred, due to the Prophet's compassion a total of two hundred and fifty of the enemy embraced Islam; for war was way beyond the means of killing and destruction. The Prophet



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educated others, warning them against harming women, children and civilians that were not participants of the war, causing harm to religious leaders, damaging their places of worship and causing destruction. He taught them that winning the hearts of others carried greater significance. The Prophet ordered his followers to be kind to the captives of war, and not to separate mothers from their children even if they were captives. The Prophets guidance was a form of salvation at a time when organs were being amputated as a form of torture, people were being killed solely due to their faith, and parents were burying their daughters at birth.

### **THE SENSE OF COMPASSION**

At home, the Prophet was a modest family man by nature, extremely affectionate to the members of his family, and also to children. Anas b. Malik reported that during his ten years of service, he had not been rebuked once by the Prophet. On one occasion Anas b. Malik was so absorbed in playing with children he meet on the street, that he forgot to carry out a task given by the Prophet, but later when the Messenger of Allah came and saw Anas playing with the children, he just smiled and asked Anas if had fulfilled the task. On another occasion, an elderly woman asked the Prophet to accompany her to a town outside Medina, and due to his compassion the Prophet could not refuse. The children, orphans, elderly and helpless were the ones that captured the majority of the Prophet's Compassion. The children who climbed on

the Prophet's shoulders during prayer, the babies he took in his arms when he returned from a journey, and the younger members of the community that the Prophet always greeted and hugged in the street all grew up to be Compassionate members of society.

### **THE ENVIRONMENT, ANIMALS AND DISBELIEVERS**

The Prophet always reacted to abrupt and sometimes unacceptable behavior ranging from contamination of the Masjid, to those who constantly pursued him demanding help, with a charming smile and tolerance. The animals placed as a target and killed or cauterized by fire, left with no food or water, forced to carry heavy loads, or beaten and cursed were all rescued due to the Prophet's Compassion. The Prophet, who was not initially informed of the death, later visited the graveside of the man who cleaned the Mosque and prayed for his forgiveness. He frequently reminded Imams that if there was a choice during prayer, the easier option should be administered for among the congregation there may be ill, elderly or deprived people.

The environment thrived on the Prophet's kindness and effective advice, the younger members of society were greeted with love and affection, and the elderly became acquainted with courtesy and respect. The statement "*He who does not love the young and respect his elders is not one of us*" encouraged simplicity and human relations at the highest level. After signing the Hudaibiyah treaty under very



difficult conditions and the objection from those around him, the Prophet two years later announced a general amnesty during the invasion of Mecca, and forgave the habitants of Mecca who were willing to forsake their lives in a manner admired by all. Among them were those like Safwan b. Umayyah who asked for a two month deliberation period, was told: *"You have exactly four months."*

### THE SCHOOL OF COMPASSION

The Prophet only cursed members of the enemy that ambushed and killed Muslims and, as a demonstration of his humanity, whenever a Muslim was cursed by others the Prophet always prayed that Allah would deem the curse his means of salvation. The Prophet adopted a particular attitude, and quite naturally reacted by cursing those who barbarically martyred Muslims striving to guide others to the path of faith.

The surrounding tribes and regions were also included in the Prophet's call to salvation and compassion. The Prophet never refrained from demonstrating his mercy to others, whatever the result. On most occasions the Prophet immediately forgave those who asked his forgiveness. The female slave assigned to beat the drum in celebration of the Prophet's return from the holy battle was granted her wish before the Prophet, and a mother was

able to silence her crying child in the Mosque when he shortened the prayer. He was the conveyer of compassion who moderated bad temperaments, encouraging the spirit of good nature, and affection to all those around him.

### FREEDOM OF RELIGION AND BELIEF

A deceased Jew was honored in these words of the Prophet, *"He too was a human being."* Those who accepted the Islamic rule continued to live according to their own religious beliefs, and were ensured protection in return for taxes incurred upon all non-Muslims, as the Prophet had no intention forcing others to accept faith against their will. The principle "There is no compulsion in religion" was an inspiration and declaration of freedom of religion and belief for the whole world. The high order of law was a deterrent, preventing groups of offenders from forming within the society. Justice was enforced upon the enemy with no compromises, the Muslims never diverging from compassion, justice or rights of others, neither for the sake of their loved ones, nor against those whom they abhorred.

### THE FAREWELL SERMON

The Prophets twenty three year campaign of faith in the unification of Allah and Compassion ended with the Farewell Sermon. In his Farewell Sermon the Compassion of the Prophet reached a climax of warmth and effectiveness that embraced the centuries. The Farewell sermon was an advanced summarization of human rights for centuries to come. In his Farewell Sermon, the Prophet of Compassion, who previously forgave the brutal actions of Hind following her command of the killing of his uncle Hamza, announced the abolishment of blood feuds causing a sense of contentment surrounding the Prophet's enforcement of justice. By abolishing interest, the greatest and most dangerous of all financial injustices, the Prophet demonstrated his compassion by guiding the whole of humanity to economical security. By explaining that women are an

‘entrustment of the creator’ and stressing the fact women should be treated with kindness, the Prophet was leaving behind the most excellent example of compassion; the example of his personal role as a father and husband in both his monogamous and polygamous marriages portrayed throughout his family life. In the future there could be no economical or administrative injustice in individual, systematical or organized politics, for this could only mean one thing; straying from the path of the Prophet.

Just as he intended to amend social injustice years before when he participated in Hilful-fudul, once again the Prophet expressed his pleasure of amending the various forms of injustice during his Farewell Sermon, and repeating for the last time the ‘Call to the servitude of Allah’ conveyed by all the Prophets of the past, the Prophet replenished and consummated the wisdom of this holy call. The people’s testimony of the Prophets fulfillment of duty was also evidence of their gratitude. Now it was time to preserve, and continue on the Prophets path of compassion, a duty assigned to the followers of the Prophet Muhammad. Could there possibly be a more valuable or honorable duty on earth? According to our example, human rights should play a significant role in this honorable duty.

The Farewell Sermon was the final testimony in the universal plan of the Prophet’s representation of ‘Divine Compassion’; everything was in order. The hour, the conceptions and meanings were now clear. The most sacred duty of those who knew and listened to the Prophet, was conveying his words to others, for his compassion was intended eternally for the whole of creation. The Prophet is Compassion! Whoever follows the Prophet Muhammad (saw) reaches true faith and contentment, but whoever rejects his leadership declines to destitution, a reality as indisputable as the Prophet’s Compassion.

#### References:

- 1 Muslim, Birr 87.
- 2 see Ibn Sa‘ad At-Tabaqat al Kubra 1. 140-143

**The Prophet taught his companions that winning the hearts of others carried greater significance.**

**The Prophet ordered his followers to be kind to the captives of war, and not to separate mothers from their children even if they were captives.**





*I was born Jacqueline Frank, but have recently changed my name in order to be to reflect my Muslim identity, Melek Zeynep.*

*I grew up in Trenton, New Jersey and attended school Princeton, New Jersey.*

*My first trade and love is as a bookkeeper which I did until I decided I wanted to be a stay at home mother for my six children. I became a Muslim in 1994.*

*After tending to my religious education for two years in Istanbul, and after sending the last of my children off to school full time, I decided to dedicate myself to working for the sake of Allah and the improvement of the Ummah in my area.*

*I have been a Sunday school teacher at the local mosque, and was the founder of the Ramadan school which is still active today. I opened an after-school Quran course for children which teaches reading, writing and memorization of Quran, as well as basic Quranic Arabic. I also accept women students after my younger students are finished. My youngest student to date is four and my oldest is 65.*

*I deliver various lectures on Turkey, Turkish Culture and Islam as invited at various Universities and Culture Centers and other forums.*

*I started working in the prison system a few years ago, and saw a huge need for knowledge as well as opportunity for aftercare. I also saw many societal problems in my community in general, and for that reason opened the Surayya Anne Foundation. We tend to the needs of homeless, abused, abandoned women; women re-entering society from the prison; and new Muslimah.*

*In my spare time I write for the Wisdom magazine, and am working on several books for dawah and general education for Muslims. I am also working on a series of books to help teach Quran including coloring books, writing and reading books and memorization books. The basis of these books is that learning Quran should be fun and exciting, not boring and stuffy.*

## ***From Heart To Heart:***

# Meeting The Needs Of A Growing Ummah In America's Heartland

*Surayya Anne Fountation*

**We exist because of our belief that Allah calls everyone to help the orphan and the orphaned.**

**We believe that we must take an active, hands-on role in order to effect the live of each individual, and ultimately change the society around us.**

*Wisdom: Good Morning, I would like to start first with a basic question. When did you first start thinking of founding such an organization in America?*

**Jacqueline Frank:** Well, discussions about what was needed for the growing American Muslim community in our area in November of 2007. From that first meeting of a few ladies the idea quickly caught on with others. We actually decided to officially organize in January the following year and, subhanallah, it quickly grew from that point.

*Wisdom: How many Board Members do you have?*

**Jacqueline Frank:** We currently have 13 active Board members; all women, but not all Muslim; representing a majority of the cultures making up the American Muslim Community, including the American, Asian, Turkish, Persian, and many Arab countries. We did this insure that our Foundation was able to meet the needs of those whom we help within the norms of their culture, even those

who are not yet Muslim but inclined toward Islam. We really believe that it was important to use the Sunnah as our guide in this matter, and we used the example of the Prophet (pbuh) who helped all who came to him. Even our non-Muslim Board Members were able to agree with this concept, Alhamdulillah.

**Wisdom:** *So, what is the scope of the people you are trying to help?*

**Jacqueline Frank:** We really knew from the beginning that we wanted to focus on women and single mother families. We decided that we would best be able to help in this area and decided to keep a completely female Board for that reason. Later, we narrowed our focus more closely in on four prime target groups:

- 1) Women who are going through a divorce or have been abandoned by their husbands, and the children of these broken homes regardless of faith;
- 2) Women and children who are victims of domestic violence, whether it be from their spouse or other family members regardless of faith;
- 3) New converts that are abandoned, or exiled, by their families;
- 4) Women who are re-entering into society from the prisons.

**Wisdom:** *Really you have cast a broad net? How are all of these cases related?*

**Jacqueline Frank:** In every case the women seldom have family members to help them. There are either cultural issues regarding asking for help with marital issues, or taboos regarding abandonment and exile by the families. For instance, if an Asian woman is abandoned by her husband the family perceives it automatically as her fault, and she can be, in some cases, shunned by her own family. If an American woman becomes Muslim, the current political climate often causes her family to treat her as a traitor of the family faith, and sometimes as a traitor to the country. We have seen it all, and every situation in between.

**Wisdom:** *In other words, you really feel that they are orphans?*

**Jacqueline Frank:** Yes, very much so by mere definition of an orphan. They have no family to turn to for help, for whatever reason. Maybe their parents are not dead in the real sense, but often the family ties can be “dead” and the end result is the same. In one case specifically, a woman was divorced and her husband took the daughter. He began beating the daughter, mostly due to lack of parenting skills. Thus we had the mother and the daughter as clients, with very different



**Pictures from the dinning area and one of the bedrooms of the Foundation**

needs, but ultimately no one else to turn to for help.

**Wisdom:** *What are some types of necessities that you have provided?*

**Jacqueline Frank:** We see no difference in race, gender, color or age; their only difference is their level of need. Some women only need a little help, some need help from time to time, and still others need help daily just to be able to survive. We try to give the assistance that they need so that they are able to live a life with a little less worry. We try to provide the necessities. We have provided physical assistance in the form of clothes and food for women to diapers and formula for babies. We also have given money for doctors and medicines. We have even help one lady with gas money so she could get back and forth to the hospital to take care of her sick son. She made enough money to pay her other bills, but because of the expensive gas, and the distance that she had to drive, she couldn't afford it. Most recently we have opened a shelter home for women who need a place to stay. There they are fed and taken care of for as long as needed provided they are either getting an education or working to save money. We want them to eventually be able to rely on themselves.

**Wisdom:** *Does Islam have any effect on your decisions as a Foundation?*

**Jacqueline Frank:** Absolutely! We exist because of our belief that Allah calls everyone to help the orphan and the orphaned. We believe that we must take an active, hands-on role in order to effect the live of each individual, and ultimately change the society around us. It is a one-person-at-a-time progression. Most of us working for the Foundation do not even announce that we are, because we believe that we want to do this for the sake of Allah, not the sake of others opinions of us. We were commanded to be just and kind in the Quran, and the example of the Prophet stands out as one of the most giving in charity and kindness to orphans. You cannot separate the Islamic values from the necessary care of

We were commanded to be just and kind in the Quran, and the example of the Prophet stands out as one of the most giving in charity and kindness to orphans. You cannot separate the Islamic values from the necessary care of orphans, nor the care of orphans be taken out of Islam.



We see no difference in race, gender, color or age; their only difference is their level of need. Some women only need a little help, some need help from time to time, and still others need help daily just to be able to survive. We try to give the assistance that they need so that they are able to live a life with a little less worry.



Jacqueline Frank and Allison Moore  
(Board Members of the Foundation)

orphans, nor the care of orphans be taken out of Islam.

**Wisdom:** *Does Islam allow for you to help other who are not from Islam in a charitable way?*

**Jacqueline Frank:** Oh Yes! The Quran ayat that refers specifically to this is Al-Mumtehana, 8: "Allah forbids you not with regard to those who fight you not for (your) Faith nor drive you out of your homes from dealing kindly and justly with them: for Allah loveth those who are just." In fact, ibn al-Mundhir said that all scholars agree that the free non-Muslim is not entitled to zakah except those people whose hearts are leaning toward Islam and that it is always permissible to give a non-muslim from the nonobligatory charity (tatawwu'). Alluding to the characteristics of the believers, the Qur'an says: "And for His love, they feed the indigent, orphan, and captive" (Insan: 76/8). This is also supported by the following hadith: "Be kind to your mother.": the woman in this case was an unbeliever. Since we separate Zakat (required charity) from sadaqa (extra charity), we are able to spend freely what we need on the needy according to the Islamic rules.

**Wisdom:** *Did your non-Muslim Board members have any problem understanding these rules or concepts?*

**Jacqueline Frank:** Not at all. Actually after all of the bad thing they had heard about Islam in the media, they were both surprised and relieved to learn that Islam actually spends a great deal of time focusing on solving the problems of a multifaceted society and that everyone who lives in that society is included in the solution. It was very far from what they had expect when they were invited to join the Board.

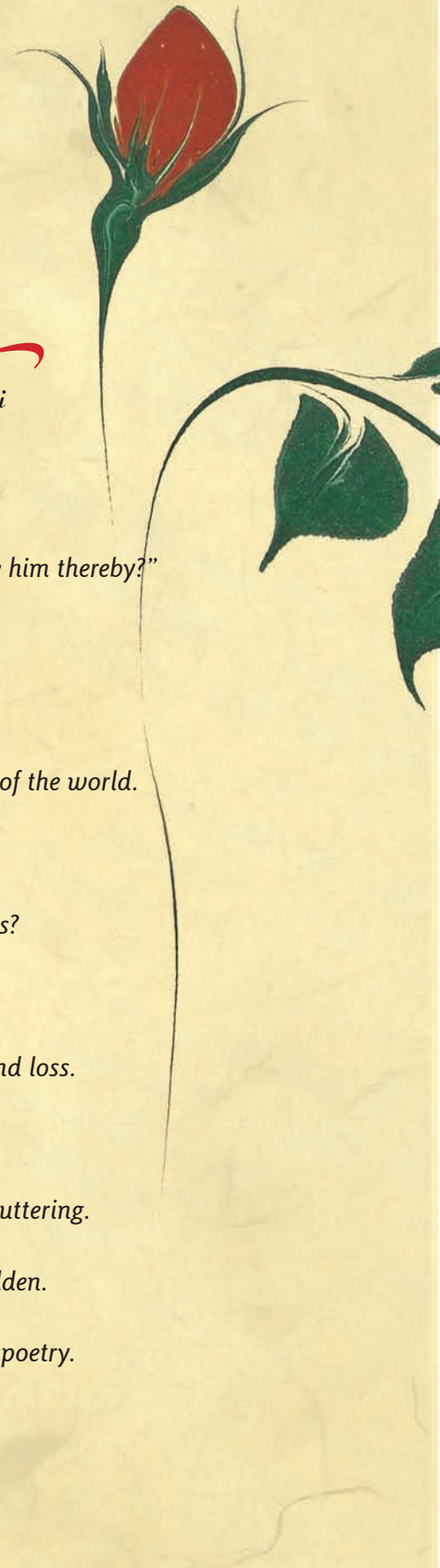
**Wisdom:** *Thank you so much for your time, and May Allah help the Surayya Anne Foundation continue to flourish.*

**Jacqueline Frank:** Inshallah, Thank you for such a nice dua.

# REASON AND *Love*

Rumi

Reason says, "I will beguile him with the tongue;"  
Love says, "Be silent. I will beguile him with the soul."  
The soul says to the heart, "Go, do not laugh at me  
and yourself. What is there that is not his, that I may beguile him thereby?"  
He is not sorrowful and anxious and seeking oblivion  
that I may beguile him with wine and a heavy measure.  
The arrow of his glance needs not a bow that I should  
beguile the shaft of his gaze with a bow.  
He is not prisoner of the world, fettered to this world  
of earth, that I should beguile him with gold of the kingdom of the world.  
He is an angel, though in form he is a man; he is not  
lustful that I should beguile him with women.  
Angels start away from the house wherein this form  
is, so how should I beguile him with such a form and likeness?  
He does not take a flock of horses, since he flies on wings;  
his food is light, so how should I beguile him with bread?  
He is not a merchant and trafficker in the market of the  
world that I should beguile him with enchantment of gain and loss.  
He is not veiled that I should make myself out sick and  
utter sighs, to beguile him with lamentation.  
I will bind my head and bow my head, for I have got out  
of hand; I will not beguile his compassion with sickness or fluttering.  
Hair by hair he sees my crookedness and feigning; what's  
hidden from him that I should beguile him with anything hidden.  
He is not a seeker of fame, a prince addicted to poets,  
that I should beguile him with verses and lyrics and flowing poetry.  
The glory of the unseen form is too great for me to  
beguile it with blessing or Paradise.  
Shams-e Tabriz, who is his chosen and beloved - perchance  
I will beguile him with this same pole of the age.





# *The Beauty Of Laila*

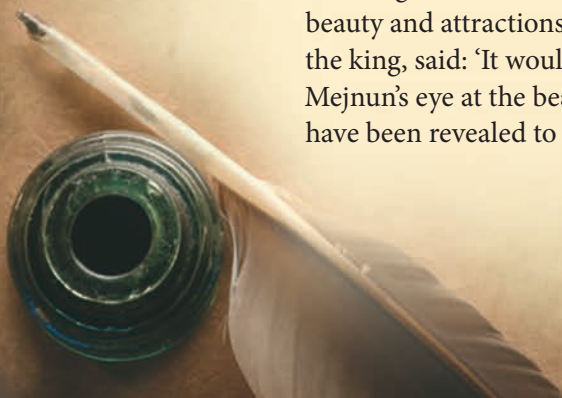
A king of the Arabs, having been informed of the relations subsisting between Laila and Mejnun, with an account of the latter's insanity, to the effect that he had in spite of his great accomplishments and eloquence, chosen to roam about in the desert and to let go the reins of self-control from his hands; he ordered him to be brought to his presence, and this having been done, he began to reprove him and to ask him what defect he had discovered in the nobility of the human soul that he adopted the habits of beasts and abandoned the society of mankind. Mejnun replied:

'Many friends have blamed me for loving her. Will they not see her one day and understand my excuse?'

Would that those who are reproving me  
Could see thy face, O ravisher of hearts,  
That instead of a lemon in thy presence  
They might heedlessly cut their hands.

That the truth may bear witness to the assertion: This is he for whose sake ye blamed me.

The king expressed a wish to see the beauty of Laila in order to ascertain the cause of so much distress. Accordingly he ordered her to be searched for. The encampments of various Arab families having been visited, she was found, conveyed to the king and led into the courtyard of the palace. The king looked at her outward form for some time and she appeared despicable in his sight because the meanest handmaids of his harem excelled her in beauty and attractions. Mejnun, who shrewdly understood the thoughts of the king, said: 'It would have been necessary to look from the window of Mejnun's eye at the beauty of Laila when the mystery of her aspect would have been revealed to thee.'





# Practicing Asceticism

There was once a sufi master who had great powers of asceticism. He lived as an ordinary fisherman and everyday he would go out in his boat and catch many fish. He would distribute his catch amongst the poor and only save one fish head for himself. One day he called one of his trusted disciples and said "It appears that my spiritual development is held up by something and I have not been able to fathom out what it is. I want you to go and visit a great Sufi mystic who lives some way away. I want you to ask him for the solution to my problem. He is one of those much loved by Allah." After he reached the town of the great Sufi, he inquired as to the direction to his cave but was shown instead the path to a great mansion on the top of a hill. He checked again and all agreed that this was where the sufi lived. As he walked up the hill his mind was filled with amazement and doubt - how could a great Sufi live in such luxury? 'Perhaps he lives in a cave nearby', he thought. At the entrance to the palace he became even more amazed when he saw the opulence of the building. There were semiprecious stones set in the outer walls and a huge solid gold door confronted him. One nervous knock was enough to have them swung open by handsome and attentive slaves who were clad in finery the like of which he had not dreamed of. This is surely the palace of some great worldly king he thought. Amazement gave way to amazement as he beheld the magnificent columns covered in diamonds and rubies. Cushions of the rarest silks lay scattered around. He was finally shown to the presence of the illustrious saint - whose magnificent bejeweled robes would have put the emperor

of India to shame. Dishes of the rarest delicacy were brought in and he was served with food whose exquisite taste passed beyond the disciples imagination. He gave reverential greetings and the message that his master had requested him to deliver. The sufi said. "Convey likewise my greetings to your master, and tell him that the answer to his question is - that he suffers from greed." The disciple almost reeled at the answer and would have exploded but for the duty he owed to his master. During the whole journey back his mind was in a turmoil but finally he reached the humble cave of his guide. He was greeted with delight and eagerness. "Come, come," said his guide, "tell me, what was the message." The disciple kissed the hand of his guide and paused. "Come!" said his master, "tell me every word he said, and do not leave out a syllable." Thus prompted the disciple said, "He asked me to convey his salaams, and to tell you that the problem you suffered from was..... greed!" The master's eyes widened and an expression betokening a great sense of relief, happiness, and delight passed over his face. The disciple could no longer hold in his thoughts and he burst out - "Oh master! He is such a man who lives in such opulence and decadence that a worldly king could not aspire to. He is surrounded by every worldly luxury - how could he say such a thing to you who practice such asceticism and live in such poverty!" The master calmed him with a penetrating look and said. "He is right. He is right. He lives surrounded by such things for which he cares not a jot - but I, whenever I eat the head of the fish I cannot help but wish for another".

# Quiz For Children



**1. What body part should we clean first before we start our wudu?**

- a. fingers                      b. toes
- c. hands                        d. eyelashes

**2. Which side is it important for us to begin on?**

- a. left                            b. right
- c. top                            d. bottom

**3. Can we brush out teeth before we make wudu?**

- a. Yes                            b. No
- c. Maybe                        d. I'm not sure

**4. Which is the first action of wudu?**

- a. wipe hair
- b. wash feet
- c. rinse mouth
- d. wash face

**5. How many times do we wash our hands and feet?**

- a. 1                      b. 2                      c. 3                      d. 4

**6. When washing our hands, we should be careful to include...?**

- a. our elbows
- b. between fingers
- c. wrists
- d. all of these

**7. When washing our feet, we should be careful to include...?**

- a. toes & knee                      b. toes & calf
- c. heel & shin                      d. heel & ankle

**8. What is considered the proper way to wash our face?**

- a. the area around our eyes & nose only
- b. from forehead to chin & ear to ear
- c. the forehead area only
- d. the chin and cheeks only

**9. How many times should we rinse our mouth and nose?**

- a. 1                      b. 2                      c. 3                      d. 4

**10. What body part should we wash last?**

- a. feet                              b. hands
- c. ears                              d. mouth

Hey Kids! Maybe you can win a prize!

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

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

Address: .....  
.....

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

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