

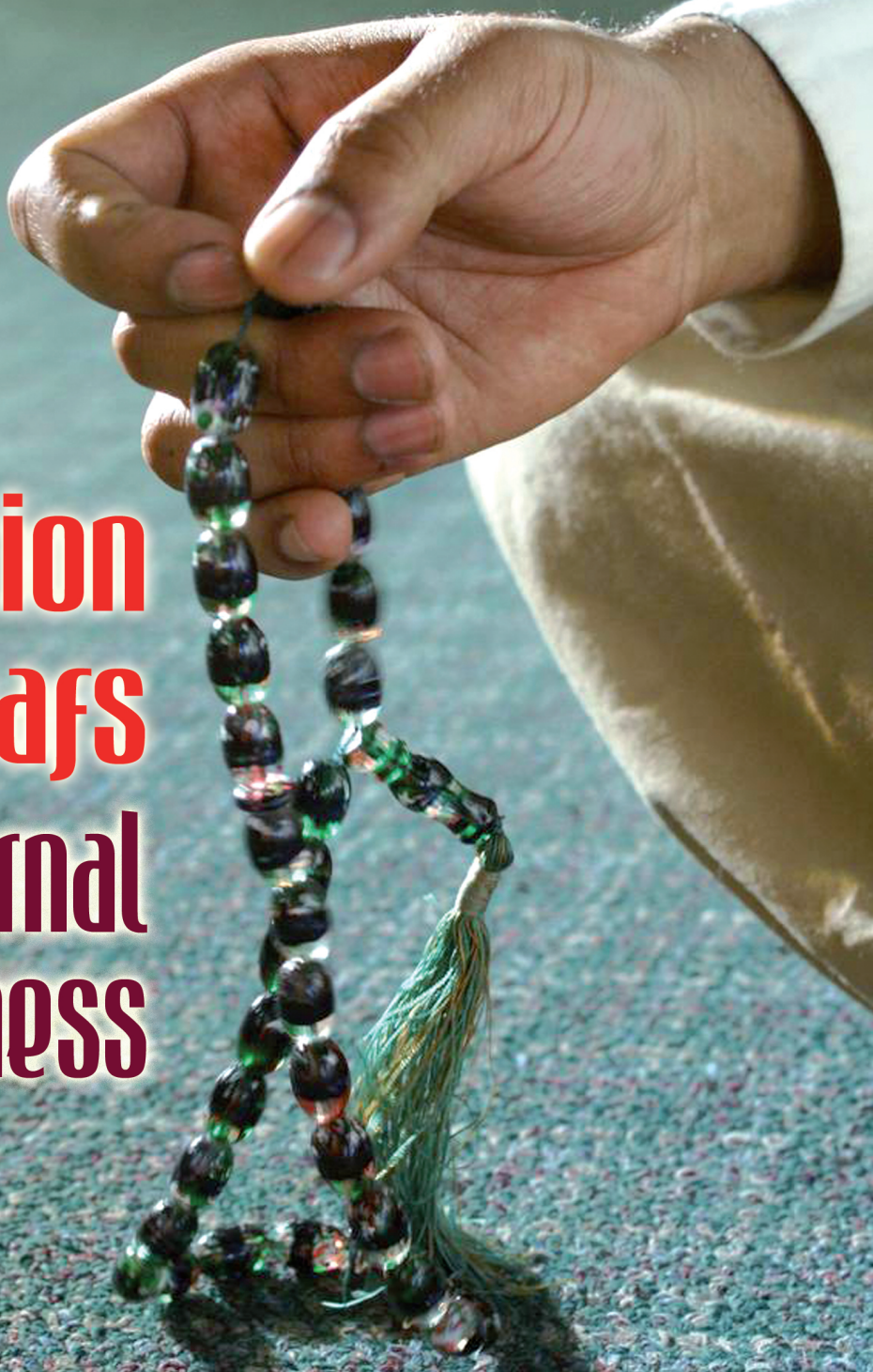
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# WISDOM

A Source of Inspirational and Traditional Islamic Knowledge

AL-TINOLUK

## Purification Of The Nafs Towards Eternal Happiness



Osman Nuri Efendi  
The Qur'ân and Contemplation

Prof. Hasan K. Yilmaz  
Tyrannizing The Nafs

Prof. Mustafa Kara  
Nafs-i Mutmai'na



# EDITORIAL

*D*ear Readers,

***“By the Sun and it’s (glorious) splendour; by the Moon as it follows [the Sun]; by the Day as it shows up (the Sun’s) glory; by the Night as it conceals it; by the Firmament and its (wonderful) structure; by the Earth and its (wide) expanse: by the Soul, and the proportion and order given to it; and its enlightenment as to its wrong and its right. Truly he succeeds that purifies [the Soul], and he fails that corrupts it!”***

(Shams, 91/1-10)

In the Holy Qur’ân, Allah swears by the *nafs* seven times in Surah Shams as a means to highlighting the significance of the role of our *nafs* our lives. According to the verses above, Allah has created the *nafs* and inspired it with what is right and what is wrong. This means that every *nafs* has the potential towards both what is right and what is wrong. Every *nafs* could choose the *Truth* if it is purified.

When a group of Muslims returned from battle, our beloved Prophet (pbuh) addressed them saying, “You have returned from the lesser struggle to the greater struggle.” And he was asked, “What is the greater struggle?” The Prophet (pbuh) answered, “The struggle against one’s self (*nafs*)”, thereby emphasizing the importance of striving against one’s self and the constant nature of this task, such that one can never be complacent with the *nafs*.

For this reason the current issue of Wisdom is dedicated to the “Purification of the *Nafs*.”

Our teacher Osman Nuri Efendi writes the second part of a four-part series entitled “Qur’ân and Contemplation”. He explains the Holy Qur’ân is replete with such excellence of knowledge that it is the guide for every advancement of knowledge, from the past, the present, and until the Day of Judgment. In addition to this, he writes that every new scientific discovery will help us to understand the miraculous nature of the Qur’ân. These miraculous aspects of the Qur’ân have been established within the limits of the Divine pledge.

Prof. Hasan Kamil Yilmaz writes on the oppression of the *nafs* that is the greatest obstacle standing between people and a sound heart. Prof. Yilmaz explains to us the way in which we may attain to a sound heart; one that is not easily offended, nor at all offending.

Prof. Mustafa Kara examines Surah Fajr from the aspect of religious education and religious psychology, three subjects come to the fore and he focuses on the ways to purify our *nafs* to reach *nafs al mutma’inna*.

We hope you enjoy reading this edition.

May Allah Almighty allow us to be of those servants who have purified their *nafs* and among those who will reach eternal happiness. Amen!

*Elif Kapici*  
editor@sufiwisdom.net





# Wisdom

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**Suleyman  
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**Halime  
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# The Qur'ân and Contemplation 2



**We aim to be on the straight path, the path of Allah. Thus our hearts must be full of the aspiration and affection of the truth of the Qur'ân and the precious Sunnah of the Holy Prophet. The Qur'ân and the Sunnah of the Holy Prophet are our call to the eternal path of happiness.**

Man is not merely a creature of skin and bone, he is a creature of immense beauty, a wondrous work of art, such that Allah the Almighty bestowed man with the ability to dominate over all creation. If man guards his honor and dignity until maturity obtains divine prosperity and great esteem.

His Lord has created him in the best form (*ahsan taqwîm*). It is a great shame indeed that such a one who has been entrusted with all of these blessings should waste it all away in a tumult of doubt and ignorance, thereby weaving his own death shroud. Man is a target for the arrows of lust and with the knowledge that we face death at any moment we should live cautiously at all times. Existence resembles a calendar of opportunity which reveals the days which remain of a mortal life; with every passing day we get just a step closer to death.



**When a believer is devoted to Allah throughout his life and then dies in this state of devotion, his heart will be purged of all other attachments, worldly and otherwise. Whether isolated or integrating, the adoring heart is always with Allah alone.**



Our spent days shall be witnesses against us whilst our days which remain are our guests we should prepare to greet. The life of man is as an eternal dossier which is constantly updated by the angels (*kirâman kâtibîn*) who record each and everything thing he does. One day this dossier will be displayed before him:

“Read your (own) record: Sufficient is your soul this day to make out an account against you.” (Isrâ, 17:14)

Aside from man’s book of deeds, the world too will be a witness in front of Allah the Almighty of the actions he does.

“On that Day will she (earth) declare her tidings.” (Zilzâl, 99:4)

It is hoped that every believer will be able to stand before his Creator without shame for what they have done in this world. The following is the Qur’ân’s guidance to us on how to obtain this:

“They forsake their beds of sleep, the while they call on their Lord, in Fear and Hope: And they spend (in charity) out of the sustenance which We have bestowed on them.” (Sajdah, 32: 16)

“We only fear a Day of frowning and distress from the side of our Lord.” (Insân, 76: 10)

“And those who fear the punishment of their Lord—for their Lord’s punishment is not a thing to feel secure from.” (Ma ‘ârij, 70:27-28)

The Qur’ân states that those who feel safe

from the punishment of Allah will be a body of disappointment.

“Did they then feel secure against Allah’s devising but no one can feel secure from the Plan of Allah, except those (doomed) to ruin!” (Arâf, 7: 99)

Only the disbelievers reject the divine grace and help:

“Never give up hope of Allah’s Soothing Mercy: truly no one despairs of Allah’s Soothing Mercy, except those who have no faith.” (Yûsuf, 12:87)

The heart of a believer trembles with excitement which oscillates between fear and hope. The balance between these feeling of fear and hope will be such that the believer must always be prepared for death, and pray in a state of refuge and helplessness, and take care to continue this balance and harmony until death.

“...Call on Him with fear and longing (in your hearts): For the Mercy of Allah is (always) near to those who do good.” (Arâf, 7: 56)

“... They hope for His Mercy and fear His Wrath: For the Wrath of your Lord is something to take heed of.” (Isrâ, 17:57)

Believers must live their lives in contemplation in accord with the description of the verses above.

There is no guarantee of eternal salvation for anybody except the Messengers and those of whom they have informed us. Confirming

this, Allah the Almighty commands:

“O ye who believe! Fear Allah as He should be feared, and die not except in a state of Islam.” (Āl ‘Imrān, 3:102)

Fear of Allah is the light of happiness. The Qur’ān is replete with verses describing the torment of Hell; in spite of, heedless people say such things as “Allah is forgiving and loving; there is no need to fear Him.” But Allah the Almighty warned those who think in this way in the following verse of the Qur’ān:

“O mankind! Do your duty to your Lord and fear (the coming of) a day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the promise of Allah is true: let not then this present life deceive you, nor let the Chief Deceiver deceive you about Allah.” (Luqmān, 31:33)

Further, some of the heedless ones say things like: “May your sins be mine”. But shame be on those who resort to this kind of spiritual boasting, to claim they can carry the burden of another person’s sins.

The heedless are content in this world, indulging themselves in its blessings. A good person of contemplation knows that life in this world is a blessing from Allah: a person who makes an effort has the excitement of gaining spiritual rank. Those who are blind live rejecting and opposing fate and Divine judgment, whereas a virtuous contemplative person will make an effort to find real peace

by looking with wisdom and depth at the truth.

There are some who act as if they have understanding of the mysteries, before their actions and their souls have reached the peak of essence. Without knowing the truth and its secrets they can only explain the same thing over and over again.

Rûmî never reached the rank of such people as Yûnus, yet he wrote the following:

*“I don’t want Heaven, nor am I afraid of Hell. I’m an adorer of the Almighty and it’s only him that I adore.”*

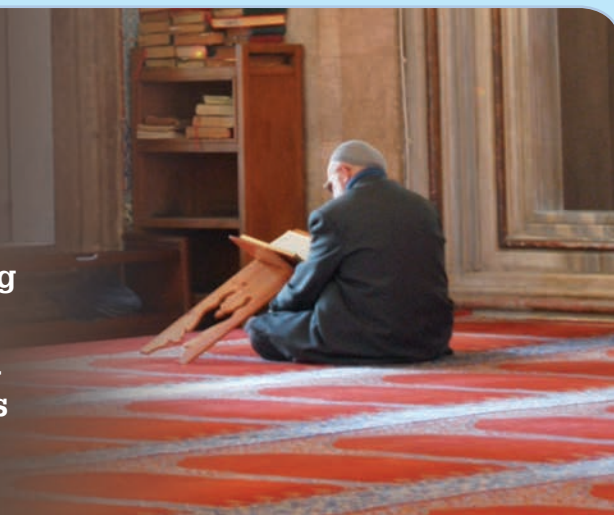
Allah the Almighty blocks the paths of the mortal being’s soul, with the only remaining path being that which leads to Him. There man’s soul will find the perfection of love. ‘Abdul Qâdir Gaylânî says that a person who reaches this perfection of affection for Allah will be loved by Allah the Almighty to such a extent that love for all creation will be taken from his heart, and the believer won’t be able to think of the world or the hereafter, He will fear, and only want the company of Allah.

This is like the well known story of Layla and Majnûn, The young man who was possessed with his love for Layla broke away from all people to live alone. Leaving the thriving city he went and lived among the wild animals of the desert without taking notice of what others were saying about him. One day somebody asked him: “Who are you?” “I am



**The heart of a believer trembles with excitement which oscillates between fear and hope. The balance between these feeling of fear and hope will be such that the believer must always be prepared for death, and pray in a state of refuge and helplessness, and take care to continue this balance and harmony until death.**

**One of the pledges of Allah the Almighty, in the Qur'ân, is that with every new scientific discovery we will draw that much closer to understanding the miraculous nature of the Qur'ân. These miraculous aspects of the Qur'ân have been established within the limits of the Divine pledge.**



Layla,” he replied. Then he asked: “Where did you come from?” “From Layla,” he replied. Then he asked: “Where are you going?” “To Layla,” he replied. Majnûn’s heart had become blind to everything due to his deep love for Layla. (‘Abdul Qâdir Gaylânî)

When a believer is devoted to Allah throughout his life and then dies in this state of devotion, his heart will be purged of all other attachments, worldly and otherwise. Whether isolated or integrating, the adoring heart is always with Allah alone.

“Therefore stand firm (in the straight path) as you are commanded!” (Hûd, 11:112)

Those on the path of Allah the Almighty find joy in his commands; Allah will give them awareness of fathomless truths. Allah the Almighty sent the Holy Prophet (pbuh) as an example to mankind. The Holy Prophet is a fine example for humans at every step of their lives.

It was reported that the Prophet (pbuh) displayed the greatest humanity and compassion, and he loved his grandchildren Hasan and Husain very much. The angel Gabriel came to the Prophet and asked: “Do you love them that much?” The Prophet replied: “Yes, I do love them.”

Then the angel Gabriel told him: “One of them will be poisoned and the other martyred.” On hearing this, the Holy Messenger ensured that his love for them was in moderation.

This shows us that the affection we feel in our hearts for somebody should never exceed

our love for Allah. As in this example, even the Prophet was not exempt from warnings and guidance. We must understand the significance of excessive affection from this example and everything we favour or love should be loved in moderation; we must prevent ourselves from idolising the objects of our love. Only our affection for Allah is to be limitless.

If the feelings of fear and hope in Allah continue in harmony, the hearts will turn into clouds of grace floating in the sky of faith. The one who loves always has the fear of harming or losing the affection of the one he loves.

In the Qur'ân we read:

“O you who believe! If you will help (the cause of) Allah, He will help you, and plant your feet firmly.” (Muhammad, 47:7)

While we possess this moment of opportunity we must manifest our faith and make the effort to turn our book of deeds into record of righteous actions. We must never forget that as believers we are the children of Adam who, as a blessing from Allah, had the angels prostrate to him. We are students at the school of Divine Names, students of Prophet Muhammad (pbuh), the teacher of words of Divine truth.

We aim to be on the straight path, the path of Allah. Thus our hearts must be full of the aspiration and affection of the truth of the Qur'ân and the precious Sunnah of the Holy Prophet. The Qur'ân and the Sunnah of the Holy Prophet are our call to the eternal path of happiness. Only the pure souls will



have the pleasure of reaching the Creator; not giving consideration or being insensitive to this call is blindness of the heart which will end in regret.

“Do they not then earnestly seek to understand the Qur’ân, or is that there are locks upon their hearts?” (Muhammad, 47: 24)

The Qur’ân in this verse directs us to consider its own uniqueness and loftiness.

“Do they not ponder on the Qur’ân? Had it been from other than Allah, they would surely have found therein much discrepancy.” (Nisâ, 4: 82)

It is not possible to find a verse in the Qur’ân, a book more than fourteen centuries old, which contradicts science; in fact, new discoveries made in every age serve only to increase the miraculous nature of the Qur’ân. The Qur’ân, regulating the lives of the Bedouin in the best way possible and providing them with everything they were in search of satisfied their souls over fourteen hundred years ago. Incredibly, today it continues to encircle intellectuals, consternating and surprising all with its revelations.

The Qur’ân is replete with such excellence of knowledge that it is the guide for every advancement of knowledge, from the past, the present, and until the day of judgment.

One of the pledges of Allah the Almighty, in the Qur’ân, is that with every new scientific discovery we will draw that much closer to

understanding the miraculous nature of the Qur’ân. These miraculous aspects of the Qur’ân have been established within the limits of the Divine pledge.

“Soon will We show them Our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the truth. Is it not enough that your Lord witnesses all things?” (Fussilat, 41: 53)

There are many examples of this Divine declaration. Here are some verses concerning scientific truths that are contained in the Qur’ân:

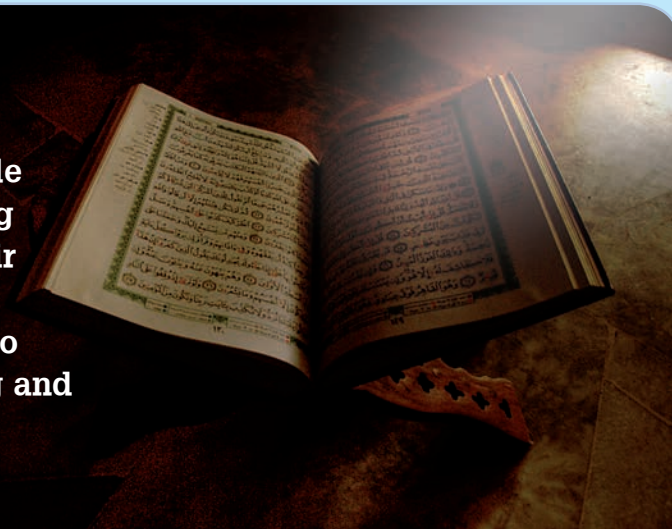
“O mankind! If you have a doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest (Our power) to you; And We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then (foster you) that you may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much). And (further), you see the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth (in pairs).” (Hajj, 22: 5)

“Man We did create from a quintessence (of clay); Then We placed him as (a drop of)

**If the feelings of fear and hope in Allah continue in harmony, the hearts will turn into clouds of grace floating in the sky of faith. The one who loves always has the fear of harming or losing the affection of the one he loves.**



**The Qur'ân, regulating the lives of the Bedouin in the best way possible and providing them with everything they were in search of satisfied their souls over fourteen hundred years ago. Incredibly, today it continues to encircle intellectuals, consternating and surprising all with its revelations.**



sperm in a place of rest, firmly fixed; Then We made the sperm into a clot of congealed blood; Then of that clot We made a (foetus) lump; then We made out of that lump bones and clothed the bones with flesh; then We developed out of it another creature. So blessed be Allah, the Best to create!" (Muminûn, 23: 12-14)

In an article on embryology, Dr Keith L. Moore said that after exploring the development of the human embryo, he compared his data with verses of the Qur'ân and concluded that it is in agreement with his findings. He further admitted that with the given examples, the Qur'ân was more advanced than medical science.

Moore said that as well as the terms used to identify the three stages all being concurrent with scientific facts, they were also an example for medical science. In the Qur'ân, the described phase of the egg or seed form was consistent with all the content of the scientific research. The clot phase, where the foetus is in the hanging position and looks like a dull piece of blood, shows all the characteristics of the foetus, stored in this blood clot. In the foetus phase the foetus looks like a piece of chewed up meat, as if there are teeth marks.

As a result of his research, Keith admired the Qur'ân and the Holy (pbuh) a great deal, and confirming this miracle of 1400 years ago, he embraced Islam. We are given confirmation of this and of the other miracles of the Qur'ân:

"And those to whom knowledge has come

see that the (Revelation) sent down to you from your Lord- that is the Truth, and that it guides to the Path of the Exalted (In Might), Worthy of all praise." (Saba, 34:6)

Scientific studies of the finger print confirmed that the finger tips never change throughout life; no two persons' finger prints are the same; this is why for the police and law makers, the finger print is the most reliable way of discovering a person's identity. This fact has been discovered towards the end of the 19<sup>th</sup> century, yet in the Qur'ân we read:

"Does man think that We cannot assemble his bones? Nay, We are able to put together in perfect order the very tips of his fingers." (Qiyâmah, 75:3-4)

The uniqueness of every finger tip was thus brought to our attention centuries earlier.

The Qur'ân is well in advance of science as stated in this verse:

"Say: If the whole of mankind and jinns were to gather together to produce the like of this Qur'ân, they could not produce the like thereof, even if they backed up each other with help and support." (Isrâ, 17:88)

Laying down all its basis of knowledge, the Qur'ân does not stem from the knowledge of a mere person, it is the enlightenment of Allah the Almighty. At the same time, the means for scientific discoveries and our ability to understand, is also by virtue of Allah's grace upon us.

All the Messengers and Saints attained their knowledge from the essence of the Qur'ân.

This is why the content of all the Divine books guided towards the Holy Qur'ân. A person is representative of the whole of mankind, and the Qur'ân is a divine book that embraces the whole of mankind. The knowledge that it contains is eternal, wisdom for all time.

The awliyaullah (friends of Allah), together with this understanding, experience with every word and every letter of the Qur'ân manifestations of diverse mysteries; they attribute this knowledge and subsequent authorships which they write to the Qur'ân's Divine Light. One mystery is that of the prosperous and precious night of the Miraj.

One and a half years before the Hijrah, on the 27<sup>th</sup> night of the month of Rajab, the 'night journey'

of the Prophet (pbuh) from Masjid al-Haram in Mecca to Masjid al-Aqsa in Jerusalem, and the 'Mi'râj', or the ascent into the endless sky, a great manifest of divinity, took place.

This is how this miraculous journey is explained in the Qur'ân:

"Glory be to (Allah) who did take His Servant for a Journey by night from the Sacred Mosque to the Farthest Mosque whose precinct We did Bless,- in order that We might show him some of Our signs: for He is the One Who hears and sees (all things)." (Isrâ, 17:1)

In another verse, the manifestation of this Divine journey and its wisdom is explained:

"Behold, the Lote-tree was shrouded with what shrouds. (His) sight never swerved, nor did it go wrong! For truly did he see, of the signs of his Lord, the Greatest!" (Najm, 53:16-18)

When we think about the event of the Mi'râj in all of its glory we can clearly see that this appearance of Divinity was from Allah the Almighty, in order for the Prophet (pbuh) to witness His power and magnificence; it was a display from the "Loved One to the beloved". The deep wisdom of this Divine call and its exceptional elegance and beauty



is beyond the comprehension of human understanding. From this aspect the spiritual wisdom of this glorious journey is excluded from the boundaries of knowledge; it remains a mystery between the 'Loved One and the beloved.'

On the anniversary of that holy night, the minarets, with their shining lights, touch the skies, and we must never forget that the grace of their holy light and the tributes are in memory of that holy night of Mi'raj.

The Divine reminder of the night of the Mi'râj for humans is without doubt the prayer (*salât*). Prayer is the pillar of faith, the glimmer of the eye, and the consciousness of the soul: it is an ascension of the believer's soul meeting with the Creator.


All of us who have the privilege of being a servant of Allah and a follower of the Holy Prophet (pbuh) have the ability of living our own personal Mi'râj. There are clear signs that the ascension of a believer can be attained with prayer and the condition of our prayer determines our level of ascension. We are called five times a day to ascend on a divine journey to the Beloved.







# A Human Weakness According To The Qur'an: Tyrannizing The Nafs



**Adam and Eve, falling into Satan's trap and eating the forbidden fruit, sought refuge with repentance and the following prayers: *"They said: 'Our Lord! We have wronged our own souls: If thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost.'*"**

*Zulm* (tyranny or oppression) means to commit an injustice, to treat unfairly, to be unjust, to torment or torture, to transgress either verbally or physically, to go too far. In short, this is placing something (or giving rights) not where it belongs, but rather placing it where it does not belong. Words like *zulma* (gloom), *zulûmah* (dark days) and *zalâm* (darkness) are all derived from the same root and have a meaning of darkness and gloom. The Qur'ân is the guide to the Right Way and brings humanity out of the *zulûmât* darkness into the light.

One of the concepts that is frequently focused on in the Qur'ân is *zulm*; words derived from the same root appear three hundred times. According to the Qur'ân, there are three types of oppression, *zulm*:

a. The servant's *zulm* against Allah, the most important of these being *shirk* (belief in a god/gods other than Allah) *Zulm* against other people, which includes all types of sins, like murder, stealing and adultery.

b. *Zulm* against one's own *nafs*, self. This type of oppression is the result of the first two. The *oppression* performed against Allah and that performed against another person causes a person to tyrannize their own *nafs*. Thus, one destroys oneself with *zulm* imposed upon the *nafs*.

The first two types of *zulm* can be combined into one, in that one naturally regresses into the other; when one has rebelled against the Creator, one will soon thereafter rebel against the creation. Whoever allows for this to occur, is simultaneously oppressing the self, thus, it is said that "one who rebels against Allah destroys themselves."

To tyrannize the *nafs* means to ignore the divine commands; it means to live without a conscience, not taking the religious life or the afterlife seriously, and it means deserving the divine punishment that is the result of such actions. It is not the way for the Just, Merciful and Compassionate Allah to tyrannize His own servants. This means that the servant is destroyed by a punishment which they have deserved, according to Allah's justice.

There are twenty-nine verses in the Qur'an concerned with humanity's self-destruction. The temptation by Satan and the *nafs*, which preys on human weaknesses, can be understood to be the oppression of the *nafs* by the servant themselves. In fact, Adam and Eve, falling into Satan's trap and eating the

forbidden fruit, sought refuge with repentance and the following prayers: *"They said: 'Our Lord! We have wronged our own souls: If thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost.'"*

From that day to this, the journey to this world, which began with the oppression of Adam and Eve's *nafs*, has been carried out either by embracing the divine invitation or by being deceived by the *nafs* and Satan. Those people who heed the invitation attain glad tidings, while those who are deceived by Satan and the *nafs* only ruin themselves.

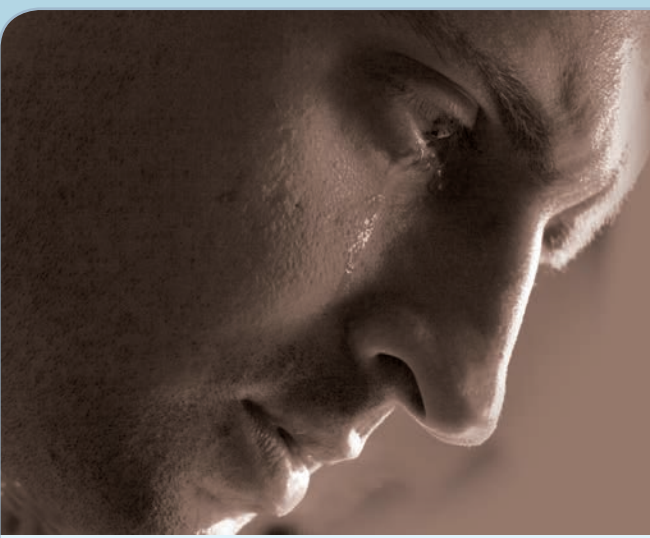
When this worldly life comes to an end and the Day of Judgment arrives the Qur'an tells us how Satan will not honour the promises he has made to people and he will not acknowledge them; rather, he will distance himself from people: *"And Satan will say when the matter is decided: 'It was Allah Who gave you a promise of Truth: I too promised, but I failed in my promise to you. I had no authority over you except to call you but ye listened to me: then reproach not me, but reproach your own souls. I cannot listen to your cries, nor can ye listen to mine. I reject your former act in associating me with Allah. For wrong-doers there must be a grievous penalty.'"*

The greatest dimension of this self-destruction is that the servants will be confused about who to turn to and they will create gods other than Allah. At the head of these is the deification of the human *nafs* and desires. In

**To tyrannize the *nafs* means to ignore the divine commands; it means to live without a conscience, not taking the religious life or the afterlife seriously, and it means deserving the divine punishment that is the result of such actions.**







**We should wander through the world and investigate the fate of former nations and to learn a lesson from this. It is stated that even though they were mighty, they oppressed their nafs and thus destroyed themselves.**

addition, people will always be enslaved to fortune, fame, lust and the material world. The Qur'an tells us, in great detail, about the fate of this type of deviation. In fact, when the Israelites made a god out of the Golden Calf Moses tells them: *"O my people! Ye have indeed wronged yourselves by your worship of the calf: So turn (in repentance) to your Maker, and slay yourselves (the wrong-doers); that will be better for you in the sight of your Maker."* Then He turned towards you (in forgiveness): For He is Oft-Returning, Most Merciful."

Throughout the history of humanity there have been those who gain the attribute of blessedness by believing in the clear miracles brought by the Prophets and there have been those who have destroyed their nafs. In fact, the Qur'an indicates that these type of people were present among the descendents of Abraham (pbuh) and Isaac (pbuh).

People's inability to perceive the divine message or invitation is a type of oppression that destroys them. Otherwise, there is no *zulm* that Allah carries out against His servants. Earlier communities that refused to believe what their Prophets were preaching and did not follow what they were taught destroyed themselves, being inflicted with different types of torment. In fact, the tribe of Noah (pbuh) was destroyed by the flood, that of Hud (pbuh) with a violent wind, Salih's (pbuh) tribe with an earthquake, Abraham's (pbuh) with flies, Jethro's (pbuh) with fire, Lot's (pbuh) people were destroyed by everything being turned upside down. *"Each one of them We seized for his crime: of them, against some*

*We sent a violent tornado (with showers of stones); some were caught by a (mighty) Blast; some We caused the earth to swallow up; and some We drowned (in the waters): It was not Allah Who injured (or oppressed) them: They injured (and oppressed) their own souls."*

In the Qur'an Allah Almighty tells us to wander through the world and investigate the fate of former nations and to learn a lesson from this. It is stated that even though they were mighty, they oppressed their *nafs* and thus destroyed themselves. Not only were there tribes in the past which destroyed themselves with *shirk* and disbelief; we are told that even though the Israelites were granted manna and quail from heaven as divine bounties, because they ignored the divine rules they destroyed themselves.

After informing us of the bad end of those who oppress themselves by giving lie to Allah Almighty's verses, we are told that the same fate will be visited on those who do not take a lesson by considering the fate of the people from the same land.

Allah sent His Prophets to be obeyed. Those servants who do not obey the Prophets are included among those who have destroyed themselves. For such people, Allah has indicated a way out and tells us: *"We sent not an apostle, but to be obeyed, in accordance with the will of Allah. If they had only, when they were unjust to themselves, come unto thee and asked Allah's forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-returning, Most Merciful."*

Those who live in a conflicting relationship with Allah, who transgress His limits in the framework of social matters, and those who harm their families and spouses are people who, in the words of the Qur'an, destroy themselves.

Some of the reasons why people oppress their *nafs* and destroy themselves is pride in worldly goods, in what they own, thinking that worldly goods are eternal, and thinking that the Day of Judgment will not arrive.

The expenditure and savings in this worldly life for the disbelievers are for worldly ends and aims, and thus are vain and meaningless. Allah compares such people who destroy themselves with the northerly wind that brings frost to the crops. In the same way that a cold wind can cause the crops to be frozen, thus destroying the wheat, the behavior of such people with their empty expenditure will be in vain, and only result in their own destruction.

According to the Qur'an, the self-destruction of people is considered to be a mortal weakness. In fact, in the Qur'an one of the qualities that will be considered of pious believers who are invited to Heaven is this: when performing a bad action or oppressing their *nafs*, that is, when demonstrating a weakness that would destroy themselves, they remember Allah and repent and seek forgiveness.

Self-destruction is often considered to be a trap set by Satan and the *nafs* and the person who is aware of this in their heart will turn to

Allah. In fact, when Moses (pbuh) committed a sin that resulted in the death of a young man, this was perceived as the work of the devil and therefore, thinking that this sin had oppressed his *nafs*, Moses begged forgiveness from Allah; Allah forgave him.

The queen who came to Solomon (Balqis) said to her Lord: *O my Lord! I have indeed wronged my soul: I do (now) submit (in Islam), with Solomon, to the Lord of the Worlds.*”, thus informing us that she had been saved from destroying herself by the hand of Prophet Solomon. Allah Almighty states that among the distinguished servants to whom He gave the book and those who have destroyed themselves, there is a third group that consists of those who have followed the middle way and with Allah's permission have progressed in blessings.

The first of these three groups consists of those who have oppressed their *nafs* or destroyed themselves; according to the Qur'an they have a fault in their lives. The treatment for this is to attain the *qalb salim*, a sound heart, and be saved from destroying themselves; now they must take Islam seriously and follow the middle way. With effort and striving they can take the lead in every type of good service. Those who take the lead are clear. In the words of the Qur'an they are: *“the vanguard (of Islam)- the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds,- well- pleased is Allah with them, as are*

**Those people who heed the invitation attain glad tidings, while those who are deceived by Satan and the *nafs* only ruin themselves.**



*they with Him.”*

In the light of the above Qur’anic verses it is possible to summarize the reason why people destroy themselves as follows:

1. People forget that they are servants of Allah and become enslaved to something else:
2. There is of a passion for eternal life that causes people to think that this world is eternal and that the blessings of this world will not come to an end, and that the Day of Judgment will never occur.
3. They believe the deceit of Satan and the provocation of the ego.
4. Although Allah is always aware, people think that He is not aware, and rather than acting as a servant who can be seen by Him, they act as if only they themselves can see what they do.
5. They refuse to learn from the lessons offered by the fate of the past tribes and communities that have been destroyed.
6. They practice *shirk* against Allah and oppress people, commit injustices and thus deserve Allah’s wrath.
7. The requirements of humanity can sometimes confuse people. However, failure to immediately repent and revise this error and confusion can result in self-destruction.
8. Neglecting doing what is necessary despite having been appointed to do so by Allah and showing fault in heeding the divine commands.

All of these will result in people destroying themselves.

The greatest obstacle standing between people and a sound heart is their self-destruction or the oppression of the *nafs*, because the sound heart is one that cannot be hurt and cannot hurt. The greatest blessing is to withstand those who cause harm in society and to not hurt others with words or behavior. To have such an awareness, which helps prevent oppression in social and individual spheres, is of great importance in order not to oppress or be oppressed.

**After informing us of the bad end of those who oppress themselves by giving lie to Allah Almighty’s verses, we are told that the same fate will be visited on those who do not take a lesson by considering the fate of the people from the same land.**









# *Nafs-i Mutmai'нна* (Satisfied Soul)

Human beings, who can open to infinity with the sun and stars, can see and feel the signature of infinite Power in flowers, insects and birds. This attainment of the point of perfection in a conscious state will be the cause of a wave of mercy that will spread throughout the universe.

The expression *nafs-i mutma'inna*, as the expressions *nafs-i emmara* and *nafs-i lawwama*, appears once in the Qur'an:

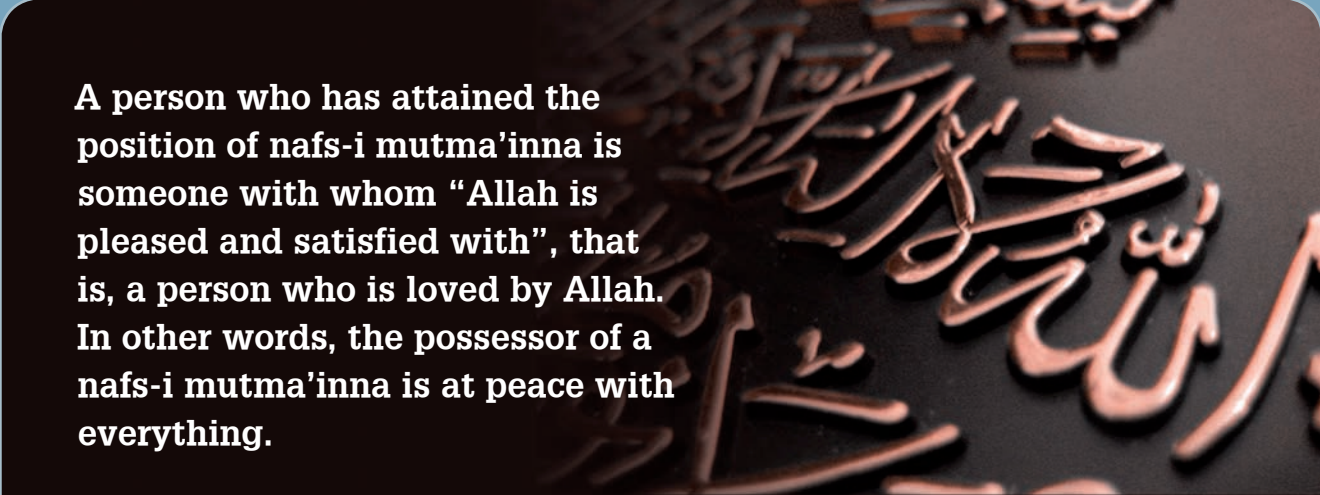
“(To the righteous soul will be said:) “O (thou) soul, in (complete) rest and satisfaction!” (Fajr, 89/27)

As a term, scholars and learned men living in later centuries applied it to the stages of the training of the *nafs*. To treat illnesses like *kin* (resentment), *kibir* (pride), *hasad* (envy), *shahwa* (lust) and *riya* (hypocrisy), the *nafs* must pass through several stages; the first of these is the *nafs-i emmara*:

“And I do not declare myself free, most surely (man's) self is wont to command (him to do) evil, except such as my Lord has had mercy on, surely my Lord is Forgiving, Merciful.” (Yusuf 12: 53), the second the *nafs-i lawwama*:

“Nay! I swear by the self-accusing soul.” (Qiyama, 75/3), the third, the *nafs-i mutmainna*. If we include *nafs-i mulhama* to these stages:

“And the soul and Him Who made it



**A person who has attained the position of *nafs-i mutma'inna* is someone with whom “Allah is pleased and satisfied with”, that is, a person who is loved by Allah. In other words, the possessor of a *nafs-i mutma'inna* is at peace with everything.**

**perfect.”** (Shams, 91/7) as the fourth, and then *radiya*, *mardiyya* and *kamila*, we have seven stages in all.

The first thing that the steps mentioned here tell us, from the aspect of education, is that human and religious education must be slow and gradual. The word *itmi'nan* (assurance, content), which is the root of *nafs-i mutma'inna*, is found most often in the Qur'an the word “*qalb*” (heart).

**“Allah made it but a message of hope for you, and an assurance to your hearts: (in any case) there is no help except from Allah. The Exalted, the Wise”** (Al-i Imran, 3/126)

**“When Abraham said: “Show me, Lord, how You will raise the dead, “ He replied: “Have you no faith?” He said “Yes, but just to reassure my heart.”** (Baqara, 2/260)

**“Anyone who, after accepting faith in Allah, utters Unbelief, - except under compulsion, his heart remaining firm in Faith - but such as open their breast to Unbelief, on them is Wrath from Allah, and theirs will be a dreadful Penalty.”** (Nahl, 16/106)

The connection between *dhikr* and this word, which means being secure and content, and thus being able to attain consistency and peace, is very clear:

**“Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction.”** (Ra'd 13: 28)

There are many classifications connected with the *nafs-i mutma'inna*, particularly in works on Sufism. It is thus that the matter

of purifying the *nafs* has been introduced into human education and the education of the soul, with different interpretations being introduced in the matter of how to purify the *nafs*. With these interpretations, detailed information is given about the *nafs* and its degrees, the *nafs* and its characteristics; the roads that should be followed to ascend to the point of *nafs-i mutma'inna* have been indicated and the religion has been examined from a psychological aspect in great detail.

Here we will follow a different way. That is, here we will take into consideration the subjects that come to the fore in Surah Fajr, in which the term *nafs-i mutma'inna* appears, and we will focus on the path and means that take us to this position.

When we examine Surah Fajr from the aspect of religious education and religious psychology, three subjects come to the fore.

1. Examining nature
2. Examining history
3. Examining humanity

To examine nature means to look at Allah and at Allah's verses. The earth is full of His manifestations.

**“On the earth are signs for those of assured Faith, as also in your own selves: Will ye not then see?”** (Dhariyat 51/20-21)

**“We will soon show them Our signs in the Universe and in their own souls, until it will become quite clear to them that it is the truth. Is it not sufficient as regards your Lord that He is a witness over all things?”** (Fussilat 41/53)



Thus, examining the earth and everything on it - animate or inanimate - means coming face to face with His signs.

Surah Fajr first draws our attention to nature and time. The Surah starts with the word *fajr*, which means dawn. The second and fourth verses are concerned with the night. The fifth verse poses a question:

“Is there (not) in these an adjuration (or evidence) for those who understand?”

When we look at the universe with a receptive eye, it is of extreme importance that for the training of the human, as well as their *nafs* and soul, that we see and hear the harmony of the universe. Human beings, who can open to infinity with the sun, moon and stars, can see, hear and feel the signature of infinite Power in flowers, insects and birds. This attainment of the point of perfection in a conscious state will be the cause of a wave of mercy and compassion that will spread throughout the universe. Those who are blessed with the breezes of this mercy will be those who see that hurting an ant is no different from hurting a flower or, indeed, another human being. They are the fortunate ones who can observe the universe with the eye of *tawheed*.

Secondly, Surah Fajr asks us to look upon the adventure of humanity throughout history. It speaks of the city of Iram, the subject of legends - the like of which had never been seen in the world - and the verb “create” is used for the Ad tribe, and the Samud tribe and

the Pharaoh are also mentioned.

One of the subjects that develops human skills, and educates our hearts and souls, bringing us to the crux of the matter, is to be able to see and read “yesterday”. For this reason, the Qur’an frequently focuses our attention on those who came “before” and orders us to travel throughout the world. During these journeys the matter of the “eye of the heart” comes up:

**“Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are blind, but their hearts which are in their breasts.”**  
(HAJ 22/46)

The basic instruments of human education are the eyes, ears and heart.

The third group of verses in Surah Fajr illuminates potential negativities that exist in the human *nafs*. A person who has not yet reached the stage of *nafs-i mutma’inna* is deficient and at fault with psychological conditions, in particular in relation to money:

**“And as for man, when his Lord tries him, then treats him with honor and makes him lead an easy life, he says: My Lord honors me. But when He tries him (differently), then straitens to him his means of subsistence, he says: My Lord has disgraced me. Nay! but you do not honor the orphan, nor do you urge one another to feed the poor, and you eat away the heritage, devouring (everything) indiscriminately, and you love wealth with**

**When we look at the universe with a receptive eye, it is of extreme importance that for the training of the human, as well as their *nafs* and soul, that we see and hear the harmony of the universe.**



exceeding love.” (Fajr, 89/15-20)

In order to attain a life full of peace and stability the *nafs-i mutma'inna* must have a sound footing in its relationship with money. That is, we are not the servant of money, but rather its sultan. We are not the slave of coins, but their king. Only thus is it possible that more valuable things than money, renown or fame can be presented to people and more important things please us. This happens through love of Allah, the Prophet Muhammad and the Truth. It is at this point that this person will chant along with the *nafs-i mutma'inna*: “May Allah be pleased with them and may they be pleased with Allah.” Another expression of this in the Qur'an is

**“O you who believe! whoever from among you turns back from his religion, then Allah will bring a people, He shall love them and they shall love Him...”** (Maida, 5/54)

The surah ends with Allah's address to the *nafs-i mutma'inna*:

**“(To the righteous soul will be said:) “O (thou) soul, in (complete) rest and satisfaction! Come back thou to thy Lord, well pleased (thyself), and well-pleasing unto Him!”**


**“Enter thou, then, among My devotees! Yea, enter thou My Heaven!”** (Fajr, 89/27-30)

In short, a person who has attained the position of *nafs-i mutma'inna* is someone with whom “Allah is pleased and satisfied with”, that is, a person who is loved by Allah. In other words, the possessor of a *nafs-i mutma'inna* is at peace with nature, history and humanity. Let us look at what Elmalılı Muhammaed Hamdi Yazır has to say on the matter: “the connection of the nafs only to the approval of Allah as one goes from the *tabiat-i hayvaniya* to the rebuke of the *nafs-i ammara*, to the reproach of the *nafs-i lawwama*, becoming freed from the mysterious concerns of the world and endowed with good morals is the resolution to gain true freedom by performing good deeds with its property and soul” (Hak Dini Kur'an Dili VIII, VIII/5816 Istanbul, 1938)

**In order to attain a life full of peace and stability the *nafs-i mutma'inna* must have a sound footing in its relationship with money. That is, we are not the servant of money, but rather its sultan. We are not the slave of coins, but their king.**



# The Psychological OUTLOOK IN The Works Of Rumi



**What we learn from Rumi is that our feelings are not as most people may imagine. We must acknowledge that feelings come from inside as they do from outside. These feelings must not be accepted directly without being filtered.**

Jalaladdin Rumi is a versatile Sufi whose works have in the past, and indeed continue to today, illuminate many different disciplines. Very recently his poetry and stories have been used by psychologists in order to cure psychological disorders. Researchers in the field of psychology have found that Rumi's poetry addressed the deepest concerns of man and his psyche directly. Rumi's works present a deep analysis of human psyche and he uses techniques such as story telling, psychoanalysis in order to help his readers.

What is interesting is that very recently some of Rumi's brilliant techniques were reinvented, being deemed from among the most useful methods of psychological treatment. For example, in recent times Erickson, the famous western psychologist, emphasized the benefits of story telling as a form of psychological treatment. We can consider Freud's story of the king who fell in love with the slave girl and his psycho-analysis of the problem by a Gnostic as an early example of his psycho-analysis of the subconscious. There are countless examples of this dispersed throughout the six volumes of



the Mathnawi as well as in Rumi's Diwan.

It is however interesting that many psychological schools did not show a welcoming attitude towards spiritual psychologies. Modern psychology today still uses the methods and conceptions of the 19<sup>th</sup> century, such as that man is to be understood primarily as a body without regard for a separate soul. A science which rejects the existence of the soul cannot find solutions to the problems of the soul. Is it not interesting that those countries who rejected religion and the soul such as the ex-soviet republics today suffer from the excessive use of alcohol and many other psychic disorders? Calling spirituality and religion opiates did not prevent such ideologies from falling into the quagmire of alcoholism. It is also very interesting that researches have shown that people who are involved in spiritual practices are not prone to alcohol and the use of drugs, even to the cigarettes.<sup>1</sup>

### **RUMI AND HIS USE OF PSYCHOLOGICAL METHODS**

**Fear/anxiety:** This is one of the central problems of modern man, engendered by modern life and the anticipation of what the future has in store. The more modern man attains material wealth, the more his fear increases. According to Rumi the best cure for such concerns is to think positively. The harm of a calamity is in proportion to its perception. For example, one's car may have been stolen:

this can either be the cause of immense stress and anxiety or the cause of happiness, as when one considers that Allah has protected them from a greater calamity such as a car accident by removing the car from their possession. Thus our attitudes towards calamities must be monitored. When one has a negative attitude towards painful incidents one gets more harm out of it. In this regard Rumi advises:

When a calamity befalls you all of a sudden

While another's face turns pale from the fear  
of it

Do not fear, be courageous and think well

You laugh like the rose in the hour of gain  
or loss

If you tear the rose petal by petal it does not  
leave laughing

Rumi's view on psychotherapy requires one to embrace dread, depression and anger as a blessing. Negative emotions are a bridge to a better life. This style of coping is illustrated in his 'guesthouse poem':

This being human is a guesthouse every morning a new arrival a joy, a depression, a meanness. Some momentary awareness comes as an unexpected visitor. Welcome and entertain them all! Even if they're a crowd of sorrows who violently sweep your house empty of its furniture. Still treat each guest honorably, He may be cleaning you out for some new delight! The dark thought, the shame, the malice meet them at the door laughing and

**The harm of a calamity is in proportion to its perception. Thus our attitudes towards calamities must be monitored. When one has a negative attitude towards painful incidents one gets more harm out of it.**



invite them in, be grateful for whoever comes because each has been sent as a guide from the beyond. (Mathnawi, III, 3256)<sup>[4]</sup>

What we learn from him is that our feelings are not us as most people may imagine. We must acknowledge that feelings come from inside as they do from outside. These feelings must not be accepted directly without being filtered. Most diseases such as high blood pressure, ulcers and the like are the results of being a slave to one's emotions.<sup>2</sup> According to Rumi, one has to produce positive feelings and should not wait for them to come from outside. The following couplet is interesting and concerns the significance of thinking:

O brother, you are what you think. As for the rest of you, you are only bone and skin,

If your thought is rose you are a rose garden, and if it is a thorn, you are fuel for the bath-stove. (2/277)

The story goes that two persons were looking at a rosebush. One was grieved that the roses had thorns whilst the other was delighted that the thorns had roses.

Negative thinking attracts calamities whereas positive thinking attracts good omen. When someone thinks of illnesses he gets ill, if he thinks of being poor he attracts poverty. Hence according to Rumi one should think of the things he wants, not the things he does not want.<sup>3</sup> Hence he advises: Make your thought straight and look well 2/856

Rumi even provides us an example of how one practically escapes the burden of the emotions when in sleep - when we sleep we are no more under their control. Similarly in our wakefulness we can achieve this, just as the Friends of Allah.

At present you are under the weight of your senses, therefore you are becoming weary and exhausted, ready to fall headlong

But when you sleep you get rid of the burden of your senses, the fatigue is gone and you are free from pain and anguish Know that the state of sleep is analogous to the state of the Friends of Allah: they do not carry the burden

of their feelings (C.I 3184-86)

Hence, according to him, feelings should not be obeyed blindly; they should be scrutinized and directed.<sup>4</sup>

According to Rumi another way of being happy in this life is to benefit others and not to cause any harm to them. The evil acts committed against others will disturb one's conscience. The more we help others, the happier we will be:

When a thief carries off people's property, contraction and straitness of heart prick his heart (conscience)

And he says "I wonder what this contraction is" (say) "the contraction (distress) of the injured person who wept at thy wickedness" (III, 355-56).

According to Rumi happiness does not come from outside but it is produced in man's spiritual world. The numbers of suicides in the affluent western world also prove that material wealth does not lead to happiness, as most of us think. In 1955 the ratio of suicide in Japan was 5 out of 20 thousand, whereas in a poor country like Egypt it was 5 out of two million people. Let us listen to him:

Know that pleasure is from within, not from without: know that it is folly to seek palaces and castles. One man is enraptured and delighted in the nook of a mosque, while another is morose and disappointed in a rose garden. (VI: 3420)

## Endnotes

1 Mohammad Shafii, *Freedom from the Self, Sufism, Meditation and Psychotherapy* (New York, 1988) p. 116

2 Norman Vincent Peale, *Olumlu düşünmenin büyüüsü*; tr. Şahin Cüceloğlu. (İstanbul: Sistem Yayıncılık, 1997), p. 48

3 Faik Özdemir, *Rumi ve Aşkın Terapi* (Konya, 2005), p. 203

4 G. Zokav, *The Heart of the Soul: Emotional Awareness*. (New York: N.Y.: fireside. 2001), p. 47; [http://en.wikipedia.org/wiki/Clinical\\_Psychology\\_Eastern\\_&Middle\\_Eastern\\_Influences#note-3](http://en.wikipedia.org/wiki/Clinical_Psychology_Eastern_&Middle_Eastern_Influences#note-3)





# Pearls of Wisdom

*The secret you keep is  
your prisoner; if you reveal  
it, you become its prisoner.*

Sayyidina Ali

*The lover of Allah among  
a hundred people is like the  
moon shining among the  
stars.*

Rumi

*The worldly life is a  
dungeon compared with  
Paradise, but is paradise  
compared with Hell.*


Abdulqadir Geylani

*Do not raise your voice  
but your word. What grows  
the lilies is the rain not the  
thunders.*

Anonym

*One who becomes angry  
and irritated when you do  
not give what he asks for is  
not a true friend.*

Yusuf bin Hussein



*Servanthood is recognizing  
that you need Allah Taala  
at any moment and to  
wholeheartedly follow His  
Messenger.*

Jafar-i Sadiq

*The grief of unity is better  
than the ease of dissent.*

Yahya bin Muadh

*Everynight is followed by  
day.*

Sayyidina Ali

*To endure the troubles of  
people is a virtue approved of  
by Allah, appreciated by  
the Messenger of Allah and  
emulated by the friends of Allah.*

Mawlana Khalid-i Baghdadi

*Three things are  
repugnant for three groups;  
intemperance for governors,  
love of property for scholars  
and stinginess for the wealthy.*

Molla Jami





# Sayyidina Juwayriya bint Harith II

**Sayyidina Juwayriya was the daughter of the chief of the tribe one day, and then the next she tasted the life of a prisoner, on the following day she was set free and then not only was she blessed with guidance, but she became the wife of Prophet Muhammad (pbuh). All of these changes in fortune did not disturb her inner balance.**

## THE MOST BLESSED WOMAN OF THE TRIBE

Prophet Muhammad's marriage to Sayyidina Juwayriya was an occasion for great blessings: as the Companions said: "O Prophet, it is not appropriate that the relatives of your wife are our slaves...!" and thus they set free all the members of the Mustalik Tribe.<sup>1</sup>

Many of the members of the Mustalik tribe, now freed and hearing about the marriage of Prophet Muhammad (pbuh) and Sayyidina Juwayriya, became Muslim, influenced by their admiration for these generous and high-minded acts.<sup>2</sup> In fact, even men who had fled from the Muslims on the battle field came to Medina and accepted Islam/<sup>3</sup>

Thus, once again Prophet Muhammad occasioned many blessings with a marriage. For this reason Sayyidina Aisha said: "I know of no woman who was more blessed for herself and her tribe than Juwayriya."<sup>4</sup>

In truth, Sayyidina Juwayriya was a blessed woman. In one day she went from captivity to freedom, from freedom to the Truth, and then became the wife of Prophet Muhammad. Again, through her, hundreds of people from



her tribe – according to one report 100, according to another 700 people - were immediately set free and became Muslim.

As we have seen, this marriage was a matter based on political and social needs. The Qur'an also confirms that Prophet Muhammad (pbuh) was not acting for his personal pleasure, but in accordance with the revelation:

*By the Star when it goes down,- Your Companion is neither astray nor being misled. Nor does he say (aught) of (his own) Desire. It is no less than inspiration sent down to him.* (Qur'an, 53/1-4)

The most important wisdom and purpose behind this marriage was to warm hearts to Prophet Muhammad and thus to Islam. Tribes grow through marriages and blood relations, and in this way the Bani Mustalik were a help to Islam. It is a well-known fact that when a person marries into a tribe or clan, a distinct closeness and friendship arises between these people. This naturally leads to mutual cooperation. In fact, after Juwayriya's marriage the Bani Mustalik captives were set free, and more importantly they became Muslim.<sup>5</sup>

### HER VIRTUES:

Our Mother Juwayriya was a woman who had incredible *taqwa*. She was very sincere in her devotions, she would pray and fast often. So much so, that Prophet Muhammad (pbuh) would try to discourage her from some of her supererogatory prayers, and ask her to break her fast.

Sahih-i Muslim gives us a hadith from Juwayriya:

"One day I was in my area for praying and Allah's Prophet had prayed his morning prayer and left. He returned in the midmorning and said: 'Are you still sitting there and counting

your tasbih (prayer beads)?' I replied that I was and he said 'Shall I teach you a prayer that is equivalent to all the prayers you have said from the morning until now?' He said, 'Say three times: Subhanallahi wa bihamdihi adada halkihi. (I give thanks and praise to the number of beings Allah has created). Then three times: wa ridhae nefsihi (I praise You for Your approval), three times: wa zinata arshihi (I praise You to the weight of the Ninth Heaven) and three times: was midada kalimatihi (I praise You to the extent of the ink of Allah's words).'"

Our Mother Juwayriya was married to Prophet Muhammad (pbuh) for six years and reported seven hadiths.<sup>6</sup> Juwayriya was very tender and merciful towards the poor and needy. She would feed others and go without food herself, and give others water foregoing her own drink. One day Prophet Muhammad (peace and blessings be upon him) entered her room and said: "Do you have anything to eat?" Juwayriya said: "No, Prophet! I have nothing to eat but a mutton bone that the concubine we set free gave me to give in charity...!"

Prophet Muhammad said "Bring it here...It has found its place." (Muslim, Zakat, 52).

It is worth nothing that Prophet Muhammad (pbuh) would accept presents that were sent to him, but he would distribute those things that were brought as *sadaqa* or *zakat* to the Companions or the poor, and would not eat or drink of them himself. The mutton bone that he is asking about in the hadith was most likely for someone in need.

Sayyidina Juwayriya died when she was in her 70s in the 56<sup>th</sup> year of the hijrah.<sup>7</sup> In some sources it states that she died in the 50<sup>th</sup> year (670) when she was 65.<sup>8</sup> She is buried in the Baqi Cemetery.

May Allah bless us all with her most beau-





tiful morals and allow us to be her neighbor and friend in heaven. Amen.

### THE MESSAGES WE CAN TAKE FROM THE LIFE OF THIS BLESSED MOTHER TODAY

1 – In the ups and downs of life we can suddenly find ourselves elevated high, only to be hurled into obscurity the next day. In such situations we need to keep our inner balance alive and not let our *istiqamah* (direction) be confused. We must act with trust in Allah, and in accordance with developing conditions, because life in a palace and life in a prison are both tests, and in both conditions the good behavior and actions that we display are reflections of our inner world. Sayyidina Juwayriya was the daughter of the chief of the tribe one day, and then the next she tasted the life of a prisoner, on the following day she was set free and then not only was she blessed with guidance, but she became the wife of Prophet Muhammad (pbuh). All of these changes in fortune did not destroy her personality or character: she did not allow them to disturb her inner balance.

2 – Life is like a large field in which we gather together the results of all the choices we have made. We reap what we have sown. Therefore, we should show great care to choose the most blessed of the choices that are ranged in front of us: because blessed things will bring more blessings. Sayyidina Juwayriya, tried in many ways to escape captivity: first by bargaining with her master, and then resolutely presenting her desire for freedom, her greatest desire, to Prophet Muhammad. As soon as she saw his grace and charisma, even though she was the daughter of the chief and without contemplating that her father would sooner or later come to rescue her, she acceded to the Prophet's suggestions.. This certainly demonstrates her courage and resolution, because after do-



ing all that she could to change the negative conditions in which she found herself, Sayyidina Juwayriya then chose the best of the options before her, and when it was necessary to completely submit, she submitted to the best person. This clearly shows us that idleness in looking for the easy way out in the difficult situations that life presents to us, saying: "This is my fate, I will submit...", is incorrect and is not the way to be followed. That is a "belief in incorrect fate".

3- Moreover, when choosing our future spouses we should turn towards those among us and in our surroundings who are blessed people, and who are people with positive qualities. Thus our marriage, like that of Sayyidina Juwayriya, will be a means of guidance.

4- Sayyidina Juwayriya strove to fill her life with belief, worship and *taqwa* after her marriage, preferring to live a life of piety. Even though she was married to a prophet and was a *Mother of Believers* she constantly strove for the life in the next world. We should fill our lives and our homes with the decorations of *taqwa* and be of those who always prefer the Hereafter.

5- Like Sayyidina Juwayriya and the other wives of the Prophet (pbuh), we should give generously in charity to cleanse our souls, so that they become tender, and to distance our nafs from selfishness and stinginess.

### Endnotes

- 1 Ibn-i Ishak, Sire, p. 245; Abu Dawood, Itq, 2; Ayşe Abdurrahman, op.cit., pp. 109-110
- 2 Rıza Savaş, DİA, "Cüveyriye bint Hâris"; Muhammed Hamidullah, op.cit., II, pp. 684-685.
- 3 Celal Yeniçeri, op.cit., p. 92.
- 4 Ibn-i Abdi'l-Barr, al-Istiab, IV, p. 253.
- 5 Muslim, Dhikr and Dua, 19; Ibn-i Maja, Adab, 56; Afzalurrahman, op.cit., II, p. 188.
- 6 Rıza Savaş, DİA, "Cüveyriye bint Hâris"
- 7 DİA, "Juwayriya bin Harith
- 8 Afzalurrahman, op.cit., II 188







# The Islamization Of The Uyghurs

In past issues of this magazine we have mentioned how Islam entered China, particularly among the Hui people. Now we will narrate how the Turkic people, in particular the Uyghurs, converted to Islam.

Historians studying the Turkic Muslim nations record that the Turks descended from Japhet, (Yafes) the son of Prophet Noah, who was sent to the east by his father with a jade stone after the Ark had come to rest on Mount Ararat (now thought to be located on the Turkish-Armenian border). One of Japhet's sons was called Turk. Some generations later, according to legend, the land that had been allotted to Turk was divided between his two sons, Tartar and Mughol (Mongol).<sup>1</sup>

According to Mahmud Kashgari, an eleventh-century Uyghur scholar and composer of the first Turkic dictionary *Divanul-Lugat-i Turk*, Allah gave the Turks their name, regarding them as His private army, and putting them in charge of the 'troublemakers in the east'. He gave them the loftiest place in the world to live and the purest air to breathe. "Moreover, one can observe among them praiseworthy qualities, such as beauty, friendliness, good taste, good manners, filial piety, loyalty, simplicity, modesty, dignity, bravery."<sup>2</sup> Mahmud Kashgari is buried on the edge of Opal, a pretty oasis south-west of Kashgar, which looks up at the Pamir Mountains.





Coming closer to recorded history, the first Turkic empire was established by two brothers; this event is commemorated by an unknown author on a stone stela by the Orkhon River: "When high above the blue sky and down below the brown earth had been created, betwixt the two were created the sons of men. And above the sons of men stood my ancestors, the kaghans [kings], Bumin and Ishtemi."<sup>3</sup> Bumin and Ishtemi set out to conquer every place they could and between 552 and 744 they built an empire that stretched along a long, narrow swath of territory, from Mongolia to the 'western sea' (the Caspian) and from the border of China to the edge of the Byzantine Empire.

Out of the names of the Turkic tribes that stands out is that of the Uyghurs. In 744 AD, the Uyghur tribe, comprised of ten clans, took over the leadership of the eastern Turks, itself a confederacy of nine tribes. They built themselves a new capital at Karabalghasun on the upper reaches of the Orkhon River, and settled down to a more sedentary – and civilized – life. The Uyghurs were, in those days, a specific group, and their name means 'one who joins', 'one who follows' or 'one who supports'.

At this time, the Arabs had already come to western Turkistan, under General Qutayba (Cuitaiba) bin Muslim, who was the commander of the Umayyads' caliphate; they

took Bukhara in 712 and Fergana, marching Kashgar in 713.<sup>4</sup> Some of the rulers of the Turkic tribes, the Buhar-hudat Tughshade and the Samarkand ruler Gurek,<sup>5</sup> sent a delegation to China, asking for help against the Arabs. In 750 a Chinese general, Gao Xianzhi, marched across the mountains, sacked the city of Tashkent and had its ruler executed. The son of this ruler son fled to Samarqand for help, and Gao found himself facing an Arab army. With Turkic troops in support, Gao confronted the Arabs on the River Talas, north of Tashkent, in what is today Kazakhstan. But the Turkic troops changed sides at the last moment, and the Chinese were defeated.

The Battle of Talas was not a large battle, but it had far-reaching consequences. It put an end to China's ambitions for a western empire, placing East Turkistan beyond her grasp for the next thousand years.<sup>6</sup> In large masses the Turkic people living in Central Asia began to convert Islam.

Islam spread to the kingdom of Kashgaria (today East Turkistan or Xinjiang), the Uyghur region, from the 8th to the 13th centuries. The way the local people here accepted Islam was different from the way people in other parts of China had accepted it. Islam did not spread quickly after Muslim groups had been formed, but only after the nobles had converted to Islam and claimed it as the state religion. The nobles preached Islam to their people.<sup>7</sup> Satuk

Bughra Khan was one of the greatest figures to play an important role during the Uyghurs conversion.

According to a Muslim chronicler, Satuk was 12 years old and waiting to succeed his dead father to the throne of Kashgar; plainly great he was destined for great things. Not only was he precociously wise, but on the day of his birth there had been a great earthquake; flowers had blossomed, even though it was winter, and springs had gushed forth.

On the same day, on the other side of the Pamirs, a merchant called Abu Nasr Samani had a vision of Prophet Muhammad (pbuh) who told him to perform religious exercises for twelve years and then cross the mountains on a special mission. As the day approached for Abu Nasr's journey, Satuk was out hunting near Kashgar. 'A hare started from under a thorny bush, and Satuk, bow in hand, gave chase, and became separated from the others. The hare suddenly stopped, and assumed the form of a man, and thus addressed the youth.' This "hare", or angel, warned the boy that if he failed to acknowledge Allah and His Prophet, he would suffer hellfire. But if he did, he would qualify for Paradise. A few days later, Satuk met Abu Nasr and after only a short conversation, the boy was converted.

Meanwhile Satuk's uncle Harun, who was acting as regent, had a dream about a tiger cub, which he interpreted to be his newly Muslim nephew. He ordered the boy's execution. Satuk's distraught mother begged him first to prove that the boy had converted; she suggested waiting to see whether Satuk would lay the corner stone of a Buddhist temple. Naturally, as a good Muslim, Satuk no longer wanted to take part in the ceremony. But Abu Nasr advised him to go ahead; as long as he pretended that he was in a mosque reciting prayers, his mentor told him, Allah would forgive him.

Seeing that Satuk carried out this ceremony, Harun spared the boy's life; however, he was soon to realize his mistake. The battle that followed lasted for seven days and seven

nights, with terrible losses on both sides, but Satuk proved invincible. His sword stretched 40 yards when drawn against the infidels and great flames belched from his mouth when he charged at them. Coming upon his uncle while he was asleep, the young victor awoke him, gave him a chance to convert and, when the uncle refused, Satuk chopped off his head and threw it out of the window on to a dung-heap. Emerging from the palace, he proclaimed himself king and Islam the official religion of Kashgaria in 932.

After a career of conquest in which he carried Islam as far as Turfan, Satuk fell ill. Before dying he took a rose from a tray and sniffed it, picked up an apple and ate it and drank a glass of sherbet. He then stood up and recited the Muslim creed, turned round three times and sang a Persian song: 'A drop taken from the ocean makes it none the less, and a soul quitting its body rends but its covering veil.'<sup>8</sup> He died in 958. However, the progress of Islam in this land was nowhere near as rapid or as wide-spread as Satuk's story implies.

As everyone knows, Satuk Bughra Khan was one of the khans of the Kara-Khanid dynasty, which was a Turkic khanate established by the Karakhānids or Qarakhānids, who were a Turkic dynasty. The khanate ruled Transoxania in Central Asia from 840-1211. Their capitals included Kashgar, Balasagun, Uzgen and then Kashgar again.<sup>9</sup> It is for this reason that some historians refer to it as the Kingdom of Kashgaria or East Turkistan.



Early in the 11th century the unity of the Karakhanid dynasty was fractured by constant internal warfare. In 1041 Muhammad 'Ayn ad-Dawlah (reigned 1041–52) took over the administration of the western branch of the family, centered in Bukhara. After the rise of the Seljuks at the end of the 11th century in Iran, the Karakhanids became their vassals. Later, they would serve both the Kara-Khitans to the north and the Seljuks to the south.

Kuchlug, the last ruler of the Kara-Khitans, treated the Muslim populations under his suzerainty in a particularly harsh manner. He went so far as to force conversions from Islam to Buddhism, the dominant religion of the ruling Kara-Khitans. In 1215, the Mongol leader Genghis pursued and defeated Kuchlug at Kashgar, driving him to Khotan. Soon after, when the Mongols conquered the region in 1218, Kuchlug was killed.

East Turkistan was conquered in 1218, but was spared the worst of the Mongol terror. The Uyghur khans submitted quickly, and many of their soldiers joined the nomad army. But the Uyghur contribution to a brutally achieved Pax Mongolica went further than mere submission. The Mongols were illiterate, and when Genghis wanted to record the customs and laws of his people, that is, the *yasa-yusun*, it was the Uyghurs who supplied him with their Sogdian script. They took on much of the new rulers' administrative and clerical work, as in modern times the Palestinians ran the affairs of the uneducated Bedouin sheikhs in the Gulf.<sup>10</sup> The Uyghur culture exerted great influence on the development of Mongolian culture (script, literature, and religious traditions were borrowed wholly or partially from the Uyghurs. Educated Uyghurs took on important positions in the Mongolian court).<sup>11</sup>

Before his death in 1227, Genghis had divided his empire between his four sons. Eastern Turkistan was included in the middle part of the realm that had been allotted to Chagatai (1185–1241), the first khan; this was the origin of names for the Chagatai Khanate, the Chagatai language and the Chagatai Turks.



The Mongol Empire later came to be known as the Chagatai Khanate. The true founder of the state was Chagatai's grandson, Alghu. The state was much less influenced by Islam; there were Muslims within the state and some people did convert.<sup>12</sup> The first Mongol ruler who actually converted to Islam was Mubarak-Shah (note the Arab name). His conversion occurred in 1256.

Some of the Mongolian tribes became Islamized at the hands of Sufi saints. The Mongols had been religiously and culturally conquered, and this absorption ushered in a new age of Mongol-Islamic synthesis that helped the further spread of Islam into central Asia and the Indian subcontinent.

In the 1330s the Mongol ruler of the Chagatai Khanate converted to Islam, causing the eastern part of his realm, known as Moghulistan, to rebel. However during the next three centuries these Buddhist, Shamanistic and Christian Turkic and Mongol nomads of the Kazakh Steppe and Xinjiang would also convert at the hands of competing Sufi orders from both the east and west of the Pamirs. The Naqshbandiyya are the most prominent of



these orders, particularly in Kashgaria, where the western Chagatai khan was also a disciple of the order.<sup>13</sup> The Naqshbandi order in Central Asia, to preserve true Islam from the ravages of the Mongol invasions, succeeded in keeping them within orthodoxy.<sup>14</sup>

From the eleventh century on, wandering Sufi masters started to spread Sufism through Central Asia, during the Karakhanid, Ghaznavid, and Seljuk periods. The Sufi custom of building spiritual guesthouses (*khanaqah*) around religious masters, which were open to all travelers, and from which not only individual spiritual seekers would wander, going from one to another, but entire communities, including the master, would wander together on spiritual journeys for months on end, appealed greatly to the Turkic nomadic tradition. Through such means, Islam gained ever-increasing popularity among the Turkic masses. The rapid growth of Islam in Central Asia at this time, then, was not due to conversion by the sword, but rather due to the skillful adaptation of the religion to Turkic culture by several great masters.<sup>15</sup> Sufism played an important role in the formation of Muslim societies, as it educated the masses and met their deepest needs, giving spiritual meaning to their lives and channeling their emotions. Sufis were also great missionaries who converted new regions to Islam.

The Naqshbandiyya order spread east across the trade routes and by the middle of



the fifteenth century had gained ascendance over other Central Asian Sufi orders in the oasis cities of Altishahr, which was in the Tarim river basin, in what is today southern East Turkistan. The Naqshbandiyya order that gained the most prominence in the Tarim basin and played an important role in later eighteenth and nineteenth-century politics in Xinjiang was the Makhdumzada, established by Makhdum-i Azam (also known as Ahmad Kasani, 1461-1542).<sup>16</sup>

The Sufi brotherhood in the Uyghur area consists of the most part Naqshbandiyya. The spread of Sufism across Central Asia played an important part in the strengthening and revival of Islam in China in the sixteenth, seventeenth and eighteenth centuries.<sup>17</sup>

### Endnotes

1 Molla Musa Sayrami, Tarihi Hamidi, Beijing, 1986, p.53

2 Quoted by Soucek, A History of Inner Asia, p.91.

3 Quoted by Sinor, 'The Turk Empire', p. 297.

4 See: Hasan Kurt, Orta Asya'nın İslamlaşma Süreci (Buhara Örneği), p.178-179.

5 İbrahim Kafesoglu, Eski Türk Dini,, Türkler, Volume I, Ankara, 2002, p.185.

6 Christian Tyler, Wild West China: The Taming of Xinjiang, London, 2003 p.43.

7 <http://www.islamhk.com/eng/>

8 The story of Satuk is told by Takir Bughra Khan. It was translated from the Persian into Uyghur, and into English by an English surgeon, Henry Walter Bellow, who travelled to Kashgharia in 1873. See Christian Tyler, Wild West China: The Taming of Xinjiang, p. 49.

9 [http://en.wikipedia.org/wiki/Kara-Khanid\\_Khanate](http://en.wikipedia.org/wiki/Kara-Khanid_Khanate)

10 Christian Tyler, Wild West China: The Taming of Xinjiang, London, 2003, p. 51.

11 [http://the\\_ughurs.tripod.com/hist.htm](http://the_ughurs.tripod.com/hist.htm)

12 [http://en.wikipedia.org/wiki/Chagatai\\_Khan](http://en.wikipedia.org/wiki/Chagatai_Khan)

13 [http://en.wikipedia.org/wiki/Spread\\_of\\_Islam](http://en.wikipedia.org/wiki/Spread_of_Islam)

14 <http://www.angelfire.com/az/rescon/SUFIMYSTIC.HTML>

15 [http://www.berzinarchives.com/web/en/archives/e-books/unpublished\\_manuscripts/historical\\_interaction/pt3/history\\_cultures\\_19.html](http://www.berzinarchives.com/web/en/archives/e-books/unpublished_manuscripts/historical_interaction/pt3/history_cultures_19.html)

16 Dru C. Gladney, Central Asia and China, The Oxford History of Islam, 1999, p. 453.

17 Michael Dillon, China's Muslims, Hong Kong, Oxford University Press, 1996, pp. 23-23.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
حَمْدُ اللَّهِ رَبِّ الْعَالَمِينَ  
مَلِكِ يَوْمِ الدِّينِ  
رَحِيمِ  
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ  
أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ  
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ  
وَلَا الضَّالِّينَ



# The Response Of THE QUR'ÂN To The Traps Of The Ego

**This spiritual state is seen as an illness in the Holy Qur'ân and many verses, including those aforementioned, are concerned with the treatment of this ailment. Allah reveals to us the way to be a good person with a clean heart, thus presenting a way out to the sinner who does not persist in errors.**

Religion is the integration of the principles of belief and all the behavior that has been rendered necessary by that belief. However, if people do not establish a life based on this belief, if they refuse to believe that the actions which they perform could be wrong, but rather produce interesting excuses, then the most obvious errors, perhaps even the greatest sins, begin to appear attractive.

It is at this point a set of *reasons*, fed by the *nafs-al ammâra*, the soul that commands towards evil, appear. In the name of finding an excuse to disobey any of the orders of Islam or to ignore that which is forbidden, one may search for help from set phrases like: "Perhaps I do this (forbidden) action, or do not do that (compulsory) one, but my heart is clean."

Verses 31-32 of Surah Najm are like a gentle warning. They start with the pronouncement of an eternal truth. A meaningful answer is given to those who seek refuge in the excuses of their nafs:

"Indeed, unto Allah belongs all that is in the heavens and all that is on earth: and so He will reward those who do evil in accordance with what they did, and will reward those who do good with ultimate good. As for those who avoid the [truly] grave sins and shameful

deeds - even though they may sometimes stumble behold, thy Sustainer is abounding in forgiveness. He is fully aware of you when He brings you into being out of dust, and when you are still hidden in your mothers' wombs: do not, then, consider yourselves pure - [for] He knows best as to who is conscious of Him" (Najm, 53: 31-32)

In these noble verses we are reminded of the fact that everything found in the skies and on the land belongs to Allah, as it is through recognition of this that we will realize our limits. However, despite this warning, it is not only possible, but probable that human beings will make errors and lapses.

Our Lord, who knows this with knowledge primordial, tells us: those who live in My world and benefit from the blessings I have provided but continue to knowingly and persistently commit sins will face the exact same in return. Those who perform good acts will be recompensed many times according to the sincerity of their intentions.

Thus, it is necessary for the servant to make choices, thinking of the day when everything will be weighed, down to the final ounce, because Allah is aware of all our states. He knows our state both from before time and now. He knows all the conditions of the human being.

Thus, to purposely take what is easy from the religion and to abandon that which appears difficult, saying "My heart is clean" cannot be right. Expressing such a sentiment and claiming that perhaps one is better than people who worry about keeping Allah's order is not right; only Allah, who is closer to us than our jugular vein, can know who is the best of humanity. Allah says in the Qur'ân:

"(Allah) knows of (the tricks) that deceive with the eyes, and all that the hearts (of men) conceal." (Ghafir, 40:19)

And Allah gives us glad tidings in the

Qur'ân:

"And its enlightenment as to its wrong and its right; truly he succeeds that purifies it (the nafs)." (Shams, 91: 8-9)

In order to be of those to whom Allah attributes success you must purify yourselves from your sins. Otherwise, your *nafs* will draw you back into the quicksand of failure with words of deceit. It will drag you towards the danger of excuses that begin with self-praise and boasting.

Although people are reminded of this fact, they still make excuses that will not be acceptable before Allah; they have the audacity to attempt to expose the hidden inner world of Allah with external pronouncements.

The reality is that no one can objectively evaluate their own actions. Each time a person says "This is me" they should act with caution. Human beings can participate in human relations only according to the evaluations made by others. Perhaps it can be said that such evaluations are often caught up in the danger of prejudice,

because external causes can always change. We can appear differently than we actually are. We are not able to arrive at a final conclusion about people according to such changeable or deceptive values.

In fact, Allah Almighty announces that if there are to be comparisons made between human beings, this can only be done according to *taqwa* (the necessary fear and awareness of Allah):

"O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)." (Hujurât, 49:13)





Thus, how can a Muslim, despite the warning: “Cleanse your Nafs”, express a claim that does not reflect reality?

In my opinion, such a trait is always present in humanity. Perhaps we could say, “Today encourages a life style that brings *exhibition* to the fore. Therefore, it is fashionable to seek shelter behind these excuses we are talking about.”

In truth, today’s societies are feeding selfishness as much as possible. It is desired that every single thing be turned into a commodity to be displayed; every displayed object that is seen is desired; even the very act of being desirous is something to be desired.

Approval or praise of one’s nature placates the *nafs*. The person who falls into this trap neglects their inner world. Their soul remains hungry. If the speed of indulging in the joy of displaying everything is not reduced, one will feel the need to present even that which Allah has hidden for the approval of others. People think that they are putting on makeup for their inner world and they praise their *nafs* rather than following Allah’s order. They can say: “This is how I live; I’ll ignore that and I will perform this (forbidden) action, but my heart is clean.”

However, Allah forbids a person to confirm their own good character because when a person praises themselves, this is the harbinger of serious personality problems.

Whatever we do appears right to us. We don’t approve of anything that is done by other people. The receptors are closed. We are devoid of any virtue like searching for what is good and true. We feel that we are always in an interrogative trial. Over time we lose the ability to test ourselves.

This spiritual state is seen as an illness in the Holy Qur’ân and many verses, including those aforementioned, are concerned with the

treatment of this ailment. Allah reveals to us the way to be a good person with a clean heart, thus presenting a way out to the sinner who does not persist in errors:

“If ye (but) eschew the most heinous of the things which ye are forbidden to do, We shall expel out of you all the evil in you, and admit you to a gate of great honour.” (Nisa, 4:31)

In addition Allah Almighty tells us “Have you not considered those who attribute purity to themselves? Nay, Allah purifies whom He pleases; and they shall not be wronged the husk of a date stone.” (Nisa, 4:49)

The Pride of the Universe, Muhammed forbade a Companion from calling his child Bera: “Do not praise yourself. Without a doubt Allah knows those who do good better than you.” (See: Ibn Kathîr)

He is the Mustafa, the Chosen One of 18,000 worlds. We have been told he was “the Mercy of the Universe”. Despite this, he presented himself as “The son of a woman who ate the dry bread of the Quraish”. When he

entered Makkah on the day it was conquered he bowed in humility on the camel he rode.

No one can be purer, more distant from sins than the Prophet of Allah. That which makes people clean can only be known by Allah Who created that person; He will tell us what is dirty and what is clean.

The ways suggested for achieving pardon for our errors are clearly stated in the Qur’ân; no matter how many pitfalls there are and no matter how pleasing they appear at first, here we are shown how to avoid them. It is pleasant to relish blessings, recognizing their true Owner, how sweet it is to live a life in which we avoid great sins and do not insist of committing small errors!

So, is it really worth while risking so much evil when all this sweetness is on offer?







# THE MANNER OF GREETING AND Shaking Hands According To The Sunnah Of THE PROPHET

**With the glory of one His beautiful names, Allah revealed to His servants 'As-Salam', the Paradise, the abode of the devoted servant who has attained faith.**

In Surah Nisa of the Qur'ân, Allah Almighty commands His servants to greet each other, and to spread greetings across the face of the earth.

**"When you enter any of these houses, greet one another with a blessed, pure and good salutation appointed by Allah." (Nur 24:61)**

**"When you are greeted with a greeting, answer with one better, or (at least) with the same. Surely Allah keeps account of all things." (Nisa 4:86)**

Allah Almighty not only commands us to greet one another, but also commands us to bestow greetings upon His Beloved servant and Messenger; in order for us to understand the importance of sending greetings to His beloved Prophet, Allah revealed that He and His Angels bestowed greetings upon the

**The reason why Paradise is referred to as the 'abode of peace' is because it is an abode of contentment and bliss, and those who enter Paradise will certainly live an eternal life of peace.**



Prophet in the following verse of the Qur'an:

**"Surely Allah and His angels bless the Prophet. O you who believe, invoke the blessings of Allah on him, and pray to Allah to bestow His peace on him, greeting him with the best greeting."** (Ahzab 33:56)

With the glory of one His beautiful names, Allah revealed to His servants 'As-Salam', the Paradise, the abode of the devoted servant who has attained faith, and successfully undergone the trials in this world; in the following verse this is described as the abode of peace.

**"And Allah invites to the Abode of Peace and He guides whomever He wills to a Straight Path."** (Yunus 10:25)

The reason why Paradise is referred to as the 'abode of peace' is because it is an abode of contentment and bliss, and those who enter Paradise will certainly live an eternal life of peace. Another reason is that Allah and His Angels bestow greetings upon all the inhabitants of Paradise.

**"Peace!" is the word from the Lord All-Compassionate (to His believing servants)."** (Ya-Sin 36:58)

**"And the angels will come to them from every gate, (saying): 'Peace be upon you, for that you endured patiently.'"** (Ra'd 13:23/24)

The manner of greetings, which could be thought of as a code or a symbolic feature, was revealed to his people by Prophet Muhammad via his words and his actions. The manner of greeting others, the duty of giving greetings

first, and the manner of replying to the greetings is defined in the following hadith of the Prophet:

"The young should greet the old, the passerby should greet the sitting one, and the smaller group of persons should greet the larger group of persons." (Buhâri)

Of course, a Muslim should immediately greet another Muslim when they meet, for the rank of a person who bestows greetings first in the eyes of Allah is defined in the following hadith:

"Those who are nearest to Allah are the ones who are first to give a greeting." (Abu Dawud)

When a Muslim enters a place or a meeting where there are other Muslims or when they leave the meeting, they should bestow the greetings of Allah. The Prophet explains this in the following hadith:

"When one of you comes to an assembly, he should give greetings and if he feels inclined to get up, he should give greetings, for the former is not more of a duty than the latter." (Abu Dawud)

According to the Prophet's Sunnah, greetings are given by saying "As Salamu Alaikum"; the reply to this greeting is "Wa Alaikum Salam" and when the words "Wa rahmatullahi wa barakatuhu" are added to the greeting, the reward is increased, as described in the next hadith:

Imran bin Husain reported: A man came to the Prophet one day and bestowed



the greetings of Allah on him. “As Salamu Alaikum.” After the Prophet had replied, the man sat down. Then the Prophet turned to him and said: “You have earned ten rewards” Then another man came and said: “As Salamu Alaikum Wa Rahmatullah,” and the Prophet responded by replying to his greeting, and the man sat down. The Prophet turned to him and said: “You have earned twenty rewards” Then another man came and said: “As Salamu Alaikum Wa Rahmatullahi Wa Barakatuhu,” and sat down after the Prophet had responded to his greetings. The Prophet turned to him and said: “You have earned thirty rewards.” (Abu Dawud)

When a Muslim enters their home, they should greet their family in the best possible way, for this will increase prosperity and benevolence both for this person and their family. When we do this, we are fulfilling a command of Allah that was revealed in Surah Nur verse 61; we will also gain rewards for performing one of the Prophet’s sunnahs.

Anas (ra) reported: The Prophet told me: “My son, when you enter your home bestow the greetings of Allah, for it is the source of blessing for you and your family” (Tirmidhi)

In fact, even if there is nobody at home, a Muslim should bestow greetings when entering the house. In this case, the greetings should be “As Salamu Alayna Wa Ala Ibadillahis Salihin” (Muwatta, Greetings 8).

Regarding a non-Muslim, Muslims should wait for the non-Muslim to greet them, and then reply: “Wa Alaikum.” The Prophet said : “Do not greet the Jews and Christians until they greet you”

One day a Companion asked the Prophet: “When the people of the Book greet us, how should we reply?” The Prophet answered: “Reply with the words: Wa Alaikum.” (Muslim, Greetings 7)

We can only greet non-Muslims first if they are among a group Muslims, for when the Prophet came across a group of Muslims, Jews and disbelievers he greeted them. (Buhâri)

*Musafaha* means shaking hands; this too is an act of salutation. Bestowing the greetings of Allah, embracing one another, the shaking of hands between men, and the shaking of hands between women are all actions that the Prophet encouraged Muslims to perform as the most excellent manners of greeting others. Salutations and shaking hands are a form of charity and also a means of obtaining rewards. Greeting others and shaking hands is a duty that is not difficult to execute, but it is an action whose reward is great. In one of the hadiths, the Prophet explained the virtue of shaking hands:

“When two Muslims meet and shake hands, Allah forgives the sins of both before they depart.” (Abu Dawud)

Abu Dhar explained: “There was never



**Salutations and shaking hands are a form of charity and also a means of obtaining rewards. Greeting others and shaking hands is a duty that is not difficult to execute, but it is an action whose reward is great.**

a time that any of us met with the Prophet and did not shake hands; he would greet us and shake hands with us every time we met. One day the Prophet sent for me, but I was not at home. When I reached home, they informed me that the Prophet had called, so I immediately went to him. The Prophet was sitting on a cushion, and when I entered the Prophet stood up and embraced me; for me this was one of the most emotional moments of my life.” (Musnad)

Bestowing the greetings of Allah in the most excellent manner, shaking hands and embracing Muslims are all Sunnah acts, and they are actions that the Prophet greatly encouraged his followers to execute both verbally and by example. An important matter that must be considered regarding the shaking of hands is that it is prohibited for a woman to shake the hand of a man whom she can marry according to Islam.

Nevertheless, according to Islam a woman is permitted to greet a man and a man a woman if there is no question of a misunderstanding or provocation. There are reports in hadiths related by Buhâri and Tirmidhi of the Prophet greeting and returning the greetings of women sitting in the mosque.

The hadiths of the Prophet convey this manner of greeting others, a duty in the life of every Muslim: When two Muslims meet, they must greet each other by saying ‘As Salamu Alaikum’ and replying with the words ‘Alaikum Salam’, and then shake hands; in addition to this, if they convey greetings upon the Prophet by saying: ‘Allahumma Salli Ala Sayyadina Muhammad’ they will be blessed with a greater reward.

Abdullah bin Amr bin As reported: One of the Companions asked the Prophet which deed is the best in Islam, and the Prophet replied: “Feeding people and greeting those you know and those you do not know.”

According to another report by Abdullah bin Umar, the Prophet said: “Spread the greeting of peace, feed the needy, and encourage brotherhood among you as Allah

**When a Muslim enters their home, they should greet their family in the best possible way, for this will increase prosperity and benevolence both for this person and their family.**

Almighty has commanded.”

In fact, the Prophet ordered spreading the greetings of peace between believers, and eliminating any prospect of neglect regarding this subject in the following hadith:

“If any of you meet his Muslim brother, he should bestow upon him the greetings of peace. If a tree, wall or rock comes between them and they meet again, they should repeat the greetings.” (Abu Dawud)

In one of the hadith narrated by Abu Hurairah, we learn that the first word of greeting given by Prophet Adam when he was created in the Heavens and the Angels prostrated before him was the word ‘Peace.’

Prophet Muhammad said: “When Allah Almighty created Adam, He commanded: “Go and greet the group of Angels sitting there and listen carefully to their reply, for this will be the greeting for you and your descendants.” So Prophet Adam went to the Angels and said: “As Salamu Alaikum”, and they replied to his greetings with the same words, and added ‘Wa Rahmatullah’ (Buhâri)

The greetings of peace passed that have been passed down to us Muslims from Prophet Adam - greetings that will continue to be the salutation until the Day of Judgment - are symbolically significant among Muslims today. With the sincere hope to spread the greetings of peace and to practice one of the traditions of the Prophet...As Salamu Alaikum...



# *You Worry Too Much*

*Rumi*

Oh soul, you worry too much.  
You say, I make you feel dizzy.  
Of a little headache then, why do you worry?  
You say, I am your antelope.  
Of seeing a lion here and there why do you worry?  
Oh soul, you worry too much.  
You say, I am your moon-faced beauty.  
Of the cycles of the moon and passing of the years, why do you worry?  
You say, I am your source of passion, I excite you.  
Of playing into the Devils hand, why do you worry?  
Oh soul, you worry too much.  
Since you met me, you have become a master singer,  
and are now a skilled wrangler, you can untangle any knot.  
Of life's little leash why do you worry?  
Your arms are heavy with treasures of all kinds.  
About poverty, why do you worry?  
You are Joseph, beautiful, strong, steadfast in your belief,  
all of Egypt has become drunk because of you.  
Of those who are blind to your beauty, and deaf to your songs, why do you worry?  
Oh soul, you worry too much.  
You have seen your own strength.  
You have seen your own beauty.  
You have seen your golden wings.  
Of anything less, why do you worry?  
You are in truth the soul, of the soul, of the soul.  
You are the security, the shelter of the spirit of Lovers.  
Oh the sultan of sultans, of any other king,  
why do you worry?  
Be silent, like a fish, and go into that pleasant sea.  
You are in deep waters now, of life's blazing fire.  
Why do you worry?

# Quiz For Children



1. What do we call the Angels who write down what we do?

- a. Kiraman Katibin
- b. Azrail
- c. Mikail
- d. Jabrail

2. Who was the first human to be created by Allah?

- a. Elias
- b. Noah
- c. Adam
- d. Abraham

3. Who bowed to the first human that Allah created?

- a. The angels
- b. The prophets
- c. The jinn
- d. The birds

4. What are the companions of the Prophet called in Arabic?

- a. Friend
- b. Fellow
- c. Sahabah
- d. Abu

5. What did the first human do when Allah gave him life?

- a. cough
- b. laugh
- c. faint
- d. sneeze

6. What is the Arabic word for fasting ?

- a. Sawm
- b. Salah
- c. Zakat
- d. Wudu

7. How long after the treaty of Hudaibiya did the conquest of Makkah take place?

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

8. Why did Satan refuse to bow when Allah told him too?

- a. he was arrogant
- b. he was deaf
- c. he was sad
- d. he was scared

9. What disguise did Satan use when he tricked Adam?

- a. cow
- b. snake
- c. horse
- d. dog

10. What do you call a person who has memorized the whole Qur'an?

- a. Qari
- b. Hafiz
- c. Sheikh
- d. Muhajir

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: .....

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

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