

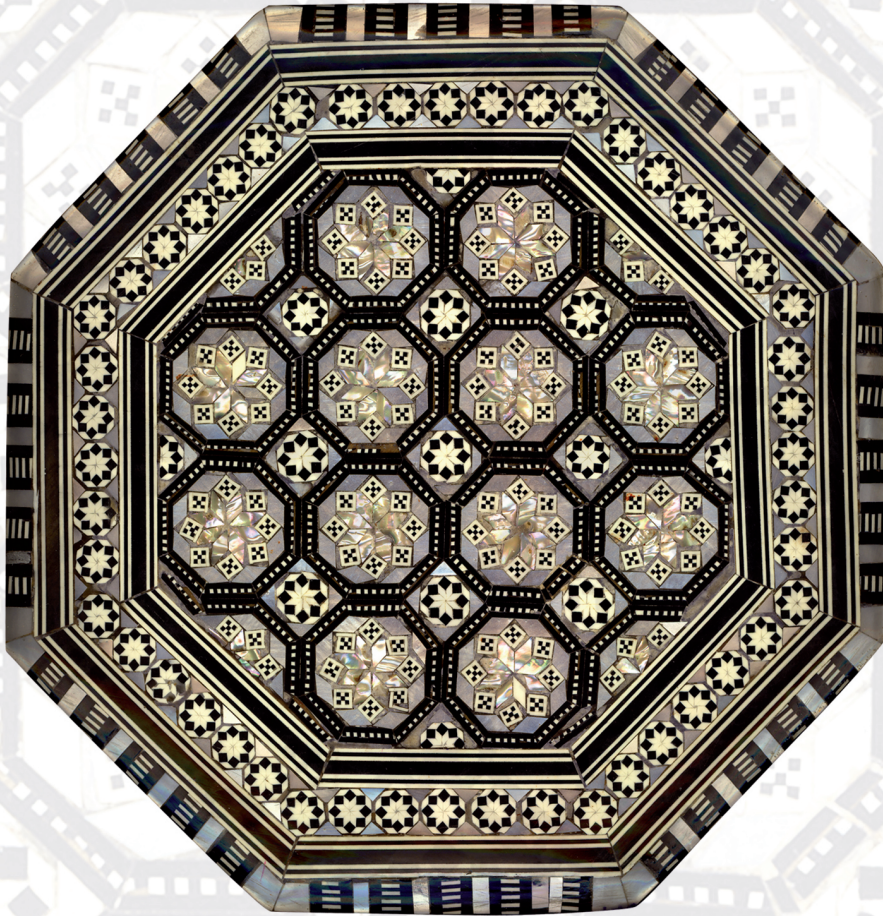


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# WISDOM

A Source of Inspirational and Traditional Islamic Knowledge

ALTINOLUK



## THE MORALS OF BELIEVERS IN THE ERA OF HAPPINESS

**Osman Nuri Efendi**  
Smiling

**Prof. Hasan Kamil Yilmaz**  
The Merciful Morals of Our  
Prophet

**M. Zeynep Oyludag**  
Replacing Hypocrisy With  
Sincere Morality

Ahmet Tasgetiren - The Morals Of Believers In The Era Of Happiness / H. Fehmi Cicek - Altruism In Islam / Stories



# EDITORIAL

*D*ear Readers,

*“You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in God; and if the followers of the Book had believed it would have been better for them; of them (some) are believers and most of them are transgressors.” (Al-i Imran, 3: 110)*

*“I have been sent only for the purpose of perfecting good morals.” (Hadith)*

Morality should address every aspect of our lives, from giving charity to greetings. As Allah the Almighty commands us in the above verse, believers must not only be righteous, but they must also enjoin what is right. They must not only forbear evil, but they must also forbid it. Thus the believers are responsible of their society.

We have dedicated this issue the morals of believers. Our beloved teacher Osman Nuri Efendi explains us the importance of conduct of smiling in Islam. In this edition we also include articles by Melek Zeynep Oyludag describing how we should replace hypocrisy with sincere morality, while Prof. Hasan Kamil Yilmaz writes about ‘Merciful Morals of the Prophet.’

The Messenger of Allah (pbuh) said: “My Sustainer has given me nine commands: to remain conscious of Allah, whether in private or in public; to speak justly, whether angry or pleased; to show moderation both when poor and when rich, to reunite friendship with those who have broken off with me; to give to him who refuses me; that my silence should be occupied with thought; that my looking should be an admonition; and that I should command what is right.”

If we follow these teachings of the Messenger of Allah (pbuh) we will find peace and happiness in this world and Akhirah.

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

“O Allah bless us in Rajab and Sha`bān and enable us to reach Ramadan!”  
Amen!

*Elif Kapici*

editor@sufiwisdom.net





# Wisdom

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**The Morals  
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**Sayyidina  
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# Smiling

**A smiling face, which is an essential characteristic of a believer, shows the level of his state of moderation.**

Life in this world continues with its ups and downs. Human soul is like a guest house. Not just sorrows and afflictions but also happiness and goodness of this world are like its guests. None of them are permanent. This is why a believer should not disrupt the order and tranquility of this world by feeling too much happiness or sadness in the face of varied incidents of this mundane world.

The perfect life of the Messenger of Allah (pbuh) is full of manifestations of sadness and suffering. Further, he (pbuh) states this in the following saying *"No one has suffered in the way of God as much as I have."* (Tirmidhī, Qiyāma, 34/2472)

However, none of his suffering hindered his balance and resolution. He (pbuh) confronted all of them with maturity and contentment. Even though his soul was full of sorrow, his face never went without a smile. Nobody ever saw him frown or with sullen face; because, he (pbuh) was always smiling in peace and tranquility for being in the presence of Allah the Almighty and manifesting the smiling face of Islam under any circumstances.

The goodness of the inner beauties of the Companions of the Prophet (ra) and the

Excessive laughter sometimes impels a person to heedlessness and makes him forget that he is being tested in this world. Forgetting that real happiness is in the Hereafter results in slavery to the mundane pleasures of the self.



friends of Allah (qs), who were annihilated themselves in the Prophet (*Fanaa fi al-Rasūl*), has manifested in their faces. Umm al-Dardā (ra) narrates that:

“When Abū al-Dardā (ra) was talking, he always smiled. One day I told him:

“I am worried about that people might think your smile strangely and admonish you” and he replied:

“The Messenger of Allah (pbuh) certainly smiled, when he was talking about something.” (Ahmad, V, 198, 199)

Constant smile of the Messenger of Allah (pbuh) is the best manifestation of his restful unity with Allah the Almighty.

Every human being feels pleasure from being happy; however, like in everything else, there has to be balance and an appropriate limit in feeling happiness. Just like it is wrong to destroy one's self because of the suffering faced in this world, it is also wrong to show too much joy and pleasure before the felicitous incidents of the world. Both these states damage human dignity and personality.

A believer should always have a sensitive and delicate heart. And he should always have smile on his face. Smile is the dignity of a believer in comparison to the levity of laughing. On the other hand it is also the charm of a believer contrary to the repulsiveness of a sullen face.

Mawlana Jalal al-Dīn Rumī (qs) makes a subtle warning, that even an ordinary act like smiling may give clues about the character of a person and says that:

“From how he smiles, I understand the quality of his manners; and from what he smiles at, I understand his level of his intelligence.”

Excessive laughter sometimes impels a person to heedlessness and makes him forget that he is being tested in this world. Forgetting that real happiness is in the Hereafter results in slavery to the mundane pleasures of the self. Long and continuous laughter poisons the soul, darkens the heart, and causes it to lose its sensitivity.

Hadhrat Omar (ra) makes the following warning about the dangers of excessive laughing:

“Those who laugh excessively lose their dignity. Those who make too much jokes are teased. Everybody gets to be known with the things they do most. Those who talk too much make too much mistakes. Those who make too much mistakes lose their shame. Those who lose their shame avoid the questionable things less. The hearts of those who avoid the questionable things die.” (Ghazālī, *Ihyā*, III, 288)

Heedlessness (*ghaflat*), which is the most significant spiritual disease, deceives human by showing him that his happy life in this world is eternal. Heedlessness distracts his attention and makes him forget the main problems facing human beings in this world like death, Resurrection, Judgment Day, and Afterlife. This characteristic of a human being is stated in the following verse:

“And will you laugh and not weep? While you are indulging in vanities.” (53; 61-61)

In this respect, the Messenger of Allah (pbuh) says that:



“If you but knew what I know then you would have laughed little and wept much.” (Bukharī, *Tafsīr*, 5/12)

Mawlana Jalal-al-Dīn Rumī (qs) also explains this fact as follows:

“The wise, indeed, make lamentations at first and smile later; the foolish, on the other hand, smile at first and beat their heads at the last. O people! From the beginning of the affair discern the end (thereof), so that you may not be repenting on the Day of Judgment.”<sup>1</sup>

In this regard Imam Ghazālī (qs) narrates the following story.

A man asked his brother, who was laughing exaggeratedly:

“What is the matter? Did you get news that you have been saved from Hellfire?” His brother said: “No, I did not.” The man asked again: “Then how can you laugh so much?” (Ghazālī, *Ihyā*, III, 288)

None of the servants of Allah except His prophets are guaranteed to enter the Paradise.

Wahb b. Ward (ra) gave the following advice to the people, when he saw them laughing on a holiday:

“If your sins are forgiven, this is not the manner of those who feel gratitude. If your sins are not forgiven, then this is not the state of those who are afraid of Divine Punishment.” (Ghazālī, *Ihyā*, III, 288)

Muhammad b. Wasi (ra) says that:

“The laughter of those, who do not know whether they will be in heaven or in Hell are as strange as the cry of those who are already accepted in Heaven.” (Ghazālī, *Ihyā*, III, 289)

This conduct consists of an important aspect, which Islamic ethics helps its followers to gain. Therefore even if a believer has great volcanoes boiling in his heart, his face should spread serenity like a peaceful harbor. He should neither be too relaxed with joy nor be pessimistic with extreme grief.

A believer should develop a moderate state in his heart between *khaṣṣ* (fear) and *raza* (hope). *Hawf* means not to be spoiled from one's good deeds and to be in a state of both continuous supplication and fear Allah's punishment. *Raza*, on the other hand, means to be hopeful of His mercy and not to be pessimistic.

Mawlana Khalid al-Baghdādī (qs) explains this state of the heart to one of his disciples in a letter:

“I swear by Allah that I do not believe that I have performed a single action which is acceptable by Allah and won't be questioned before Him since the day I was born... (I only hope in my Lord's mercy)

...Please do not forget to pray for this poor servant's success and for him to have a good last breath.”

A smiling face, which is an essential characteristic of a believer, also shows the level of his state of moderation. However,



Nobody ever saw the Prophet frown or with sullen face; because, he was always smiling in peace and tranquillity for being in the presence of Allah the Almighty and manifesting the smiling face of Islam under any circumstances.

A believer should develop a moderate state in his heart between *khawf* (fear) and *raza'* (hope).



even a praised behavior, such as smiling, has calamities and the calamity of smiling is to do it with wrong intentions. Smiling out of wrong intentions such as pride, scoffing, looking down on brothers in Islam will have serious consequences in the Hereafter.

When Ibn Abbas (ra) was interpreting the word “**small or large**” in the verse “**They will say, “Woe to us. How come this book leaves nothing, small or large, without counting it?”...**” (18; 49), he says that: “small means smiling when mocking with a believer, while large sin, on the other hand, is laughing meanwhile.” (Ghazālī, *Ihyā*, III, 294)

### A BELIEVER'S SMILE MUST BE ON HIS FACE; HIS SORROW SHOULD BE IN HIS HEART

According to all the above facts, a believer's heart also needs to have certain amount of sadness and fear. However, even at the times of sadness and concern, his face should be lightened with smile.

Hadhrat 'Alī (ra) says that:

“A believer's smile is on his face and his sadness is in his heart.”

In other words, a mature believer becomes sad and pours his tears down in deserted places when he remembers his faults. Their tears are also the source of the light in their faces. Mawlana Jalal al-Dīn Rūmī (qs) explains the wisdom of the light in a believer's face as follows:

“O idolater (dualist), (if) I do not behold my own face (reality), I behold your face and

you behold mine. He that beholds his own face (reality) -his light is greater than the light of the creatures (of God).”<sup>2</sup>

In other words, one of the reasons of the light of a believer's face is to be able to look carefully at one's own face and see his own faults before seeing other people's mistakes. This is the source of the light in the face of a gnostic, who comprehend the wisdom behind the saying “*Those who know themselves know their Lord.*” This is why it is said that “*there is no wisdom like knowing one's own mistakes.*”

Shaykh Abdulqadir (qs) Jīlānī says that:

“A believer pretends as he is joyful among people, but he is really sad... He contemplates, thinks, and weeps much, but laughs less. He hides the sadness in his heart through the smile on his face. He looks like he works to earn his livelihood outside, whereas his heart is occupied with remembrance his Lord. He looks like he is with his children and family members, but his heart is really with his Lord.

*Leave ambition, impertinence, unruliness and fondness to the world. Decrease your joy and pleasure a little! Be a little mournful! Know that our beloved Prophet (pbuh) smiled to enliven the people around him.”*

Excessive laughter is a state of immoderateness. While having a sour face is the other end of extremity. Both are spiritual calamities for the believing souls. Smiling is the moderate and most acceptable manner.

## THE PROPHET'S SMILE

Smile can be described as laughing by showing only a small part of the teeth. This was the smile of the Messenger of Allah. His smile never displayed extremities like laughs. In this regard, Sayyidah Aisha (ra) says that:

“I never saw the Prophet laughing to an extent that one could see his palate, but he always used to smile only.” (Bukharī, *Kitāb al-Adab*, 68; Muslim, *Istisqā*, 16)

According to the many narrations of the Companions (ra), the Prophet had the best character and was the most courteous of the people. He was always smiling and his face was always shining with the light of his smile.

Abdullah b. Salām, a Jewish scholar, curiously asked for the Prophet during immigration from Mecca to Medina. When he saw the Prophet's face, he said:

“The owner of such a face cannot lie” and converted to Islam. (Tirmidhī, *Qiyāmah*, 42/2485; Ibn Mājah, *Ar'imah*, 1; Iqāmah, 174)

A man's face and apparel is his window. Every creature has a language of behavior and manners. In other words, a person is in a state of talking through his behavior, even though his mouth is shut. People carry signs of their inner world on their faces. Faces are the interpreters of the inner worlds for the eyes, which can see. This is why a shining smile is the most beautiful reflection of one's inner world.

How nicely Mawlana Jalal al-Dīn Rumī (qs) explains this in the following lines:

“If you would buy a pomegranate, buy (it when it is) laughing (having its rind cleft open), so that its laughter (openness) may give information as to its seeds. Oh, blessed is its laughter, for through its mouth it shows the heart, like a pearl from the casket of the spirit ... The laughing pomegranate makes the garden laughing (joyous and blooming): companionship with (holy) men makes you one of the (holy) men. Though you be rock or marble, you will become a jewel when you reach the ‘man of the heart’ (the saint).”<sup>3</sup>

The Messenger of Allah (pbuh) passed by people slowly and smiling. He listened carefully his companions' talks in order to make them happy. He smiled to them showing part of his teeth. And his Companions followed his customs and imitated his manners.

Narrated by Jarīr b. Abdullāh (ra):

“The Prophet did not screen himself from me (had never prevented me from entering upon him) since I embraced Islam, and whenever he saw me, he would receive me with a smile.” (Bukharī, *Kitāb al-Adab*, 68)

Abdullah b. Hārith said that:

“I have not seen anybody smiling more than the Prophet (pbuh).” (Tirmidhī, *Manāqib*, 144)

Here are some more sayings of the Prophet (pbuh) regarding the virtue of smiling:

“Don't consider anything insignificant out of good things even if it is that you meet your brother with a cheerful countenance.” (Muslim, *Kitāb al-Birr*, 144)



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Faces are the interpreters of the inner worlds for the eyes, which can see. This is why a shining smile is the most beautiful reflection of one's inner world.

“Every act of kindness is charity. Part of kindness is that you offer your brother a cheerful face and you pour some of your bucket into his water vessel.” (Tirmidhī, *Kitāb al-Birr*, 45/1970; Ahmad b. Hanbal, III, 344; Bukharī, *al-Adab al-Mufrad*, no: 304)

When the Prophet could not find anything to give to the poor, he used to turn his face away feeling embarrassed. Then the following verse was revealed:

“And if you turn away from them to seek mercy from your Lord, which you hope for, speak to them a gentle word.” (17; 28)

After the revelation of this Divine command, whenever the Prophet could not find anything to give, he started to smile and talk nicely to the poor in order to win their hearts.

Therefore smiling, greeting and talking nicely should not be belittled. These are some of the social worships of every believing soul; because, the virtue of smiling is a repeated and strengthened tradition of the Prophet.

### THE SMILE OF THE FRIENDS OF ALLAH

Righteous believers, who are adorned with the morals of the Prophet, follow the footsteps of the Prophet in every aspect of their lives. They give people happiness and tranquility through their smiling faces. Their glance becomes a cure for the sick souls. Their lightened faces remind people of Allah the Almighty and of the life after death; since they continuously receive the blessings of the Prophet.

To have a nature of rose like the Prophet (pbuh) and the friends of Allah is the befitting

characteristic for the followers of Muhammad (pbuh). Because a rose endures the thorns on its branches, and in a way it is smiling through its nice scent and telling people “Think about me and be like me.”

Religion's object is to raise such courteous, nice and sensitive people. Perfect believers are always in a state of greeting the entire creation with their smiling faces. A window from their spiritual world is open to other creation; because, perfect believers are people who are courteous and sensitive like flowers and generous like fruitful trees.

Hadhrat Junaid al-Baghdādī (qs) says that the most important condition and manner in friendship with a brother in religion is to meet him with a smiling face and make him happy, while Abū Uthmān Hirī (qs) says in this regard that it means to smile to him as long as he is not committing a sin. Abū Abdullah Sālimah (qs) states that a nice talk and a smiling face are distinctive characteristics of the friends of Allah.

Harith al-Muhāsibī says that:

“Good manners means four things:

*To be patient before the tortures of heedless people.*

*Not to be angry very much (To be able to say peace to the provocations of the ignorant.)*

*To be able to display the smiling face of Islam,*

*To have a nice and soothing language.”*

Hasan al-Baṣrī summarizes good manners as follows:

“The essence of good manners is to spread

goodness, not to disturb anybody and to have a smiling face.”

The dough of the universe is molded with the yeast of love. When everything from micro to macro cosmos is observed through the eyes of the soul, it can be seen that there is Divine love in the essence of everything. The manifestation of Allah the Almighty in this universe, such as gardens, springs, flowers, butterflies, birds, etc. all remind people the essential Divine smile. How sad is for a servant to be unaware of these realities. What a servant needs to do is to perceive this Divine smile and reflect it to the other creature through his face.

If a believer lives his life by performing good deeds, then he will face the best smile at his deathbed. This state is described in the following verse:

“(As for) those who say: Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the garden which you were promised.” (41; 30)

Again it is stated in another verse:

“Now surely the friends of Allah-- they shall have no fear nor shall they grieve.” (10; 62)

Who knows what kind of blessings that mature believers, who are able to reflect the Divine smile to the entire Creation, will receive in the Hereafter!

Sheikh Sādī (qs) narrates a story in his *Bostān*:

“Once there was a man with good manners. He was responding to the people who did harm to him with goodness. Sometime after, this righteous man passed away, someone saw him in his dream and asked him:

“Tell me what happened to you after your death.”


The deceased man smiled and started to talk like a hummingbird singing:

“I have never done harm to anybody in my lifetime and never put a frowning face. I have always smiled. This is why now I am being treated nicely here.”

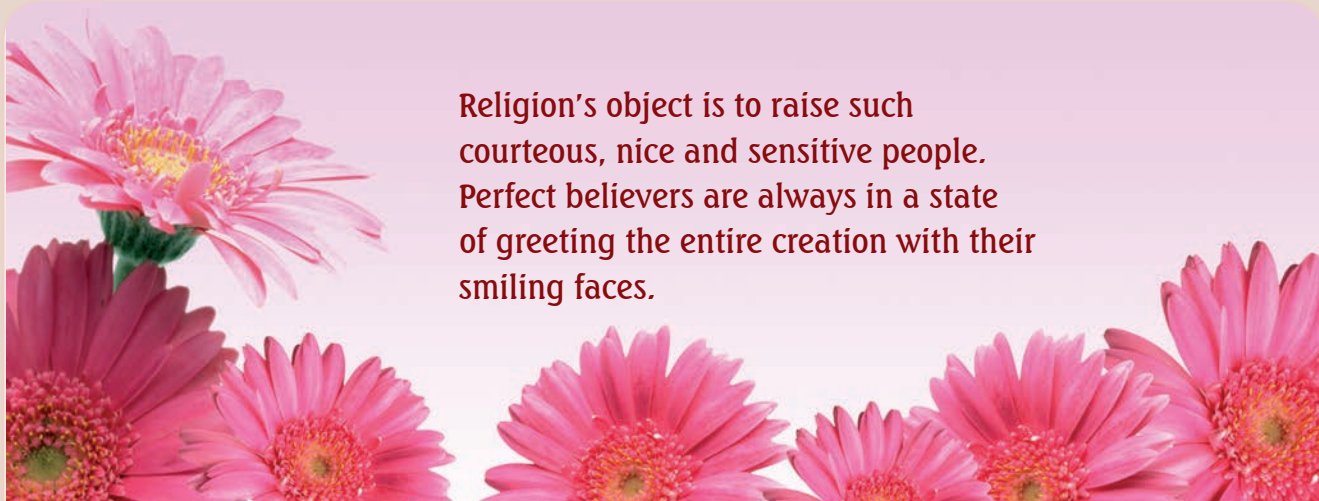
You cannot see the friends of Allah to have a grim face. Looking at their faces make people feel peace and tranquility and take them to the spiritual world. These friends of Allah take the grieving spirits into their souls and relieve them of their sadness. Their souls are like centers of peace and rehabilitation.

The real wisdom behind this tranquility is this: they remind people of Allah and of the Hereafter, and they save them from the concerns, ambitions, and excessive desires of self and the temporal world. And they show to the people that the real peace and tranquility can be achieved through efforts on the path of eternal happiness.

Another form of wisdom behind the friends of Allah having a smiling face is their responsibility to convey the message of Islam. Because having a smiling face and using kind and conciliatory words while conveying the



Righteous believers should follow the footsteps of the Prophet in every aspect of their lives. They give people happiness and tranquillity through their smiling faces.



Religion's object is to raise such courteous, nice and sensitive people. Perfect believers are always in a state of greeting the entire creation with their smiling faces.

message of Islam and warning people is a Divine command. Smile is a means of spiritual connection between the people. This is why there is no other method of showing the people the straight path of Islam in a better and effective way than a smiling face. In fact this is stated in the following verse:

"Thus it is due to the mercy from Allah that you deal with them gently, and had you been rough, and hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in their affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust." (3; 159)

About the significance of having a smiling face, using kind words, and being courteous in conveying message of Islam, Shaykh Sādi (qs) narrates the following story in his book *Bostān*:

"There was a young man, with a smiling face and pleasant-spoken, selling honey. Everybody loved him and he had many customers. He was loved so much that if he had sold poison instead of honey, people would have still bought it.

*A grim-faced man became jealous of his trade and he wanted to sell honey. He took a cart full of honey and started walk around the town. He shouted "honey, honey", but his grim face was like selling vinegar. Let alone selling honey to people, even a fly did not land on his honey.*

*In the evening he went back home. He could not even make a dime. He got furious and sat down in a corner of his house. His wife told him as a joke:*

"A sour face's honey would be bitter."

*A bad character takes its owner to Hell, while*

*good manners come from Paradise.*

*My friend! Walk and if it is necessary, drink warm water from the river; do not drink cold and tasty honey syrup from the hands of a grimy face under a burning sun. It is spiritual waste eating bread from the hands of a frowned face.*

*Do not make things complicated by being obstinate; because stubborn people always become miserable. Let's assume you own nothing; don't you even have sweet talk?"*

You see, a smiling face and kind talk are the most important ingredients in showing the right path to people who are destitute of faith and good manners. Even a sullen face smiles while walking in a rose garden among colorful flowers because of the beautiful reflections in his soul. People who have the responsibility to guide others should be able to soften the hardest souls and make the sullen faces smile.

Mature believers are smiling, enduring, and patient people in shouldering the pains of other people. It is necessary to have a soul molded with the wisdom of the *Qur'an* and *Sunnah* and a face reflecting the smiling face of Islam. In services of spiritual teaching, smiling and gratitude should become a natural quality.

**Dear Lord! Make us all merciful, compassionate, smiling, courteous, and mature believers. Bless our hearts with the love of faith and our faces with the smiling face of Islam.**

**Amin ...**

**Dipnotlar: 1)** Mathnawi, III, 1623-1624. 2)

Mathnawi, II, 883-884. 3) Mathnawi, I, 718-719, 721-722



# THE MERCIFUL MORALS OF OUR

# Prophet

**Our Prophet (pbuh) was compassionate to every creature; in particular, he had limitless mercy and tolerance for people. As the head of the state, every single problem in society caused him distress and pain.**

Our Prophet's mercy is something that we can observe as part of his relationships with other people. When we examine his relationships with people from this point of view, we can see leading examples of a merciful morality, in the most concrete instances of the climate of tolerance. Prophet Muhammad (pbuh) was not someone who hated or created hate, rather he was the Prophet of Grace (Anbiya, 21/107). Matters ranging from family life to social and government business, he displayed deep signs of tolerance, mercy, compassion and love.

The key features of the Prophet of Grace were mercy, tolerance and compassion. The Qur'an presents these features as: "Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided,

then place your trust in Allah; surely Allah loves those who trust.” (Al-Imran, 3/159) In this verse of the Qur’ân, the basis of the relationships that Allah’s Prophet (pbuh) established with others is defined as mercy and compassion. When people commit wrongs and lose their way, they must be treated with tolerance and appeals are made to Allah to forgive them. Moreover, when determining what course to follow, it is suggested that the opinions of others be sought. But in the decision stage, there must certainly be reliance on Allah.

#### **Merciful Morals in the Family Life as a Partner and a Father**

The true characteristics of a person are apparent within the family. Nowhere else is there a better opportunity to be one’s real self. Thus, one can only understand the nature and morals of a person when they have the chance to observe such a person within the family. From this aspect, the views and descriptions made by Prophet Muhammad’s wives, children and servants about his relationships are of the utmost importance. The Prophet’s first wife, Khadijah, made the following comments about him: “(He) respects the limits of intimacy and never encroaches on another’s rights.” (Bukhârî, Bed’u’l-wahy, 1) Aisha states that his morals were the Qur’ân and described Allah’s Messenger as follows: “He is a person that mends his own shoes at home, sews his own clothes and eats what is

served to him; if he is not served he never asks for anything and he forgives people their shortcomings.”

Anas, who was his servant for ten years, said: “He never scolded me for that which I had done or hadn’t done.” This demonstrates how much value the Prophet gave to people. Zaid bin Haritha preferred to stay with the Prophet rather than with his own family, demonstrating the extent of the Prophet’s respect for other people.

Another example of his compassion can be seen in the way how he treated his grandsons Hasan and Hussein, and Zaid’s son Usama, taking them onto his lap and cuddling them.

#### **Merciful Morals as a Teacher and a Mentor in Social Life**

Allah’s Messenger (pbuh) was tolerant both to the believers and non-believers in the society. He was worried about all the believers: “Now has come unto you a Messenger from amongst yourselves: it grieves him that you should perish: ardently anxious is he over you: to the Believers is he most kind and merciful.” (Tauba, 9/128) Since he was so concerned about the believers, he shared all their sadness and pains as well as their pleasure and joys. He counselled with them. He never held any shortcomings against them, never scolded or humiliated them. Whenever the Prophet observed a mistake he would attribute it to

**The Prophet forgave Wahshi who killed Hamza. But his forgiveness, tolerance and compassion were not the result of a deficiency or fear, but rather the result of his universal gravity and mercy.**



**The Prophet behaved in a merciful way to the Bedouin who came to him when dividing up the spoils; the Bedouin roughly shook him by the sleeve, saying: “Fill my camel with the spoils; this does not belong to you.”**



himself, saying: “What is wrong with me that I can observe you doing these things?”

Even when a Bedouin was relieving himself in the mosque, he prevented other people from interrupting him, saying: “Let him finish his task”; he then ordered that the others clean the place with water.

Prophet Muhammad (pbuh) preferred to try to persuade people rather than humiliating or scolding them; when a young man came to him and asked for permission to commit adultery due to his intemperance and confusion that resulted from his youth, the Prophet (pbuh) asked the young man: “How would you feel if that kind of an action were to happen to your mother, sister, aunt, etc?” In this way the Prophet persuaded the young man to examine his heart first with a question, and then confirmed this with prayer, thus eliminating the problem. (Ibn Hanbal, I, 256-257)

The Prophet behaved in a merciful way to the Bedouin who came to him when dividing up the spoils; the Bedouin roughly shook him by the sleeve, saying: “Fill my camel with the spoils; this does not belong to you.”

Prophet Muhammad (pbuh) was also tolerant to non-believers. He forgave the unjust actions that were inflicted upon him. For example when he returned from the Battle of Najd, he rested under a tree, hanging his sword on a tree branch. Two non-believers saw him, and removed his sword from the tree, saying: “What can save you

from us now?” Allah’s Messenger replied: “Allah” in such an intense manner that the polytheist dropped the sword. This time it was the Prophet’s turn to ask questions. When the polytheist asked for forgiveness, Allah’s Messenger immediately forgave him. This is because Allah had ordered him: “Hold to forgiveness; command what is right; But turn away from the ignorant.” (Araf, 7/199) Neglect the uninformed, irrational matters and the sly attitude of those who are ignorant and are unaware of themselves or of their Creator; never treat them in a like manner! The explanation of this verse provides the limitations of a related hadith: “The highest virtue is to call upon those who sever contact with you, to bestow upon the one who ignores you and to forgive those who have tortured you.” (Ibn Hanbal, Musnad, III, 438)

After the above verse was revealed, Allah’s Messenger asked: “When one is enraged, how can one control oneself and ignore the ignorant?” As an answer, the following verse was revealed: “If a suggestion from Satan assail thy (mind), seek refuge with Allah; for He hears and knows (all things).” (Araf, 7/200) Therefore, if Satan incites you to do something that is contrary to the orders of Allah, seek solace in Allah immediately. Control yourself!

### **Merciful Morals as a Statesman**

Allah’s Messenger (pbuh) was merciful and tolerant to the heads of both believing and non-believing nations. Mecca was his loving



hometown. Prophet Muhammad (pbuh) would never have contemplated leaving Mecca if he had not been forced to leave. The Prophet forgave Suraqa who buried himself into the sand when trying to remove the Prophet from Mecca, as well as Abu Sufyan and his wife Hind, who also try to drive him from Mecca and Wahshi, who killed Hamza. But his forgiveness, tolerance and compassion were not the result of a deficiency or fear, but rather the result of his universal gravity and mercy.

A Muslim must have gravity and dignity. Allah says: "But honour belongs to Allah and His Messenger, and to the Believers; but the Hypocrites know not." (Munâfiqun, 63/8) This verse was revealed as a result of the events that occurred after the Battle of Mustaliq. The non-believers argued with the Muslims around the fountain and the leader of the non-believers, Ubay b.Salul, said: "When they return to Medina, the dignified will remove the undignified from Medina." As a result of this quarrel Ibn Salul's son, Abdullah, tried to force his father to eat his words; they came to the brink of war. Allah's Messenger solved this problem with diplomacy and tolerance; he persuaded Abdullah not to kill his father and thus prevented a great and destructive war.

Allah's Messenger (pbuh) did not act in this way because he approved of such behaviour. He did this to prevent a riot in Medina and a crisis within the Islamic society. In State matters, the dominant factor must be principles and rationality.

Our Prophet (pbuh) was compassionate to every creature; in particular, he had limitless mercy and tolerance for people. As the head of the state, every single problem in society caused him distress and pain. According to him: "The thorn in the foot of a Muslim in the place where the sun rises must hurt the foot of the Muslim who is living where the sun goes down." This is a sign of faith among Muslims.



**Whenever the Prophet observed a mistake he would attribute it to himself, saying: "What is wrong with me that I can observe you doing these things?"**





# THE MORALS OF BELIEVERS IN *The Era Of* *Happiness*

The Prophet was infinitely loyal. He was so loyal that he considered disloyalty to be a sign of hostility. He was so loyal that if he had arranged to meet someone, he would wait for that person for three days.

Our Mother Â'isha says about the Prophet that "His virtue is the Qur'ân." How have the Qur'ânic morals been reflected on the Prophet's personality? From the Companions, the people who lived around him, we have gained a great deal of information about the personality of the Prophet. Here we can see reflections of Qur'ânic morals. Let us examine some of those points here:

On the first day that he received the revelation, the Prophet's wife Khadîjah highlighted the following characteristics:

"Protecting family ties, paying debts, helping the poor, treating guests well, defending the truth and help those in need."

A verse from the Qur'ân emphasizes that the Prophet *"was neither rude nor stony-hearted."* Sayyidah Â'isha included these characteristics when describing his personality as "the model of Qur'ânic Morals", listed below:

"Never scold anyone, nor be cruel to those who have been cruel to you, put up with the bad deeds that others do to you, forgive





**The Prophet never discriminated between Muslims and non-Muslims in terms of gifts and treats. He would always give gifts, even if it meant that he would go hungry.**

those things that have been done to you, if you have to choose between two options for a person – on the condition that the one you choose is not a sin –always choose the most compassionate one, but punish a revolt against fate.”

Also, when describing the Prophet’s characteristics it has been stated that *“he never cursed a Muslim by name; he never hit a woman, a slave, or an animal.”*

When his son Hasan asked Ali: *“Tell me about my grandfather.”* Ali gave the following description:

“He had a smiling face, a beautiful personality and a kind heart. He was never mean or cruel. He has never spoken a bad or ugly word. He avoided commenting on and condemning others. If he was in a situation in which he had to say something to a person, he would discourage him, without offending, condemning or being hurtful.”

In these cases, instead of accusing the person at fault, he would try to put it right without being offensive.

He would call the slaves “my son” and the female slaves “my daughter”. If he had a slave, he would release them immediately.

He was moderate in all his actions and he treated everyone the same.

He was always modest. What he said to a trembling Bedouin is very well-known: “Do not tremble before me my friend. I am not a king. I am the son of a woman from the Quraysh who eats dry bread.”

The Messenger of Allah (pbuh) was shy. He was more reserved than a girl covered by her scarf. He saw modesty as a part of faith. For this reason no one would look at him in the eyes for long. He always ignored those shortcomings of people which they wanted to keep hidden.

He never raised his voice while laughing.

He was very compassionate towards children. He greeted children on the road, putting them on his camel and asking them how they were. He said: “Being kind to children protects one from Hell.” He would devote the same amount of attention to the children of non-believers.

He was generous. If someone asked him for a goat, he would give the entire herd. He would be uncomfortable if the following day he still held on to property or money. He would say: “If they give me a pile of gold as great as Mount Uhud, I would not want to keep a dinar with me more for than 3 days.”

Compassion and goodness were constant characteristics of the Prophet. His compassion was mostly for the poor, helpless and weak. He was so compassionate he asked Allah to allow him to be with the poor people both in this world and in the next. He never turned away any poor people. He invited the poor to every meal.

He was a man of justice and mercy... when necessary, his forgiveness and kindness were without limit.

He was honest. Being *sidq* (truthful) was a



constant characteristic and he was known as *Muhammadu'l-Amin* ...

He was infinitely loyal. He was so loyal that he considered disloyalty to be a sign of hostility. He was so loyal that if he had arranged to meet someone, he would wait for that person for three days.

He emphasized the importance of exchanging gifts. He accepted and gave gifts. He considered this to be a sign of love.

He loved having guests. He waited on them himself. He would say: "The leader of a community is the person who serves them." He never discriminated between Muslims and non-Muslims in terms of gifts and treats. He would always give gifts, even if it meant that he would go hungry. He also accepted any invitation, even if the person inviting him was a slave...

He was very particular about cleanliness. He was so concerned about this that the influence of the holy *rayiha* (scent) from his spiritual atmosphere meant that his sweat smelt like *musk* (the smell of heaven). His teeth were always cleaned with *miswak* and they were as bright as pearls.

In the *hilyah* (description of the Prophet), there are statements that say "he was as beautiful as the fourteenth day of the month". This referred to his physical beauty, but the

beauty of the soul is reflected on the face. Or the beauty in his relations with people was reflected on his face...

His speech was sweet and influential. He spoke slowly, speaking clearly, allowing the listeners to memorise his words. He never scolded anyone and always listened to a speaker until they had finished speaking.

He respected those around him, whether sitting or standing, and he never treated anyone with disrespect. He never lay down when others were around or sat inappropriately. He would take off his cloak for others, putting it on the ground so that they could sit down on it.

He never walked fast, or too slow. He did not like walking in a proud or boastful manner and he forbid his *Ummah* from walking in this way.

He was careful, humble and decent while eating.

He wore clean and plain clothes. He did not like heavily decorated garments. He wore beautiful scents, and he did not approve of people coming into the *masjid* smelling of onions or garlic. Even when travelling, he would carry a hairbrush, mirror, *miswak*, rose oil, kohl and his cleaning and toilet necessities.

He helped his wives with the housework.



**The Prophet paid attention to everyone in the community and talked to each and everyone of them. He gave every person such attention that they all thought that they were being given utmost attention and love**



The glorious things that we have mentioned about the Prophet's personality are mostly concerned with human relations and daily life: that is Islam's effect on the physical and spiritual human life.

Everyone around him was impressed by his gravity. Although he had no servants or a palace like other rulers, and he led a very humble life he was respected with a combination of love, fear and excitement. He did not search for a special place in the community and he forbade the people from allocating him such a place; when he arrived in a place he would prefer to sit with others. He valued the knowledge and qualities of the people, not their wealth. He would listen to the poor and needy. He would join in the fun of the community. He paid attention to everyone in the community and talked to each and everyone of them. He gave every person such attention that they all thought that they were being given utmost attention and love by the Prophet. His love and attention was limitless. The Prophet welcomed people by standing up, but he never wanted others to stand up to welcome him.

He would accept guests and he would be the first person to put them up and to welcome them. When shaking hands he never thought of holding back his hand; rather he would hold onto the hand firmly. He saluted everyone he saw, regardless of their status –woman, man, boy, child slave.

He would visit the ill and he stated that this is an important duty for Muslims. When visiting, he would give them hope, holding their hands in his, touching them and praying for them to get well.

He would participate in funerals, and express his condolences.

He would refer to groups by the titles they preferred. He also referred to women with their titles; if they did not have children he would find them a title that would please them.

The above are some of the qualities of the Prophet; however, it is not possible to express all of his characteristics in words. These are merely the ones that we can put into words. If you had had the chance to ask the people who were around him about his beauty, they would go on for hours trying to describe it.

We are not trying to describe the Prophet's appearance. We are rather trying to give you an idea about what a beautiful life according to Islam should be. Think: these qualities are mentioned with longing today, this tells you how far removed we are from "An Islamic Life Lived in Beauty".

The glorious things that we have mentioned about the Prophet's personality are mostly concerned with human relations and daily life: that is Islam's effect on the physical and spiritual human life. Islam is very expansive and systematic. If a system can be applied to human life with all of the beautiful aspects, then this system is perfect. If it turns a person into a true human being, then this system is beautiful. This is what Islam gives us. The scope of humanity that has been delineated by the wonderful life and personality of the

Prophet is a goal for all people from the beginning of humanity until the end of time. A person, no matter how far they depart from the true values, how despicable they have become, can never ignore the nostalgia of the personality that glows due to the connection with the true humanity that lies inside them.

But, what we should do is not to try to imitate the Prophet's life exactly. His life is an example to be followed and applied. This kind of glorious life, a life according to the *Qur'an*, causes Islam to flow like a magnificent river throughout the ages... and thus a vast Islamic community can be established. Even in his own era the Prophet is a beam of light due to his life and personality. The followers run to him like moths flocking around a light. They then become like stars due to the light they receive from him. They come to a point at which they are called "stars" by the Prophet. They become sources of light for the communities in which they live. The benefits of the Prophet's life have brought Islam up until today. Perhaps that beautiful life will shed light on many eras in the future, as the followers and personas which carry his light to future generations exist in every era. They bring the love of the Prophet to every era and they create communities around this love.

A Muslim community is a society that follows the path of the Prophet; this is the main factor in all of their public relations. If we remember the frame we have drawn

above, we can reflect it in our lives; if we help each other to apply this to our lives, without expecting anything from anyone, without getting angry or complaining, if we work as patiently, silently, insistently and actively as a silk worm weaving its cocoon, if we are compassionate and warm in our relations with people under the roof of Islam, this will bear fruit. The fruit will appear soon due to this system. Of this we can be sure. It would not be right to expect the system to spread beauty among our people or for people to be transformed into beauty in a mere instant due to a beautiful system. Even Islam can only be a system based on people and this is primarily due to Prophet Muhammad (pbuh). The beauty of Abu Bakr can last for 20 centuries. Of this be sure. The same is true for Omar, Osman, Ali, Khadijah, Fatima, Mus'ab.

Islam offers these beautiful lives to us. We must know how valuable these are. If we can live beautifully as men, women, young and old, we can construct a beautiful system and we can dedicate it to future generations.

This produces an entire system of education, and this is achieved through detailed progress. It is like the process in Erkam's house, it is like the infusion of light from a source which is the Prophet in *Masjid-i Nabawi*... we must find this source, connect the source of our hearts with him... May Allah bless all of us with such a connection.

**If a system can be applied to human life with all of the beautiful aspects, then this system is perfect. If it turns a person into a true human being, then this system is beautiful. This is what Islam gives us.**



# Replacing Hypocrisy with Sincere Morality

**In order to replace hypocrisy with morality, one must first realize, examine and admit if they carry the characteristics of hypocrisy. Then one must learn how to rid oneself of hypocritical traits by replacing them with traits much more worthy of the Muslim character.**

*The Hypocrites men and women (have an understanding) with each other: they enjoin evil and forbid what is just and are close with their hands.*

*They have forgotten Allah; so He hath forgotten them.*

*Verily the Hypocrites are rebellious and perverse.*

*Allah hath promised the Hypocrites men and women and the rejecters of faith the fire of hell: therein shall they dwell: sufficient is it for them:*

*for them is the curse of Allah and an enduring punishment*

*(Qur'an, 9:67-68)*

The Prophet Muhammad (pbuh) went to great lengths to warn his *Sahaba* (Blessed Companions) of the dangers of hypocrisy: both to their own hearts and to the society in which they lived. This is because, while hypocrisy can destroy a heart, it can also destroy the very fabric of society within which the hypocrite lives. Many *Sahaba* reported *hadiths* in which the Prophet (pbuh) exhorted those who followed him to leave the characteristics of the hypocrite for the virtues of morality, for justice and for generosity. The *Sahaba* did this



without question and without delay. Today, however, the *Ummah* is sliding further away from the *Sunnah*; not just in doing the actions and learning from the sayings, but also from developing their character according to the one whom Allah declared to be the “beautiful pattern of conduct” (Qur’ān, 33:21). The Prophet Muhammad (pbuh) should be the example for the Muslim world about how to live one’s life, conduct one’s affairs and clean one’s heart and soul, for in the heart of the *Rasul* (Holy Prophet) there was no hypocrisy; only morality at its highest level.

In order to replace hypocrisy with morality, one must first realize, examine and admit if they carry the characteristics of hypocrisy. Then one must learn how to rid oneself of hypocritical traits by replacing them with traits much more worthy of the Muslim character. Since hypocrisy is a disease of the heart, it is only possible to accomplish replacing hypocrisy with good morals, justice and generosity through proper cleaning and training of the heart. To do this, one must know the signs of hypocrisy, and the stages of the diseases of the heart, and treat them accordingly so that true faith, sincerity and morals are able to take hold in the heart.

Hudhayfah was a *Sahaba* of the Prophet (pbuh). He often spoke of the conditions of the heart and listed its states as being one of four: “The heart that is encased or atrophied (*nafs-i ammarah*) is the heart of the *kafir*

(ungrateful disbeliever); the heart that is shaped into thin layers (*nafs-i ammarah*) is the heart of the *munafig* (hypocrite); the heart that is open and bare and on which shines a radiant light (*nafs-i mutmainah*) is the heart of the *mumin* (the believer). Finally there is the heart in which there is both hypocrisy and faith (*nafs-i lawwamah*). Faith is like a tree which thrives with good water and hypocrisy is like an abscess which thrives on pus and blood. Whichever flourishes more, be it the tree of faith or the abscess of hypocrisy, wins control of the heart” (See the Biographies of the Companions). Notice here that the dead heart and the heart of the hypocrite are the same. This is because while the hypocrite’s heart is not completely dead, it will be in just a short time if left on its path of destruction.

The following hadith recorded by Imam Bukhārī explains the signs of hypocrisy in such a way that anyone should be able to recognize the signs within their own self. He reports in a hadith which was narrated by Abdullah bin Amr:

The Prophet (pbuh) said, “Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up.

1. Whenever he is entrusted, he betrays.
2. Whenever he speaks, he tells a lie.



**The Prophet Muhammad (pbuh) should be the example for the Muslim world about how to live one’s life, conduct one’s affairs and clean one’s heart and soul, for in the heart of the Prophet there was no hypocrisy; only morality at its highest level.**

**Trustworthiness, truthfulness, keeping one's promises and behaving in a sensible, cautious and wise manner are necessary characteristics of the true believer.**



3. Whenever he makes a covenant, he proves treacherous.

4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner.”

Further explanation can be found in another hadith by Imam Tirmidhi about how to recognize hypocrisy in the hearts of one self or others is in the fact that while they are knowledgeable about Islam, they still continue to behave in an unseemly manner:

Abu Hurayrah narrated that Allah's Messenger (pbuh) said: “There are two qualities which can never coexist in a hypocrite: good conduct and comprehension of religion.”

It is understood that trustworthiness (in both property and secrets), truthfulness, keeping one's promises and behaving in a sensible, cautious and wise manner are necessary characteristics of the true believer. All of the evil characteristics mentioned in the *hadith* are far from justice and generosity. Thus it is obvious that for each evil trait, there is a blessed trait to replace it; and that these blessed traits should be fostered in the heart of the sincere follower of the Sunnah of the Prophet (pbuh), since all of the blessed traits were in his character.

It is important to recognize and change the evil and hypocritical traits in oneself for several reasons. The first and most important reason being that those who are living a hypocritical life, as seen in the opening Qur'an verse, are guaranteed hell fire. It is even clearly understood that, according to certain hadiths, even dying as a martyr does not cleanse one's

self or one's soul of hypocrisy, leading to the same destruction on the Day of Akhirah (last day) as one who died in a state of disbelief. Even such a death as fighting in cause of Allah, does not remove the punishment promised by Allah. Imam Tirmidhi related a hadith through Darimi that explains this:

Narrated Utbah ibn Abdus Sulami that Allah's Messenger (pbuh) said; “The slain are of three types:

1. A believer who strives with his property and person in Allah's cause, and when he meets the enemy fights till he is killed. (Of him the Prophet said that that martyr who has suffered trial is in Allah's tent under His Throne and is not excelled by the prophets except in the degree of the prophetic office.)

2. A believer who mingles a good deed with another which is evil, who fights with his person and property in Allah's cause, fighting till he is killed when he meets the enemy. (Of him the Prophet said that it is a cleansing agent which has obliterated his sins and his errors; for the sword obliterates errors, and he will be welcomed by whichever gates of Paradise he wishes to enter.)

3. A hypocrite who strives with his person and property, and when he meets the enemy fights till he is killed; but that one will go to Hell, for the sword does not obliterate hypocrisy.”

It is also important to recognize and change the traits of hypocrisy for another reason. For hypocrisy can destroy Islam within a community. It affects the heart of one

person, but every other person feels the stress and despair of the hypocrite; they find no peace in their lives from the constant barrage of the hypocrite as he rails against Allah. If one thinks of the Muslim community as a wall of bricks, then one should understand that when one brick rots and falls, the mortar of all the other bricks is weakened and the stability of the entire wall is affected. A hadith that mentions the destruction of Islam by the hypocrite has been reported by Imam Tirmidhi, which he transmitted via Darimi:

Narrated Ziyad ibn Hudayr that Hadhrat Umar said to me: Do you know what demolishes Islam? I said: No. Whereupon he said: It is the slip of a scholar and the dispute of the hypocrite by the Book, and the commands of the misguided rulers which demolish it.

Hudhayfah often exhorted this point even further to the people as he would explain that the people should always “struggle against evil with all their faculties, with their heart, hands and tongue. Those who stood against evil only with their hearts and tongues, and not with their hands, is to be considered as having abandoned a part of truth. Those who hated evil only in their hearts but did not combat it with their tongues and hands forsook two parts of truth and those who neither detested nor confronted evil with their hearts, tongues or hands is to be considered as physically alive but morally dead” (Biographies of the Companions).

Over the next few parts of this article, there will a closer look at each of the traits of the hypocrite and its effects on one’s heart in particular and in society in general, as well as the recognition and fostering of the noble traits which oppose the individual signs of hypocrisy: trustworthiness opposing betrayal, truthfulness for lying, etc. It is important to discuss this matter in depth in order not to become one of “the forgotten” by Allah as the opening verse says. It is important to discuss this topic in depth in order to revive the Sunnah acts of the Blessed and Beloved of Allah; the Prophet Muhammad (pbuh).

**If one thinks of the Muslim community as a wall of bricks, then one should understand that when one brick rots and falls, the mortar of all the other bricks is weakened and the stability of the entire wall is affected.**







# Pearls of Wisdom

*He is the most perfect Muslim whose disposition is best; and the best of you are they who behave best to their wives.*

Prophet Muhammad (pbuh)

*Without knowledge action is useless and knowledge without action is futile.*

Sayyidina Abu Bakr

*We are a nation whom Allah gave grace through Islam whosoever chooses other than it, Allah disgraces them.*

Sayyidina Umar


*Charity and alms are the best remedy for ailments and calamities.*

Sayyidina Ali

*I seek forgiveness from Allah for the lack of my sincerity when I say I seek the forgiveness of Allah.*

Rabia Al-Adawiyya





*Know that the reality of freedom is the perfection of servitude.*

Imam Al-Qushayri

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

Sheikh Sa'di

*I tell you the sign of a believer; When Death comes, there is a smile on his lips.*

Muhammad Iqbal

*Intelligence is the shadow of objective truth. How can the shadow vie with sunshine?*

Rumi

*What you love to have with you in the Hereafter you should advance today, and what you hate to have with you, you should abandon today.*

Salman ibn Dinar







**'Direction (Istiqamah), Moderation and Refinement of the Heart were the most important matters for Musa Efendi (quddisah sirruhu).'**

**Musa Efendi did not like people praying from morning until evening during the Hajj and Umrah and then abandoning these things when they returned to their normal life. He said: "Pray two raka'ats but do it every night."**

**W:** For our twelfth year commemoration of the death of Musa Topbaş Efendi (qs), we would like to tell our readers a bit about his amazing life. You knew him for a long time as your uncle and as a person who has sincere commitment. Therefore, it is likely that you have numerous observations about Musa Efendi (qs). Would you like to share your observations and memories of him with us?

**Ahmet Topbaş:** I can remember Musa Efendi from the time I was 2 years old. My father and uncle were business partners. My mother and my uncle were siblings; in other words my father and he were also brothers-in-law. At that time my father was very busy with his work. He left home at 6 in the morning and came back very late in the evening. My Uncle Musa took care of me while he was also taking care of his son Ebubekir. As a result I saw more of my Uncle Musa than I saw of my father. If my uncle bought Ebubekir a bicycle, he would buy me one too; he always took both of us out. So, I can say I was raised

by my Uncle Musa. He sent me and Ebubekir to Sahra-i Cedid Mosque to learn the Qur'ân and he kept track of what we were doing.

**W:** Those who love Allah resemble a diamond; different people see different reflections of it from where they are standing. In this instance, how did you perceive Musa Efendi's personality when you were young? It would be wonderful if you could share your memories with us.

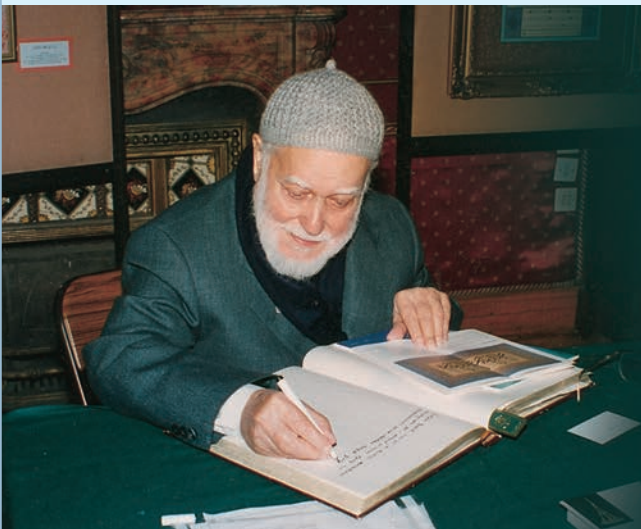
**Ahmet Topbaş:** When my Uncle Musa was first affiliated with Sami Efendi (qs) we were very young. So I do not remember many things, but he was not very interested in business or this worldly life. He was more conservative than my father. My father was more into business. In the years when Uncle Musa became affiliated with Sami Efendi (qs), he devoted most of his time to Sami Efendi (qs). He took care of his other work before the time for afternoon prayer and then he would spend the rest of the day with Sami Efendi (qs).

The moment my uncle was affiliated with Sami Efendi (qs), he changed a great deal. Sami Efendi (qs) emphasized the necessity of eating less. When he was on the spiritual path, Uncle Musa ate a lot less; in fact, he almost ate nothing at the factory. He tried not to fill his stomach too much. He began to rapidly lose weight and we were puzzled about why our uncle had changed in this way.

My father's (Muammer Topbaş) door was open to everyone. So we always had quite a few visitors at the house. Suleyman Efendi's students, Bekir Berk and Necip Fazıl from the Nur students, Tayyar Altıkulaç, Bekir Topaloğlu, Hayreddin Karaman when they were students; all these people often came to our house. He also invited respected personages, such as Mehmet Zahid Kotku Efendi (qs) from İskenderpaşa. My father invited Sami Efendi (qs) once. Musa Efendi (qs) brought him to the house.

Musa Efendi (qs) cleaned the bathroom himself and prepared the clogs in case Sami Efendi (qs) wanted to renew his ablution. We were really astonished by this. This was an extraordinary situation. We were surprised by our uncle's behaviour, because, normally this type of work was done by the women in the house. But of course we later understood the notion of *hizmet* (spiritual service).

After embarking on the spiritual path, Musa Efendi (qs) would frequently mention Mahmut Sami Efendi (qs). I was not very close to Sami Efendi (qs), because after I embarked on the spiritual path, Sami Efendi (qs) immigrated to Medina. Whenever we asked Musa Efendi (qs) something worldly or spiritual about Islamic law he would always answer by saying what Sami Efendi (qs) had said or done in that respect. Also he would do the same thing about business; for example,



Musa Efendi put great emphasis on the heart. He used to say: "Connect your heart to Allah. After that everything will be beautiful, because prayer is complete with the heart, as is charity. Even secular work gains a different meaning with the heart."



Musa Efendi introduced many important principles about our secular lives. He valued discipline in business very much. He advised us to go to work on time, and to avoid staying up late at night so that we would not be tired in the morning.



he would say “On this matter Sami Efendi (qs) said the following”. Musa Efendi (qs) would never speak in his own name. He never said do this or do that; never. He referred to Sami Efendi (qs) as Master. “Our Master has said this about that matter,” “Our Master would want this on our table, he would do this when shopping, he behaved this way when exchanging gifts, he would give such importance to spiritual lessons, he said this at night and that in the morning.” In this way Musa Efendi (qs) always kept his own person out of the advice.

Although I was not very close to Sami Efendi (qs), I can say I know him well thanks to the words of Musa Efendi (qs). Musa Efendi (qs) was dedicated to his *Murshid*.

**W:** You had a long affiliation with Musa Efendi (qs). You have certainly learned much from him in many subjects. But there may be some points that you would like to emphasize. What would these be?

**Ahmet Topbaş:** Allah Almighty blessed us and we have had the opportunity to be close to Musa Efendi (qs) for many years. We have done our utmost to get as much as we could from this connection. We have had many journeys together. We went to *Hajj* and *Umrah* together. In all these journeys, we were taught a great variety of things. He taught us how to sit and stand, the morals of eating, relationships with people, contacts between rich and poor...etc. We learnt all about the logic of life, our responsibilities towards family and children, what is important – we

learned all this from Musa Efendi (qs). In short, if we have managed to learn something today, this is due to him.

Musa Efendi (qs) put excessive emphasis on **direction**. He said: the greatest wonder in the world is direction. We did not realize this when we were young. We could not fully understand the meaning of this. In time we realized what direction meant.

After that, he put excessive emphasis on **moderation**. He did not like sudden zig zags. He did not like people praying from morning until evening during the Hajj and Umrah and then abandoning these things when they returned to their normal life. He said: “Pray two *raka’ats* but do it every night.” He always wanted us to be moderate. Even in *tasadduq* (Islamic charity) he advised us to be moderate. He told us to give an amount that we would not regret later. He always said: “It is not pleasant to have to say “I wish I hadn’t give that much”.” Not everyone can give large amounts. He always said that the line on the graph must always go up slowly, never downwards. He put excessive importance on this.

He made other suggestions for us. Think of yourself as a cashier in your own business. “Allah gives all these blessings as a deposit and you are the cashier who is keeping track of all these things.” He used to add: “In the same way that a cashier has to account for everything, you must account for this job as a cashier,” and “Do not spend unnecessary amounts.” He also advised on helping others.

Musa Efendi was a very organized person. He always organized the time that he was going to spend on his job, neighbours, family, relatives and friends. He visited all these groups periodically.



Musa Efendi (qs) put great emphasis on the heart. He claimed that prayer and worship will help us reach the goal only if it is done with the refinement of the heart. “Connect your heart to Allah. After that everything will be beautiful, because prayer is complete with the heart, as is charity. Even secular work gains a different meaning with the heart.” He said that many forms of worship gain meaning with the heart.

Musa Efendi (qs) introduced many important principles about our secular lives. He valued discipline in business very much. He advised us to go to work on time, and to avoid staying up late at night so that we would not be tired in the morning. He always suggested that we be honest and trustworthy. He reminded us that business transactions are very important and that all promises must be kept under all circumstances.

Musa Efendi (qs) was not much of a talker. Instead of giving orders he trained people. He said “we used to go to Anatolia and the people there would serve us food and drink. We cannot pay back this debt to our brothers.” The building of guest houses in Istanbul is the result of this idea. The apartment next to my house in Erenkoy was turned into a guest house. He never directly said us to rent an apartment and turn it into a guest house. All these things happen as the thought occurs to you. He himself was happy with the result. In a way things work through transference.

**W:** When people get involved in business

life, they form an opinion that there are many differences between religious measures and economic measures. They think that there is one religious life and one business life! What are Musa Efendi’s (qs) principles in this situation?

**Ahmet Topbaş:** We witnessed such dilemmas in many periods of Musa Efendi’s (qs) life. Either my father or my uncle would tell us to be consistent in the way we act with the people with whom we do business. In particular, my uncle was very sensitive about business. With time, we grew to understand this much better.

Of course, the things you have said are very true. There are many different opinions on this matter. For example you can meet people who say: “I have to quit my job after I go on *Hajj*” and when you ask them why, they will say “Because when I am a *Hajji* I can no longer lie.” Actually, you should never lie, but there seems to be an unspoken rule that you cannot do business without lying.

This is how we were raised and taught by Musa Topbaş Efendi (qs) and other important people. We endeavoured not to separate religion and the secular world. Secular relations were always a part of our religious life.

Another point that Musa Efendi (qs) was very sensitive about in business was partnerships. He always advised that partnerships be negotiated in detail. He

used to say “A business partnership is like a marriage. You do not marry randomly, nor should you do the same in business.” This is how he perceived business partnerships.

He taught us that one should calculate what is owed. In addition, he taught us to return all the change if we bought something for him. We write of everything we had bought and hand the list to him.

Our business partnership with him lasted until the 70s. At that time oil in cans was being delivered to the factory. Once the cans were empty, we took them home to use for the garbage. When the tin corroded, after 2 or 3 months, we would take another can home. Even these cans were recorded. It was recorded who took how many cans. At that time empty cans cost four lira. Whoever took a can had to pay four liras. This was a fine point that we learned from Musa Efendi (qs). Today these kinds of actions seem strange to the younger generation. They think about the values of things, but rights are not small or large, they are all the same.

**W:** It seems to be coming more and more difficult to come from a wealthy background but to keep the idea of “I need Allah” these days. People become excessive, because they no longer see that they have any needs. They act like Croesus. Musa Efendi (qs), on the other hand, was a role model with his modest

life, being kind to the elderly and sharing what he held in his hands. How do you perceive these aspects of Musa Efendi’s (qs) character?

**Ahmet Topbaş:** I have had the opportunity to witness one of the most important characteristics of Musa Efendi (qs), which is sharing what he has with others. For example, at a time when there were not many cars in the streets, my uncle had a Peugeot. On Sundays he would put 5 to 10 kids in the car and take us for a ride. Then he took the older people and he would take them on tours. He allowed everyone to enjoy his car.

Another example of sharing his own blessings from Allah were the weddings he organized in his garden. When we were children, we did not have the opportunity to rent Hidiv Kasri, etc. for weddings. If there was a wedding, it had to be in someone’s garden. The garden of our house in Erenköy was good for weddings. Later in the 1950s Musa Efendi bought the place in Sultantepe. When one of his relations or a poor person had a wedding, it was held there. His reason for this was “Allah gave us a blessing with this land and we should thank Him by holding weddings here.” He shared his beautiful land with people in need without a moment’s hesitation.

He made us do the preparations for these



**Another example of sharing his own blessings from Allah were the weddings he organized in his garden. If there was a wedding, it had to be in someone’s garden. The garden of our house in Erenköy was good for weddings.**





**His attention was not limited only to first degree relatives like us. He took care of their children too. He used to say “The fathers of these children are busy with other things, so let us be busy with them.”**

weddings. He would tell Ebubekir and the others to set the table, to get the decorations out. He did not say “Bring some people from the factory to make the preparations.” The householders, friends or relatives came and set up the tables. As we were children, we grumbled a bit. We used to say “Why does our uncle have these weddings here.” Later we realized. My uncle was in a way relieving the right of that land by letting people have weddings there.

**W:** Could you please tell us about the Anatolia trips that you had together?

**Ahmet Topbaş:** Anatolia was in the middle of Musa Efendi’s (qs) agenda. It was as if he had absorbed Anatolia. He was very familiar with the problems of the people in Anatolia. He took us with him on his frequent visits to Anatolia. Since we were manufacturers, we were quite busy. At our busiest times there would be a call from Abdullah Sert Bey: “Musa Efendi (qs) calls, you are going to Anatolia.” We made trips to Anatolia that lasted 10-15 days.

They took trips starting from Thrace to various cities of Anatolia which lasted one or one and a half months. We accompanied them for 10 to 15 days of these trips. Sometimes when he told us to join him on his trips our *nafs* would say: “There is so much work to do, how we can leave all these things?” but when we returned from that trip we always realized that nothing would have changed if we had stayed. It was as if someone made

the business better than us. In addition, as a result of this service, our work became more fruitful.

Whenever Musa Efendi (qs) took a trip, he would face many different types of climates, ranging from the south to the northern part of Turkey. He encountered very different cooking cultures and conditions. He was able to put up with these environments, even when he was over 60 years old.

**W:** It is also understood that Musa Topbaş Efendi (qs) wanted to reach out to all of his relatives and to lead them to the religious path. What is your perception of this?

**Ahmet Topbaş:** Musa Efendi (qs) was a very organized person. He always organized the time that he was going to spend on his job, neighbours, family, relatives and friends. He visited all these groups periodically. This attention of his was not limited only to first degree relatives like us. He took care of their children too.

He used to say “The fathers of these children are busy with other things, so let us be busy with them.” Thanks to the efforts of Musa Efendi (qs), these kids were raised well. He took care of everyone. He saw everything as if he had more than two eyes. He knew what was going on the neighbourhood and helped anyone who was in need. When I was 11 or 12 years old, he told me to take an *iftar* meal to three poor ladies for an entire Ramadan. I carried the food on my bike throughout that Ramadan.

# *The Earth Shall Be Left No One*

*Yunus Emre*

*Allah permeates the whole wide world.  
Yet His truth is revealed to none.  
You better seek Him in yourself.  
You and He aren't apart-you're one.*

*The other world lies beyond sight.  
Here on earth we must live upright.  
Exile is torment, pain, and blight.  
No one comes back once he is gone.*

*Come, let us all be friends for once,  
Let us make life easy on us,  
Let us be lovers and loved ones,  
The earth shall be left to no one.*

*To you, what Yunus says is clear,  
Its meaning is in your heart's ear:  
We should all live the good life here,  
Because nobody will live on.*









# Sayyidina Aishah (Part V)

Freedom from guilt is a fundamental principle of Law, and all men are innocent unless proven otherwise. Spreading rumors about people and libelling someone based on pure suspicion without seeing anything, and even relating all that one hears, has been prohibited in our religion.

## Mistah and Sayyidina Sayyidina Abu Bakr

Sayyidah Â'isha narrates:

"...When Allah gave the declaration of my innocence, Abu Bakr, who used to provide for Mistah bin Uthatha, for he was his relative, said: 'By Allah, I will never provide Mistah with anything because of what he said about Aisha.' But Allah later revealed: 'And let not those who are good and wealthy among you swear not to help their kinsmen, those in need and those who left their homes in Allah's Cause. Let them forgive and overlook. Do you not wish that Allah should forgive you? Verily! Allah is Oft-forgiving, Most Merciful.'" (Qur'ân, 24:22) After that Abu Bakr said, 'Yes! By Allah! I like that Allah should forgive me', and resumed helping Mistah whom he used to help before."<sup>1</sup>

\* \* \*

"Allah's Messenger (pbuh) also asked Zainab bint Jahsh about me, saying, 'What do you know and what did you see?' She replied, 'O Allah's Apostle! I refrain to claim hearing or seeing what I have not heard or seen. By Allah, I know nothing except goodness about 'Â'isha.'" Although there was a light-hearted competition among them, Zainab bint Jahsh

1. Bukhari, Volume 3, Book 48, Number 829

had not become a slave to her feelings and had not abandoned truthfulness and justice. We can learn a lesson from this: we need to remain silent regarding an incident or an event which we do not have any personal knowledge either by way of seeing or hearing, and we should only think good regarding our Muslim brothers and sisters, by resisting the enticement of both the devil and men.

### **Her father's daughter**

Allah's Messenger (pbuh) said:

"On the Day of Judgement, Allah will punish the ones who slandered Â'isha by flogging them eighty times in front of all the people of that Day. We will pray our Lord to forgive the ones among them who had made hijrah. And for this, O Â'isha, we will ask for your permission." Upon hearing this, Â'isha cried and said: "O Allah's Messenger! By the One who sent you with truth, I cherish and hold dear your happiness over mine." Allah's Messenger smiled and said: "She is her father's daughter!"

### **An honour which will prevail until the Day of Judgement**

The delay of the arrival of the divine revelation regarding the slander incident, all but brought down the curtains concealing the real truth about people, and their true identities. Faithful believers held on to justice and truthfulness and kept on an upright path and this incident reinforced their belief, supplemented their devotion, faith and love to Allah, His Messenger and the people of the House, Ahl-al-

Bayt<sup>2</sup>. As a matter of fact, upon hearing about this, the leading chiefs of the companions such as Usama and Abu Ayyub said: "Subhanallah! What a grave slander is this!"

When it comes to the hypocrites, their sins swelled up because of the discord they sowed and the calumny they spread. The rancor, enmity, hatred and evil intentions they carried within their hearts against Allah's Messenger (pbuh), his Ahl-al-Bayt and the Muslims were revealed.

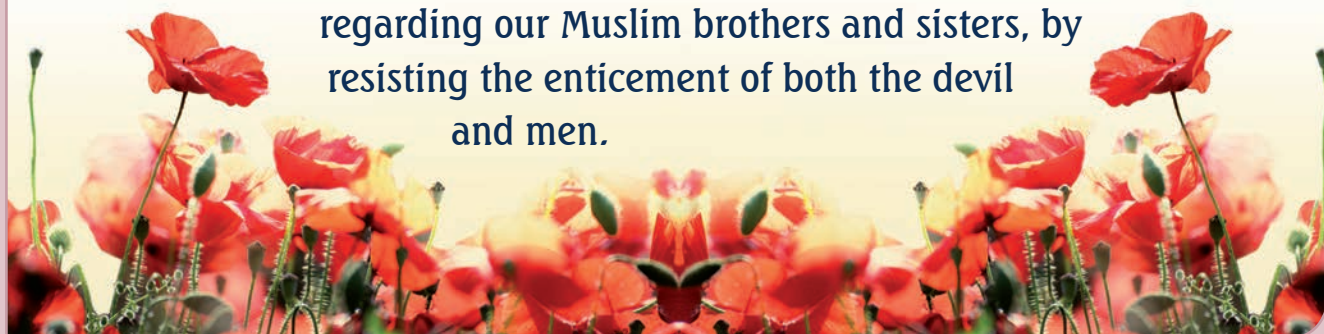
The prayers of Â'isha and her esteemed parents were answered, and their nobility, purity and eminence were registered with the certainty of divine revelation.

Urwah says: "If Â'isha had no other virtue other than the one in the slander incident, this alone would suffice her as goodness. For a chapter of Qur'ân which will be recited until the Day of Judgement was revealed regarding her."

About the verses on the slander incident, Zamahshari says: "Such grave expressions have not been used for any other sin in the Qur'ân. Various literary methods have been used regarding this incident which display the ugliness of slander, such as: harsh warning, befitting chastisement, severe reproof and aggrandisement, along with laconic and persuasive expressions. As in the warnings directed to pagans, the reason of this was to display the ugliness of this event as well as to manifest the eminence and righteousness of

2. The holy family or household of the Prophet (pbuh), which also includes all the Mother of the Believers.

**We need to remain silent regarding an incident or an event which we do not have any personal knowledge either by way of seeing or hearing, and we should only think good regarding our Muslim brothers and sisters, by resisting the enticement of both the devil and men.**





**The prayers of Â'isha and her esteemed parents were answered, and their nobility, purity and eminence were registered with the certainty of divine revelation.**

His Prophet in the presence of Allah.”

Qadi Abu Bakr Bakillani says: “In the Qur’ân, Allah the Almighty absolves His Exalted Self from the maliciously false imputations the pagans allege about Him. For example he says: “And they say: The Beneficent Allah has taken to Himself a son. Glory be to Him (!)..”<sup>3</sup>. Like this, after expressing the slander which the pagans spread about Â'isha, He said: “It is not right of us to speak of this: Glory be to Thee!..”<sup>4</sup>, thus absolving Himself on behalf of the innocence of Â'isha, the same way as he exonerated Himself from the calumny of the pagans.”

She is such an esteemed woman that her case was drawn to the heavens and her acquittal came from there.

On the other hand, this incident is an example of trust in people, displayed in the person of Allah’s Messenger (pbuh). Indeed, freedom from guilt is a fundamental principle of Law, and all men are innocent unless proven otherwise. Spreading rumors about people and libelling someone based on pure suspicion without seeing anything, and even relating all that one hears, has been prohibited in our religion.

The fact that this verse has been revealed after an event in the Holy Prophet’s (pbuh) life, as the majority of verses of judgment were, provides an example of conduct in such situations to future generations.

Unfortunately, many innocent women have fallen victim to suspicions and calumny under

the influence of customs and usage contradicting Islam. In such cases men who believe in the innocence of their wives are placed under pressure by society also. However, this event establishes a general rule: no one can blame or accuse another without witnesses, proof should be provided by whoever makes the allegation.

As a last word, we can say that whilst we can believe in the innocence of Sayyidah Maryam in having a child without getting married, we should question in whose ranks our heart places us if we have difficulty in believing the explicit verses of the same Qur’ân regarding the innocence of Â'isha.

#### **A sweet memory**

The chamber of Fatimah was adjacent to the chamber of Â'isha. There was a window in the wall separating these chambers, and Â'isha and Fatimah used to talk to each other through this window.<sup>5</sup>

On one occasion, Â'isha and Fatimah were debating over who was the more virtuous. Fatimah said: “I am more virtuous than you, since I am a piece from Allah’s Messenger.” Â'isha replied: “In the world, matters are as you have stated; however, in the Hereafter I will be along with Allah’s Messenger and on his level, and on the other hand, you will be with Ali and on his level. You compare the difference between the two levels yourself!” Fatimah could not find an answer and started to weep. Upon seeing this, Â'isha stood up and kissed Fatimah on her head and said to her: “I wish I could be a single hair on your head!”

3. Surah Anbiya 21:26

4. Surah Nur 24:16

5. Kutub-i Sitte





## Stories

# Fixing *Broken Hearts*

A father gives his son, a person who finds it difficult to get along with others, who is argumentative and offends people, the following advice:

*“My son from now on pound a nail into the fence to remind you of every person whose heart you have broken”*

The son does exactly what his father told him. After a long while the son realizes that the fence is almost totally covered by his nails. When he sees the large number of people whom he has offended and hurt, he realizes the dimensions of his problem.

By making the hearts that he has broken into a physical entity on the fence, creating such an ugly picture, the young man was made to think about his actions; he felt great regret.

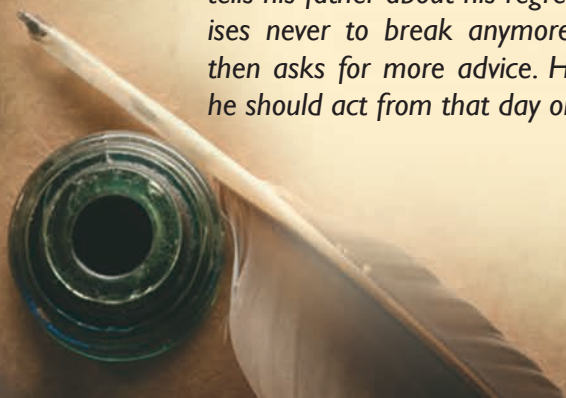
He goes to his father once more. He tells his father about his regret and promises never to break anymore hearts; he then asks for more advice. He asks how he should act from that day on. His father

gives him the following advice:

*“From now on, find every person you have offended and apologize to them. You will see that most of them will forgive you. And for every heart you win back, pull a nail from the fence.”*

The son starts to implement this advice. Indeed, this process takes longer than pounding the nails, but finally the day comes and there are no nails left in the fence; the young man feels satisfied and goes to his father to show him the nail-free fence. The son says: *“Dear father, it was hard to complete, but I managed to finish it. Fixing a heart is harder than breaking it.”*

The father replies: *“Yes my son, I am very glad to see that you have understood this, and have managed to complete your task. But look at this fence; it is almost a wreck because of the nails you have pounded and pulled off. There may be no nails left on the fence, but the marks left by the nails remain; the fence will never be the same.”*





# *Longing To See*

A man eagerly longed to have a dream of the Prophet Muhammad (pbuh); he prayed for this everyday before going to bed. Weeks went by without any result. He wonders if there is something wrong with the way he is praying and he goes to ask a wise man what he should do. The sage listens to the man and says: "Eat two kilos of dry salted fish before you go to bed tonight; come back tomorrow."

The man does what the wise man says and goes to bed. He prays that Allah's Messenger will appear in his dream. But he has another dream: First he jumps into a cold stream, flowing and burbling pleasantly; there are a great variety of fish here. He cools his body, swims and drinks as much as he wants. But he cannot get enough water to quench his thirst, and he puts his mouth to another spring, flowing coolly by his side. He wakes up eventually. He says "My God, I went to sleep with a different intention, but what things I have seen in my dream!" He goes to tell the wise man about his dream.

The wise man tells him: "Your dream is telling you everything; see how during your dream you run to the stream and then the spring when the love of the water dries your mouth and your lungs. This is how your heart should be. You must want to see the Prophet in your dream very much. If this is the case, you can find him in your dreams just like you found the water."







# Altruism In ISLAM

Most of our current problems and sufferings take place for the reason that we do not desire for our brothers and sisters what we desire for ourselves. If everyone desires for his brother what he desires for himself, then our life in the society turns into life like that of Paradise.

Altruism is the renunciation of the self, and an exclusive concern for the welfare of others. It is a traditional virtue in many cultures, and a core aspect of various religious traditions, though the concept of 'others' toward whom concern should be directed can vary among religions. Altruism is the opposite of selfishness.<sup>1</sup>

The teachings of Islam clearly show us that brotherhood and unity in Islam are based solely on the 'Aqeedah' of Islam (which is the foundation of Muslim belief). The Mu'minun (believers) are brothers to one another and this belief has nothing to do with race or any other type of invalid reason to unite but is rather a bond based on one's ideological belief in Islam.

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يُؤْمِنُ أَحَدُكُمْ  
حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ. رواه البخاري

Anas reported that the Messenger of Allah (pbuh) said: "None of you will have (perfected) faith till he wishes for his Muslim brother what he wishes for himself."<sup>2</sup>

**When a Muslim at the Eastern part of the world suffers pain, another Muslim in the West must feel that pain in his heart and must assist his Muslim brother. If he does not, he is not a true Muslim.**



This hadith clearly states that to have perfect faith we should desire for our Muslim brother what we desire for ourselves. For the reason that it is a part of our faith to wish for our Muslim brother what we wish for ourselves. I am sure if everyone apply this hadith only amongst the thousands of other hadiths into practice, then 90% of the current problems we live with, in our family, school, business and society will be removed. Most of our current problems and sufferings take place for the reason that we do not desire for our brothers and sisters what we desire for ourselves.

Wrong ideology causes many problems in societies. On the other hand, if everyone desires for his brother what he desires for himself, then our life in the society turns into life like that of Paradise. As a result everyone lives with great comfort, peace and prosperity. How excellent is the hadith of the Prophet when he said: "None of you becomes true Muslim unless he desires for his fellow Muslim what he desires for himself!"

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ الْمُسْلِمُ  
أَخُو الْمُسْلِمِ لَا يَخُونُهُ وَلَا يَكْذِبُهُ وَلَا يَخْذُلُهُ  
كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ عِزُّهُ وَمَالُهُ  
وَدَمُهُ التَّقْوَى هَا هُنَا بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ  
أَنْ يَحْتَقِرَ أَخَاهُ الْمُسْلِمَ

Abu Hurairah reported that the Messenger of Allah (pbuh) said: "A Muslim is a brother to another Muslim. He should neither deceive him nor lie to him, nor leave him without assistance. Everything belonging to a Muslim is inviolable for a Muslim, his honor, his blood and his property. Piety is here (and he pointed out to his chest thrice). It is enough for a Muslim to commit evil by despising his Muslim brother.<sup>3</sup>

\*\*\*

We learn from this Hadith the following points:

1- All Muslims are brothers to one another, whatever their race, language or colour. Whether from the East or from the West, from the North to the South, all belong to only one community, the Islamic Ummah. Prophet Muhammad (pbuh) resembled the Islamic community (Ummah) to a living person. When he feels pain in one of his eyes, for example, his entire body feels it:

Numan bin Bashir reported that the Messenger of Allah (pbuh) said: "The believers in their mutual kindness, compassion and sympathy are just like one body.

When one of the limbs suffers, the whole body responds to it with sleeplessness and fever"<sup>4</sup> So, when a Muslim at the Eastern part of the world suffers pain, another Muslim in the West must feel that pain in his heart and must assist his Muslim brother. If he does not, he is not a true Muslim.

\* \* \*

Abu Hurairah reported that the Prophet (pbuh) said: "He who removes from a believer one of his difficulties in this world, Allah will remove one of his troubles on the Day of the Resurrection. He who finds relief for a hard-pressed person, Allah will make things easy for him on the Day of the Resurrection.

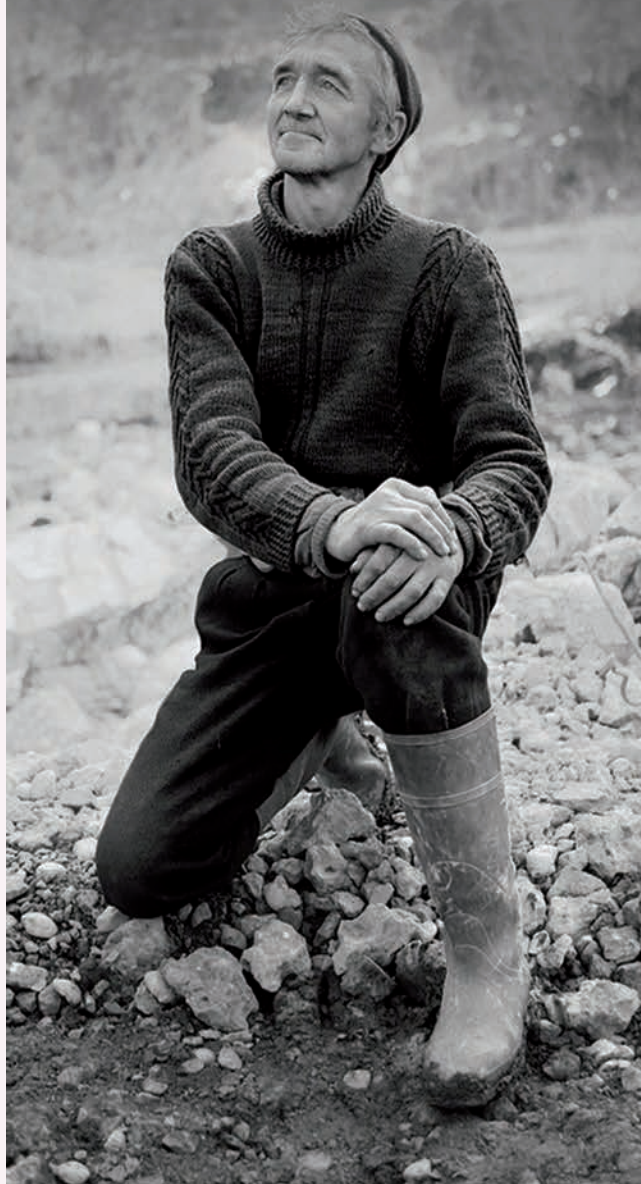
He who covers up (the faults and sins) of a Muslim, then Allah will cover up (his faults and sins) in this world and in the Hereafter. Allah supports His slave as long as the slave is supportive of his brother"<sup>5</sup>

\* \* \*

Anas reported that the Messenger of Allah (pbuh) said: "Help your brother, whether he is an oppressor or is oppressed". A man enquired: "O Messenger of Allah! I help him when he is oppressed, but how can I help him when he is an oppressor?" He (pbuh) said: "You can keep him from committing oppression. That will be your help to him."<sup>6</sup>

2- Islam's great contribution to human rights. One's property, honor and blood are considered as sacred values in Islam. So,

**When you leave your home, if you see nobody amongst Muslims is lower than you, you have no pride. But if you see you are greater than another Muslim, it means you are haughty.**







**How excellent is the hadith of the Prophet when he said: “None of you becomes true Muslim unless he desires for his fellow Muslim what he desires for himself!”**



violating them is a great crime in the Shariah (Islamic legal system).

3- Despising a Muslim is a big sin. The Messenger of Allah (pbuh) said in another Hadith: “The haughty, even with pride equal to a mustard seed in his heart, will not enter Jannah (Paradise).”<sup>7</sup> Because, haughty people do not respect the rights of others and they will thus become oppressors. How can a Muslim learn whether he has pride in his heart or not? One of the Islamic scholars answers this question by saying: “When you leave your home, if you see nobody amongst Muslims is lower than you, you have no pride. But if you see you are greater than another Muslim, it means you are haughty.

According to many authentic evidences in Islam, one of the excellent attributes of the Muslims is that they prefer others to their own selves. Allah says in the Qur’an,

وَالَّذِينَ تَبَوَّؤُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ  
يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي  
صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى  
أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ  
نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

“But those who before them, had homes (in Medina) and had adopted the Faith, show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls, they are the ones that achieve prosperity.” [Abdullah Yusuf Ali Translation 59:9]

The words of Allah,

وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

“...and they give them preference over themselves, even they too are poor...”

Not only do they give to others before themselves, but they do so in a state of poverty and difficulty. A famous story has been narrated in the two Sahihs (i.e. Bukhâri & Muslim), Abu Hurayrah reports that a man came to the beloved Rasulullah (pbuh) and said, "I am hungry!" He (pbuh) sent for one of his wives and she said to Him (pbuh), "By the one who sent you with Truth, I have nothing but water!" He did so with all of his wives and they all responded in the same manner. Then the Blessed Nabi (pbuh) said,

من يضيف هذا الليلة؟

"Who will give hospitality tonight?" Immediately a man of the Ansâr said, "Me, Oh Messenger of Allah (pbuh)!" So the Ansârî man took the poor man to his home, and he said to his wife, "Honor the guest of Rasûlullah (pbuh)!" [In another narration he said to her: "Is there anything with you (of food)?" She said, "No! Except the food of the children!"] So he said, "redirect them with something else (i.e. keep them busy).

When they get hungry for dinner, put them to sleep. When our guest comes in, put out the lamp and we will pretend we are eating." So they sat down and the guest ate, and they spent the night hungry. In the morning the man went to the Nabi (pbuh) and the Nabi (pbuh) said to him, "Allah was pleased with how you treated your guest last night!. (Thereupon this Ayah has been sent down)

There are countless examples of preferring others to oneself in Islam which we are unable to mention all of them due to insufficient place here, but I can without doubt say that the one who reads those examples cannot control his eyes so that they burst into tears.

### Endnotes

1) <http://en.wikipedia.org/wiki/Altruism>. 2) Al-Bukhari, Imaan 7, Hadith no: 12. 3) Tirmidhi, Birr 18. 4) Muslim, Dhikr 38. 5) Muslim, Dhikr 38. 6) Al-Bukhari, Mazaalim 4. 7) Muslim, Iman 147. 8)



# Quiz For Children



1. What is the meaning of the word akhlaq?

- a. morals
- b. manners
- c. love
- d. affection

2. Which person had the best of manners?

- a. Prophet Dawud
- b. Prophet Adam
- c. Prophet Salih
- d. Prophet Muhammad

3. Which of these are the manners of the Prophet Muhammad (pbuh)?

- a. generous to the poor
- b. he loved everyone
- c. merciful to animals
- d. all of the above

4. Is always telling the truth a part of akhlaq?

- a. Yes
- b. No
- c. Maybe
- d. I don't know

5. What can good akhlaq gain for you?

- a. It makes you rich
- b. It makes you smart
- c. It brings you closer to Allah
- d. It makes you healthy

6. What are our manners toward the Qur'an?

- a. read it with wudhu (ablution)
- b. Sread it with a nice voice
- c. try to understand it
- d. all of the above

7. What are our manners toward our parents?

- a. we must obey them
- b. we must speak kindly to them
- c. we must be loving toward them
- d. all of the above

8. What are our manners toward Allah?

- a. to believe He is the only God
- b. to worship only Him
- c. to do right and forbid wrong
- d. all of the above

9. What are our manners to ourselves?

- a. to be clean and healthy
- b. to eat too much
- c. to be lazy
- d. not to study

10. What are our manners to the Prophet (pbuh)?

- a. to make him our example
- b. to love him
- c. to learn his Sunnah and to follow it
- d. all of the above

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

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

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

Address: .....

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

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