

JANUARY/FEBRUARY 2012 • SAFAR 1434 • NO: 39 • £3 UK • US\$5 • AU\$5

WISDOM

A Source of Inspirational and Traditional Islamic Knowledge

AL-TINOLUK

THE PARENT CHILD RELATIONSHIP IN ISLAM



Osman Nuri Efendi
Consciousness Of Trusteeship

Prof. Ibrahim Canan
The Waterfall of Love
with Children

Medet Bala
The Father
Child Relationship

*D*ear Readers,

The Islamic religion, which presents its teachings to the finest detail, brought the institution of family to our social relations as the nucleus of our society as well as the arrangements with regards to individuals who make up that institution. Cultivating the institution of family, which is the heart of the society in an orderly way, is very necessary in order to form an ideal society since the family is the most basic institution which makes up the society. If we desire a society which is completely submitted to Allah, and has taken the Prophet Muhammad (pbuh) as its example, it is necessary for us to give a lot of importance to the parent-child relationship since the family is the bearer of the smallest structure in society.

While a person may struggle for years in order to attain the honour of *iman* (faith), it is necessary for the children we raise not to be neglected just as we wish them to be under our control. Because when we approach it correctly our children who are raised as a beautiful servant, a teacher, a '*muwabbid*' (monotheist), a '*mujahid*' (fighter) based upon our need, will become an authority and will be influential in the building of the future of the *Ummah*.

Foremost of all, children take their examples from their family, more so from their father. For this reason, both mother and father, who ought to provide a peaceful environment within the family and give importance to their children's education, should raise their children as exemplary individuals with regards to their '*iman*' (faith) and '*akhlaq*' (manners). The following message of our Prophet (pbuh) who said that he had been sent in order to perfect good manners should not be forgotten. Addressing mothers and fathers he said:

"No father can give his children a better gift than good manners"

The articles of this issue clearly explain how the parent-child relationship ought to be according to the Sunnah of our Prophet (pbuh), Osman Nuri Effendi explains to us how the understanding of '*amanah*' (trust) should be nurtured and preserved among Muslims. Professor Ibrahim Canan explains how our Prophet (pbuh) treated his own grandchildren, his children and the children of his Companions, thereby setting a noble and beautiful example to his '*Ummah*' (community) while Professor M.Yasar Kandemir explicates that how the Messenger of Allah taught his community what the love of children is and how it ought to be.

I hope you will benefit from the articles in this issue and may the contents in this issue contribute to the education of your children. Until the next issue...

Elif Kapici

editor@sufiwisdom.net



Wisdom

WISDOM Bimonthly Islamic Journal
Copyright 2012
No: 39 JAN/FEB 2013 - 1434
Price: \$5 (USA), £3 (UK), AUS \$5 (AUS)
WISDOM is published by ALTINOLUK Publishing Co.

Chairman

Abdullah Sert

Managing Editor

M. Lutfi Arslan

Editorial Board

Elif Kapici

Prof. Henry F. Espiritu

Design

Altinolukgraphic • Saban Muslu

Subscription Rate For One Year

(Including Postage) \$30 (USA) - AUS \$ 30 (AUS) - £18 (UK)

Distribution and Subscription Representatives

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

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

UK - Elif Kapici - 18 The Nurseries - Cliftonville
Northampton NN1 5HN

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

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

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

Head Office

İkitelli Organize Sanayi Bölgesi, Turgut Ozal Cad. No:117/2 A-D
İkitelli - Istanbul / TURKEY

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

Printed by

ERKAM Printing • Phone: +90.212.671 07 07

All rights reserved. Reproduction in whole or in part in any form
without prior permission is prohibited.

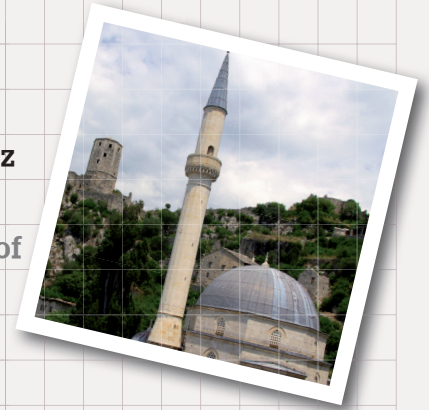
WISDOM is a bimonthly Islamic journal devoted to spreading
the light of Islam.

WISDOM is not responsible for the accuracy of the advertisers. WISDOM
reserves the right of refusing any advertisement. Articles sent by readers
will be reviewed and returned. Articles printed in WISDOM do not necessarily
reflect the opinions of the publisher or editorial staff of the Journal.



Prof. Ibrahim Canan

**The Waterfall
of Love with
Children**



**Prof. Hasan
Kamil Yilmaz**

**The
Cultivation of
'Ikhlas' -I-**



**Halime
Demiresik**

**Sayyidah
Zainab Bint
Huzayma**

**Prof. Henry
Francis B.
Espiritu**

**Genuine
Worship and
Inner Spiritual
Transformation**



CONTENTS



Osman Nuri Efendi
Consciousness Of
Trusteeship

Osman Nuri Efendi Consciousness Of Trusteeship.....	04
Prof.Ibrahim Canan The Waterfall of Love with Children	14
Prof. Hasan Kamil Yilmaz The Cultivation of 'Ikhlas' -I-	18
Prof. M. Yasar Kandemir Children are Loved Like This.....	22
Medet Bala The Father - Child Relationship	26
Pearls of Wisdom	32
Prof. Henry Francis B. Espiritu Genuine Worship and Inner Spiritual Transformation	34
Halime Demiresik Sayyidah Zainab Bint Huzayma	43
Quiz For Children	46



Consciousness Of Trusteeship

As the Prophetic tradition explains, trustworthiness is one of the conditions insuring soundness of faith. This is why Allah warned us on many occasions to carefully protect it.

The term *al-mu'min*, which is generally used to indicate anyone who believes in Allah, is also one of the Beautiful Divine Names (*Al-Asma-ul-Husna*). When it is used for Allah, it indicates that Allah is the Source of security. He provides confidence to the faithful and He makes them safe. It is also Allah who assigns to His Messengers the attribute of faithfulness: He is the one who makes them trustworthy. Considered in this way, a "person of faith" is a person who keeps faith, a reliable person who inspires a sense of security in others.

A sense of respect toward that which is entrusted to them helps keep alive the bonds of faith among believers. A strong Prophetic warning states this truth:

When Allah the Mighty and Majestic wishes to ruin a servant, He removes modesty from him. Having lost modesty, that servant falls under divine wrath. Having fallen under divine wrath, he loses trustworthiness. Without trustworthiness, he can only be a

betrayed. Having become a betrayer, he loses mercy. When mercy is lost, he is blameworthy and damned. When he is blameworthy and damned, his ties to Islam are cut off! (*Ibn Mājah, Fitān*, 27).

As the Prophetic tradition explains, trustworthiness is one of the conditions insuring soundness of faith. This is why Allah warned us on many occasions to carefully protect it. Here are some examples from the Qur'ān.

“And if one of you entrusts (anything) to another, let him who is trusted deliver up that which is entrusted to him (according to the pact between them) and let him observe his duty to Allah his Lord” (*Baqarah*, 2/283)

“Whoso embezzled will bring what he embezzled with him on the Day of Resurrection.” (*Āl Imrān*, 3/161)

“O you who believe! Betray not Allah and His messenger, nor knowingly betray your trusts.” (*Anfāl*, 8/ 27)

“Lo! Allah commanded that you restore deposits to their owners, and, if you judge among people, that you judge justly” (*Nisā'*, 4/ 58)

Trustworthiness is one of the five distinctive characteristics of prophets. Even before Islam, our Prophet (pbuh) was known as an extremely trustworthy person among the Arabs, who gave him the names “the Faithful” (*al-Amin*) and “the Reliable” (*as-Sadiq*). Even Abu Jahl, who was the

archenemy of the Messenger of Allah, said to him, “O Muhammad! I'm not saying that you're a liar. But I don't accept the message you brought...” By uttering such a statement, he was confessing that he accepted the truthfulness of our Prophet (pbuh), but was defeated by his selfish desires. Indeed, this situation is stated in the following verse of the holy Qur'ān:

“though in truth they do not deny you (Muhammad); the evildoers flout the revelations of Allah.” (*An'ām*, 6/33)

For respecting trusts and keeping promises, no one came close to the Prophet (pbuh). Abdullah ibn Abil-Hamsa related a good example.

Before he was sent as a Prophet, I had a business transaction with the Messenger of Allah, and I became indebted to him. I told him that I would make payment immediately if he waited for me, and I departed from that place. But I forgot my promise. After three days, I remembered my promise. When I went back to the place that we have agreed upon, I found that he was still there. Yet the Messenger of Allah did not get angry because of what I had done. He only said, “Young man, you have inconvenienced me! I have been waiting for you for three days.” (*Abū Dāwūd, Adab*, 82/4996).

Our Prophet (pbuh) was known among his people for integrity, justice, and dependability. Indeed our mother Khadijah, who was a noble

Even before Islam, our Prophet (pbuh) was known as an extremely trustworthy person among the Arabs, who gave him the names “the Faithful” and “the Reliable”.



**We must not forget that the secret
lying beneath the glory of nations
in the external and internal realms
is their observance of the wisdom
of the spiritual realm.**



and respected woman of Mecca, admired his great personality to such an extent that she proposed marriage to him.

Even the Jews of Medina who were opposed to the spread of Islam used to consult him when they got into disagreements among themselves, because they were sure of his justice and integrity. And the Messenger of Allah (pbuh) would resolve their disputes.

When the letter in which the Prophet (pbuh) invited the Byzantine Emperor Heraclius to Islam reached the emperor at Damascus, Abû Sufyân was also visiting that city. Heraclius asked Abû Sufyân many questions about our Prophet (pbuh). The emperor wondered whether the Prophet (pbuh) was ever accused of being a liar and whether he used to keep his promises. Even though he was at that time an enemy of Islam, Abû Sufyân felt compelled to say that the Prophet (pbuh) never lied and never broke his promises.

Thus we see that even those who did not believe in the prophethood of our Prophet (pbuh) acknowledged his integrity and truthfulness. Indeed, when he emigrated from Mecca, he was holding some items entrusted to him by local polytheists. Our Prophet (pbuh) appointed Ali to return those items to their owners.

In short, Muslims as well as non-Muslims trusted him.

His sense of truthfulness was extremely

strong. Once a woman called her baby, saying, "Come! See what I'll give you!" The Prophet (pbuh) asked her what she meant to give the baby. She told him she would give the child some dates. The Prophet (pbuh) remarked, "If you were to give him nothing, you would be committing the sin of lying." (*Abû Dâwûd, Adab 80 / 4991; Ahmad, III, 447*) His sensitivity applied not only to people but also to animals. When he saw that one of his Companions called his horse by giving the false impression that he held something the horse could eat, he was so disturbed that he called the man and warned him not to deceive it. (*See Bukhârî, Imân, 24*)

Since our Prophet looked at Creation with a mercy bestowed upon him by the Creator, he was careful towards all creatures. Once, while the Muslims were returning from a military expedition, a few Companions scooped some baby birds out of a nest and petted them. Then the mother bird returned. She could not find her nestlings and started fluttering her wings in pain. When the Messenger of Allah learned of this, he ordered the Companions to put the baby birds back immediately and not to harm the mother. (*See, Abû Dâwûd, Jihâd, 112*)

Ibn Abbâs related that a man was sharpening his slaughtering-knife while the sheep he was going to butcher was lying before him. Allah's Messenger said, "How many times do you want to kill it? You should have sharpened your knife before having it lain before you." (*Hâkim, IV, 257*)

He prohibited people from breaking a

As Muslims, our duty to our history is to educate generations of our youth who have faith, who are committed to their spiritual values, and who love their homeland.



green branch. He reported that a certain woman, who performed religious prayers but left her cat hungry, would go to Hell for the sake of the cat, while a sinful woman who provided water for a dog about to die of thirst would receive the divine mercy. He considered all creation as entrusted to humanity by Allah, and wanted the faithful to be the representatives of security and peace on earth.

Every Muslim must be aware of the fact that he or she belongs to the community of a prophet who assumed the attributes of the Faithful (*al-Amin*) and the Reliable (*as-Sadiq*). Accordingly, a believer must be faithful in word and in deed. All other people, and even all other creatures, must be safe from a believer's hands and tongue. A believer is meant to demonstrate strong Islamic character, because people admire exemplary persons with strong character and dignity, and so they follow them. Our Prophet (pbuh) wanted his community to make trustworthiness part of its identity.

The Messenger of Allah urged believers, "Return the item that is entrusted to you (on time). Don't betray (even) those who betray you!" (*Abu Dawud, Buyu', 79/3534*) He considered losing entrusted items to be a cause of grave corruption. One day while he was conversing with his Companions, a man asked the Prophet (pbuh), "When will the Day of Judgment come?"

He replied, "Wait for the Day of Judgment

when people spoil things that are entrusted to them."

The man persisted, "When will people spoil things that are entrusted to them?"

And the Prophet (pbuh) replied, "Wait for the Day of Judgment when people entrust affairs to unqualified persons!" (*Bukhari, Ilm, 2*)

All the divine gifts bestowed upon humanity are items held in trust. In his Farewell Sermon the Prophet (pbuh) said, "...I am entrusting you with two important things. As long as you hold fast to them, you won't go astray. They are the Book of Allah and the practice of his Prophet..." Thus the Holy *Qur'an* and the Noble Prophetic Tradition (*Sunnah*) are the most sacred things entrusted to us by Allah and His messenger.

The Messenger of Allah (pbuh) also declared that believers have important responsibilities towards each other. He told us that the faithful should be bound together like the bricks of a wall and that all of us should feel the grief experienced by anyone among us. He further warned us that to sleep with a full stomach while one's neighbour is hungry is not compatible with Islamic ethics. In short, believers are entrusted to each other.

Adopting the principle that one must show mercy to all creatures for the sake of their Creator, our Ottoman ancestors established more than 26,000 charitable foundations. They tried to serve humanity, animals, and even plants. That was the result of their

viewing creation as a trust. In the absence of such a vision, what would have led our noble forefathers to assist the believers living in Aceh (now Indonesia), which is located at the other end of the world, with all available means? They helped those distant Muslims materially, as well as offering them military support against the colonial powers. Their sense of responsibility extended not only to their own country but also beyond.

The precious homeland in which we are brought up is also a sacred trust. The observance of religious duties and the protection of life, honor, and property are possible only by protecting our homeland. The emigration of our Prophet (pbuh) to Medina conveys much wisdom in this regard, for it indicates the importance of having a secure homeland in order to live according to one's religion.

Observing our history, we see that the land we live in became a homeland for us through the blood of martyrs who died for the honor of bearing the trust of Islam to the rest of the world. Conscious of protecting this trust, Alparslan wrapped himself in a white garment – that is, his shroud – and told his soldiers, “Today, we are all the same!” He inspired his soldiers by intending martyrdom himself. When Suleiman the Magnificent looked out over his victorious navy, which had turned the Mediterranean Sea into an Ottoman lake, he remarked, “Now it is not a time for boasting and pride. It is a time

for thanking Allah, who has granted us this victory!” When Ottoman military units on the march foraged the countryside for provisions, they used to leave payment for the produce they took hanging on the branches of trees. This is a remarkable illustration of how the trusteeship of the homeland was understood in those days. And when Osman Pasha, the veteran of Plevna, believed he could no longer protect his non-Muslim citizens, he repaid them the tax he had collected from them. This is another striking manifestation of the consciousness of trusteeship and justice.

Allah the Almighty helps believers when they defend their country and religion. The following event is remarkable: it shows the mental state and degree of faith of our recent ancestors, and took place during the Çanakkale War (the Dardanelles campaign of World War I).

It was just one day before the festival celebrating the end of Ramadan. Vehip Pasha, the commander of the front, unenthusiastically summoned the young imam of the 9th Division. “O Imam!” he said. “Tomorrow is the Ramadan Festival. Soldiers want to do Festival (Eid-el-Fitr) prayer together. Despite my best efforts, I could not change their minds. However, the situation is quite dangerous. The moment may turn out to be an opportunity for the enemy to attack and destroy us altogether. I need you to explain it to the soldiers in a manner they can understand!”



Religion is the purpose of creation. It manifests as a compilation of divine laws capable of organizing the lives of individuals from cradle to grave, and preparing them for happiness in the Hereafter.

Immediately after the Imam left the Pasha's presence, a man with a shining face appeared to him.

"O my son!" the mysterious man said to the Imam. "Beware! Don't say anything to the soldiers! Let's wait and see. Things happen only according to the divine decree."

The Imam decided to listen to the old man and say nothing. Next morning, when the soldiers gathered in community for the great festival prayer, their hearts filled with divine love, a miracle occurred. Clouds descended and covered the gathering. The enemy forces who were watching them through binoculars could make out nothing but the clouds. That morning the soldiers performed the festival prayer with a new spiritual joy. Their strong voices declaring the greatness of Allah rang to the heavens. While the bright-faced old man recited some verses from the Qur'anic chapter *Fath* (Victory), soldiers shouted the Affirmation of Unity, the profession of faith of Islam. The sound was heard even in the enemy headquarters. Great disorder broke out among the English forces. Some Muslim soldiers from the British colonies, overhearing the praise of Allah, became aware for the first time that they were fighting against Muslims like themselves. They rebelled against their commanders. The English commanders executed some of them by shooting, and were obliged to send the rest away from the front.

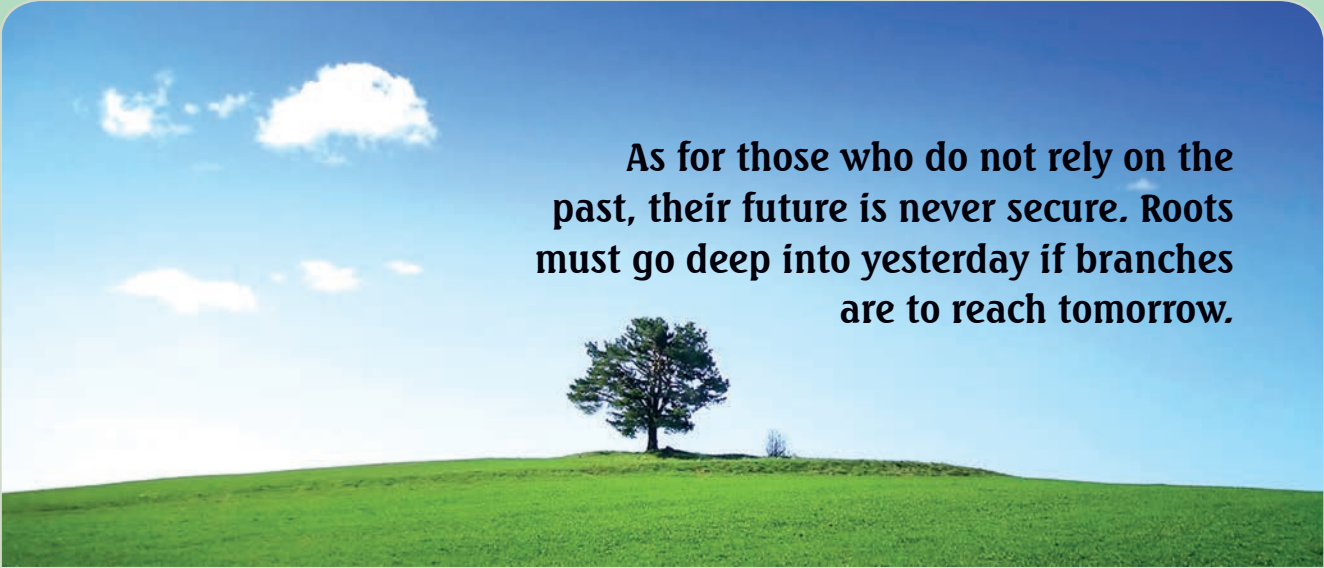
This is how the trusteeship of the homeland came down to us: upon the shoulders of

people whose hearts were filled with faith which provided fit occasions for examples of divine aid. Those Ottoman soldiers who were called Mehmetciiks (humble imitators of Prophet Muhammad) were distinguished by their love of Allah and His Messenger, and dedicated themselves to be sacrificed for the Truth. They did not leave aside recitation of the *Qur'an*, observance of formal prayer, or chanting the Beautiful Names of Allah even during the turmoil of battle. They ran from one front to another, hoping that a moment of martyrdom would be their time for meeting their Lord. They were firmly convinced that nations that hold fast to religion; and people who keep going in the direction indicated by the *Qur'an*, and who make faith in the unity of Allah their hallmark will live perpetually, while nations that leave the *Qur'an* and fall into the darkness of ignorance will reach a terrible end. For a Prophetic Tradition says, "Certainly, Allah the Almighty elevates some nations because of this Book (the noble *Qur'an* – i.e., because of their compliance with the divine commands in it), and He abases others because of (their being away from the direction indicated by) it." (*Muslim, Musâfirin*, 269)

One should look for divine self-disclosure in the fact that the Ottomans grew into a world power out of a tribe of four hundred tents through a remarkable respect for the Holy *Qur'an* and the institution of a military that was so reverent toward religion that it "erected minarets wherever it went."

If we are well-acquainted with the
life of the Prophet (pbuh), we will
always be able to find answers for
every new situations.





As for those who do not rely on the past, their future is never secure. Roots must go deep into yesterday if branches are to reach tomorrow.

We must not forget that the secret lying beneath the glory of nations in the external and internal realms is their observance of the wisdom of the spiritual realm. All the magnificence in the history of the Ottoman state, which lasted for more than six hundred years, was the result of the Ottoman emphasis on spirituality.

Thus, as Muslims, our duty to our history is to educate generations of our youth who have faith, who are committed to their spiritual values, and who love their homeland. This is due to the fact that the protection of one's faith, honour, family, life, and property are possible only through the protection of the homeland.

Just as our forefathers, passed our faith to us at the cost of their lives and possessions, so we too must pass on to future generations our Muslim lands, where the *Qur'ân* is openly recited and prayer is freely called, in better condition than we found it. In fact, Allah warns,

Then, on that day, you will be asked concerning the profit (you enjoyed in the world). (*Takâthur* 102/8)

Religion is the purpose of creation. It manifests as a compilation of divine laws capable of organizing the lives of individuals from cradle to grave, and preparing them for happiness in the Hereafter. Language is the means for communicating the truths established by religion. History is the torch

that illumines the future of nations through an analysis of the causes and results of events formed through language and religion. That is why culture and faith are inseparable.

We must learn our Islamic history properly, and teach it properly. It is not possible to adequately explain a universal civilization through the writings of pseudo-nationalist historians labouring under the influence of Western scholars who are the sworn enemies of Islam. Islamic history, particularly the Age of Felicity, offers solutions to all kinds of problems. If we are well-acquainted with the life of the Prophet (pbuh), we will always be able to find answers for every new situations.

Here is how the Prophet (pbuh) treated his enemies when they were in need, and how he treated the captives of war:

In the eighth year of the *Hijrah*, the Meccans were suffering from severe drought. The Prophet (pbuh) sent wheat, food, dates and gold to help them, despite the fact that they had been tormenting him and his community for more than twenty years. Abu Sufyan received this generous aid and distributed it to the poverty-stricken people of the Quraysh tribe. Such aid may soften the hearts of even fierce enemies. When the gift arrived, Abu Sufyan said, "May Allah reward the son of my brother with good: he has kept his duty toward his relatives!" In this way the Prophet (pbuh) softened the hearts of the Meccans toward Islam. Some of them

We must pass on to future generations our Muslim lands, where the Qur'ân is openly recited and prayer is freely called, in better condition than we found it.



became Muslim on that occasion, while others accepted Islam later. (*Ya'qûbi, Târîkh, II, 56*)

Another example from the life of the Prophet (pbuh) points out to the battle of Badr. The Prophet (pbuh) discussed with his Companions the future of the captives taken during that occasion. The decision was that wealthy captives could ransom themselves with property, while poor captives could ransom themselves by teaching reading and writing to the children of Madinah. Each poor captive was settled in a family and assigned to teach ten children; the Prophet (pbuh) instructed these families to treat their lodgers very well. The brother of Mus'ab ibn 'Umayr Abû 'Azîz related his experience as such a captive:

I was a captive of war at the battle of Badr and was yielded to a family of Ansar (Madinah Muslims). The Messenger of Allah had told them to treat us very well. At that time, bread was very scarce. In order to fulfil the Prophet's instruction, this family gave their small amount of bread to me, leaving themselves with only dates to eat. I was ashamed to eat their bread while they had nothing to eat themselves. I wanted to give it back, but they insisted that I take it. (*Haythami, VI, 86; Ibn Hishâm, II, 288*)

If we wish to revive our glorious civilization, then we should carefully study these examples and countless others from the history of Islam. History bears witness that nations and individuals organize their lives according to their past experience. History is the memory of nations. Nations will always need the warning and guidance of historical events. As long as a nation recognizes and pays due respect to its true history as well as its material and spiritual leaders, it is an advanced nation and a great one. If upcoming generations come to know their own history better than foreigners do and take heed of the experience of the past, there is no ground for worry about the future! As for those who do not rely on the past, their future is never secure. Roots must go deep into yesterday if branches are to reach tomorrow.

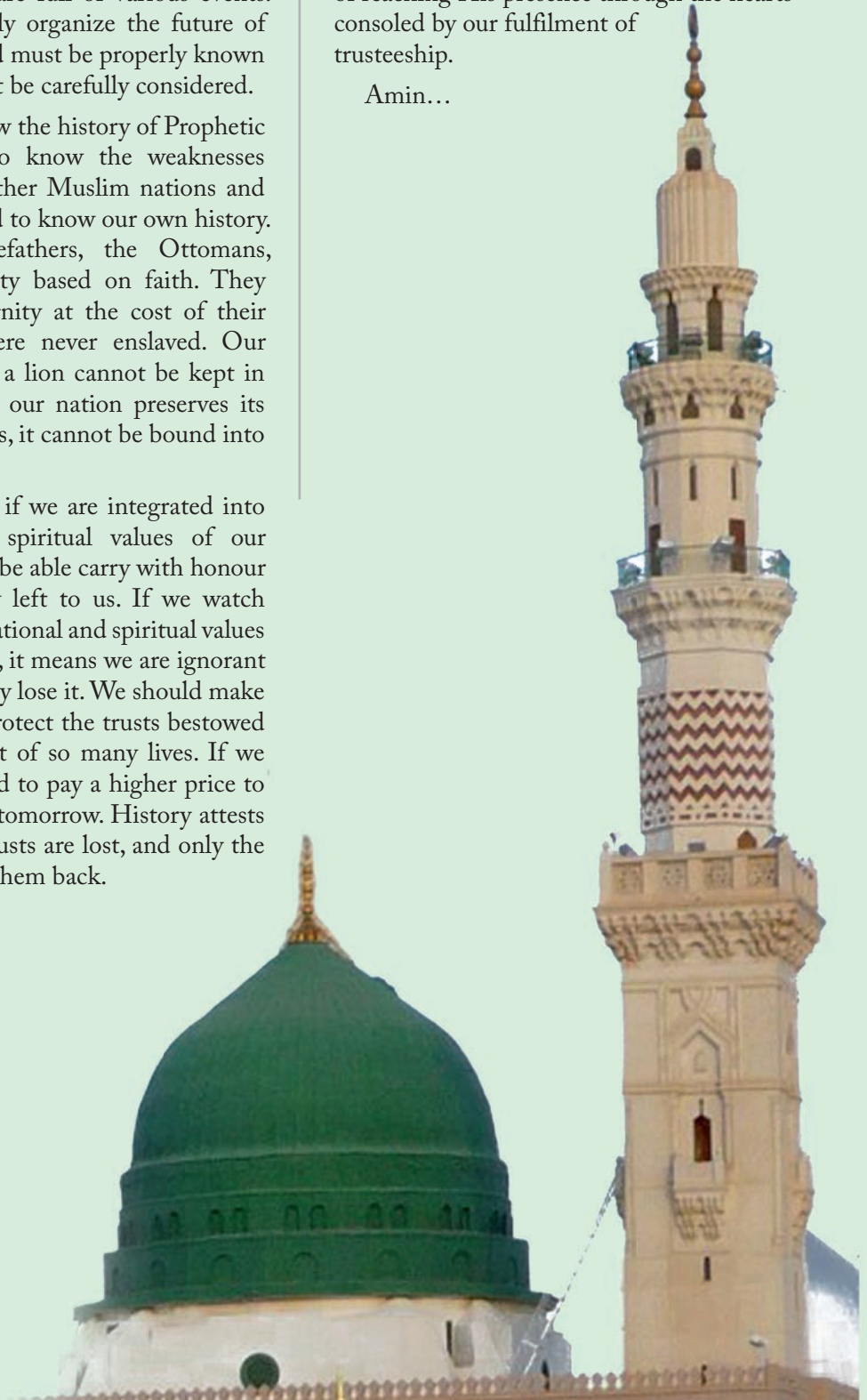
It would be a grave mistake to take the science of history as simply an enumeration of past happenings. The true science of history is full of wisdom. It establishes the ground that separates truth from falsehood in the stories of nations, which are full of various events. In order to properly organize the future of nations, this ground must be properly known and its lessons must be carefully considered.

We need to know the history of Prophetic times. We need to know the weaknesses and strengths of other Muslim nations and states. And we need to know our own history. Our Muslim forefathers, the Ottomans, established a society based on faith. They protected their dignity at the cost of their lives, and they were never enslaved. Our past shows us that a lion cannot be kept in a cage. As long as our nation preserves its noble characteristics, it cannot be bound into slavery.

As for us today, if we are integrated into the national and spiritual values of our forefathers, we will be able carry with honour the trust that they left to us. If we watch silently while our national and spiritual values are being destroyed, it means we are ignorant of the trust, and may lose it. We should make serious efforts to protect the trusts bestowed upon us at the cost of so many lives. If we do, we will not need to pay a higher price to regain those trusts tomorrow. History attests that unprotected trusts are lost, and only the deserving may get them back.

May our Lord make us and the future generations successful in protecting our sacred trusts! May He protect us from falling into the swamp of ignorance by neglecting our inheritance. May He grant us the gift of reaching His presence through the hearts consoled by our fulfilment of trusteeship.

Amin...





The Waterfall of Love with Children

Our Prophet (pbuh) frequently went to see his son Ibrahim whom he had given to the care of the wet nurse, he would stay next to him for a while, take him on his lap and caress him and a while later return to him again.

Glimpses from the Prophet's (pbuh) family life.

The most interesting ways of the Prophet (pbuh) in the way he deals with children was the love he showed to them. Describing them by saying “children are the scent of *Jannah* (Paradise)”, “the light of my eyes”; with these, he advised that children should be flooded with love by saying, “a degree of 500-years journey is given in *Jannah* for every kiss”. Due to the love and mercy which the Prophet (pbuh) showed to his children and grandchildren, he was known as “the most merciful person to his family”. The Prophet (pbuh) would kiss the faces and lips of his grandchildren Hasan and Husain. Our Prophet (pbuh) frequently went to see his son Ibrahim whom he had given to the care of the wet nurse, he would stay next to him for a while, take him on his lap and caress him and a while later return to him again.

Carrying his grand-daughter Umamah on his shoulders, the Prophet (pbuh) would pray without putting her down. As he went into *ruku* (bowing) or *sujud* (prostration) he would leave her on the ground, and take her on his shoulders again as he got up for the

The most interesting ways of the Prophet (pbuh) in the way he deals with children was the love he showed to them. Describing them by saying “children are the scent of Jannah (Paradise).”



standing. When prostrating in the prayer, he would extend the *sajdah* (the prostration) until his grandchildren, who were mounted on his back got off on their own; also he (pbuh) would not interfere with children who wanted to pass between his legs during the ‘*ruku*’ (bowing).

Another glimpse of the limitless compassion and love of the Prophet (pbuh) for children is the pain and grief he showed upon their passing on to eternity. When Umm Kulthum died, he stood at the head of her grave and cried; likewise, he cried at the death of his son Ibrahim and said the following; “The eyes cry, the heart is grieved, but we don’t use words which do not please Allah, By Allah oh Ibrahim, we are all sad on account of your death.”

Our Prophet (pbuh) also showed his love for children by his manner of joking with them. Examples such as his nicknaming Anas ‘zul-uzunayn’ (two-eared), lifting him by his fringe from time to time, calling his grandson Hasan ‘naughty’, sticking his tongue out and making him laugh, filling his mouth with water and spraying it on some children shows how prophetic humour (pbuh) could be of different styles.

When children cry.

The Prophet (pbuh) did not advocate leaving children crying. A good many prophetic narrations (*hadith*) inform us that he showed concern for crying children. One of them is as follows: “By Allah when I am in prayer and hear a child crying I fear spoiling his/her mother’s prayer”. One time, during morning prayer, the Prophet (pbuh) had read 60 verses in the first unit of prayer. When the cries of a child reached his ears he completed the second unit in the shortest manner.

Children and the earth.

Play holds an important place in children’s lives and in the development of both their physical and mental/spiritual skills. An important part of nurturing children is

concerned with play. Play is a topic of many considerations e.g. its time, type, playmates, amount of play etc.

We see that this issue certainly concerned the Prophet (pbuh). The Prophet (pbuh) let Hasan, Hussain and Anas went to the street to play with their friends. In his simple recommendation for children to play on the ground, he (pbuh) remarked; “The earth is the children’s garden”

Behaving childish with children.

Remarking “those with children should be childish with them”, the Prophet (pbuh) also

specifically encouraged amusing children. It has been narrated that he (pbuh) would place Hasan and Hussain on his shoulders, get down on all fours and mount them on his back and then take them about, make them laugh and amuse them, sometimes by swinging them on his feet, sometimes by sticking his tongue out and sometimes by having them walk on his chest.

Hasan and Hussain playing with a kitten, Abu Umayr the brother of Anas playing with a bird, and the prophet (pbuh) attending to and consoling Abu Umayr who was upset because his bird had died are narrations which are also related to this topic.

The Prophet (pbuh) let Hasan, Hussain and Anas went to the street to play with their friends. In his simple recommendation for children to play on the ground, he (pbuh) remarked; “The earth is the children’s garden.”



The Cultivation of 'Ikhlas' -1-

Ikhlas is a characteristic which can be considered as the manifestation of the highest level of devotion to Allah.

'Ikhlas' (sincerity) means to keep away from every kind of idolatry, false beliefs and evil feelings, to abstain from hypocrisy in ones servitude and from taking advantage of human relationships. In short, ikhlas is to only be concerned about Allah and His contentment in one's turning to him and not to put people in between himself and Allahu Taala.

Ikhlas is what brings feeling to one's actions and behaviour and value to one's thoughts. With respect to the body, Ikhlas in actions and worship is at the level of the soul. By having his soul and body in one place in this world man has meaning. There is no meaning to a soulless body or a body-less soul. Actions and worship also attain value exactly like this with ikhlas. Just like an action without Ikhlas is meaningless, there is also no value to ikhlas without action.

Ikhlas is not at a level which can be reached easily. Indeed, a person deeming themselves to have ikhlas is considered as a sign of the lack of ikhlas. The tight connection between

‘sidq’ (truthfulness) and ikhlas has attracted attention in Sufi reflections; ‘ikhlās is seen as truthfulness and devotion with right intention. For this reason, ‘sadiq’ (the truthful one) and ‘mukhlis’ (the sincere one) were considered to be two concepts exiting from the same door.

The ‘sadiq’ (the ‘truthful’ one) has a high level along with both the ‘mukhlās’ (one chosen by Allah for his sincerity) and the ‘siddiq mukhlis’ (one who is truthfully sincere). The ‘mukhlis’ (sincere one) works to reach sincerity through his own effort, will and enthusiasm by getting rid of carnal characteristics and faults. The ‘mukhlās’ however is the one who is granted ‘ihlās’ (sincerity) by the grace of Allah. A person like this has successfully purified his nafs (self) with divine and spiritual characteristics and ultimately it means that he has attained Allah’s blessing through this purification. In fact the verse of the Qur’ān: “(Iblis) said: “O my Lord! because Thou hast put me in the wrong, I will make (wrong) fair-seeming to them on the earth, and I will put them all in the wrong, except Thy servants among them, sincere and purified (by Thy Grace).”¹ conveys this.

Since ‘siddiqiyyah’ (trustworthiness) is the highest level that can be attained after being truthful in one’s commitment, it is a ‘maqam’ (station) which comes right after the prophets and before the martyrs and the righteous. In

fact Allah says in the Qur’ān: «All who obey Allah and the messenger are in the company of those on whom is the Grace of Allah,- of the prophets (who teach), the sincere (lovers of Truth), the witnesses (who testify), and the Righteous (who do good): Ah! What a beautiful fellowship!»²

The path to attain sincerity is continuous. Indeed as indicated in the following verse, those who hold fast to sincere worship and strive in order to gain Allah’s pleasure will ultimately be successful through their sincere works. «And the likeness of those who spend their substance, seeking to please Allah and to strengthen their souls, is as a garden, high and fertile: heavy rain falls on it but makes it yield a double increase of harvest, and if it receives not Heavy rain, light moisture suffice it. Allah sees well whatever ye do.»³ The verse explains that those who spend their wealth to please Allah will be purified and their levels will be increased. Allah, Who sees everything that his servants do, likewise sees and knows whether their deeds are for Himself or for others.

We can speak concerning the four great enemies in mankind’s struggle to attain sincerity. These are the world, ‘Shaitan’ (satan), the nafs (lower self) and desire. This four-faced obstacle triggers hypocrisy, the opposite of sincerity in people. For this reason, in order to be able to attain sincerity, it is necessary to rise above these four great enemies and hit



A person like this has successfully purified his nafs (self) with divine and spiritual characteristics and ultimately it means that he has attained Allah’s blessing through this purification.



The person whose heart's mirror has not been cleansed from the love of the world has a clean essence but they have not yet caught the bird of 'Tawhid.'

each one with the most effective weapon.

Ikhlas is a characteristic which can be considered as the manifestation of the highest level of devotion to Allah. The opposite of sincerity and the trait that harms it (when present) in one's deeds is 'riya' (hypocrisy). Riya is a spiritual weakness which drives people to show-off and stirs up the feeling of being loved by others. The way of getting away from this weakness is to completely ignore all people during worship to Allah, stringently respect the Sunnah when doing actions for Allah and to take pleasure from serving others for the sake of Allah. This is because in the Qur'an Allah says «And they have been commanded no more than this: To worship Allah, offering Him sincere devotion, being true (in faith); to establish regular prayer; and to practise regular charity; and that is the Religion Right and Straight.»⁴

Hypocrisy can be treated in two ways.

1. To remove the causes of hypocrisy
2. To keep false doubts which arise during worship away from the heart.

The sincere servant possesses a characteristic which raises one to the rank of 'yaqeen' (certainty) and 'ihsan' (perfection). For this reason 'ihlas' (sincerity), fulfilment of the 'fara'id' (compulsory actions), obeying the Sunnah and performing the 'Sunnah' actions are like protecting walls which are interlocked. They protect the person with

respect to their 'iman' (belief) and cause them to achieve 'yaqeen' (certainty). Looking inwards from the outside, the outermost wall is that of 'adab' (good manners). The more the servant observes adab, Shaitan cannot reach him/her. When the servant abandons good manners, Shaitan first begins to suggest neglecting the Sunnahs and then the obligatory actions. The resistance of the servant is reduced against these suggestions of Shaitan. Therefore, in order for the servant to be strong against the nafs (lower self) and the suggestions of Shaitan, one should always observe 'adab' (good manners): guard the sunnahs (non-obligatory actions) and strive to rise to the level of 'ikhlas' by performing the 'fara'id' (obligatory actions).

Rumi explained this fact in his 'Mathnawi' in the following manner: If Allah wishes he can make the trustworthy person into a 'kafir' (disbeliever) instantly; He can also raise the faithless one to the level of a devotee. As long as the possessor of sincerity does not get rid of his/her possessions and ego, he/she is face to face with the danger of the nafs falling into the trap. As the sincere servant whose essence is purity walks on the path of truth, he encounters countless bandits like Shaitan (Satan) and the 'dunya' (the material world). The person whose heart's mirror has not been cleansed from the love of the world has a clean essence but they have not yet caught the bird of 'Tawhid' (belief in the existence and unity of Allah). In this kind

of a journey, only those who receive Allah's support and 'eman' (mercy) can be saved. If the sincere person who is rescued from his/her sins and purified of his/her bad practices through Allah's kindness reaches the place of 'eman' (mercy), he becomes from among the 'Muhlas' (the chosen servants of Allah).⁵

Junayd Bagdadi said that "There is a secret between the sincere servant and Allah. The angels don't know it to write a reward. Shaitan doesn't know it to corrupt it. The carnal passion doesn't know it to interfere with it and let it be ruined." There is also a fine line between sincerity and hypocrisy. Most of the time people fall into hypocrisy assuming they are upon sincerity. The following words of Fudayl b. Iyad introduce a very intriguing standard to this topic: "To abandon an action fearing that people will see it is hypocrisy. To do an action wanting the people to see it is hidden 'shirk' (idolatry). The correct thing is to avoid both of these and embrace the meaning of sincerity explained by Junayd Bagdadi.

The following story explained by Rumi in the Mathnawi shows how the emotional battle between hypocrisy and sincerity is ultimately a 'mahjubiyyah' (veiling) which turns people towards worship and also lays the groundwork for sincerity. A man quickly entering the mosque sees the people leaving the mosque and asks "Has the prayer already finished that the congregation is dispersing and people are leaving the mosque?" One of the people from the congregation answers, "The Imam has completed the prayer with the

congregation. Why are you going inside? Look, the congregation is dispersing, don't you see, you confused man?" The person who couldn't perform the prayer, his insides burning like coal gives out such an "Ah" that flames and smoke almost come out from his mouth. As the "Ah" leaves his heart, there arose the smell of burning and blood inside him. One of those who had prayed came up next to him and said: "Give this 'Ah' to me. I will also give you the prayer that I have prayed. The one who could not make the prayer said: "I have given you 'Ah'. I have also accepted the prayer you prayed behind the imam in its place". The other one takes this 'Ah' and accepts it with hundreds of prayers and supplications. In the dream of the person who gave the prayer and took the 'Ah' it is said to him: "You purchased the water of life and the 'shifa' (cure). In respect of this exchange, this participation of yours in the love of Allah, the other congregational prayers you have performed in the mosque have also been accepted."⁶


The following can always be put forward as the standard for escaping from hypocrisy in worship and attaining sincerity: "The one who wakes up at night in the hours when everyone is asleep for tahajjud (night prayer) and then when he supplicates takes his being with prayer and worship for granted is not the same as the one who can't get up for tahajjud but feels its sorrow. When we compare, the second of them is higher than the first."

Notes: 1) Hijr, 15/39-40. 2) Nisâ, 4/69. 3) Baqara, 2/265. 4) Bayyina, 98/5. 5) Mathnawî, II, b. 1307-1311. 6) Mathnawî, II, b. 2757-2765.



If the sincere person who is rescued from his/her sins and purified of his/her bad practices through Allah's kindness reaches the place of 'eman' (mercy), he becomes from among the 'Muhlas.'

Children are Loved Like This



Why did our Prophet (pbuh) not see it sufficient for only himself to love those young ones but wanted Allah to likewise love them? This is because everyone has a single goal in life: and this is to earn Allah's pleasure and love.

Loving children is a gift of Allah. The prophets as the peak of humanity came in order that the love of children in their hearts through communication with Allah continually blossoms. More importantly, they taught their communities what the love of children is and how it ought to be. While they invited their communities to the path leading to Allah, they also wished their own children to be protected from the fire of '*jahannam*' (hell) of baked stones and people.

The saying of Ya'qub (pbuh) to his children "And this was the legacy that Abraham left to his sons, and so did Jacob; "Oh my sons! Allah hath chosen the Faith for you; then die not except in the Faith of Islam." (*Baqarah*, 132) almost making the heart strings quiver, puts into words the deep love a father feels for his young ones.

When the storm began and the flood waters which can engulf mountains slowly began to rise, who knows how sorrowful Nuh (pbuh) became after calling out to his disobedient son with a voice which communicates the immense love of his heart



The prophets as the peak of humanity
came in order that the love of children
in their hearts through communication
with Allah continually blossoms.
More importantly, they taught their
communities what
the love of children
is and how it ought to be.

saying "So the Ark floated with them on the waves (towering) like mountains, and Noah called out to his son, who had separated himself (from the rest): "O my son! embark with us, and be not with the unbelievers!" (*Hud*, 42) and in response to his son's reply that he will climb a mountain and be saved, that merciful father explained that there is no longer any chance of any disbeliever being saved from the Deluge; while saying this he saw a huge wave swallow his stubborn son.

These two examples give us important lesson. A good father should teach his children the path leading to Allah like the Prophets (pbut) and then collecting up all the love and compassion in his voice he should say "My young ones!, I don't want you to be carried away by the glamour of the world and go in quest of Shaitan (Satan), but to walk on that brilliant path which the Prophet (pbuh) showed us. The world is here today, tomorrow it is gone. I want you to enter the presence of Allah having been successful in the test of the world".

However, we don't do this with our children. We ignore this '*sunnah*' of the Prophet (pbuh). We think we are more useful to them when we secure our children's futures by leaving them a good fortune. We don't participate in the understanding that all blessings are temporary, that no worldly wealth has any security. We forget that making our children happy in both the world and the hereafter

by catering for them to become possessors of a firm 'iman' (belief) and teaching them tasks (righteous actions) that please Allah is securing the futures of our young ones. We are ignoring the fact that the mother and the father both being good people won't be enough to rescue their children in the Hereafter, where everyone's earnings will be for themselves and where no one will be able to help anyone else.

To understand to what degree people are truly happy, let's take a look at those in our immediate environment. Despite having everything and studying at the best schools, sorrowfully, most of our young ones are unhappy and discontented. If we ask them "Why?"; they will evaluate everything by means of material measure and suggest that life is meaningless. They will not think that there is a heavenly life more beautiful and more perfect than this world; or there is a hellish life, more terrible and vulgar than this world waiting for them.

Oh Allah! Love them!

The Messenger of Allah (pbuh) who wished for his family and those close to him to become the most perfect Muslims and the purest people in the sight of Allah, left his house one day wearing a loose-fitting striped cloak made of black wool. He was going to see Sayyidah Fatima, his beloved daughter whom he called "Anam". Before this, he encountered



The Messenger of Allah (pbuh) wished for his family and those close to him to become the most perfect Muslims and the purest people in the sight of Allah

his grandson Hassan and hugging him took him inside his cloak. Later he saw rose-scented Hussain and also wrapped him in his cloak and hugged him. Following this, he also wrapped Sayyidah Fatima and Sayyidina Ali with his cloak. Then he read this verse of the Qur'ân «And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular Prayer, and give regular Charity; and obey Allah and His Messenger. And Allah only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless» (*Abzab 33/33; Muslim, Fazail As-Sahabah 61*).

According to the Messenger of Allah (pbuh) who wouldn't give any importance to the world, distributed whatever came to him to the poor and requested that not even one gold piece should remain in that modest house for more than three days, it was more important than anything else for the members of his family to be purified from the dirt of the world and be clean. A person should think about the happiness of their own family members as much as their own contentment. For them to advance towards the final abode without being caught by the traps thwarting them at their every step ready to swallow them is an accomplishment. Even if a father or mother leave their children as much wealth as the world, if they don't teach them how to spend it in accordance with Allah's contentment; so much wealth and

property do not cater for their young ones' happiness, but their downfall.

One night, the Prophet's (pbuh) adopted son Zayd ibn Haritha knocked on the door of the Messenger of Allah. He was going to raise an issue. The Prophet (pbuh) had worn something on his blessed body which even Zayd couldn't tell what it was. There were things on his lap which also couldn't be seen as of the moment. The Prophet (pbuh) opened the door without letting go of what was on his lap. After resolving his issue and without being able to overcome his curiosity, Zayd asked the Messenger of Allah what was on his lap. When the Prophet opened his clothes, Sayyidina Hasan and Husain's rosy faces came into view which resembled the beauty of their grandfather. Looking at them, the Prophet remarked:

"These are my sons. My daughter's children. Oh Allah! I love them so much. Love them as well! Love those who also love them!" (*Tirmidhi, Manakib 30*)

Sometimes the Prophet (pbuh) would take Hasan and Zayd ibn Haritha's son Usama on his lap and again in the same manner, he would make 'dua' (supplication) saying "Oh Allah! I love them a lot. Love them also!" (*Bukhari, Fazail ashabin-nabi 22*)

Why did our Prophet (pbuh) not see it sufficient for only himself to love those young ones but wanted Allah to likewise love them? This is because everyone has a single goal in

life: and this is to earn Allah's pleasure and love. His beloved grandchildren and relatives must likewise taste that bliss.

The Case of the Embroidered Scarf

One day, Sayyidah Fatima invited her beloved father for food. The Prophet (pbuh) was going to his daughter's house. When he was about to enter he saw an ornate scarf with multi-coloured embroidery hanging on the door and turned back again and left. 'The Lady of the women of *Jannah*' who couldn't understand why her father had acted in this way was very upset by this. As soon as Sayyidina Ali entered the house, she sent him to the Sultan of the Prophets (pbuh). When he heard him (pbuh) saying; "I saw an ornate scarf with multi-coloured embroidery on Fatima's door. What concern do I have with worldly things?" he relaxed. Was she upsetting her father for a valueless thing like this! She immediately got the scarf down from its place and gifted it to a poor family upon the advice of her father.

This illustrative event reflects our Prophet's (pbuh) perspective concerning the world. It shows that he warned his daughter in a manner particular to her after supposing that it was possible for her to see valueless


things as having value since a thousand and one beloved daughters of the alluring world are able to embroider this world with empty things.

We shouldn't forget that our young ones will be overcome by the glamour of this world faster and they will go astray more easily. Let's not ignore that nowadays beasts that swallow humans are being fed well. How can we who get upset more than necessary at our children failing a college or university exam deal with our beloved children failing the test of the world and becoming the fuel of '*jahannam*' (hellfire)? We believe with certainty that *jannah* (heaven) and *jahannam* are true, that one day we will give our respective accounts in the divine Presence. Therefore in order for our hearts not to be scathed by such a distress, let's give more importance to the religious education of our children. Perhaps, if we are able to raise each of our children as a good Muslims, then we will be able to show that we truly love them.





The Father Child Relationship



The role of a father who is powerful and full of love and understands his duty is extremely important for children's development. For this reason the father should get away from only being the representative of authority.

Without doubt the institution which plays the most influential role in bringing up children is the family. The smallest of these, which we call the nuclear family is made up of the mother, the father and the children. According to the clarifications of experts, the period of childhood between the ages of Day 1 to 6 years when the foundations of human personality are initiated and in the vast majority of cases also completed, is spent in the family, and is completely under its influence.

Who is more important for the child in his/her life in the family? Is it the mother, the father, or the siblings?

Formerly, when education in the family was mentioned the mother-child relationship used to come to mind more often. The father didn't use to feature in the foreground whereas the father holds an indispensable importance for the child. The father is clearly a different being from the mother and this difference is extremely important especially in the formation of children's identities. Just like no father will be able to fill the place of

The absence of the father, his lack of interest or his passivity influences the development of the child negatively, especially their spiritual and physical habits.



the mother, a mother also can't fill the place of the father.

Children are in need of an influential father and they always want to sense his presence, power and support. The role of a father who is powerful and full of love and understands his duty is extremely important for children's development. For this reason the father should get away from only being the representative of authority.

Fathers carry great importance in terms of being a model for the development of children. Fathers are generally concerned with children's educational, moral and personal development and their physical safety. The absence of the father, his lack of interest or his passivity influences the development of the child negatively, especially their spiritual and physical habits.

The father-son relation begins when the child hasn't been born yet. The affection, love and concern that the father shows the mother during pregnancy will help to make the mother feel better, increase his love for the child and in this way, help the mother pass these difficult days in a happier state. Interest and love form a tie between the father and the child and this tie will continue after birth and keep strengthening it.

(Incidentally, the subject of not feeding food earned through *haram* means which is given a lot of importance in Islamic education also includes the period of pregnancy. In the Qur'ân, *haram* earnings are called "fire" (Nisa, 10). The father ought not to bring *haram* food so that the mother does not eat it. Food earned in *haram* manner contributes to the formation of the child's character and is a dangerous substance.)

This tie between the father and son which begins before birth increases after birth becoming even stronger. The child is aware of the father's concern and this communication between them is strengthened.

The relation between the father and child is explained in several verses of the Qur'ân and is presented to us as an example. The

connection between Ya'qub (pbuh) and his sons, Hz. Ibrahim (pbuh) and his son Lut (pbuh) and Luqman (pbuh) and his son were really interesting. On this topic, in the context of the verse «O ye who believe! save yourselves and your families from a Fire whose fuel is Men and Stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded.» (Tahrim, 6) the *Qur'ân* places the responsibility upon fathers.

The Prophet (pbuh) who was the most beautiful example for his Ummah in every way likewise set an example to his 'Ummah' (community) with regards to being a good father by his words and actions. With the *hadith* (Prophetic narration) "The one with a child should play with them" (Daylami, Musnad Firdous), he (pbuh) clarified the necessity of playing with children and the need of the child for this. Also, we know that as a father our Prophet (pbuh) was certainly concerned for children. Sometimes children came to him, or they were brought, and sometimes he would go to them. These comings and goings were sometimes to satisfy their yearning, sometimes as a visit and sometimes for a need. The Prophet (pbuh) would hug them, kiss them, lift them on his shoulders, take them on his back, mount them on his saddle, invite them to his dining table, take them to his invitations, joke with them, lead them in prayer, give them space in religious meetings and bring them to the mosque. He (pbuh) used to teach them religious knowledge and the *Qur'ân*. He was concerned for all without differentiating between girls and boys.

The Prophet (pbuh) would speak to children with statements such as «my son, my little one, my poor little things, the cutest of all people to me, Allah's mercy, the two mercies of the world, tiny, grandchild and what a beautiful rider».

Father's should have an empathetic relation with children, understand their feelings and prefer 'I' communication than 'you' communication. In place of accusing

This tie between the father and son which begins before birth increases after birth becoming even stronger. The child is aware of the father's concern and this communication between them is strengthened.



The Prophet (pbuh) would hug them, kiss them, lift them on his shoulders, take them on his back, invite them to his dining table, take them to his invitations, joke with them, lead them in prayer and bring them to the mosque



statements such as ‘you are like this, you are like that’; it is more appropriate to choose statements such as I am happy because you did that, your doing this makes me upset. However when everything is normal and the environment is suitable some of the following can be used: e.g. advise, praise, moral lesson etc.

The compassion of the father advances intelligence

“Positive concern shown by the father in the early years raises the mental development of the child to the highest level. The self confidence of children whose fathers read books to them, play games with them and share several activities with them increases. Self-respect rises and all the skill sets are able to develop. Compared to mothers, fathers display more rational behaviour and are more social. This also influences children positively. A child raised like this does not escape when faced with a fearful stimulus but prefers to fight and struggle. Whereas a child whose father did not show concern for him/her or a child deprived of the father’s compassion, escapes without fighting.”

Specifying that the brains of adults who were not shown concern during childhood is 30% smaller, Nuray Sungur emphasizes that the compassion of the father advances the intelligence. (Hurriyet, 15.11.2002)

In his work concerning father-child relationship, world-renowned Professor Michael Lamb considers how after taking the father as a model the child sees him as an archetype who can be imitated and as a friend. (*The role of the father in the child’s life, Symposium Report*). No father can give his children anything more valuable than love and concern. Thus there is a need for a time when the father spends time with his children. Tomorrow it may be too late to show concern for your children or play with them.

To kiss

The example of the Prophet (pbuh): “One day, he (pbuh) was kissing Hasan, the son of Imam Ali. Next to him was Aqra Ibn Habis one of the notables of the Tamim tribe. He said, I have 10 children; and I have kissed none of them! Upon this, Allah’s messenger (pbuh) said the following: “This is certain that those who don’t show mercy cannot be shown mercy. Allah does not show mercy to those who don’t show mercy to human beings. (Muslim VII, 198-199)

Game

Jabir from the companions of the Prophet (pbuh) explains it like this: “One day I came next to Allah’s Messenger. I saw him come on all fours having mounted Hasan and Hussain on his back saying “How great is your camel. And what great riders you are!”

Visiting the Greats

In our childhood years, along with my esteemed uncle Abidin Topbas, this faqeer was taken every Saturday to visit the scholars and righteous servants of that time, the final Greats of the Ottoman Period. He wanted to establish a tie of love between us and from their religious talk in the climate of Ottoman belief and splendour, to enable the opening of a window blind in our world. In this way, we used to go with the aim of achieving the advancement of our souls by feeding them with the spiritual nourishment of that environment, the highest knowledge, morals and manners. We were taken to visit Ottoman mosques, fountains and the surrounding complexes and we discussed their nobility, virtues and the blessings obtained in this world and in the hereafter by spending in the way of Allah. He engraved these and a fair amount of other virtues upon the texture of our young hearts like a master engraver. (Osman Nuri Topbaş Hocaefendi describing his deceased father Musa Topbaş Efendi)



Pearls Of Wisdom

Verily there are chambers in Paradise; their insides and outsides can be seen – for him who spoke kindly and fed the hungry.

Prophet Muhammad

The person I like most is the one who points out my defects.

Sayyidina Umar

A believer is granted reverence and beauty according to his faith, so he is revered by those who meet him and loved by those who deal with him.


Ibn Qayyim Al-Jawzy

The fortune of a community is evaluated by the number of those who love working and are professional as well as creative at their work.

Ibn Khaldun

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

Ibn Taymiyyah



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

Imam Ali Ibn Abi-Talib

*Truthfulness is composed of
justice and courage.*

Ibn Hazm

*Whoever is not glorified by
taqwa can find no glory.*

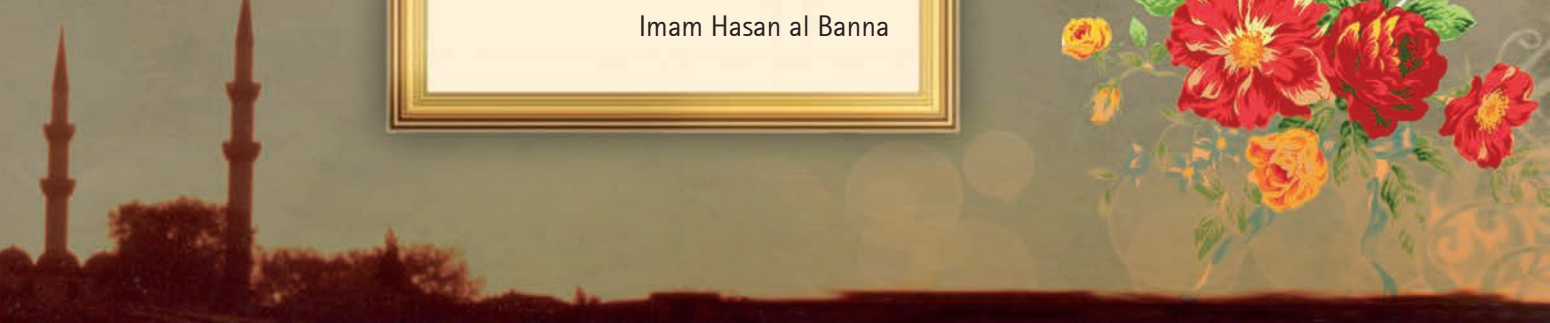
Imam Shafi

*When you want to mention
your companion's faults,
remember your own faults
first.*

Ibn Abbas

*Your nafs is your first
battlefield. If you are victorious
over it, then you will find the
other battlefields easier.*

Imam Hasan al Banna





1878

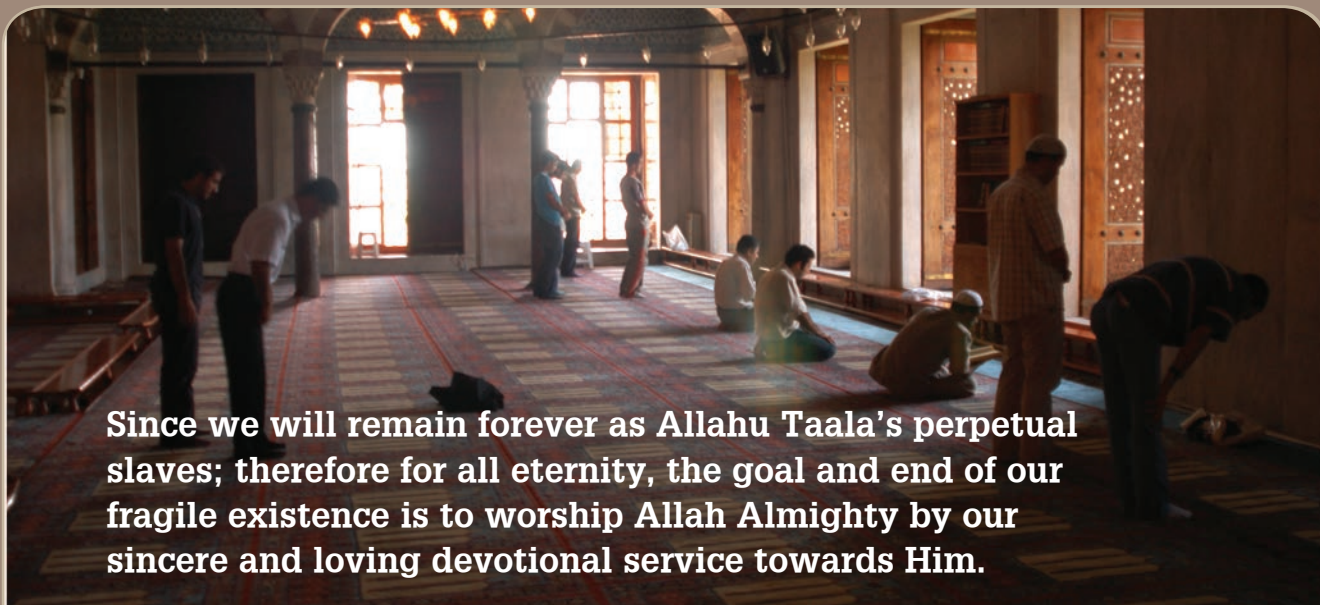
سید



GENUINE WORSHIP and *Inner Spiritual Transformation*

The inner reality of all forms of divine worship in Islam stems from the fountainhead of our faith in Tawhid: and the ultimate goal of Tawhid is nearness to our Beloved Allah's everlasting Presence.

Allah Almighty declares in the Holy *Qur'ân*: "I have not created *jinn*s and humankind except that they worship Me" (*Surah Zariyat:56*). Islamic worship (*ibadah*) needs to be properly understood with this *Qur'ânic* verse in mind, since this *ayah* gives us hints as to how we can truly worship Allah Almighty. The Arabic word "*ibadah*" is related to other proximate words in Arabic like *abd*, *abid*, *abdi* (words to mean "servant"), *abdiyyah* (servanthood) and *ubdiyyah* (to give ultimate worth/value, to worship). In worshipping Allah Almighty, we are exhibiting the undeniable truth that He is our Creator and we (and indeed, the whole cosmos) are his lowly creatures (See Shaykh Nasser al-Hurayni. *Qamus-e-Alam*; 6th abridged edition. Cairo, Egypt: Sayyidah Maimoonah Press, 1963, in the *Ibadah* entry). The whole of our existence is made for the sole purpose of giving praise and adoration to Allah Almighty at all times and in all spheres of our life. The word "*ibadah*" which is translated in English as "worship" literally means



Since we will remain forever as Allahu Taala's perpetual slaves; therefore for all eternity, the goal and end of our fragile existence is to worship Allah Almighty by our sincere and loving devotional service towards Him.

exhibiting the true character of servanthood. Hence all aspects and all moments of our life as Allah's creatures are to be undertaken for the sole purpose of serving Him and should therefore become avenues of sincere adoration as well as humble submission to Allah Almighty's heavenly decrees. The Islamic understanding of worship entails day-by-day "24-hour" servanthood to our Beloved Allah and moment-to-moment submission to His immutable decrees in all aspects of our life as His creatures who utterly depend upon Him for our daily sustenance and life's existence. Since we will remain forever as Allahu Taala's perpetual slaves; therefore for all eternity, the goal and end of our fragile existence is to worship Allah Almighty by our sincere and loving devotional service towards Him.

The Paramount Importance of Proper and Right Intention (Niyyah) in all our Acts of Worship

As Muslims, we are perfectly aware that in the obligatory aspects of worship, there are certain forms or postures, ceremonial actions and devotional disciplines prescribed by the *Shariah* for the various acts of worship's proper execution, accomplishment and fulfillment. However, we must not lose sight of the fact that our Prophet (pbuh) stressed that over and above the formal aspects of worship; the rightness of our intention (*niyyah*) is of paramount importance. For the Prophet (pbuh), the proper intention in all our acts of

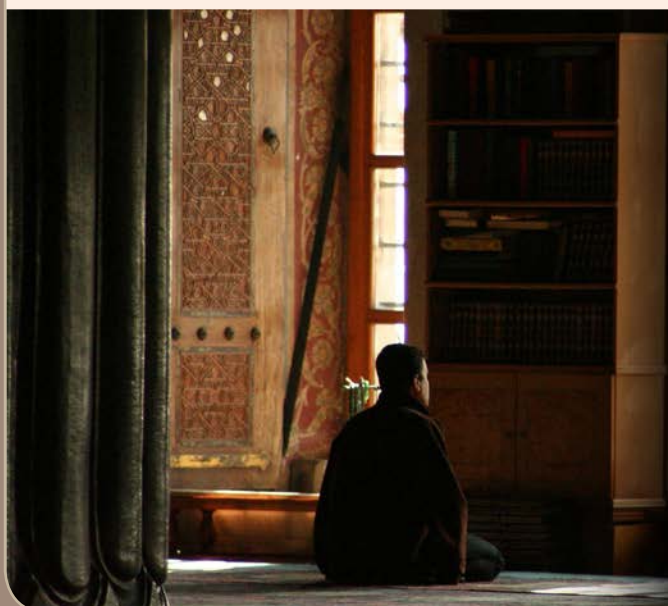
worship is that we perform them solely for the pleasure of our Beloved Allah (*raaza*). There is a well-known *hadith* accepted as sound and verified by all our Ahlus Sunnah scholars past and present: "Actions are judged solely by intention" (Hazrat Imam an-Nawawi, *Hadith Arbaeen* [Forty *Hadiths*]. New Delhi: *Dawat-e-Islami*; p.3; *Hadith* #1). The above *hadith* was considered crucially important by the eminent scholar of *hadith*, Hazrat Imam An-Nawawi; this is why he placed this *hadith* as first among the forty *hadiths* he collected. In his *Bustan-e-Arifin*, Imam An-Nawawi called this *hadith* "*al-lati a'layha madar al-adab-ul-Islamiyyah*" (the axis and pivot characterizing the summit of Islamic conduct). In this book, Imam An-Nawawi says that Islam insists upon the right intention in the performance of any external deeds related to worship; furthermore Islam stresses unequivocally that the true value of any outward forms of worship are directly assessed by the rightness and sincerity of our intentions in performing our devotional acts (See Hazrat Imam An-Nawawi, *Bustan-e-Arifin* [The Garden of the Enlightened]. Karachi, Pakistan: *Dar-al-Rubani*, 1984; pp. 40-42; see also the entry: "*Ikhlas* [Sincerity] and Having Conscious *Niyyah* in all Affairs of *Ibadat*" in the same book). As per Imam An-Nawawi, a worshipper can perform outward forms of an act of worship with wrongful intention and vain purpose such as to make a show (*ri'ya*) of his devotions and to boast (*takabbur*) of his piety; and these wrongful intentions diminish and nullify the spiritual value of his worship. Hence, only those devotional acts done with

the right intention (*raaza*, i.e., doing actions solely to please Almighty Allah) marked by authenticity (*ikhlas*) can lead the worshipper to inner spiritual purification and inward transformation. Outward forms of worship devoid of sincere intention are worthless and are nothing but vain and capricious acts which Almighty Allah absolutely hates and strongly detests.

The Holy *Qur'ân* solemnly warned all Muslim devotees: "So woe to the worshippers who are neglectful of their prayers, those who want but to be seen of men, but refuse to supply even neighborly needs" (Surah Ma'un:4-7). In this *Qur'ânic* ayah the importance of praying with the right intention is succinctly emphasized. *Salaah* (the formal prayer in Islam), and the most important obligatory act of Islamic worship commences with *niyyah*: no prayer is being performed even if one goes through the "motions of prayer" if such prayer lacks *niyyah*. Once *niyyah* is brought to one's mind and heart before prayer commences, the worshipper then concentrates towards the performance of *Salaah* itself where he refrains from thinking of anyone and anything else except reflecting upon Allah's greatness while filling his heart and mind with Allah's remembrance (*dhikrullah*).

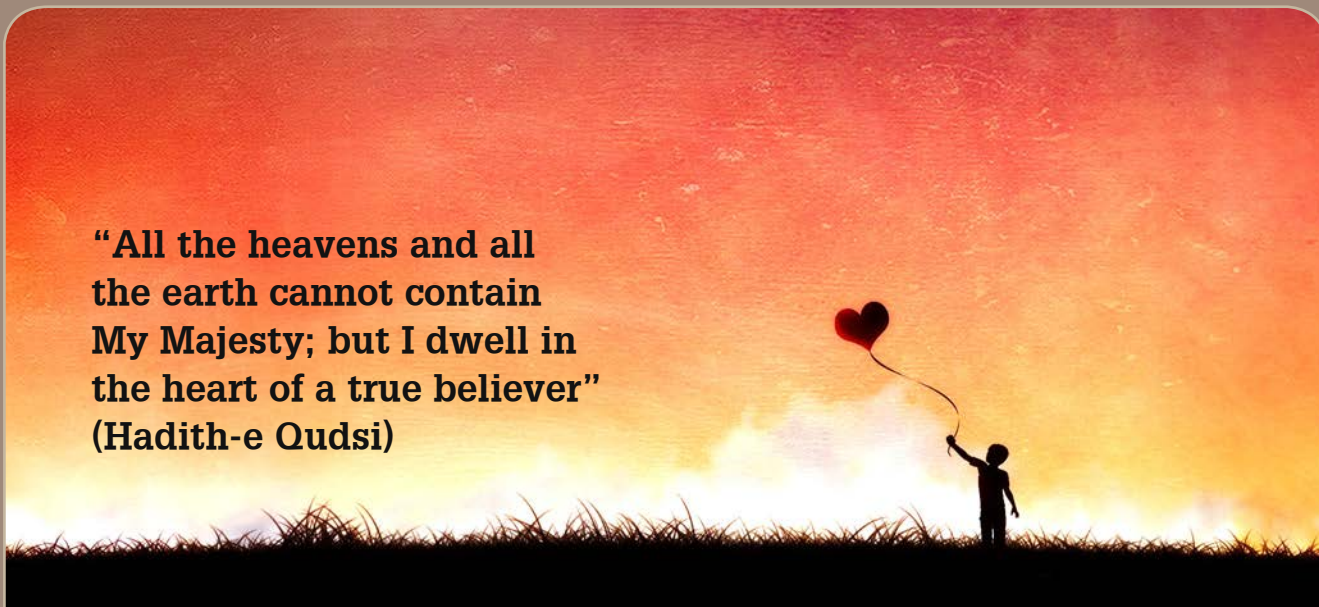
Worship as Means of Conscious Awareness to the Reality of the Divine Presence and as Vehicle to our Inner Transformation

During *salaah*, the worshipper faces with one-pointed absorption and humble attention (*khushoo*) the *Qiblah*, which is the direction of the Holy *Ka'abah*, Allah's glorious house. The genuine believer who longs to behold the Beautiful Face of Allah knows that the all-pervading divine Presence (*hudhur/ hadhbrah*) is not restricted to a specific location. Allah's divine Presence is everywhere and at all times and in all climes (Surah Baqarah: 115). The Holy *Qur'ân* itself declares empathically: "Allah is with you wherever you are" (Surah Hadid: 4). The spiritual reality and the inmost significance of facing the *Qiblah* can be explained in one beautiful *Hadith-e-Qudsi*: "All the heavens and all the earth cannot contain My Majesty; but I dwell in the heart of a true believer" (Quoted by Hazrat Imam Al-Ghazali in his *Ihya-al-Ulm-ud-Din* [The Revivification of the Faith]. Bangalore, India: Sunni Classics Reprints, 1969; p. 56). To face Allah's glorious house (the *Ka'abatullah*) attunes our entire physical existence to be mindful of Allah's divine Presence and inwardly denotes Oneness (*tawhid*) and one-pointed concentration (*tawwajjuh*) and humble attention (*khushoo*) in which our whole heart focuses its spiritual gaze, sentiments of love and feelings of worship in Almighty Allah's holy Presence.



The genuine believer who longs to behold the Beautiful Face of Allah knows that the all-pervading divine Presence is not restricted to a specific location. Allah's divine Presence is everywhere and at all times and in all climes.

**“All the heavens and all
the earth cannot contain
My Majesty; but I dwell in
the heart of a true believer”
(Hadith-e Qudsi)**



The Holy *Qur'ân* states: “We are nearer to him (i.e. the worshipper) than his jugular vein (to himself)” (Surah Qaf: 16). Our sincere worship brings us closer to Allah since worship is a means to our inner reflection and heartfelt realization that Almighty Allah is ever near to all those who call upon His Name in loving remembrance. In many *hadiths* of the Prophet (pbuh), the worshipper is exhorted to develop profound awareness of Allah’s presence by means of his regular acts of worship; this means that through the regularity and constancy of our worshipping Allah, our belief in Him will become a living faith borne by true and genuine realization of certainty (*ilm-al-yaqeen*) as we regularly commune with Him in our prayers and remembrance of his Name. The Holy *Qur'ân* says: “Worship your Lord until certainty (*yaqeen*) descends upon you” (Surah Hijr:99). *Hadith-e-Jibrail* elaborated this Qur’anic verse by this statement: “*Ihsan* (authentic goodness) is to worship Allah as if you see Him, and if you cannot see Him, then indeed He sees you” (*Al-Bukhari and Al-Muslim. Kitab-ul-Ihsan:23*).

**Inner Transformation in Worship
Occurs When the Lowly Human
Character is Decorated with
Allah’s Beautiful Attributes**

Worship inwardly transforms our faith in Almighty Allah into a conscious and living awareness of His divine Presence leading towards the recognition of the True Sovereignty of Allah Almighty in our

lives and our perpetual servanthood to His Majesty as articulated by our souls (*ar-ruah*) in the Primordial Covenant (*Ahd-e-Alast*), which was narrated in the Holy *Qur'ân* in this manner: “And (remember) when thy Lord brought forth from the Children of Adam, from their reins, their seed, and made them testify of themselves, (saying): Am I not your Lord? They said: Yea, verily, [Thou art]” (*Surah A’araf:172*). In relation to this *Qur’anic ayah* (verse), there is also a *Hadith-e-Qudsi* that records this profound and beautiful saying of our Almighty Allah: “I was a hidden treasure and desired to be discovered, hence I created the cosmos” (Cited in *Futuhah-al-Makkaiyah* by Hazrat Shaykh Muhaiddin Ibn Arabi, Vol.2; p. 112). For Hazrat Ibn Arabi, the true intents and purposes in Islamic worship or *ibadah* are the following: as venue in recognizing Him as our Creator and Sustainer (*Rabb*), as platform to know and love Him and as a training-ground for our *nafs* (self) to submit to His holy will in every aspects of our life. All sincere acts of worship take a worshipper to the sublime summit of divine awareness, where he is enabled to feel the blissful Presence of our Beloved Allah in his day-to-day life. The effect of this divine consciousness in the believer’s existence becomes so deep that he totally becomes oblivious of anything except the Majesty of Allah Almighty.

Likewise, let us not forget that the importance of all physical and external acts of worship cannot be ignored as Muslims are

solemnly enjoined to perform these acts of worship as required by the *Shariah* (Islamic Law). However, we must transcend the mere performance of outward forms of worship by properly understanding these devotional and ritual acts to be our means of reaching the goal that these acts intend to achieve; the goal or ultimate intention of all our worship is to manifest our eternal servanthood in respect to Allah's Sovereignty, to achieve nearness (*qurbah*) to the Presence of Allah and to attain His good pleasure (*raaza*). Hazrat Maulana Jalaluddin Rumi says in his *Mathnawi*: "Our Lord has decreed: 'Prostrate yourself to Me, so you may draw near to me'..." In this short but meaningful quote, Hazret Maulana Rumi points to us very clearly that our bodily prostrations, and indeed all our external forms of worship are vehicles by which our spirits can ascend (*mi'raj*) to Allah's divine Presence.

Inward spiritual transformation is a result of our loving service to our Beloved Allah. As we have seen previously, the *Qur'an* puts under the same rank of the impious those so-called Muslims who are neglectful of their prayers, those who loved to be shown by people when they perform their devotional acts of worship, and those who neglect to offer charity and refuse to show mercy to the needy and to the disadvantaged (Surah Maun:1-7). These verses clearly show that all our acts

of piety and worship should transform us inwardly by making our spirits conduits and expressions of Allah's character of mercy and compassion to the world-in-need. The relation between the "formal" aspects of worship and the "spiritual" effects that these forms of worship result in the inner life of believers is magnificently expressed and exemplified by Hazret Maulana Rumi in his *Mathnawi*, where Hazreti Maulana reported that Almighty Allah informed Prophet Moses:

Ways of worship have profound impact upon my lovers. All forms of worship glorify me and in glorifying Me and giving me due honor, my lovers get a glimpse of my glorious and divine Attributes. It is not Me who benefits from these acts of worship; it is my lovers who benefit from the results of their fervent worship and their sincere devotion of Me. In their true worship of me and in their constant remembrance of my Name—gradually but surely—they mirror and reflect My divine character and imprint (*naqsh*) these attributes into the inner recesses of their souls (Quoted by Maulvi Abdussatar Burhani Naqshbandi in the book *Maulana Rumi ka Roshan* [Glorious Light from Maulana Rumi], *Ibid.* p.117.).

Genuine Worship Results in Loving Compassion Characterizing a Proper Human Person: Performing



Our sincere worship brings us closer to Allah since worship is a means to our inner reflection and heartfelt realization that Almighty Allah is ever near to all those who call upon His Name in loving remembrance

Since we will remain forever as Allah's perpetual slaves; therefore for all eternity, the goal and end of our fragile existence is to worship Allah by our sincere and loving devotional service towards Him.



Acts of Mercy to the Needy Solely for Allah's Sake

For this final portion of this article, it is beneficial to quote another *Qur'anic* passage that illustrates the relevant spiritual dimension of Islamic worship as it directly relates to the practical demand of responding in charity, love and compassion to the poor, the needy, the oppressed, the downtrodden and the marginalized in the society. The Holy *Qur'an* says:

It is not righteousness that you turn your faces towards East or West; but righteousness is the one who believes in Allah and the Last Day, and the angels, and the Book, and the prophets, and gives away wealth out of love for Him, to the near of kin, and the orphans, and the needy, and the wayfarer, and to those who ask, and to set the slaves free; and keeps up prayer, and pays the poor-rate [i.e., charity]: and the performers of their promise when they make a promise, and the patient in distress and affliction and in the time of conflict [adversities]. These are they who are truthful; and these are they who keep their duty (*Surah Baqara:177*).

In explaining the above verse, Ibn Arabi commented that although in Islam, there exists a specific direction and prescribed liturgical postures by which a Muslim faces when praying, yet the *Qur'an* equally acknowledges that the Presence (*hudhur/ hadbrah/ sakinah*) of Allah is found wherever His true devotees worship Him with sincere longing, genuine devotion and pure love. More importantly, for Hazrat Ibn Arabi, *Surah Baqara:177* encourages true worshippers to go beyond (i.e., to transcend) the ritual and formal demands of the different ceremonial expressions of worship and focusing further on the importance of acquiring the divine imprint of Allah's holy attributes to be reflected in one's heart while performing these various forms of worship. For Ibn Arabi developing the divine characters of mercy, love and compassion within one's being is one of the foremost goals that should enliven all forms of our worship. This means

that aside from satisfying the good pleasure of Allah, human compassion towards others and persevering faith in the midst of trials and difficulties should likewise be the end goals of all our external forms of worship (See Shahabuddin Maliki, *Light from the Sayings of Shaykh-ul-Akbar Ibn Arabi*. Decca, Bangladesh: Markaz Towheedi, 1977; p.63).

Hazrat Ibn Arabi further explained that in Islam, the divine purpose of the various prescribed acts of worship is for the spiritual education and practical training of humankind, aside from the avowed aim of glorifying or praising our Beloved Allah. For Hazrat Ibn Arabi, more than outward manifestations of piety, the crucial intention of the *Qur'ân* is for the Islamic *Ummah* (community) to produce proper human beings who are humanely sensitive to the needs of others (See Shahabuddin Maliki, *Ibid*; pp.69-70). The *Qur'ân* therefore articulates very explicitly that in the all-encompassing Islamic perspective concerning worship as *ibadah*, all our acts of devotion to Allah Almighty is meant to acknowledge the Divine Sovereignty of Allah in our lives as His lowly servants and at the same time it is meant to divinely transform our materialistic existence and worldly attitudes by endeavoring to inwardly transform us into compassionate and “humane” persons who act with benevolence, kindness, justice and equality to every creatures solely for the intention (*niyyah*) of gaining our Beloved Allah’s good pleasure and approval.

May our Beloved Allah have mercy upon the *Ummah* of our Prophet Muhammad (pbuh) so that all who name themselves “Muslims” will truly live a life of genuine servanthood to Almighty Allah’s divine commands through the regular practice of authentic worship solely for the sake of Allah’s pleasure. May our mind, heart and soul be decorated and beautified with Almighty Allah’s divine Attributes so that we will be enabled by Allah’s grace (*ni’mah*) to properly exhibit and showcase the beauty of Allah’s religion of Islam to the world. Amen-a thousand times Amen!

Only those devotional acts done with the right intention marked by authenticity can lead the worshipper to inner spiritual purification and inward transformation.





Sayyidah Zainab BINT HUZAYMA

Sayyidah Zainab preferred to take care of the needy; and she took them to her heart and consoled them, instead of engaging with her peers.

The Mother of the Poor and Needy

She was called Ummu'lMasakeen, the mother of the poor and needy. The reason for this was her inclination to share everything she owned with the poor, both during the days of Jahiliya, and after the advent of Islam.

This blessed mother of the believers lived with the Holy Prophet (pbuh) for a very short time, two or three months, and because of this the books of Sirah and historians rarely mention her name. Nevertheless, we can provide the following brief information about her past:

Her Tribe

Her kunya from her father's side is as follows: Zainab bint Huzayma bin Harith bin Abdullah al-Amiriyya. Their lineage originates from the Najd region. Her ancestors had migrated from there and settled in Mecca. There is not much information about her mother, and scholars have expressed differing opinions regarding this lineage.

Amir ibn Sa'saa, or Amiriyya, the tribe of Zainab, was one of the strongest tribes of the Arabian Peninsula in that period. This tribe's

contact with Islam was severed in the third year of hijrah, because a group of Muslims from various tribes, who had been sent to convey the message of Islam, were martyred. Two people from the tribe of Amiriyya had become Muslim, however they were killed inadvertently by the survivors of this incident. This unwitting offence had angered the tribe.

Her Marriage with Allah's Messenger (pbuh)

The Holy Prophet (pbuh) wanted to do something to cease the enmity of this tribe toward Islam, and his marriage with Sayyidah Zainab bint Huzayma happened for this reason. When the proposal was made to Sayyidah Zainab, she displayed great submission and said: "The decision on this matter belongs to the Messenger of Allah (pbuh)".

The Holy Prophet (pbuh) married her in the month of Ramadan, in the third year of hijrah. He gave her 400 dirhams as mahr (marital dowry).

With this marriage, The Holy Prophet (pbuh) had established a kinship with the Amiriyya tribe, and had significantly alleviated their animosity and hatred. However, within two or three months of this marriage, Sayyidah Zainab passed away. She was in her thirties when she died.

According to one report, Sayyidah Zainab had several marriages before she married the Messenger of Allah (pbuh). Based on this

account, she first married Tufayl bin Harith bin Muttalib, who was a relative of the Holy Prophet (pbuh), and after him she married his brother Ubaid bin Harith. After Ubaid was martyred in the battle of Badr, she married the Messenger of Allah (pbuh).

However, according to another account, she was initially married to Abdullah bin Jahsh, the son of the Holy Prophet's aunt. After he was martyred in the battle of Uhud, she married the Holy Prophet (pbuh).

Her Virtues

The Holy Prophet (pbuh) must have made the marriage proposal with the aim of both establishing a kinship with her strong tribe, and also to reward Sayyidah Zainab for her high morals, since she was known as Ummu'l-Masakeen, the mother of the needy and the poor, because of her devotion in helping poor people. Maybe the Holy Prophet (pbuh) also considered the spiritual effect she would have on other people, because of her compassion, kindness and affection.

Allah's Messenger (pbuh) had said "The first one among you to reunite with me is the one with the longest hand." Upon hearing this, our blessed mothers had first started to measure the length of their hands. Whereas, by saying 'long hand' the Holy Prophet (pbuh) had meant 'one who gives a lot of alms'.

Scholars discussed about whether the person mentioned in this hadith could be Sayyidah Zainab bint Huzayma, but agreed

Due to many reasons, one could face misfortune in any marriage. The important point is not to be overtaken by these events: but to preserve the sincerity of our hearts in worship and the purity of our intentions.



Sayyidah Zainab was known as Ummu'l Masakeen, the mother of the needy and the poor, because of her devotion in helping poor people



that it could not have been her, because the hadith is about who would die first among the wives of the Holy Prophet (pbuh), following his death: and this was Sayyidah Zainab bint Jahsh. On the contrary, Sayyidah Zainab bint Huzayma died when the Holy Prophet (pbuh) was still alive, in the first years of the Medina period.

This is all the information we have about her life. However, what is important for us is that she was married to the Holy Prophet (pbuh) and she became one of the mothers of the faithful. The duration of this marriage, be it long or short, and the limited information we have about her cannot overshadow this distinction.

Sayyidah Zainab bint Huzayma was the first wife of the Holy Prophet (pbuh) to be buried at the Baqi Cemetery. Her funeral prayer was led by the Holy Prophet (pbuh).

Lessons to be Learned from the Life of Sayyidah Zainab bint Huzayma

1- When she received the marriage proposal, which would change her life, she displayed her affection and submission towards the Messenger of Allah (pbuh), and left the decision to him. This sets a beautiful example for the level of submission which Muslim men and women should display towards the instructions and even recommendations of the Holy Prophet (pbuh).

2- This blessed woman preferred to take care of the needy; and she took them to her heart and consoled them, instead of engaging with her peers. Just like Sayyidah Zainab bint Huzayma, we should also abandon the temporary struggles of the world and strive to alleviate the suffering of believers, thus preparing ourselves for the eternal life of the Hereafter.

3- Sayyidah Zainab bint Huzayma did not make requests which would burden the Holy Prophet (pbuh) and neither did she incline towards jealousy. Earning the recognition of the Holy Prophet (pbuh) and of the Muslims was sufficient for her. Likewise, we should also refrain from requesting burdensome things from our spouses and should avoid causing distress with excessive jealousy.

4- Due to many reasons, one could experience many marriages in one's lifetime, and could face misfortune in any marriage. The important point is not to be overtaken by these events: but to preserve the sincerity of our hearts in worship and the purity of our intentions.

Sayyidah Zainab (pbuh) put her short life to best use, by first being "the mother of the needy" and then by becoming "the mother of the faithful" before she passed away. She lived in peace and was buried in peace in her eternal resting place. In reality, what matters is not the duration of the life, but how it is put to use. May Allah be pleased with her.

WACKY WORD SEARCH!

G	Y	V	I	O	A	C	E	U	N	I	C	M	A	D
J	K	M	L	P	S	E	R	M	B	V	T	E	Y	O
Y	A	Q	U	B	T	I	A	B	W	F	Y	D	O	P
H	E	U	Z	H	M	D	X	E	I	N	U	H	K	Y
G	U	A	Q	Z	A	E	T	Y	M	L	S	O	H	I
I	U	E	W	C	D	M	S	A	P	Y	U	N	U	S
O	I	B	R	A	H	I	M	L	N	G	F	T	I	A
A	S	A	U	X	C	N	B	A	N	T	D	O	L	P
K	M	U	S	A	Y	T	N	E	D	R	B	I	J	L
V	A	K	B	I	B	Y	U	A	S	U	D	E	F	G
X	I	T	B	I	O	V	E	A	Y	T	U	N	K	L
E	L	B	Z	X	I	S	H	A	Q	Y	T	E	S	D

Can you find the names of the following Prophets (peace be upon them all) in the grid below?

Adam
Yusuf

Ibrahim
Ismail

Ayub
Musa

Muhammad
Isa

Ishaq
Yaqub

Nuh
Yunus

DUA OF THE MONTH!

Can you remember the Dua for entering the Bathroom?

DUA'AA FOR BATHROOM / TOILET

On Entering

(بِسْمِ اللَّهِ) اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

Bismillaahi. Allahumma innee a'oothubika minal khubthi wal habaa'ith.

In the name of Allah). O Allah, I seek refuge in You from all evil, and evil doers.

Before going into the bathroom, a Muslim should read this dua.

DUA OF THE MONTH!

Allah Taala has 99 names, each with a different, beautiful meaning. Can you match the 5 names below and meanings? Draw an arrow connecting the name and the meaning!

AR-RAHMAN	The Almighty
AL-AZIZ	The Compassionate
AL-MUTAKABBIR	The Opener
AL-GHAFFAR	The Superb
AL-FATTAH	The Forgiving

Uh oh! The words below have been jumbled up! Can you re-arrange the letters in the words below to learn about the Five Pillars of Islam?

H D A A S H A H

This is the first pillar of Islam. In English, it means 'There is no God but Allah, and Prophet Muhammad is his Final Messenger'.

H A A L S

This is the second pillar of Islam and means 'Prayer'. As Muslims, we face Makkah and pray five times a day. This is to show that we love Allah and obey his commands.

K H A Z A

This is the third pillar of Islam and means 'Charity'. As Muslims, we should take care of those people who do not have the things we have. Allah (has) told us to give a bit of our wealth to the poor every year, so that they can have the things we do.

W M S A

This is the fourth pillar of Islam and means 'Fasting'. Every year, during the month of Ramadan, Muslims do not eat or drink between sunrise and sunset. Allah has told us to do this so we can feel how poor and hungry people feel when they do not have food to eat.

J A H J

This is the fifth and final pillar of Islam. Every year, people from around the world, who have enough money, go to Makkah to the Holy Ka'bah. The Ka'bah is the House of God, and was first built by Prophet Adam (pbuh), and then by Prophet Ibrahim (pbuh) and his son Prophet Ismail (pbuh).

LESSON OF THE MONTH!

The most important part of being a Muslim is believing that there is only One God, and that he has no partners. We call this God Allah, and believe He is the One who created this earth, and everything and everyone on it. We also believe he sent down Prophets and Messengers to guide all human beings to Islam, so that one day, InshaAllah (God willing), we can all go to Heaven.

Can you complete the following sentences with the words below to describe Allah?

Partners None Heaven Powerful One Earth

Allah is _____.

There is _____ like Him.

He has no _____.

He is the Most _____.

He created the _____ and everything and everyone on it.

If we obey Allah, we will go to _____, inshaAllah.

The Prophet Muhammad (peace be upon him) said: "To God belongs 99 names, 100 minus 1, and anyone who memorizes them will enter paradise" (Sahih Muslim, Volume 40, No. 1410)

Can you remember the meanings of these 5 names?

