

MARCH/APRIL 2015 • C.AKHIR 1436 • NO: 52 • £3 UK • US\$5 • AUS\$5

# WISDOM

A Source of Inspirational and Traditional Islamic Knowledge

ALTIKOLUK

## RESPECT FOR THE ELDERLY IN ISLAM



Osman Nuri Efendi:  
Uswat'ul-Hasanah :  
The Quintessential Example

Ahmet Tasgetiren:  
Murshid

Dr. Mahmud Çamdibi:  
The Elderly and the Family





# EDITORIAL

*D*ear Readers,

Love and respect for people are ordered by our religion and the cornerstones of our moral values. Love for the young and respect for the old are good morals and considered worship. Indeed, our Prophet (upon him peace) said, “Those who do not show mercy to the young and have respect for the old are not from among us.”

(Tirmidhi)

The religion of Islam commands us to respect the elderly and give them priority in every matter. Our mothers and fathers are at the head of those whom we must show respect. Also, as may be understood from the verse above, we are ordered to pay more attention to our mothers and fathers, especially when they become old beside us. We must tell them sweet and lovely words.

In this issue, Osman Nuri Efendi tells us in his article, “Uswat’ul-Hasanah: The Quintessential Example,” that the life of the Messenger of Allah (upon him peace) provides a splendid example for all generations to come until the Last Day, while Dr. Mahmut Camdibi explicates why the elderly are seen to have important functions in the needs of children for love, security, and identity in the family.

Also included in this edition is an interview with Professor Hasan Kamil Yilmaz about the states of the nafs during spiritual progress that are classified into seven states.

This issue also contains Ahmet Tasgetiren’s article entitled “Murshid” focuses on the point of character of a murshid and explains us that how the *murshid-murid* relationship should be.

It is our duty as Muslims to teach respect for the elderly and showing mercy to the young, which are commandments of our religion, to our children. We should explain to our youth the principle that those who do not show mercy shall receive none. It is our sincere wish here at Wisdom that this edition will indicate the best way in which to achieve this goal.

We hope to meet you in the next issue.

*Elif Kapici*

editor@sufiwisdom.net



# Wisdom

WISDOM Bimonthly Islamic Journal  
Copyright 2015  
No: 52 MARCH / APRIL 2015 - 1436  
Price: \$5 (USA), £3 (UK), AUS \$5 (AUS)  
WISDOM is published by ALTINOLUK Publishing Co.

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#### Design

Altinolukgraphic • Saban Muslu

#### Subscription Rate For One Year

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

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#### Printed by

ERKAM Printing • Phone: +90.212.671 07 07

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**Elif Kapici**

**Respect for  
the Elderly is  
Respect for  
Allah**

**Mahmud Sami  
Kirazoglu**

**Mahmud Sâmî  
Efendi with  
His Family**



**Salih Kareem**

**The Society of  
the Age of Bliss  
(II)**

**Halime  
Demiresik**

**Sayyidah  
Maymunah  
Bint Harith  
(r.ah)**



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# *Uswat'ul-Hasanah: The Quintessential Example*

**Before embarking on the duty of prophethood, the Blessed Prophet had moreover endeared himself to everyone, by virtue of a perfection exuding character that simply compelled all to confess to him being the Trustworthy –al-Amin- and the Honest –as-Sadiq-.**

**M**uhammad Mustafa (upon him peace) is the only prophet, and in fact, the only man in history to have every intricate detail of his life recorded. Only a limited account of the flawless conducts of other prophets, inherent with the resources of providing guidance for mankind and steering to what is good, have survived till today. But with an inner world of feeling thoroughly monitored, moment by moment, as it became actual in the simplest to the most involved of his words and actions, the ways of the Prophet of the Final Hour have been thoroughly preserved as befits the most precious heritage in history, awarded through the grace of Allah with the furthermore privilege of an assurance of survival till the very last man to come until the Final Hour.

Resisting failure at the face of the various trials and tribulations life has to offer compels us to place trust in the Almighty, be at peace with destiny, uphold patience, courage and perseverance, be altruistic and generous, with



a contentedness and a richness of heart, and hold a steady balance against the possible discrepancies of the given circumstance. The *murshid'ul-kamil* par excellence in exercising all these virtues as typified through a pure and exemplary life is Muhammad Mustafa, the most generous gift of Allah, glory unto him, to humankind.

The life of the Blessed Prophet (upon him peace) provides a splendid example for all generations to come until the Last Day. Of him, the Qur'an states:

"Nay, verily for you is a Reward unailing; and you stand on an exalted standard of character." (al-Qalam, 3-4)

The life and the gracious character of the Prophet mark the apex of human conduct, even simply with his pattern of behavior that is graspable by human understanding. The pinnacle of prophets and the archetype of human character who completed his mission in the midst of society by setting the best of examples to emulate, the Almighty has presented him to mankind as, in the words of the Qur'an, *uswat'ul-hasana*, the quintessential example.

Thus states the Holy Qur'an:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ

يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

"You have indeed in the Messenger of

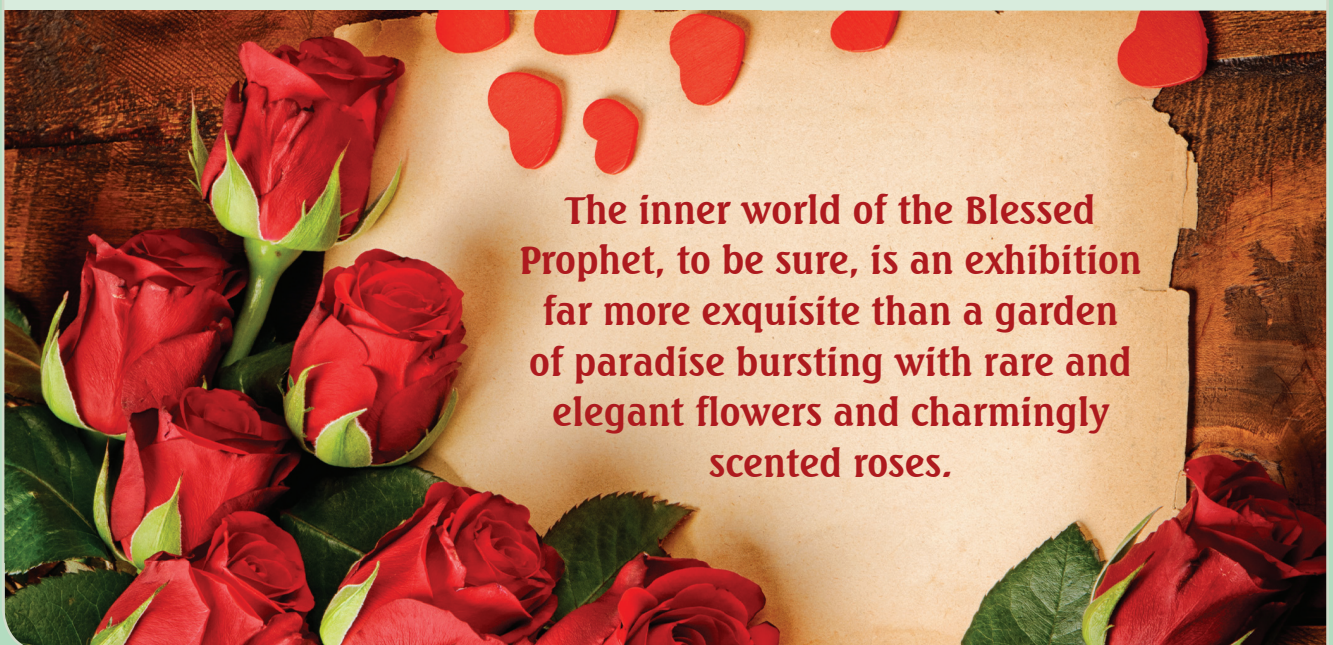
Allah a quintessential example for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah." (al-Ahzab, 21)

In all stages of life, the Noble Prophet (upon him peace) offers a brilliant perfection for all eyes to see, exuding all kinds of beautiful conduct, whether in concise or in detail. Whatever the most perfect forms of conduct there may be to follow, one may therefore find its epitome in the sublime life and the Sunnah of the Prophet.

Muhammad Mustafa is *the* religious leader and *the* head of state. He is an example for those entering the garden of Divine Love, and no less for his gratitude and humbleness when abounding in the blessings of Allah.

Just as he is an example for his patience and trust in Allah, glory unto Him, in times dire, the Prophet is also an example for his generosity with and personal abstinence from the spoils of war. He is an example for extending the abundant compassion he had for his family to the slaves, the weak and stray; and all the more in his magnanimity and lenience towards the guilty.

*Thus If you are wealthy, then ponder on the humbleness and generosity of that Great Prophet who reigned sovereign over entire Arabia and won over the hearts of every Arab notable through love...*



**The inner world of the Blessed Prophet, to be sure, is an exhibition far more exquisite than a garden of paradise bursting with rare and elegant flowers and charmingly scented roses.**

*If you are among the weak, then take reference from the Prophet's life in Mecca under the rule of the horribly oppressive idolaters...*

*If you are triumphant, reflect on the Prophet of courage and submission who routed the enemy at the battles of Badr and Hunayn...*

*But, Allah forbid, should you become defeated, then remember the Prophet walking patiently and courageously amid his wounded and martyred Companions at the field of Uhud, having completely yielded to Divine Will...*

*And if you are a teacher, just think of the delicate, sensitive and affectionate Prophet conveying the pearls of his heart to the Students of Suffa by the Masjid'un-Nabawi ...*

*If you are a student, picture the Prophet sitting before Jibril u at the moment of Revelation, cautious and motivated, filled with respect.*

*If you are a preacher, a counselor calling to the good, then give ear to the pleasant voice of the Prophet flashing sparks of wisdom from his heart to his Companions at the Masjid...*

*If you are left without an aid in your want to protect and communicate the Truth and elevate it, then take a look at the life of the Prophet who proclaimed the Truth to the ignorant and called them onto guidance at a time when he was deprived of all aid in Mecca...*

*If you have broken the resistance of the enemy, leaving them incapacitated, and devastated evil to proclaim the Truth, then bring before your*

*eyes the sight of the Prophet, on the day of the Conquest, humbly and thankfully entering the sacred turf of Mecca, on camelback as if to fall prostrate, despite being a victorious commander...*

*If you own a farm and want to put things on track, then draw a lesson from the Prophet of competence who appointed the most able to revive and administer, in the best possible way, the lands of Banu Nadir, Khaybar and Fadak after seizing possession of them...*

*If you are lonely, then reflect on the son of Abdullah and Aminah, their dearly loved orphan of innocence...*

*If you are a teenager, closely consider the life of the youth, the future prophet, shepherding the stock of Abu Talib at Mecca...*

*If you are a trader set out with caravan loads of goods, ponder the integrity of the grandest man of the convoys destined for Yemen and Damascus...*

*If you are a judge, recall his just and prudential move in intervening to replace the Black Stone at the verge of Meccan notables going at each others' throats...*

*Then turn your glance once more to history and take a look at the Prophet in Medina at the Masjid'un-Nabawi delivering his verdict with the greatest conceivable justice between the poverty stricken destitute and well to do rich, as just as one can imagine.*

*If you are a spouse consider the deep emotions*

**The Prophet is an example for extending the abundant compassion he had for his family to the slaves, the weak and stray; and all the more in his magnanimity and lenience towards the guilty.**







Each phase the Prophet underwent throughout the course of his life abundantly exhibits ideal modes of behavior to abide by in accommodating the ebbs and tides of human life in general.

*and compassion of the Blessed Husband of Khadijah and Aisha...*

*If you are have children then learn the affectionate conduct of the father of Fatimah, the grandfather of Hasan and Husayn...*

*Whoever you may be and in whichever circumstance you may find yourself in, you will find Muhammad Mustafa ﷺ as the most perfect master and most beautiful guide at all times and places.*

The inner world of the Blessed Prophet (upon him peace), to be sure, is an exhibition far more exquisite than a garden of paradise bursting with rare and elegant flowers and charmingly scented roses.

Truly evident is hence the fact that the life of the Prophet (upon him peace) constitutes the most perfect example, even for those on opposite poles of the social plane. The life of a convict, for instance, can never provide an example for a judge, just as a judge cannot be shown as an example to a convict. Likewise, the fate of one grappling with poverty and struggling to earn a living throughout her life can never provide a case in point for one wealthy abounding in riches. But the life of the Blessed Prophet affords an example for both ends of the scale, for the reason that making him begin his journey of life from the lowest social end as an orphan, the Almighty proceeded him through each arduous stage of

life till finally elevating him to the apex of power and authority, as prophet and head of state.

Each phase the Prophet underwent throughout the course of his life abundantly exhibits ideal modes of behavior to abide by in accommodating the ebbs and tides of human life in general. Thus in whatever position and circumstance one may be encumbered by, compliant with their means and capabilities, the life of the Noble Messenger offers concrete and perfect examples of actions to adopt and implement for all people.

He is thus the grandest masterpiece transpired by Allah, glory unto Him, in mankind. The exemplar par excellence for society to emulate, from the lowest end of the scale to the highest, for Believers steeped in his inimitable character, the Prophet of the Almighty is, at once, the ideal criterion in practice.

Apart from prophets and the righteous who follow in their wake, everyone with the pretense of showing humankind the road to salvation, with the false air of being a guide for the rest to follow, and in particular philosophers attempting to explain everything with their limited rational capabilities and cognition, are eternally doomed to betray deficiency. Since they are firmly grounded in Divine Revelation, all prophets have come

**The Tribe that called him al-Amin had equally succumbed unconditionally to his adjudication amidst an embittered dispute regarding the replacement of the Black Stone during the renovation of Kabah.**



as guides of Truth confirming one another. Each have communicated and instructed the commands sent by Allah, always quoting the Almighty, conveying His commands.

Yet it has always been their personal views that philosophers, posing as guides in shedding upon mankind the light of Truth, have expounded, insofar as they have been deprived of Divine reinforcement in their words and have thus had to infer under the influence of their egos, tainted by their inadequate reasoning. All they have accomplished therefore is refuting and disclaiming the systems of one another, falling miserably short of guiding themselves let alone the rest of society.

Aristotle, for instance, though known for having founded certain principles of ethics, being devoid of Divine Revelation, seeing a single person affirm faith in his system and find happiness through its application is inconceivable. True to form, the hearts of philosophers have not been refined; neither have their souls been purified and their thoughts and actions matured through the unique aid of Revelation.

The only means of protection from the abysses that rational faculties and inner inclinations untrained by Revelation may steer one towards, is the *Habl'ul-Matin*, the Toughest Rope presented to humanity by the

Prophet of the Final Hour, which is the Holy Qur'ân. And the most tangible and practical realizations of the truths found deep in the bosom of the Qur'ân are to be observed in the prosperous life of the Blessed Prophet. Standing as the most urgent task for man compelled to fulfill his reason for existence is therefore to align in accordance with the Qur'ân and Sunnah.

For the Qur'ân and the Sunnah are the prescriptions of happiness for both Here and the Hereafter, the eternal legacy of the Light of Being who has bequeathed those two luminous beacons for his *ummah*.

Before embarking on the duty of prophethood, the Blessed Prophet had moreover endeared himself to everyone, by virtue of a perfection exuding character that simply compelled all to confess to him being *the Trustworthy -al-Amin-* and *the Honest -as-Sadiq-*. Only subsequent to this affirmation of character did the Call begin.

Fully aware of the Prophet's exemplary character of decency and integrity long before the arrival of the great duty, the locals cherished him. The Tribe that called him *al-Amin* had equally succumbed unconditionally to his adjudication amidst an embittered dispute regarding the replacement of the Black Stone during the renovation of Kabah. For the Messenger of Allah was pervaded



with such honesty that even Abu Sufyan, still an infidel nurturing only malice for the Prophet at the time, when posed a question by Heraclius, the Byzantine Emperor, regarding whether there was ever a time that the Prophet did not keep his word, had no other option than to answer, unswervingly:

“Never...Every promise he makes, he keeps.” (Bukhari, Bad’ul-Wahy 6, Salat 1, Sadaqat 28; Muslim, Jihad 74)

A further testimony to the extent the pre-Islamic Arabs trusted Noble Messenger are the words of Abu Jahl, the archenemy of the Prophet, and his friends:

“By God, Muhammad, we do not dispute you...for our part you are an honest and decent man. We only dispute that which you have brought!”

Revealed in relation was the below *ayah*:

“We know indeed the grief which their words do cause you. It is not you they reject but the signs of Allah, which the wicked contemn.” (al-Anam, 33)<sup>1</sup>

Even his most bitter enemies had recognized the noble Muhammad as a true prophet in their hearts, rejecting him nonetheless because of their deluded egos.

Another incident shedding light on as to why the Light of Being was dubbed *al-Amin* even by his foes runs as follows:

The Battle of Khaybar continuing, a shepherd from Jewish ranks by the name of Yasar came to the Prophet and after a brief conversation expressed his desire to enter the fold of Islam. Hospitable, the Blessed Prophet nevertheless required him first to return the sheep to their owners;<sup>2</sup> and this at a time when the battle had already overstretched the time limit and a shortage of supplies had begun to emerge as an immediate crisis among Muslim ranks...The consideration doubtless provides a glaring exhibition of the importance of responsibility, awareness of duty and safekeeping what one has been entrusted with, even during the most difficult times.

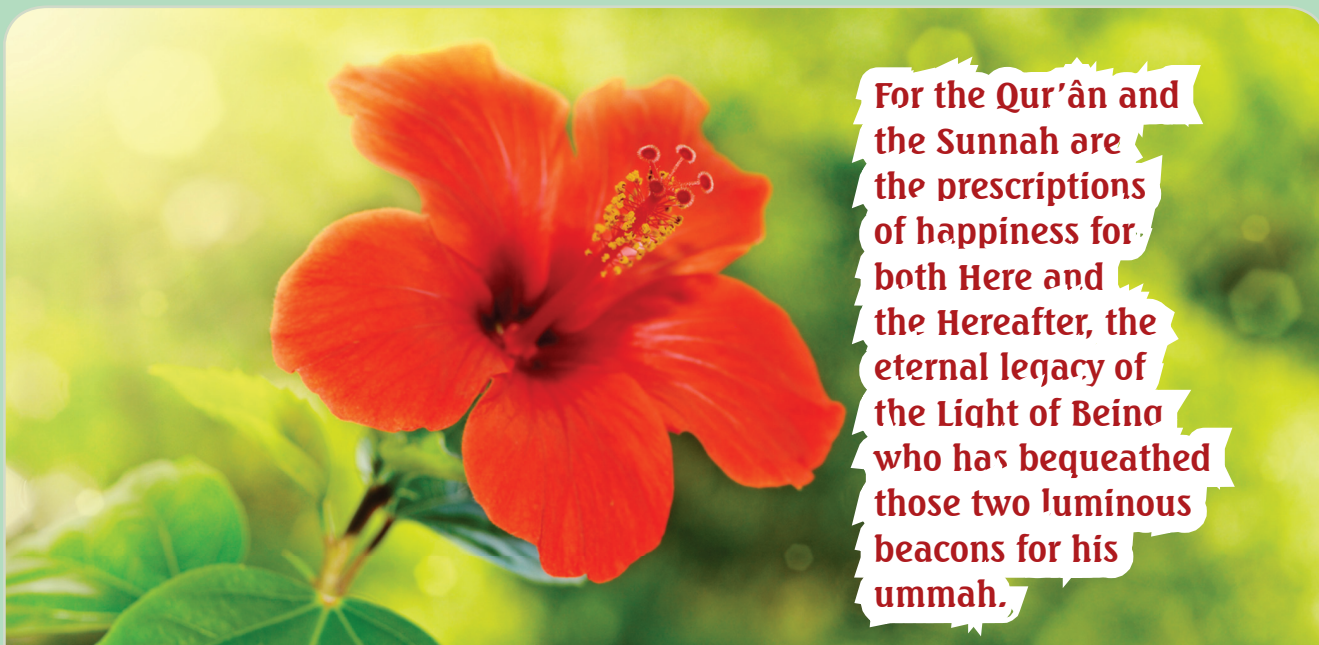
As for deriving the utmost benefit from the excellent conduct and virtue of the Noble Prophet (upon him peace), it is consequent upon reaching the level of the submission of Abu Bakr, exemplified by his remarks on the *Miraj*:

“If he says he has gone there, it must be true!”

Innumerable manifestations of justice, compassion and mercy throughout the life of the Prophet stand as exemplary acts to imitate for the entire world till the Final Hour. No unprejudiced eye that has enjoyed the privilege of a moments gaze at the dazzling light radiating forth from that Incomparable Chandelier can dare to dispute

The avid circle of learners  
flocked around him was virtually  
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his reality, even if it remains concealed within their conscience. Many a foreign scholar, felt obliged to bow to his reality despite remaining a nonbeliever, has given voice to his inner acknowledgement of the virtue and success of the Blessed Prophet. One such figure is Thomas Carlyle, who has described his birth as:

“...the slipping out of light from darkness.”

Written in the Encyclopedia Britannica, confirmative of the virtue of the Noble Prophet, is the following:

“Neither a prophet nor a reformist has verged upon the success of Muhammad in the whole history of humanity.”

Similar is the remark of B. Smith:

“Without the least doubt, Muhammad is unanimously the greatest revolutionary.”

Writer Stanley Lane-Polo makes a clean breast with the below confession:

“The day Muhammad (upon him peace) forged the greatest victory against his enemies was also the day he acquired the greatest victory of virtue in himself; for the day he conquered Mecca, he let Quraysh go free of blame, rendering it an official amnesty effective for the entire Meccan community.”

A comparable disclosure is made by writer Arthur Gilman:

“We witness his grandness during the

Conquest of Mecca. The effects of past torments he was inflicted with could have very well actuated in him feelings of revenge. But Muhammad rather prevented his army from shedding even a drop of blood. Showing a majestic compassion, all he did was thank God.”

A rigorous research of numerous legal systems well before the proclamation of the Declaration of Human Rights, enthused La Fayette, a philosopher renowned as being one of the masterminds behind the French Revolution of 1789, to appreciatively proclaim the supremacy of Islamic Law:

“Muhammad the Magnificent...! You have attained to such a towering peak of justice that it has been impossible, and so shall it remain, for anyone to surpass it!”<sup>3</sup>

How great a virtue it must be that compels even the enemy to affirm and admit its verity...Such is the virtue and integrity of the Blessed Prophet, testified to all along by even the staunchest of disbelievers...

The exceptional life of Muhammad Mustafa has embodied a moral perfection more than sufficient to separately light the way, at once, for a variety of activities. He constitutes the focal point of the education of the entire corpus of mankind, throwing sparkles on the way of those seeking the grandest illumination. Offering guidance through unwavering and illuminative light



for all in search of the true path, he is the sole master of humanity.

The avid circle of learners flocked around him was virtually a college that had enrolled persons from all levels in society. Regardless of the color of their skin, the disparity of their languages, and despite the copious variety of their cultural backgrounds and seemingly irreconcilable social differences, they would gather there, as one. Nothing stood in the way to hinder anyone wishing to join in the circle. There, was not reserved exclusively to any one tribe; it was rather a font of knowledge and wisdom valuing men and women insofar as they were human beings. And thus obliterated were all differences between the weak and strong...

Just take a look at those to have adhered to the Prophet; you will see men of prominence of the likes of the Abyssinian King Najashi, the Ma'anian notable Farwa, the chieftain of Khimyar Dhul'qila, Firuz Daylami, the Yemeni notable Maraqaboud and the governors of Umman Ubayd and Jafar.

Sure to strike you at a second glance, however, over and above the kings and chieftains aforementioned are disfavored men such as Bilal, Yasir, Suhayb, Habbab, Ammar, Abu Fuqayha among others, and vulnerable

and unprotected women like Sumayya, Lubayna, Zinnirah, Nahdiya and Umm Abis.

Among the illustrious Companions were people of supreme wit and intelligence endowed with a sense of precise judgment, just as there were those with competence to solve the most intricate of problems, steeped with insight into matters worldly, adept in governing vast lands with proficiency.

The adherents of the Blessed Prophet were to end up ruling grand towns and vast regions. It was through their efforts that many were granted access to guidance and a taste of justice. They spread peace and serenity among people, fusing them like brethren.

May the Glorious Allah grant each of us shares of the exemplary character of the Prophet and turn our hearts into palaces of love... May he endow us with success in the grueling test of piety in adhering and submitting to the Noble Messenger and hence bless us with Divine love and pleasure!

**Dipnotlar:** 1) Wâhidi, *Asbâb'u Nuzûlî'l-Qur'ân*, prepared for publication by Kemâl Besyûnî Zağlûl, Beirut 1990, p. 219. 2) Ibn Hishâm, *Siratü'n-Nabî*, Beirut 1937, Daru'l-Fikr, III, 397-398; Ibn Hajar, *al-Isâba*, Beirut 1328, Dâru Ihyâi't-Türâthi'l-Arabî, I, 38-39. 3) See Kâmil Miras, *Tecrid-i Sarîh Tercemesi*, Ankara 1972, IX, 289.








الله أكبر  
الحمد لله الذي هدانا لهذا  
ما كنا لنهتدي لولا أن هدانا الله





# Murshid



**The murshid-murid relationship is altogether a matter of the training of the heart. It is the mission of building, again and again, the People of Islam, in every generation, within the dimensions exemplified by the Messenger of Allah.**

**M***urshid*, by definition, means “guide.” As a Sufi term, it describes the “central person” that trains *murids* (seekers) who are connected to him and who desire Islamic training from the heart. The *murshid-murid* relationship is altogether a matter of the training of the heart. It is the mission of building, again and again, the People of Islam, in every generation, within the dimensions exemplified by the Messenger of Allah. To be a person of Islam, for as long as the need for spiritual training does not go away, the need for a “guiding, teaching murshid” cannot disappear.

Sufism is an Islamic institution and the training that begins there is for the construction of a personality within the framework of Islamic principles. The basic framework of Islam, that which is defining and indispensable, is its value system. It follows that, within Sufism, if there is a matter of education with values other than those of Islam, then it is in violation of the original logic of Sufism.

It is possible to talk about the different ways a person may be educated in Islam. A person may teach himself by referring

to books, sitting before someone and learning various rules, or through his own observations. School learning is a developed and advanced level of education of mankind. Sufism is also a discipline that is situated in the school of Islamic character education in the environment of school learning.

Sufism, being situated in such a discipline, is knowledge that comes from the teaching system of the Messenger of Allah. The Prophet is also a “central person.” He had tangible places, like the *Dar al-Arqam* in Mecca or the Masjid of the Prophet in Medina. In these places, he would come together with people and talk, share knowledge, provide models for behavior, come eye to eye and heart to heart, and, in this environment, he raised the Companions, who are accepted as model Muslims for all times. We see the Messenger of Allah, in this environment, instructing people, warning them, listening to their problems, answering their questions, and solving their material and spiritual problems. A filtering and purification is happening. It is as if the *Dar al-Arqam* (the house of Al-Arqam ibn Abi'l-Arqam (d. 675) is likened to a pot where hearts are being molded. The product of the pot is a person of Islam.

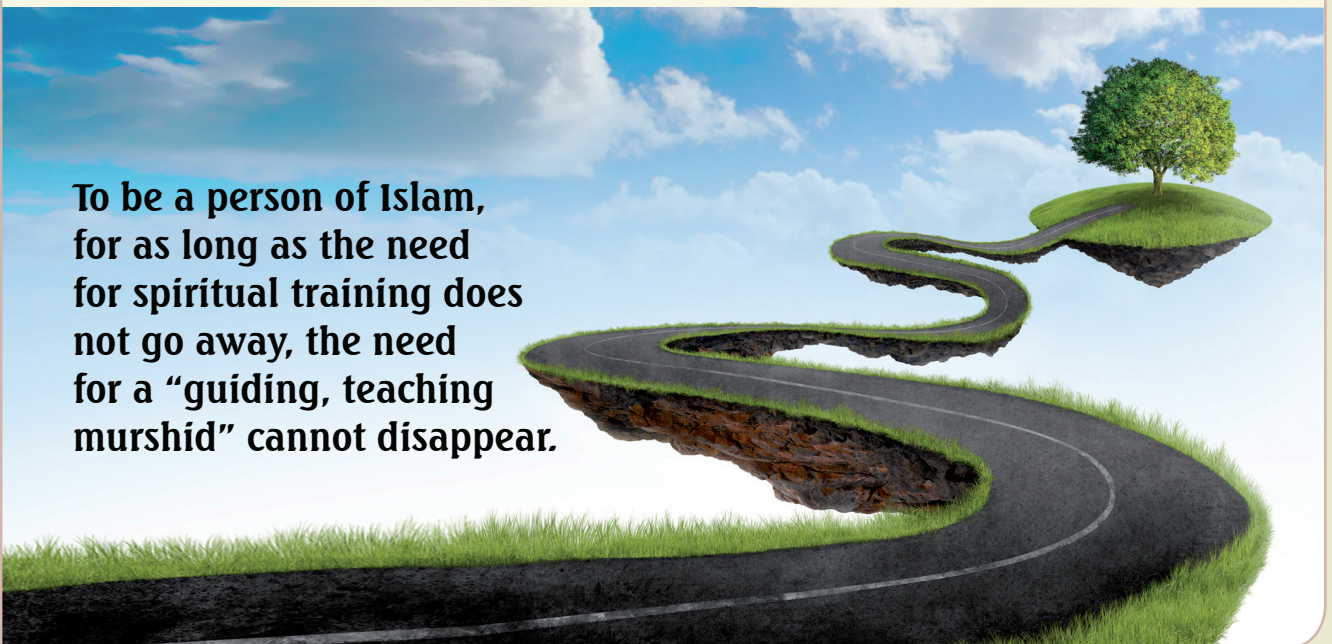
After Prophet Muhammad (upon him be peace), no prophet will come. The measure of character for all people after him is Islam. However, after the Messenger of Allah, the question of how and in what

school a person's character should be shaped brought the search for a model person as an agenda. There, in character education, the *Dar al-Arqam* and the Prophet's Mosque are brought to the agenda. Could there be a central person, who takes the Messenger of Allah as an example, whose character is woven from his moral dimensions, in a way stained by his dye, knows the creed of Islam and how it relates to the basic dimensions of life, and knows the spirit of man? And could that person, starting with the Islamic alphabet, show the path to people who want to re-weave their personality, to guide them, to point out the problems that they will meet on the path? And help them in overcoming these problems? And as a result, hold their hands in Sufi training as they become people in a state where “They love Allah, and Allah loves them”? And wouldn't he be kind of a “Messenger of the *Sunnah*”?

A Murshid is a person who revives the “*tarbiyah* (instructions on good manners)” and the *sunnah* (exemplary behavior) of the Messenger of Allah.

For this reason, it is clear that the most important characteristics must be found in his own person. In a way, for the Messenger of Allah, he helps people gain Islamic identities. At this point, not only in the Sufi meaning of *murshid*; it is important for anyone who says a word in the name of Islam. The Messenger of Allah said, “For anyone who conveys a lie

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**Sufism, being situated in such a discipline, is knowledge that comes from the teaching system of the Messenger of Allah.**

in my name, may a place in Hell be prepared for him.” For this reason, one must be very careful even when making a comment on a verse or *hadith*. A sort of responsibility is in question when trying to understand Allah’s intended meaning in a particular verse, or the Prophet’s sayings in a *hadith*. For this reason, *ijtihad* (independent reasoning), extracting the hidden meanings of an ayah, has been likened to “drawing water from a deep well.” This is because the responsibility it entails is of the highest degree.

The responsibility of a person who has reached the station of leadership may also be seen as “the responsibility of a person who has reached the station of the Messenger of Allah.” For this reason, many people have avoided leadership.

The business of a *murshid* is also a station that requires such great responsibility. People will “submit” to you, and you will shape their hearts within a consciousness of respect and trust. Overseeing their purification, you are going to bring them to the state of people that love Allah and are loved by Allah. This responsibility is the responsibility of the Prophet...

You won’t connect them to yourself; you will connect them to Allah. You will even remove property, wealth, children, wife, rank, position, and all such ties in their hearts that may be obstacles for them to reach Allah, and you will take them down to the framework set up according to divine dimensions. For

this reason, moving past oneself, you will be pleased with “servitude.” To do this, you will exceed yourself and be happy with “servitude.”

To become a *murshid*, one must have passed inner education on one’s own.

In *tarikats* (Sufi Orders), the *silsilah* (chain) is one of the basic institutions. The beginning of the chain reaches the Messenger of Allah. In one branch, the *silsilah* begins with Abu Bakr; in the other, with Ali...that is, with two great Companions who were molded under the supervision of the Messenger of Allah. From these two great men, a flow comes. There is a flow from heart to heart.

A flow from the heart of the Messenger of Allah to Abu Bakr, or Ali, and from them, a flow that lasts for generations... What flow? A flow of the spiritual kind, a flow of Divine flood, a flow of submission, a flow of *itmi’nan* (confidence)... During this process, the importance of the one who gives is just as important as the one who receives... Not every heart has the same load limit. Therefore, while giving, even while not choosing, people are selected while taking and assimilating the flow. Surely, the Messenger of Allah gave equally to everyone of what he took from Allah. But molding what is taken from Him, is another stage... How many people, responded to the situation of the eddy of doubt after the *mi’raj* (the Prophet’s ascension) saying, “If he says it, it is true”? There the submission of Sayyidina Abu Bakr was necessary. Also,



**Murshids will not be found searching for miracles. They have no claims to know the unseen. Just like everyone else, they know what Allah has told them. They do not make use of what Allah taught them by polishing their own souls.**



during the Hijrah, when the Prophet found himself in danger of being assassinated, Sayyidina Ali had the commitment to lie down in his bed unconcerned about his own safety. Sufism, with sensitivity to this *silsilah*, was started by its main outlet, the Messenger of Allah. In other words, there develops a heartfelt connection. It is connected to the person who is most central to Islam. Looking at this with a critical approach, in place of evaluating as a “quest for legitimacy,” it is more fitting to evaluate it, in each period, as an “area of *muraqabbah* (supervision)” in every time. That is to say, for people who appear as “*murshids*”, there must be a test model for examining their legitimacy. One who sets forth on the path of the Messenger of Allah must resemble him and carry his moral fortitude. Whether your star is Abu Bakr or Ali, you will be measured on the scales of their submission and dedication.

For this reason, real *murshids* became sensitive to this *silsilah*. Each one of them opened their hearts as much as possible to the *murshid* of the previous generation, and they strove to breathe the breeze of the Prophet.

Each generation’s bringing out of this type of central person, through purification, is a sign of the vitality of the life of the Muslim *ummah* (community). If it is as such, then, it means that Prophetic education is continuing, and the *ummah* carries the inherent characteristic of being constantly

renewed. However, if our central people do not reach this degree of maturity, or in some places, if people who are unaware of the responsibility of prophetic trust take up the position of central person, and if the school concerned with Islamic character collapses, at that time, the withering of the *ummah* from within will eventually take place. This means that society will be met with disaster if its central people are without consistency and purification.

It may not be said of a person in search of possessions, an addict of fame and glory, found to have weakness for women, a son of his family, with clouded spiritual priorities that he is also of the *murshids*, or of a person who has a plain Islamic personality... A *murshid* is a person who has taken the path of *fana*’ (passing away of the self) in the presence of Allah. His personality was filtered through “having passed away.” He is a person who has passed beyond his wealth and his life. How does one calculate the cost of wealth or the cost of fame?

The issue is not a discussion about the necessity of the presence of a *murshid*; it should focus on the point of his character. Within the clear dimensions of Sufism, one is advised against relying on a person who does not possess prophetic moral character, even if they can fly in the air.

At this point, not wonders, but integrity is praised.



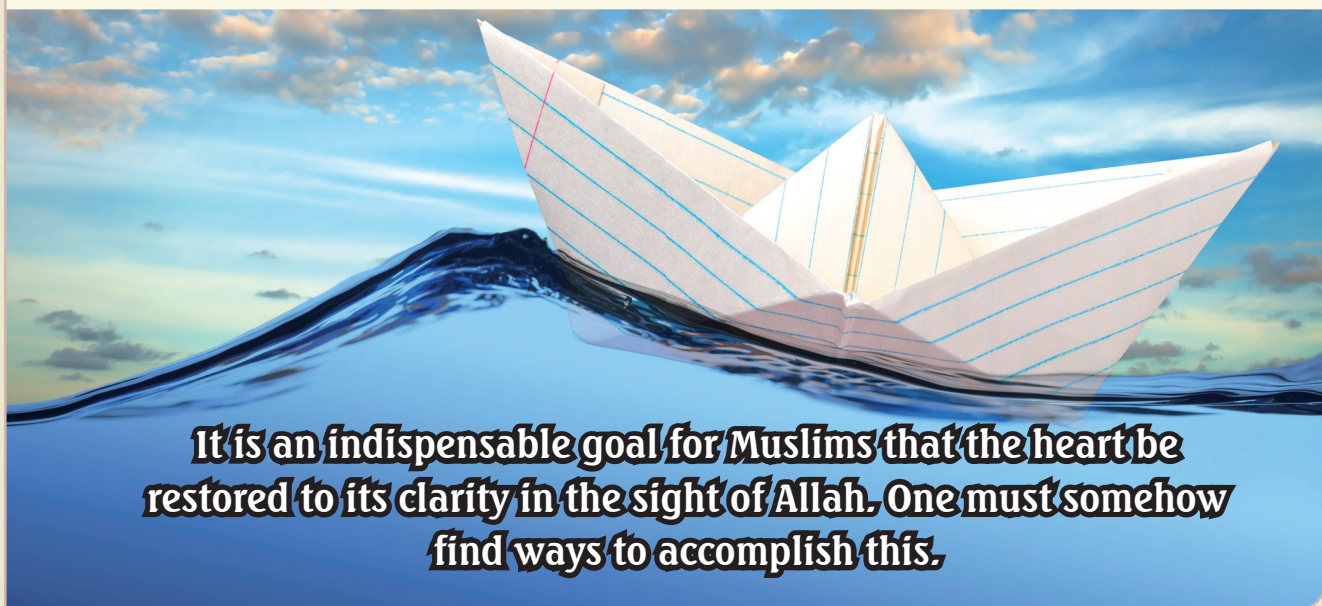
Allah has gifts for every person. Seeing is a gift from Allah, and hearing, thinking, remembering, love, compassion, mercy, children, property, and all things of beauty are also gifts of Allah...Perhaps Allah also presents people who strongly desire to be his "friend" with even more blessings. Perhaps He tests the friendship of his friends with difficulties.

Because of this, the friends of Allah, have adopted the *wird* (supplication that is repeated and read often) such as this: "I am neither happy because of Your Grace, nor upset because of Your Wrath. I need You, only You." *Murshids* will not be found searching for miracles. They have no claims to know the unseen. Just like everyone else, they know what Allah has told them. They do not make use of what Allah taught them by polishing their own souls. Expectation of wonders is perhaps the product of weak submission on behalf of the *murid*. For those who cannot submit their hearts to a *murshid* who can't fly, the outcome of this weakness may be someone saying *murshid* while banging their head against the wall. But those searching for the great pleasure of the "friends of Allah," and those who show great diligence with respect to the dimensions set by *The Qur'an* and the Messenger of Allah will find confidence beside the friends of Allah. In the *murshid-murid* relationship, all disciplines, like *rabita* and submission, are directed towards the aim of a person's

spiritual education. That is, to establish a system under the name of "*murshidism*" in order to give someone special status is out of the question. A *murshid* who first overcomes concern for worldly status may be called a true *murshid*. The business of a *murshid* is only to guide a person's training. He is in a position to fulfill a trust. In a connection where the *murshid* takes out a share for himself, he must first have left the way of a *murshid*. Is it possible that a *murshid*, who must necessarily be a "perfect man," while fulfilling the task of educating others, accept it if his own foot slips into error?

It is an indispensable goal for Muslims that the heart be restored to its clarity in the sight of Allah. One must somehow find ways to accomplish this. To do this, if a soul nourisher is necessary, then the effort to find him is also as vital as the necessity of spiritual education. The *murshid* is a reference axis in the search for spiritual education. But just as important as this, the soundness of our search criteria, and the people found, must be measured according to the measures of guidance in Islam.

The human heart should not be neglected. It should be cared for so that it reaches a worthy consistency in its love for Allah. One should search for its learning environment. And while it is given in trust to one who will nourish it, the dimensions it reaches from *The Qur'an* and the Messenger of Allah should be carefully monitored.



**It is an indispensable goal for Muslims that the heart be restored to its clarity in the sight of Allah. One must somehow find ways to accomplish this.**







# The Elderly and the Family

**It is not possible to say that the elderly are a burden to society. The reason for this is, besides their unique functions, because of the previous contributions they made, they left behind great services to society.**

*"The elderly are trees of dignity."*  
(Mâverdi).

Old age is a time that provides the opportunity to better evaluate human life itself, others, events, and objects. We know that some psychological and physiological attributes are exhibited which make possible the evaluation and internal observations of life experiences at this time period. The bodily weakness that is seen in the elderly should not lead us to think something like everything has ended with them. Despite their weakening bodily strength, an increase in spiritual power is seen in the elderly. Due to a reduction in the preoccupations of the time of youth, the elderly have more time to direct themselves towards the spiritual world and problems related to humanity.

They evaluate past experiences well, and if their orientation towards that related to the higher realm is complete, in old age, it is possible to come across more often virtues like compassion, love, and understanding. However, errors in these evaluations and orientations, at the time of old age, despite

all experience, may result in some erroneous conditions. For example, there are also elderly people who develop a kind of determinant stubbornness, who, with their higher levels, may have the illusion that they are the best of people (pride), may insist on their own views, and not give freedom to young people. The reason for this is their seeing their success, not as coming from Allah, but as coming from themselves. This being the cause for a type of complex, to dominate people and desire position, it is a kind of desire from which it is most difficult to be freed.

In our era, giving too much importance to material values, with erroneous understanding and egoistic ethics individuals are left alone. This lonely understanding of life has distanced people from each other. Meanwhile, the elderly are also among the most affected by this loneliness. People are by nature civil and social. It is not possible to accept living alone as freedom. Modern psychologists and thinkers now criticize this incorrect understanding of freedom that pushes people towards loneliness, and they want people to be close to each other with feelings of brotherhood.

It is not possible to say that the elderly are a burden to society. The reason for this is, besides their unique functions, because of the previous contributions they made, they left behind great services to society. At the head

of these contributions, “education” comes to mind. Education of the youth is the greatest investment. From this perspective, we are beholden to and thankful to them. It may be considered that the elderly become a problem because of the confusion of their roles in the family and the change in values.

Today, who in the family should undertake what tasks, and which role they should play has become complicated. In fact, the mother, who gives love and kindness to children, has complained about this role. How can a woman who somehow avoids making time for children, making some sacrifices to spend time together, and other responsibilities in the family give the love and understanding that she did not give to her children to the elderly?

The elderly also expect love, interest, and understanding. Just as an individual has responsibilities towards his own family and children, he also has them towards his mother and father. Both sides expect attention and love. In order to accomplish this, a balanced personality is needed. Egotistical people, due to this disturbance in their balance, generally either neglect or permanently abandon the elderly. Elderly people in the family, like the grandfather and grandmother, have important functions related to the young, and especially to children, related to their basic needs. The elderly are seen to have important functions

**How can a woman who somehow avoids making time for children, making some sacrifices to spend time together, and other responsibilities in the family give the love and understanding that she did not give to her children to the elderly?**



in the needs of children for love, security, and identity.

Their hormone balance has been directed from aggression and anger towards love and compassion. Many people may be seen who were harsh and forbidding in their youth, but reached a state of being dovelike in their old age. The development of children, One of the most important needs for children's development, love and security, is provided by grandfathers and grandmothers found in the family. However, some measures should be taken so the more principled instruction given by parents together with the instruction based on love and understanding from grandparents will not cause confusion in the education of children. The functions of the elderly in the family, becoming strong again, will come into question. There are duties for all individuals in the family, including the elderly. These duties are the greatest wealth in the family. Neglecting or disabling a part of these duties causes shortcomings in the education of children.

Individuals in the family should live in unity and harmony, benefiting from the energy and experience of each other. Especially children would benefit greatly from the experience, love, language, and understanding of the elderly. If we were to examine the matter just with respect to children's language development, contact

with elderly provides great opportunities to children. Parents, in the struggle of working life, cannot make more time for their children.

Children are then pushed towards loneliness and they only interact with their peers. If children are stuck interacting only with their peers, their language development stays at a limited level. However, when interacting with adults, especially the elderly in the family, children encounter a much broader level of language and benefit greatly from this in their language development and mental development. The elderly, as role models for children and the young, with dignified and warm personalities full of love, transfer humanitarian and moral values to the new generation and are precious representatives and keepers of the knowledge and values of the human family.

It is possible to say that nursing homes are ideal places for the elderly. This is because, except for when it is necessary, sending the elderly to nursing homes and distancing them from their loved ones, leaves children and the young deprived of rich opportunities. Nursing homes, however nice the facilities are that you equip them with, may still cause feelings in the elderly of abandonment from the family, neglect, and loneliness. Problems arise related to the necessary duties of their closest children and grandchildren. These problems are the reason for physical and mental problems and collapses with them.



**The development of children, One of the most important needs for children's development, love and security, is provided by grandfathers and grandmothers found in the family.**



# RESPECT FOR THE ELDERLY IS

# Respect For

# ALLAH

Those who show respect for their mother and father and other elderly people in society, and those who serve others, will surely see a return for this when they reach old age.

It is required by the law set down by Allah that man is born, grows up, grows old, and dies. This point is reported thus in the Qur'ân: "Allah is He Who shaped you out of weakness, then appointed after weakness strength, then, after strength, appointed weakness and grey hair. He createth what He will. He is the Knower, the Mighty." (Rum, 30:54)

The religion of Islam has viewed everyone, young and old, as worthy of respect; as for respect for the elderly, it has been given special significance. The youth of today are the elderly of tomorrow. Therefore, a Muslim must respect those who are greater than himself in terms of age. The Prophet (upon him peace) said in a hadith: **"Those who do not show compassion for the young, and those who do not show respect for the elderly are not from among us."** (Tirmidhi, Birr, 5) Imam Abu Hanifah advised Abu Yusuf, his student, to **"Respect those with knowledge. Show respect for the old and compassion for the young."**

It should not be forgotten that, for every act of kindness and charity, there is a great reward and much help in both this life and the next. Abu Abdurrahman Abdullah ibn Umar explained: I heard our Prophet say, "Before you, three people set out on the road. They entered a cave to spend the night. Then a boulder fell from the mountain and covered the mouth of the cave. Thereupon they said, 'Except for our good deeds and our prayers, nothing can save us here.'"

One of them said, "O Allah, I have a very elderly mother and father. I would neither give my children nor my animals anything to drink before them. One day, I went away to collect firewood. I was not able to return until they were asleep. I prepared their dinner, but I found them asleep. Waking them or drinking the family evening milk before them did not seem right. With the bowl in hand, I waited for them to wake. Finally, the morning came. The children were at my feet crying from hunger. Then my mother and father woke up and drank their evening milk.

O Allah! If I have done this for your sake, may the trouble given to us by this stone be moved away." A piece of the stone broke away, but it was not enough for them to get out.

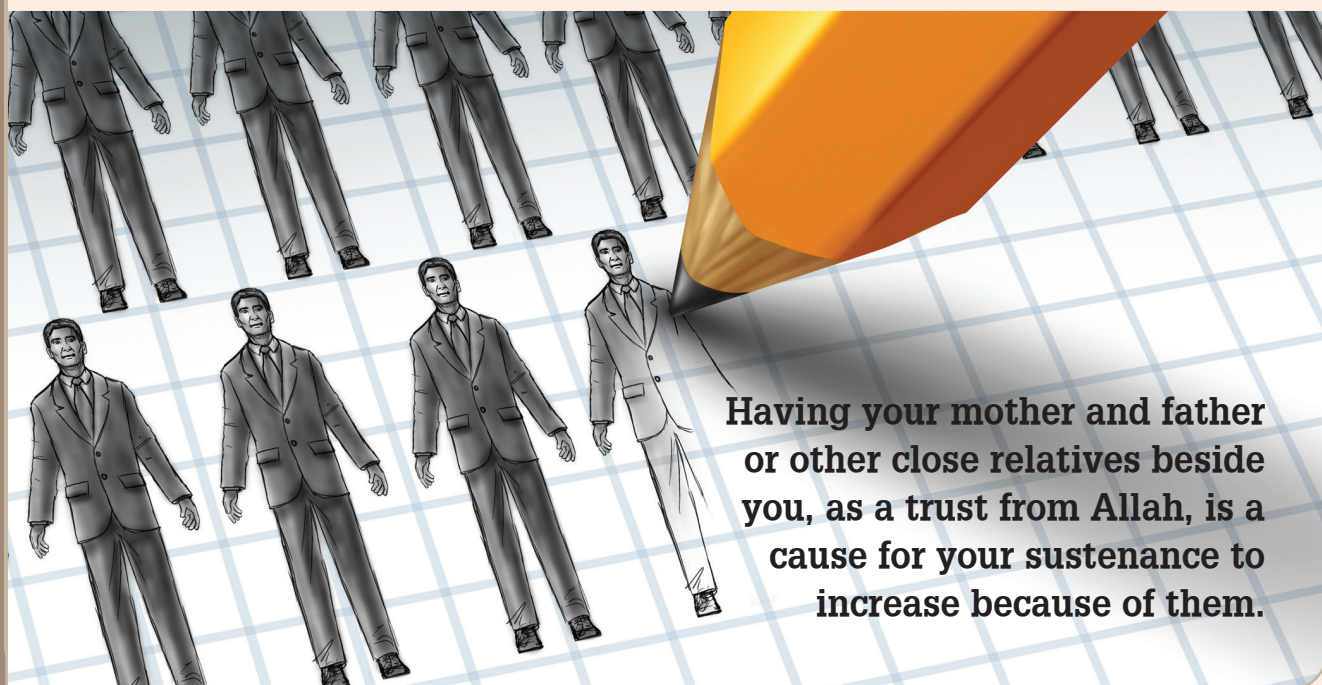
The second one said, "My uncle has a daughter. I love her more than anyone. I

wanted to be with her, but she did not accept my offer. Some years later, when she was suffering from a famine, she came to me. I gave her one hundred gold on the condition that she give herself to me. She accepted. At the time I approached her, she said, "Fear Allah and do not unfairly break my seal." Fearing Allah myself, I distanced myself from this woman whom I loved very much. I also left her with the gold I had given her. He pleaded:

- "O Allah! If I have done this deed purely to gain your approval, may the trouble we have found ourselves in be gone." Another part of the door to the cave was opened. However, it was not enough for them to get out. The third one said, "O Allah! I hired laborers to work and I paid them. However, one of them quit and went away before I paid him. I used his wages and increased them. Some time later, the man came to me and asked for his wages. I said 'This donkey, ox, and sheep that you see increased from your wages. Take them.'"

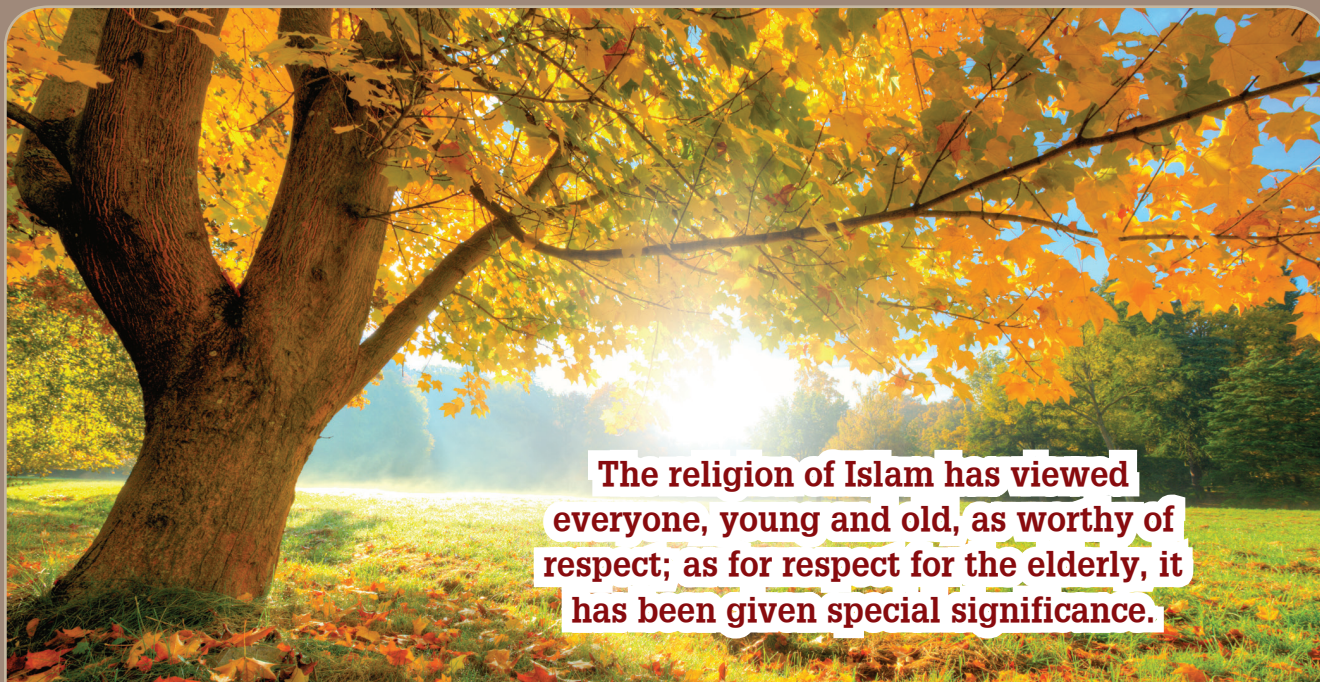
"O servant of Allah," he said, "Don't joke with me." I said, "I'm not joking with you. I'm speaking the truth." Thereupon, he took them and drove them all away.

- "O Allah! If I have done this deed for your sake, then drive away this trouble we have found ourselves in."



**Having your mother and father or other close relatives beside you, as a trust from Allah, is a cause for your sustenance to increase because of them.**





**The religion of Islam has viewed everyone, young and old, as worthy of respect; as for respect for the elderly, it has been given special significance.**

The stone slid away from the mouth of the cave and they all walked out together. (Bukhârî-Adab, 5, VII, 69)

One day, while Rumi was in the mosque, he found the way a young man was sitting beside the elderly not to be right. Without saying anything to the young man, he told the story of how Sayyidina Ali, while on the way to the morning prayer, was late because he did not want to pass an elderly Christian man who was in front of him, out of respect for his age. In the bowing for the first *rak'a*, Jabra'il stopped the Prophet by lightly putting his hand on his back, and Ali reached the prayer. After explaining this, he said, "While showing respect for the Christian elderly, even more respect is shown for the Muslim elderly. It should be thought that the youth who show respect and reverence, especially for the elderly who have spent their lives in the service of Islam, should attain to a very high station. The youth listening to this advice learned the lesson perfectly, and he never again acted without proper etiquette around the elderly.

Our Prophet (upon him peace) respected the elderly, and he wanted his Companions to respect them as well. At the Conquest of Mecca, Sayyidina Abu Bakr brought his father, Abu Quhafa, who had passed the age of ninety, before the Prophet. The Prophet (upon him peace) said, **"You should not have**

**brought your elderly father all the way here, but left him at home. I would have come to visit him."** This kind behavior of the Prophet towards the elderly Abu Quhafa is a very clear statement on respect for the elderly.

Having your mother and father or other close relatives beside you, as a trust from Allah, is a cause for your sustenance to increase because of them. Also, elderly people in a society, are a social insurance to protect against a set of troubles and tribulations. Our Prophet (upon him peace) said the following regarding this: **"Look after the needy, because it is due to them that you receive help and sustenance."** (*Riyadu s-Salihin*, 1, 314) **"If there were no elderly people with bent backs, breast-fed babies, or grazing animals, a great punishment would come and disasters would flow like floods."** (*Kashfu l-Khafa'*, 2, 212)

Being bothered by the presence of the mercy and blessing bringing elderly, especially leaving mothers and fathers who sacrificed their own lives for their children alone in their old age, and being tired of them and trying to somehow get rid of them are ugly actions that are unfitting for any Muslim. It is not possible for us to pay them their dues, gain their approval, and receive their good blessings in this way. Their place should be beside their children and grandchildren. They should pass their final time in the



loving embrace of their children, with their grandchildren making noise around them.

Those who do not respect their mother and father and other elderly people around them will not be respected by their own future children and other young people. Those who show respect for their mother and father and other elderly people in society, and those who serve others, will surely see a return for this when they reach old age. In fact, our beloved Prophet said this in a hadith: **“For whatever youth shows respect to someone due to their age, Allah (Exalted is He) creates someone to serve them when they reach old age.”** (Riyad as-Salihin, 1, 391)

For the peace, security, goodness, and blessings of the family and society, you should respect the elderly, avoid breaking


their hearts, be tolerant of errors or mistakes that may come about due to their age, accept them as a trust from Allah, and protect and look after them. Our Prophet (upon him peace) viewed showing love and respect for the elderly as a requirement of respect for Allah, and he said: **“Showing respect for and honoring a Muslim whose hair and beard have become white is done for respect for Allah.”** (Abu Dawud, Adab, 23).

It is necessary for us to show love and respect for our elders, to run happily to do anything for them, and to be beautiful examples for our children and our youth. Let us never forget that those who do not show respect for elders will not receive respect from the youth.

**It should not be forgotten that, for every act of kindness and charity, there is a great reward and much help in both this life and the next.**



# Mahmud Sâmi Efendi with His Family



For every prayer, he took his ablutions early and waited for the adhan. He performed his ablutions with a basin and pitcher in an orderly manner. If too much water was poured out of the pitcher, he would tilt it up slightly.

It is difficult to describe such a friend of Allah, difficult to listen to him, and harder still to understand him. However, the key to easing these difficulties and, by divine permission, reaching the truth of things is sincerity, submission, and love. That is to say, the relationship between the *murshid* (guide) and *murid* (seeker).

My sultan, my dear grandfather, Mahmud Sami, except for when he spoke with people privately, gave guidance in his *sobbets* (spiritual talks) with the same sentences to those who could not even write their own names, people who are wise with their knowledge, the young, and the old. The sultan of the enlightened explainers, such that those who listen must also be enlightened to benefit to the utmost. Of course this spiritual gathering is a gathering of brothers, a gathering of enlightenment, and a gathering of the righteousness. I intend to explain, praise be to Allah, as a grandchild, some little known parts of stories from his family life.

There is a foreign proverb: "No king is king according to his servant." The reason



Our grandmother would not come to us without taking permission from our dear grandfather and kissing his hand. Allah gives snow according to the mountain [a Turkish proverb meaning Allah gives people what they can handle.]. For such a murshid, such was his wife.

for this is that his servant has witnessed him sitting and standing, lying down, seen his comfortable gestures, and even seen him make many mistakes. But my dear grandfather, that exceptional person, was always conscious of being in the presence of Allah and living that way. Since we were children, we witnessed that he was the same on the inside as he was on the outside.

He was endowed with prophetic attributes, such as extreme humility, modesty, spiritual grandeur, trust, mercy, courage and fortitude, the incapability of being tempted to sin, generosity, loyalty, devotion, piety, consciousness of Allah, compassion for all living creatures, love, tolerance, determination in worship, love of service, high morals, good manners, purity, sincerity, order, method, posture, good conduct, discretion, perfectionism, not looking down on anyone, affection, submission, love of Allah, not getting upset, not fretting, not harming anyone and not hurt by anyone, good works, spirituality, soft expressions causing endearment, compliance with the law, and justice.

For every prayer, he took his ablutions early and waited for the *adhan*. He performed his ablutions with a basin and pitcher in an orderly manner. If too much water was poured out of the pitcher, he would tilt it up slightly. While a person performed a service

for him, a fever burned in him until it was completed. This also happened to me quite often. I would say to myself, "I wonder if these ablutions will be finished before I die." An unbelievable spiritual abundance would influence you.

His prayers, *qiyam* (night prayer), recitation of *The Qur'an*, bowing, prostrating, and salutations were in ordered succession. Each state and each movement was like a poem. **It were as if he were a description of the best way a job could be done.**

He would eat two small and light meals, and he would prefer soup. Sometimes he would not eat food that came from just anywhere, but he also would not say anything. Of course we also would not eat it. He especially would not eat rotten or near rotten parts of fruit. This was due to the possibility of their fermenting, i.e. their turning to alcohol. When breakfast was ready, he would call us by tapping his glass with a spoon, and meet us with a smiling, saintly face one could never tire of seeing.

His clothes were extremely clean, particular, and plain. He would help my dear late grandmother with the housework. He would sort through with care vegetables like broad beans, okra, and green beans, and he would replace the curtains after they were washed. He was an artist in the way he drove





He never showed anyone even a hint of derision. He never used the words “missing a limb” or “handicapped”. If he politely warned someone, but they did not understand or implement it, he would not say speak to them of their mistake. No one ever heard expressions like “Didn’t I tell you so?” from him.

a nail, cut his nails, and sharpened a pencil. I learned how to sharpen a pencil, a job requirement that I have needed my whole life, from my dear grandfather.

Thinking that Allah loves his servants who do their work in the best way, he strived to do every job in the best way.

He would not go to the barber; his family would give him a flattop cut at home. When it got long, it would be done again. However, on long journeys, this service would fall to his spiritual children, such as brother Mustafa Büyükbayram.

Sometimes he would use the saying, “You can tell a lion by looking at where he sleeps.” When we would go to kiss his hand before retiring, he would tell us, “Kiss your dear grandmother’s hand first.” Although we headed to him first every time, he had us kiss our grandmother’s hand. While at home, he would not even leave a room for the hallway without telling our grandmother.

Also, at our house in Medina “The Radiant City,” though there was only one door between our two houses, our grandmother would not come to us without taking permission from our dear grandfather and kissing his hand. *Allah gives snow according to the mountain* [a Turkish proverb meaning Allah gives people what they can handle.]. For such a murshid, such was his wife.

In April, 1977, we were carrying out ‘Umrah and the *maghrib* prayer was being performed. After doing his *tesbihat*, he waited. Is he going to wait until the ‘*isha*’ prayer, or is he going to go back to the hotel? I was beside him, and he leaned towards my ear and asked me to go to the women’s section and ask my grandmother if she was going to stay or leave. This great sultan was asking his family to decide to stay or not. This is an important lesson about family for those with wisdom.

When I was in middle school, the whole family went for Hajj. At Mina my mother experienced a great disturbance. The disturbance was so severe that she wondered if she would be able to see her children again. My grandfather came inside and put his hand on my mother’s head. He took out two rings from his shirt pocket and said, “When you go, give these rings to Mahmud and his brother.” From the outside, there seems to be nothing special; a grandfather got a present for his grandchildren. However, according to our understanding, he told my mother, “Don’t worry. By Allah’s leave, you will return to Turkey safely and be reunited with your children.”

For a person in need, he would prepare everything he needed, including money. He would get him new, good, and proper things. Then he would honor him by bringing it to him or having it sent in the best way. He

was in such a spiritual state that it were as if the giver were grateful to the taker. After him, the person to implement the etiquette, kindness, and elegance of this gift giving in the most fitting way was our teacher the late Musa Topbaş.

He was prepared for meetings early. Nobody waited for him at the door.

His way of speaking was very gentle, and he addressed people courteously. A rough expression never came from his mouth. His life was according to the Shariah and the Sunnah. When speaking, he did not use exaggerated words like “the most”, “the fastest” and “the hardest”.

He was never seen, even by us, fully stretched out, lying down. When relaxing, he would always lie on his right side, with his hands under his head, without stretching out his limbs. He never showed anyone even a hint of derision. He never used the words “missing a limb” or “handicapped”. If he politely warned someone, but they did not understand or implement it, he would not say

speak to them of their mistake. No one ever heard expressions like “Didn’t I tell you so?” from him.

For years, we went on our own to the market. He did not bargain at the market. All the sellers would race each other to deal with him. They had previous experience. When our Efendi shopped with them, their business went well and they had abundant earnings. For this reason, they invited him insistently. If he touched fruits or vegetables like tomatoes, even if it were rotten, he would buy it “to give hope to them.” He did this because, with those vegetables, a kind of spiritual shopping would begin.

He would ask sellers not to give him things from the front. He did this thinking that the poor may have eyed them. When we went to the market, he would prefer a basket that you could not see through to one that you could see through. When coming from the other side, he would wrap up the things he would bring, like bread, in a handkerchief and bring them that way.





# Pearls Of Wisdom

*O Allah! You know that the only thing I want in this life is to be obedient to Your command. Even the living sight of my eyes is service at your court.*

Rabia al-Adawiyya

*Live for this life as though you live in it forever and live for the life to come as though you die tomorrow.*

'Amr ibn al 'Aas

*The death of the self lies in the life of the heart.*

Imam Ja'far as-Sadiq


*When you want to mention your companions faults, remember your own faults.*

Ibn Abbas

*Poverty is not for the sake of hardship. Poverty unlocks the door. What a blessed key!*

Rumi





*Your souls are precious and  
can only be equal to the  
price of Paradise, therefore  
sell them only at that price.*

Sayyidina Ali

*The life of this world and  
the hereafter, in the heart  
of a person are like the two  
scales of a balance, when  
one becomes heavier, the  
other becomes lighter.*

Amr ibn Abdullah

*Whoever does not hold his  
tongue cannot understand  
his deen.*

Hasan al-Basri

*The wise man knows  
the only fitting price  
for his soul is a place in  
Paradise.*

Ibn Hazm

*Dhikr is the reason for the  
life of the heart and leaving  
it is the reason for its death.*

Ibn Ajiba



# Sufism: The Mystical Dimension of Islam – Interview with Professor Hasan Kamil Yilmaz

If one is endowed with many worldly bounties this does not create zuhd (that is, living without love for or interest in this world) if they do not allow affection for such things to enter their heart.

**Wisdom:** Why was the human being created? To know Allah? Or servitude? Or for love? Is the priority of spiritual life connected to love, knowledge or worship?

**Prof. H.Kamil Yilmaz:** In two of the three verses (Qur'an: 23/115, 75/36, 51/56) that speak of the purpose of the creation of the human being, it is declared that the human being was not created for naught and that they will not be left without control. In the third verse, Almighty Allah states as *"I have only created Jinns and men, so that they might worship Me."* (Qur'an: 51/56) In this verse, the "servitude" stands out as the purpose of creation. Regarding the interpretation of this verse, as narrated from Ibn-i Abbas, knowledge, as stated in "Know Me", is also mentioned as another explanation of the purpose of creation. In addition, knowledge is important for love. For this reason, it is possible to state that the purpose is servitude and servitude only has a meaning if it is performed with love. Also, the way of love in servitude depends on knowledge. To sum up, the servant will first know Allah, and then they will love Him by worshipping and obeying Him and they will



continue to serve with love.

**Wisdom:** If it was necessary for the human being to completely abandon this worldly life and devote themselves to worship, would not Allah have created the human being as an angel?

**Prof. H.Kamil Yılmaz:** In terms of people being completely free from worldly attributes, it is not expected that they completely abandon this worldly life. Rather, they are to get eliminate the love of this worldly life from their heart and to save themselves from the love of this world. If one is endowed with many worldly bounties this does not create *zuhd* (that is, living without love for or interest in this world) if they do not allow affection for such things to enter their heart. Certainly, human beings cannot be expected to be angels. But, if the human being does not learn to control the desires of their *nafs*, they will be defeated by the infinite desires of the soul. The feeling of eternity in the human being, which is prevalent most of the time, presupposes that eternity is in this world and thus deviates from their real goal. The great amount of advice about *zuhd* (ascetism) in Sufism is because of the fact that human beings are not angels.

**Wisdom:** In Sufism, the spirit is mentioned a great deal. Considering the verse: "They ask thee concerning the Spirit (of inspiration). Say: "The Spirit (cometh) by command of my Lord: of knowledge it is

only a little that is communicated to you, (O men!)" (Qur'an:17/85)

What is the origin of such a great deal of information?

**Prof. H.Kamil Yılmaz:** The reason for mentioning the spirit often in Sufism is that Sufism deals with the spiritual aspects of the human being. The spirit of the human being has a divine origin, as we can ascertain according to statements in the Qur'an. It is stated as "When I have fashioned him (in due proportion) and breathed into him of My spirit...". The spirit of the human, whose body was made of earth and water, has been the subject of a great deal of research and many questions because of its divine origin. The above verse was revealed when the Jews asked the Prophet of Allah what the spirit is. In this verse, the declaration that the spirit is formed "by command of The Lord" is indeed a clue about the nature of the spirit. This also can be explained by acknowledging the fact that the human being is a vicegerent. A vicegerent is endowed with the characteristics of the One who has given them this post, as they must execute some commissions on behalf of the appointee. Here, the human being bears some responsibilities on the Earth on behalf of Allah due to their spirit which has the characteristic of management and execution. By declaring that very limited knowledge has been given about the spirit is an expression of the fact that knowledge about the spirit is very little with respect to its importance and

The servant will first know  
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continue to serve with love.



The state of *mulhimah* can only be handled with the knowledge of authorized and skilled *murshids*. The possessor of such a soul who starts to be bestowed with inspiration may fall into hypocrisy and selfishness.



magnificence. On the other hand, in Sufism, knowledge about the spirit is generally related with the manifestations and attributes of the spirit. These are not directly related to the spirit itself.

**Wisdom:** What are the states and characteristics of the soul?

**Prof. H.Kamil Yılmaz:** The states of the soul during spiritual progress are classified in different ways. There are some states that consist of three stages, some of five, while others are classified into seven states, for example *ammara*, *lawwama*, *mulhimah*, *mutmainnah*, *radiyah*, *mardiyyah* and *qamilah*. These states are explained below.

*Nafs al-ammara:* This is the soul that incites and commands to perform forbidden and evil things. The verse in the Qur'an "the (human) soul is certainly prone to evil..." indicates this state of the soul. The one who is in the state of *nafs al-ammara* does not perform good works and does not refrain from evil things, but they repent when bad things happen. However, this repentance does not affect their future actions. The soul with this attribute is greatly addicted to their own desires. The one who is in this state must recite the phrase *La ilahe illallah* and their mission is *sayrullah* (The observation of Allah in terms of His holy names).

*Nafs al-lawwama:* This is a soul that sometimes repents due to evil actions that are preformed, accusing the soul for the evil

things done and which is inclined to seek for forgiveness. The name comes from the verse in the Qur'an "Nay, I swear by the accusing soul (*nafs al-lawwama*)" This soul recites the glorious word "Allah" and its mission is *seyri lillah* (observation for Allah). At this state, the love of Allah comes into existence.

*Nafs al-mulhimah:* This is a soul that has been bestowed with some inspirations and the uncovering of the unseen, which has the ability to distinguish between good and evil and has the power to resist the desires of the soul. The name comes from the verses "And a soul and He who perfected it... And inspired it (with conscience of) what is wrong for it and (what is) right for it." At this state, the soul must recite the word *Hu* (He) and its mission is *sayrullah*.

*Nafs al-mutmainnah:* This is a soul that has been cleansed from bad and evil attributes and has been granted with good deeds. This soul, with the help and aid of the All-Compassionate Creator, is bestowed with satisfaction and precise knowledge and survives spiritual pains. At this state, the soul is bestowed with the divine address: "O (thou) soul, in (complete) rest and satisfaction!" since "the Light of Muhammad" manifests with the disappearance of human nature. This soul recites the name *Hakk* (The Truth) and its mission is *seyri maallah* (Observing with Allah)

*Nafs al-radiyyah:* This is the state of soul in which the soul has consented to





**Nafs al-ammara is the soul that is always interested in evil acts and forces its owner to do such things. It is must to educate a soul in the state of ammara by obeying the religious rules and performing moderate mortification. This is an education of the will.**

commands manifested to it, accepting them without hesitation. This is a state in which one uncovers divine secrets. It recites the name *Hayy* (The Alive) and its mission is *seyr fillah* (Observing at Allah). The verse in the Qur'an, "Come back thou to thy Lord -well-pleasing unto Him..." indicates this state.

**Nafs al-mardiyyah:** This is the state in which consent becomes a common attribute between Allah and the servant; the servant consents to Allah's commands and Allah consents to the servant's actions and attitudes. The remaining part of the verse mentioned above, "... and well pleased (thyself)", indicates this. At this state, the soul recites the name *Qayyum* and its mission is *seyr anillah* (Observing from Allah).

**Nafs al-kamilah:** In this state, one ascends to the state of *irshad* (being spiritually authorized to educate students) having attained all the states of knowledge. This state is not gained by effort, but is rather granted by Allah. The soul recites the name *Qahhar* and its mission is *seyr billah* (Observing by Allah)

**Wisdom:** Can human beings go beyond the states of the soul by themselves?

**Prof. H. Kamil Yılmaz:** The classifications made by Sufis about the states of the soul are in general relative. From this view, it is not possible for human being to go beyond these. There must be a *murshid* (spiritual guide). Additionally, this classification does not precisely separate the states one from the

other; it is not a mathematical classification. Sometimes there may be overlapping. Moreover, the state of *mulhimah* is one in which the soul is bestowed with inspiration. This state can only be handled with the knowledge of authorized and skilled *murshids*. The possessor of such a soul who starts to be bestowed with inspiration may fall into hypocrisy and selfishness. And, such cases may cause *mezlaka-i akdam*, which means falling down by slipping.

**Wisdom:** What is nafs al-ammara? What must we do to save ourselves from nafs al-ammara?

**Prof. H. Kamil Yılmaz:** *Nafs al-ammara* is the soul that is always interested in evil acts and forces its owner to do such things. It does not repent the things it does much. It is must to educate a soul in the state of *ammara* by obeying the religious rules and performing moderate mortification. This is an education of the will. It is necessary to expend efforts to have the soul perform the commands of the mind and follow the religious rules by giving up those things that it enjoys instead of following its every desire. The soul is generally compared to a child. In the same way that a mother who wants to stop breastfeeding a child must resist her child and control her will during this period if she wants to succeed, it is necessary to have a strong will and to struggle within the limits of the religious rules to handle the nafs *al-ammara*.







# THE SOCIETY

## of the Age of Bliss -||-

The Muslims of the Asr-u Saadah became members of a society of knowledge, wisdom, compassion and elegance who not only knew the Blessed Prophet externally but also internally, with their hearts.

### **The Prophet's Great Miracle: The Asr-u Saadah Person**

Qara'fi (d. 684), among the most important figures in the methodology of Islamic jurisprudence, observes:

"Had the Prophet of Allah -upon him blessings and peace- not provided any miracles, the Companions he raised would have been more than sufficient to prove his prophethood."

So inspiring a potion were the Divine morals brought by the Blessed Prophet -upon him blessings and peace-, his outer training and the inner influence, that in rapid time they lifted an ignorant society previously in the wilderness, ignorant of even the basics of being human, to a level undreamed of, as 'the Companions', still envied by humankind even today. The ignorant and ruthless became cultivated, the wild became civilized and people with lowly and scandalous characters turned into righteous servants of the Almighty, who lived with the love and fear of Allah, glory unto Him, deeply set in their refined hearts.

**The Companions placed tawhid in the center of their thoughts and ideals. They were successful in destroying worldly interests, selfish ambitions and the gods of desire that trickle into and wreak havoc in hearts.**



Think of a man brutal and hardhearted enough to tear away a child from her grief-stricken mother and bury her alive...Merciless enough to inflict the most atrocious kinds of torture on slaves who he looked upon as nothing but a cheap personal item!

Finding guidance through Islam which imparted onto them a depth of consciousness, it was this previously ignorant and vulgar bunch of people, who were able to produce a civilization of virtues. At rock bottom in terms of humanly qualities during the Age of Ignorance, once they began implementing Islamic law and morals in their lives, they very able to climb the peaks of humanity.

### **The Age of Bliss Raised Exemplary Figures**

From the society of Ignorance, which could not raise a single man of importance for centuries on end, there all of a sudden hailed numerous exemplary figures endowed with the highest moral qualities, thanks to the spiritual training and teaching of the Blessed Prophet -upon him blessings and peace-. And they carried the inspiration they received from the Quran and Sunnah to the four corners of the world, as flames of wisdom and knowledge. They showed no sign of weariness or fatigue. Hearts had become the receptacles of the love of Allah, glory unto Him, and they began perceiving the created with eye of the Creator, so to speak. Taking eternity under its wings, the Light that had

descended onto the desert preached the Truth and justice to humankind entire.

The Muslims of the *Asr-u Saadah*, reared under the training of the Prophet of Allah -upon him blessings and peace-, the quintessential example for entire humanity, became members of a society of knowledge, wisdom, compassion and elegance who not only knew the Blessed Prophet -upon him blessings and peace- externally but also internally, with their hearts. That period was an age of deep contemplation, a time to gain an intimate knowledge of the Almighty and His Messenger.

The Companions placed *tawhid* in the center of their thoughts and ideals. They were successful in destroying worldly interests, selfish ambitions and the gods of desire that trickle into and wreak havoc in hearts. Life and wealth were demoted to being means rather than ends. Compassion grew deeper. Serving the Truth became a way of life. An enormous effort and sacrifice had the magnificent Islamic character put on display. Such that after traveling a month's distance just to confirm a *hadith* he already knew, a Companion would turn back after seeing that the man he had been seeking all along was tricking his horse with an empty fodder bag; an act of deception unbecoming of one to be trusted with the honorable task of confirming a *hadith* of the Prophet of Allah -upon him blessings and peace-.

Abu'l-Aliya, one of the great imams of



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the *Tabiun* generation, further explains this Islamic sensitivity in the following:

“Upon going next to someone with the intention of acquiring a *hadith*, we would observe the way he offered his ritual prayer. If we saw that he offered it nicely, we would think ‘he must complete his other tasks in the same way’ and then proceed to sit by his side and lend ear to him. Seeing him offer his ritual prayer in a sloppy manner, however, we would think ‘this must be the case with all of his acts’ and leave without giving him the time of the day.” (Darimi, Muqaddimah, 38/429)

### **What did the Companions Receive from the Blessed Prophet?**

1. *Iniqas* or receiving reflections from the Blessed Prophet’s -upon him blessings and peace- spiritual state, becoming one with him; an intensive flow of inspiration from the Prophet of Allah -upon him blessings and peace- to the Companions.

2. The learning of *aqrabiyya*; that is the teaching and practice of the way of gaining spiritual closeness to Allah, glory unto Him, and of recognizing Him in the heart.

A brand new understanding of Allah, glory unto Him, the universe and the self was imparted onto the Companions, akin to the Sun reflecting onto a tiny mirror. Becoming one with the spirituality of the Blessed Prophet -upon him blessings and peace-

became their grandest ambition. In this way, the truth and the good became crystal clear in their lives in all their magnificence, as did the false with all its ugliness. Seeking the pleasure of the Almighty in every deed and each breath taken became a standard of life.

They were generous, compassionate, selfless and altruistic. Overcome with the love of worshipping, they lived only to serve the Truth.

The Companions underwent a test of faith in Mecca. In the end, they were able to remove all barriers that would have stood in the way of their *iman*. There came a time when they needed to sacrifice their riches just to show their power of *iman* and they did. There came a time when they were called onto sacrifice their lives and they did it just the same, without blinking their eyes. The faithful enthusiasm that swept them away in Mecca provided the spiritual groundwork for the unique civilization that was to be founded in Medina.

A Muslim society that exuded peace to the entire creation of the Almighty was thus founded. Deserts, scorched by the fire of mischief, found the peace they had been thirsting for. Even trees enjoyed a more peaceful environment; cutting green leaves for no good reason was prohibited. Islam’s notion of justice saved not only human beings but also animals and plants from the grip of oppression, shining onto them the peace they had long been anticipating.

## Islam Spread As Quickly As the Break of Dawn

The borders of the small Muslim city-state founded in Medina, made up of around four-hundred families, reached Iraq and Palestine, in only a matter of ten years. At the time of the passing away of the Noble Messenger -upon him blessings and peace-, the Companions had become strong enough to respond to the warmongering Byzantine and Persia. But their standards of living had little changed as compared to ten years before. They continued leading a life of abstinence. Excess consumption, greed, luxury and showing off were things unknown to them; they were filled with the constant awareness of the fact that 'awaiting their flesh, tomorrow, was but the grave.' They therefore always abstained from reserving the blessings of the world to themselves and using them up in excess. With the excitement and zest of *iman*, they instead used them as means for guiding humankind to its salvation. They molded their lives in the cast of seeking the pleasure of Allah, glory unto Him.

In fact, one of the main reasons behind the irrepressible dawning and spread of Islam, among the oppressed, outcast and exploited was the fact that the Companions displayed an excellent Muslim identity everywhere they went. As the elite students of the Blessed Prophet -upon him blessings and peace-, the Companions were an exceptional

group of selfless, just and generous Muslims, who perceived the rest of creation with an eye of mercy, filled with the excitement of communicating the call of Islam.

At the core of friendship, they had placed Allah, glory unto Him, and His Messenger. A previously unlettered society thereby reached the peak of civilization; their hearts had become filled with the enthusiasm to become worthy persons in the sight of the Almighty and His Messenger.

## Feelings Grew Deeper and More Spiritual

Companions reached the furthestmost point attainable by reason and spirit. Setting themselves free from the *nafsu'l-ammara* (the evil-commanding ego), they attained a perfected soul. They made a habit of questioning themselves over their conducts. Restraining the desires of their egos and nourishing the abilities innate in their natural predisposition, they covered an enormous distance towards reaching Allah, glory unto Him. Previously in the wilderness, they thereby embodied angelic, delicate characters.

In the bottom end of the pit of ignorance and oppression, so to speak, they were eventually delivered to the shore of compassion and elegance by the spiritual reflections mirrored unto them of the Prophet's -upon him blessings and peace-

**The Sahabah carried the inspiration they received from the Qur'ân and Sunnah to the four corners of the world, as flames of wisdom and knowledge.**





inner world. They became exemplary figures in perceiving the world through the eyes of compassion.

The ruthless and callous man who once tore a little girl away from her frantic mother to bury her alive suddenly became a teary-eyed angel of mercy. His heart became a shelter for the weary and despondent members of society, a safe haven offering orphans, widows and the outcast a ray of hope and security.

The previously pitiless Omar -Allah be well-pleased with him- became a man of extraordinary sensitivity through Islam, to the extent that he would say, "I fear being called into account by Allah if a wolf was to snatch a lamb by the river Tigris!" (Ibn Abi Shaybah, *Musannaf*, VIII, 153)

Carrying a sack of flour on his back, he would look for the needy at night, with an ear out for their cries of desperation. The responsibility he felt over the welfare and happiness of the *ummah* became his greatest concern.

Another good example is Abdullah ibn Masud -Allah be well-pleased with him-. Upon sitting atop of Abu Jahl's chest as he lay sprawled on the battleground of Badr, the ingrained idolater threw him the following insult:


"You have sure climbed a high and steep hill you simple, miserable shepherd!" (Ibn Hisham, II, 277)

Ibn Masud -Allah be well-pleased with him- thus used to be a "simple shepherd" looked down upon by the rest of society. But receiving guidance and passing through training at the personal hands of the Blessed Prophet -upon him blessings and peace-, his heart became refined and grew as deep as the ocean, becoming a precinct of the manifestations of the Divine.

The great Kufa School, a major school of Islamic jurisprudence, was the very legacy of this celebrated Companion. Many Muslim jurists including Imam-i Azam Abu Hanifa, reputed to be the first scholar of Islamic law<sup>1</sup>, hailed from this school. This circle of education raised men of such genius; such that figures like Solon and Hammurabi, who are universally renowned as great jurists, would not have been considered good enough to become apprentices to Abu Hanifa. Whichever discipline of Islamic science we may glance at, we will be sure to see the name of the great Abdullah ibn Masud -Allah be well-pleased with him- etched in the background.

They were living examples of the miracle that is the Holy Quran, pillars of prudence, wisdom and all values human.

**Endnotes:** 1) Ali Haydar Efendi, *Dürrerül-Hukkâm Şerhu Mecelleti'l-Ahkâm*, Istanbul 1330, p. 11.



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# Sayyidah

MAYMUNAH

BINT HARITH (r.ah)

**Sayyidah Maymunah (r.ah) entered the house of Prophet Muhammad (saw) in peace. She had the joy of being blessed by Allah with becoming Muslim and the honor of being the wife of Prophet Muhammad (saw), and she desired nothing else in the world.**

## The Last Wife of Prophet Muhammad (saw)

*"Maymunah has left this world... She had more taqwa than anyone. She feared Allah, obeyed his orders and watched over relatives and close one."<sup>1</sup>*

Sayyidah Â'ishah (r.ah)

## Qadha Umrah

According to the Hdaybiyah, the believers were not to enter Mecca that year, but they would be able to one year later. Now it was time for that Umrah, and when the month of Dhul Qiddah of the seventh year of the Hijrah arrived Prophet Muhammad (saw) told all of those who had joined in the Hdaybiyah Campaign to prepare for Umrah.

Prophet Muhammad (saw) set out with 2000 Companions from Medina. During the journey they stopped at Abwa. Prophet Muhammad (saw) requested permission from Allah to visit his mother's grave. During the visit he straightened out the grave with his hands and sadly wept. The Muslims who saw him cry were unable to refrain from crying too. Later, they asked him why he had wept



like that, and he replied: *"I wept because I remembered the mercy and tenderness my mother showed to me."*<sup>2</sup>

In keeping with the Hudaibiyah treaty the polytheists left Mecca for three days, leaving it entirely to the believers. They went up to the mountains to watch with curiosity what the Muslims would do. The hearts of the believers, seeing the Ka'bah after a long time, started to utter the *talbiya* (*Laybbayk Allahumma...*) in unison with great enthusiasm.

Ibn Abbas (ra) tells us that when Prophet Muhammad (saw) was met by the small children of the Muttalib tribe he took one of them in front of him and one behind on his mount.<sup>3</sup>

In order to show the hypocrites that rumors that the Muslims had fallen victim to the Medina fever were not true, Prophet Muhammad (saw) ordered the Muslims to walk quickly and proudly.<sup>4</sup>

*"May Allah have mercy on the person who shows themselves to the Quraysh as strong and powerful!"*<sup>5</sup>

The Muslims, despite their exhaustion from having walked about four hundred kilometers from Mecca to Medina in the conditions of that time to visit the Ka'bah, carried out their Umrah with solemnity and grandeur in keeping with Prophet Muhammad's (saw) instructions. In fact, in the first three *shawt* of the tawaf, and in the

*sa'y* between where there are two green poles today, they ran in an impressive manner.

On the other side, the polytheists were observing the Muslims from the hills. If they had seen any indication of exhaustion or laxity, they would have thought different things, but they could not help but be amazed by the liveliness and energy that they saw: *"Who said that these had been weakened by fever? They are healthier and more alive than we are!"* they said.<sup>6</sup>

The magnificent sight of the Muslims started to have an effect upon the Meccans, and in fact, the heart of one of the noble women of Mecca began to beat with affection for Prophet Muhammad (saw).

### The Believing Sisters

This woman was Berra, the daughter of Harith, and she was one of four sisters who were known as *"the believing sisters"*.

The second of these four sisters was the wife of the Prophet's uncle Abbas (ra), and she was Ummu'l Fadl Lubaba, the first woman to believe in Islam after Sayyidah Khadijah (r.ah). Ummu'l Fadl, Berra's older sister, was one of the most zealous defenders and supporters of Islam. She was the only woman to beat Abu Lahab, the enemy of Islam. This event happened as follows:

One day as Abu Lahab was going to the house of his brother Abbas he picked up Abu Rafi, a slave who had accepted Islam at that

**Prophet Muhammad (saw) gave her the name Maymunah instead of the name Berra, meaning "perfect, blessed woman" as he did not approve of people giving names that were boastful of their good character.**





**It is very clear that all the marriages that we have studied up to now were carried out in pursuance of an important agenda in the name of Islam by Prophet Muhammad (saw).**

time, and threw him to the ground. Swooping down on him he started to beat the slave for being a Muslim. Ummu'l Fadl, seeing this, picked up a thick stick and attacked Abu Lahab with it, saying: "*So you beat him because his master isn't around?*" hitting Abu Lahab on the head. A defeated Abu Lahab left, and a week later he became seriously ill and died.

Berra also had two half-sisters from her mother, the first was the wife of Jafar bin Abi Talib, Asma bint Umays, and the other was Salma bint Umays who was the wife of Hamza bin Abdulmuttalib, who fell at Uhud.

### **Berra's Family**

Her full name was name was Berra bint Harith bin Hathn al Hilaliyya, and she was born in Mecca around 590.<sup>7</sup> Her mother was Hind (Hawla) bint Hawf. Berra married Mas'ud bin Amr as-Sakafi some time before the advent of Islam, and after separating from him married Abu Ruhm bin Abduluzza.<sup>8</sup> After her husband had died she told her sister Ummu'l Fadl that she wanted to marry Prophet Muhammad (saw). Her sister told her husband, Abbas about this situation giving him the authority to marry Berra to the Prophet (saw).

### **From Berra to Maymunah**

Abbas did not hesitate but immediately went to the Prophet (saw), who was his nephew. He spoke of Berra, who was 36 years

old at that time<sup>9</sup>, and suggested that they marry<sup>10</sup>. Prophet Muhammad (saw) accepted this offer and appointed Jafar, his cousin and Berra's brother-in-law, to go ask for her hand.

When our Mother Berra learned that Prophet Muhammad (saw) wanted to marry her she dedicated herself to him. Upon this, the 50<sup>th</sup> verse of Surah Ahzab was revealed.<sup>11</sup> The translation of this verse is as follows:

*O Prophet (saw)! We have made lawful to thee thy wives to whom thou hast paid their dowers; and those whom thy right hand possesses out of the prisoners of war whom Allah has assigned to thee; and daughters of thy paternal uncles and aunts, and daughters of thy maternal uncles and aunts, who migrated (from Mecca) with thee; and any believing woman who dedicates her soul to the Prophet (saw) if the Prophet (saw) wishes to wed her;- this only for thee, and not for the Believers (at large); We know what We have appointed for them as to their wives and the captives whom their right hands possess;- in order that there should be no difficulty for thee. And Allah is Oft- Forgiving, Most Merciful.*

The phrase in the verse: "*who dedicates her soul to the Prophet (saw)*" is reported to have been used to refer to Berra.<sup>12</sup> There is the following report about this "dedication":

When the marriage proposal from Prophet Muhammad (saw), who had not been to Mecca for 7 years, reached Berra via an envoy she was riding a camel. When the



One of the greatest reasons for this marriage was to seal the friendship with the tribe of Amir bin Sa'saa, because this tribe was a strong and influential tribe, and an unintentional but unpleasant event had damaged the relationship between them.



envoy came to her she said with great joy and excitement: "Let this camel and she who is on it be the Prophet's!"<sup>13</sup>

The time-period determined for the Hudaibiyah Treaty was drawing to a close. Prophet Muhammad (saw) requested, from the Meccans, that he be allowed to remain in Mecca until his marriage with Berra was completed. He thought that with this he could gain time to soften the hearts of the polytheists.

However the Quraysh sent two people to the Prophet (saw) to inform him that the time period was up and that they wanted him to leave the city as soon as possible. To keep his promise the Prophet (saw) complied with the request of the Meccans and gave the order to the Muslims to set out. His servant Abu Rafi was appointed to be Berra's companion, and they remained in Mecca, but were later due to catch up with the rest. The Muslims left the city.

Berra and her companion Abu Rafi caught up with the Muslim caravan in Sarif, near Tan. Here Prophet Muhammad (saw) and Berra were married. He gave her 500 *dirhem* as *mahr* (dowry).<sup>14</sup> Prophet Muhammad (saw) had been married to Berra while still wearing *ihram*, but they had their wedding night after he had removed the *ihram* in Sarif.<sup>15</sup> Thus the Prophet (saw) carried out his last marriage in the seventh year of the Hijrah in the month of Shawwal.

As he was able to enter Mecca without fear and in safety for the first time in seven years with Berra, he gave her the name *Maymunah*, meaning "good fortune."<sup>16</sup> Prophet Muhammad (saw) gave her the name Maymunah instead of the name Berra, meaning "perfect, blessed woman" as he did not approve of people giving names that were boastful of their good character.<sup>17</sup>

Sayyidah Maymunah (r.ah) entered the house of Prophet Muhammad (saw) in peace. She had the joy of being blessed by Allah with becoming Muslim and the honor of being the wife of Prophet Muhammad (saw), and she desired nothing else in the world.

### The Wisdom of This Marriage

One of the greatest reasons for this marriage was to seal the friendship with the tribe of Amir bin Sa'saa, because this tribe, as we stated when discussing Sayyidah Zainab bint Huzayma, was a strong and influential tribe, and an unintentional but unpleasant event had damaged the relationship between them. Sayyidah Maymunah's step-sister Sayyidah Zainab bint Huzayma had died a few months after being married to Prophet Muhammad (saw), thus preventing him from attaining the outcome he had hoped to by that marriage. However, by marrying another from the same tribe as Sayyidah Zainab, it did not take long for him to attain the news that he had hoped to, because the members of the tribe of Amir bin Sa'saa began to visit



**Sayyidah Maymunah reported 76 hadith of the Prophet (saw). Of these seven are both in Buhârî and Muslim, one appears only in Buhârî, five are only in Muslim, 60 in Ahmed bin Hanbel's "Musnad" and the number in Kutub-i Sitte is forty-six.**

the Prophet (saw) to talk to him, and later all the people of the tribe accepted Islam.

Muhammed Hamidullah reports the following two reasons as being among those that caused Prophet Muhammad (saw) to marry Sayyidah Maymunah:

1- Sayyidah Maymunah had eight sisters, all of whom were married to the leaders of a number of different tribes.

2- The Prophet (saw) wanted to achieve conciliation and understanding between Mecca and Medina.<sup>18</sup> The atmosphere of peace and tranquility that was provided by the Hudaibiyah Treaty provided the perfect opportunity for this.

In fact, the original plan was to hold the wedding in Mecca and to invite all the residents of the city, but the Meccans wanted the city emptied of the Medinans as the period set out in the treaty had run out, and they refused the hand held out in peace by the Prophet (saw).<sup>19</sup>

It is very clear that all the marriages that we have studied up to now were carried out in pursuance of an important agenda in the name of Islam by Prophet Muhammad (saw). He was trying to make the tribes, families and clans, which had been divided, one united tribe with Islam, to form a nucleus ummah. When the development of historical events is examined it can be seen that this was realised finally, although it was not easy.<sup>20</sup>

## Sayyidah Maymunah's House

Abdullah bin Abbas would sleep at Sayyidah Maymunah's house to see how the Prophet (saw) worshipped during the night, asking his aunt to wake him when the Prophet woke, and he reported on this matter.<sup>21</sup>

According to the *sahih* hadith sources, the illness that led to Prophet Muhammad's (saw) death first started in Sayyidah Maymunah's house. The hadith that are found in Muslim's Sahih on this matter, as reported by Sayyidah Â'ishah, is as follows:

Sayyidah Â'ishah (r.ah) reported: "*The Prophet (saw) first became ill in the house of Maymunah. Then he asked his wives for permission to be cared for in my house. They gave permission. He placed one hand on Fadl bin Abbas, the other on another man (Ali). They left, the Prophet's feet dragging.*"<sup>22</sup>

## The Final Days

After Prophet Muhammad (saw) died, Sayyidah Maymunah always remembered the blessed day she had met him and the blessings in Serif where she had had the honour of being married to him. She wanted to be buried in the place where this had occurred, and that did happen. When Sayyidah Maymunah died she was buried there, and her funeral prayer was led by her nephew Abdullah bin Abbas.<sup>23</sup> There are different reports about the



date of her death, but it was probably before<sup>24</sup> the 58<sup>th</sup> year of the Hijrah, in the 51<sup>st</sup> year of the Hijrah<sup>25</sup> that she met her Lord.

Ibn Jurayj reports from Ata that “*I was with Ibn Abbas at the funeral of Prophet Muhammad’s (saw) wife Sayyidah Maymunah in Sarif. Ibn Abbas said: ‘This woman was the wife of Allah’s Prophet (saw). Do not shake or rattle the coffin. Hold her well.’*”

Sayyidah Maymunah reported 76 hadith of the Prophet (saw). Of these seven are both in Buhârî and Muslim, one appears only in Buhârî, five are only in Muslim, 60 in Ahmed bin Hanbel’s “*Musnad*”<sup>26</sup>, and the number in *Kutub-i Sitte* is forty-six.

Let us end with one of the hadith reported by her:

Sayyidah Maymunah would take loans from some people. One time the amount was quite large and people asked her: “*O mother of believers! What is the assurance you have when you take a loan. How will you repay it?*” Sayyidah Maymunah answered Prophet Muhammad (saw) with the following hadith: “*There is no servant who has the intention to repay a debt who is not assisted by Allah.*”<sup>27</sup>

May Allah be pleased with her.

**Endnotes:** 1) Ibn-i Sa’d, et-Tabakat, VIII, 138; Ibn-i Hacer, el-Isâbe, IV, 399. 2) Ibn-i Sa’d, I, 116-117. 3) Bukhârî, Umre, 13; Libâs, 99. 4) Bukhârî, Hac, 55; Muslim, Hajj, 240; Ahmad, I, 305-306. 5) Ibn-i Hişâm, III, 424-425. 6) Muslim, Hajj, 240. 7) M. Yaşar Kandemir, “Maymûna”, DIA, XXIX, 506. 8) DIA, the article of “Maymûna”. 9) Celal Yeniçeri, Ibid., page: 103; Muhammed Hamidullah, İslâm Peygamberi, II, page: 687. 10) Afzalurrahman, Ibid., II, page: 193. 11) DIA, the article of “Maymûna”. 12) Celal Yeniçeri, Ibid., page: 105. 13) Afzalurrahman, Ibid., II, page: 193. 14) DIA, the article of “Maymûna”. 15) Afzalurrahman, Ibid., II, page: 194. 16) See: Ibn-i Hisham, Sîre III, 202-203; Ibn-i Kesîr, el-Bidâye, IV, 229-230. 17) DIA, the article of “Meymûne”. 18) Muhammed Hamidullah, İslâm Peygamberi, II page: 687. 19) Celal Yeniçeri, Ibid., page: 102; Afzalurrahman, Ibid., II, page: 194. 20) Celal Yeniçeri, Ibid., page: 103-104. 21) See: Müslim, Musâfirûn, 181, 182, 185-195 DIA, the article of “Meymûne”. 22) Muslim, Salât, 21. 23) DIA, the article of “Meymûne”. 24) DIA, the article of “Meymûne”. 25) Muhammed Hamidullah, İslâm Peygamberi, II, 688. 26) DIA, the article of “Meymûne”. 27) Bukhârî ve Muslim’den naklen Afzalurrahman, Ibid., II, 194.



# Quiz For Children



1. All people are equal in Islam except on the basis of one thing. What is it?
  - a. Health
  - b. Wealth
  - c. Beauty
  - d. Taqwa
2. Scholars using their judgment within well defined principles laid down by Qur'an and Sunnah in matters where there is no clear injunction from either is called...
  - a. Ijtihad
  - b. Ijma
  - c. Fatwa
  - d. Usul
3. What is the first requirement of faith?
  - a. Reading Qur'an
  - b. Zakat
  - c. Wudu
  - d. Submission
4. How many most prominent Prophets are mentioned by name in Quran ?
  - a. 15
  - b. 25
  - c. 35
  - d. 45
5. "That the human being is created in the best of moulds" is a verse from .....
  - a. Tin
  - b. Inshirah
  - c. Alaq
  - d. Insan
6. The meaning of Bayyinah is.....
  - a. Easy
  - b. Complicated
  - c. Stars
  - d. The Clear Evidence
7. Which Prophet was raised up by Allah and he will return before the end of this world?
  - a. Prophet Yunus
  - b. Prophet Adam
  - c. Prophet Isa
  - d. Prophet Yaqub
8. What is the name of the salaah (prayer) to be performed immediately after the sun sets?
  - a. Isha
  - b. Maghrib
  - c. Duha
  - d. Asr
9. What is Arabic word for the sermon given during the Jum'u'a prayer?
  - a. Nasahah
  - b. Fatwa
  - c. Khutbah
  - d. Khatib
10. What is the name given to the circumambulation of the Kabah seven times?
  - a. Rakat
  - b. Sa'ee
  - c. Takbeer
  - d. Tawaf

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

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

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

Address: .....

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

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