**INTELLECT**



13.11. (Every person advances through varying states, before and after, and) by God's command attendant angels succeeding one another accompany him, before and after him, to guard him (and record his deeds). God does not change the condition of a people unless they change what is in themselves. When God wills evil for a people (in consequence of their own evil deeds), it cannot be averted, and apart from Him, they have no protector.(1)



9.105. Say: "Work, and God will see your work, and so will His Messenger and the true believers; and you will be brought back to the Knower of the Unseen and the witnessed, and He will make you understand all that you were doing (and call you to account for it).

**HADITH**

God’s Messenger said: “The Muslim is one from whose tongue and hand Muslims are safe. The Emigrant is one who emigrates from what God forbids.” This short hadith expresses many truths. First of all, it describes the ideal or norm by beginning with the Muslim, as opposed to a Muslim. In this way, our Prophet draws attention to the qualities of perfect Muslims, not to those who are only nominal Muslims.(3)

Mu’adh ibn Jabal: God’s Messenger said: “Fear God wherever you are. Do good immediately after a sinful act to erase it, and always be well-mannered in your relationship with people.” This concise hadith establishes the principles of a happy life and describes the way to eternal bliss. Fear of God is the basis of every virtue and good conduct, and leads to Paradise. Through this, people can erase their sins with good deeds, and being well-mannered elevates them to the rank of perfection.(4)

**Intellect**

Intellect is another important attribute of Prophethood. In this context, it has a specific meaning: a composite of reasoning power, sagacity, intelligence, sound judgment, and wisdom far surpassing the ability of ordinary people through a sublime power of understanding. It encompasses and coordinates all human abilities, whether of the heart and soul or of the mind.

Under the influence of temporary trends, some reduce Islam to a rationalistic system. They regard reason as the ultimate authority, and make no distinction between the judgment of sound reason and the excesses and shortcomings of rationalism. All the principles of Islam, a revealed religion originating in an All-Encompassing Knowledge, can be confirmed by reason. However, a comprehensive understanding of Islam requires a Prophetic intellect to grasp the entire meaning of the universe and humanity. Islam admits reason’s ultimate authority; not of human reason, which is limited by one’s capacity and usually conflicts with another’s, but of a Prophet’s universal reason, for Islam is the name of the Divine universal order.

God manifests His Names through veils. His absolute Unity requires that we attribute effects directly to His creative Power. But His Transcendence, Grandeur, and Majesty require “natural” causes to veil His acts so that people do not ascribe to Him that which seems disagreeable to them. He raised the Prophets to communicate His Revelation. As we cannot receive Revelation directly, the Prophets functioned as a prism receiving and then reflecting Divine Revelation. They modulated the Revelation according to their audience’s intellectual ability and the prevailing circumstances. In other words, the Prophetic intellect allows a Prophet to understand everything about his people and thus to answer all their questions and solve their problems.

If we study the Prophet’s achievements, we see that he was a statesman and commander of the highest order. As the embodiment or most comprehensive manifestation of the Divine Attribute of Speech, he is the most influential orator we have ever seen. His words, regardless of their apparent simplicity, affect everyone, regardless of their intellectual simplicity. As human knowledge increases, we see that these supposedly simple words are, in fact, like an ocean whose depth is only appreciated the more deeply one dives into it, or like a rose with petals one within the other, each one full of meanings.

His level of understanding was so sublime that Wahb ibn Munabbih, who was well-versed in the Torah and Gospels, said: “When compared to that of God’s Messenger, humanity’s total mental capacity and perception is like a single sand particle compared to all the sand in a vast desert.”

**Examples of his intellectual capacity**

• Before his Prophethood, the Ka’ba was partly ruined by rain and the ensuing floods. The Quraysh restored it. However, clan warfare almost broke out when it came to who would have the honor of restoring the sacred Black Stone to its proper place. Someone suggested that they refer the matter to whoever appeared first at the Ka’ba. To everyone’s relief, this person was Muhammad. They told each other: “The Trustworthy One is coming!” After explaining the problem, he asked them to bring a piece of cloth, which he spread on the ground. Putting the Black Stone on it, he told each clan chief to hold a corner and lift the cloth. When the Black Stone was at the required height, Muhammad put it in its place. Clan warfare was thus averted.

• God’s Messenger always assessed a person’s or an audience’s spiritual and mental capacities accurately. He also spoke directly to a particular individual at a particular time and under particular circumstances; he had no need for flattery or falsehood. One time Husayn, an eloquent speaker renowned for his persuasive rhetoric, sought to dissuade God’s Messenger from his mission. God’s Messenger listened carefully to his argument and then initiated the following dialogue:

– Husayn, how many deities do you worship?
– Eight; one in the Heavens and the others on Earth.

– Which one do you call upon when misfortune befalls you?
– The one in the Heavens.
– Which one do you call when your goods are gone?
– The one in the Heavens.

God’s Messenger asked a couple of similar questions, and, upon receiving the same answer to each question, asked: “According to you, the one in the Heavens alone answers your call. Yet you continue to associate partners with Him. Isn’t this what I’ve been preaching? There is no deity but God. Become a Muslim and be saved.” This apparently simple argument defeated Husayn with his own logic.

• Bedouins are often called “people of the desert.” Their way of life engenders many unique experiences: the loss of a camel, forgetfulness of where items have been placed, or being caught in a sandstorm. However many deities they worship, they always ask God, the One, the Unique Creator of the universe, and Powerful over all things, for help and rescue. Their inner sense and sound conscience tell them the truth under the enchanting desert sky or in the darkness, and they then acknowledge His Oneness. This was the case with Hamza, who proclaimed: “O Muhammad, I have perceived in the darkness of the desert night, that God is too great to be restricted within four walls!”

God’s Messenger knew everyone’s mood and thus took people “by the soul” when inviting them to Islam. For example, Ahmad ibn Hanbal reports from Abu Tamima that a Bedouin once asked God’s Messenger if he was Muhammad. Receiving an affirmative answer, the Bedouin asked to what he was inviting people. The Messenger replied: “To God, the All-Majestic. I invite them to Him alone, without associating any partners with Him. He is God whom you call upon when a misfortune befalls you and He who removes it. It is to Him alone that you pray during drought and famine, and He sends rain and causes the grass to grow. It is also Him you entreat when you lose something in the vast desert, and He causes you to find it.” These simple, accurate, and concise words caused the Bedouin to awake to the truth and embrace Islam on the spot.

History records no other instance of an individual forming such a virtuous community so quickly and from such unpromising people and meager resources. Prophet Muhammad used the dynamics granted to him by God so effectively that historians and sociologists still cannot fully grasp all dimensions of his revolutionary Message. Its waves have swept through the ages, and continue to attract increasing numbers of people from all over the world into the peaceful ocean of Islam.

• The Prophet solved problems, as Bernard Shaw pointed out, as easily as one drinks coffee. Even when faced with the most unexpected emergencies that would cause even experts to panic, he remained calm and solved the problem to everyone’s satisfaction. His whole life shows that he was a man of perfect balance, and that this balance was never lost.

Expanding on this last item, consider the following example. After the conquest of Makka, many former enemies proclaimed their conversion. Naturally, it was difficult for them to acquire sincere belief so quickly. So, God’s Messenger sought to “reconcile their hearts” and increase their commitment by preferring them over the Muslims when distributing the war spoils after the Battle of Hunayn.

The spoils consisted of 24,000 camels, 40,000 sheep and goats, and 10,000 pounds of gold and silver. God’s Messenger gave 300 camels and 250 pounds of gold and silver to Abu Sufyan and his family, 200 camels to Hakim ibn Hizam, and 100 camels each to Nusayr ibn al-Harith, Qays ibn Asiyy, Safwan ibn Umayya, Malik ibn Awf, Akra ibn Habis, and ‘Uyayna ibn Hisn. Such generosity also did much to repair the Makkan chiefs’ wounded pride.

Some younger Ansaris, despite their devotion to God’s Messenger and Islam, became upset. They did not desire the spoils themselves; rather, they did not want to see such formerly staunch enemies of Islam, in their view, rewarded. This might have led to a dissident movement among the Muslims. When informed of the situation by Sa’d ibn ‘Ubada, an Ansari leader, God’s Messenger ordered them to assemble so he could address them. They did so, and he opened his speech in a dramatic way designed to attract and hold their attention, and to impress their souls: “O Community of the Helpers! I hear that you are displeased with me.”

He continued in this powerful and impressive style, reminding them of God’s blessings upon them through him. He asked: “Were you not in misguidance when I came to you? And has God not guided you to the truth through me? Were you not in poverty when I came to you? And has God not enriched you through me? Were you not in internal conflicts when I came to you? And has God not reconciled you through me?” They agreed to all of this, answering each question with: “True, O God’s Messenger! We are indebted to God and His Messenger!”

After reminding them of these blessings, God’s Messenger recounted their services to Islam, saying: “O Ansar! If you had desired, you could have answered me differently and said: ‘Your people denied you, but we believed in you. You came to us with no one to defend you, but we admitted and protected you. Your people exiled you, but we embraced you. You came to us with nothing to subsist on, and we met all your needs.’ If you had responded thus to me, you would have told the truth and no one would have stood up to contradict you.”

He continued: “O Ansar! Even if you’re upset with my actions, wouldn’t you rather return home with God’s Messenger while they return with camels and sheep? I swear by God, in Whose Hand of Power is my soul, that if all other people took a different direction than that of the Ansar, I wouldn’t hesitate to go with the Ansar! Had it not been for the Emigration, I would have wished with all my heart to be one of the Ansar! O God, protect the Ansar and their descendants!” These words were enough for the Ansar to burst into tears, and all of them responded with one voice: “We are content with God and His Messenger! We desire nothing else!”

Although uttered on the spur of the moment, this speech both quashed a potential dissident movement and reconquered the Ansar’s hearts. Let’s analyze this speech so that its wisdom can be better understood and appreciated.

• He addressed the Ansar only, for they were the offended party. This showed them special honor, and exerted a psychological influence upon them from the outset. It also prevented any ill-will among the Muhajirun, who had been forced to emigrate to Madina, or the new Muslims of Makka, many of whom still had to be won over.

• His speech, when considered in its Arabic original, is an extraordinarily eloquent rhetorical document.

• His opening was dramatic, for it was designed to win the audience’s attention. Their attention never wavered, for the rest of his speech was just as dramatic and effective.

• He did not resort to flattery or diplomacy. Rather, he spoke in plain sincerity, which was vital in securing the desired influence upon the listeners.

• The spur-of-the-moment nature of his speech also was significant in obtaining the desired result. The freshness and force of such an unprepared address, on such occasions, is often more effective than a speech prepared in advance.

Those few examples illustrate the intellect of God’s Messenger, and show that he did not speak or act of himself; rather, what he said and did carried the charge or force of one fulfilling a Divine mission.

Concise speech. Another dimension of his intellect is the very concise nature of his speech. Remember that he is the leader not only of those who lived during his lifetime, but of every believer to come. He was sent to address people of every level, from ignorant seventh-century bedouins to those of the highest intellectual and scientific achievements, until the Day of Judgment. No one has yet been able to disprove what he said. Accordingly, after we scrutinize his Traditions and the Qur’an, we realize that they complement each other in style and content. Moreover, there is no contradiction between them and established scientific knowledge. Ever since the Revelation, billions of people have found in the Qur’an answers for their intellectual problems, cures for their spiritual diseases, and models for their behavior in all circumstances.

The enchanting, captivating, and informative words of God’s Messenger that so enlightened his Companions intellectually and revived them spiritually, have exerted the same influence on countless scholars, scientists, Qur’anic exegetes, Traditionists, jurists, spiritual guides, and specialists in science and humanities. Such people, the vast majority of whom have been non-Arab, have used the Qur’an and the Sunna as the foundational sources of their academic studies and endeavors.

Even today, one of his words is enough to cause people to reform themselves and embrace Islam. He acknowledged this as one of God’s blessings and, to emphasize it as a blessing, would sometimes say: “I am Muhammad, an unlettered Prophet. No Prophet will come after me. I have been distinguished with conciseness of speech and comprehensiveness of meaning,” [1] and: “O people, I have been honored with conciseness of speech and giving the final judgment in all matters.” [2]

The nightingale is said to convey the gratitude of plants and flowers to the All-Provider. Likewise, God’s Messenger came to “sing” the praises of God in the “garden” of humanity and announce His Commandments with his enchanting “songs.” His words opened ever-fresh flowers in all human hearts and reduced the words of others, regardless of their surface beauty, to nothing. Believers were purified by his words’ deep serenity, exhilarated by the bright atmosphere created through his speeches, and by the love his personal conduct inspired. Through his words and deeds, God’s Messenger removed the veils from the “face” of nature and embellished the “Book of the Universe” with Divine inscriptions.

Many famous rhetors, orators, and poets have preferred to listen to him or have benefited greatly from his words. Thousands of literary people have devoted their lives to studying his sayings, and have compiled multi-volumed books about or out of them. Many thinkers and scholars have quenched their “thirst” with the “water of life” found therein. In order to express the beauty and comprehensiveness of his words, we provide a slightly adapted version of a couplet uttered about the Qur’an:

Almost nothing of this world has come unveiled or pure,

But the words of the Messenger preserve their purity undefiled, and still wait to be understood fully.

As God’s Messenger was unlettered, he was not influenced by his era’s written culture. His conscience was so sound, his intellect so comprehensive, and his character so pure that only he could have received Divine Revelation. His mind and heart were fed by Divine Revelation exclusively. Each word and deed was a ray from that Revelation, a sign of his Messengership. Like a bright, crystal cup of clear, sweet water, his intellect was so pure that Divine Revelation entered it and emerged from it, drop by drop, in the form of words in their original clarity.

The primary expression of Divine Revelation is the Qur’an. It is also the primary source for Islamic law. Although it contains guidance pertaining to all aspects of human life, the number of questions and problems put to God’s Messenger meant that a second form of Revelation was necessary. This took the form of inspiration, an implicit Revelation, to clarify Qur’anic verses or to establish new principles related to Islamic conduct. This, together with his daily words and conduct, forms the second source of Islamic law: the Sunna. This subject is discussed in the second volume of this book.

Every Prophet was supported by miracles relevant to his time and environment. For example, Moses’ miracles had to appear as magic, for magic was widespread. Jesus’ miracles took the form of healing, for medicine was in wide demand. Similarly, when Muhammad emerged as a Prophet, four things enjoyed popularity in Arabia: eloquence and fluency in writing and speaking, poetry and oratory, soothsaying and divination, and knowledge of the past and cosmology. The Qur’an challenged all known experts in these fields and forced them to surrender. Prophet Muhammad surpassed them through his wonderful eloquence, knowledge of the cosmos, and predictions.

As his Prophethood is universal and will exist until the Last Day, his eloquence and linguistic style will never be surpassed. His words, together with the Qur’an, supersede all literary works. Their excellence is everlasting and becomes increasingly vivid as their deeper meanings are discovered over the course of time. His words and the Qur’an are of such extraordinary nature and so full of meaning that millions of saints and people seeking Divine knowledge have obtained perfect knowledge of the Divine Essence, Attributes, and Names through them. The hidden truths of the Unseen worlds (e.g., angels, jinn, the Hereafter, Paradise, and Hell) are unveiled through them.

These two sources have also served as a pure, inexhaustible fountain of insight for countless jurists, Qur’anic interpreters, Traditionists, historians, scientists, sociologists, psychologists, and many others. The Qur’an and the Sunna have enlightened billions of people, and have shown them how to pray, fast, give alms, and make pilgrimage-even how to eat, drink, and speak. In short, it has shown them how to conduct themselves at every moment of their lives.

**Examples**

• Imam Tirmidhi relates from Ibn ‘Abbas, the Scholar of the Umma, that God’s Messenger said to him:

O young man, let me teach you a few principles: Observe the rights of God so that God will protect you. Observe His rights so that you always will find Him with you. When you ask something, ask it from God. When you seek help, seek it from God. Know that if everyone joined together to help you, they could only do that which God already preordained for you. If everyone joined together to hurt you, they could only do that which God already preordained for you. The Pen of Destiny has been lifted, and everything has been ordained.

This hadith encourages submission to God, and belief in His Unity and the truth of Destiny. We should not conclude that it excludes human free will; rather, it stresses one’s action, prayer, and need to strive for the desired results. It balances this with a warning that since everything is ultimately in the hands of God, we should strive in accordance with His Commandments and seek the results only from Him.

• Imam Tirmidhi relates from Ibn ‘Umar: God’s Messenger said: “Live in the world as if you were a stranger or traveler. Regard yourself as one of the dead.” This succinct hadith encourages us to lead an austere, disciplined life based on awareness of God. It reminds us of our final destination by stressing this world’s transience, and establishes the balance between this life and the next.

We are travelers in this world. Mawlana Jalal al-Din al-Rumi, a thirteenth-century Turkish Sufi, says each individual is like a flute made of a reed separated from its group. We continually groan with the pangs of separation from the real Owner and our native land. We set out from the World of the Spirits and travel through the stations of our mother’s womb, childhood, youth, old age, the grave, and the Resurrection. Finally, our journey ends either in Paradise or Hell. If we desire a pleasant journey and a safe arrival in Paradise, we must be aware of this life’s transience and prepare for the eternal life. Although we can taste life’s pleasures to a certain extent, provided they are not specifically forbidden, we should not overindulge or forget our true destination.

• Such authentic books of Tradition as Sahih al-Bukhari, Sahih al-Muslim, and Sunan Abu Dawud relate from ‘Abd Allah Ibn Mas’ud that God’s Messenger said: “Always tell the truth, for this guides to absolute piety and piety leads to Paradise. Those who always tell and pursue the truth are recorded by God as truthful. Don’t lie, for this guides to sinfulness and sinfulness leads to Hellfire. Those who always tell and pursue lies are recorded by God as liars.”

Truthfulness is an indispensable attribute of Prophethood. Truthfulness opens the door of happiness in both worlds. No one can taste true bliss while living in the darkness of lies and lying. Lying is “an assertion contrary to God’s knowledge,” a pillar of unbelief, and the most manifest sign of hypocrisy. The current prevalence of lying is destroying our security and morality, and contaminating the whole community (especially its political circles) like a contagious disease. Any structure based on lying must eventually perish due to its very nature.

This hadith states that truthfulness leads to absolute piety, while lying leads to sinfulness. Birr, the Arabic word translated here as piety, encompasses every virtue, from sound thinking, truthfulness, and pure intention to honesty, decency, and good conduct. Its opposite, fujur (sinfulness), denotes every kind of deviation and evil, among them debauchery, indecency, and perversion.

• Bukhari and Muslim report from Ibn Mas’ud that God’s Messenger said: “A man (or woman) is with him (her) whom he (she) loves.” This hadith is a source of hope and consolation for those unable to adhere completely to the Divine Commandments. Those who love the Prophets and saints will be in their company in the Hereafter. Therefore, whoever desires this should love them sincerely and follow them as best they can. Those who love the enemies of God will be with them in Hell.

Nu’ayman, a Companion, could not stop drinking alcohol. He was punished several times. When yet another Companion reproached him, God’s Messenger warned that Companion: “Don’t help Satan against your brother! I swear by God that he loves God and His Messenger.” Thus, those who are trying their best to reform themselves, as long as they continue to perform their obligatory duties and try to refrain from major sins, should be encouraged, not reprimanded. This is a prerequisite of their love for God and His Messenger.

• Ibn Hanbal related from Mu’adh ibn Jabal: God’s Messenger said: “Fear God wherever you are. Do good immediately after a sinful act to erase it, and always be well-mannered in your relationship with people.” This concise hadith establishes the principles of a happy life and describes the way to eternal bliss. Fear of God is the basis of every virtue and good conduct, and leads to Paradise. Through this, people can erase their sins with good deeds, and being well-mannered elevates them to the rank of perfection.

• God’s Messenger declares: “You are governed how you are (according to your beliefs and life-style.)” This hadith expresses a principle of public and political administration: A country’s political structure is shaped according to its people’s tendencies, whether directly through democracy or indirectly through other ways. Both the natural and the social sciences have their own laws, which we call “God’s creational and operational laws of the universe.” According to these laws, if people immerse themselves in sin and evil, they inevitably will be ruled by evil people. If, by contrast, they prefer a virtuous life, their government will be good.

The hadith stresses that laws have no sanction on their own; rather, their authority depends on those who apply them. Therefore, the character of government officials is of vital importance. If the people are righteous, their rulers or government officials will be righteous. If they are not, no one can expect a righteous administration. The ruling elite are like the cream rising to the surface of a liquid: milk has its own kind of cream, as do lime and alum. When Hajjaj, a despotic commander, was reminded of ‘Umar’s justice, he replied: “If you were like ‘Umar’s people, I would be like ‘Umar.”

The hadith also tells us to develop self-control and discern our own faults. Social harmony cannot be established if people tend to blame others. As emphasized in the Qur’an: God will not change the condition of a people unless they change themselves (13:11). We are the ones who determine our fate and make our own history.

• Bukhari, Muslim, and Abu Dawud relate from ‘Umar that God’s Messenger said: “Actions are judged according to intentions. One is rewarded for whatever one intends to do. Whoever emigrates for God and His Messenger has emigrated for God and His Messenger; whoever emigrates to acquire something worldly or to marry has emigrated for what is intended.” This hadith concerns a Companion who emigrated to marry Umm Qays. It is considered a cornerstone of Islamic law and the foremost standard for evaluating a believer’s actions.

Intention is the spirit of our actions. For example, if we fulfill our religious duties without making a specific intention to do so, they are unacceptable to God. If we do not seek God’s good pleasure, what we do is not rewarded by God. Hijra (sacred emigration in the way of God) can be considered a twin of jihad (holy struggle in the way of God).

Although there is no hijra after the conquest of Makka, it will continue elsewhere along with jihad until the Last Day. Believers may emigrate to preach Islam, as God’s Messenger and his Companions did when they could no longer do this in Makka. Such emigrations are accepted as hijra when done purely for the sake of God. Intention can sometimes be rewarded without action. For example, if we sincerely intend to do something good but cannot, for some justifiable reason, we will be rewarded for what we intended to do.

Intention multiplies an action’s reward, and transforms every action into a kind of worship. We cannot earn eternal happiness in this short worldly life. But by intending to worship God as if we were to live forever, we can become deserving of the eternal life of Paradise. Unbelievers whose hearts are closed to belief, according to the same principle, deserve the eternal punishment of Hellfire. Believers who sleep after the night prayer with the intention of getting up before dawn to pray tahajjud are recorded as having worshipped God for the whole night. This is why God’s Messenger declared: “A believer’s intention is more rewarding than his [or her] action.”

• Bukhari records that God’s Messenger said: “The Muslim is one from whose tongue and hand Muslims are safe. The Emigrant is one who emigrates from what God forbids.” This short hadith expresses many truths. First of all, it describes the ideal or norm by beginning with the Muslim, as opposed to a Muslim. In this way, our Prophet draws attention to the qualities of perfect Muslims, not to those who are only nominal Muslims.

The Arabic word Muslim, derived from the infinitive silm (security, peace, and salvation), comes to mean one who desires and gives peace, security, and salvation. So, the Muslims are those believers who embody peace, cause no trouble for anyone, from whom all are safe, and who are the most reliable representatives of peace and security. They strive to bring peace, security, and salvation to others, and dedicate themselves to disseminating their inner peace and happiness.

Our Prophet mentions the tongue before the hand, for slander, gossip, and insult often do far more damage than physical violence. If people can refrain from verbal assault, they can more easily refrain from physical assault. Moreover, self-defense against physical violence is often easier than that against gossip and slander. So, true Muslims always restrain their tongues and hands so that others will be safe from them.

In the same hadith, emigration means more than leaving one’s family, house, possessions, and native land for the sake of God. To be capable of the latter, one must first emigrate from the material to the spiritual dimension of his or her being, from worldly pleasures to an altruistic life, and from selfish aims to living for a Divine cause. Therefore, obeying Divine prohibitions is directly related to being a good Muslim and to sacrificing one’s life in the service of people purely for the sake of God.

• God’s Messenger says: “Being a good Muslim causes people to abandon that which is of no use to them.” Such people practice ihsan, a term denoting that we worship God as if we see Him, fully aware that even if we cannot see God, He sees us all the time. Those who reach this rank can say: “I was searching for Him in the outer world, but now I have come to understand that He is the Soul within my soul” or “I expected some news from beyond the world. However, the veil has been removed from my soul and I have seen myself.”

To attain this degree, worshippers should abandon whatever is vain and useless. They should know that God is watching them, and that God’s Messenger and discerning believers are aware of their deeds’ true value. God says: Say: “Work, and (know that) God will behold your work, and so will His Messenger and the believers; then you shall be brought back to the Knower of what is hidden and what is open, and He will declare to you all that you have done” (9:105).

Good Muslims abandon heedlessness and indifference, do their work properly, put forth their best efforts in whatever they do, and are serious and reliable in all dealings and transactions. Flippancy and frivolity injure one’s reliability and reduce one’s dignity.

• Both Bukhari and Muslim relate that God’s Messenger said: “Patience is shown at the moment of misfortune.” In the early days of his mission, God’s Messenger forbade people to visit graves, as some un-Islamic practices were still observed. After such practices vanished, he encouraged his Companions to visit graves, and did so himself, for this encourages people to improve their moral conduct and strive for the next life.

During a visit to Madina’s graveyard, God’s Messenger saw a woman weeping bitterly and complaining about Destiny. When he sought to console her, the woman, who did not recognize him, angrily told him to go away, for: “You don’t know what misfortune has befallen me!” When she later learned his identity, she hurried after him and, finding him at home, begged his pardon. God’s Messenger told her: “Patience is shown at the moment of misfortune.”

Patience is a key to success and triumph. It means to accept pain, trouble, misfortune, and similar unpleasant facts without complaint, or loss of self-control, trust, or belief in God and Destiny. Sometimes one can achieve patience in difficult circumstances by changing one’s attitude, place, preoccupation, or immediate conditions. Performing wudu’ (ritual ablution) or praying also may help one deal with sorrow.(5)

**References**

**(1) 13:11/The Quran with Annotated Interpretation in Modern English by Ali Unal**

**(2)9:105/The Quran with Annotated Interpretation in Modern English by Ali Unal**

**(3) Bukhari**

**(4) Ibn Hanbal**

**(5)Gulen, Muhammed Fethullah. “The Messenger of God” Tughra Books Press, Inc. May 2005.**