

**Orphans and widows series**  
**Compassion 3**

**Privacy**

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# **PRIVACY**

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# **The role of privacy in wiping off orphanhood and incorporating orphans in society.**

## **1- Introduction**

Praise be to Allah the sustainer of the world who says in the glorious Quran: they regard us favor to you O Muhammad that they have embraced Islam. say: count not your Islam as a favor upon me: nay, Allah has conferred a favor upon you that he has guided you to the faith of the true and sincere.

[39-17]

How glorious you are my Lord how Bounteous and how compassionate you are for you have made caring for orphans and widows the fastest way to you

The best blessings are on your prophet Muhammad the greatest favor you have bestowed on all humanity Allah, the Almighty says in the noble Quran: Allah did confer a great favour on the believers when he sent among them a messenger from among themselves, rehearsing unto them the signs of Allah, sanctifying them and instructing them in scripture and wisdom, while, before that, they had been in manifest error [3-164]

This is the third part of the series compassion and is under the title of privacy

Dealing with orphans is a relation between some one

who has every thing AM d some one who needs al of things (B) this relationship shout d continne till (B) becones like (A) at this stage orphan ho is over and the orphan in tegrates with the society this cones as a result self- purity many daily practices in our life can in dicate the in fluence of self-purity on others. For example when you visit a place a positive , good-hearted Look,you will feel that every thing around you is plea- sant and you will reflect that feeling to the people around you, you will be friendly in your talks and subjects In fact you would be happy and radiate with happiness

Talking about privacy means talking about how to employ our senses in serving orphans and widows to and from them and them moving to practical privacy in way that covers all aspects of daily life am orphans further we will talk about mental privacy.

after building the character of an orphan by respecting its privacy we will try to develope privacy in five stages and here we have to speak about spiritual privacy after thus we move to attrib utes and them to personalinfl- uence .In that case am orphan will reach the stage of being a giver of benefits

## **2- privacy**

From Dr. Bakkar in his book: manual for family Education we learn that we should respect privacy and he called privacy as the personal space I think that privacy means all that am orphan likes or needs regarding his food sleep or any part of his daily life

like school and things related to it or work and in general all his physical and moral needs

### **3- Physical privacy:**

This is divided in to three parts a-lingual b-visionary e-auditory the relation between orphans and the caretakers is reciprocal and each of these privacies has a favorable and influential effect so it is 2\*3=6 relation

#### **a: Auditory privacy:**

This includes the way we should address orphans because it has a great influence on their feelings and character. the way we call the names of orphans and how we address them in a friendly way is very important Allah the al-mighty gave us some examples by addressing prophet Muhammad (p-b-u-h-) in a very sympathetic way such as : Allah pardon you why did you give them permission (-43) also it is said that when people didn't believe prophet Muhammad in Makkah he felt sad Gabriel (the angel) asked him why he was sad to which he said: (my people do not believe me)

The angel said In fact they know you are truth full and Allah says :they do not disbelieve you but the unjust deny the signs of Allah ( الأنعام – 33 ) (ref:al-sh:fa)

Another example of favorable address is words said by Luqman to his son as we read in the noble Quran :my son perform prayer enjoin good and

for bid evil (لقمان-37) and Noah words to his son :  
my son come with us aboard the arch  
(42-هود) our beloved prophet Muhammad (p.b.u.h)  
taught us to call people with their best names In  
fact he changed a lot of his son pan ions names  
into better names of positive meangs

Same body name is the key to his person al ty so  
we had better use a favorable name and link it to  
great meanings fore ample if there is am orphan  
whose name is 3abdulLah (servant of allah we  
say to him your name is

Bent ful may allah make you a true servant of  
and that would be a greal blessing In the Quran  
we read glory be to (allah)who did take his servant  
for a journey by night from the sacred mosque (in  
makkah)to the farthest mosque (in Jerusalem)  
whose precincts we did bless (17-1)

likewise allah described bed the other prophets as  
in the chapter about mariam (mary)where we  
read about zacharia this is a rectal of the mercy  
of your lord to his servant zakariyya (19-2)

Aud also we read about Elia (ELIJAH)for he was  
one of our believing servants

(37-132) prophet Muhammad (p.b.u.h) said : the  
best names are Abdullah (the servant of allah) and  
Abdurrahman (the servant of the merciful)

If you meet an orphan whose uame is Badr ask  
him about the me aning of badr every body knows  
that it means full moon which is the most

beautify view of the moon to people on earth

It also means obedient because when the prophet (P.b.u.h) pointed with his finger at the moon it responded and was split asunder as we read in the NOBLE

Quran the hour (of Judgment) is near and the moon is cleft asunder (54-1) the moon in that incident was a full moon because so many companions of the prophet (sahaba) and so many polytheists saw that and nobody came recognize that phenomenon except in that phase we can say that the moon loved prophet Muhammad (p.b.u.h) and therefore it obeyed him to a girl whose name is Fatima we can say: your name makes

Us remember the daughter of prophet Muhammad about whom the prophet (p.b.u.h) used to say: (she is) the mother of her father we can also of other names and relate them to beautify and positive meanings.

Remembering some one's name quickly and using it often creates a wonderful relation between us and the boys or girls we address and makes orphans think that we care for them and love them other things might be very impressive on the character of orphan children: such as saying to the :how beautiful your hair is what a pretty hair style: what beautiful clothes or what nice colors,

Now you have established new good relations



with the orphan child through your kind words and sympathetic phrases the orphan also has noticed that you are kindhearted loving and caring these are the very traits he she are looking for ; they are she characteristics he seeks in you in order to help him pass his misfortune you have agitated pleasure and delight in the orphan. Now you should be ready to enter his world Illumination :we read in the book wasael al wusoul Ila shama' el ar-rasoul p-loo that lady aisha (the prophets wife)

Said : the messenger of allah (p.b.u.h) never spoke as you do But he used to speak in a way that everyone around him would understand and memorize his words when he spoke he used to repeat his words three times so that every one would get what he said even when he met some people he would greet them three times when he talked he would often look up towards the sky his words could be counted he was silent most of his time he would not speak unless it was necessary he would turn away from some who said bad words and when he had to talk about bad things he would use metaphors

And very often he remembered allah whenever he walked so we had better follow the example of the messenger of allah (p.b.u.h)

### **B- Visual privacy**

Eyes are the most delicate: they are transport and

express feelings they can give pleasure to the hearts of orphans and they can express what words can not say alover once said : one look from you is enough for me alook of pleasurk means love kin dness and care vision and things relate d to it are mentioned times in the Noble Quran Does not this give am important signi ficanee

In fact looks from our beloved prophet Muhammad (p.b.u.d) did many things to those hearts which were harder than rock and changed them in to other hearts that were softer than dough such are the hearts which were with water of divine love Illumination : sheikh Abdullah sirajuddin in his book about the characteristics of prophet Muhammad says : allah the al-mighty says : his sight never swerved nor did it go wrong (53-17) this has am evidence of his and firm vision he also could see what ordinary people couldn't and he once said : I see what you (humans) don't see and I hear what you don't hear (according to Imam tirmidh)

The prophet (p.b.u.h) used to see the angels and he used to see behind him as he could see in front of him (as in the sound hadiths in Bukhari and muslim)

At – tabaran narrated from I bn Omar (R) that allah s apostle (p.b.u.h) said allah the al-mighty has enabled me to see the whole world and I can

see what will happen till the Day of Judgment I say that the prophet (p.b.u.h) looked at the mountain of Madinah (uhud) and Magby made it a loving mountain the prophet (p.b.u.h) said uhud is a mountain which loves us and we also love it you could say to an orphan If Allah's apostle saw you he would love you

### **C:Aural privacy:**

What counts here is good listening which provides the other side of the dialogue

The sheikh Sha3rawi said that in the noble Quran Allah the al-mighty mentioned as sam (hearing) as a singular word because the ear is always open uncovered

As we find in case of the eye which has lids hearing is the only means of communication among humans and non human during sleep my daughter told me that a British study about hearing proved that hearing works even when

A child is still an embryo in his mother's womb It hears its mother and is influenced by her feelings .Hearing works for 37 hours after somebody is dead. Prophet Muhammad (p.b.u.h) once told his companions that the man that they had buried heard the noise of their shoes once I read about a child who had a lot of social complexes in spite of his normal life Doctors couldn't know the reason but when they checked the child's medical records showed that at hospital when the

boy had been born his father came to the mothers room insulted her and even beat her through his hearing by that even and so it affected his growth and behaviour

Among the evidences on the importance of hearing is the divine attribute of our lord as samee3 which means the most hearing one this attribute is combined to there one al -3aleem :the most knowledgeable one in more than thirty instances and in more than 25 instances we read as-samee3al -Baseer ( the most hearing the most seeing ) I am relating this information about hearing to show its importance because its way is the moral feeling before the material one in the orphan child when he /she is talking

The kind of listening we aim at has to be with all your heart will patience and all kindness we should see that eyes the tongue the hand and the head all are used for listening and every one around are sharing by showing acceptance or moving one's hand gently or a very respectful nod by the head every word from the orphan should be received in our hearts and spirits before the mind when we listen well to them the orphans will go on speaking till they express their feelings and the character of the orphan bring out its hidden secrets such as what he she is suffering from or what they need to bring out : the things that are obstacles in the way of

their ordinary life like any one else

The orphan needs to express what they hide (because they are broken hearted and cannot express in an ordinary way what they want who would they address and why this is not speculation It is reality which I have discovered through my experience with orphans

You have started with listening well and passed all what you want and hope for the orphan has let you go deeply to his inner self and in fact this is the master key

the orphan has just started to open his heart then you can extract all the beautiful things and the reward is mentioned in the prophetic hadith when Allah messenger signed by his two fingers that he who looks after an orphan will accompany the prophet in paradise

The hidden treasures come out If the orphan speech is a narration then you should connect simply politely and encouragingly But if he asked some questions then it would be a great opportunity to have a dialogue through which you can begin establishing a good relationship between you and him/ her let your answer be strategic not literal you have a lot of missions to do they might be difficult but due to your good listening you would drive them tomorrow he and more openness and more interaction, let us now study

this story which shows the importance of listening well in attracting human hearts and opening all the door of good uses this is taken from the biography of prophet Muhammad (p.b.u.h) It is taken from Dr sheikh al aridi book enjoy your life at the beginning of the prophets mission a few people believed him and tried to drive people away from him by saying that he was a sorcerer or crazy one day a man named Dimad who was known for his knowledge in medicine and used to cure insane people or those who were bewitched

He heard the people of makkah saying :the lunatics came we sa the lunatic etc he said where is that man may Allah heal him by me people guided him to Allah s Messenger when he saw him he looked at his face and found it was very beautiful and bright Dimad spoke openly and said I treat people from insanity or magic and Allah heals whoever he wants by me .. let me treat you,

He started talking about his experience while the prophet (p.b.u.h) was listening attentively after Dimad had finished the prophet (p.b.u.h) said very quietly all praise be to Allah we seek help from Allah if Allah guides someone no one will misguide him and if he misguides

Some one no one will ever be able to guide him I bear witness that there is no god but Allah he has no partner DimAd was shaken by those words and said repeat what you have said so the

prophet (p.b.u.h) said his words a gain them Dim  
at said :Is wear by Allah I have heard the sayings  
of priests and wizards and poets but I have never  
heard any thing like those words Give me your  
hand to give you my pledge that I am a muslin  
the prophet (p.b.u.h) stretched his hand and accepted  
Dimads pledge Dimad became a believer and  
witnessed that there are no gud but Allah and  
Muhammad the servant and messenger of Allah  
and he asked him to call his people also to Islam  
and that is what he did so who was the cured  
that was all due to the good listening of prophet  
Muhammad who was very knnd and appreciative  
lingual visual and aural privacies result in: raising  
joy and pleasure in orphans you make them look  
with satisfy action love and sympathy to others a  
look sends signals to arouse feelings showing very  
rare feelings motwate the orphan to enquire about  
things nice hidden things appeare ,you have  
prepared for a wonderful constructive dialogue,

You have reached the stage of all with all  
I would advise myself and my readers to read  
and learn more about the biography of prophet  
Muhammad (p.b.u.h) and how he spoke listened  
looked and about his voice

#### **Fourth -practical privacy :**

It is a good idea if we provide the orphan with a  
little drawer in which he\ she can put his private  
papers some money and other things together with

a small key this would make the child feel privacy and say : this is my drawer yes its mine

### **1:Daily routine :**

Man is accustomed through daily life to use his belongings at a certain place and certain times

Now with the passage of days this makes a certain routine and gives man a certain feeling of privacy which he practices with his clothes books copybooks stationary and other things like hairpins hairbrush etc so we have to respect this privacy and never try to change their places bcc aue it would upset the orphan and make them nervous

### **2-Exchanging gifts :**

A gift is the key to love as prophet Muhammad said :Exec ange gifts because this leads to love.

Rich people feel happy with gifts not be case they are in need but be cause it is a present so what about an orphan who is deprived how much would he delight in it how much would it carry to him It would that others love him and care for him

A present is also very useful to the feelings of orphans when it cones unexpectedly – a sudden good we have to remember also that an orphan is also delighted when we accept his \her gift to us It would me an that he \she is able to socialize with others and he \she can exchange gifts one for one love for love and friendliness for



friendliness this removes from them the feeling of being less or poorer than others prophet Muhammad (p.b.u.h) say the upper hand (which gives ) is better than the lower hand (which takes) here I want to tell you two stories which I heard and saw personally in the field of orphan care:

**A:first:**

on teachers day the orphan girls in an orphanage

Made some cakes in order to celebrate the occasion at their schools they worked very hard in making the cakes and were very happy doing it In the next morning they carried the cakes to the twelve schools they studied at the went to the head mistresses offices and offered the cakes to express their appreciation to their teachers on their day I firmly believe that the moment the gifts are offered would we looked upon by the angels of the merciful god and the heart of the prophet (p.b.u.h) would be filled with joy the orphan girls and their teachers would also be very happy everyone would be pleased and the girls

Would feel that they are able to do their social moral and educational duty the lead mistresses accepted the gifts and so did the teachers and appreciated the work done by the orphan girls the final goal was compassion and tears of happiness proved those feelings

**B- second :**

another story happened when at a girls school

there was a celebration of teachers day before the start of the celebration one orphan girl who was seven or eight

Year sold carried a little present to her woman teacher she went towards her with all love and respect in order to express her feelings to the teacher she expected to hear a word of thanks

The mother of the child was accompanying her But the teacher refused to take the present the child cried and asked the teacher very earnestly saying : please for gods sake take it I have been working all the week to make it with my hamds for you espe- cially the teacher insinted not to take it the mother also beg ged her to accept the simple present and cried in tears she has made it with her own hands for you please take it the mother said But the teacher refused saying that she never accepts presents there were tears she but they were not tears of Joy

**C- to sum up :**

you had better accept present of this sort because it would please the heart of an orphan It would give orphans social position and it means they incorporate with their society

Tears are tears but some are cold and give happiness others are hot and salty to express sadness

**3-Keeping personal secrets:**

an orphan might tell his \ her caretaker teacher

mother or aunt a secret matter especially when they feel they need to inform someone or to ask for an advice or to seek help this happens for example during adolescence

Our duty is to respect this privacy and not to tell their secrets to anyone because it breaks the pledge with an orphan we have to be very wise when dealing with such cases

I know a lot of caretakers who treated cases related to orphans with all love kindness and secrecy the orphan will feel so pleased when their problem is over and sometimes their tears

Would flow over their cheeks to express their gratitude to al mighty allah and his apostle (p.b.u.h) who asked people to take care of orphans and promised people to have a great reward which is being in paradise in his company, I will be in paradise with those who take care of orphans said they would also be thank ful to their caretakers or mothers or aunts who helped the and were kind to them unfortunately on the other hand there are cases of some who do not keep the secrets of orphans

#### **4-Sharing happiness and delight:**

when an orphan boy or girl excel in any field and have an opportunity to be happy as when they passan exam or selected at school to be a prefect we should respond in a way that shows how happy

we are for them we should encourage them and give them a gift all of this

Would develop their personality and make them feel excellent

We always need some time to feel happy

### **5-privacy in clothes :**

Apart from school uniform the kind of clothing indoor and out doors is important shape color and thickness of clothing matters and influence the personality of an orphan style or shape of Clothes agrees with the desire to cover one body color agrees with the taste and human nature thickness of the cloth influence the attitude of a person very much color in the early stages of life has a great influence so it is necessary to understand colors and how to deal with them their influence changes according

Orphan children prefer bright colors then later on they prefer strong colors then the quieter ones and so on generally speaking degrees and shades of color agrees with the development and progress of age and the movement of the human body as for thickness I think it is very influential It might influence a person negatively very often and out of being cautious about an orphan not to catch a cold we say to him put on a jacket get thicker clothes it is cold outside If however the weather is normal thick clothing

brings a feeling of uneasiness and makes one feel uncomfortable because it influences the body cells in regards of temperature the person

Would feel that only his head is empty he would feel uneasy and depressed as his energy decreases I have tried this and replaced the clothes of some children and the results were very positive their active increased and their attitude changed completely so let us be careful about this matter when dealing with orphan children there are many references which inform us about colors and their impact on humans and their behavior there are even some scientific schools who were established to treat sick people through colors

#### **6- the privacy in sleep and changing clothes :**

I had a long experience working at orphans care for more than 25 years In that period I learned much about privacy regarding sleep and changing clothes there are good times for sleep wherein the human body renews its energy these times are in three periods of the day first the time after Isha prayer and until dawn at least this should be before midnight there is another time which is half an hour after sunrise and the third time is one hour after mid-day on the other hand there are times where in sleeping should be avoided : 1- the time after al- Asr prayer until sunset In fact sleeping at this time might be dangerous It causes damage to the brain. Prophet Muhammad (p.b.u.h.) says:

((If someone sleep after asr prayer and became in same he should blame none but himself ))

A second time is from dawn until sonetine alter sunrise and of course sleeping late alter mid night would not be enough for the human body to get the rest it needs taking good care of providing good Condit ons for children to sleep well is very necessary try to make the children go to bed feeling well and part of this is to provide a kind of privacy in their roams let the number of beds in one room be as few as possible It is a good idea if we make partitions betw cen beds even one neterhigh you can also refer to our book about electro magnetic power in the human body (art-8-2)

### **7-Respecting children s choice of toys :**

Orphans are in need of developing their physical power and mental skills with things that are suit able for their growth games and choosing suit alle ones is an important matter prophet Muhammad (p.b.u.h) says : aboy grows by playing Suitable games for orphan boys are football basketball volleyball hand all running and rack and field other games for girls are lighter games dolls and electric toys we should notice that at the age of childhood many children like swings and other games which require a lot of movement we should also be careful overindul gememt in

electric toys which require a long time and we we have to have balance between physical and mental needs

**fifth : mental privacy:**

(hobbies) what to read what to draw what attracts us what insists inside our minds

We have to set free our potential mental energy because this is very necessary for the work of our memory this make the orphan fly high with his emotions mentally away from direct dictations so let the orphan chose his way and we help him an that way through practicing their hobbies we help then for their unique innovations talents show early in life and the society either encourages them or suppress them (what we mean here is the ultra curricular activities) also we should encourage orphans sit alone to write things like diaries in good and deantifull anguage this would help then discharge their emotions and hidden feelings

when they have written something we should develop it and encourage it such as pullishing it in the school wall magazine

local news papers and at the orphanage In brief we can say that the people who take care of the orphan child such as the mother the aunt the caretaker or any other person all of them leave their impact on the minds and hearts of the child ren especially if they respected their privacy at hone at school or in the Society at large .

**sixth : developing privacy :**

certainly our relation with or orphans aim at elevating them and developing them in order to

Get rid of their orphan hood or mitigate its negative effects and to incorporate an orphan child in his society in its different circles such as the childs family the orphanage (the new family) and the school this makes him naturally related to the society and his homeland we find that this requires five stages or levels :

1- advice several verses of the Quran and the traditions of allahs messenger emphasize the importance of advice such as:but a single believers are brotherhood (49-10) Noah the prophet said to his people I am giving you advice (7-62) hud also said to his people : I am an honest advisor to you (7-68)