

Al Hikmah

The Wisdom

A Simple Yet Effective Solution to Our Current Problems

by: Shaykh Muhammad Saleem Dhorat ḥafīzahullāh

In the period before the advent of our beloved Messenger ﷺ, the whole world was engulfed in the darkness of ignorance. Humans were uncivilised, morally decadent and devoid of good character. When Allāh ﷻ sent the Leader of all the Ambiyā ﷺ and the Seal of the Messengers ﷺ, Muḥammad Rasūlullāh ﷺ, the entire world was illuminated. By following his example and teachings people of all backgrounds and creeds, Muslim and non-Muslim alike, have achieved great successes throughout the ensuing fourteen centuries.

The underlying reason behind success in following his example is that Allāh ﷻ created His beloved Rasūl ﷺ the best in every way. Whenever the Ṣaḥābah ﷺ described a particular characteristic of his, they would always qualify it with the superlative it deserved. They described him, for example, as the most generous, the most knowledgeable, the most courageous etc. Their descriptions proclaim quite clearly to all who followed his era that in every praiseworthy trait Rasūlullāh ﷺ was 'The Best'.

Even objective non-Muslims, have had no option but to praise the Messenger of Islām ﷺ.

George Bernard Shaw writes:

I have studied him – the wonderful man and in my opinion far from being an anti-Christ, he must be called the Saviour of humanity. (The Genuine Islam, Vol 1 No 8, 1936)

Pandit Gyanandra Dev Sharma Shastri, at a meeting in Gurakhpur, India (1928) said:

They (Muhammad's critics) see fire instead of light, ugliness instead of good. They distort and present every good quality as a great vice. It reflects their own depravity... The critics are blind. They cannot see that the only 'sword' Muhammad wielded was the sword of Mercy, Compassion, Friendship, and Forgiveness – the sword that conquers enemies and purifies their hearts. His sword

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was sharper than the sword of steel.

Lamartine said:

Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational doctrines, of a religion without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he? (Histoire de la Turquie, Vol II, Paris, 1854)

A critic, David Samuel Margoliouth, an Oxford University Professor of the early 20th century, wrote a biography of Rasūlullāh ﷺ. He writes in his preface:

The biographers of the Prophet Mohammed form a long series which it is impossible to end, but in which it would be honourable to find a place. (Margoliouth, Mohammed and the Rise of Islam, 1905)

When Gandhi read the sīrah of Rasūlullāh ﷺ in two volumes, he commented:

When I closed the second volume I was sorry there was not more for me to read of that great life. (Gandhi, Young India, 1924)

The sīrah (life or biography) of Rasūlullāh ﷺ is full of lessons. It is an ocean that has no shore, meaning the sīrah is never-ending when it comes to deriving lessons from it. It is from the miracles of Rasūlullāh ﷺ that his life has been recorded and preserved in such detail. All credit goes to his beloved Companions ﷺ who recorded this beautiful life with great care and detail to the extent that his humorous statements have also been preserved, and have proven to be an ocean of knowledge. Let us study an example:

Sayyidunā Anas ibn Mālik ﷺ narrates how Rasūlullāh ﷺ would try cheering up his younger brother by saying a little rhyme:

O Father of 'Umayr! What has happened to the nughayr (a type of bird)? (Al-Bukhārī)

The small child would be delighted at the rhyme and by the fact that Allāh's Messenger would call him, a mere toddler, Father of 'Umayr!

This is one small and seemingly insignificant episode from the life of Rasūlullāh ﷺ, but the 'Ulamā having pondered over this statement of Rasūlullāh ﷺ were able to deduce over sixty religious precepts from it. Such is the power and depth of a single humorous statement, what can one say about his formal and serious statements!

The blessed sīrah is truly a light and full of guidance for all circumstances and situations we may encounter in life. Allāh ﷻ says:

Indeed, there is a beautiful example for you in the Messenger of Allāh... (33:21)

The life and teachings of Rasūlullāh ﷺ are truly comprehensive that a day will never come when the Muslims will not be able to find a solution through them to any issue they encounter. Guidance can be found in his teachings on every subject matter. And if we follow these beautiful teachings, we will become successful in both worlds.

So we need to emulate the Prophet ﷺ in all aspects of our lives: 'aqā'id (beliefs), 'ibādāt (acts of worship), mu'āmalāt (dealings and transactions), mu'āsharat (social conduct) and akhlāq ḥasanah (good character).

It is unfortunate that many of us have confined dīn to the

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first two branches, 'aqā'id and 'ibādāt, only. Rasūlullāh ﷺ has warned of destruction for such people. Once Rasūlullāh ﷺ asked his Ṣaḥābah ﷺ:

'Who is a poor person?' They replied, 'A poor person amongst us is he who has neither dirham nor wealth.' Rasūlullāh ﷺ said, 'The poor person in my Ummah will be one who will come on the Day of Judgement with his ṣalāh, ṣawm and zakāh; however, he swore at someone, accused someone, unlawfully consumed the wealth of someone, killed someone and hurt someone, then his good deeds will be given to his victims. And if his good deeds are exhausted but the compensation of his victims remain, then their sins will be taken and entered in his account and he will be thrown in the hell-fire.' (Muslim)

In addition to protecting our good deeds, the practice of mu'āmalāt, mu'āsharat and akhlāq ḥasanah presents the beauty of our dīn to the whole of humanity, as they predominantly relate to social interaction. The life of Rasūlullāh ﷺ and of those who followed him to the highest degree, contain numerous episodes of winning the hearts of people, through practically demonstrating these branches of dīn.

If we strive to make our lives fully in accordance with the teachings of the Prophet ﷺ and emulate him in every way, then we will become the beloved of Allāh ﷻ.

Say [O Prophet ﷺ], 'If you really love Allāh, then follow me, and Allāh will love you and forgive you your sins. Allāh is Most-Forgiving, Very-Merciful.' (3:31)

Once we become His beloved, we will automatically become the beloved of His entire creation. The Prophet ﷺ has said:

When Allāh ﷻ makes a servant His beloved, then Allāh ﷻ summons Jibra'īl ﷺ and says, 'Indeed, Allāh ﷻ loves such a person; you too love him.'

When Jibra'īl ﷺ hears this command of Allāh ﷻ, his heart is infused with love for this person. Such a person is now the beloved of Allāh ﷻ and Jibra'īl ﷺ. Then, Allāh ﷻ commands Jibra'īl ﷺ to address the dwellers of the heavens and say;

Indeed, Allāh ﷻ loves such a person; you too love him.

Upon hearing the command, their hearts too are infused with his love.

Then this person is granted acceptance amongst the people on the earth [resulting in everyone entertaining love for him]. (Al-Bukhārī)

This is a simple solution to the problems that are blighting the entire world at the moment; in fact, this is the only solution. As Muslims, we should endeavour to adopt the way of the Prophet ﷺ in every facet of our lives. Our 'aqā'id (beliefs), 'ibādāt (acts of worship), mu'āmalāt (dealings and transactions), mu'āsharat (social conduct) and akhlāq ḥasanah (good character) should all be like that of the Prophet ﷺ.

If we desire that the people of the world look at us with love and respect, then we need to resolve to live our lives according to the way of the Prophet ﷺ so that we become the beloved of Allāh ﷻ and as a result become the beloved of the entire creation.

Let us resolve today, assess/review our lives and rectify any shortcomings. When our actions completely reflect the teachings of the beloved of Allāh ﷻ, then spiritual blessings will become apparent which will resolve all our issues of this world and the Hereafter.

This is a very pertinent matter at the current time and needs our utmost attention. If we make a firm resolution to learn the way of the Prophet ﷺ and act upon it accordingly - whether the action is farḍ, wājib, sunnah or mustaḥabb - then success awaits.

The Sunnah of: Knocking Only Three Times

Allāh ﷻ likes us to keep good relations and part of this, is to visit one another on occasions. There is a very special and important sunnah of our beloved Nabī ﷺ which we should try to practice upon. When our beloved Nabī ﷺ would arrive at the door of a person, he would:

- 1) Call out seeking permission to enter.
- 2) He would not call out more than three times. Meaning if there was no answer after three knocks he would return.

Some points to remember regarding this sunnah:

- 1) In modern times, as we are able to communicate our intention to visit from a distance, it is good practice to seek permission before going. This will save us the trouble in case they are not home and the person we are visiting will also have time to prepare for our arrival.
- 2) When seeking permission to enter, one will use a doorbell or knock on the door
- 3) If a person is busy and therefore decides not to open the door, one should not be upset by it.
- 4) We must remember knocking is not if the door is locked and needs opening. Even if the door has been left opened we should not enter without permission.
- 5) Through this sunnah we will avoid walking in on someone at an inappropriate time or condition and the person we are visiting will have the option to grant permission based on his/her availability.

Questions & Answers

Muftī Ahmad Khanpuri dāmat barakātuhum

Q Will someone who commits major sins yet prays his five daily prayers punctually have his prayers accepted?

A He will fulfill his obligation of praying (Farḍ Ṣalāh); Allāh will decide whether or not to accept the ṣalāh.

Q Is it permissible to sleep after Fajr?

A It is makrūh to sleep after Fajr until the sun has risen.

Q Is it permissible to make du'ā before Maghrib?

A There is no harm in making du'ā before Maghrib.

Q Until when can one receive the reward of praying with Takbīr e Ūlā?

A The person who joins the Imām before the rukū' of the first rak'at ends will gain this reward.

Q Will a father need to discharge zakāt on a golden jewelry set he buys to gift his daughter when she gets married?

A Yes, he will have to discharge zakāt on that jewelry set.

*Extracted and Translated
from Maḥmūdul Fatāwā*

Depression

If one takes a just and unbiased look at the current condition of mankind in general and the Muslims in particular, in an era where technology is at its most advanced and civilization is at its most developed in economic, medical, military and informational terms, they will find that all this worldly knowledge, information and development is inherently deficient and inept because it cannot produce people who realise the reason for their creation.

There is no doubt that this is a fact, otherwise, how can one explain the spread of ignorance and illiteracy in the era of knowledge and technology? Why is there so much poverty at a time of abundant resources? Why is unemployment overwhelming in an era of mass production and manufacturing? Why do some international researchers who specialise in community affairs call this era an era of grief and depression after they called the previous one an era of anxiety? We do not need many evidences to prove that we are suffering from the spread of this phenomenon, the phenomenon of grief and depression.

This is the destructive problem of our time and it is the most widespread amongst all the psychological diseases in the world. It is continually on the increase. An accurate international survey affirms that ten percent of the world's population suffers from it, including the Muslim countries, which means that hundreds of millions of people are living through this bitter reality. Moreover, there is proof that this phenomenon is starting at a younger age as time goes by and that it affects twice as many females as males. This has resulted from the fact that women are not practicing their natural role in the community due to them shouldering responsibilities which they were forced to, leading them to leave the role of raising their children to maids and day care centres.

The number of suicides resulting from grief and depression has exceeded seven hundred thousand annually, and this is beside the fact that eighty percent of those who suffer from it do not see doctors in order to report or solve the problem. This is not a new phenomenon and its causes are not mysterious, rather it is the natural and expected result when people become obsessed by gathering and collecting worldly belongings and when people's concerns become purely materialistic. Therefore, this problem differs from one country or community to another and is dependent on the weakness of people's belief in Allāh, His angels, His books, His messengers, the last day and the divine decree. This is in addition to people's behaviour and the degree of security, justice and love between the people.

This phenomenon has interested scholars of various disciplines, medical doctors, writers and journalists who have studied and addressed this problem. In many cases the articles written have been of little benefit, and as much as people have addressed this problem, no one seems to have approached it correctly. The only correct and acceptable way of curing and solving this problem is if its diagnosis is founded on scientific treatment which is based on authentic laboratory tests and reports conducted by trustworthy specialists who apply the principles of Islam to all their tests and stay away from the purely materialistic bias which fails to attach any value to the spiritual side of the problem.

Grief is something natural that humans feel due to their common problems, it is when it increases and overwhelms a person that it becomes what is known as depression. This is a condition that is considered to be at the highest level of grief and results in a person becoming controlled and dominated by their inner misery, the result of which is despair and loss of happiness. It is usually accompanied with headaches, bone problems, ulcers and other symptoms; it also makes a person lose their taste of joy and happiness. The results of depression include laziness, loss of energy and hatred of life which makes some people feel that suicide is the only solution. Imām Ibn Al-Qayyim, rahimahullah said, "Four things destroy the body: anxiety, grief, hunger and sleeping late."

Applying medical treatment with a religious foundation, extracted from the Book of Allāh and the Sunnah of the Prophet ﷺ is vital because it is the most perfect and safest form of treatment, especially when one compares this to the hundreds of medications and tranquilizers which have flooded the market and which the human body becomes addicted to, thereby descending into a worse and more serious condition than depression.

Some medical reports state that swimming and frequently doing house work is a solution for depression, but it is ludicrous to imagine that depressed people will always remain in swimming pools or be constantly doing housework. On the other hand, it is accepted that a person can easily be remembering Allāh, glorifying him and seeking His forgiveness at all times, whether he is standing, sitting or lying down. This is how Allāh described the people of understanding when He says that which translates as, "[Those] Who remember Allāh while standing or sitting or [lying] on their sides and give

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thought to the creation of the heavens and the earth, [saying], ‘Our Lord! You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire’.” (Āl ‘Imrān: 190-191). Therefore, we can see the importance of spiritual treatment to these problems, although there is no doubt that medication is also necessary, but the point is that we must not ignore the spiritual treatments that exist for these problems. We shall concentrate on some of the reasons why depression exists which have been specifically addressed by Islam and dispraised and warned against it in many verses of the Qur’ān as well as in various Aḥādīth.

In many Qur’ānic verses and Aḥādīth it is mentioned that the heart which is heedless of the remembrance of Allāh, which is reflected by the heedlessness of the tongue is an indication of grief and misery for the person who is afflicted by this. Allāh says that which translates as, “And whoever turns away from My remembrance – Indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind.” (Tāhā: 124).

Also, it is mentioned in the Sunnah that sins/breaking Allāh's rules, lead to depression, as stated in the book of Imām Aḥmad rahimahullah, that the Prophet ﷺ said, “If a slave's sins increase and he does not have enough good deeds which would wipe these out, then Allāh will afflict him with grief and sorrow in order to wipe them out”.

Being anxious and concerned about the future and the lack of belief in divine decree and pre-destination is another cause of this problem. Some people worry about what the future holds for them and fear being incapable of dealing with problems, disasters and calamities, if and when they arrive. One finds that such people are in such a frenzy at times of tribulation that if they could find refuge in a cave or other remote and concealed place, they would rush like mad to get to it.

Bad dreams caused by Satan, who instils sorrow in a person, also play an important role in the cause of depression. The Prophet ﷺ informed us that Satan comes to people as they sleep and makes them see things which results in them feeling grief and sorrow. This is why we see many people who suffer from depression not being able to sleep properly. Other reasons that lead to depression are debts which a person cannot repay, cowardliness at the time of fear and stinginess whilst aggressively collecting wealth.

The proof that debts cause grief and anxiety lies in the ḥadīth where the Prophet ﷺ went into the mosque one day and found Abū Umāmah rahimahullah, and said, “O Abū Umāmah! Why do

I see you sitting in the mosque when it is not prayer time?” Abū Umāmah rahimahullah, replied, “It is due to anxiety and grief, which resulted from debts that I owe.” So the Prophet ﷺ said, “Shall I teach words which will take away your grief and by which Allāh will help you repay your debts, if you were to say them?” Abū Umāmah rahimahullah replied, “Yes! O Messenger of Allāh.” Thereupon, the Prophet ﷺ said, “Every morning and every evening say, O Allāh! I seek refuge in you from anxiety and grief, weakness and laziness, miserliness and cowardliness, the burden of debts and from being overpowered by men.” After this, Abū Umāmah rahimahullah commented that, “I did this and Allāh relieved my sorrow and anxiety and helped me repay my debts.”

These were some reasons behind depression, and through these one can clearly see the connection between depression and straying away from the guidance and the path of Allāh, committing that which Islam has prohibited, and being attached to worldly matters. Allāh says that which translates as, “So whoever Allāh wants to guide – He expands his breast to [contain] Islam; and whoever He wants to misguide – He makes his breast tight and constricted as though he were climbing into the sky. Thus does Allāh place defilement upon those who do not believe.” (Al-An‘ām: 125).

In order to address this topic in a comprehensive manner we must briefly point out some of the best ways of curing this problem, based on the Islamic texts in addition to the testimony of specialised medical doctors:

*The first and most important is the obligation of the Muslim nation of performing Jihād for the sake of Allāh, propagating it and inviting people to perform it, and warning against being inclined towards this life and its pleasures. This is the way to a prosperous and tranquil heart, and a means of getting rid of grief and misery. The Prophet ﷺ said, “When people become stingy, deal with ‘Eenah (a form of Ribā), follow their cattle and become satisfied with agriculture (i.e., become attached to agriculture and commerce) then Allāh will afflict them with humiliation until they return to their religion”. The Prophet ﷺ also said, “Perform Jihād because it is one of the gates that lead to Paradise, and a way through which Allāh relieves people from anxiety and grief”.

*The correct understanding and belief in divine decree and pre-destiny is another way to treat this problem. When a person believes that there was no way that he could have escaped whatever befell him and that all matters are in the Hands of Allāh, including ones provisions and death, and that no one will die until he consumes all his decreed provision and until he lives for the whole amount of time that was giv-

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en to him, then he will definitely rely on Allāh completely without any worry or grief and will face all his problems with strength and resolution. Also, if people acknowledge that whatever Allāh has decreed resulted from His perfect wisdom, then they will be content with whatever He decrees. One who is discontent will become an easy victim for grief, disease and following base desires. Al-Ḥasan رضي الله عنه was asked how he attained his good manners, he replied, “From being content with the decree of Allāh”.

Abū Ḥātim رضي الله عنه reported that some of the salaf said regarding being content, “There is no rank higher or mightier than being content. It is the peak of loving Allāh”.

This is exactly why Prophet Zakariyyā عليه السلام supplicated to Allāh to grant this to his son, as Allāh says that which translates as, “...And make him, my Lord, pleasing [to You].” (Maryam: 6). Contentment can only be established when the slave has firmly in his mind the conviction that whatever Allāh decrees results from His wisdom. Allāh provides and deprives for a wise reason, and this is the only thing that will make a person feel at ease during times of hardships. This also applies during times of prosperity, as Allāh informs us in the Qur’ān about Prophet Sulaymān عليه السلام with that which translates as, “...‘This is from the favour of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful – his gratitude is only for the [benefit of] himself. And whoever is ungrateful – then indeed, my Lord is free of need and Generous.’ (An-Naml: 40). This is also evident in the saying of the Prophet صلى الله عليه وسلم when his son Ibrāhīm died, “The eyes cry tears, and the heart becomes sad, but we will not say that which will bring the wrath of our Lord. If it was not a true promise, and that we will meet in an appointed time, and that the last will eventually follow (die) after the first, then we would have cried hard for your death (O Ibrāhīm). Indeed we are saddened by your departure.” (Al-Bayhaqī & Ibn Mājah). By saying this, the Prophet صلى الله عليه وسلم meant that had he not known that there was a wisdom from Allāh behind taking his son, he would have extremely been saddened.

*Extra prostration and glorification of Allāh and worship in general takes away grief. Allāh says that which translates as, “...And We already know that your breast is constrained by what they say. So exalt [Allāh] with praise of your Lord and be of those who prostrate [to Him]. And worship your Lord until there comes to you the certainty [i.e., death].” (Al-Hijr: 97-99). Whenever the Prophet صلى الله عليه وسلم felt grief or worry, he would rush to prayer. The Prophet صلى الله عليه وسلم said, “Whoever continuously asks forgiveness from Allāh, then Allāh will make a way out for him from all his worries, and will provide him from means he never would have expected”.

*The dish of Talbīnah is another relief from grief and anxiety, as narrated by ‘Ā’ishah رضي الله عنها that the Prophet صلى الله عليه وسلم said, “Talbīnah relieves a person’s heart from anxiety and some of its grief.” (Bukhārī & Muslim). Talbīnah is a natural medicine which is prepared by boiling wheat or barley with either honey or milk, or both of them.

*The final cure is that which the Prophet صلى الله عليه وسلم advised us with when he said, “Allāh will relieve any slave who is afflicted with grief and anxiety from his anxiety and replace his grief with happiness if he says,

‘O Allāh! I am Your servant, son of Your servant, son of Your maidservant, my forelock is in Your hand, Your command over me is forever executed and Your decree over me is just. I ask You by every name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Qur’ān the life of my heart and the light of my chest, and a departure for my sorrow and a release for my anxiety. O Allāh! Teach me from it that which I am ignorant of and remind me with it that which I was made to forget; I ask You by Your mercy, for You are the Most Merciful, to grant me its recitation during the hours of night and day in the form which pleases You’”. The people asked, “O Prophet of Allāh! Should we learn (i.e., memorize) these words?” He صلى الله عليه وسلم replied, “Yes! Everyone who hears this should memorise it.

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HIS SIMPLICITY

By Mawlānā Junayd Makda

One special feature of our beloved Nabī صلى الله عليه وسلم was his simplicity, which could be visible in every aspect of his blessed life. Sayyidah ‘Ā’ishah رضي الله عنها says that our beloved Nabī صلى الله عليه وسلم was so simple in every aspect of his life that he used to repair his shoes, mend his clothes and occupy himself at home like every other person. (Ṣaḥīḥ Ibn Ḥibbān) This simplicity was remarkably by choice and not forced upon our beloved Nabī صلى الله عليه وسلم!

As we find in a ḥadīth, our beloved Nabī صلى الله عليه وسلم said that Allāh عز وجل gave him the choice that the valley of Makkah be filled with gold, but he chose not to accept it saying that he would prefer to be granted food one day, and hunger the day after. So that, during hunger he could be humble before Allāh عز وجل and remember Him, and when full, he could be grateful to Him.” (Tirmidhī) Our beloved Nabī’s صلى الله عليه وسلم house was very simple and lacked any meaningful possessions of comfortable furniture. So much so, that when Sayyidunā ‘Umar رضي الله عنه once visited our beloved Nabī صلى الله عليه وسلم and noticing the marks left on his blessed body by the rough bedding and seeing the lack of possessions in his house was moved to tears. But our beloved Nabī صلى الله عليه وسلم reminded Sayyidunā ‘Umar رضي الله عنه that this was his choice as he had chosen the afterlife over this life. (Bukhārī)

Another example of our beloved Nabī’s صلى الله عليه وسلم simple bedding can be learnt from the incident in which his wife Sayyidah Ḥafṣah رضي الله عنها once folded his blessed bedding into four (it was normally folded in two) to make it softer and more comfortable for our beloved Nabī صلى الله عليه وسلم. The next morning, our beloved Nabī صلى الله عليه وسلم asked her not to do so as the softness made him sleep longer, and made him miss tahajjud ṣalāh! (Shamāil) Our beloved Nabī صلى الله عليه وسلم used to adopt simplicity even in eating. Our beloved Nabī صلى الله عليه وسلم would very rarely eat a full meal. Rather, there were times of such poverty that fire would not be kindled in his blessed house for as long as a month. (Shamāil) In addition to this, Abū Hurairah رضي الله عنه says that our beloved Nabī صلى الله عليه وسلم and his family never had wheat bread continuously for three days and Sayyidah ‘Ā’ishah رضي الله عنها says that when our beloved Nabī صلى الله عليه وسلم left this world, there was nothing in the house to eat except some barley. (Bukhārī)

Sayyidunā ‘Anas رضي الله عنه and similarly Sayyidunā Abū Ṭālḥa رضي الله عنه once complained to our beloved Nabī صلى الله عليه وسلم about hunger. They lifted their garments to show a stone they tied onto their belly. (They did this to numb the feeling of hunger). Our beloved Nabī صلى الله عليه وسلم raised His garment and showed them two stones. SubḥānAllāh! His blessed condition of hunger was such that in order to numb the feeling of His hunger, He had to tie two stones onto His stomach! (Tirmidhī)

These were just a few examples of the simplicity of our most beautiful, most perfect and most special Nabī صلى الله عليه وسلم, who is a perfect role model for us all.

The Fallacy of Freedom

When embracing Islam, a revert is made to recite the shahādah – his declaration of faith. By reciting these words, he declares, “I testify that there is none worthy of worship but Allāh, and that Muḥammad ﷺ is His slave and Rasūl.”

This declaration is not merely his introduction to Islam, but for him and for every other Muslim, it is a fundamental and foundational realization and admission that every single one of us is nothing more than the slave of Allāh ﷻ.

As His slaves, we belong to Him. We have no rights besides the rights which He has given to us, and we have no freedom beyond the freedom that He has allowed us. At every moment, we rely and depend on Him for everything. We are completely dependent upon His mercy and kindness. However, being Most Benevolent and Merciful, He has promised us that if we are obedient, loyal and faithful slaves in this world, then He will reward us with the eternal bliss of Jannah.

On the contrary, the disbelievers, at every moment, revolt and rebel against Allāh ﷻ. They do not wish to be His slaves, and hence, they spend their lives seeking ‘freedom’ and ‘rights’. Therefore, when we examine the ‘freedoms’ and ‘rights’ that they are advocating for, we find that in most cases the ‘freedom’ they desire is the freedom to sin, and the ‘right’ they aspire for is the ‘right’ to indulge in wrong.

Instead of campaigning to feed the poor children who are starving in the world, they campaign to give children the ‘right’ to change their gender. Instead of rallying to save children who are suffering in war-torn countries or ghettos and slums, they rally to kill innocent, unborn babies via abortion. They decry the high rate of teenage, out of wedlock pregnancies, and the high rate of rape and STD’s, but at the same time, they celebrate the legalization of prostitution as a ‘win’ for democracy. They condemn

the damage wrought on society by drugs, but they simultaneously push for marijuana and other drugs to be legalized.

In the blessed ḥadīth, Rasūlullāh ﷺ mentioned, “The dunya (i.e. this world) is the prison of a believer, and the paradise of a disbeliever.” (Saḥīḥ Muslim #7417)

In other words, a believer, being the slave of Allāh ﷻ, lives a life of obedience to His Master, bound by the restrictions of the sharī’ah, while a disbeliever seeks to make this world his paradise – an abode of everlasting enjoyment without any restrictions.

But this ‘ideal’ of the disbeliever is a complete fallacy, as it is impossible for one to live in the world without any restrictions, and without being subject to any authority. For example, a Muslim submits to Allāh ﷻ and the sharī’ah of Rasūlullāh ﷺ at the time of nikāḥ and ṭalāq (divorce), but a disbeliever will be made to submit to the ruling of a manmade constitution. A Muslim will ensure that Islam governs his dealings and finances, but a disbeliever will submit and surrender his freedom to the banks and the ribā (interest) based finance system. Accordingly, if he does not pay his monthly installments with ribā, his property or vehicle will be repossessed. Therefore, come what may, he must continue to slog and pay the bank even after having paid more than double the value to them. Is this not a form of slavery to the banks?

In essence, the disbelievers have merely swapped and substituted one form of slavery for another. Instead of submitting themselves as the slaves of Allāh ﷻ, they become enslaved to their governments, the banks and their own ḥarām desires – all of which are agents of Shaitān.

The difference is that Allāh ﷻ is Most Kind and Lov-

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ing, and hence submitting as a slave to Him earns the reward of eternal enjoyment in paradise. On the other hand, Shaitān is most mean, hateful and evil, and thus submitting to his way earns one eternal anguish in his abode – the hellfire.

It is for this reason that when the Şahābī, Sayyidunā Rib'ī bin 'Āmir ؓ, presented Islam before Rustam, the Persian ruler, he said to him, "Allāh ؓ has sent us to take out, whomsoever He wishes from the slavery of other slaves to the slavery of Allāh ؓ." (Al-Bidāyah wan Nihāyah vol. 7, pg. 181)

Therefore, we must remember at all times that we are nothing more than slaves. We have no right to question the decree of Allāh ؓ, criticize the laws of the sharī'ah or exercise our intellect against the sunnah. Our role is to unquestioningly listen and unhesitatingly obey. We will not seek 'rights' and 'freedoms' that oppose the sharī'ah, as this is an act of rebellion against our Master. Rather, we will submit ourselves with the firm belief that Allāh ؓ has promised His faithful slaves the reward of Jannah.

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INTRODUCTION OF NEW CLASSES!!!!

Alḥamdulillāh through the faḍl and grace of Allāh ؓ we will be starting new classes for the coming academic new year at 2956 Eglinton Ave E, Scarborough, ON, Canada M1J 2E7.

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THE GREAT COMPANIONS ؓ

Ḥaḍrat Abū Bakr Şiddīq ؓ

Who is Abū Bakr Aş-Şiddīq?

Name: 'Abdullāh Ibn Abī Quḥāfah

Titles: Aş-Şiddīq (the truthful one)

Born: 2 years after our beloved Nabī ؓ

Demise: 2 years after our beloved Nabī ؓ

• Abū Bakr Aş-Şiddīq's ؓ real name is 'Abdullāh Ibn Abī Quḥāfah and he was born 2 years after our beloved Rasūl ؓ and he passed away 2 years after our beloved Nabī ؓ. So, his age at the time of his passing away was exactly the same as our beloved Rasūl ؓ.

• Abū Bakr ؓ was a very humble and truthful companion of our beloved Rasūl ؓ and this truthfulness gave him the title Aş-Şiddīq (the truthful one).

• This 'truthful one' title was not only because he always spoke the truth, but it was also because he helped in the mission of our beloved Nabī ؓ. When it came to supporting our beloved Nabī ؓ he was always very honest in his word to our beloved Nabī ؓ and he was also very devoted to our beloved Nabī ؓ. We learn this lesson throughout his life when our beloved Nabī ؓ invited people towards Islam, he was the first man to accept Islam.

• When our beloved Nabī ؓ undertook a very dangerous journey from Makkah to Madīnah his life was in danger, he left from Makkah to migrate to Madīnah. This was a very historical journey. It was in this journey, due to his truthfulness, Abū Bakr ؓ was chosen as the companion of our beloved Nabī ؓ.

• When our beloved Nabī ؓ gave glad tidings to 10 şahāba of Jannah – these 10 şahāba are known as 'Asharah Mubassharah (the 10 şahāba who were given the glad tidings and the good news of Jannah). Abū Bakr ؓ was one of these 10 companions.

• One of the great qualities Abū Bakr ؓ had was his extreme love for Rasūlullāh ؓ. He had immense love for our beloved Nabī ؓ. It was because of this love he always stayed by the side of our beloved Nabī ؓ and always supported him. He never gave up on our beloved Nabī ؓ and even after our beloved Nabī ؓ passed away he continued the work of our beloved Nabī ؓ. At the time of the demise of beloved Nabī ؓ there was panic and chaos and great companions like 'Umar ؓ did not know what to do, but at this stage Abū Bakr ؓ stood up and gave a short talk and calmed all of the people down.

• He was nominated and chosen to be the leader of the Muslims which we know as the Khalīfa.

• There were four rightly chosen Khalīfa (Khulafā e Rāshidīn- The rightly guided Khulafā). He was the first of these four and he remained Khalīfa for two years because he passed away after two years.

• He looked after the Muslims and he handled his responsibility very well. He passed away at the age of 63. After his demise he was given a special honour that he was chosen to be buried next to our beloved Nabī ؓ. So, throughout his life he was next to our beloved Nabī ؓ and even after he passed away he's now resting next to our beloved Rasūl ؓ.

May Allāh ؓ give us the all the tawfiq to love these special companions of our beloved Nabī ؓ and may Allāh ؓ give us the tawfiq to learn from their lives and to lead very good lives and become special in the eyes of Allāh ؓ like they did.

Merits

1. He was the first man to accept Islam.
2. Accompanied our beloved Nabī ؓ during the Hijrah (Migration) to Madīnah.
3. Is amongst the 'Asharah Mubasshara (ten companions given glad tidings of Jannah).
4. Was the first Khalīfa of the Muslims.

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