

As-Siddique NEWSLETTER

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“If you were to rely upon Allah with reliance due to Him, He would provide for you just as He provides for the birds. They go out in the morning with empty stomachs and return full.” (Prophet Muhammad SAW - Tirmidhi)



Understanding Tawakkul & Tying Your Camel

Allah announces His love for the people of tawakkul, saying: “When you are firm (in making a decision), then have tawakkul in Allah, for surely Allah loves the people of tawakkul.” [3:159] Allah says He is enough for those who have tawakkul in Him: “And whoever has tawakkul in Allah, He is sufficient for them.” [65:3] Many of us have heard of the concept of ‘tawakkul’ in Islam, but have we understood what it means? Tawakkul in Allah can loosely be translated as having full hope in Him or placing your reliance on Him. However, we can understand what tawakkul means better when we understand Allah’s name ‘Al-Wakil’. We are taught to frequently recite: “Allah is sufficient for us, and He is the best of Guardians.” Here Allah is referred to as Al-Wakil, which can be loosely translated as ‘The Guardian’ or ‘The Disposer of Affairs.’ The term ‘Wakil’ is also a legal term which refers to the power of attorney. It is someone you trust who you transfer responsibility to, knowing that they will make decisions on your behalf in your best interests. Allah is our Wakil, we transfer responsibility to Him and Him alone to take care of us and do things in our best interests. How can tawakkul be applied? When the Prophet SAW said: “Tie your camel, then have tawakkul in Allah”, think of it as “lock your car.” A person who has misunderstood tawakkul will, once they’ve parked their car, leave their windows down, leave valuables on display, and not lock their car. They would say that Allah will look after the car and them, and that there’s really nothing to worry about. Such individuals don’t actually have tawakkul, instead they have something called ‘tamanni’ which is having false hopes in Allah. The true meaning of tawakkul is that we do whatever we can, and then leave the rest to Allah. Taking from the means of this world does not negate our tawakkul, rather part of tawakkul is exerting our efforts then leaving the rest to Allah. This is found in the example of our Prophet SAW. When he needed money, he would go out and work for it, then leave his rizq (provision) to Allah. In a military expedition, he would prepare his army and even wear armour, before leaving the results to Him. And likewise, when he fell ill, he turned to medication and other ailments as well as making du’a. Tawakkul is an essential part of our faith, and correctly understanding and applying it is what helps us navigate and get through life.

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Date			Beginning Times					Jama`ah Times			
DAY	DATE	ISLAMIC	FAJR	SUNRISE	DHUHR	ASR	ISHA	FAJR	ASR	MAGHRIB	ISHA
Thu	1	4	4:07	6:12	1:05	5:40	9:19	5:15	6:30	7:50	9:40
Fri	2	5	4:09	6:14	1:05	5:38	9:18	"	"	7:48	"
Sat	3	6	4:11	6:16	1:05	5:37	9:15	5:30	5:50	7:45	9:30
Sun	4	7	4:14	6:17	1:04	5:35	9:14	"	"	7:43	"
Mon	5	8	4:16	6:19	1:04	5:33	9:12	"	"	7:41	"
Tue	6	9	4:18	6:20	1:04	5:31	9:11	"	"	7:39	"
Wed	7	10	4:21	6:22	1:03	5:30	9:09	"	"	7:36	"
Thu	8	11	4:23	6:24	1:03	5:28	9:07	"	"	7:34	"
Fri	9	12	4:25	6:25	1:02	5:26	9:05	"	"	7:32	"
Sat	10	13	4:27	6:27	1:02	5:24	9:03	5:45	5:40	7:29	9:20
Sun	11	14	4:29	6:28	1:02	5:22	9:00	"	"	7:27	"
Mon	12	15	4:31	6:30	1:01	5:20	8:57	"	"	7:25	"
Tue	13	16	4:34	6:32	1:01	5:18	8:55	"	"	7:23	"
Wed	14	17	4:36	6:33	1:01	5:16	8:52	"	"	7:20	"
Thu	15	18	4:38	6:35	1:00	5:15	8:50	"	"	7:18	"
Fri	16	19	4:40	6:36	1:00	5:13	8:47	"	"	7:16	"
Sat	17	20	4:42	6:38	1:00	5:11	8:44	5:45	5:30	7:13	9:10
Sun	18	21	4:44	6:40	12:59	5:09	8:42	"	"	7:11	"
Mon	19	22	4:46	6:41	12:59	5:07	8:39	"	"	7:09	"
Tue	20	23	4:48	6:43	12:59	5:05	8:37	"	"	7:06	"
Wed	21	24	4:50	6:44	12:58	5:03	8:34	"	"	7:04	"
Thu	22	25	4:52	6:46	12:58	5:01	8:32	"	"	7:02	"
Fri	23	26	4:54	6:48	12:57	4:59	8:29	"	"	6:59	"
Sat	24	27	4:55	6:49	12:57	4:57	8:27	6:00	5:20	6:57	9:00
Sun	25	28	4:57	6:51	12:57	4:55	8:24	"	"	6:55	"
Mon	26	29	4:59	6:52	12:56	4:53	8:22	"	"	6:52	"
Tue	27	30	5:01	6:54	12:56	4:51	8:19	"	"	6:50	"
Wed	28	1	5:03	6:56	12:56	4:49	8:17	"	"	6:48	"
Thu	29	2	5:05	6:57	12:55	4:47	8:15	"	"	6:46	"
Fri	30	3	5:07	6:59	12:55	4:45	8:12	"	"	6:43	"

Dhuhr Jama`ah **1:30**
 Jumu`ah 1 **1:25**
 Jumu`ah 2 **2:20**

Islamic dates are confirmed after 29th based on moon sighting reports
 Jama`ah times may be adjusted if a need arises
 Speculative Isha time (Sub`ul Layl) calculation ends on 8th

The Month of Safar

Qadr, Knowledge of Allah, Free Will, Misfortune...



Abu Hurairah RA narrated that the Prophet SAW said: “...There is no such thing as the month of Safar being unlucky.” [Part of a Hadith, Bukhari: 5316]

The Knowledge of Allah & Qadr

Humans cannot fully understand why things happen. Only Allah can because he is Al-Aleem, the All-Knowledgeable. He is also Al-Muheet, the All-Encompassing and All-Comprehending. This means that he knows completely the past, present and future of any event. Human beings, on the other hand, cannot see beyond “...the obvious surface [of events] in this present life...”. (Qur’an 30:7)

Allah says: “... Not even the weight of an atom, or even less than that, or greater [of everything that exists] in the heavens or on earth escapes His knowledge...” [Qur’an 34:3]

Qadr is usually translated as fate, and it describes Allah’s ordaining of events in this world. As Muslims, we believe in Qadr. We believe everything happens in this universe with the will, knowledge and judgement of Allah. However, because we can never grasp the real reasons or purpose for certain events, we accept events as they happen. We also know the Qadr of the Most-Wise is never empty of wisdom and purpose; only He knows the reasons for why events happen the way they do.

Qadr and free will

Qadr may raise questions about free will: if Allah knows what a person is going to do, does this take away free will? Does Qadr mean a person is forced to act and therefore, they are not responsible for what they do?

For Muslims, Qadr and free will are not in contradiction, because the perspective of humans and that of Allah are not the same. Allah’s knowledge is vast. He encompasses every possible choice that a person can make. All choices remain within the scope of His knowledge. This means that from our point of view, when we have two choices, we may choose path A or path B. However, Allah’s knowledge surrounds all possible paths and their results, regardless of what we choose. Thus, the final choice we make is a result of our free will.

Humans are conscious beings, unlike robots. Robots act without thoughts or feelings. In contrast, when a human acts, they are always aware of what they are doing. And because of this, they remain responsible for what they do. But all human choices and decisions always remain within Allah’s limitless knowledge. Allah, knowing what a person will do in the end, does not take away a person’s choice or responsibility of what they do.

Dealing with misfortune

Because we do not always know the reasons why events occur, we should not lose hope nor should we express regret for what could have been if we face misfortune. Also, we should not question Allah’s Qadr.

The prophet SAW advised us that, “A strong believer is better and dearer to Allah than a weak one although there is goodness in both.

Be eager to do what benefits you and keep asking Allah for help; do not lack strength.

If you are afflicted [with any misfortune], do not say ‘If only I had done this or that [it would have resulted in something different]. Instead, say, ‘Allah ordained and did as He willed,’ for the word ‘if’ opens the gates of satanic works.” [Muslim]

Children who pass away

As part of a long narration, the Prophet SAW described how he saw his son Ibraheem in Paradise, and around him were children who had died young, including the children of the Mushrikeen. [Bukhari]

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Hudhaifa Ibn Al Yaman RA

An Eminent Sahabi – Companion of The Prophet SAW

When this sahabi was appointed as the governor of Madaa'in, people came out in great numbers to greet him and were immensely astonished to find such a humble and graceful ruler. He told them something memorable, as they gathered around him "Beware of sedition". Upon being asked what this means, he revealed that it was the gates of rulers. When someone is admitted in the presence of a ruler, he falsely agrees with whatever is said and commends the ruler for what he has not done; that is sedition.

Hudhaifa Ibn al Yaman RA was not only talented but trustworthy. He detested hypocrisy and deceit. He was one of the several companions of Prophet Muhammad SAW who learnt his manners under the Prophet's SAW guidance. Hence he was straightforward and clear.

The thing that distinguished him from the rest of the Sahaba was his ability to read faces and recognize evil. Therefore, he devoted his time to groom his capabilities in that area. He once narrated that all the Sahaba used to ask the Messenger of Allah SAW about good while I used to ask him about evil for the fear that it would overtake me. [Bukhari: 3606] Even Umar RA used to consult his intelligence and insight in selecting men during his caliphate.

Furthermore, he was a man of strong character and intense loyalty. An example of this is when Hudhaifa RA had the misfortune of seeing his father mistakenly killed in the battle of Uhud by fellow Sahaba. Although devastated, he only prayed for mercy and forgiveness for those who attacked his father unknowingly. The incident grieved the Sahaba a lot. When the news reached Prophet Muhammad SAW, he demanded that the blood money be paid but Hudhaifa RA humbly refused and distributed it as alms among Muslims.

The companions of the Prophet SAW were constantly tested with hardships

one after the other. One such incident is reported by Hudhaifa RA during the battle of Khandaq. The night was dark and terrifying. The wind blew so strongly that it could uproot mountains. The atmosphere was that of deep fear and anxiety. It had been a month of ongoing siege and the Sahaba had reached the highest level of hunger and cold. The Quraish and their Jewish allies were outside Madinah and Prophet Muhammad SAW wanted one of his Companions to penetrate in the enemy camps and bring news of recent developments.

No one volunteered upon asking, so Prophet Muhammad SAW picked Hudhaifa RA who later on candidly admitted that he had no choice but to obey because of the severe circumstances. Here he displayed his genius, even under the pinch of hunger and exhaustion. As he penetrated the enemy ranks, he heard Abu Sufyan alerting his troops to be aware of Muslim scouts. The camp's fire was out due to violent wind and the whole area was enveloped in darkness. Abu Sufyan told his troops to ask the name of the person sitting next to each soldier. Hudhaifa hurriedly asked the soldier next to him what his name was, thus securing his position without any fight. Hudhaifa RA brought back the good news to Prophet Muhammad SAW upon his safe return to Madinah.

Nevertheless, he showed great heroism on battlefields. Hudhaifa RA is considered one of the three or five Sahaba who invaded all cities of Iraq. The Battle of Nahawand concluded in Persian's overwhelming defeat due to his brilliant strategy. He once helped the Muslims of Madaa'in find a suitable place to settle in and his search brought him to Kufa, hence laying the foundation of a future inhabitant city.

He would perpetually tell his fellow Sahaba that "Your best are not those who neglect this world for the last, nor those who neglect the last for this world. The best are those who take from this and that."

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