

AGGRAVATING THE EVIL CHOICE WITH DISOBEDIENCE

Written by Administrator
Monday, 12 June 2017 11:33 -

“WHAT! DO YOU EXCHANGE THE INFERIOR FOR THAT WHICH IS SUPERIOR?” –QUR’AN

Question

A grandfather who is an Aalim, is prepared to teach his grandchildren Knowledge of the Deen (Urdu and Arabic), but his son (the children’s father) who is a Molvi focuses more on secular education, thus not allowing his father to teach his children. Please comment in the light of the Shariah.

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ANSWER

The Shariah comments on this issue from several angles. Firstly, is the status of the father and the obedience which the son owes him. Rasulullah (Sallallahu alayhi wasallam) said in this regard:

“The pleasure of Allah is in the pleasure of the father, and the displeasure of Allah is in the displeasure of the father.”

“Your father is your centre Portal (for entry into) Jannat. Whoever wishes should guard this

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Portal (by obedience), and whoever wishes may destroy this Portal (with disobedience to the father)."

"Of the most pious of the deeds of virtue is to be kind to the family of your father's friends after his death."

Once when a son complained to Rasulullah (Sallallahu alayhi wasallam) about his father who was using from his (the son's) money, Nabi-e-Kareem (Sallallahu alayhi wasallam) with tears in his eyes said: *"You and your wealth belong to your father."* It is surprising that this son who happens to be a molvi is ignorant of the status of his father – the status bestowed to him by Allah Ta'ala. Rasulullah (Sallallahu alayhi wasallam) said that when a son looks at the face of his father (or mother) with affection, he receives the thawaab of a Hajj. A Sahaabi asked of the reward if the son gazes at the face of his father many times. Rasulullah (Sallallahu alayhi wasallam) said that he will receive the thawaab of Hajj as many times as he looks at his father's face. If he looks ten times, he receives the reward of ten Hajj.

The first major sin of the son (referred to in the question) is his gross disobedience to his father. It is Waajib for a son to obey every lawful request and order of his father. This *Wujoob* has greater emphasis if the father's order pertains to an essential issue of the Deen. The position of the disobedient son is precarious. His Imaan is adversely affected. Neither his Fardh nor his Nafil ibaadat is accepted. Jibraeel (alayhis salaam) had invoked special curses on disobedient children, and Rasulullah (Sallallahu alayhi wasallam) had said:

"Aameen"

to the Dua of Jibraeel (Alayhis salaam). On the auspicious nights of Bara'at and Qadr when the special showers of

Rahmat

of Allah Ta'ala are universal
(*aam*),

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certain classes of sinners are excluded and denied a share in Allah's special Mercy of these Nights. Among such unfortunate persons are disobedient children – children who cause grief to their parents.

Secondly, the father (in the question) is prepared to impart to his grandchildren a transcendental profession of IIm-e-Deen, the acquisition of which is compulsory for all Muslims. The disobedience of the son is considerably aggravated for displeasing his father in an issue which is vastly superior to the *jeefah (carrion)* of the dunya. Secular education is part of the worldly *jeefah*.

Rasulullah (Sallallahu alayhi wasallam) said:

“The dunya is jeefah.” (The world is carrion.)

By rebuffing his father's offer or order, the son has preferred the carrion of the world over the Treasure of the Aakhirat, and it is for the Aakhirat that Allah Ta'ala has created us. Rasulullah (Sallallahu alayhi wasallam) said:

“The world has been created for you (for your temporary needs), and you have been created for the Aakhirat.”

Preference of the dunya is the effect of deficiency of Imaan. When Bani Israaeel asked Nabi Musa (alayhis salaam) to supplicate to Allah Ta'ala for a variety of foods yielded by the earth in exchange for the *Mann and Salwa* which would reach them miraculously daily from the heaven, he said to them:

“What! Do you desire to exchange that

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which is inferior for that which is superior?"

In preferring secular education over and above the Deeni education which his father will teach his children, this disobedient son is following in the footsteps of the disobedient, rebellious Bani Israaeel. At every step they accorded preference to the dunya over the Deen. This is the characteristic of all those who assign the Deen a secondary or a tertiary role in their lives. They have made the Ilm of the Deen a handmaid of secular education which is acquired in such institutions which ruin Imaan and extinguish Islamic morality.

Thirdly, is the *Maqsood (Objective)* of the two knowledge's – Deeni Knowledge and secular education. While the objective of secular education is nothing but the dunya, the *Maqsood* of Ilm-e-Deen is Allah's Pleasure and the Aakhirat.

The purpose of secular education as far as the vast majority is concerned is nothing other than money. The goal is to lead a 'comfortable' worldly life with luxuries and the ability to squander. Many add to this purpose, *hubb-e-jaah (love of fame)*. University degrees confer worldly status based on pride and ostentation.

The quest for secular education is accompanied by the baseless kufr idea of poverty and suffering in the absence of a high standard of western education. This attitude is the effect of hidden kufr lurking in the heart. This kufr is so subtle that the person in whose heart it lurks is

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oblivious of its presence. Rasulullah (Sallallahu alayhi wasallam) said:

“Rizq is sealed and the one of greed is deprived.”

According to the Hadith, our Rizq follows us like a shadow. It is inseparable from a person. Maut comes at the moment when one's Rizq has become depleted – when there remains no longer any morsel of one's Rizq. Rizq is not at all reliant on education, or on piety or on anything else. The Rizq of every person and creature has been predetermined and sealed by Allah Azza Wa Jal. Nothing will increase or decrease it. Yes, its barkat will increase or decrease depending on the obedience and disobedience of the person. Rizq is not dependent on knowledge, education, business acumen, etc. Rizq is apportioned by Allah Ta'ala. He is the Sole Raaziq.

The son who prefers secular education over the Deeni Knowledge his father wishes to impart to his (the son's) children suffers from deficiency in his belief of Allah's *Razzaaqiyat (Providence)*. The belief that secular education is the provider of Rizq is subtle and hidden kufr. It betrays doubt in Allah's Providence. The Qur'aan Majeed and the Ahaadith are replete with aayaat and narrations on the issue of Rizq. Lack of secular education will not deprive anyone from his/her pre-ordained Rizq.

It is necessary for the disobedient son to reflect on the future calamity and misfortune he is inviting for himself with his disobedience to his father and to Allah Ta'ala. Allah's Pleasure and Wrath are coupled with the father's pleasure and anger. If he desires success in this dunya and

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the Aakhirat, he should submit to the order of his father and of Allah Ta'ala, and accord the Deen priority and greater preference.

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