

# AL-HUDA

## THE GUIDANCE



Editorial



What have you learnt from  
Ihya al-'Ulum ad-Din?



Questions & Answers



Lessons From the Lives of  
the Pious Predecessors



# Editorial

by Shaykh Muhammad Saleem Dhorat hafizahullah

Memories of Ramadhan barely fade before the thoughts of Muslims the world over are filled with the life of Ibraheem عليه السلام, the great Prophet of Allah who earned the accolade of being ‘Khalilullah’, the close friend of Allah ﷻ. Ibraheem عليه السلام was a Prophet who possessed such special qualities that even Prophet Muhammad ﷺ was commanded to follow his way in order to attain success both in this world and the hereafter.

*‘And follow the creed of Ibraheem, the upright one.’ (3:95)*

The question arises as to what gained Ibraheem عليه السلام such closeness to Allah ﷻ that he stated:

*‘And only he turns away from the creed of Ibraheem who makes a fool of himself. We undoubtedly selected him in this world and he will be amongst the righteous in the hereafter.’ (2:130)*

The answer follows in the very next verse, in which mention is made of the actions through which he secured enduring success.

‘When his Lord commanded him: ‘Submit.’ He replied, ‘I submit to the Lord of the universe.’ (2:131)

His resolution and determination were of such high calibre that when commanded to submit to the will of Allah ﷻ he immediately did so without the slightest reluctance or uncertainty. It was this complete obedience to Allah ﷻ that earned him a lasting legacy in the chronicles of Islam.

The submission was not just mere words but at critical stages his life he proved by way of action. In reality, this is the true meaning of being a complete Muslim, i.e. one who submits unconditionally to the will of Allah ﷻ.

His journey of sacrifice and submission began at a tender age. As a child he was faced with a choice between father and Allah; he sacrificed the security and support of his father and opted for Allah. When the tables turned and Ibraheem عليه السلام himself reached old age and became needy of the support of his young son, he was again ready to duly obey Allah ﷻ and sacrificed his son.

This is a recurring theme throughout the life of Ibraheem عليه السلام and the rituals of hajj. If one considers the many injunctions stipulated by Allah ﷻ



over the days of hajj, one will not be able to comprehend why Allah ﷻ has commanded such actions. Why must one leave the blessed sanctuary of Makkah for the open plains of Mina? Why must one delay the Maghrib Salah and perform it with the Isha Salah? Why is one not able to use ‘Itr (perfume), a sunnah of the Prophet ﷺ, whilst in Ihram? These and many other questions may come to mind, but nobody questions them or is concerned with what others may say. The same spirit of obedience to Allah ﷻ should also apply in every facet of our lives.

The months of hajj repeatedly remind us of our true purpose in life and that our beautiful religion expects us to

unconditionally submit to the will of Allah ﷻ. No matter what challenges we may face, our objective should be to please our Creator. There is no need to pick and choose in what to do and not to do: We should have full confidence that in whatever Allah has commanded there is only goodness. Such submission and subduing of the desires is an easy and simple method to acquire everlasting success.

Shaykh Sa’di رحمه الله, a pious saint, used to say that Paradise is a mere two steps away: with the first, crush your desires and with the second, enter into Paradise.

May Allah ﷻ enable us all to submit to His wishes as He desires us to.

# AL-HUDA ACADEMY

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(Former Lillian Hamer House),  
Deane Road,  
Bolton, BL3 5NR  
United Kingdom

Tel: 01204 656100  
Email:  
[info@alhuda-academy.org.uk](mailto:info@alhuda-academy.org.uk)  
Web:  
[www.alhuda-academy.org.uk](http://www.alhuda-academy.org.uk)





## NOW ENROLLING







Alhumdulillah through the fadhl of Allah ﷻ and following the purchase of the former Lillian Hamer House in 2013, Al-Huda Academy has established the ‘over 16s’ full-time Darul Uloom in Bolton, with full boarding facilities.

One of the objectives of the Darul Uloom is to equip the students not just with knowledge but to combine the concern for reformation with ‘Amal (practise).

# LESSONS FROM THE LIVES OF THE PIOUS PREDECESSORS

## **Imam Ash-Shafi'i and his Mother**

Imam Ash-Shafi'i  was brought up by his mother alone. When, as a child, he would express his desire to leave Makkah to go and study, his mother would start crying. When he asked her whether she was sad at the prospect of her only son moving away, she explained that no, that was not the reason; she was extremely happy that he wanted to go out in search of 'ilm, but what made her cry was the fact that she was too poor to be able to provide for the expenses and necessities of his journey. When eventually the young Imam Ash-Shafi'i  did reach Al-Madinah, he proved a very able and keen student. He acquired knowledge from Imam Malik  while in Al-Madinah Al-Munawwarah. Thereafter he travelled far and wide to benefit from other well known imams of the time, before returning to Imam Malik  in Al-Madinah again.

When Imam Ash-Shafi'i  decided to return to Makkah, his teacher Imam Malik , who had been blessed by Allah  with wealth too, gave him much wealth to return with. Because Imam Ash-Shafi'i  had become a faqih in his own right and achieved widespread recognition and fame, the people of Makkah came out to greet him. On seeing the Imam's entourage it looked as if it was a merchant rather than a scholar entering the city. There was great happiness all round as the people met Imam Ash-Shafi'i , but he realised there was no sign of happiness on this mother's face, He asked her why she was sad instead of happy upon the return of her son. She replied that she had sent him to become an 'alim, not to acquire worldly possessions. Encouraged by her behaviour, Imam Ash-Shafi'i  gave away all the gifts he had returned with to the poor, and thereafter his mother welcomed him home.

*Extracted from 'Status of Women in Light of the Sirah' by Shaykh Mawlana  
Muhammad Saleem Dhorat hafizahullah*





# Questions & Answers

**Q** An elderly woman is going to perform hajj with a non-mahram. This woman's daughter and son in law will be arriving in Makkah from South Africa. When she reaches Makkah she will join up with them. What is the ruling for her travelling without a mahram from here?

**A** The elderly woman cannot travel with a non-mahram for hajj. It is necessary for her husband or any other mahram to be present during travel. Even if other women are present, it is necessary for her husband or another mahram to be present. Meeting up with the daughter or son in law in Makkah will not compensate for this. Nevertheless, if she still goes, the obligation of Hajj will be fulfilled but the disobedience to Allah ﷻ and the contravention of the Shari'ah will remain for which she will be sinful.

**Q** In our locality, once the engagement is done, prior to the nikah, both the girl and boy meet each other freely as husband and wife. The boy will take the girl out to socialise. Parents also happily give permission. If there is some vacation, they will spend days out together alone. Is it permissible to freely meet, socialise and spend time together alone in this manner once only the engagement has taken place?

**A** Engagement is a promise of nikah and not the nikah itself. Hence to freely meet and spend time together alone is haram. To cohabit will tantamount to fornication and if a child is born it will be of haram. If it is unbearable to remain apart once engagement has taken place, then nikah should be performed.

**Q** In some places, after the burial of the deceased, The Imam stands at the head of the grave and recites from Alif Lam Mim until Muflihun and then stands at the foot of the grave and recites Amanar Rasul until the end of the surah and then makes Du'a. Is there any basis to this?

**A** Yes, to recite in this manner is mustahab. Recite gently and sometimes omit it. Do not make it a necessary habit. It has been narrated from Ibn 'Umar رضي الله عنه:

And one should recite at the head side the opening verses of Surah

Baqarah and at the feet the ending verses of Surah Baqarah. (Mishkat)

It has been mentioned in Shami: “And ibn ‘Umar رضي الله عنه would regard it to be preferable to recite at the grave , after the burial, the opening verses of Surah Baqarah and its ending verses.” (Vol 1 p 837)

**Q** A person distributes his Zakah during the month of Ramadhan but he keeps some of this amount with himself with the intention that in future if a needy person comes then this money will be useful (to give). Is this practice permissible?

**A** After the completion of one year upon wealth which meets the threshold of Zakah, the payment of Zakah becomes fardh and according to the opinion on which the verdict is given, this obligation of paying zakah is wujub ‘alal fawr (instantaneous). Hence as there is no shortage of needy people, a person should try his utmost to pay his zakah quickly and absolve himself from this obligation. The more a person delays, the more a delay will occur in the fulfilment of an obligation.

In Tahtawi it has been mentioned:

... and it is obligatory instantaneously and upon this the verdict is given, hence he will be sinful for delaying it (the payment) without any (justified) reason and his witness shall be rejected.

In Durre Mukhtar it has been mentioned:

... (and its obligation is lifelong based) i.e. relaxed and eased. Al Baqani and others have attested this opinion (and it has been stated to be instantaneous) i.e. to be obligatory instantaneously (and on this opinion the verdict is given) as mentions in Sharhul Wahbaniyyah (hence a person will be sinful by delaying it) without reason...

In Shami it has been mentioned:

... (hence a person will be sinful by delaying it) literally, a sin will incur by a delay even though it may be minimal for example a day or two because the fuqaha have explained ‘instantaneous’ to be the first possible opportunity. It has been stated that one should not delay it to the following year... (Vol. 2 p 71)

If there is some shar’i interest, then according to the fuqaha there is some leeway in a short delay.

# MY MOTHER

By Abdurrahman Lunat

I LOVE MY MOTHER,  
SHE ALWAYS KEEPS ME IN SHELTER.  
MY MOTHER IS SWEET,  
JANNAH LIES UNDER HER FEET.

MY MOTHER IS ALWAYS THERE WHEN I AM IN NEED,  
AND I THINK THAT THIS IS A VERY GOOD DEED.  
MY MOTHER LOVES ME A LOT,  
AND ALWAYS KEEPS ME IN A GOOD SPOT.

MY MOTHER HELPED ME TO MEMORISE THE QUR'AN,  
AND SHE HAS VERY GOOD IMAN.  
MY MOTHER NEVER MAKES ME DO ANYTHING WRONG,  
AND MAKES ME HOLD TO MY FAITH STRONG.

MY MOTHER LIKES IT WHEN I TRY MY BEST,  
AND TO ME SHE'S LIKE A TREASURE CHEST.  
MY MOTHER LIKES ME,  
AND TRIES HER BEST TO KEEP ME HAPPY.

MY MOTHER TELLS ME NOT TO GO ASTRAY,  
BECAUSE I CAN LEAD TO JAHANNAM ONE DAY.  
I LOVE MY MOTHER, I LOVE MY MOTHER,  
AND SHE'S SOMEBODY I CAN NEVER BOTHER.

*As a right of Allah, it is obligatory on the people to perform hajj of the House – on everyone who has the ability to manage (his) way to it. If one disbelieves (denies hajj), then Allah is independent of all the worlds. (3:97)*



# WHAT HAVE YOU LEARNT?

From Imam Ghazali's *Ihya al-'Ulum ad-Din*

Shaykh Shaiq Balkhi رحمہ اللہ once asked his companion Shaykh Hatim Asam رحمہ اللہ: 'you have travelled with me for almost thirty years. What have you acquired?'

Shaykh Hatim رحمہ اللہ replied: 'I have acquired eight benefits of knowledge, which I hope to be a means of my safety and salvation:

**The first benefit** was that I looked at the creation of Allah ﷻ and came to realise that everyone had a loved one whom they longed for. Some of these would accompany their lover in sickness, whilst others up to the grave. But all would return after this, leaving the lover in loneliness. I (Hatim رحمہ اللہ) contemplated and told myself:

'The best of the loved ones are those who enter the grave to accompany the lover, but I found none other than good deeds to accompany me in my grave. I therefore made them my beloved so that they may be a lantern for me in the grave; thus I will not be left in loneliness.'

**The second benefit** was that I saw people followed their desires and hastened towards their desires.

I therefore pondered over the verses:

*And for such as had entertained the fear of standing before their lord and had restrained (their) soul from lower desires, their abode will be the Garden. (79:41-42)*

After pondering I was convinced that the Qur'an was the truth. I began opposing my desires until they found pleasure in following the commands of Allah.

**The third benefit** was that every person worked very hard in amassing and holding firm onto worldly items. I pondered over the verse:

*What is with you must vanish: what is with Allah will endure. And we will certainly bestow, on those who patiently preserve, their reward according to the best of their actions. (16:96)*

After which I decided to spend (for the sake of Allah) my worldly commodities by distributing them amongst the poor so that I may reap their rewards in the hereafter.

**The fourth benefit** was that some people regarded their honour and

dignity to be in large families and clans. Others regarded them to lie in amassing large amounts of wealth together with having many children; they were boastful of this. Others found that honour and dignity were in stealing people's wealth, oppressing them and shedding their blood. Some even thought that wasting wealth and spending it lavishly was the road to honour and dignity. I then pondered upon the verse:

*...Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you... (49:13)*

It was now that I realised that being righteous and God-fearing was best for me, and whatever the Qur'an had to offer was the open and clear truth; whatever the people said was nothing but false.

**The fifth benefit** was that I saw people slandering and backbiting one another. I found that this was due to the people having jealousy in matters of wealth, honour and knowledge. So I pondered over the verse:

*...It is We who portion out between them their livelihood in the life of this world: and We raise some of them above others in ranks, so that some may command work from others. But the Mercy of thy Lord is better than the (wealth) which they amass. (43:32)*

I then came to realise that whatever the people had was by distribution of the Almighty. I therefore envied none and was pleased with Allah's distribution.

**The sixth benefit** was that I saw the people envying one another for many reasons but when I pondered over the verse,

*Verily Shaytan is an enemy to you: so treat him as an enemy... (35:6)*

I came to know that enmity is only permissible with Shaytan.

**The seventh benefit** was that I saw the people working very hard and striving to earn their livelihood in such a way that they were degrading themselves. I pondered over the verse:

*There is no moving creature on earth but its sustenance is due from Allah... (11:6)*

After which I realised that my sustenance lay in the Hands of the Almighty and that He was responsible for it. So I busied myself in worship and cut-off my hopes from all except Him.

**The eighth benefit** was that I saw every person to be dependant on a creation. Some depended on wealth, whilst others upon properties. Others depended on expertise and some depended upon creation like themselves. I pondered over the

verse:

*And if anyone puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely accomplish his purpose: verily, for all things has Allah appointed a due proportion. (65:3)*

I then put full trust in Allah as He is most sufficient for me.'

Shaykh Shaqiq Balkhi ﷺ then stated:

'May Allah bless you. I have studied the Tawrah, the Injil, the Zabur and the Qur'an and I have come to know that all four of them are based upon these eight factors and benefits. Whomsoever acts according to these will in return be acting upon the four books of Allah ﷻ.'



## Helping Others?

The bell rang as the clock struck twelve. It was lunch time. The children quickly grabbed their lunch boxes and headed towards the dining room to have their food. All the students sat down and began eating when Ibraheem entered. He was the most popular boy in school and was liked and respected by everyone. He was also learning to memorise the Qur'an in Madrasah. 'Ibraheem! Ibraheem! Over here!' He heard someone call out. Ibraheem scanned the crowded hall and spotted where Adil and his friends were sitting.

'Why are you so late?' Muhammad asked him as he joined the group. 'I was helping my teacher take all his homework books to the car', he replied.

'Masha'allah that's very nice of you, but hurry up and eat so we can practice for our football match this weekend', Muhammad said.

The boys finished their lunch and proceeded to the playground leaving Ibraheem behind. Ibraheem quickly finished his food



too and was about to leave the dining hall when he spotted the new boy from his class, Isma'il. He was sitting in the corner of the room crying. 'What's the matter?' Ibraheem asked him, 'Is everything okay?'

'I'm new to the class and do not understand the work. No one wants to help me as they are busy playing games.'

Isma'il had tears streaming down his cheeks. 'Dry your tears and insha'allah I will help you with your work,' Ibraheem assured him.

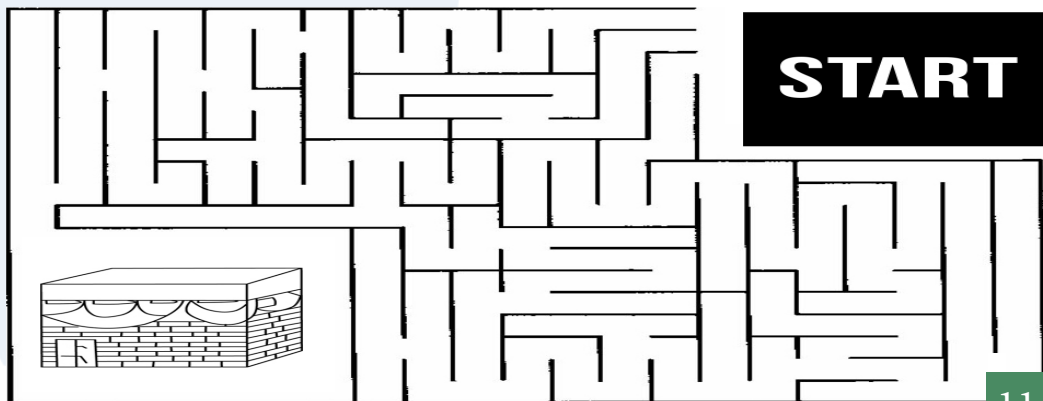
Won't you miss the football practice?' Isma'il asked. Ibraheem pondered for a moment. The weekend's football game was very important. It was necessary for his team to win the game. On the other hand helping someone in need would bring great reward. 'Don't worry about the game. By helping you, Allah will become pleased with me, reward me and also help me in the game.'

### MORAL

Our beloved Prophet ﷺ has told us that whoever will help his brother in his time of need, Allah ﷻ will assist him when he is in need too. We should always try to help others so that we can be rewarded and Allah ﷻ can become pleased with us.

## HAJJ MAZE

**Muhammad wants to go for hajj. Can you help him find his way to the blessed city of Makkah Mukarramah?**



# Al-Huda Academy

*Lillah Appeal*

16/08/2017

## WE REQUIRE £439,697.63

Since its establishment, the role of Al-Huda Academy is to equip the students not just with knowledge but to combine the concern for reformation with 'Amal (practise). The service rendered to date and the success of the Academy is nothing but due to the fadhl of the Almighty.



To facilitate the expansion of its activities, Al-Huda Academy has purchased the former Lilian Hamer Residential Home (Deane Road, Bolton, BL3 5NR). Alhumdulillah, the property comprises of over 50 rooms; including bedrooms, a dining hall and several lounge rooms.

We are making an appeal to brothers and sisters to join us in this noble cause by setting up a standing order of only £1, £2 or £5 monthly.



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