

# AL-HUDA

## THE GUIDANCE

VOL 8 ISSUE 1



EXALTED  
CHARACTER

QUESTIONS  
& ANSWERS

LESSONS  
FROM HADITH

IN SHAYKH'S  
COMPANY

& MORE...

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# Editorial

by Shaykh Muhammad Saleem Dhorat hafizahullah

Recently, whilst I was sitting with the students of the Academy, I posed the following question to them: ‘Imagine two types of fruit: one very attractive and extremely sweet, though with the unfortunate characteristic that it’s sweetness lasts only for a few seconds and thereafter turns to bitterness; and another which is not attractive at all and tastes very bitter, but after beginning to chew it, the bitterness very rapidly turns into such sweetness that its enjoyment remains in the mouth for hours. If you were given a choice between these two fruits, which one would you prefer?’

They all replied: ‘The second one.’

I said: ‘Now, based on this example, try to understand two very important aspects of Din: Sabr (steadfastness) and Shahwat (fulfilment of base desires).’

Elaborating on the first aspect I said: ‘Sabr is to exercise patience during times of distress; to remain steadfast in fulfilling the commands of Allah ﷻ; and to restrain oneself from His disobedience. This quality, like the second fruit, is not attractive at all and initially extremely bitter in taste. However, this bitterness does not last

long and soon it is replaced by a long-lasting sweetness.

‘A very attractive person, either in real life or in a photo in the newspaper, poster or magazine, attracts the attention of others. Initially, it feels very ‘bitter’ not to look at the enticing site, but after chewing on this fruit of Sabr for a while, the sweetness of Iman is felt passing through the entire body. Rasulullah ﷺ said:

*The (evil) glance is an arrow from the arrows of Shaytan. (Majma’u Zawaid)*

‘The other aspect is Shahwat - the fulfilment of our unlawful desires. In the initial stages it is very attractive and full of enjoyment, but its after effects are very bitter indeed. When first getting involved in unlawful activities such as drug or alcohol consumption or adultery and fornication, no bitterness or loss is felt whatsoever; In fact there is nothing but sweetness. But as the initial effects wear off, all that remain are regret and bitterness. And above all, in the afterlife, this bitterness will remain forever. Allah ﷻ says in the Glorious Qur’an:

*But whosoever turns away from My Reminder, verily, for him is a life of*

*hardship, and we shall raise him up blind on the Day of Resurrection. (20:124)*

Finally I asked them: ‘So now, my dear students, which of these two should we give preference to – Sabr, which will result in our acquiring the sweetness of Iman in this world and the everlasting sweetness of Jannah in the Hereafter, or Shahwat, which will result in bitterness in this world and the everlasting bitterness of Jahannam? The choice is yours.’

Their answers all echoed the same thought: “We should all give preference to Sabr which, although preceded by

an insignificant amount of bitterness, guarantees everlasting sweetness.”

I said: ‘Alhamdulillah, may Allah ﷻ grant you all barakah in your understanding.

A great saint, Ma’ruf Karkhi ﷺ said:

That bitter item, the end of which is sweetness, is Sabr, and that sweet item, the end of which is bitterness, is Shahwat.

Let us therefore exercise Sabr and fulfil all the Commands of Allah ﷻ, no matter how bitter the prospects of doing so may appear, for this bitterness is the doorway to everlasting sweetness.’

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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’ (practice).

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# *In Shaykh's Company: Pearls of Wisdom*

***From Shaykh Muhammad Saleem Dhorat hafizahullah***

## **Strengthen your power**

“Without the usage of will power, there is no remedy for those sins which are related to passion and desire. The respected Shaykh Ashraf ‘Ali Thanwi رحمہ اللہ would say that if a person is not willing to utilise his will power then not even a Prophet can save him from committing sin.

Through the usage of will power one can achieve great things. Take the example of a smoker who stops smoking from morning till evening in Ramadhan. How? By utilising the willpower which is inherent within him! Similarly, every person has the ability to abstain from sins, if he would only use his will power.

By affiliating with a Shaykh and consulting with him, one is able to develop and rejuvenate his willpower so that he is able to use this great capacity and thus refrain from sin.”

## **Reasons to be Thankful**

“Whenever we are faced with a difficulty, we should tell ourselves that the reasons for exercising sabr (patience) are few, and the reasons shukr (being grateful to Allah ﷻ) are many because the Favours of Allah ﷻ are far more in number than the few difficulties we are encountering. For example if we have a headache, then we should remind ourselves that only one part of the body is in pain, while the rest of the body is well and healthy. Thus there is only one reason to be patient and many reasons for being thankful.”

## **Scribbling a Masterpiece**

“It is easy to fall prey to the deception of Shaytan that we are performing much more worship than those around us. What we need to understand is the quantity is not everything. Consider the example of a toddler who spends hours scribbling on a piece of paper. Even though the child has spent much time and effort, his writing is of no real value. On the other hand, in five

minutes of inspiration, a professional author is able to craft an article that goes on to become a masterpiece. The toddler however will not be able to understand the difference between his work and the work of the professional.

When it comes to practising Deen we also like toddlers in comparison to the pious servants of Allah ﷺ whose short devotions are far greater than our lengthy devotions. This is why we think that we are performing so much. Shaytan plays on this misconception and thus we do not reflect. This is the reason why we need to spend time in the company of the pious. Through their company, we will begin to master the art of worship and ultimately, insha'allah, turn our scribbles into priceless gems."

# Exalted Character

By Shaykh Ashraf Ali Thanwi رحمه الله

It is essential to inculcate in one's self the reverence and respect for the exalted character and habits of Rasulullah ﷺ. It is necessary that the morals of Rasulullah ﷺ become established in one's heart so that the love for him becomes dominant and eagerness to follow his noble character is embedded in every believer. Some Ayaat and Ahaadith are mentioned in this regard:

Allah ﷻ says,

*Verily, You (Muhammad) are of an exalted character. (68:4)*

Anas رضي الله عنه narrates,

*I served Rasulullah ﷺ for ten years, but never did he speak a word of rebuke to me; he never said to me: 'Why did you*

*do this and why did you not do that?' (Bukhari, Muslim)*

*Rasulullah ﷺ was the kindest in disposition. Once Rasulullah ﷺ asked me to do something, but I refused while in my heart I intended to go where ordered. I went on the errand, I passed some children playing in the market place and I joined them. Suddenly Rasulullah ﷺ arrived there and laughing, he took hold of my neck and said, 'Are you going?' I said, 'Yes, I am going now.' (Muslim)*

*I was walking with Rasulullah ﷺ. He had on him a heavy shawl made in Najran. Along the way a bedouin came. The bedouin grabbed hold of the shawl and pulled it with such force that Rasulullah ﷺ was pulled forward*



close to the breast/chest of the bedouin who said: 'O Muhammad! Order that I too be given from the wealth of Allah, which is with you.' Rasulullah ﷺ smiled and ordered that he be granted a gift. (Bukhari, Muslim)

Jabir ؓ said that,

Rasulullah ﷺ never refused to give anything which he was asked. If he had it, he would give it. If he did not have it, he would present an apology and make a promise to give it at another time. (Bukhari, Muslim)

Anas ؓ narrates that,

Once a man asked Rasulullah ﷺ for some goats which belonged to him (Rasulullah ﷺ). The goats were grazing in a valley. Rasulullah ﷺ presented all the goats to the person who had asked for them. This man, when he returned to his people, said: 'O my people! Become Muslims. By Allah! Muhammad gives much.' (Muslim)

Jubayr Ibn Mut'im ؓ said that,

Once he was walking with Rasulullah ﷺ on the occasion of his return from Hunayn. A group of bedouins surrounded Rasulullah ﷺ and asked for gifts. They grabbed from Rasulullah ﷺ everything which he had until finally they snatched even the shawl from his body. Rasulullah ﷺ said: 'At least return my shawl. If I had camels

as numerous as the trees, I would have distributed them among you; You would not have found me to be miserly and small of heart.'" (Bukhari)

Anas ؓ narrates that,

After Rasulullah ﷺ would complete Fajr Salah, the servants of the people of Madinah would bring containers of water. Whoever presented a container, Rasulullah ﷺ would immerse his blessed hand in the water. This was done for the sake of barakah (blessings). Sometimes the mornings were extremely cold, nevertheless he immersed his hand in the water. (Muslim)

Anas ؓ narrates that,

Rasulullah ﷺ was not harsh in disposition nor was he one who cursed. If someone had to be reprimanded, he would (at most) explain: 'What is the matter with him? May dust settle on his forehead.' (Bukhari)

**Note:** This statement, viz., 'May dust settle on his forehead', is not a curse. Even during Salah, dust settles on the forehead when in sajdah by the head touching the earth. In a way this was a du'a for the betterment of the person. It implied that the errant attain rectitude by performance of Salah, for Salah prevents from evil and shameless deeds. This is one of the peculiarities of Salah.

Abu Sa'id Khudri ؓ narrates that,

Rasulullah ﷺ was more modest than a young girl who remains in seclusion. Abu Sa' id Khudri ؓ says: 'When he saw something detestable, we would realise it from the effect on his auspicious face.' (Bukhari, Muslim)

**Note:** He would not generally mention it due to excessive modesty.

Aswad ؓ narrates that,

He asked A'ishah ؓ: 'What did Rasulallah ﷺ do at home?' She replied: 'He would assist his wives in their housework.' (Bukhari)

'A'ishah ؓ narrates:

Rasulullah ﷺ would mend his shoes, sew his clothing, and do the work of the house as ordinary people among you do.

She also narrates that Rasulallah ﷺ did not act like a master at home. He would milk the goats himself. (Tirmidhi)

Anas ؓ narrates,

I was eight years old when I joined the service of Rasulallah ﷺ. I remained in his service for ten years. Whenever I damaged anything with my hands, Rasulallah ﷺ did not scold me. Even if someone from the family of Rasulallah ﷺ scolded me, he would prevent them, and say: If anything else was decreed, it

## LESSONS FROM THE LIVES OF THE PIOUS PREDECESSORS

### Shaykh Ashraf 'Ali ؓ's Adherence to the Sunnah

Once, during a lecture, Shaykh Ashraf Ali ؓ stated that it is Sunnah to eat pumpkin as the Prophet ﷺ liked to eat it. He went home to find that his wife, who had also heard the lecture, had cooked pumpkin. The next day, once again, his wife had prepared the same thing, and also on the third day! He asked his wife as to why she was preparing the same vegetable every day. She replied, "You mentioned in your lecture that it is sunnah to eat pumpkin as the Prophet ﷺ preferred it. Therefore, I thought we should eat as much pumpkin as possible whilst it is still in season."

Shaykh Ashraf Ali ؓ, amazed at her love for the sunnah, decided to monitor his own life and see how much it was according to the sunnah. He monitored himself, day and night, for one week; taking into account every action he performed, comparing it to the sunnah method. He found that every action he did was according to Sunnah!

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# Questions & Answers

- Q** What is the ruling if a person made salam to the left before the right in salah?
- A** The salah will be valid and it will not be necessary to make salam to the left again.
- Q** Will the salah be valid if a person weeps loudly in his Salah?
- A** The salah will not be nullified if he weeps out of fear of Allah ﷻ or thinking of Jannah or Jahannam. The salah will however be nullified if he weeps because of the melodious recitation.
- Q** If a person is busy performing nafl salah when the janazah salah starts, can he terminate the nafl salah to join the janazah salah?
- A** The nafl salah may be terminated if the person fears that he will miss the janazah salah. It is however necessary to repeat the nafl salah afterwards.
- Q** Is it permissible to perform janazah salah for a Muslim who commits suicide?
- A** Although committing suicide is a very grave sin in the shari'ah, the shari'ah has permitted performing the janazah salah for such a person. Some prominent people abstain from participating in the janazah salah of such people as a warning for others. While this is permissible, the public has to perform the janazah salah and cannot bury the person without doing so. A hadith states that it is incumbent for people to perform the janazah salah of a Muslim regardless of whether the person was pious or evil.
- Q** Can one read the Qur'an in the state of ritual impurity or in the need of Wudhu?
- A** If one is in the state of ritual impurity and in need of ghusl then one can neither touch the Qur'an nor read it. If one is in need of Wudhu, then one cannot touch the Qur'an but he may read it (without touching it, e.g. from memory).



**Q** When ghusl is necessary, then can one recite various tasbihaat such as salah ‘alan nabi (durud sharif), kalimah tayyibah, istighfar, etc.?

**A** In such a situation, it is not permissible to read the Qur’an, but dhikr, du’a, salah ‘alan nabi, etc. can all be read.

**Q** If after entering the toilet, one remembers that he forgot to read the du’a before entering the toilet, and he forgets to enter with the left foot, what should he do?

**A** One should not read the dua with the tongue, it would be read in the heart.

**Q** If a person does not read salah for an entire year, not reading Jumu’ah salah nor the ‘Id salah, can such a person be called a complete believer?

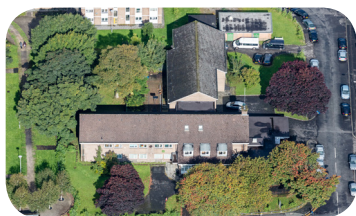
**A** If such a person believes in Allah ﷻ and his prophet ﷺ, and accepts the obligatory nature of salah, but due to laziness and negligence does not read salah, he will be classed as a believer, but not a complete believer. This is because he is neglecting an important and fundamental pillar of salah for which he will be a grave sinner and a wicked transgressor. In the Qur’an and Ahadeeth we find severe warnings for those who neglect salah.

**Q** Is there any measure from which the layman can gauge if his salah is accepted and that his Rabb is pleased with him?

**A** After performing salah with all its conditions and with the required concentration and attentiveness, hope should be kept in Allah ﷻ accepting the deed.

**Du’a to Make a Task Easy** - When unsure about the solution for a problem, or to make a task easy to complete, one should recite:

*Oh my Rabb, let my heart be open رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي*  
(to what is correct) and make my task easy for me. (20:25)



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# LESSONS FROM HADITH

By Shaykh Muhammad Yusuf Ludhyanwi ﷺ

**Note:** The Muhadditheen normally collect ahadith related to Ikhlas and Riya under the chapters of akhlaq (morals) and adab (etiquette). Imam Tirmidhi ﷺ though, has included them under the chapter on zuhd (abstinence). A possible reason for this is that zuhd is the disinclination towards the world and fame. Because an ostentatious person desires to please the creation through his actions and gain recognition in thier eyes, his aim being able to amass the paltry goods of this world, he is in fact a desirer of the world and his actions are contrary to zuhd. The meaning of zuhd is not only having minimum possessions but that the world departs from the heart leaving no place in it for the love of wealth or fame. May Allah ﷻ grant us all this blessing. Ameen.

## **A Person Will be with the one he Loves**

Anas Ibne Malik ﷺ states that the Prophet ﷺ said: ‘A person will be with the one who loves and he will receive that which he has earned.’

Anas Ibne Malik ﷺ states that a man came to the Prophet ﷺ and said, ‘O prophet of Allah ﷻ, when will Qiyamah take place?’ The Prophet ﷺ (Instead of answering his question) stood up to offer salah. When he completed his salah he asked, ‘Where is the questioner about the occurence of Qiyamah?’ The man said, ‘It was I, O Prophet of Allah ﷻ.’ The Prophet ﷺ said, ‘What have you prepared for it?’ He said, ‘I have not prepared for it much in the way of salah (besides the fardh salah) or fasts but I do love Allah and His Prophet ﷺ.’ The Prophet ﷺ said, ‘A person will be with the one he loves, and you will be with the one you love.’

Anas ﷺ says, ‘I had not seen the Muslims happier after accepting Islam then their happiness at this!’

Safwan Ibne ‘Assal ﷺ states, ‘A bedouin with a loud voice came and said. ‘O Muhammad ! A man loves a people but (with regards to his deeds) he is unable to join them (what is the view on this?),’ The Prophet ﷺ said, “A person will be with the one he loves.”

**Commentary:** These Ahadeeth offer glad tidings to those who have true love for the Prophet ﷺ, the noble Sahabah ﷺ and those pious people who hold acceptance in the Court of Allah ﷻ. Insha'allah they will be resurrected with and enjoy

the company of these divinely accepted souls. The following couplets are attributed to our respected Imam Abu Haneefah ؓ:

*I love the Saliheen (righteous) but though I am not from them, I hope, perhaps Allah will grant me too, righteousness.*

## Kindness and Gentleness: The Prophetic Way

Shaykh Mufti Muhammad 'Ashiq Ilahi ؓ

'A'ishah ؓ reports that the Prophet ﷺ said:

*"Indeed, Allah is gentle and like gentleness. And upon (a servant showing) gentleness, he gives such blessings which he does not give on harshness or on anything else."* (Muslim)

Jarir ؓ reports that the Prophet ﷺ said:

*"Whoever is deprived of gentleness is deprived of good."* (Muslim)

In a hadith it is mentioned that the Prophet ﷺ said,

*"Whoever has been given a portion of gentleness has been given a portion of the goodness of this world and the Hereafter; and whoever has been deprived of gentleness has been deprived of the goodness of this world and the Hereafter."* (Mishkat)

From these narrations we learn the importance of being gentle and kind. The one in whose nature it is to be gentle and kind has been given a great

blessing and fortune. In reality, being gentle and kind has a huge input on a person's character being good. The saying of the Prophet ﷺ is very true that he who has been deprived of gentleness has been deprived of all the goodness of this world and the Hereafter. It is only from the servants of Allah ﷻ who are gentle and kind that spiritually is spread. This is why the creation of Allah ﷻ only frequents such people. They benefit from the good company and adopt the good character that they see in them. Who would visit a person who is rude and cruel? The Prophet ﷺ was very merciful, kindhearted and gentle, very soothing in his speech, tolerant and forbearing. In the Glorious Qur'an, the Prophet ﷺ is addressed:

*"So (O Prophet), it is through mercy from Allah that you are gentle to them. Had you been rough and hard-hearted, They would have dispersed from around you. So pardon them, and seek forgiveness for them. Consult them in the matter and, once you have*

*taken a decision, place your trust Allah. Surely, Allah loves those who place their trust in him.” (3:159)*

From this verse we learn to be merciful, kind-hearted and soft natured creates love and affection, while cruelty and harshness creates dislike and hatred which eventually turns one's associates away.

A believer should be kind-hearted and soft natured. The Prophet ﷺ said:

*“The believer is a treasure of love; and there is no goodness in him who neither loves, nor is he loved by others.”*

This lack of goodness in him is because of the absence of love from others due to him not adopting good character and his nature not being friendly and sociable.

Makhul ؓ (a tabi'i) says that the Prophet ﷺ compared the believer in his gentleness and kind-hearted behaviour to be like a submissive camel, who will

follow you wherever you take it and will sit on whichever rock you make it sit. (Bayhaqi)

This means that the person should be of assistance to all and be prepared to do whatever he can (as long as the action is not contrary to the teachings of the shari'ah).

The virtues of mercy, gentleness and kindness which have been mentioned are to be normally carried out. However, sometimes there is a need to be strict and harsh. If the situation demands that a strict stance is adopted and a person acts accordingly, in this too there is good. In order to reprimand your children or students sometimes strictness is needed, but in most situations the better option is to be merciful. Being strict and harsh can cause children, students and those who are inferior to you (in any given circumstance) to become obstinate and rebellious.

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