

# 3rd ANNUAL SERAH OF THE SUBLIME CONFERENCE

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ing to the Masājid who are nowhere to be seen during the rest of the week. The necessity of performing this salāh has become a cultural ritual rather than fulfilling a religious obligation to gain the closeness of Allah ﷻ. The same is true of the ‘Eid salāhs and the Taraweeh prayer during Ramadhān.

The silly haircuts that Muslim youth have these days and the funny dresses in eccentric colours and designs – which befit only women – that male Muslims have no shame in wearing to weddings would, if they were not so tragic, be simply laughable. These and the innate belief embedded within the minds of most young Muslims that they must support a football team or speed around the streets all day in expensive cars to “look cool” are all clear signs of the need for Muslims to revisit their connection vis-à-vis their connection with Allah ﷻ and the deen, Islām.

Being true to our deen means we must revolve our lives around Islām and not vice versa. Life indeed has its ups and downs. It will be full of inconveniences. Rasoolullāh ﷺ has informed us that:

*The (Hell) Fire is veiled (surrounded) with (all kinds of) desires (and passions), while Jannah is veiled (surrounded) with adversities (and difficulties).* [al-Bukhāri and Muslim]

We need to establish our own independent thinking under the supervision of trustworthy ‘ulamā and mashaik and not allow ourselves to be clouded by the outlook of others, for they will soon perish and with them their fragile promises of temporary success.

The current banking crisis, caused by a financial industry riddled with interest (ribā), has resulted in governments around the globe turning to all sorts of bailouts and fiscal plans. Recent news has revealed that girls as young as 11 will be able to get the pill by sending a text message to the school nurse without the knowledge of their parents. These and the like teach us that man-made laws are simply not workable; there is no sense of direction or moral incentive, and all sorts of cures – some evidently foolish – are tested in an attempt to solve the woes of society without looking at the root causes.

This is where Islām comes in. Islām is all about eliminating any potential illness and leaves no stone unturned in uprooting evil. This is why:

*Verily, the religion with (acceptable to) Allāh is Islām...* [3:19]

*And whoever seeks a religion other than Islām, it will never be accepted from him and he will be from the losers in the hereafter.* [3:85]

The sooner we swallow the pill of Imān and let its effects enlighten our hearts, and give Islām its due importance, the sooner we will reap the benefits for ourselves and the Ummah at large. Any delay will mean more suffering and a life of misery, emptiness and one without any purpose.

How wonderful is the case of a believer; there is good for him in everything (he does) and this applies only to a believer. If prosperity comes to him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is good for him (too). [Muslim]



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## True Muslims

A newborn baby, if given the ability to speak, would talk of a whole new world to explore, and an expectation of a world full of innocence, bliss and prosperity. But this naïve – albeit innocent – view of the world would soon diminish into a utopian dream as the harsh realities of the dunyā begin to come to light. The dunyā, he would quickly come to realise as he grew older, is a place of greed, hatred and misery.

*And this life of the world is only an amusement and a play! And verily, the home of the hereafter – that is the life indeed, if they but knew.* [29:64]

Allāh ﷻ created this world and sent us into it to test us. Those who pass this test by shunning the world and its advances will not only live a contented life here but will enjoy the fruits of their sacrifice in the next. But those who fall for the dunyā and thereby forget their purpose will be deemed to have failed this test.

Such is the test of life that it is the deciding factor between a person’s everlasting success in the hereafter or eternal failure there. A test can only be considered such if, by means of it, the successful ones are differentiated from the failures and, like an exam, it ranks each person undergoing the test according to his accomplishment. This is what Allāh the Almighty alludes to when He says:

*And if Allāh had willed, He would have made you one nation (on the Truth) but (He has not done so in order) that He may test you in what He has given you; so compete in good deeds...* [5:48]

But there is a more specific test, or series of tests, a believer has to go through once he claims to profess belief in the oneness of Allāh ﷻ. This is to prove that he is true to his word and that what he declares by tongue has indeed penetrated the depths of his heart. Says Allāh ﷻ:

*Do people think that they will be left alone because they say: “We have brought Imān”, and will not be tested? And indeed We tested those who were before them; and Allāh will certainly make (it) known those who are true (to their word) and make (it) known those who are liars.* [29:2-3]

The Sahābah ؓ accepted Islām at a time when they were fully aware that doing so would result in their being persecuted endlessly, in addition to having to forfeit all their worldly luxuries. Yet they brought Imān because they were true to their word and the reality of faith had dawned on them.

As Muslims, we need to ask ourselves some hard-hitting questions. Are we merely Muslims by name? Having been born into Muslim families by the Grace of Allāh ﷻ, what have we done to prove ourselves to Him? Who are we living to please in this world? Who are we serving and submitting ourselves to? Allāh ﷻ says:

*Say: Truly, my prayer, my sacrifice, my living and my dying are for Allah, the Lord of the Worlds.* [6:162]

Many of us consider Islām not as a way of life but a sequence of routines executed when it suits us or when following others demands blindly. Take, for example, the Jumu’ah salāh. You will find many Muslims flock-

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## In Shaykh’s Company....

True Worth

“Allah does not judge a person’s status by the amount of worship he does. Rather, He judges people on how much they stay away from the disobedience of Allah. It is a deceit from Shaytaan that he makes us look at the multitude of worship we are doing while keeping us blind to the sins that we are committing.”

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### *Sunnats Pertaining To Clothing*

1-Rasoolullah ﷺ loved white clothing (Tirmidhi)

2-When putting on any garment, put on the right sleeve or leg first, then the left. (Tirmidhi)

3-Keep the trouser, kurta, lungi, etc. above the ankles. Allah ﷻ becomes displeased with a person who allows any garment to hang lower than the ankles. Rasoolullah ﷺ has said that Allah ﷻ will not look with mercy at that person who allows his garment to hang lower than his ankles.

(Bukhari, Muslim)

4-When wearing new clothes recite this dua:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ هٰذَا الثَّوْبَ  
وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِّنِّيْ وَ لَا قُوَّةَ

(Abu Dawood)

*All praise is due to Allah who gave me this cloth to wear and granted me this without my exerting any effort or strength.*

5-It is sunnah to wear a topi (cap).

(Mirqaat-Vol.8)

6-When removing any kurta, first remove the left sleeve of the kurta. In the same manner, when removing the trousers, first remove the left leg.

(Abu Dawood)

7-First put on the right shoe, then the left.

(Abu Dawood)

8-When removing the shoes, first remove the left then the right.

(Abu Dawood)

# Recipe For A Successful Marriage

By Mufti Ibrahim  
Desai (db)

3

Every human being by nature has an instinct to dispute. This instinct becomes more manifest between the husband and wife, thus leading to marital disputes. How can this instinct be controlled?

Consider the following ten points to control the instinct of dispute and maintain a happy marriage:

**1.** Fear Allah: It was the noble practice of Nabi ﷺ to conscientise the spouses about the fear for Allah before performing a Nikah by reciting the verses (Nisa v14, Ahzab v69, Aali-Imraan v101) from the Qur'an. All the verses are common in the message of Taqwa (fear of Allah). The spouses will be first committed to Allah before being committed to their partner. There can be no doubt in the success of a marriage governed by the fear of Allah.

**2.** Never be angry at the same time: Anger is the root cause for all marital disputes. One Sahabi ؓ came to Rasulullah ﷺ and sought some advice. Rasulullah ﷺ replied, control your anger. The same advice was rendered three times. (Mishkaat pg.433; HM Saeed)

**3.** If one has to win an argument, let it be the other: Nabi ﷺ said: "Whoever discards an argument despite being correct shall earn a palace in the centre of Jannah. (Ibid pg.412)

**4.** Never shout at each other unless the house is on fire: Luqman (AS) while offering advice to his son said: " and lower your voice for verily the most disliked voice is that of a donkey". (Surah Luqman v19)

**5.** If you have to criticize, do it lovingly: Rasulullah ﷺ said, 'A Mu'min is a mirror for a Mu'min.' (Abu Dawud vol.2 pg.325; Imdadiyah) Advise with dignity and silently.

**6.** Never bring up mistakes of the past: Nabi ﷺ said: "Whoever conceals the faults of others, Allah shall conceal his faults on the day of Qiyaamah." (Mishkaat pg.429; HM Saeed)

**7.** Neglect the whole world rather than your marriage partner: Nabi ﷺ confirmed the advice of Hadhrat Salman ؓ to Hadhrat Abu-Darda ؓ for neglecting his wife. "Verily there is a right of your wife over you." (Nasai Hadith 2391)

**8.** Never sleep with an argument unsettled: Abu Bakr ؓ resolved his dispute with his wife over-feeding the guests before going to bed. (Bukhari Hadith 602)

**9.** At least, once everyday, express your gratitude to your partner: Nabi sallallaahu alayhi wasallam said, 'Whoever does not show gratitude to the people has not shown gratitude to Allah.' (Abu Dawud pg.662; Karachi)

**10.** When you have done something wrong, be ready to admit it and ask for forgiveness: Nabi ﷺ said, 'All the sons of Aadam commit error, and the best of those who err are those who seek forgiveness.' (Tirmidhi Hadith 2499)

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### **Al-Huda Academy**

Since the academy was established in October 2005 under the patronage of Shaykh-ul-Hadeeth Hadhrat Mawlana Muhammad Saleem Dhorat hafizahullah, through the du'as of well-wishers the academy has rendered its services to the youth through;

- ✿ Providing free advice, support and guidance on current issues affecting the youth, in particular drugs, on a private and confidential basis
- ✿ The publication and distribution of literature comprising of leaflets and our quarterly magazine
- ✿ Special youth gatherings such as the Annual Seerah of Sublime ﷺ Conference

Alhumdulillah following the refurbishment of the 'Academy' side of the new property, insha'allah, the academy will deliver the following;

- ✿ The 'Hifz' class, which has been in existence for some time, will move to the new building.
- ✿ Further education classes for youths 12+ will also commence
- ✿ Classes for adults 18+ will also commence. These will be once or twice a week in the evening (to allow those working to participate) and will be specially tailored to cover topics around everyday matters.

At present refurbishment of the 'Nursery' side of the property is in progress, from which nursery education to the 3-5 age groups in a Deeni environment will be offered.

**For further information or to benefit from our work, please contact the Academy.  
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