

Al-Huda Academy

(Former Lilian Hamer House)



Since its establishment, the role of Al-Huda Academy in reviving the spirit of Islaam, amongst the young and old alike; many are familiar with. The service rendered to date and the success of the Academy is nothing but due to the fadhl of the Almighty.



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Rasulullah ﷺ says:

"The Ulama are the inheritors of the Ambiyaa ﷺ. The Ambiya ﷺ did not leave behind dirhams and dinars, but left the knowledge of Deen"

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Dhul Qa'dah, Dhul Hijjah, Muharram

Editorial

Upon recognising the Creator and the proclamation of the same through the kalimah LA ILAHA ILLAL-LAHU MUHAMMADUR RASOOLULLAH a person submits to the total authority of Allah ﷻ and His Rasool ﷺ. By this, one declares that whatever comes from Allah ﷻ and His Rasool ﷺ, will be without a shadow of a doubt wholeheartedly be accepted whether comprehensible by the faculty of intellect or not.

A close study of the lives of the Sahabah ﷺ will bring us to this very conclusion. Whatever the situation, there was never a need to convince one another through philosophical arguments or logical reasoning; the mere fact that it was the word of Allah ﷻ and His Rasool ﷺ was sufficient. Even in cases of arguments or dispute, the solution was the word of Allah ﷻ and His Rasool ﷺ.

To illustrate this point let us look at three incidents from the lives of the Sahabah ﷺ and our pious predecessors ﷺ.

Ibn 'Abbas ﷺ relates in to Al-Hurr ibn Qays, a scholar of high rank who was amongst the members of the assembly and council of Umar.

This was an elite group which consisted of an array of masters in different disciplines, who were consulted in regards to religious and day-to-day to affairs. Once his uncle 'Uyaynah who was his guest, requested his nephew to seek permission on his behalf to meet Umar, the Amirul Mumineen. Al-Hurr ibn Qays duly obliged and Umar granted permission. Upon entry he said 'O Ibnul Khattab! By Allah, you do not give us enough nor do you judge between us fairly.' Fury was instantly visible on the face of

Children's Corner

Which Year In The Life Of The Prophet ﷺ Did..??

- 1) Which year was the Prophet ﷺ born in?
a) Year of the elephants b) Year of the lion c) Year of the tiger
- 2) What age did the Prophet ﷺ lose his mother?
a) 1 year b) 4 years c) 6 years
- 3) What age was the Prophet ﷺ granted Prophethood?
a) 20 b) 30 c) 40
- 4) At what age did the Prophet ﷺ migrate to Madeenah?
a) 53 b) 63 c) 40
- 5) Which year did the conquest of Makkah take place?
a) 12AH b) 8AH c) 4AH
- 6) Which year did the Prophet ﷺ depart from this world?
a) 6AH b) 11AH c) 15AH

The Story of Yusuf ﷺ

- 1) What is Yusuf a father's name?
a) Moosa ﷺ b) Adam ﷺ c) Yaqoob ﷺ
- 2) How many brothers did Yusuf ﷺ have?
a) 2 b) 5 c) 11
- 3) What did Yusuf ﷺ see in his dream when he was a young child?
a) Saw his brothers and father and mother
b) Saw 11 stars, moon and sun
c) Saw himself slaughtering his son
- 4) What did his brothers do to him?
a) Sell him to the king b) Kill him c) Throw him in the well
- 5) Who bought Yusuf ﷺ
a) Traders b) Queen c) Governor
- 6) When Yusuf ﷺ never returned home, what happened to his father?
a) Got fever b) Fainted c) Lost his eyesight

Win a Prize! Submit your entries to:

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'Umar who was obviously angered by the comments of 'Uyaynah.

Al-Hurr ibn Qays knowing the nature of 'Umar remarked, 'Amirul Mumineen Allah has said to His Prophet: Adopt forgiveness, enjoin what is good and turn away from the ignorant. (7:199)

And he (my uncle) is from the ignorant. 'Ibn Abbas (added), by Allah, 'Umar did not surpass the Command of Allah contained in this verse when it was recited before him. For it was his habit that whenever the words of the Quran were recited before him he fully complied with the verse and submitted to the command of Allah' (Bukhari)

Zaynul Abidin, the son of Husayn, and a very pious servant of Allah ﷺ, once instructed his servant to bring some water for him so that he may perform ablution. In a moment of neglect the water container slipped from his hands, falling to the ground and breaking immediately. The splashes of water brought with them traces of soil which spoiled his clothes. The slave looked up only to be greeted with an angry face, upon which he recited a portion of the verse of the Quran: (Those people will go to Jannah) who swallow their anger...

Zaynul Abidin instantly replied, 'I have swallowed my anger'. The slave continued with the verse, ...and who will forgive..., Zaynul Abidin again acted in accordance with the command and said, 'I have forgiven you'. The slave seeing the strict adherence recited the last portion of the verse, ...Verily, Allah loves those who do good. (3:134) I have granted you freedom for the pleasure of Allah' was the reply.

Anas narrates an incident regarding the prohibition of alcohol. As the young boy in the house, he would frequently serve Abu Talhah (his stepfather) along with his guests. Once whilst busy in their enjoyment a cry was heard;

Listen carefully, alcohol has been deemed impermissible. (Muslim)

Anas states that Abu Talhah immediately instructed to drain away the stocks of alcohol. (Bukhari)

All those present dropped their goblets, breaking their utensils before anybody could enter ...Continued on page 6

Stop Complaining Woman!

By a Muslim Sister

Sisters, we all know that women are said to be always complaining, never satisfied with anything and never being appreciative. Perhaps we should ask ourselves why we are labelled as “complaining ungrateful women”? They say that there is no smoke without fire so perhaps there is a grain of truth in this statement.

Everyone knows the story of the very pious saint who was seen flying by everyone including his wife, who thought it was some pious Shaykh (not realising that it was her own husband). When told it was none other than her husband she refused to accept it. When everyone insisted, she finally accepted that it could have been him since the man flying was not a good flyer and his legs had been crooked!

One may wonder how true this story is. However, whether true or false, one there were asked if women deserve this label. I can imagine you sisters getting up in arms at my audacity and impudence, but let’s be honest and search deep within ourselves. Let’s admit that perhaps we do complain about our menfolk just a teensy-weensy bit?

If so sisters, we can rise above it for the pleasure of Allah ﷻ. Let’s show them that we can overlook their coming home in the evenings with a frown, when what we could have done was a loving, sympathetic smile after having put up all day with tantrum throwing teenagers, screaming six year olds and burpy babies. Let’s show them that we can be patient when they answer in monosyllables when all we want to do is to pour our hearts out to them. And let’s avoid sulking, after having slogged over a hot stove for hours to prepare his meal, he says, ‘it’s not like my mothers’. Let’s not forget sisters, that they too have had a hard day trying to earn a living to make life easier for us. It’s not easy other you know.

‘Who is asking for luxuries?’ I hear you say. Come on sisters, let alone the luxuries, even bare necessities don’t come cheap nowadays, and as for those sisters who expect new clothed at every occasion with perfectly matching shoes and scarves, and fancy house décor, well, need I say more? And what about the bills, especially the phone bill? We use the phone to complain to each other about this that and the other and it gets us nowhere. So sisters,

Continued from page 2... or exit the house. (Al-durrul Manthur)

He further narrates that none thought it necessary to make enquiries as to whether this prohibition had been announced by the Prophet ﷺ himself, or was it just a rumour. (Bukhari) (This scene was mirrored throughout the city of Madinah) until floods of alcohol were flowing throughout the city. (Muslim)

Such a vast amount of alcohol was drained that for a considerable amount of time, the stench of the alcohol was present in the soil of Madinah. (Ruhul Ma’ani).

There are innumerable incidents like these in the lives of the Companions ﷺ and our pious predecessors. The lesson learnt from these incidents is that whenever the Command of Allah ﷻ or His beloved Rasul ﷺ is put forward to us we must adhere to this at once.

Anything that Allah ﷻ and His Rasul ﷺ have made permissible we pursue and anything they have made forbidden we abstain from. Anything they like, we like, anything they dislike, we dislike.

‘We have listened and obeyed. Pardon us our Rabb. And you is the return’ (2:285)

May Allah ﷻ grant us all the ability to obey Allah ﷻ and His Rasul ﷺ unequivocally. Amin.

By Shaykh Muhammad Saleem Dhorat *hafizahullah*

let’s avoid getting connected with every sister, ‘Aa’ishah, Faatimah and Maryam. Instead let’s get connected with Allah ﷻ. Let’s put our complaints to Him since it is He Alone Who will hear us. No matter what the need, instead of complaining to each other, let’s plead instead to Him Who is the most powerful and in Whose hands are the hearts of all men.

As for every brother Ibraheem, Ismaa’eel and Saleem, who are at this very minute sitting back with a self-satisfied smile, they should perhaps contemplate upon the story about the very pious saint, who was forgiven only on account of swallowing his anger along with his food when his wife once forgot to add salt to it. Contemplate also on the words of our beloved Prophet ﷺ, “The best among you are those among you who are the best to their wives.”



Q: A person named ‘Abdul Qadir purchased a house with his own money and due to some legalities, he put the house under the name of his son ‘Abdur Razzaq. He did not intend to gift it to ‘Abdur Razzaq after purchasing it. All through his life ‘Abdul Qadir remained the possessor and manager of the house and he continued to consume the revenue from the house. After the demise of ‘Abdul Qadir, his son ‘Abdur Razzaq has taken possession of the house and claims to be the owner and openly denies giving any share to any of the inheritors. Is this claim of ‘Abdul Razzaq correct? If the father purchases the house on the name of the son due to some legality, does the son become sole owner of it? Or will the house remain the property of the father and be distributed amongst the inheritors?

A: If the father for some reason purchased the house in the name of the son, then the son, merely because the father purchased the house on his name, will not be considered to be the owner according to shari’ah.

It has been mentioned in Imdadul-Fatawa:

Question: What do the ‘Ulama say in a situation, e.g. Zayd purchases a house with his own money on the name of ‘Amr due to some personal benefit. Just as it is prevalent these days and generally termed as a ‘Ismul Fardhi’ (fictitious name), will this house belong to Zayd or ‘Amr and will Zayd have a right to make any transaction of sale etc.?

Answer: The principle of sale is offer and acceptance. Whoever carried out this offer and acceptance will be the owner of the commodity. Therefore, although Zayd purchased the house on the name of his son, ‘Amr, due to some personal benefit, Zayd remains the owner. The similitude of this could be seen in Bay’ut Taljiyah, when two people due to some reason express a sale but the object is not of sale, so this will not benefit in ownership. Consequently, where offer and acceptance have not taken place altogether nor was it intended to sell the item to that person nor purchase it for him, how can then it be that person’s ownership?

Hence, the purchaser, Zayd, will be the owner and he will enjoy the rights of ownership until a valid cause which obligates the truster of ownership, due to which ‘Amr became the owner, is not found. ...Continued on page 5

Death Bed

By Fatimah Shaikh

*On the deathbed,
The end has finally come.
Looking back all those years,
What have I done?*

*I am answerable to Allah
I remember my mother telling me.
I am to meet Him sooner or later
But are there any good deeds with me?*

*The company of ‘Ulama I shunned,
And the evil company I had sought.
Life was drink, friends and fun,
What good has it all done for me?*

*My greatest sorrow however,
Was when my mother, whom
I loved died pleading with me:
‘The true path to Allah, don’t you see?’*

*I mourned, but only for a few days,
Then was back to my old games.
And perhaps will regretfully say again:
What good has it all done for me?*

Continued from page 4...

Therefore, in the matter in question, if ‘Abdur Razzaq cannot furnish a valid cause with shar’I verification, then merely by the house being purchased on his name, ‘Abdur Razzaq cannot become the sole owner. This house will remain the deceased, ‘Abdur Qadir’s and will be regarded amongst his estate and distributed amongst the inheritors according to Shari’ah.

Maymunah

She was the daughter of Harith, and aunt of Khalid ibn Walid and Abdullah Ibn Abbas . She married the Prophet ﷺ married her when he went for ‘Umrah in the 7th year after Hijrah at a place called Sarif, which is about 10 miles from Makkah. When the Prophet ﷺ proposed to her, she was seated on a camel. On hearing the proposal she said, “The camel and whatever is on it belongs to Allah and His Messenger ﷺ.” (Ibn Ishaq)

Although she only spent a few years with the Prophet ﷺ before his demise, she narrated 46 Ahadith from him. From the manner and type of these Ahadith, her jurisprudential qualities are clearly seen.

Mentioning her qualities, ‘A’ishah . says, “From us (the wives of the Prophet ﷺ), she was the one with the most Taqwa, and the best at keeping good ties.” (Al-Isabah)

She passed away in the 51st year after hijrah at Sarif, the same place where she had married the Prophet ﷺ. Her Janazah Salah was led by Abdullah ibn Abbas .