

AL-HUDA

THE GUIDANCE



Editorial



Leading Ladies



Questions & Answers



Lessons From Hadith

EDITORIAL

Memories of Ramadhan barely fade before the thoughts of Muslims the world over are filled with the life of Ibrahim عليه السلام, the great Prophet of Allah ﷻ who earned the accolade of being ‘Khalilullah’, the close friend of Allah ﷻ. Ibrahim 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 Ibrahim, the upright one. (3:95)

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

‘And only he turns away from the creed of Ibrahim 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 action 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. This submission was not just mere words but at critical stages in his life he proved it 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 ﷻ; he sacrificed the security and support of his father and opted for Allah ﷻ. When the tables turned and Ibrahim 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 sacrifice his son. This is a recurring theme throughout the life of Ibrahim عليه السلام and the rituals of Hajj. If one considers the many injunctions stipulated by Allah

ﷺ over the days of Hajj, one will not be able to comprehend why Allah 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 whatever Allah ﷻ 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 ؒ, 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.



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LEADING LADIES WHO MADE A DIFFERENCE IN THE LIVES OF OTHERS

Umrah Bint Abdur Rahman (d. 103 AH)

Regarded as an authority of hadeeth and fiqh, she was the grand daughter of one of the famous companions, Asad ibn Zararah al-Ansari ؓ. The scholar, Imam Bukhari ؓ said that she was like the secretary for ‘A’ishah ؓ the Prophet’s ؐ wife, and that people who sent ‘A’ishah ؓ gifts and letters, would send them through her. The scholar Ibne Hajr Asqalani ؓ said that she was one of the scholars of the early Muslims as she was an authority on the hadeeth transmitted by ‘A’ishah ؓ. The scholar ibn Hibban ؓ said she was the best person who had knowledge of the hadeeth of ‘A’ishah ؓ. The scholar, Imam Zuhri ؓ said that when he wanted to learn hadeeth he would go to Umrah, saying that when he would meet her he found her in a ‘deep sea of knowledge’. The chief Judge of Madeenah Munawwarah, Umrah’s nephew, was asked to collect ahadeeth with the following order from the Caliph of their time, ‘Umrah’s ahadeeth are to be despatched to the Caliph in’black and white.’ The scholar, Imam Malik ؓ said that Umrah would correct the mistakes her nephew, the Chief Judge of Madeenah Munawwarah, would make. The scholar Imam Dhahabi ؓ classified her as a jurist. She died aged 77.

‘A’ishah Bint Talha

The grand daughter of Abu Bakr ؓ, she was taught by the Prophet’s ؐ wife ‘A’ishah ؓ. Abou Zahrah ؓ, the early Muslim said, “‘A’ishah was cited because of her authentic knowledge’ ‘A’ishah was also graced with physical beauty. Once the Caliph Hisham invited her to his court where she engaged in dialogue with eminent scholars of different fields. The Caliph was so impressed with her knowledge that he gave her a gift of 100,000 dirhams.

Hafsah Bint Sireen (d, 101 AH)

The sister of the scholar Muhammad ibne Sireen ؓ, she had memorised the Qur'an by the age of 12, and by the age 14 she was well versed in the exegesis (explanation) of the Qur'anic verses. She became famous for her beautiful recitation of the Qur'an. Her recitation was of such a high standard that when her brother had difficulty with recitation he would ask her to correct him.

Nufaysah Bint Hasan (d. 208 AH)

Known for her commitment to Islam, she would frequently fast, and it is reported that she performed Hajj over 30 times. The scholar Imam Shafi'ee ؓ, is said to have learned from her. Imam Shafi'ee ؓ thought so much of her that he stated in his will that he wanted his funeral procession to pass by her home - and when it passed by her home she prayed the funeral prayer. She died during the month of Ramadhan whilst reciting the Qur'an.

Ribah Qaysi's Wife

She was known for spending much of the night in prayer. In the early parts of the night she would begin to pray. She would wake her husband, but if he did not wake up she would carry on praying. Sometime later she would try again, but if he failed to wake up, she would carry on praying. And again, sometime later she would try again. Sometimes she picked up straw from the ground and would say, 'By Allah, I regard the worldly vanities less than this.'



Lessons From Hadeeth

by Shaykh Muhammad Yusuf Ludhyanwi

The Detestability of Eating Too Much

Miqdam ibne Ma'dekaraba narrates that he heard **Rasulullah** say: 'No one has filled a vessel worse than his stomach. A few morsels are sufficient for the son of Adam to keep his back straight. And if he has to eat more, then a third (of the stomach) should be for food, a third for water and a third for his breath.'

Commentary: The stomach is the worst vessel for whatever enters it becomes filthy and impure, and then rots and leaves the body in the form of faeces. We understand therefore, that eating is not an end in itself but a necessity, without which life cannot be maintained as a rule. Because this need can be fulfilled by consuming a few morsels, a person should suffice with a few morsels. If however, this does not seem satisfactory, then the moderate approach is to divide the stomach into three parts: one for food, one for water and one for breath. The stomach should not be stuffed full of food such that it even becomes difficult to breathe. Physicians are unanimous on the harmful effects filling the stomach has on the health. Doing so also creates lethargy and sloth and alertness diminishes. Also it deprives a person from experiencing the pleasure of dhikr and ibadah. Hakeemul Ummah, Shaykh Ashraf 'Ali Thanwi states:

'Through excess of bodily nourishment, spiritual nourishment (the remembrance of Allah) diminishes.'

Shaykh Sa'di states:

The reason you are devoid of wisdom is that you keep your stomach filled up to your nose!

Therefore a salik (one treading the path of spiritual rectification) should not go to excess in feeding himself, but be moderate. It is also worth

remembering that not everyone's moderate intake is the same but it varies with the individual. It is harmful to eat less than one's moderate amount, one harm being physical in that eating too little leads to weakness and the inability to do anything. Another harm is concerned with the aims of sulook (spiritual rectification). Human perfection lies in acquiring resemblance to the angels, and this can only be attained by that person who is neither over-satiated nor distressed through hunger, but is in a state of equilibrium, his heart at ease. The main aim of eating is to acquire satisfaction of the heart, not to eat great amounts.

Proof of this lies in the hadeeth:

“When the evening meal and the (time for) ‘Isha Salah arrive together, begin with the evening meal.”

The fuqaha (jurists) have given so much regard to eating that if there is fear of food going cold and losing its flavour, then too it is permissible to delay performing salah. The objective is the very same peace of mind, in that the thought should not persist that the salah should finish quickly so that the food does not get cold.’

(Anfas e ‘Eesa p182)

It is also necessary to mention here that we who are weak and feeble, should not aspire to the accounts of eating sparingly that have been narrated from the Prophet ﷺ, the Sahabah ﷺ and the pious saints. Due to our weakness we cannot endure their minimal intake, therefore the masha’ikh of today do not prescribe the mujahadah of eating frugally in order that weakness does not overcome us. Hakeemul Ummah ﷺ states:

‘Today it is not possible to practise the acts of frugal eating reported from the Sufis of the past. They had more strength; they did not lose their peace of mind by decreasing their intake of food.’

‘Alertness and enjoyment in ibadah can only be acquired when one is healthy and strong. Experience shows that in today's world decreasing

one's intake of food to a minimum is ruinous to the health. By keeping oneself hungry the stomach will be crying out, nothing will emanate from the tongue or the heart!' (ibid)

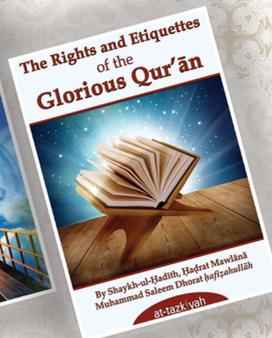
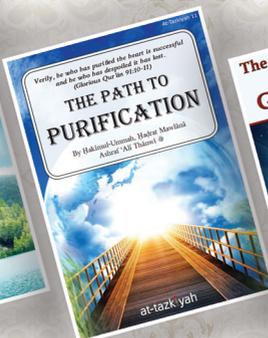
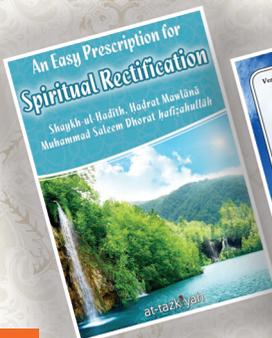
It is narrated in Majma'uz Zawa'id (2:257) with reference to Tabrani, from 'Abdullah ibne Mas'ood ؓ that he never used to keep nafl fasts. He says, *'When I fast I cannot perform salah due to weakness, and salah is more beloved to me than fasting.'* When he would fast it would only be three days per month.

The saying of 'Abdur Rahman ibne Yazeed is narrated in Tabaqat Ibne Sa'd (3:155): *'I did not see a faqeeh who fasted less than 'Abdullah ibn Mas'ood ؓ. He was asked why he did not fast. He said, 'I have chosen in favour of salah rather than fasting. If I fast then, due to weakness, I am unable to perform salah.'*

(Hayatus Sahabah 3:95)

'Abdullah ibne Mas'ood ؓ used to perform salah in abundance, and because he used to become weak due to fasting and alertness would not remain, he did not keep nafl fasts often. We learn from this that decrease in the intake of food is only intended to the extent that it does not interfere with one's strength and alertness.

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Questions & Answers

by Shaykh Mufti 'Abdur Raheem Lajpuri رحمته الله

Q (a) Someone informed us that if a person is in debt then he is not allowed to go for Hajj. Is this correct? This person has never been to Hajj and at present he has sufficient money to travel to Hajj. What is the Shar'ee ruling for such an individual?

(b) A person has completed his fardh Hajj and now intends to perform a nafl Hajj but he is in debt. In such a situation what is the ruling?

A (a) If the creditors are not demanding payment at this present time and they willingly grant permission to travel or the debtor makes someone responsible for his debt with whom the creditors are satisfied, and they give permission, then this person may go for Hajj. This person should make a wasiyyah for the amount he owes as a precaution and emphasise to the inheritors: if my debt remains unpaid then my debt should be fulfilled first from my estate. If my estate does not suffice then you (inheritors) should pay my debt or have it forgiven.

If the person travels without the consent of the creditors, it will be makrooh, although the obligation shall be fulfilled. If the person has the means to pay the debt at the present moment then he should repay it at once. This is a matter related to the rights of people and it is a very emphasised obligation. Whilst having the means, not to repay the debt is a grievous sin. In the ahadeeth it has been mentioned:

مطل الغنى ظلم

Deferral by the wealthy is a form of oppression.

It has been mentioned in Durr Mukhtar:

و بالكراهة كالحج بلا إذن ممن يجب استئذانه

Translation: ...and with detestability similar to performing Hajj without seeking consent from that person from whom seeking permission is necessary.

And in Shami in the commentary of “from whom seeking permission is necessary”:

و كذا الغريم لمديون لا مال له يقضى به

And similarly in the case of the creditor for the debtor who has no wealth with which he can fulfil the debt. (i.e the debtor will have to take permission from the creditor) (Durr Mukhtar Radul Mukattar)

It has been mentioned in Shami:

Translation: ...and similarly it is detestable without the permission of one's creditors and one's guarantor. It is apparent that the detestability here refers to makrooh tahreemi as the word 'karaahat' has been left undefined. This has also been indicated by what has already been mentioned earlier in the examples of a makrooh Hajj, 'similar to performing Hajj without seeking consent from that person from whom seeking permission is necessary.' Hence it would be incorrect to count this from amongst the Sunnah or Adab. (Sheri Kitfibil Hajj 2/205) has been mentioned in Mu'allimul Ujjaj : If a trust or borrowed article is with a person then it should be returned and a will should be written with regards to all necessary things. If one is owed or owes, it should be written in detail and a religious trustworthy wasee (representative) should be appointed for it. (Mu'allimul Hujjaj page 32)

In Fatawa Darul Uloom Deoband it has been mentioned:

و غيرها سنن و آداب كأن يتوسع في النفقة

From this narration it can be understood that to take permission when going for Hajj is either mustahab or wajib. To repay the debt is not a necessity (Fatawa Darul Uloom Deoband page 544, volume 6).

(b) It is better to repay the debt than to go for nafl Hajj. Shaykhul Hadeeth Shaykh Muhammed Zakariyyah رحمته الله writes :

...and contrary to this is ignorance and especially when one has others' rights due on oneself, the fulfilment of these rights are far greater (in importance) than nafl Hajj. (Virtues of Hajj, page 33.)

Only Allah سبحانه knows best

WHAT ON EARTH ARE YOU DOING?

One night, you happen to go to sleep. Nothing out of the ordinary. As usual you get changed, brush your teeth, and then drift into unconsciousness as soon as your head hits the pillow.

‘Two pounds of bananas For A pound!’

Eh? You bolt upwards, thinking the booming voice is a remnant of the dream you were having. But it’s not. It’s real. Yes, that’s right, it’s real! You pull yourself off the cold flagstones rather than the soft duvet you were snuggled into, and feel a blast of cold air scented with fish and hot food instead of the usual warm air from your bedroom heater.

You pinch yourself; you thrust your fist into an iron post hoping it will go through because it is only a vision. It doesn’t, and you almost howl in pain. It is definitely not a dream. You have somehow woken up in a hidden corner of some unknown market.

At this point you have no choice but to ask yourself these questions:

How did I get here?

Who brought me here?

Why did they bring me here?

How must I get back?

Why ask yourself these questions? Because you are not supposed to be there, of course. You were supposed to wake up in your cosy blanket, set the alarm to snooze several times before pulling yourself out of bed, brush your teeth, get dressed, have breakfast and then rev your car off to take your place among the millions of other workers stuck in the daily traffic jam.

What you weren’t counting on was to be taken mysteriously from your home and left to freeze in a busy market.

The Twist in the Plot

Doesn’t this situation feel familiar to all of us? It should do as it is our entire life! Haven’t we wondered how, all of a sudden, we came to be in this world, a huge place with lots of complex systems within it to keep it running? If things as simple as buildings do not just materialise, then something as complex as ourselves could not possibly be a coincidental existence.

Have we not made enquiries

to find out who sent us onto this planet, and why they did so? After all, wherever we came from, must have been far off, and nobody would send us all the way here for nothing, would they?

Do we not, in a place where we know we will not stay for long, get the hint that we are not supposed to be here, and that sooner or later i.e. whenever it is that we will die, we are going to go elsewhere? Do we not think we should find out what our options are?

The FAQ For Lost Souls

This is our life. We have a right to know what it is worth. We have a right to know the answers to these questions. It is only fair that I hereby give you them in the words of the one who sent us:

Q: *How did I get here? Who sent me here?*

A: *And We have indeed created man from an extract of clay, then we made him a drop of fluid in a safe lodging. Then we formed the drop into a clot of blood, then we formed the blood clot into a little lump of flesh, then we formed the morsel into bones, then we clothed the bones with flesh, then we formed it into a whole new creation. Thus, glory be to Allah, the best of creators. (23:12-14)*

And Allah created you from soil, then from a drop of fluid. Thereafter he made you (sexual) pairs. (35:11)

It is He (Allah) who created you from a single soul (Adam ﷺ) and from him He created his partner (Hawa ﷺ, i.e. Eve), so that he might find comfort in her. (7:189)

Q: *Why am I here?*

A: *He (Allah) is the One who created death and life, that He may test you, (to see) which one of you is most virtuous in action. (67:2)*

And I (Allah) have not created the Jinn and mankind except so that they worship me. (51:56)

Q: *Where must I go back to?*

A: *Indeed we (the creation) belong to Allah, and to Him shall we return. (2:156)*

Every soul shall taste death. Then, towards Us shall you return. (29:57)

Q: *What must I do to get back safe and sound?*

A: *Believe in Allah ﷻ and His unlettered Prophet ﷺ, who believes in Allah and His Words, and follow Him, so that you may be guided. (7:157)*

O people! Make the act of greeting a common practice; feed people; maintain close ties with relatives;

worship Allah while people are asleep. you do not know. (21:7)

You shall then enter Jannah (Paradise) in peace. (Mishkat)

And those who believe and do good deeds shall be the inhabitants of Jannah (Paradise).

They will dwell therein eternally. (2:82)

Those who follow My guidance shall have no fear, neither shall they grieve.

(Al Baqarah)

Q: What else must I do in the meantime before I am to return?

A: Allah's Promise is true indeed, so do not let the life of the world deceive you. (31:33)

Reside in this world as though you are a traveller or wayfarer. (Mishkat)

And send forth (reward) for yourselves. (Al Baqarah)

Q: What if I get stuck and need help along the line?

A: And your Lord has stated, 'Call out to me; I will answer your call.' (40:60)

Ask those who know the scripture if

One Last Thing

Just think, one more time, that you are in the above scenario. Would you start wondering around, looking for something interesting to buy? Of course not, because you have another situation to resolve. It's the same in real life; so just remember not to get carried away, since you can't take your buys with you when you return anyway.

Unless however, you arrange to have them delivered to your final abode which is, mind you, well worth the effort.

And whatever you send forth for yourselves from good (actions), you will find it with Allah in an even better condition and with a greater reward. (Al Muzzammil)

So, if after reading this you are ever asked, "what on Earth are you doing?", I hope "Doing what I can to please Allah ﷻ" will be your technically correct alternative answer!



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Children's Corner

Zul Hijjah

by Mawlana Aqil Bhula

Every year during the last month of the Islamic calendar, millions of Muslims throughout the world go to Makkah to perform pilgrimage. This pilgrimage is known as Hajj and is one of the five pillars of Islam.

The days of Hajj are from the 8th to 12th Zul Hijjah. During these days the pilgrims make Tawaf of the Ka'bah, Sa'i between Safa and Marwa and other actions which the Prophet s performed. Those who are given the opportunity to carry out these actions are very fortunate.

The blessings of this month are not only for the pilgrims but everyone can gain benefit from them as well. The prophet s has stated that on no other days is the worship of Allah ﷻ desired more than in the first ten days of Zul Hijjah.

It is very rewarding to fast during the first 9 days of this month. The reward of each fast equals the fast of a whole year. Hafsa ra, the mother of the believers, reports that the Messenger of Allah ﷺ used to fast during the first nine days of Zul Hijjah.

The 9th day of Zul Hijjah, which is known as the day of 'Arafah, is very special. On this day Allah ﷻ sets many, many souls free from the fire of hell. Whoever fasts on this day, all their minor sins of the past and the coming year are forgiven.

In order for us to gain maximum benefit from these very special days, a few points should be kept in mind:

- 1) Stay away from every disobedience to Allah ﷻ. This includes fighting, arguing, disrespecting parents, using foul language

etc.

2) Carry out as many good actions as possible. Recite the Qur'an, revise your madrasah work, be helpful to your parents and others etc.

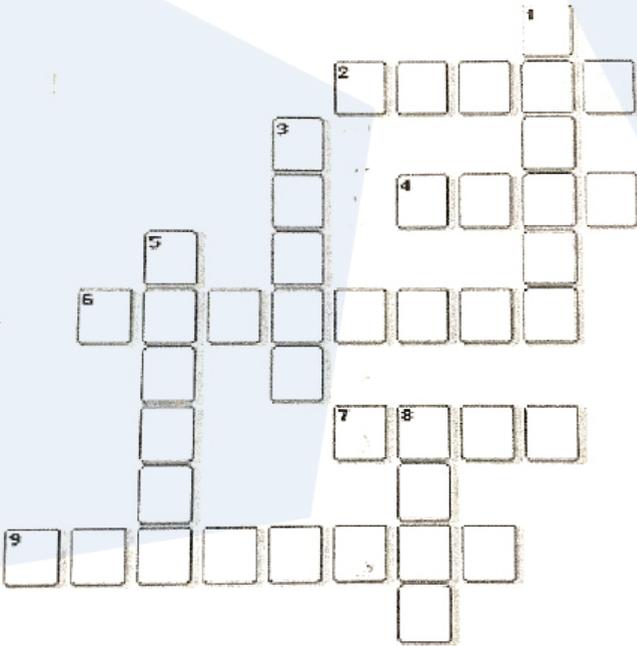
3) Try to fast during these blessed days, especially the day of Arafah.

4) Recite this du'a:

Subhanallah, La'ilaha'llallah, Alhamdulillah, Allahu'akbar.

5) On the day of 'Id, remember those boys and girls who are not as fortunate as you and give something for them by spending in charity.

Crossword



CLUES ACROSS

- (2) The book of Allah
- (4) Pilgrimage
- (6) Our beloved Prophet
- (7) We must refrain from all major and minor _____
- (9) The month of Fasting

DOWN

- (1) Place of Worship
- (3) The greeting of Muslims
- (5) One who accepts Islam
- (8) One who leads the salah with congregation

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