



Lillah Appeal

WE REQUIRE £495,308.63

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 services rendered to date and the success of the Academy is nothing but due to the fadhil 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 and come forward with generous [Lillah](#) and/or [Qarze Hasanah](#) donations. Our request is that you open your hearts and share in the rewards of this appeal and the wider activities of the Academy.

WE ONLY REQUIRE

495 PEOPLE TO
CONTRIBUTE £1000

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AL-HUDA

مجمع الهدى

THE GUIDANCE

Grief & Happiness

A Discourse of Shaykh Muhammad Saleem Dhorat (hafizahullah)

If one carefully reflects on life, one realises that life consists of moments of grief followed by moments of happiness and vice versa. One is either in grief or happiness throughout one's life. After weeks or months of suffering, illness and calamity, Allah ﷻ removes it and one finds oneself enjoying comfort, pleasure, peace and contentment again. Every human being from the time of Aadam ﷺ till the day of Qiyaamah will have experienced grief, happiness, health, illness and times of hardships as well as those of ease and comfort.

Happiness and grief are but specimens of Jannah and Jahannam

Allah ﷻ has created three places, Jannah, Jahannam and this world. The characteristic of Jannah is eternal comfort and happiness, while the characteristic of Jahannam is eternal grief and sorrow. This world, however, has the characteristics of both Jannah and Jahannam. The grief and happiness found here is, in

effect, the model of the eternal and unimaginable grief and happiness to come in the life hereafter. When one is struck with any condition that brings grief, for example illnesses, calamity, poverty, disobedience of children etc., one should know that this is merely a specimen of the grief of the hereafter. Allah ﷻ sends this grief so that one can reflect and motivate oneself into thinking that if one cannot bear the small grief of this world, how will one bear that everlasting grief of the fire of Jahannam. Allah ﷻ also gives one the taste of peace, contentment, happiness, so that one can reflect and think that if these small blessings of this world can bring such happiness, what about that inconceivable bounties of Jannah. This is the wisdom behind Allah ﷻ creating grief and happiness in this world. This helps ensure that one will try ones utmost to safeguard oneself from incurring the wrath of Allah ﷻ from everlasting grief and sorrow and to acquire his pleasure and everlasting happiness in the hereafter.

Allah ﷻ has created life and death. Life is a blessing and a source of comfort. The birth of a child or someone recovering from the brink of death is certainly a source of happiness. Wealth and health (which are, although in a figurative sense, a form of life too) bring happiness. On the other hand, someone dying or being struck with an illness is a source of grief. Prosperity in business is life, while bankruptcy is the death of the business. Honour and reputation acquired in this society is life while humiliation and disgrace is its death. Allah ﷻ has created these two conditions to test His servants; to see whether the servant is patient and persevering when struck with grief and whether he is grateful when blessed with happiness.

“Bless it is He in whose hand is the sovereignty, and He is able to do all things.

Who hath created life and death that He may try you, which of you is best in conduct...” (67: 1/2)

Causes behind sufferings can vary

There isn't a single cause behind the afflictions and trials one experiences.

When someone is struck with a calamity, the general tendency is to assume that it is a punishment from Allah ﷻ as a consequence of the person's sins. This is a mere fallacy, for the causes of sufferings can be good

as well as bad. No one has the right to be suspicious about someone else's internal condition. Mufti Muhammad Shafee' Rahmatullahi Alayh says that every calamity is not a punishment from Allah ﷻ. He says anyone struck with any calamity will be found in any of the three conditions, i.e., saying things like, “Why did this happen to me when I perform my five times Salah regularly and give so much in charity?” etc., then know that the calamity is a punishment from Allah ﷻ. However, if he is found to be observing patience upon being afflicted with the calamity, i.e. he remains happy with Allah ﷻ's will, then know that Allah ﷻ is forgiving his sins by means of this calamity. (Note that asking Allah ﷻ to remove the calamity and suffering is not against patience.) Alhamdulillah, this condition normally prevails amongst Muslims.

The third commission is the superior one, the condition of those near and dear to Allah ﷻ. The person here, when struck with grief, not only observes patience and refrains from complaining but also shows gratitude to Allah ﷻ for saving him from something even worse. When he is struck with an illness, for instance, he will still be thankful for being able to walk, see and hear. When his wealth is taken from him, by one means or another, he thanks Allah ﷻ for having

doubt falls very short of this respectable title.

We find in the Hadeeth that our beloved and most truthful Prophet Muhammad ﷺ gives us a clear indication as to who an intelligent person is:

“The clever and intelligent one is he who takes control of his nafs and prepares for the after life” (Tirmizi)

And in another Hadeeth it is stated that:

“Those who remember death most frequently and thereby prepare for it - these are the intelligent ones.” (Tabrani)

These Ahadeeth do not leave the mind with the slightest doubt with regard's to defining an intelligent person.

The one who recognises this purpose of creation and therefore adopts every way possible in reaching his goal, is the truly intelligent one. An intelligent person does not destroy his afterlife for a few moments of madness or worldly enjoyment. He does not wash away all that is promised to him in the afterlife for the temporary enjoyments the world has to offer. In fact, a person who loses his mind and forgets his purpose of life has been classified as a foolish person by Rasulullah ﷺ:

“The foolish one is he who blindly follows his desires and thereafter keeps hope in Allah.” (Tirmizi)

In conclusion, a saying very appropriately befits: “A wise person is he who has his after-thoughts first” Intelligence requires, you always think ahead and think of the consequences before carrying out any action - it is the foolish one who cries over spilt milk!

Children's Corner

Intelligence

By Mawlana Junayd Makda

One thing, which is thought of as very highly, amongst every group and community - regardless of the cast or culture one belongs to - is intelligence. Every human has a degree of intelligence for it is this very fact that differentiates him from the animals. However, a person who has been gifted with above average intelligence holds a very lofty status in the eyes of all. Such a person will find himself looked up to and occupying a position of great respect. Everybody's finger is directed towards him and he becomes the favourite of all. But is intelligence what we think of it to be? Who is in reality intelligent?

Can one who doesn't recognize the oneness of Allah, one falls victim to Shaytaan and becomes a slave to his desires, one who doesn't realise that there is an eternal life, one who doesn't take heed from the graves and deaths he sees, one who exerts all his energy in acquiring worldly luxuries and does not give a moment of thought to his final aboard - be classified as an intelligent or intellectual person?

He, who acquires a very high degree, maybe a spearhead to a very successful movement or an achiever of great awards - but if he is unable to recognise Allah and has become the victim of Shaytaan and his desires, without

protected his life. Know that his sins have been forgiven and he is pure. The calamity will only elevate his status in Jannah.

In light of the above, one should remember that the test of grief is from Allah ﷻ and one should bear it with happiness.

Three aspects of gratitude

The other test from Allah ﷻ is that of the blessings and bounties, which comprises of three parts. Firstly, one should acknowledge with the heart and mind that being sinful, one was not deserving of the blessing. One should sincerely feel that one was not worthy of being blessed with all the bounties one enjoys, including the eyes, ears, the tongue, health, wealth, honour and knowledge. The mind should never feel that any bounty was a result of one's efforts and strivings. Although such thoughts cannot be entertained with respect to the bounties attained by birth, such as the eyes and ears etc., But thoughts like these can certainly occur to one in regard to bounties that apparently seem to be acquired by one. Honour and knowledge are examples of such bounties. If the mind happens to think like this then one should immediately counteract by thinking as to who gave one the ability and opportunity to strive in the first place; and that there are those who are more intelligent and deserving of this knowledge.

One cannot achieve anything without Allah ﷻ and He is just as capable of taking away the blessings if He so willed.

Secondly, one should declare with the tongue what one has acknowledged with the heart and mind. One should acknowledge that one would never be able to praise Allah ﷻ as he deserves to be praised for all His blessings.

The inability of a Prophet to do justice to gratitude.

The instance of Dawood ﷺ would indeed be relevant in this context.

Dawood ﷺ once prostrated to Allah ﷻ in gratitude. In the state of prostration he praised Allah ﷻ and thanked him for all the blessings he had bestowed upon him. Being a Prophet of Allah ﷻ one can imagine the beauty of eloquence with which he must have thanked Allah ﷻ with. After he finished he realised that in addition to the blessings he had already thanked for, there was now another blessing that deserved to be thanked for, which was the tawfeeq (inclination and ability) to be grateful for them. He turned to Allah ﷻ in gratitude for this blessing of being grateful over the other bounties.

After this he once more started to think and realised that it was Allah ﷻ again who had given him the tawfeeq to show gratitude upon the tawfeeq he was given... *continued on page 9*

GUIDE & ADVICES FOR THE HOUSE TO BECOME A HOME

By Qari Ismail Essack Rahmatullahi Alayhi

TO LIVE TOGETHER WITH THE LOVE,
AFFECTION AND UNDERSTANDING.

TO LEARN TO APPRECIATE AND
UNDERSTAND ONE ANOTHER.

RESPECT YOUR PARENTS AT ALL TIMES.

THE YOUTH MUST RESPECT THE ELDERS.

ALWAYS SHOW KINDNESS AND FONDNESS TO
THOSE YOUNGER THAN YOURSELF.

MAKE KHIDMAT (SERVICE) OF OTHERS.

ALWAYS APPRECIATE AND SAY 'JAZAKALLAH' FOR
THE GOOD THAT SOMEONE DOES TO YOU.

ALWAYS GREET EACH OTHER WITH 'ASSALAAMU ALAYKUM'.

ALWAYS SHOW YOU CARE FOR OTHERS.

NEVER HURT ANOTHER PERSON'S FEELINGS.

ALWAYS SPEAK GOOD OF OTHERS.

READ ALL FIVE SALAAHS ON TIME.

MAKE TILAWAT OF THE QURAN DAILY.

WAKE UP EARLY IN THE MORNINGS.

ONE SHOULD NOT SLEEP LATER THAT 10:30PM
UNLESS THEY ARE STUDYING.

MAY ALLAH ﷻ ASSIST AND GUIDE US. AMEEN.

continued from page 3... previously to be grateful to Him). For this he once more turned to Allah ﷻ and thanked Him. Finally, he realised that he could continue to be grateful forever and ever without having done justice to it. Upon realising this he fell into prostration and stated to Allah ﷻ that he could never fulfil the obligation of expressing gratitude upon his favours and bounties. He could never praise Him as he was worthy of being praised. Upon this Allah ﷻ sent Jibraeel ﷺ with the message that by acknowledging that he could never fulfil his obligation of being grateful, he had, now, in reality, shown true gratitude.

Thirdly, being truly grateful to Allah ﷻ is to refrain from utilising every bounty that He has bestowed one with, in His disobedience. The eyes, the ears, the tongue, the wealth, the health and knowledge (and every other bounty He has blessed us with) should never be utilised in the disobedience of Allah ﷻ.

Patience & Gratitude: the two doors of Jannah

Both Sabr (patience and forbearance) in times of grief and shukr (gratitude) in times of happiness and prosperity are the means of entering Jannah. The Prophet ﷺ has said, "when a person is grateful upon experiencing happiness (favourable circumstance) it would be better for him (as it would

guarantee Jannah for him) and when a person remains patient upon being afflicted with the grief (in the form of calamities and misfortunes) it would be better for him (as the patience will also take him to Jannah)." (Muslim)

Therefore, for a believer, both the conditions of grief and happiness are nothing but goodness from Allah ﷻ.

Imam Isma'ee rahmatullahi Alayhi has related a beautiful story about a couple. The wife was a very beautiful woman while her husband was somewhat ugly. Once the wife, addressing her husband, commented that Jannah was certainly a destination for both of them. "How can you be so sure?" asked the husband. She replied that his continual gratitude to Allah ﷻ for blessing him with a beautiful wife such as herself, while acknowledging that he did not deserve such a blessing, will guarantee him entry into Jannah. While her continual patience with being with a man as ugly as himself was sufficient to take her to Jannah. One would enter Jannah through the door of Shukr and the other through the door of Sabr.

In conclusion, for a believer, the conditions of grief and sorrow as well as happiness and prosperity are nothing but a blessing. May Allah ﷻ give us the tawfeeq to acquire the beautiful qualities of Sabr and Shukr. Ameen.

...continued from page 5 This was a speciality of Rasulallah ﷺ because there was also a practical lesson for the Ummah in it; i.e. that it is not compulsory to stand (in Nafl Salah). The teaching of the Ummah is a prophetic obligation, therefore, there is a fulfilment of an obligation in sitting down and performing Salah (for Rasulallah ﷺ) whose reward is far greater than Nafl.

Some pious saints have quoted that if a person occasionally performs two rakats Nafl after witr sitting down with the intention of impersonating Rasulallah ﷺ then it would not be surprising if he were rewarded fully for his intention. Nevertheless, according to the Hadeeth, the person performing Salah standing gets full reward, whereas the person sitting gets half the reward.

TIME IS LIFE TIME IS PRECIOUS

Imagine there is a bank account that credits your account each morning with £86,400. It carries over no balance from day to day, allows you to keep no cash balance, and every evening the bank cancels whatever part of the balance you failed to use during the day. What would you do? Draw out every pound, of course! Why leave it to be cancelled? Well, everyone has such a bank. Its name is TIME. Every morning, it credits you with 86,400 seconds. Every night it writes off, as loss of what you have failed to invest. It carries over no balance. It allows no overdraft. Each day it opens a new account for you. Each night it burns the remains of the day. If you fail to use the day's deposits, the loss is yours. There is no going back. You must live in the present on today's deposits. Invest wisely to extract the utmost in health, happiness and success. The clock is running! Make the most of today, for tomorrow never comes.

Yesterday is memory. Tomorrow is a dream. Today is the day of value; A day of reflection; a day of self-assessment. Make use of your precious time and spend it for the sake of Allah ﷻ, the glorious.

QUESTION & ANSWERS

By Shaykh Mufti Abdur Raheem Lajpuri Rahmatullahi Alayhi

Question: Should one say the Du'a loudly after the Fardh Salah or quietly? If the order is to read out loudly then what is the limit and if the order is to read quietly then what is the limit? Which of the two is more preferable? There is mention of du'a after Salah in the Ahadeeth, how have they been narrated if they were not heard? (i.e. these Ahadeeth suggest that these du'as were read out loud). Please Advise.

Answer: To say the du'a quietly is more preferable. If there is no inconvenience being caused to the people performing Salah then it is permissible to occasionally say the du'a in a slightly loud voice. To make a habit of making du'a loudly is makrooh. Just as there is mention of Rasulallah ﷺ making certain du'as, similarly, it has been narrated that Rasulallah ﷺ recited 'subhana rabbiyal azeem' in rukoo and 'subhana rabbiyal a'al' in sajdah. But, just as to recite these supplications aloud is not substantiated from these Ahadeeth, similarly, to read du'a out loud (after Salah) cannot be substantiated from the Ahadeeth mentioned in regards to du'a.

Question: Should one place his hands with his fingers open or closed in sajdah and the first Qadah?

Answer: It is Sunnah for the male to open his fingers and grip the knees in rukoo. In Sajdah one should place his hands

such that his fingers are closed and the tips of the fingers face the Qiblah. Apart from these two conditions, in all other postures one should leave his fingers in the normal position, neither closed nor open.

Question: If one performs Salah whilst wearing gold or silver ornaments or a watch, what is the ruling?

Answer: It is not permissible for men to use gold or silver whether in Salah or outside Salah. There is only permissibility to wear a silver ring to the weight of 4.5g. To wear a gold ring is impermissible. There is no problem in performing Salah with gold, silver ornaments or coins in one's pocket. If the watch has one or two parts made of silver and the rest made of another material, then there is no problem.

Question: Is it preferable to perform two Nafl after Witr standing or sitting? What is the practice of Rasulallah ﷺ? Did he used to perform them sitting or standing?

Answer: It is preferable to perform the two rakats after witr standing. Rasulallah ﷺ has said that performing Salah sitting gets half the reward. Both methods (sitting and standing) have been narrated from Rasulallah ﷺ. However, Rasulallah ﷺ was granted full reward although he performed Salah sitting down. *continued on page 8...*

Here's The Scoop

The Dos and Don'ts of cooking

COOKING TIME
a couple of seconds
(requires patience)

SKILL LEVEL
Easy

SERVINGS
Infinite

Ingredients

- ♥ Water – enough for Wudhu
- ♥ 1 tsp Bismillah
- ♥ 1 Cup of Pure Niyah (intention)
- ♥ A Pinch of Dhikr
- ♥ 3 Cups of Du'ood
- ♥ Sprinkle of Love
- ♥ 2 tsp of Shukr (gratefulness)

1) Sift the Sins - Make Wudhu before cooking. A person in the state of Wudhu is being purified internally and externally as well as ensuring the presence of angels. And is the way to sift in the barakah (blessing) into meals.

2) Blend in Bismillah - "Every significant act in which Bismillah is not mentioned is cut off (from blessings)." (Abu Dawud)

No task is complete without taking Allah ﷻ's name to initiate it, be it worship or daily routine. The same goes for cooking. By reciting Bismillah, one can hope for that food to be filled with Barakah and Nur (light).

3) Stringy Surprise - Keep your hair covered. For the simple reason of saving yourself from the embarrassment of having someone pull out a hair from the food!

4) Chore no more - "Actions are judged according to intentions." (Sahih-ul-Bukhari) - Hungry mouths need to be fed and watered. Cooking therefore remains high on the list of chores. Make the intention of cooking food solely for the pleasure of Allah ﷻ. By doing so, the cooking will be quickly bumped of the chore list and straight onto the list of daily 'Ibadah (worship).

5) Season it with Sunnah - When preparing to eat any food liked by the Prophet ﷺ, make the intention of acting upon the Sunnah and gain innumerable

rewards by just this one simple thought. Examples of food liked by the prophet ﷺ include: honey, dates, pumpkin, vinegar and tharid.

6) Heed the Halal and Haram - "The good deeds of a person consuming haram food, are not acceptable for 40 days." (Tabrani)

Be extremely conscious of the ingredients used in one's cooking. Just a touch of haram in one's food can leave one deprived of up to 40 days from his ibadah. There are also other spiritual harms that radiate from consuming haram.

Just as the innate nature of poison is to harm one's body, that innate characteristic of haram is to destroy a person's spirituality and iman. This is regardless of whether one is aware that they are consuming haram or not. So do not remain indifferent to taking steps in eliminating any doubtful ingredients from the kitchen.

7) Nourish the Soul - Whether it be lisani (verbally) or Qalbi (via the heart), engage in the dhikr of Allah ﷻ and the du'ood of Rasulullah ﷺ whilst cooking. Not only will they strengthen one's own spirituality and produce joy in the heart, that effect it will be transmitted into the food and insha-Allah the love of Allah ﷻ and his beloved Prophet ﷺ will enter into the hearts of those who partake in the food.

8) Unsavoury Results - "Eat but waste not by excess; for He (Allah ﷻ) does not love the wasters." (6:141)

Do not waste even a grain when cooking. Food is a form of rizq (sustenance) which is provided only by Allah ﷻ, directly or through other means. By discarding even a morsel of food, one is manifesting through his actions, the idea, that they are not in need of this provision. Why else would one be discarding it?! That person is therefore declaring his independence from Allah ﷻ - may He protect us all. Such a declaration will result in not only a reduction of this bounty, but also others.

9) Brownie Points - "Let none eat your food but the pious." (At-Tirmidhi)

Ask pious people to partake in your food. An explanation given for the above hadeeth is that if they engage in worship because of the energy extracted from this food, the reward will be directed to those who prepared the food.

May Allah ﷻ give us the ability to act up on the above guidelines and grant us blessings in both our physical and spiritual nourishment. Ameen.