




# AL-HUDA


## THE GUIDANCE

VOL 9. ISSUE 1.



*"Truly, Allāh and His angels send blessings upon the Prophet; O you who believe! Send salutations and abundant greetings upon him (too)." (33:56)*

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# 2020: AN EYE-OPENER

*By Mufti Ismail Akubat (Lecturer of Fiqh at Al-Huda Academy)*

Every single human being, rather each and every creation of Allah ﷻ is a constant recipient of the innumerable and endless favours of Allah ﷻ. Often as humans when we become negligent with regards to the incalculable favours and gifts that Allah ﷻ has enveloped us in, Allah ﷻ creates such circumstances which make us realise the true value of those favours. Astonishing as it gets, Allamah Alusi Al Baghdadi in his Tafseer, Ruh-ul-Ma'aani, mentions the quotation of Abdullah Ibn Mas'ud:

“Allah ﷻ also has a huge favour on the occupants of Jahannam. If Allah ﷻ wished he could have punished them with a torment more painful than the fire.” (Ruh-ul-Ma'ani)

Let us ponder upon this for a moment!



Who will enter Jahannam? The pious friends of Allah ﷻ? The grateful servants of Allah ﷻ? No! Rather it will be the enemies of Allah ﷻ, who will have disbelieved in Allah

ﷻ, those who will have committed shirk (polytheism), those who will have perpetrated the most heinous of crimes etc. Despite this, Allah ﷻ is



so benevolent, so compassionate and merciful that He confers a favour upon these individuals by not punishing them with a punishment more severe than Jahannam.

In many Ahadith, Nabi ﷺ has nurtured us to be optimistic about the favours of Allah ﷻ. So many times, due to our fallible nature we are misled to thinking that we have little goodness in our lives and all our attention is focussed on the negatives in our life. To make us realise these favours, which may be hidden to us, Allah ﷻ creates such situations in which we discover the many favours of Allah ﷻ.

How many things did we take for granted prior to the striking of the Coronavirus? The simple idea of opening the front door and going to the destination of

your choice began to seem like a luxury. At the start of the lockdown, we found ourselves struggling for insignificant items such as toilet tissue rolls, handwash, wipes, face masks, cleaning detergents etc. Allah ﷻ wanted to make us realise the value of His blessings upon us many of which we may not have even deemed to be a blessing. However, after the arrival of the Coronavirus, household members became much more cautious when using these items.

Another magnanimous blessing that we took for granted was coming to the houses of Allah ﷻ when and how we desired. We highly disrespected the sanctity of the Masjid. Despite knowing we should remain silent in the Masjid, we started raising our voices with regards to worldly matters. As a result, Allah ﷻ temporarily took this blessing away and put a lock on all the Masjid across the globe at once, so much so that the never ending Tawaf of the House of Allah also came to a pause, to instil within us the value of this blessing.

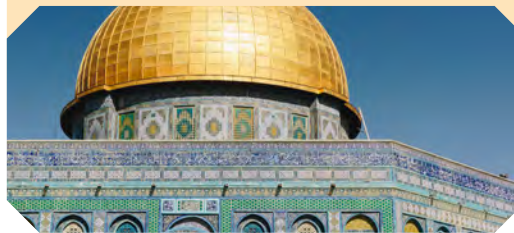
My dear readers, we learn from our honourable Ulama that Allah ﷻ does not create these circumstances to cause His servants difficulty. Allah ﷻ is all kind and all loving. His objective is only to pause these blessings temporarily so that we begin to recognise their true value and utilise them in drawing closer

to him. Do not let this pandemic end without us taking heed, rather, let us

## The Power of Istighfaar

People often forget the importance of the simple yet powerful dua (supplication) - Istighfar i.e., saying “Astaghfirullah” (I seek forgiveness of Allah). Some of the benefits and virtues include

Removes anxiety  
Increases dua acceptance  
Opens doors of sustenance  
Opens doors of mercy  
Opens doors of knowledge  
Gateway of productivity  
Relieves you



use this as an opportunity to look for reasons of gratitude rather than reasons for ingratitude. My Respected Hadhrat Mawlana Muhammad Saleem Dhorat Sahib *damat barakatuhum* mentions that no matter how miserable a person may find his life to be, the reasons for gratitude will always outweigh the reasons for ingratitude. Let us recognise, find, appreciate, and value every favour Allah has bestowed us with and not take even the smallest thing in life for granted.

## Gifting The Reward of Virtuous Deeds to Others – A Brief Enquiry

By Abu Asim Badrul Islam

In his Sahih, Imām Al-Bukhāri reports from the mother of the believers, ‘Āishah ؓ, the following ḥadīth:

It is narrated from ‘Āishah ؓ that a man said to the Prophet ﷺ, “*My mother has died suddenly. I think, if she had been able to speak [her last wishes], she would have spent in ṣadaqah. Will she be rewarded, if I spend in ṣadaqah on her behalf?*” He replied, “*Yes.*”

(Ṣaḥīḥ al-Bukhāri, 1:543 – ḥadīth 1388; Ṣaḥīḥ Muslim 51/1004; Aḥmad, 24251)

Commenting on this ḥadīth, the great ḥadīth commentator and ḥanafi jurist, Imām Badr al-Dīn al-‘Ayni, states that the enquirer was the companion Sa’d ibn ‘Ubādah, who was referring to his mother, ‘Amrah ؓ. He further states that it is deduced from the ḥadīth that ṣadaqah on behalf of the deceased is permissible [and valid], and that the deceased benefits from such a ṣadaqah. He then mentions from the Musnad of Imām Aḥmad that Al-‘Āṣ ibn Wā’il had vowed during the days of ignorance [prior to Islām] that he would sacrifice a hundred camels. Later, Hishām ibn al-‘Āṣ sacrificed fifty camels on

his behalf. ‘Amr [ibn al-‘Āṣ] asked the Messenger of Allāh ﷺ about it. He said, “If your father had testified to the oneness (tawḥīd) of Allāh, and you fasted and spent in ṣadaqah on his behalf, it would have benefited him.”

*You can't live your life in bitterness, revenge and hatred. People will always try to harm you in many ways and as difficult as it may be, you must forgive and forget. Don't hold onto negative feelings towards anyone because ultimately you will be harming yourself.*

*Rasulullah ﷺ said: “You do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness” [Bukhari]*

Anas ؓ says, “I asked the Messenger of Allāh ﷺ: ‘We pray for our deceased, spend in ṣadaqah and perform ḥajj on their behalf. Will [the reward of] this reach them?’ He replied, ‘It will indeed reach them, and they shall be delighted by it, just as any of you is delighted by a gift.’” (‘Umdat al-Qāri Sharḥ Ṣaḥīḥ al-



Bukhāri, 8:319)

According to the Ḥanafī school of sacred law, it is permissible for one



to gift the reward (thawāb) of their virtuous deed to another person, be they deceased or alive, and be that virtuous deed ṣalāh, fasting, ḥajj, ‘umrah, ṣadaqah, recitation of the Holy Qur‘ān, any other form of dhikr of Allāh or any other form of ‘ibādah – bodily, financial or a combination of both. The reward of such an act of ‘ibādah will, by the grace of Allāh ﷻ, reach the intended recipient.

Imāms Mālik and Shāfi‘ī ﷺ have excluded from this permissibility any ‘ibādah that is purely bodily (that is, performed with the body only) – for example, ṣalāh and recitation of the Holy Qur‘ān, and have allowed those forms of ‘ibādāt that are either financial or a combination of bodily and financial – for example, ṣadaqah and ḥajj respectively. The reward of an act of ‘ibādah that is purely bodily, they say, will not reach the intended recipient.

However, some later jurists of the

Shāfi‘ī school (for example, Imām Al-Nawawī in the Kitāb al-Janā‘iz of his authoritative Rawḍat al-Ṭālibīn, 2:139) have stated that the deceased person will benefit from the blessings of recitation near the grave and from the Divine mercy that such a recitation will attract, but they will not receive the reward of it. For this reason, it is considered mustaḥabb (desirable) to recite the Holy Qur‘ān near graves (ibid).

Likewise, some later jurists of the Mālikī school (for example, ‘Allāmah ‘Al-Ḥaṭṭāb’ in his Mawāhib al-Jalīl fī Sharḥi Mukhtaṣar al-Shaykh Khalīl, 2:535) have encouraged the recitation of the Holy Qur‘ān and other forms of dhikr like ‘Lā ilāha illAllāh’ near, or for, the dying or the deceased. ‘Allāmah ‘Al-Ḥaṭṭāb’, citing Ibn al-Furāt and Al-Qarāfi, states that the deceased will benefit from the blessings of recitation just as they will benefit from a pious person being buried near them, or they being buried near a pious person. He suggests that even though there is difference of opinion regarding the reward of recitation reaching the deceased, it ought not to be omitted. Perhaps, the truth is that it will reach them. One should, in this matter, have full trust in the infinite Grace of Allāh (ibid).

*Continued in next issue!*

# Kindness to the Wife Brings Joy to Life



In Islam, a husband is required to treat his wife with affection, respect her feelings, and show her kindness and consideration. The husband should not show his wife any aversion or subject her to suspense or uncertainty. These guiding principles are established from the Qur'an and Sunnah, and when implemented bring about a great deal of peace and harmony in marriage.

## The Wife - A Source of Peace

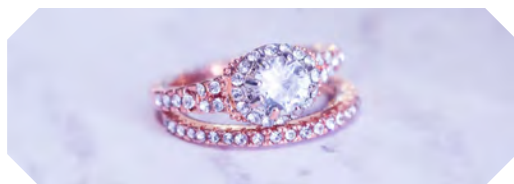
Allah ﷻ says in the Noble Qur'an, *"And among His signs is that He created for you wives from among yourselves, that you may find contentment in them, and He has instilled between you affection and mercy. Verily, in that are indeed signs for people who reflect."* (30:21)

For a wife to become a source of peace and contentment she has to be in a peaceful relationship. Therefore, the treatment of the husband towards the wife is of great significance in realising the purpose.

The husband's treatment towards his wife should reflect a Muslim's good character, which in turn is a reflection of the man's faith. In this regard, the

*you are those who are best to their family and I am the best to my family."* (At-Trimidhi, Ibn Majah)

Kind treatment generates true and deep seated love for the husband in the wife's heart. The wife in turn becomes eager and enthusiastic to serve her husband and accords him the honour and respect he deserves.



## The Wife - A Treasure Without Equal

For a Muslim, a good wife is the best treasure a man can possess; after belief in Allah ﷻ and following His commands, she is considered the key to happiness. According to a hadith, the Prophet ﷺ said to 'Umar ؓ, *"Shall I tell you the best a man can treasure? It is a good wife. If he looks after her, she gives his pleasure; if he instructs her, she obeys; and if he is away from her, she remains faithful to him."* (Abu Dawud)

The Prophet ﷺ also said, *"Whoever is granted a good wife,*



# Questions & Answers

**Q** Which of the following is the best form of continuous charity (ṣadaqah jāriyah)?

(a) To contribute towards the building of a masjid. (b) To assist an Islamic madrasah. (c) To build a well (source of water). (d) Any other deed, the reward of which the deceased shall benefit from.

**A** Everything you have mentioned is all good. One ought to choose for continuous charity (ṣadaqah jāriyah) an action that is needed [by the recipients] and the fruits of which the recipients shall reap for a long time. One ought to determine what this is by looking at the specific circumstances.

**Q** People say that if a [deceased] person commits any major or minor sins, then if a person recites the kalimah of لا إله إلا الله محمد رسول الله 90,000 (ninety thousand) times and gifts the reward of this to the deceased, Allāh ﷻ shall forgive the sins of the deceased and save him from the punishment of Hell. Is this correct?

**A** There is no guarantee of all sins being forgiven. However, it is better to recite the kalimah and the Holy Qur'ān as much as possible and gift the rewards of this to the deceased.

**Q** What is meant by (thawāb)? If one recites the Qur'ān and sends the reward to the deceased, will their punishment be ended by this?

**A** The answer to this is the same as the above (answer 2). If one recites the Holy Qur'ān and gifts the reward, the deceased shall receive ten units of reward (thawāb) for each letter that has been recited. Therefore, the more one gifts to the deceased, the greater the accumulation in their book of good deeds, and the lesser the punishment that they shall suffer. However, no one can fully guarantee a complete deliverance from punishment.

**Q** Please advise me of something that I may recite and thereby save myself from the punishment of the grave.

**A** Recite the Holy Qur'ān as much as possible. In particular, try to recite Sūrat al-Mulk الذي بيده الملك every day. It is stated in Hadīth that this

sūrah helps its reciter from the punishment of the grave. Also, recite in abundance سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ and istighfār (seeking of forgiveness from Allāh). Sins are forgiven through this.

**Q** If the Holy Qurʾān or all thirty parts of the Qurʾān in separate form are donated to the masjid, will the deceased receive the reward?

**A** One shall be rewarded for both these deeds.

**Q** My wife died of a heart attack. After performing tahajjud salāh, she was sitting in wait for the time of fajr, when she passed away. What is the ruling regarding such a woman?

**A** The way in which your wife died is worthy of envy. One must hope from the mercy of Allāh Most Gracious that, by the will of Allāh, she is in Paradise. However, at the same time, one must not slack in gifting rewards of good deeds.

(Fatāwā ʿUthmāni, 1:590)

**Salman Farsi ؓ says:**

**“Three (types of) persons seem so odd to me that, when I think of them, I cannot help laughing:**

- 1. Who entertains hopes about the distant future, while death is after him;**
- 2. Who is heedless of Allah, though Allah keeps a guard over him;**
- 3. Who laughs heartily though he does not know whether Allah is pleased or displeased with him.” (As a matter of fact, the fear of the displeasure of Allah should always prevent a person from laughing loudly)**

**And three things keep me in constant sorrow to such an extent that sometimes I burst into tears:**

- 1. Separation from my friends (i.e. Rasulullah ﷺ) and the Sahabah;**
- 2. Anxiety about death;**
- 3. And apprehension of appearing before Allah on the Day of Resurrection when He will command me to go to Jannah or Jahannam, I know not where I will go.”**

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*Continued from page 6... he is helped to practice half his Faith, let him fear Allah in the second half.” (Al-Bayhaqi)*

The potential to become a source of true pleasure is vested in every wife. It is the responsibility of the husband to unlock this potential and utilise it for the benefit of his own life and that of his family. Like any treasure or wealth that one possess; it must be looked after, kept safely and constantly nurtured for it to maintain its values. This principle shall to a greater extent apply to the wife who is regarded as the treasure of all treasures. Any form of misuse abuse and maltreatment of this treasure will lead to diminishing the good that this treasure delivers and shall become a source of sin and accountability to Allah.

### **Kindness and more Kindness...**

Allah ﷻ says, “...and live with them



*(your wives) with kindness...” (04:19)*

A Muslim wife occupies a special position in society, and Islam considers her fulfilment of matrimonial duties as a form of Jihad (striving for the sake of Allah). Without physically engaging in the battlefield, a wife is given the opportunity to earn the reward for the cause of Allah ﷻ.

By living with her kindness, fulfilling her needs and giving her support, the husband becomes instrumental in her achieving the noble reward. The husband by virtue of his kindness earns the happiness of his family, and in turn draws closer to Allah ﷻ. By adopting the correct approach, surely the husband can earn the status of being the best among people for his kindness towards the wife.

The Prophet ﷺ also said, “*Kindness is not found in anything, but it adds beauty to it; and it is not withdrawn (from it), but it defects it.*” (Muslim)

### **Garments Unto Each Other**

Allah ﷻ says, “*They are garments for you, and you are garments unto them.*” (02:187) The husband and wife are likened to garments unto each other. They guard each other’s respect, honour and dignity. They do not divulge their shortcoming and imperfection to each other. The husband should be cautious and particular in this regard, and not do or say things that would hurts the wife’s feelings. There is much reward in the concealment of a person’s shortcomings, more so with regards to the wife.

### **Overall Good Treatment**

Our Creator knows well that human beings have certain weaknesses and deficiencies and are prone to err. Therefore, Allah ﷻ implores

the husband by saying, “...and live with them (wives) with kindness, for if you dislike them (for some deficiency), then perhaps you may dislike (a trait) wherein Allah has placed in it much good.” (04:19)

It is a collective right of the wife to be treated well in all aspects of daily life. The husband should interact with her in a well-mannered way with a flexible attitude, sweet words and a smiling face.

The seerah (life) of the Prophet Muhammad ﷺ is filled with his noble

character of gentleness towards his people, his excellent conduct towards his wives, to the extent that he used to help them with their household chores and engage in light-hearted activities.

The true strength of a man is not measured by his physical fitness; rather, he is gauged by his strength to show character in adverse situations.

May Allah ﷻ grant every husband the ability to treat his wife with kindness and compassion. Amin.



As we head closer and closer to the final Hour, we find many of the prophecies foretold by the Messenger of Allah ﷺ materialise before us, as clear as the light at dawn. Things that seemed incomprehensible to his companions at the time - such as buildings being taller than mountains, the communication of satellite dishes, usury being widespread etc. - are now realities, in front of our very eyes, and they serve as reminders that the truthfulness of the Prophet ﷺ is truly timeless. But these are just the minor signs; they will be followed very soon by the major signs, so it is important for every believer to remain vigilant and keep aware of what the

these end times.

Perhaps one of the most well-known major signs before the coming of the Hour is the return of the Prophet Isa ﷺ, also known as ‘al-Masih’ (or in English: the Messiah). Before the birth of Isa ﷺ, the Israelites (the Jews) were told by every prophet who came to them that they will be two Messiahs: one will be false, a liar and a deceiver, spreading corruption wherever he goes (this is who we know as ‘ad-Dajjal’). The other, however, will be the true Messiah. He will show the people many miracles, and guide them to the truth. The Israelites were told that they must follow him when he comes. But when he did truly arrive, and began inviting people to the

truth, most Israelites rejected him, and believing him to be the false messiah, they plotted to kill him. In fact, they even attempted to do so, and although they were unsuccessful, to this day they still believe (like the Christians) that Isa عليه السلام died on the cross.

Nonetheless, Allah ﷻ informs us of the truth in the Holy Qur'an: "[The Jews claim:] 'We have certainly killed the Messiah, Isa the son of Maryam, the Messenger of Allah', while in fact they did neither kill him, nor crucify him, but they were deluded by resemblance" (4:157). He further states, "It is absolutely certain that they did not kill him, but Allah lifted him towards Himself. Allah is All-Mighty, All-Wise" (4:157-8).

So, the Jews eagerly await the arrival of the second messiah, the Dajjal, who will fool them into believing that he is the true messiah. It is at this point that Allah will send his prophet Isa عليه السلام for the second and final time, and he will put an end to the Dajjal and his deception. Truly, that will be an amazing time of peace and prosperity for the Muslims, to the extent that the Prophet ﷺ mentions that "lions will graze with camels, tigers with cattle, and wolves with sheep. Children will be able to play with snakes without coming to any harm. Wealth will be so abundant that no one will want to accept charity!" (Ahmad, Bukhari)

Allah ﷻ reassures the Muslims in the

Qur'an, "No one will remain from among the People of the Book but will certainly believe in [Isa عليه السلام] before he dies." Most commentators interpret the verse to mean that when Isa عليه السلام descends, his truthfulness will be so apparent that all Jews and Christians will be obliged to believe in him. In another verse, Allah promises that "He shall teach [Isa عليه السلام] the Book (i.e. the Qur'an) and the Wisdom (i.e. the Hadith), and the Torah and the Injil". (3:48) Of course,

### **The Greatest Prophet**

.....Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational beliefs, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, which is Muhammad. As regards of all standards by which greatness may be measured, we may well ask, is there any man greater than he?

the Qur'an and Hadith only came to existence on this earth after Isa عليه السلام was raised, leaving no doubt that Isa عليه السلام will learn these two when he returns. Verses like these, as well as numerous Ahaadith leaves no scope for doubt in regards to the return of Isa عليه السلام.

A common question that arises at this point is this: how can our Prophet, Muhammad ﷺ, be the last Prophet when Isa عليه السلام will return to this world again? Simply put, Isa عليه السلام will not return as a prophet, rather he will come as a follower of our Nabi ﷺ. This doesn't mean that the prophethood of Isa عليه السلام

will be taken away. The honourable Shaykh Mawlana Muhammad Saleem Dhorat hafizahullah elaborates on this by giving a simple example: “When the king of a country goes to visit another country, he will still remain the king of his own country. However, he will have to obey the laws made by the king of the country he is visiting. He will not be able to order people to follow his laws. Similarly when Isa will come again, his prophethood will remain with him. However, he will follow the religion taught by Rasulullah ﷺ.” The Prophet ﷺ went as far as to say, “even if Musa ؑ was alive, he would have no choice but to follow me.” (Ahmad)

This article would not be complete without a reminder in regards to the season we are heading to. Our children (and people in general) will find themselves surrounded by glamorous and alluring celebrations, with false notions and ideas being cast at them from all directions. It is unfortunate to see that too many parents are unaware of what misinformation is fed to our unwitting children in schools, a matter of great concern for true believers. This is because entertaining beliefs which are contrary to the sacred personality of any prophet is a great offence, and can even amount to disbelief.

In such a blazing storm of falsehood, the advice of Sayyiduna Ali ؑ seems more relevant than ever: “Know that your knowledge is better than your wealth, because whilst you protect your wealth, your knowledge protects you”. (Abu Nuaym) Practical steps must be taken in order to ensure the protection of the beliefs of our future generations, and in order to keep them steadfast. We finish with a few points you can consider implementing:

- Test your children; do they hold the correct beliefs in regards to Isa ؑ?
- During this period, sit with the family to read and learn about Isa ؑ from authentic sources. We recommend, especially for younger children, the book: ‘Sayyiduna Isa, a Prophet of Islam’ by Shaykh Mawlana Muhammad Saleem Dhorat hafizahullah.
- Remind your children that, while we do not stop others from celebrating their own festivities, we as Muslims have our own celebrations. Thus we have no need to involve ourselves in the frivolities practised by others.
- Most importantly, keep a strong connection with the people and places of knowledge. These are our forts for protection by which we can, Insha’Allah, remain protected from the trials of the world.

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