

AL-HUDA THE GUIDANCE



Editorial: How to Secure a Good Death

Kindness to the Wife brings Joy to Life

Questions & Answers

Lessons From the Lives of the Pious Predecessors

How to Secure a Good Death

by Shaykh Muhammad Saleem Dhorat hafizahullah

If we study the lives of the pious servants of Allah ﷺ, i.e the Ambiya, Sahabah, the Muhaddithun, Fuqaha, Awliya, we will find one common factor in their lives, and that is their concern for securing Husn Al Khatimah so that they are successful in the court of Allah ﷺ. Despite their lives being full of virtue, they would worry and pray for death in the state of iman and Islam.

Allah ﷺ quotes the du'a of Yusuf ﷺ in the Glorious Qur'an: '*...O Creator of the heavens and the Earth, You are my guardian in this world and in the Hereafter. Make me die as a Muslim and make me join the righteous.*' (12:102).

This is because a single word of disbelief at the time of death can erase the benefits of a lifetime of virtue and obedience. On the other hand, a person may live a life of sin and vice, and then be granted the blessing of iman in the final moments of his life, thereby securing the success of both this world and the hereafter. Through His infinite Grace and Mercy, Allah ﷺ inspired me with six points, which

and a good death for ourselves, which in turn will result in a good outcome in the hereafter, Insha' allah.

1. Adopt taqwa (fear of Allah ﷺ). Taqwa holds the power to repel all the forces which weakens one's iman and at times snatch it away. This can be understood from the verses wherein Allah ﷺ commands the believers to adopt taqwa. We understand from them that once a person becomes a believer, the method of safeguarding that belief is adopting taqwa. And taqwa simply means create a barrier between disobedience to Allah ﷺ and ourselves. Another name for taqwa is Istiqamah (steadfastness), because when a person, after accepting iman, remains steadfast upon the commands of Allah ﷺ, he will not disobey Him. Allah ﷺ mentions: "Surely, those who have declared: 'Our Lord is Allah', then remained steadfast, on them the angels will descend, saying, 'Do not fear, and do not grieve; and be happy with the good news of Jannah (Paradise) that you have been promised. We have been your friends in the worldly life, and (will remain as such) in the

here is whatever your souls desire, and for you here is whatever you call for.” (41:30)

So when one accepts iman by saying, “*My Lord is Allah*”, and thereafter safeguards this iman by remaining steadfast in carrying out the Commands of Allah ﷺ and staying away from every disobedience, then Allah will reward him with a good death, as is indicated in the verse above, that angels will descend with special mercy at the time of his death. The commentators of the Qur'an have mentioned that the angels of mercy are always with those who are steadfast on Din; however, the special indication given in this verse is that at the time of their death, the angels become visible to them, who give them the glad tidings of Jannah from their Lord.

2. Love the pious and spend time in their company. The pious people are the people of taqwa. The effect of loving them will create in one the desire to spend time in their company and in doing so the effect of their taqwa will rub onto one's self. Allah mentions: “*O you who believe, adopt taqwa, and be in the company of the truthful.*” (9:119)

We need to firstly accept iman, which alhamdulillah we all do, thereafter

safeguard our iman by adopting taqwa, which can be acquired by staying in the company of those who already have it. The term ‘The Truthful’ used here is another name for those who have taqwa, as mentioned in another place in the Qur'an: “...*Those are the ones who are truthful, and those are the God-fearing.*” (2:177)

Similarly the Prophet ﷺ states in a hadith: “*On the Day of Judgment, a person will be with whom he loved.*” (At-Tirmidhi)

If a person entertains love for the pious, he will be with them in the hereafter, and the pious will be granted entry into Jannah, for which iman is a prerequisite. Thus, we can deduce that such a person will die in the state of iman.

3. Giving in charity. Spending in the path of Allah ﷺ cools the anger of Allah. If Allah ﷺ is angry with a person, what chance is there for him to have a good death? Therefore, charity paves the way for one to die in the state of iman, as indicated by the Prophet ﷺ: “*Sadaqah (charity) extinguishes the anger of the Lord and prevents an unpleasant death.*” (At-Tirmidhi)

An unpleasant death could either

mean death without iman or death in an undesirable state, i.e as a victim of a tsunami, hurricane, or earthquake. Insha'Allah, a person will be saved from both types of death.

4. Carrying out acts upon which the intercession of the Prophet ﷺ is guaranteed.

In various narrations, the Prophet ﷺ has encouraged carrying out certain good acts, the virtue of which is that the intercession of the Prophet ﷺ will become incumbent for the doer. One should inquire about and learn such acts from reliable, authentic sources and act upon them. The intercession of the Prophet ﷺ is of two types. The first being that on the Day of Judgement, when every human being will be gathered in the Plain of Resurrection, every soul will be in the state of extreme worry and fear regarding its fate in the court of Allah ﷺ. At this tense moment, the Prophet ﷺ will intercede on behalf of the whole humankind and request Allah ﷺ to begin the reckoning. The reckoning will thus begin, and this is known as the ‘general intercession’.

Thereafter, once the process of reckoning begins, the Prophet ﷺ will specifically intercede on behalf of many individuals of his ummah, with the permission of Allah. Only a person who dies in the state of

iman will be worthy of receiving this ‘special intercession’ of the Prophet ﷺ. The glad tidings of intercession upon various good actions is this ‘special intercession’ which is exclusive for the people with iman. It can be therefore understood that those carrying out these good acts will die with iman, as only they will be worthy of this ‘special intercession’. One example of such an act is reciting the du'a after the adhan.

5. Repeatedly thank Allah ﷺ for the great bounty of iman, for Allah ﷺ promises:

“If you express gratitude, I shall certainly give you more.” (14:7) It should be kept in mind that gratitude should be expressed in 3 ways:

- By acknowledging and contemplating over this great bounty in one’s heart and mind that Allah has granted this to me through His Grace only without my deserving it.
 - By verbally expressing one’s gratitude.
 - By fulfilling the Commands of Allah in regards to this bounty.
- If we acknowledge the bounty of iman with our heart and mind, express praise for Allah verbally and carry out the demands of this

ni'mah (blessing), i.e adopt taqwa, then Allah will increase this ni'mah of ours Insha'Allah.

6. Make du'a for a good death and for a pleasant abode in the hereafter. You may do this in your own words or by using supplications from the Qur'an and Ahadith, for example:

اللَّهُمَّ اغْفِرْ لَحْيَنَا وَمَيْتَنَا، وَشَاهِدَنَا وَغَائِبَنَا.
وَصَغِيرَنَا وَكَبِيرَنَا، وَذَكْرَنَا وَأَنْثَانَا.
اللَّهُمَّ مِنْ أَحَيْتَهُ مِنَّا فَاحْيِهْ عَلَى الْإِسْلَامِ
وَمَنْ تُوفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ

'O Allah, forgive our living and our dead, those present from among us and those absent, our young and our

old, our males and our females, O Allah whoever you keep alive from among us, keep him alive on Islam, and whoever you give death to, give him death upon iman.' (Ahmad)

Allah ﷺ mentions the supplication of the knowledgeable people: "Our Lord, do not let our heart deviate from the right path after you have given us guidance, and bestow upon us mercy from your own." (2:8)

If we strive to do the above and ask Allah ﷺ sincerely, then insha'allah, He will grant us this great bounty of death in the state of iman.

May Allah grant us the true understanding of the reality of the Hereafter and grant us the tawfiq to adequately prepare for it. Amin.

Remember

If you plant honesty,
you will reap trust.
If you plant goodness,
you will reap friends.
If you plant humility,
you will reap greatness.
If you plant hard work,
you will reap success.
If you plant patience,
you will reap improvement.
If you plant faith,
you will reap miracles.

But

If you plant dishonesty,
you will reap distrust.
If you plant selfishness,
you will reap loneliness.
If you plant pride,
you will reap destruction.
If you plant greed,
you will reap loss.
If you plant gossip,
you will reap enemies.
If you plant sin,
you will reap guilt.

So be careful what you plant now, as it will determine what you will reap tomorrow. The seeds you now sow will make your life better or worse, in this world and the Hereafter. Someday, you will enjoy the fruits, or you will pay for the choices you plant today.



Questions & Answers

Q Is there any harm in performing Salah with the sleeves rolled up to the elbows?

A This is Makruh.

Q What is one to do if one's headgear falls off while one is performing Salah? Should it be picked up and worn.

A It is not permissible to pick up one's headgear when it falls off during qiyam or ruku since this will constitute as excessive act ('amal kathir), which will nullify the salah. If it falls in front of the spot where one makes sajdah, one may replace it with a slight action, such as using one hand only. Not only is this allowed, but is encouraged. The salah will not be affected by it.

Q A person has enough wealth that he either goes to perform Hajj or marry off his daughter who has come of age. Is he required to perform Hajj first or marry off his daughter?

A Hajj is fardh (compulsory) upon him; if he does not perform it, he will be sinful.

Q Hajj was not fardh upon me and someone took me along with him to perform Hajj. When I returned, Allah ﷺ blessed me with wealth and I became rich. If I go for Hajj again, will it be a fardh Hajj or a nafl (optional) one?

A By performing the first Hajj, the obligation to perform Hajj no longer remains. The Hajj you may perform after having been blessed with wealth will not be an obligatory one; rather it will be regarded as an optional one.

Q Is Zayd permitted to perform Hajj by taking out a loan? The loaner happily tells him to perform Hajj with his money, telling him to pay the money back later.

A If Hajj is fardh, and a person is able to take out a loan, he should definitely take it. Even if Hajj is not fardh, to take out a loan and perform Hajj is also permissible

Q What is the Shar'i ruling on women going for Hajj without a mahram? Is it permissible for a woman to perform Hajj without a mahram? The current government has set conditions for accepting requests to perform Hajj from women, that they state the names and addresses of their maharim (pl. of mahram). What is the ruling on those women who perform Hajj stating non-mahram males to be their maharim?

A For a woman, to travel for Hajj without a mahram is impermissible, and to declare a non-mahram to be her mahram is an additional sin.

Lessons From the Lives of the Pious Predecessors

Great People, Great Achievements

After the death of 'Allamah Ibn-al-Jawzi ﷺ, only those filings and sawdust was used to warm the water for his burial ghusl which had been gathered from the quills and writing instruments used by the respected Shaykh to write ahadith. This was in accordance with the Shaykh's bequest. Such was the quantity of this material that even after using it adequately to warm the water, there was some left behind. This was only the filings from the writing instruments with which the Shaykh used to write ahadith. So we can only imagine what quantity of filing and sawdust would have been amassed from the rest of the voluminous works that the Shaykh compiled.

The Renowned Muhaddith, Ibn 'Asakir ﷺ compiled the 'History of Damascus', which consists of 80 volumes. Despite his demanding academic engagements, he was also extremely observant of other acts of worship. Out of Ramadhan, the Shaykh would complete one recitation of the Qur'an weekly, whereas in Ramadhan he would increase this to one complete recitation daily.

Kindness to the Wife Brings Joy to Life

In Islam, a husband is required to treat his wife affection, respect her feelings, and show her kindness and consideration. The husband should not show the 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 ﷺ 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 this purpose.

A 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 Prophet ﷺ said "*The best among you are those who are best to their family and I am the best to my family.*" (At-Tirmidhi, 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 ﷺ and following His commands, she is considered the key to happiness. According to a hadith, the Prophet ﷺ said to Umar رضي الله عنه, "*Shall I tell you the best a man can treasure? It is a good wife, If he looks at her, she gives him 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, he is helped to practice half of 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 possesses it must be looked after, kept safely and constantly nurtured for it to maintain its value. 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 ﷺ.

Kidness and More Kindness...

Allah says, "...And live with them (your wives) with kindness..." (4:19)

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 ﷺ). Without physically engaging in the battlefield, a wife is given the opportunity to earn the reward of striving for the cause of Allah ﷺ.

By living with her in kindness, fulfilling her needs and giving

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

The Prophet ﷺ said, "*Verily Allah is Most Kind, and He loves kindness in all affairs.*" (Al Bukhari, Muslim)

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 ﷺ says, "*They are garments for you, and you are garments unto them.*" (2:187)

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 shortcomings and imperfections to others. The husband should be cautious and particular in this regard and not do or say things that would hurt 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 ﷺ 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.” (4:19)

It is the 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 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 engaged in light-hearted activities.

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

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

The Six Fasts in the Month of Shawwal

Abu Ayyub Al-Ansari ﷺ narrates that the messenger of Allah ﷺ said, *“If anyone keeps the fasts of Ramadhan and follows them up with six in Shawwal, then it is like a year’s fasting.”* (Muslim, At-Tirmidhi, An-Nasa’i, Ibn Majah)

Allah ﷺ mentiones in the Glorious Qur'an: *مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ أَعْشَرٌ أَمْثَلُهَا*
“Whoever brings a good deed shall get ten-fold the like of it.” (6:160)

Therefore, the fasts of Ramadhan equates to 300 days, as 30 (fasts) \times 10 = 300 days, which is equal to 10 months. Then, by fasting the extra six days, one received the reward of another 60 days as 6 (fasts of Shawwal) \times 10 = 60, which is equal to 2 months. So, one earns the reward for fasting the entire year.

Note: These fasts can only be kept after the day of Eid. It is also not necessary to keep them consecutively. They can be kept at anytime during the month of Shawwal.

Children's Corner

A burglar climbed the wall of Malik Ibn Dinar's ﷺ house one night and easily managed to get inside. Once inside the house, the thief was disappointed to see that there was nothing inside actually worth stealing. The owner of the home was inside at the same time, and he was busy performing prayer. Realising that he was not alone, Malik ﷺ quickly ended his prayer and turned around to face the thief. Without showing any sign of being shocked or afraid, Malik ﷺ calmly extended greetings of peace and then said, "My brother, may Allah ﷺ forgive you. You entered my home and found nothing that is worth taking, yet I do not want you to leave my home without taking away some benefit."

He stood up, went to another part of the room, and came back with a jug full of water. He looked in the eyes of the burglar and said, "Make wudhu and perform two rakats of salah; for if you do so, you will leave my home with a greater treasure than you had initially sought when you entered it".

Much humbled by Malik's ﷺ manners and words, the thief said, "Yes, that is a generous offer indeed."

After making wudhu and performing two rakats of salah, the burglar said, "O Malik! Would you mind if I stayed for a while, for I want to stay to perform two more rakats of prayer?"

Malik ﷺ said, "stay for whatever amount of salah Allah ﷺ decrees for you to perform now."

The thief ended up spending the entire night at Malik's ﷺ house. He continued to pray until the morning. Then Malik ﷺ said, "Leave now and be good."

But instead of leaving, the thief said, "Would you mind if I stayed here with you today, for I have made an intention to fast

the day?"

"Stay as long as you wish", said Malik ﷺ.

The burglar ended up staying for a number of days, praying during the late hours of each night and fasting throughout the duration of each day. When he finally decided to leave, the burglar said, "O Malik! I have made a firm resolve to repent from my sins and from my former way of life."

Malik ﷺ said, "indeed, that is in the hands of Allah ﷺ."

The man did mend his ways and began to lead a life of righteousness and obedience to Allah ﷺ. Later, he came across another burglar he knew who said to him, "Have you found your treasure yet?"

In reply, the former burglar said, "My brother! What I found is Malik Ibn Dinar رضي الله عنه. I went to steal from him, but it was he who ended up stealing my heart! I have indeed repented to Allah ﷺ, and I will remain at the door (of His Mercy and Forgiveness) until I achieve what His obedient, loving slaves have achieved."

(Adapted from the works of 'Allamah Ibn-AL-Jawzi رحمه الله)



AL-HUDA ACADEMY

CHOICE OF COURSES

Islamic Theology
(Alim Course)

Hifz
(Memorisation of the Qur'an)

For Further Info and/or Application Form,
Please Contact

Al-Huda Academy
(Former Lilian Hamer House),
Deane Road,
Bolton, BL3 5NR
United Kingdom

Tel: 01204 656100
Email:
info@alhuda-academy.org.uk
Web:
www.alhuda-academy.org.uk

NOW ENROLLING

Alhumdulillah through the fadhl of Allah ﷺ and following the purchase of the former Lillian Hamer House in 2013, Al-Huda Academy has established the 'over 16s' full-time Darul Uloom in Bolton, with full boarding facilities.

One of the objectives of the Darul Uloom is to equip the students not just with knowledge but to combine the concern for reformation with 'Amal (practise).