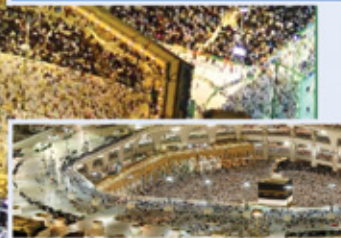


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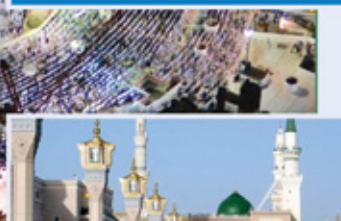
Editorial



And to Him We Return



Questions & Answers



Mī'raj - The Ascension

And to Him We Return

Losing a loved one can be very difficult and testing. Family and friends very quickly share the pain, but they can only do so much. Grief is unavoidable and tears are natural; even the Prophet ﷺ shed tears at the death of his son. However, the time of bereavement can be the best time to contemplate and begin preparations for one's own death.

Thinking of one's own death during such times provides an ideal platform to begin preparation for the hereafter. The person who has passed away has returned to their eternal abode, where they will now await our arrival. It is this reality that needs to be at the forefront of our minds when faced with the loss of a close one. The usual tendency is to think that the deceased have gone forever, yet their journey has taken them to a place where every person must go one day. If we have the thought of meeting in the hereafter in mind, the pain of departure will be minimised. Hence, when the Prophet ﷺ quietly broke the news of his imminent departure to his dear daughter Fatimah ؓ, she began weeping, but when he informed her that she herself

would follow soon, she began to smile.

The prophetic teaching at the time of hearing sad news is to say the Qur'anic words:

Inna Lillahi Wa Inna Ilayhi Rajioon

Truly! To Allah we belong and truly, to Him we return (2:156)


- These words bring the reward of practicing a sunnah, and if read with meaning and understanding, will console like no other words can.
- They serve as a reminder that all of Allah's ﷻ creation, no matter how independent they may seem, belong to Allah ﷻ.
- In the case of a believer, death is a bridge between two lovers; the Creator and the Creation.
- Most importantly, just as a person is leaving us today, we will all one day have to leave our loved ones too, thus preparations for that journey need to start immediately.
- Just as the owner of any item has the right to demand it back, Allah ﷻ has the right to call any of His servants back to Him Whenever He wishes.

Hence death is more than losing a loved one, it is returning them back to the owner.

We need to constantly remember that death is inevitable. There is no way that we or our close ones can avoid it. It is just a matter of which of us undertakes the journey first. There is no way of telling how long we will be together in this world, but in the hereafter we know it will be forever. It is this everlasting union that we need to work towards. Whether we are destined to

be together or not in Jannah will be determined by our individual actions. Good actions and continuous striving for the pleasure of Allah ﷻ is the only way we can guarantee to remain together in the hereafter. The deceased have reached their final abode but whether we are re-united (in Jannah) now depends on our own actions.

If the bereaved treats the death of a close one in this way, it will Insha-Allah be the best consolation they can have.



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Alhumdulillah through the fadhl of Allah ﷻ 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.

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RETURNING A BELONGING TO ITS OWNER

It has been narrated by Imam Malik رحمہ اللہ that Al-Qasim ibn Muhammad رحمہ اللہ said: ‘One of my wives passed away and Muhammad ibn K’ab al-Qurazhi came to console me about her. He told me of a man from the Banu Isra’il who was a faqih, ‘alim, ‘abid and mujtahid. He had a wife that he admired and loved; she passed away. He grieved and lamented over her until he withdrew into a house and locked himself in. He hid from everyone. So no-one would visit him.

A woman heard of him and went to see him. She said, “I have a need for which I wish to ask him a question. Nothing will satisfy me except what he says about it.” Everyone left, but she waited by his door and said, “I must see him.” Someone said to him. “There is a woman here who wishes to ask you a question and she is saying, ‘I will only talk to him about it.’ Everyone has gone, (but) she is standing first at the door,” He said, “Let her in.” She entered and said, “I have come to ask you a question in regards to a matter.” He said. “What is it?”

She said, ”I borrowed a piece of jewellery from a neighbour of mine, and I have worn it and used it for a long time. They now have asked me for it. Should I let them have it back?” He said, “Yes, by Allah.” She said, “But I have had it for a long time.” He said, “All the more reason to return it to them, as they have lent it to you for such a long time.”

She said, “Exactly! May Allah رحمہ اللہ have mercy on you. Do you grieve over what Allah رحمہ اللہ lent you and then has taken back from you, when He has greater right to it than you?” He thought over his own situation: Allah رحمہ اللہ had helped him through her words.’ (Muwatta of Imam Malik)



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Questions & Answers

Q I have seven sons and four daughters from which three sons and two daughters are married and I bore their marriage expenses. Four sons and two daughters are still left to get married. From the married children, two sons are asking for their rightful share (of inheritance) as they wish to live separately. Do I have to fulfil their demands? If I wanted to, how would I go about doing so?

A Whatever expense you incurred at the time of marrying the children who have been married, those children who are unmarried should be given that amount as a gift and made owners of it so that they may use it at the time of their marriage. You are the sole owner of whatever remains thereafter. Whichever of your children wish to live separately, they may do so. They cannot demand anything from you. If you give something to them then all should be given equally.

Q Will salah be valid if only the big toe touch the ground in sajdah, with none of the other toes touching the ground?

A Although the sajdah will be valid, when only the big toe touched the ground it contradicts the sunnah. It will thereafter be makruh. The sunnah method of performing the sajdah is to place all the toes of both feet on the ground, facing the qiblah.

Q Someone has interest money which he then gives to a poor person as a gift on condition that the person returns some to him as a gift. The poor person then accepts it and returns it to the original owner. Can the owner now use the money?

A This scheme to make the interest money halal is not acceptable and will not be halal for the person.

Q Is one allowed to taste fruits at a fruiterer before buying?

A If one has no intention whatsoever of buying, it is forbidden to taste, and one needs to reimburse the fruiterer.

One has the intention to buy, but then changed his mind. One needs to reimburse the fruiterer or seek his pardon.

If one does not buy because one did not like it after tasting, no harm is done.

Q Is it halal or haram for a person to eat or drink in the state of janabah?
Does the ruling differ from man to women?

A If one has to eat or drink after discharging semen, one should at least perform wudhu before eating. If this is not possible, then at least wash the hands and rinse the mouth, because eating or drinking before this is makruh. The same ruling applies to both men and women. The only exception is a women experiencing haydh and nifas,

Q Can one make salam with a person who is busy making wudhu?

A One should not greet anyone making wudhu because wudhu is a form of ibadah and an act that is rewarded. It is therefore necessary to focus one's attention on it. Furthermore, there are some limbs that may remain dry if one does not pay attention to washing them properly. There are many fara'idh, wajibat and sunan that need to be considered along with many makruhat. One should therefore not greet a person making wudhu. However, if a person does greet, it will be best to reply.

Q A woman gave birth for the first time and her nifas (postnatal bleeding) stopped before forty days. Can she take a bath and perform salah or must she wait for forty days?

A It is not necessary to wait for forty days. The nifas will end as soon as the bleeding stops. She should take a bath and perform salah; if she fails to do so, she will be sinful. It is wrong to believe that a woman must wait for forty days. Forty days is the maximum period of nifas and there is no minimum period. Bleeding after forty days will be regarded as istihadah.

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Allah is Everywhere

*In the rustling of the autumn leaves, I can feel Your presence,
In the gusting gales of the winter, I can feel Your nearness,
In the blossoming flowery sprint, I can feel Your sweetness,
In the scorching sun of summer, I can feel Your affliction.*

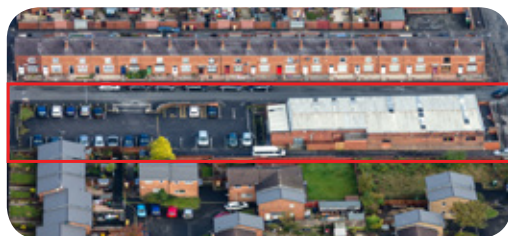
*In the early morning dawn, I wake up only for You,
In the afternoon rest, I sigh with want for You,
In the evening prayer, I cry to be with You,
In the lonely night, I whisper only to You.*

*In the stormy seas of the South, I can see You,
In the dry deserts of the East, I can see You,
In the dense forests of the West, I can see You,
In the high mountains of the North, I can see You.*

*In every breath, I long for You,
In every step I take, I advance to You,
In every pain and grief, I turn to You,
In every silence, I call out to You.*

*My whole existence is only for You,
My happiness and sadness is only for You,
My forever yearnings are only to be with You,
My final meeting, O Rabb, is going to be with You.*

Oh Allah make the best day of my life the day in which I meet You.



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MI'RAJ - THE ASCENSION

By Shaykh Abul Hasan 'Ali Nadwi

One of the great events that took place during the life of the beloved Prophet of Allah ﷺ was Mi'raj. Below is an extract from Muhammad Rasoolullah ﷺ by Shaykh Abul Hasan 'Ali Nadwi, explaining the significance of this miraculous event.

Mi'raj (The Ascension)

The Prophet ﷺ found himself transported during a moment in the night to the Ka'bah; then to the place of Sulayman's Temple in Jerusalem (where now stands Al-Masjid-al-Aqsa) and then to the region where he witnessed the seven heavens, met the Prophets of the past and saw the remarkable sign of divine majesty, regarding which the Qur'an says:

The sight (of Prophet Muhammad ﷺ) turned not aside, nor did it transgress beyond the limit (ordained for it); verily he saw of the greatest signs of his Lord. (53:17-18)

This event was meant to confer dignity upon the Prophet ﷺ and console and alleviate the feelings of distress caused to him by the persecution of the pagans of Ta'if. On the morning after the ascension, the Prophet

ﷺ informed the Quraysh about his night journey. They mocked and shook their heads saying that it was inconceivable and beyond the bounds of reason. When Abu Bakr saw the Quraysh accusing the Prophet ﷺ of falsehood he said, 'What makes you wonder about it? If he has said this, it must be true! By Allah, he tells me that revelation descends on him from the heavens in an instant during the day or night and this I acknowledge. This is even more unimaginable and difficult that what seems to astound you!'

Real Significance of Mi'raj

The ascension did not take place to only demonstrate to the Prophet of Islam ﷺ the complex phenomena of the Kingdom of Allah ﷻ in the heavens and the earth. This great prophetic journey indicates a number of other significant realities of far-reaching concern to humanity. The two surahs of Al-Isra and An-Najm revealed in connection with this heavenly journey indicate that Muhammad ﷺ was charged with the office of prophethood for both the houses of Allah ﷻ, those in Jerusalem and Makkah, and was sent as the leader of the east and the west or the

entire human race to the end of time. As the inheritor of all the prophets of old, he represented the completion of mankind's religious development. The fact that all the prophets ﷺ arranged themselves behind him in Al-Masjid-al-Aqsa makes it evident that his message was final, universal and all-comprehensive, one that was meant for every class and section of human society throughout the ages.

This event is also indicative of the comprehensiveness of the Noble Prophet's ﷺ prophethood. It shows the role accorded to his followers in the great task of guiding humanity and represents the distinctive character of his message.

In truth, the ascension of the Prophet ﷺ represents a line of separation between the regional, limited and carriable rules of divine guidance entrusted to the prophets of old and the global, comprehensive and abiding principles of faith granted to the universal leader of the human race, Muhammad ﷺ. Had the Prophet ﷺ been a sectional or regional guide, a national leader, the saviour of any particular race or the restorer of the glory of any particular peoples there would have been no need to honour him with ascension to the heavens nor would he have been required to perceive the hidden

phenomena of Allah's Kingdom. Not even the night journey to the far away Jerusalem would have been at all necessary. The confined of his own land, his surroundings, environs and his own time would have been enough.

However, the ascension of the Prophet ﷺ was a divine proclamation that his leadership was far beyond the category of the normal political and national leaders whose endeavours are limited to their own countries and nations. Their interest is only to serve the nations and races to which they belong. They are a product of their time and only serve the need of a particular juncture. The Prophet of Islam ﷺ, on the contrary, belonged to the luminous line of the messengers of Allah ﷻ. They are the medium and link for the inspired messages from heaven to earth and between Allah ﷻ and His creation. Their messages transcend the limitations of time and space, race and colour and country and nation, for they are meant for the exaltation of man regardless of this colour, race or country.

On the occasion of Mi'raj, fifty prayers a day were made obligatory by Allah ﷻ for the Prophet ﷺ and his followers. The Prophet ﷺ repeatedly implored Allah ﷻ for alleviation of the burden of prayers until He was pleased

to reduce these to only five prayers a day. Allah ﷻ was also kind enough to decree that whoever properly performs these five prayers every day will be recompensed for all the fifty daily prayers enjoined earlier.

SAND & STONE

A story tells that two friends were walking through the desert. During some point in the journey they had an argument, and one friend slapped the other in the face. The one who got slapped was hurt, but without saying anything, he wrote in the sand:

“TODAY MY BEST FRIEND SLAPPED ME IN THE FACE”

They kept on walking until they found an oasis, where they decided to bathe. The one who had been slapped got stuck in the mire and started drowning, but his friend saved him. After he recovered from the near drowning, he wrote on a stone:

“TODAY MY BEST FRIEND SAVED MY LIFE”

The friend who had slapped and saved his best friend asked him, “After I hurt you, you wrote in the sand and now you write on a stone. Why?” The other friend replied: “When someone hurts us we should write it down in sand where the winds of forgiveness can erase it. But when someone does something good for us, we must engrave it in stone where no wind can ever erase it.”

Did You Know...

Rasoolullah ﷺ made dua to Allah ﷻ that He strengthen Islam through ‘Umar ibn al-Khattab ؓ or ‘Amr ibn Hisham (Abu Jahl). Allah ﷻ accepted the du’a in favour of ‘Umar ibn al-Khattab ؓ.

Abu Ayyub al-Ansari ؓ was blessed by Allah ﷻ with the honour of being the first host of Rasoolullah ﷺ in Madinah Munawwarah.

Two of the wives of the Rasoolullah ﷺ passed away before him. They were Khadijah ؓ and Zaynab bint Khuzaymah ؓ.

Grand Doorway to Goodness

Tahhajud Salah is a means of elevating one's rank and is a grand doorway from the many doorways to goodness and blessings.

Our beloved Prophet ﷺ has said:

‘Shall I not inform you of the doors to goodness? Fasting is a shield, charity extinguishes sin as water extinguishes fire, and man's prayer in the night.’ (Ibn Majah, Tirmidhi)

Jabir رضي الله عنه relates that he heard the Prophet ﷺ saying:

‘Indeed there is an hour in the night, no Muslim shall coincide with it asking Allah ﷻ for any goodness of the world or of the hereafter but Allah ﷻ will grant him it, and likewise every night.’ (Muslim)

Once, while making mention of Paradise, the Prophet ﷺ stated:

‘In paradise there will be an apartment, its outside will be visible from the inside and its inside from the outside.’ Abu Musa Ash'ari رضي الله عنه asked, ‘For whom will it be, O Messenger of Allah ﷺ? The messenger of Allah ﷺ replied, ‘For he who softens his speech, gives food to eat and passes the night

standing for Allah ﷻ whilst people sleep.’ (Ahmed)

Sahl ibn Sa'd رضي الله عنه reports that Jibra'il عليه السلام came to the Prophet ﷺ and said:

‘O Muhammad! Live as your wish, for one day you will leave the world; befriend whomsoever you wish, for one day you will leave them; and do whatever you wish, for one day you will be reckoned for it.’ Then he said, ‘O Muhammad! The nobility of a believer is in the night prayer and his dignity is in independence from the people.’

Hasan Basri رضي الله عنه was once asked, ‘What is it with people who pray Tahajjud that they are the best of people in terms of complexion?’ he replied, ‘It is because they spend the night alone in devotion to Allah ﷻ so he repletes them with his illumination (Nur).’

Fidhayl ibn 'Iyadh رضي الله عنه says:

‘When you find yourself unable to stand in the night prayer and fast in the day, then consider yourself deprived and acknowledge that your sins are numerous’

A man once said to Hasan Basri

ﷺ, 'I spend the night healthy and sound and I am fond of the night prayer and I prepare my ablution water, What is wrong with me that I do not wake up?' Hasan Basri ﷺ replied, 'Your prison is your sins.'

Some pious saints of the past have said:
'When for you there is no portion of the night then abstain from disobeying your Lord during the day.'

Thought Provoking Advices

From the book 'AlFawaid' of Ibn ul Qayim Al Jawzi

Hardheartedness is caused by four things: food, sleep, talk and mixing, when they transgress preset boundaries. A person is not afflicted by a more severe punishment than that of having a hard heart and thus becoming distant from Allah ﷻ.

Just as when the body is ill and food and drink do not serve their normal purpose, when the heart is ill with the temptations of unlawful desires, advice and counselling give no benefit.

He who wishes for the purity of his heart should give preference to the commands of Allah ﷻ over his own desires.

When the heart is nourished with the remembrance of Allah ﷻ, watered with contemplation and cleansed from contamination, it will begin to see the wonders of Allah ﷻ and will be inspired by wisdom.

The destruction of the heart is in presuming safety from the punishment of Allah ﷻ and in negligence. For the former, its fortification is in the fear of Allah ﷻ and for the latter, in His remembrance.

He who keeps his heart near Allah ﷻ will find peace and tranquillity, whilst he who gives his heart to the people will find restlessness and apprehension.

It is just as impossible for the love of Allah ﷻ to enter a heart which contains the love of the world as it is for a camel to enter the eye of a needle.

People are punished in the world according to their indulgence in it.

Sincerity is that you do an action that neither the angels are aware of, that they may record it, nor enemies, that they may destroy it, nor does it fill its subject with conceit, that he may annul it.

Following one's desires and entertaining high hope are the recipe for destruction.

The heart becomes ill just like the body becomes ill; its cure is in repentance and opposing the desires. It becomes rusted just like a mirror; its polish is in the remembrance of Allah ﷻ. It is naked, but clothed through taqwa (piety). It becomes hungry and thirsty like the body; its nourishment is in the recognition and love of Allah ﷻ and in reliance and servitude towards Him.

The eagerness to meet Allah ﷻ is like a breeze which passes over the heart, soothing it from the burning desires of the world.



Our Dear Beloved Child...

We gave you life, But we cannot live it for you.

Allah ﷻ created you, and made you our child. You now have to learn how to live the way Allah ﷻ wants you to.

We are able to teach you things, but we cannot make you learn them.

We will do our best to make sure you get a good education but you will have to understand the importance of knowledge and want to learn.

We can give you directions, but we cannot follow them for

you.

As you learn things, you have to follow what you have learned.

We can teach you right from wrong, but we cannot decide for you.

You have to make the decisions: say no to wrong things and do good things.

We can buy you beautiful clothes, but we cannot make you beautiful at heart.

Good character, such as being polite, kind and gentle, makes you beautiful inside.

We can give you love, but we cannot make you love us,

Loving and being obedient to your parents is one of the best ways of repaying them for all the love and care they gave you.

We can teach you respect, but we cannot force you to show it.

Show respect to others and people will respect you.

We can advise you about friends, but we cannot choose them for you.

A good friend will make you into a good person and a bad friend will spoil you. We can help you by telling you who will make a good friend and who will not.

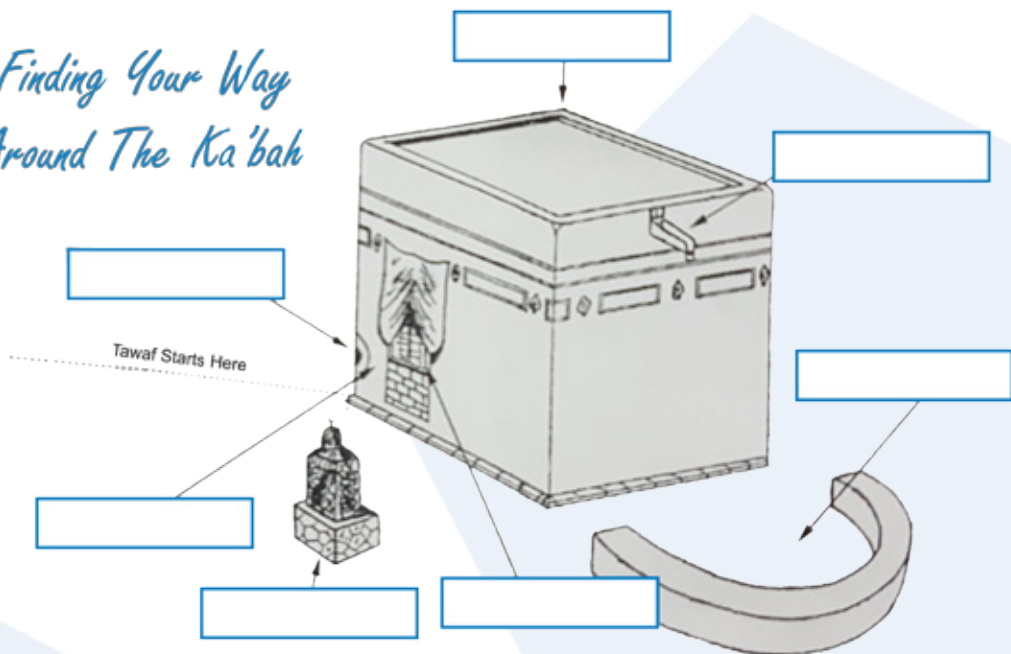
We can tell you about alcohol and drugs, but we cannot say NO for you.

We are only able to warn you of the harmful things in life, you have to make sure you say no to them and stay away from them.

We can tell you what Allah ﷻ wants from you, but we cannot make you do it.

Only you can make your life a success and please Allah ﷻ. Ask Allah ﷻ to help and guide you.

Finding Your Way Around The Ka'bah



Above is a diagram of the Ka'bah. Can you fill in the blanks and name the different areas of the Ka'bah? To help you, we've listed the names below, but we've jumbled all the letters up. See if you can unscramble the letters and place the names where they belong. The first one has been done for you.

kuRn-e-maYani

jarH-e-wsAda

qaMama-e-Irambeaeh

roDo fo hth habKa

eezaMab-e-mahRat

amteHe

ltaMumaz

Rukn-e-Yamani

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Since its establishment, the role of Al-Huda Academy is to equip the students not just with knowledge but to combine the concern for reformation with 'Amal (practise). The service rendered to date and the success of the Academy is nothing but due to the fadhl 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 by setting up a standing order of only £1, £2 or £5 monthly.



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