

AL-HUDA

THE GUIDANCE

Vol 8 Issue 3



RIGHTS OF
PARENTS ON
CHILDREN

GOOD
CHARACTER

RAMADHAAN
A MONTH OF
VIRTUE

QUESTIONS
& ANSWERS

& MORE...

RIGHTS OF PARENTS ON CHILDREN

The Holy Prophet ﷺ has laid emphasis on the rights of parents and duties of children towards them, just as He has stressed the rights of children and duties of parents.

In the Qur'aan, the rendering of obedience to parents and showing kindness to them has been enjoined along with the Oneness and Worship of Allah ﷻ in such a way that it appears that among human deeds, to obey the parents and treat them with respect and kindness is next only to Divine Worship. It is stated in Surah Bani Israa'eel:

“The Lord has ordained that you worship none but Him; and to show kindness to your parents.” (17:23)

While describing the rights of parents at another place in the Qur'aan in Surah Luqmaan, it is even stated that should the parents of anyone be Polytheists and want him, also, to follow their faith, he ought to decline to obey them, but still continue to behave towards them with justice and consideration.

What is told in the Ahadeeth that follow is simply an elucidation of these commandments.

their children.

It is related by Umaamah ؓ that (once) a person asked the Apostle of Allah ﷺ:

“How much is the claim of parents on their children?” “They are your Heaven and Hell”, the Apostle of Allah ﷺ replied. (Ibne Maajah)

Commentary: It shows that if a person obeys his parents and attends to their needs and comforts and keeps them happy, he will attain Paradise. On the other hand, whoever is rude and disobedient to his parents and offends them by ignoring their feelings and causing them grief in any other way is destined to make his home in Hell.

The good pleasure of the Lord is related to the good pleasure of the parents.

It is related by Abdullah Ibne Amr Ibne Aas ؓ that the Apostle of Allah ﷺ said:

“In the good pleasure of the father lies the good pleasure of Allah, and, in his displeasure, the displeasure of Allah.” (Tirmizi)

Commentary: The purpose is that anyone who seeks to please Allah ﷻ should earn the good pleasure of his father. To keep the parents well

pleased is essential to the earning of the countenance of the Lord while the anger and displeasure of the father leads to His anger and displeasure.

In this hadeeth, the mother is not specifically mentioned but as it is distinctly stated in the Hadith we are now going to discuss, the position of the mother which is even higher than that of the father, her pleasure or displeasure will carry an equal significance.

The claim of the mother is greater.

Abu Hurayrah رضي الله عنه narrates that (once) a person enquired from the Apostle of Allah صلى الله عليه وسلم: *“Who has the greatest claim on me with regard to service and kind treatment?”* The Prophet صلى الله عليه وسلم replied: *“Your mother; and again, your mother; and once again your mother. After her, there is the claim of your father, and, after it, of your next kinsmen, and then, of the kinsman who are next to them.”* (Bukhaari, Muslim)

Commentary: The name of the questioner is not given in Abu Hurayrah’s رضي الله عنه narration, but, in Tirmizi and Aboo Daawood, it is related, on the authority of Bahz Ibne Hakeem Mu’aawiyah Qushayri رضي الله عنه, that his father, Mu’aawiyah Qushayri رضي الله عنه had asked the Apostle of Allah صلى الله عليه وسلم:

“Whom should I serve and take care of? (Who deserves my thoughtful attention foremost)?”

The Prophet صلى الله عليه وسلم replied: *“Your mother.”*

He, then asked: *“Who comes next?”*

The Prophet صلى الله عليه وسلم replied: *“Your mother.”*

He once again asked: *“Who comes next?”*

The Holy Prophet صلى الله عليه وسلم replied again: *“Your mother.”*

He asked for the fourth time: *“Who comes next?”*

The Prophet صلى الله عليه وسلم said: *“After your mother is the claim of you father, and then, grade by grade, of your relatives.”*

The subject of the matter of both the narrations and even the phrasing of the questions and answers is almost identical. It is, therefore, highly probable that the questioner referred to in Abu Hurayrah’s رضي الله عنه narrative was Mu’aawiyah Qushayri رضي الله عنه.

Anyhow, the purpose of both the Traditions is that where care and kind treatment are concerned, the claim the mother is greater than that of father.

From the Qur’aan, too, it appears to be the same at many places, the pain and suffering of the mother during pregnancy and at childbirth and in fostering and bringing up the children has been mentioned, in particular along with exhortation of showing kindness to parents.



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Ramadhaan - Month of Virtue

Allah, the Exalted and Majestic said: *“Every act of the son of Aadam is for him, except fasting. It is (exclusively) for Me and I (alone) will reward him for it.”* Fasting is a shield. When anyone of you is fasting on a day, he should neither indulge in obscene language, nor should he raise the voice; or if anyone reviles him or quarrels with him, he should say: I am observing fast. By Him, in Whose Hands is the life of Muhammad ﷺ, the breath of the one who keeps fast will be sweeter to Allah on the Day of Judgement than the fragrance of musk. The one who fasts, experiences two joys: he feels pleasure when he breaks the fast and he is joyful (by the virtue of his fast) when he meets his Lord.

(Bukhaari, Muslim)

In Jannah there is a gate which is called ‘Rayyaan’ through which only the observers of fast will enter on the Day of Resurrection. None else will enter therein. It would be proclaimed: Where are those who observed fast regularly. They will step forth. None else would enter except them. When the last of them will have entered, the door will be closed and then no one will enter through that door.

(Muslim)

Every Servant of Allah who observes fast for a day for the sake of Allah, will find his face further from the fire (of Hell) to the extent of distance to be covered in seventy years.

(Bukhaari, Muslim)

He who fasts during Ramadhaan with Faith and seeking its reward from Allah, will have his past sins forgiven.

(Bukhaari, Muslim)

When Ramadhaan begins the gates of Paradise are opened, the gates of Hell are closed and the devils are chained.

(Bukhaari, Muslim)

ABOUT AL-HUDA ACADEMY - BOLTON

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 service rendered to date and the success of the Academy is nothing but the fadhl of the Almighty.



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

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Religious Guidance

FULL TIME DARUL ULOOM

To facilitate the expansion of its activities, Al-Huda Academy purchased the former Lillian Hamer Residential Home (Deane Road, Bolton, BL3 5NR). The property comprises of over 50 rooms; including bedrooms, a dining hall and several lounge rooms.

After thanking the Almighty, we wholeheartedly extend our sincere gratitude to all those brothers and sisters who have supported or continue to support the Academy either practically, spiritually, morally or financially.

The Academy is a registered charity relying solely on Lillah donations from the public in order to fund all its activities.

www.alhuda-academy.org.uk

www.littlegemseducation.org.uk

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SCHOOL / NURSERY

Recognising the need to influence the tarbiyyah process early, 8 years ago the academy embarked on opening its own Nursery and Independent Islamic Primary School.



HOW YOU CAN HELP

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. Help us continue helping you by partaking in the Academy's schemes and helping us to share the message by:

▶ CONTRIBUTING LILLAH DONATIONS OR LOANS (QARZ)

▶ SETTING UP A £2 WEEKLY STANDING ORDER

▶ CONTINUOUSLY MAKING DU'A FOR ACCEPTANCE

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Questions & Answers

Q I own a small house in Pakistan. This is bought as a 'holiday home' for my parents. At present my brother is living in it while he is studying, and he has been living in it ever since it was bought. It has never been let. I do not own any property in Britain. Do I need to pay Zakaah on the value of my house in Pakistan?

A No you do not need to pay Zakaah on the value of your house in Pakistan which is not for business.

Q My wife and I have divorced but the jewellery from my household is still with her, can I ask it from her?

A If items such as jewellery etc. are given to the wife at the time of marriage, as part of the dowry or as a gift, then they belong to the wife. If they were given only for use, then the husband is the owner of these items. If the matter is unclear, then you will need to look to the customs and traditions of your family (whether such items are given as a gift or not) and the matter will be determined accordingly.

Q (a) When should a person keep walimah – before or after meeting with the wife in solitude?

(b) If a person feeds immediately after the nikah, before the bride leaves the home or before meeting with the wife in solitude, will it fulfil the sunnah of walimah or not?

A (a) The feast of walimah should be set for after the meeting of the husband and wife. In the morning or the day after the husband and the wife have met, one may call neighbours, relatives and friends amongst whom should also be the ulama and the poor. With sincerity and according to one's financial capability, an animal may be slaughtered or some food be prepared to feed them.

In Fatawah Alamgheer it has been mentioned:

8 The walimah of marriage is a sunnah which holds great reward. After

a person meets his wife (after marriage) it is appropriate that he invites neighbours, friends and relatives and he slaughters an animal and presents food to them... And there is no harm in calling them that very day or the next day or the day after. After this, the time of marriage and walimah has lapsed. (Vol 6. page. 229)

In Mazahir-al-Haq it has been mentioned:

And there are other opinions with regards to the walimah: a) At the time of nikah ceremony, b) After the nikah, c) After cohabitation. It is makruh after two days.

(Vol 3. Page. 149)

(b) According to some 'ulama, it will be valid.

Q Is it permissible to do salam a to non-mahram woman or reply to her salam?

A It is not appropriate to do salam to a non-mahram woman. If a non-mahram woman does salam, then one should reply within one's heart and not reply verbally. If the woman is old then one may reply verbally as well.

One should not converse with a stranger (woman) except an old woman who has sneezed or said salam. One may say 'yarhamukallah' to her sneeze or reply to her salam, otherwise not i.e. if the woman is not old but young, one should not say yarhamakullah to her sneeze or reply to her salam verbally. (Durre Mukhtar and Shami vol 5 p34)

Q We intend to send our elder brother for Hajj this year. He is 48 years old but is still unmarried. Is it permissible for him to go Hajj?

A In the aforementioned situation when Hajj has become obligatory upon him, then it is necessary to perform Hajj. To delay will be a sin. When the opportunity of marriage comes he should also get married.

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THE DECEPTION OF LIFE

By Bilal Omarji

*The words presented before your eyes
Is what was penned from this worried mind,
Free from lies full of heart felt cries
The purpose of life that we try to find.*

*A man on a quest with only one question
Lost in himself with no direction,
Surrounded in darkness looking for light
Struggling to differ from wrong and right.*

*Money, drugs and fame is all he knows
Such is his condition as his ego grows,
Drowning in the dunya he can't sleep at night
Not once pondering over his purpose in life.*

*The false notion of life, that was all a dream
Until he woke up and heard reality scream,
In front of his face his life ended
When the angel of death finally descended*

*He was dragged out of this world in a sorry state
Realising his purpose but it was just too late,
If only he knew what he had to earn
But sadly for him there is no return.*

*So lets turn the page and forget about the past
And remember every action could be your last.*

GOOD CHARACTER

by Hadhrat Maulana Maseehullah Khan Sahib Rahmatullahi Alayhi

Love for Fame (Hubbe Jaah)

Definition

The desire to capture peoples hearts – to attain rank and prestige; to be held in high esteem and be ruler over Allah’s ﷻ creation; to have others submissive and obedient!

Dangers and Consequences

- A big danger is its insidiousness. It lurks unnoticed in one until it is uncovered by an incident where one finds one’s self becoming upset at not being honoured.
- Love for fame creates jealousy. Others seek to harm one afflicted with this illness, while this person has to guard himself against their conspiracies.
- Even worse is that, if unchecked, love for fame leads to ‘Ujb (conceit) and Takabbur (arrogance).

However, not all rank and status is detrimental. A certain degree of fame is necessary as protection against bullies and tyrants. The best fame is that conferred by Allah ﷻ without asking – such rank and status is indeed a bounty and blessing.

Prevention

- Remain unknown – avoid publicity and limelight
- Analyse all praise and compliments. Is one really deserving of these? Is there not even a trace of insincerity in one’s actions?



Treatment

Be well aware and continuously mindful of the following:

- The world and everything in it is temporary – both praised and those who praise are bound to perish
- Many kings, statesmen and famous personalities have already passed into historical oblivion. Even though the names of a few remain in the pages of history it is of no benefit to them. What sense is there in cultivating such ephemeral quality like prestige, which exists only in the imagination of the people?

Conceit ('Ujb)

Definition

To consider one's achievements in matters of Deen and Dunyaa to be self-attained (and not from Allah ﷻ), without fear of any loss.

Dangers and Consequences

- Conceit is a step towards (takabbur) arrogance.
- The moment one's self esteem rises, one recedes from Allah ta'alaal Grace and one invites His Wrath



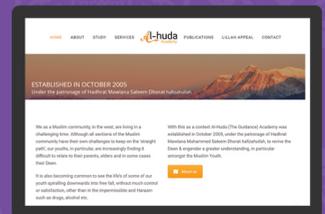
Prevention & Treatment

- Acknowledge that all achievements and blessings from Allah ﷻ and that he has the power to snatch them away.
- Look closely at one's own faults and shortcomings; and look at the good in the numerous persons who are better and more pious than one's self.

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