



AL-HUDA

Volume 3 Issue 4

Muharram, Safar, Rabi-ul-Awwal 1431 - Dec, Jan, Feb 2009/10

THE IMPORTANCE OF STUDYING UNDER AN USTADH (TEACHER)

Q. Some people have stated that the *ijazah* system and the *isnad* of a scholar is essential whereas others say that one does not require *isnad* or *ijazah* to be a scholar and that knowledge can be obtained from books alone and what is the supporting evidence?

A. To acquire knowledge under the expertise and guidance of a fully qualified, *Sunnah*-conscious ‘*alim* of the *Deen* is absolutely essential. Failure to do so generally results in absolute misguidance. In fact, this has been the practice of the *Ambiya* ﷺ, as well as our pious predecessors. The following points are in substantiation of this view.

1. The Holy Quran was revealed by Almighty Allah ﷻ as guidance and means of knowledge for mankind. But without the explanation of the Messenger of Allah ﷺ the meanings would inevitably have been misunderstood. Almighty Allah ﷻ addresses his messenger ﷺ in the Qur’an:

And we have revealed to you the Qur’an so that you may explain to the people what has been revealed to them.

This is the strongest and most evident proof for *ijazah* and *isnad*.

2. Almighty Allah ﷻ mentions in the Qur’an:

Ask the people of knowledge if you do not know.

3. The Prophet Dawud ﷺ is said to have benefited immensely from Luqman al-Hakim, before Dawud ﷺ received prophethood. (*Tafsir al-Qurtubi*)

4. The episode of Sayyiduna Musa’s ﷺ meeting with Sayyiduna Khidar is well-known and enshrined in the Holy Qur’an.

5. During the era of the *Tabi’un*, whenever anyone would claim to have any knowledge, he would be questioned as to whom he had acquired that knowledge from. (*Muslim*)

6. Hafiz Khatib al-Baghdadi ﷺ, the famous muhaddith of the fifth century, states in his book *Taqyid al-Ilm* (p.61):

Many scholars of the classical times had, at the time of death, either destroyed their books themselves or
(Continued on pg.7)

In Shaykh’s Company....

Training Children

“If your child requests something that you know you will give him if he persists in asking for it, then give it at the very first request. Do not let your child force you into giving it through crying or making a fuss.

“If the request is one you do not intend ever to fulfil, due to its detrimental nature, then do not give in, even if the child creates a fuss. In this way you will nature your children to understand that making a fuss is not going to force you to give in. If you do not take care in this matter, you will spoil the character of your children.”

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Special Edition

Imam Malik Rahmatullahi-alayhi

BIRTH

Imam Malik [R] was born in 93 AH, in Madinah Munawwarah in a pious family that were renowned for their knowledge. All his uncles and his grandfather were Ulama. He was honoured with the title of 'Imam Darul-Hijrah'.

EDUCATION, DEENI SERVICES

Regarding Imam Malik [R], Imam Nawawi [R] mentions him having over 900 teachers. He memorized the Qur'an early in his childhood and began to study and memorise Hadeeth. Due to extreme poverty he sold the rafters in his house in order to purchase books. It was due to his sacrifice that he started teaching Hadeeth at a tender age of 17. Amongst his teachers were personalities such as Ibne-Shihaab Zuhri [R], Ibne-Hurmuz, etc. Thousands studied 'Muwatta' under him. Amongst his illustrious students are Imam Shafi', Imam Muhammad, Imam Laith and Abdullah Bin Mubarak. The 'Muwatta' took 11 years to compile and was the first book of Hadeeth based on the pattern of fiqh.

CHARACTER, QUALITIES

Imam Malik [R] was famous for his piety and staunch obedience to the Sunnah. On one occasion he was busy conducting lessons on Hadeeth when suddenly his face changed colour a number of times. This was noticed by his students who wished to know the reason. The Imam replied that he was bitten 13 times by a scorpion but due to the respect for the Ahadeeth he did not move or close the lesson. The extent of his love and respect was such that he never rode an animal in Madinah Munawwarah, saying "I feel ashamed to ride an animal on the soil where Rasoolullah ﷺ placed his feet". Due to his profound love and respect for Rasoolullah ﷺ he himself disclosed that not a single night passed wherein he was not blessed with the noble vision of Rasoolullah ﷺ in his dreams.

DEMISE

Imam Malik [R] passed away at the ripe age of 86 in Rabiul-Awwal 179 AH in the blessed city of Madeenah Munawwarah and is buried in the famous cemetery of 'Baqee' as was his lifelong desire. He was popularly referred to as "Imam-ul-Hadeeth". Imam Shafi' [R] used to say that after the tabieen, Imam Malik [R] was the ayah (sign) of Allah ﷻ on earth.

Some Habits And Qualities Of Nabi ﷺ And Miscellaneous Sunnats

- 1- Nabi ﷺ never turned his face away from anyone until that person turned away first. If anyone wished to say something secretly, he would put his ear close to that person and would not move away until that person had finished.
- 2- When bidding farewell to anyone, he used to recite this dua: (ترمذى شريف) *أَسْتَوْدِعُ اللَّهَ دِينَكُمْ وَ أَمَانَتَكُمْ وَ خَوَاتِيمَ أَعْمَالِكُمْ*
- 3- When he would witness a pleasing sight, he would recite this dua: *أَلْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ*
- 4- When dealing with people, he was never hard; rather he preferred to be lenient. Nabi ﷺ was extremely compassionate, tolerant and merciful. (Abu Dawood, Ibn Maajah)
- 5- When reciting the Qur'an in salah, a sound would emanate from his chest resembling the sound that is given off when a pot is boiling. This was due to the fear of Allah ﷻ. (Shamaa'il pg.188)
- 6- When walking he kept his gaze to the ground. When walking with a group, he walked behind everyone. When anyone approached, he made salaam first. (Shamaa'il pg.12)
- 7- He cared alot for his family, seeing that no-one is inconvenienced due to him. Hence if he had to leave the house at night he would get up silently, put on his shoes without a sound, open the door and leave quietly. In the same manner he would enter silently so that those who are asleep are not disturbed. (Mishkaat pg.280)
- 8- Keep yourself always busy in reciting Durood shareef. (Nashrut-Teeb pg.170)
- 9- One should be considerate to those who are not so well off.
- 10- Be kind to the neighbours, respect the elders and show mercy to youngsters. (Mishkaat pg.424)

THE INFLUENCE & EFFECTS OF TELEVISION

(Continued from Volume 3 Issue 3)

Taste the Sweetness of Imaan

The Prophet of Allah ﷺ has mentioned a great reward for one who guards his sight for Allah, in private as well as in public, whilst reading a magazine or a newspaper, whilst walking or driving a car. Rasoolullah ﷺ has warned that the sight is a weapon of shaytaan. Whosoever, male or female, controls his/her sight for the pleasure of Allah will receive a great reward. It is reported on the authority of Aboo Umamah ؓ that the Prophet of Allah ﷺ said,

'A Muslim whose glance falls on the beauty of a woman and then he lowers his gaze (and does not look at her again), Allah will bless him with worship, the sweetness of which he will find in his heart.'
(Musnad Ahmed)

Allah Almighty will sow a seed of Imaan in such an individual's heart, the sweetness of which he will taste before death on this earth. My friends, the one who tastes the glories and sweetness of Imaan in this world, how fortunate and enviable that person is?

Lustful Eye

My friends, only Allah ﷻ knows best, but many individuals exhibit piety in public, whilst in private they are using their sight to inappropriate lustful desires. Beware my friends! Allah Ta'ala is aware of everything. Remember that Allah ﷻ is so powerful that not only is He aware of our unlawful gazes but He has knowledge of the thoughts and desires of our hearts and minds. The Qur'aan states:

'He (Allah) knows the treachery of the eyes, and all that the heart conceal.' (Glorious Qur'aan, 40:19)

An Important Lesson from a Hadeeth

The harmful effects of television are innumerable. I do not intend to go in detail on the evil effects of television on your children, wives and yourselves and the effect it has on your health, hearts and minds. I wish to elaborate the issue of non-hijab only. There is a Hadeeth, reported on the authority of Umme Salamah ؓ that she and Maymoonah (both are wives of the Prophet) were near the Prophet ﷺ when the son of Umme Maktoom ؓ came to see him. She reports that the Prophet ﷺ told us to observe hijab from him. I (Umme-Salamah) asked,

'O Messenger of Allah ﷺ, is he not a blind man who cannot see us? The Prophet ﷺ said, '(He may be blind but) are you both blind too; do you not see him?' (Ahmed, Tirmizi)

Think my brothers and sisters, please think. The Prophet ﷺ is advising the mothers of the faithful, in whose integrity we have no doubt whatsoever. And on the otherside, we have a Sahabi of Rasool ﷺ, whose piety is declared by the Qur'an.

In here lies a lesson for the believers concerning hijab. Today, in this modern age, everybody and anybody has become a scholar of Islam. A person with a degree in engineering from a university considers himself a Mufti and is ready to pass judgement on Islamic jurisprudence. (Continued on pg. 7)

LOCATION OF AL-HUDA ACADEMY

Map details: The map shows a grid of streets. Shepherd Cross St runs horizontally at the top. Wordsworth Street runs horizontally in the middle. ESCRICK STREET runs horizontally at the bottom. Chorley Old Rd runs vertically on the left. Halliwell Rd runs vertically on the right. Al-Huda Academy is a dark red rectangle on Hennon St, between Shepherd Cross St and Wordsworth Street. Other landmarks include Al Marad Tiles, Co-op, Oxford Grove Primary School, and Makki Masjid.

Directions to the Academy:

From Chorley Old Road:
Turn on to Shepherd Cross Street and continue straight until the car park of the Academy becomes visible on the right hand side. Turn right on to Hennon Street and first right into the car park.

From Halliwell road:
Turn left onto Wordsworth Street and continue straight up the road. Upon reaching the junction proceed straight and continue until the Academy becomes visible at the bottom of the road. Turn right on to Hennon Street and first left into the car park.

Our postcode is BL1 3EH

CHILDREN ARE A BLESSING

Shaykh Muhammad Saleem Dhorat hafizahullah

Being gifted with children is a great blessing from Allah ﷻ. For any blessing we receive we need to do shukr, i.e. be grateful to Allah ﷻ. The following thoughts and actions reflect the true meaning of shukr:

1. Realise the blessing is the result of the Grace of Allah ﷻ and that it has come to you without you being deserving of it.
2. Acknowledge your gratitude in your heart and express it verbally as well.
3. Use the blessing in the way Allah ﷻ wants you to, and observe the rules and limits He has set for it.

As with all blessings, Allah ﷻ has set rules and limits regarding the blessing of children too, e.g. when to be lenient, when to reprimand, what to teach them, what to keep them away from etc. Following these rules when dealing with children is called ta'līm and tarbiyah.

Giving children correct ta'līm and tarbiyah is a major responsibility of parents. If they fail to make proper arrangements for the ta'līm of their children and do not give them proper tarbiyah, they will face severe questioning on the Day of Reckoning. Failure to provide children with ta'līm and tarbiyah is failure to do shukr for the blessing of children.

Sending children to madrasah from the age of five to the age of twelve and completely handing over the responsibility of ta'līm and tarbiyah to their teachers is not sufficient or satisfactory. Even after enrolling their children in a madrasah, parents need to keep abreast of how they are learning and how their conduct and character are forming.

How Much Ta'līm?

Every child needs to be educated to the extent that he/she becomes aware of all the matters of Halāl and Harām that an average person is likely to face in life. Every child should know what is fard and wājib and what is optional, and the difference between makrūh tahrīmī, which entails sin, and makrūh tanzīhī, which does not.

In addition to this, every child needs to understand that when confronted with any situation in life that he/she has no knowledge about then a qualified 'ālim or muftī needs to be consulted. The masā'il related to business are an example; they are not taught as standard, for every child will not need them, but when a child grows up to become a business person they need to acknowledge the need to consult a muftī at every step in order to learn the masā'il of business.

Where to Obtain 'Ilm From

“Truly this 'ilm is Dīn, so be careful who you take your Dīn from.”

In today's age in particular, when authentic and inauthentic 'ilm are both widespread, correct ta'līm is essential. People nowadays resort to the internet if they want to know something and google provides them with masses of information on the masā'il they are looking for, without any check on authenticity. Part of ta'līm is to instruct children in the correct avenues for acquiring 'ilm.

In Islām, great importance is given to the chains of teachers and students that go back to the fountainhead of 'ilm, Rasūlullāh ﷺ. When the source of 'ilm is authentic, the 'ilm taken from that source will also be authentic, therefore the source of 'ilm should be someone linked to a chain of authentic teachers and who is regarded as authentic by the contemporary 'ulamā.

Tarbiyah

Tarbiyah means training your children's minds and hearts in such a way that they live their lives according to the ta'līm they receive. It is not enough, for example, just to teach them that alcohol is Harām; it is also necessary to nurture within them love for Allah ﷻ and

fear of the consequences of doing so are what drive them to abstain from alcohol. Without this sort of tarbiyah, youngsters will know that alcohol, drugs, zina, theft etc. are Harām yet still indulge in them. So ta'lim and tarbiyah are two distinct things.

Take the example of salāh. A child of seven receives the ta'lim that salāh five times a day is fardh, and the parents encourage the performance of salāh at home and in the masjid. Then when the child reaches its teens he/she stop performing salāh. The parents complain that their child used to be so good and has suddenly turned bad. However it is the failure of the parents to do tarbiyah of their child's heart and mind about salāh that is the real cause of the child abandoning salāh, after reaching the age of independence.

(Article to be continued in the next issue)

Little Gems Nursery - Update

'Play with them for the first seven years of their life'

It is advised that for the first seven years of their life, parents should play with their children, for the next seven to educate them, and to be their friend for the following seven years and beyond.

Alhumdulillah through the fadhli of Allah ﷻ and the dua's and contributions of well-wishers the refurbishment of the nursery is almost complete. The application to register the nursery with Ofsted has also been submitted, following the appointment of the nursery manager. In the coming month we will be recruiting staff for the nursery and also inviting parents to register their interest, if they wish to send their child to **Little Gems Nursery**.

It is our hope that the nursery can open by February 2010, this is subject to successful Ofsted registration. Therefore, we make a humble request that all wellwishers of the Academy continually make dua for a speedy and successful Ofsted registration, after which the Nursery can officially open.

Our Ethos

It is our belief that every child must have a creative, safe and vibrant learning environment which enables each child to develop to its fullest potential. Our staff by working in partnership with parents will strive to ensure that the spiritual and educational development of each child is at the core of all activities.

Parental Expectations

Little Gems Nursery will aim to ensure;

- ✿ A child centred focus through the delivery of excellent standards of learning and care.
- ✿ To provide a warm and supportive environment for every child within a faith based ethos.
- ✿ That parents are encouraged to actively participate in the activities of the nursery.

For further information and an 'Expression of Interest Form' please contact Little Gems Nursery on (01204) 841 377/ 07906 089 255

or e-mail: info@littlegemsnursery.org

Developing Sparkling Futures

La Taghdab!

Do you know anger is the illness of the heart?
Shouting and raging tearing the ground apart
I can feel the blood reaching its peak
No control of my mouth letting it speak

If I did this for His love
Would I have behaved like this?
I did it for my nafs
I don't deserve to live

It's difficult when your teeth are gritting
If you're standing then better off sitting
If you're sitting then lie on the ground
You need to cool down just cool down

It's natural to become angry
In fact its a great quality
But to vent the rage
Well that's just grave

Don't know what you're saying
Then later nothing but regretting
Backbiting, swearing and raging
Slandering, abusing, without caring

The heart isn't correct, needs to be rectified
Remember His name, will make me satisfied
Just because it wasn't according to my will
Stomach of the base desires didn't get a fill.

When the blood boils leave the scene
Change your environment stay clean
Don't be that puppet on a string
Shaytaan knows how to do his thing

La taghdab! don't be angry!...

I feel like knocking the walls down
I feel like making a disturbing sound
I feel like fighting and quarrelling
I feel like making mischief and stirring

La taghdab! don't be angry!
Turning your life into misery
La taghdab! don't be angry!
Loss in both worlds precisely

Drink a cold glass of water that is cooling
Perform wudhu with cold water renewing
Then think if somebody did it to me
How would I feel? How would I be?

La taghdab! don't be angry!
Turning your life into misery
La taghdab! don't be angry!
Loss in both worlds precisely

If I controlled the tongue, held the words
Throwing away paradise, that's absurd
Yes that's what you're doing just think?
Hell Fire is waiting you're on the brink

La taghdab! don't be angry!
Turning your life into misery
La taghdab! don't be angry!
Loss in both worlds precisely

Swallow the bitterest pill for your Cherisher
Then notice the change in your character
The one that thinks before he speaks
With leaps and bounds will reach his peak

(Continued from pg.1)

instructed others to do so on their behalf. This was due to fear that it may end up in the hands of ignorant people who would not understand its verdicts and would only take the apparent meanings therefrom.

Thereafter he reported several such incidents from the lives of classical scholars. From among them were Imam Abidah al-Salamani, Imam Shu'bah ibn Hajjaj, Imam Abu Qilabah and Imam 'Isa ibn Yunus رضي الله عنه.
(*ibid*, p.61-62)

7. Imams Muhammad ibn Sirin, Hakam ibn Atiyya and Waki' ibn al-jarrah رضي الله عنه have all said that the primary cause for the misguidance of Banu Isra'il was the books that they inherited from their forefathers. (*Taqyid al-Ilm*, p.61 and its footnotes)

8. Imam Awza'i رضي الله عنه says:

Knowledge was sublime for as long as it was obtained from the mouths of learned men. But when it ended up in books, its nur (spiritual light) disappeared. (*ibid*, p.64)

Note: The purpose of the previous three quotations is not to undermined the books of shari'a rather to prove that the mere studying of books is incorrect and devoid of divine assistance. Ideally one should study under the auspices of a learned teacher.

9. Imam Malik رضي الله عنه was once asked if knowledge could be acquired from one who did not sit in the company of the 'ulama and instead he sufficed with, and depended only on books. He replied in the negative and said: "Knowledge should not be acquired except from one who has memorized, accompanied the scholars, practiced upon his knowledge and possesses piety." (*Adab al-Ikhtilaf*, p.145)

10. Shaykh Muhammad 'Awwamah - a leading *muhaddith* of our times - mentions beautifully in his book *Adab al-Ikhtilaf*:

(The Ulama) never used to pay attention to one who did not have an ustadh (teacher), neither would they consider such a person even worthy of being spoken to (in matters of knowledge) due to him being prone to mistakes.

He further writes:

Qadi 'Iyadh رضي الله عنه and others have narrated that when Imam Ahmed ibn Hambal رضي الله عنه was requested by the ruler of his time (al-Mu'tasim) to discuss a certain matter with Ibn Abi Du'ad, he (Imam Ahmed) turned his face away and said: "How can I converse with a person whom I have never seen at the door of any 'alim?" (*ibid*, p.144)

We hope these ten points are sufficient to prove that merely relying on the study of books without the supervision and mentoring of a fully qualified teacher is incorrect and has never been acceptable in the history and tradition of Islamic knowledge.

We conclude this article with the translation of a famous poem attributed to Imam Shafi'i رضي الله عنه:

**Oh my brother!
You will never acquire knowledge
Without the following six essentials:
Intelligence, desire, poverty,
Sojourn, tutelage of an *ustadh*
Accompanied by a long consistent period (of studying under him).**
(*ibid*, p.142-143)

And only Allah the Most Magnificent Knows Best.

(Continued from pg.3)

They say Islam does not specify veiling as compulsory-neither in the Qur'an nor in the Ahadeeth. Due to their lack of knowledge of Sharee'ah, how will they find it in the Qur'an and Ahadeeth. Spend time with the ulama-e-haqq who have dedicated their lives to understanding, practising and teaching the Deen, and study the Qur'an and Ahadeeth under their guidance.

children's

'Because Muslim boys and girls Are very precious pearls!'



Corner

R	E	T	Y	I	O	P	J	A	M	A	D	I	U	L
A	D	A	Q	L	U	Z	J	H	G	F	D	S	A	A
K	R	L	N	A	H	D	A	M	A	R	R	Z	X	W
Q	A	R	H	A	J	J	I	H	L	U	Z	V	C	W
A	B	J	H	G	F	D	S	A	Z	X	V	N	M	A
Z	I	J	M	U	H	A	R	R	A	M	K	L	P	L
Q	U	K	H	H	M	M	N	B	V	C	X	Z	L	P
A	L	A	K	H	I	R	R	R	R	S	R	R	A	O
Z	R	R	A	R	R	W	R	R	R	H	Q	R	W	U
F	S	R	E	P	P	W	M	M	R	A	E	R	W	Y
B	A	R	G	R	R	A	L	U	I	B	A	R	A	T
A	F	R	U	R	T	W	N	T	T	A	T	B	H	R
J	A	R	F	A	S	W	I	D	A	M	A	J	S	E
A	R	I	I	U	J	A	J	A	B	O	J	J	J	W
Y	R	I	H	K	A	L	U	I	D	A	M	A	J	Q

Muharram Safar RabiulAwwal RabiulAakhir
JamadiulAwwal JamadiulAakhir Rajab Shaban Ramadhan
Shawwal Zulqada Zulhijjah

Last Issue's Results

Masha'Allah we received many entries from our young and eager readers!!

The lucky winners of the last issue's competition were:-

1st Khadija Intowala (Bolton), 2nd Juwayriyah Patel (Bolton), 3rd Umar Ravat (London),
WELL DONE! Since there were so many runners-up we can't mention all of their names here.

INSHA-ALLAH THE LUCKY WINNERS WILL BE RECEIVING THEIR PRIZES IN THE POST.