

...Continued from page 3... The Shaykh said, Very well, but all the orders of the ameer have to be obeyed because the meaning of ameer is one whose orders are obeyed.'

When the train arrived the respected Shaykh lifted all the luggage of his travelling companions, some he bore on his head and some in his arms, and started walking, We said, 'O Shaykh, what is this injustice you are doing? Let us lift it!' The Shaykh said, 'You have selected me as ameer, now you have to obey me – let me lift the luggage', so saying he carried all the luggage on to the train.

Thereafter, throughout the journey whenever any difficult or strenuous job would arise, he would personally see to it, and if we objected the Shaykh would immediately say, 'Look, you made me ameer and an ameer must be obeyed! Therefore obey the ameer!'

Making him ameer turned out to be very hard on us."

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Rasulullah ﷺ says:
"The Ulama are the inheritors
of the Ambiyaa ﷺ. The
Ambiya ﷺ did not leave
behind dirhams and dinars,
but left the knowledge of Deen"

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A Warning Regarding The Rights Of The Creation

When a person comes into this world then he/she will have to live with other people. The Shariah demands that he/she is conscious of the rights which have been mentioned by Allah ﷻ and His Messenger ﷺ regarding all those around him/her. Violating the rights of others, violating their honour and unlawfully taking their wealth will result in having to face great difficulties on the Day of Judgement.

The Prophet ﷺ said that "the one who has oppressed his brother by dishonouring him or violating his rights should make amends (by fulfilling the rights or by asking for forgiveness) before that day when wealth will be of no avail. If the oppressor has any good actions, they will be given to the oppressed, equivalent to the oppressed carried out. And if the oppressor has no good deeds, then the bad deeds of the oppressed will be burdened on the oppressor." (Bukhari)

From this hadith we learn that not only is unlawfully taking a person's wealth a form of oppression, but also swearing, slandering, backbiting, unlawfully hitting, dishonouring etc. these are all forms of oppression and cases of violating the rights of others.

Many consider themselves to be religious, yet do not refrain from such actions. Remember, Allah ﷻ will forgive the violation of His rights through repentance, but the oppression and violation of the rights of the creation can only be made good through fulfilling the right or by asking for forgiveness in this world. Mere repentance to Allah ﷻ cannot make up for the violation of the rights of the Creation of Allah ﷻ.

Sufyan Thawri ؒ says, "If a servant, in the Hereafter, comes having committed seventy disobediences to Allah ﷻ, then this is better than violating one right of a Creation of Allah ﷻ. This is because Allah ﷻ is independent and can, if he wishes, forgive. However, the creation is weak and reliant, and on the Day of Judgement they will be in great need and will be looking for every opportunity to claim whatever they can. Therefore, it is very important to be mindful of the rights of the creation and ensure that they are fulfilled. The creation of Allah ﷻ, when in need, will not forgive."

In a hadith it is narrated that the Prophet ﷺ asked his companions ؓ, "Do you know who is a pauper?" They said, "The one who has no wealth whatsoever." The Prophet ﷺ explained that the true pauper of his Ummah is the one who will come on the Day of Judgement with an abundance of good deeds (salah, sawm, zakah etc.). However, he will also have sworn and slandered, unlawfully taken wealth, unjustly hit and killed in the world. From his good deeds a portion will be given to all those parties concerned whose rights he had violated. When his good deeds will finish, still not having repaid all those whose rights he violated, the bad deeds of those whose rights he violated will be burdened on him. Then he will be cast into Jahannam. (Muslim)

The conclusion is that it is very important to uphold the concept of the rights of the creation. Violating the rights of the creation, be it through dishonouring, backbiting, slandering, unlawfully taking someone's belongings, being untrustworthy, unlawfully taking the wealth of an orphan or by using the money belonging to the Masjid or a Madrasah for one's personal gain or oppressing in any other way should all be shunned by yourself; and you should also encourage your subordinates and associates to do the same too.

In this time and age because concern for the Hereafter within people is minimal and irreligiousness is the norm, no attempt is made to ensure that we do not oppress anybody in anyway nor violate their rights.

May Allah ﷻ not make us from such people. Aameen