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Al-Bushrā Academy,  
Blackburn, Uk

Charity Number: 1204796

Tel: 07386736662

Email: albushrauk@gmail.com

Bank Details

Name: Al-Bushra Academy

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# Al-Bushrā البشرى



# Success In Submission

Shaykhul-Hadīth Hadrat Mawlānā Muhammad Saleem Dhorat hafizahullāh

Memories of Ramadhān barely fade before the thoughts of Muslims the world over are filled with the life of Ibrāhīm 'alayhis salām, the great Prophet of Allāh who earned the accolade of being Khalīlullāh - the close friend of Allāh ta'ālā. Ibrāhīm 'alayhis salām was a prophet who possessed such special qualities that even the Prophet Muhammad sallallāhu 'alayhi wasallam was commanded to follow his way in order to attain success both in this world and the hereafter.

*...So follow the path of Ibrāhīm, the upright one... (3:95)*

What gained Ibrāhīm 'alayhis salām such closeness to Allāh ta'ālā? What made him so close that Allāh ta'ālā stated: *And only he turns away from the creed of Ibrahīm who makes a fool of himself. We undoubtedly selected him in this world and he will be amongst the righteous in the hereafter. (2:130)*

The answer, through which he secured enduring success, follows in the very next verse.

*When his Rabb commanded him, 'Submit,' he replied, 'I submit to the Rabb of the worlds.' (2:131)*

His resolution and determination were of such high calibre that when commanded to submit to the will of Allāh ta'ālā he immediately did so, without the slightest reluctance or uncertainty. It was this complete obedience to Allāh ta'ālā that earned him a lasting legacy in the chronicles of Islām.

His submission was not merely through words; at critical stages in his life he proved his submission through his actions. In reality, this is the true meaning of being a complete Muslim, i.e. one who submits unconditionally to the will of Allāh ta'ālā.

His journey of sacrifice and submission began at a tender age. As a child he was faced with a choice between father and Allāh ta'ālā; he sacrificed the security and support of his father and opted for Allāh ta'ālā. When Ibrāhīm 'alayhis salām himself reached old age and became needy of the support of his young son, he was again ready to duly obey Allāh ta'ālā and sacrifice his son.

Submission is a recurring theme throughout the life of Ibrāhīm 'alayhis salām and throughout the rituals of Hajj. If we consider the many injunctions stipulated by Allāh ta'ālā over the days of Hajj, it is hard to comprehend why Allāh ta'ālā has commanded such actions. Why must one leave the blessed sanctuary of Makkah for the open plains of Minā? Why must one delay the Maghrib Salāh and perform it with the 'Ishā Salāh? Why is one not able to use 'itr, a sunnah of the Prophet sallallāhu 'alayhi wasallam, whilst in ihrām? These and many other questions may come to mind, but nobody questions them or is concerned with what others may say. This same spirit of obedience to Allāh ta'ālā should also apply in every facet of our lives.

The months of Hajj repeatedly remind us of our true purpose in life; they remind us that our beautiful religion expects us to unconditionally submit to the Will of Allāh ta'ālā, and not to pick and choose what to do. No matter what challenges we face, our objective should be to please our Creator, with full confidence that there is only goodness in whatever Allāh ta'ālā has commanded. Such submission and subduing of the desires is an easy and simple method to acquire everlasting success. Shaykh Sa'dī rahimahullāh, a pious saint, used to say that Paradise is a mere two steps away: with the first, crush your desires and with the second, enter Paradise.

May Allāh ta'ālā enable us all to submit to His wishes as He desires us to. Āmīn

## Shaykhul-Hadīth Hadrat Mawlānā Muhammad Saleem Dhorat hafizahullāh

A new trend which is becoming increasingly common is organising functions and dinners to raise funds for the poor and needy. In these functions we give for those who are poverty-stricken and suffering in return of some enjoyment or gain. Whilst they suffer, we make it an occasion to enjoy ourselves and many a time to even disobey our Most-Merciful Creator. By organising such functions, we are spoiling the spirit of selflessness which still exists in the Ummah. Let us continue to give selflessly without the desire for anything in return.

# Lessons From The Glorious Qur'ān

Mawlānā Uthmaan Pandor

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ

**Surely, those who have declared: "Our Lord is Allāh", 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 the Jannah that you had been promised. [30]**

## The Virtue

In this verse of the Glorious Qur'ān Allāh Ta'ālā informs us that if a person was to adopt two qualities he would get a special reward - at the time of his death angels will descend informing him that he shouldn't be scared nor worried and that he should welcome the glad tidings of that Jannah which has been promised to him. According to Sayyidunā 'Ibn 'Abbās, the descent of angels and their address will take place at the time of one's death. According to Imām Qatādah it will take place on the Day of Resurrection when everyone rises from their graves. Wakīh Ibn Jarrāh however states that this will happen on three occasions – first at the time of death, secondly in the graves, and thirdly on the Day of Resurrection at the time of rising from graves.

The obvious question that now arises is... what are the two qualities required for this great reward? The first is that a person brings Īmān, meaning a person believes in the oneness of Allāh Ta'ala and also the Nabi ﷺ is the final prophet of Allah Ta'ālā. Alhamdulillah Allāh Ta'ālā has blessed us all with this first quality, therefore all we need to do is take one more step and InshāAllāh we will be deserving of the above mentioned virtue; this second quality is Istiqāmah.

## Istiqāmah

What does Istiqāmah mean? Scholars have said that though Istiqāmah is a small word, it comprises all the revealed laws of Islām - carrying out all the orders of Allāh Ta'ālā and staying away from all his prohibitions on a permanent basis. Sayyiduna 'Umar Radhiyallāhu 'Anhū has explained Istiqāmah in the following words:

*"Istiqāmah is that you hold on unwaveringly to all the injunctions of Allah - carry out all the commandments and stay away from prohibitions, and do not seek escape-routes like foxes."*

It is stated in Tafsīr Kashshāf that a person's declaration that his Lord is Allāh can only be true when he believes from the bottom of his heart that he is being brought up by Almighty Allāh in all situations and at every step, that he cannot take even one breath without His mercy, and that this demands in return that one should be so devoted and steadfast in his ways of worship that neither his heart nor his body should deviate even to a hair's breadth from submission to Him and his commandments.

That is the reason that once the Holy Prophet ﷺ was requested by Sayyidunā Sufyān Ibn 'Abdullāh Ath-Thaqafī Radhiyallāhu 'Anhū to advise him something so comprehensive about Islam that he would not have to ask any advice from anybody afterwards. The Holy Prophet ﷺ said to him:

*"Say, 'I have faith in Allāh', and then remain steadfast to it."*

Remaining steadfast apparently means to hold firmly to the faith and to the good deeds which this faith demands. Hasan Al-Basrī Rahimahullāh said that Istiqāmah is to obey Allah in all deeds, and to avoid His disobedience.

From the above brief commentary of this verse, we realise just how important it is that after believing, we stay steadfast on the demands of this belief. This steadfastness should be adopted at all times, regardless if it is the blessed month of Ramadhān or otherwise. Bishr Al-Hāfī was asked with regards to those who strive in the month of Ramadhān but thereafter become negligent, he replied:

*"How wretched are the people who do not truly know the Rights of Allāh except in the month of Ramadhān. The righteous person is the one who worships and strives throughout the year."*

Let us resolve to adopt this quality of Istiqāmah, thus InshāAllāh acquiring the aforementioned virtue.

# Lessons From The Hadīth

Mawlānā Tahir Patel

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ (متفق عليه)

**Abū Hurayrah Radhiyallāhu ‘Anhu narrates that Rasūlullāh Sallallāhu ‘Alayhi wa Sallam said:  
"Whoever performs Hajj for the sake of Allāh and does not utter any obscene speech or do  
any evil deed, will return (home) (free of sin) as his mother bore him." (Bukhārī and Muslim)**

As we approach the season of Hajj, many people will be blessed by Allāh Ta’ālā to perform Hajj. This is a huge bounty and favour of Allāh Ta’ālā. It is an invitation from the King of all Kings to his servants, so that He can shower them with even more favours and mercies and so that he can forgive their sins and cleanse them, making them worthy of His love and of His Jannah. In another Hadīth our beloved Prophet Sallallāhu ‘Alayhi wa Sallam says:

*"The pilgrims of Hajj and Umrah are the guests of Allāh. He called them, and they answered him. They ask from Him, and He gives them." (Ibn-Mājah)*

But like all acts, in order to gain the maximum benefit, it needs to be done in the correct manner and with the correct intention. In the aforementioned Hadīth our beloved Prophet Muhammad Sallallāhu ‘Alayhi wa Sallam is turning our attention towards two such points which if adhered to, will ensure that maximum benefit is attained.

## 1. "Whoever performs Hajj for the sake of Allāh.."

Hajj needs to be performed for the sake of pleasing Allah, not for any other purpose. This is called Ikhlas - worshipping Allāh in order to gain his pleasure. One should put in his/her heart and mind that the reason they are going for Hajj and performing all of its rituals is only to attain the pleasure of Allāh Ta’ālā; any other intention will cause a decrease in any of the rewards and spirituality that one could have otherwise gained.

## 2. "...and does not utter any obscene speech or do any evil deed..."

This is the second important point taught to us by our beloved Prophet Sallallāhu ‘Alayhi wa Sallam - to stay away from the disobedience of our Creator. This is an important aspect in all endeavours and at all times in our life, but even more so during blessed times and in blessed places. Who can deny the sanctity of the Haram and the 5 days of Hajj? Sinful activities will be a means of erasing all good a person is given the ability to do, so one needs to ensure that they abstain from all sins: major and minor.

If these two points are adhered to, one will InshāAllāh be deserving of the reward mentioned in the Hadīth:

*"...(he/she) will return (home) (free of sin) as his mother bore him."*

He is promised forgiveness from Allāh Ta’ālā and the one who is forgiven by Allah becomes deserving of success in this life and the eternal bliss of the Hereafter.

May Allāh give us all the ability to understand and act upon this beautiful Hadīth.

Shaykhul-Hadīth Hadrat Mawlānā Muhammad Saleem Dhorat hafizahullāh has authored and compiled several books for those intending to go on the blessed journey of Hajj. To purchase any of these books please contact Al-Bushrā Academy.

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- Tashīl-ul-Hajj (Urdu)
- Tashīl-uz-Ziyārah (Urdu)
- How to perform ‘Umrah (Available in English & Gujrati)
- How to perform Hajj (Available in English & Gujrati)
- How to perform Ziyārah (Available in English & Gujrati)

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- How to Observe the Sanctity of the Haramayn
- Useful advices for travellers to the Haramayn
- Salāt and Salām (Durood Compilation)

# Muhammad ﷺ The Last Prophet (Part 1)

Mawlānā Sayyid Abul Hasan Ali Nadwi Rahmatullāhi 'Alayh

## The Prophet's ﷺ Birth

The Prophet Muhammad ﷺ was born in Makkah on Monday, the 9th of Rabī'ul Awwal in the spring season in the Year of the Elephants (when Makkah Al-Mukarramah was attacked with an army comprising elephants), corresponding to 22 April 571 CE, between the dawn and the sunrise. He was the only son of his parents. His father had died before he was born. His grandfather, 'Abdul Muttalib had himself experienced the pang of orphanhood. When he heard the news of the birth of his grandson, the orphan of his forty four year deceased son 'Abdullāh, he came home, took the newborn to Al-Haram, prayed for him there and brought him back.

On the seventh day he sacrificed an animal and invited the people of his tribe, the Quraysh, to a feast. When the guests inquired of him the name of the child, 'Abdul Muttalib mentioned that he had named his grandson Muhammad (the Praised One). His tribesmen were surprised as this was quite an unusual name, not used in the society of the time. 'Abdul Muttalib explained that he, in fact, wished his grandson to be known in the world as a person deserving genuine appreciation and acclaim.

## Babyhood Days

His mother Aminah fed him her milk first. After two or three days Thuwaybah - Abu Lahab's maid - fed him her milk. In those days the rich and the noble used to send their newborn babies to nearby villages to be raised among the bedouin so that the children could acquire eloquence in the Arabic language and learn the traditional Arab values from them. A few days after the birth of Prophet Muhammad ﷺ, some women from the Hawāzin tribe came to Makkah in search of such babies. Sa'diyah Halīmah was among them. By chance she could not get any such child to rear. The mother of the Prophet ﷺ wanted her to take the Prophet ﷺ and raise him under her care in her village. Sa'diya Halīmah, however, was not much interested at the beginning, as she did not expect any lucrative reward for taking care of an orphan. But at the same time she did not want to return without a child. So, ultimately, she accepted the request of Aminah and took the Prophet Muhammad ﷺ with her.

After two years she brought him back to Makkah to his mother. But as in those days an epidemic had spread in Makkah, Aminah asked her to keep the baby with her for some more time. Halīmah did accordingly. The Prophet Muhammad ﷺ loved Sa'diyah Halīmah very much. When he was entrusted with prophethood, her husband Hārith bin 'Abdul 'Uzzah visited him in Makkah and inquired him about his message. The Prophet ﷺ told him that the day would come soon when he would show him that he told the truth. Harith accepted Islam.

## Death of mother and grandfather and security of Abu Tālib

When Prophet Muhammad ﷺ was six years old, his mother Aminah took him to Madinah with her. She stayed there in the Najjār family, who were related to Prophet Muhammad ﷺ from his paternal side. Umme Ayman, a maid and caretaker of the Prophet ﷺ, was with her. Aminah stayed there for a month. While returning to Makkah she breathed her last at a place called Abwā. She was buried there. Umme Ayman brought Prophet Muhammad ﷺ to Makkah.

After the death of Prophet Muhammad's ﷺ mother, his grandfather 'Abdul Muttalib took him under his guardianship. He always kept him close. When he died at the age of eighty-two, Prophet Muhammad ﷺ was eight years old. When his bier was being carried to the graveyard, the Prophet ﷺ followed weeping out of love for his dead guardian. At the time of his death, 'Abdul Muttalib entrusted the responsibility of the Prophet's guardianship to his son Abu Tālib. Abu Tālib loved the Prophet ﷺ very dearly and preferred him even to his own children. He used to take him to sleep in his bed with him and kept him in his company when he went out.

When Prophet Muhammad ﷺ was approximately ten, he used to take a herd of goats out in the field to graze. This was in fact a prelude to his ultimate career as a caretaker of the world. During the days of prophethood he used to talk about his experience of this simple and interesting engagement. Once when the Prophet ﷺ went to a forest with his Companions, they started picking berries and eating them. The Prophet instructed them to pick berries which were black in colour saying that they were more tasteful. He added that he had learned it from his boyhood experience when he used to bring his herd there for grazing.

Abu Tālib was a trader. The Quraysh used to go to Syria once a year for trade. The Prophet ﷺ was about twelve when Abu Tālib planned to travel to Syria on a business trip. He did not wish to take Prophet Muhammad ﷺ with him for the fear of the hardships of the journey, or for some other reason. But when Abu Tālib was about to leave, the Prophet ﷺ grabbed him and held him tight out of love for him. Abu Tālib did not like to disappoint his nephew and decided to take him along.

# Our Pious Predecessors - Shaykhul Hind Mawlānā Mahmūdul Hasan Deobandī Rahmatullāhi Alayh Mawlānā Muhammad Mogra

The great Ālim, freedom fighter and also the first student of Dārul ‘Ulūm Deoband Mawlānā Mahmūdul Hasan Deobandī - more famously known as Shaykhul Hind Rahmatullāhi Alayh was born in the year 1268 AH (1851) in the town of Bareilly. His father Mawlānā Zulfiqār ‘Alī Rahmatullāhi Alayh was also an erudite Ālim of his time and was amongst the ‘Ulamā who supported Mawlānā Qāsim Nānotwī Rahmatullāhi Alayh in initiating the great seminary Dārul ‘Ulūm Deoband in 1283 AH (1866).

As Shaykhul Hind was the first student of Dārul ‘Ulūm Deoband most of his studies were done under the tutelage of Mawlānā Qāsim Nānotwī Rahmatullāhi Alayh: he studied the Sihāh Sittah (the six most authentic books of Hadīth) by him as well.

He completed his studies in 1290 AH (1873) and was made a supply teacher at this seminary in 1292 AH (1875) before being appointed as the Principal in 1305 AH (1888). During his tenure as the Principal he took Dārul ‘Ulūm Deoband to the pinnacle of Islamic studies, establishing it as a world renowned seminary to which students came from far and wide. He taught at Dārul ‘Ulūm Deoband until his last breath.

Shaykhul Hind Rahmatullāhi Alayh was a beacon of spirituality. He pledged bay’ah at the hands of Hājī Imdādullāh Muhājir-e-Makkī Rahmatullāhi Alayh from whom he later received the mantle of Khilāfah. After his demise he acquainted himself spiritually to Mawlānā Rashīd Ahmad Gangohī and Mawlānā Qāsim Nānotwī Rahmatullāhi Alayhimā, receiving Khilāfah from the former. They were his teachers as well as spiritual guides.

Shaykhul Hind Rahmatullāhi Alayh also played an integral role in the decolonisation of India from British rule because of which he was persecuted inhumanely in the jails of Malta. This resulted in Hadrat becoming frail and weak by the time he was released and returned to India.

## PIETY & DEVOTION

Shaykhul Hind Rahmatullāhi Alayh was no doubt an ‘Ālim of high calibre, however alongside this academic excellence he also possessed the recognition of Allāh Ta’ālā and acquired a great rank in spirituality. Such was his piety that from his student days he was very punctual with the Tahajjud Salāh – a practise which he remained steadfast on till his demise. Even though he was not a Hāfidh of the Qur’ān he would recite long Surahs from what he had memorised and would lengthen his Rukū’ and Sujūd.

His connection with the Glorious Qur’ān was such that in the month of Ramadhān it was his habit that upon returning home after the ‘Ishā Salāh he would request various Huffādh to come and recite 2 or 3 Juz from the Glorious Qur’ān each. He would continue like this till late at night until his feet would swell due to excessive standing; the Huffādh would become tired and request leave but he would continue with his devotions!

## Hakīm-UI-Ummah Mawlānā Ashraf ‘Alī Thānwī Rahmatullāhi Alayh

If a person uses willpower then nothing is difficult, and willpower comes from staying in the company of a complete individual (A Shaykh). And ‘staying in his company’ does not mean leaving your family and job and dedicating all your time to him. Rather it means going to him from time to time - whenever feasible and constantly informing him of your spiritual condition, and thereafter remaining steadfast on whatever guidance he gives; then InshāAllāh a person will develop willpower. Though possible, it is generally very difficult without the company of such an individual and a strong connection to him.

Why do we go to a doctor for cures? It is because we understand that without going to the doctor we will not find cure; he is the doctor for physical ailments while A Shaykh is the doctor for spiritual ailments. No one contests the need for the former, yet people contest the need for the latter ... what is the difference?

# Addiction

Mawlānā Adam Seedaat

Addictions can take many forms. Some are obvious, like drugs and alcohol, while others, such as excessive social media use, gaming, or watching inappropriate content, can be just as harmful to our mental, emotional, and spiritual well-being. Many of these habits start small but can slowly take control of our lives, affecting our focus, relationships, and connection with Allāh.

## Understanding Addiction

Anything that we feel we cannot live without or that distracts us from our responsibilities and faith can be considered an addiction. Whether it's social media, gaming, movies, or more serious struggles like pornography; these habits can trap us in a cycle that is hard to break.

However, Allāh has given us the power to fight back and regain control. My Shaykh, Mawlānā Muhammad Saleem Dhorat Ṣāḥib Dāmat Barakātuhum, says: "There is no sin or addiction that is impossible to abstain from, as Allāh has not made abstaining from sins impossible."

## How to Tackle Addictions?

### 1. Identify the Triggers

Every addiction has a starting point—something that pulls you towards it. It could be boredom, stress, loneliness, or even specific people and places. For example: Spending too much time on your phone might lead to unhealthy scrolling. Certain friends might influence you towards harmful habits. My Shaykh says: "Once you have identified the means that lead towards sins, this is the first step to abstaining from them." Once you identify what pushes you toward addiction, take practical steps to remove or limit those triggers.

### 2. Use Your Willpower

Overcoming addiction is not easy, but your strength lies in your willpower. Train yourself to say NO when temptation arises. Small steps lead to big changes. If quitting completely seems overwhelming, start by reducing the time you spend on the habit daily. Every effort counts! My Shaykh always advises: "The first and biggest hurdle in obeying Allāh is our mindset—that it is impossible for me to carry out this command of Allāh. The mindset should be: 'I can, because Allāh has given me the ability, and Inshā'Allāh, through His Fadhl (grace), I will!'"

### 3. Strengthen Yourself Spiritually

One of the best ways to fight urges is by strengthening your connection with Allāh. This makes your heart and mind stronger against addiction. Pray Ṣalāh regularly – Allāh says: "Verily, Ṣalāh prevents a person from immorality and sins." Engage in Dhikr (remembrance of Allāh) with particular adherence to reciting the Qur'ān – Allāh says: "*Listen, verily with the remembrance of Allāh, the heart finds contentment.*" Make Du'ā (supplication) – Ask Allāh to give you the strength to overcome your struggles, to abstain from the triggers of addiction, and to stay away from everything that leads to it.

### 4. Surround Yourself with Good Company

The people we spend time with influence our thoughts, actions, and habits. If your current environment is filled with negativity or temptations, it's time to make a change. Seek out friends who encourage you to be better and avoid those who pull you into harmful habits. The most important company is a spiritual doctor - a Shaykh. Keep in regular contact with him and inform him about any relapses or difficulties faced. With his help, advice, and Du'ās, the addiction will quickly be under control.

### 5. Balance When Bad Company Is Unavoidable

My Shaykh also says: "If there is a necessity to be in bad company or a bad environment, then compensate for it by once again adopting good company and a positive environment." This is not difficult. If, due to school or college, you have to spend many hours in a negative environment, then at the end of the day, spend 30 minutes in the Masjid. This time spent in the positive environment of the Masjid will remove the ill effects of the company that stained the heart.

### 6. Never Lose Hope – Keep Repenting

Never lose hope and never stop repenting, even when you make a mistake or relapse. My Shaykh says: "By constantly carrying out Tawbah (repentance) and renewing your relationship with Allāh, the spiritual stamina to resist the addiction increases." Hence, never let Shayṭān plant the thought in your mind: "What's the point of doing Tawbah when I fail every time?" This constant failing, when coupled with sincere repentance, will eventually lead to stopping the addiction and living a life free of sin.

## Final Thoughts

Overcoming addiction is a journey, and every step you take towards breaking free is a victory. Remember, Allāh sees your struggles and efforts, and He will help you through them. Stay determined, seek support from trusted friends or family, and never lose hope in Allāh's mercy.

May Allāh guide us all towards purity and righteousness. Āmīn.

# 7 The Father's Challenge

Once there was a pious father who wanted to teach his children a very important lesson.

"Yahyā, Maryam, Ishāq" he called them. "I have a challenge for you. Here is your favourite chocolate," the father handed each of the children their favourite chocolate which they could never resist.

"The challenge is that within the next hour you have to eat your chocolate ... but in a place where no one can see you!"

The children ran off eagerly to complete the seemingly easy challenge. Within an hour the three children stood before their loving father.

"So children..." He asked them. "Did you find a place where no one can see you?"

Ishāq and Yahyā nodded, pleased that they had completed the challenge with ease.

"I hid behind a tree and no one could see me," Yahyā said as he licked his lips. "The chocolate was delicious Alhamdulillah."

"I found an empty room and closed the door. Nobody could see me," Ishāq said confidently.

Maryam looked down at her unopened chocolate disappointed she had lost the challenge. "I couldn't find anywhere where no one could see me," she said sadly. "Wherever I tried to hide, I knew Allāh could see me." The father's face beamed with happiness.

"That is exactly what this challenge was about - to teach you my dear children that no matter where we are, our Lord can always see us. Wherever we may go ... whether in the brightness of the day or the darkness of the night Allāh Ta'ālā is always aware of what we are doing," he explained to his children who listened carefully with open ears and hearts.

"As Muslims we should always be aware of this and this should in fact be a source of comfort to us. Allāh Ta'ālā is always with us and as long as we obey His commandments He will always look out for us and keep us safe," the father continued. "My precious children, keep this lesson in your minds, but more importantly in your hearts. It is only then that you can be successful in this world and also the Hereafter. For my children, the one who knows Allāh Ta'ālā is watching him, he can never do anything Allāh doesn't like."

A	F	A	A	I	A	K	M	A	D	I	N	A	H
M	A	M	H	R	M	A	H	A	H	A	H	A	I
J	M	J	F	A	F	A	W	A	T	A	D	Z	A
T	Z	H	S	Z	R	D	Z	M	A	U	A	E	M
T	A	A	A	W	M	A	K	K	A	H	S	H	U
A	A	J	E	J	A	R	M	R	H	A	A	A	Z
A	A	J	E	H	F	R	A	U	J	H	F	B	D
F	T	M	S	I	A	D	J	I	F	J	A	A	A
A	A	M	H	F	A	Z	R	M	I	N	A	K	L
R	A	R	A	A	Z	A	M	E	K	F	K	M	I
A	A	A	A	W	I	A	T	M	M	A	A	A	F
M	M	F	R	M	R	M	A	Z	M	A	Z	F	A
A	A	F	A	A	H	A	M	Z	M	A	A	R	H
A	H	Z	K	A	D	A	M	M	I	A	I	M	T

## WORDS

- Makkah
- Madinah
- Hajj
- Tawaf
- Sae
- Safa
- Marwah
- Muzdalifah
- Mina
- Haram
- Zamzam
- Ihram