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The Gladtidings

البشرى



# Need To Modernise Islām?

Shaykhul-Hadīth Hadrat Mawlānā Muhammad  
Saleem Dhorat hafizahullāh

There is an opinion we come across quite often in the media, to which Muslims and non-Muslims alike, to varying degrees, add their voice: ‘We need to modernise Islām.’

Many non-Muslims are ill-informed about Islām and their desire to see a ‘modern’ Islām stems from this lack of knowledge. They assume that continuous change and reform have to take place in order to secure progress. They are also unaware, along with many Muslims, that historically Islamic civilization and worldly progress have gone hand in hand. Ignorance of the past and the current state of the Ummah leave many wary of accepting that Islām is capable of promoting progress.

The case for evaluation and reform is relevant when it comes to ideas and laws devised by man, because man’s knowledge and resources are limited. Islām, on the other hand, is a system designed by Allāh Ta‘ālā, the All-Knowing. Divine knowledge not only encompasses everything that has or will ever happen, it also encompasses the needs of every individual and society. When Allāh Ta‘ālā revealed in the Qur’ān: ‘Today I have perfected for you your religion and completed My gift to you, and chosen for you Islām as a religion,’<sup>1</sup> it became clear that unlike with previous Prophets ‘alayhimus-salām, whose teachings had a limited lifespan, the Islām of Muḥammad ﷺ is to prevail, unchanged, until the Last Day.

Our challenge lies not in attempting to update Islām with every new generation, but in ensuring that we and our society do not lose touch with it and by doing so, slide into a backward way of life. The age of jāhiliyyah (ignorance) prior to Muḥammad ﷺ was a time of depravity and suffering, and Islām was a lifeline. By taking hold of it, a despised nation transformed into an advanced and compassionate civilization. Sayyidunā Ja‘far, radihiya Allāhu ‘anhu the cousin of Nabi ﷺ, looking back at the pre-Islamic age, said:

كُنَّا قَوْمًا أَهْلَ جَاهِلِيَّةٍ نَعْبُدُ الْأَصْنَامَ وَنَأْكُلُ الْمَيْتَةَ وَنَأْتِي الْفَوَاحِشَ وَنَقَطَعُ  
الْأَرْحَامَ، وَنَسِيءُ الْجَوَارِيَّ يَأْكُلُ الْقَوِيُّ مِنَ الضَّعِيفِ

***...we were people in a state of ignorance, worshipping idols, eating the flesh of dead animals, committing all sorts of abominations and shameful deeds, breaking the ties of kinship, treating neighbours badly and the strong among us exploited the weak...<sup>2</sup>***

By loosening our hold on the lifeline of Islām, we find ourselves once again involved in many of the social and moral ills prevalent during the era of jāhiliyyah. If the eradication of such sins is the aim of modernisation, then the same Islām that successfully accomplished this 1400 years ago is still here for us today.

Instead of asking, 'Do we need to bring Islām up to date?' what we need to ask is, 'Do Muslims, by the way they live, faithfully reflect the religion of Islām?'

What we have is a community of Muslims living their lives with little reference to the teachings of Islām. Of the five branches of faith, the strongest adherence we have to any of them is Īmān and 'ibādāt: belief and worships. Our adherence to the other three i.e. mu'āmalāt (transactions), mu'āsharah (social conduct) and ḥusnul-akhlāq (good character) is feeble to say the least. With such a record, how can we put the charge of rigidity and backwardness at the door of Islām? Surely we are being rigid and obstinate in not bringing Islām 100% into our lives.

Surely it is we who need to get up to date with the timeless teachings of Islām. A further unfortunate result of our behaviour is that we have virtually nothing to show non-Muslim onlookers that would endear them to Islām; belief and worship are private affairs, and it is the other three branches in which we score the lowest, through which we display ourselves to the world; and it is through them that opinions of modernity or backwardness are formed.

It is a case of, 'if the hat does not fit the head, don't attempt to change the head, change the hat.' Islām is a complete religion. Just like the Qur'ān, it is fresh and alive in every era and there is no need to resize or reshape it. We need to look at ourselves and make the necessary alterations, so that like the new hat, we fit properly. That way we will be a suitable adornment to Islām and attract people towards it.

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<sup>1</sup> Sūratul-An'ām, verse 3

<sup>2</sup> Musnad Aḥmad, Ḥadīth: 1740

# Lessons From The Qur'an

From Ma'ārif al-Qur'ān of Muftī Shafī 'Uthmānī Rahmatullāhi 'alayh

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾

**Success is really attained by the believers [1] Those who are concentrative in their salah [2]**

In the previous issue of The Al-Bushra Journal, we began discussing the opening verses of Sūrah al-Mu'minūn, wherein Allāh Ta'ālā mentions seven attributes of a perfect believer, on the basis of which he has been promised falāh – success both in this world and the Hereafter. The first and most important attribute — which is fundamental and forms a base for everything else — is that a person should be a true believer. The other seven attributes mentioned in the following verses will be discussed in the upcoming issues.

The first attribute is Khushū' — translated in the text as being concentrative during prayers. The literal meaning of this word is “calmness,” but in religious terminology it means to bring about a state of perfect concentration in the heart, so that one does not knowingly allow any thoughts to enter his heart other than the remembrance of Allāh Ta'ālā. It also means that during prayers a person must abstain from moving his body and limbs unnecessarily. Additional meanings to this word have also been reported by other Ṣaḥābah and 'Ulamā'.

Some scholars, notably Imām al-Ghazālī, Imām al-Qurṭubī, are of the view that Khushū' during prayers is obligatory, and a prayer offered without total Khushū' will be deemed as not even been performed. However, there are others who believe that while Khushū' is the essence of prayers and its absence deprives the prayers of their true purpose, yet it cannot be regarded as an indispensable condition for the prayers to be valid, and its absence will not render it necessary to repeat the performance of the prayers.

Imām al-Ṭabarānī, in his book al-Mu'jam al-Kabīr, has related a ḥadīth of Sayyidunā Abū Dardā' رضي الله عنه that the Holy Prophet ﷺ said:

**“The first thing that will be taken away from this Ummah is Khushū', so much so that a time will come when no one will be left to practice Khushū'.”**

# Lessons From The Hadīth

Mawlānā Tahir Patel

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :  
الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ - (رَوَاهُ مُسْلِمٌ)

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that the Messenger of Allāh ﷺ said: *“The world is a prison for the believer and a paradise for the disbeliever.”*

(Ṣaḥīḥ Muslim)

In this ḥadīth, our beloved Prophet Muḥammad ﷺ highlights the reality of the worldly life.

The Prophet ﷺ described this worldly life as a prison for the one who believes in Allāh Ta‘ālā. This is because the believer must endure trials and hardships, and live within the boundaries set by Allāh Ta‘ālā. The believer must avoid the forbidden and unlawful things that Allāh, in His infinite wisdom, has prohibited. He cannot give his desires free rein; rather, he must stay on the path of obedience and ensure that all his actions align with the will of his Creator. The believer views this world as a place of restriction, and longs for the Ākhirah — his true and everlasting paradise.

In contrast, the disbeliever lives without such restrictions. For him, this worldly life is like paradise: a life focused on enjoyment, luxury, and fulfilling desires without concern for divine accountability. His main goal is to improve his worldly condition, and he exerts all his efforts toward that aim. He does not look forward to what comes after death, because what awaits him is true and everlasting punishment.

May Allāh Ta‘ālā grant us correct understanding and open our eyes to the reality of this worldly life, so we can prepare for our life in the Ākhirah.

# Sīrat Khātam al-Anbiyā' ﷺ

Muftī Shafī 'Uthmānī Rahmatullāhi 'alayh

## Other Marriages of the Prophet ﷺ

After the passing of Sayyidah Khadijah رَضِيَ اللهُ عَنْهَا, the Prophet Muḥammad ﷺ married ten other noble women. These marriages took place for various social, moral, and communal reasons. The Prophet ﷺ never married another woman during Khadijah's lifetime. Around three years before the Hijrah (migration to Madinah), at the age of fifty-nine, the Prophet ﷺ married again. The following noble women were honoured with the title of Ummahāt al-Mu'minīn (Mothers of the Believers) رَضِيَ اللهُ عَنْهُنَّ :

1. Sawdah bint Zam'ah
2. 'Ā'ishah bint Abī Bakr
3. Umm Salamah
4. Zaynab bint Khuzaimah
5. Zaynab bint Jaḥsh
6. Juwairiyah bint al-Ḥārith
7. Umm Ḥabībah
8. Ṣafiyyah bint Ḥuyayy
9. Maymūnah bint al-Ḥārith
10. Ḥafṣah bint 'Umar ibn al-Khaṭṭāb

## Reconstruction of the Ka'bah

When Nabī Muḥammad ﷺ was 35 years old, the Quraysh decided to rebuild the Ka'bah using only ḥalāl (pure) wealth. To avoid disputes, the work was divided among the various tribes. When it was time to place the Ḥajar al-Aswad (Black Stone), a major dispute erupted over who should have the honour. The Quraysh agreed that the first person to enter al-Masjid al-Ḥarām would settle the matter.

By Allah's decree, Rasūlullāh ﷺ was the first to enter. They all proclaimed him al-Amīn (the Trustworthy) and accepted his judgment. With great wisdom, he placed the Ḥajar al-Aswad on a cloth, instructed each tribal leader to hold a corner, and together they carried it. Then, Rasūlullāh ﷺ himself placed it in position with his blessed hands, resolving the conflict peacefully.

## Prophethood

Before receiving waḥy (revelation), Nabī Muḥammad ﷺ would spend time in seclusion at Jabal al-Nūr in the Ghar e Ḥirā' (Cave of Ḥirā'), reflecting and worshipping Allah ﷻ. At the age of 40 years and one day, he was honoured with nubuwwah (prophethood) when Jibrāil 'alayhi as-salām brought the first revelation from Allah ﷻ, marking the start of his mission as the Final Messenger of Allah.

One day, while Nabī ﷺ was in seclusion in the Cave of Ḥirā', the great angel Jibrā'il appeared before him. Jibrā'il 'alayhis salām embraced him tightly and commanded: "Iqra' (read), O Muḥammad." Rasūlullāh ﷺ replied, "I cannot read."

This occurred three times. Each time, Jibrā'il 'alayhis salām embraced Nabī ﷺ firmly, and each time he replied, "I cannot read." After the third embrace, Jibrā'il 'alayhis salām recited the very first verses of the Qur'ān al-Karīm.

After this momentous incident, Nabī ﷺ returned home trembling, overwhelmed by the intensity of revelation and the powerful light of prophethood. Upon reaching home, he requested to be covered and wrapped, seeking comfort and solace. He then found rest in the lap of Khadijah رضي الله عنها. Once the anxiety had subsided, he related the entire incident to her.

Khadijah رضي الله عنها consoled the Messenger of Allāh ﷺ, offering him words of reassurance. Afterwards, she went alone to her cousin, Waraqah ibn Nawfal, who was a learned scholar of the previous scriptures. He had distanced himself from the pagan practices of the Jāhiliyyah (pre-Islamic era of ignorance) and had embraced Christianity. When Khadijah رضي الله عنها explained what had occurred, Waraqah said: "If what you say is true, then this is the same angel who came to Mūsā 'alayhis salām."

Khadijah رضي الله عنها then took Nabī ﷺ to Waraqah so he could hear the incident directly. After listening carefully, Waraqah confirmed: "This is the same angel who came to Mūsā 'alayhis salām. I wish I will be alive when your people drive you out of your homeland."

Upon hearing this, Nabī ﷺ asked in surprise, "Will my people expel me from Makkah?" Waraqah replied, "Yes. Never has a messenger come with the truth except that his people showed him hostility. If I live to see that day, I will support you with all my strength."

Shortly after this incident, Waraqah ibn Nawfal passed away. Nabī ﷺ was forty years and one day old when he received prophethood.

### **The Effects Of Company**

"From the company of the (spiritually) radiant, radiance is acquired. From the company of the righteous, righteousness is acquired. From the company of the transgressors, transgression develops and from the company of the people of (spiritual darkness), darkness develops."

*Malfūzāt-e Ḥakīm al-Ummāh: Volume 3, Page 252*

# Hadhrat Mawlānā Khalīl Ahmad Sahāranpurī Muhājir-e-Madanī (Raḥmatullāhi ‘Alayh)

Mawlānā Muhammad Mogra

## **Birth & Lineage**

Hadhrat Mawlānā Khalīl Aḥmad Sahāranpurī (Raḥmatullāhi ‘Alayh) was born in the month of Ṣafar 1269 AH, corresponding to December 1852. He was born a twin, but sadly his brother passed away shortly after birth. His birthplace was his maternal home in Nānota, a small village in the district of Sahāranpur.

He was the maternal grandson of Ustādh al-Kull Hadhrat Mawlānā Mamlūk ‘Alī Nānotawī (Raḥmatullāhi ‘Alayh) and the nephew of Hadhrat Mawlānā Ya‘qūb Nānotawī (Raḥmatullāhi ‘Alayh), who was a classmate of Ḥujjat al-Islām Mawlānā Muḥammad Qāsim Nānotawī and Imām-e-Rabbānī Hadhrat Mawlānā Rashīd Aḥmad Gangohī (Raḥmatullāhi ‘Alayhim).

## **Education**

Hadhrat began his Islamic education at the tender age of five under the guidance of his maternal grandfather, Mawlānā Mamlūk ‘Alī Ṣāḥib (Raḥmatullāhi ‘Alayh), who taught him the Qā‘idah. Due to his natural intelligence, he quickly learned to recite the Qur‘ān and progressed to Urdu texts. Whilst completing the Qur‘ān and initial Urdu and Farsi books, he travelled frequently between Nānota and his paternal home in Ambethā.

At the age of eleven, he accompanied his paternal uncle, Mawlānā Anṣār ‘Alī (Raḥmatullāhi ‘Alayh), to his village Gowālīā to pursue Arabic studies. There, he studied Arabic grammar and syntax under his uncle.

When Dār al-‘Ulūm Deoband was founded in 1283 AH (1866 CE), and his grandfather was appointed as head teacher, Hadhrat enrolled briefly. However, after a few months, he transferred to the newly established seminary Mazāhir al-‘Ulūm in Sahāranpur, founded by Mawlānā Muḥammad Mazhar Nānotawī (Raḥmatullāhi ‘Alayh).

He studied most of the books of Tafsīr, Ḥadīth, and Fiqh under Mawlānā Muḥammad Mazhar Ṣāḥib and completed his studies in 1288 AH (1871 CE) at the age of 19.

## **Spirituality & Piety**

Hadhrat was spiritually connected to Imām-e-Rabbānī Mawlānā Rashīd Aḥmad Gangohī (Raḥmatullāhi ‘Alayh). When Hadhrat Gangohī observed his excellence in self-rectification, he wrote a letter for Ḥājī Imdādullāh Muhājir-e-Makkī (Raḥmatullāhi ‘Alayh) during Mawlānā Khalīl Aḥmad Sahāranpūrī’s Hajj journey in 1297 AH (1900), praising his spiritual condition.

Upon receiving the letter and meeting Hadhrat in Makkah Mukarramah, Ḥājī Ṣāhib was pleased and embraced him. Before Hadhrat departed, Ḥājī Ṣāhib removed his own turban and placed it on Hadhrat’s head, formally granting him Khilāfah. Upon returning, Hadhrat presented a signed letter to his shaykh, Mawlānā Rashīd Aḥmad Gangohī, who also conferred Khilāfah upon him.

## **Adherence to the Sunnah**

During his second Hajj, Hadhrat was performing Tahajjud in Minā before Ṣubḥ Ṣādiq on the 9th of Dhūl-Ḥijjah. The appointed transporter arrived early with camels and urged everyone to leave for ‘Arafāt. Despite the commotion, Hadhrat remained focused in prayer.

After completing two rak‘āt, he firmly told the transporter, “We are not to leave now, nor after Fajr. We will leave after Ishrāq, as agreed.” The transporter warned of congestion, but Hadhrat replied boldly, “Come what may, we will leave after Ishrāq.” His resolve was rooted in adherence to the Sunnah of Nabī

ﷺ.

## **Punctuality in Ma‘mūlāt**

Mawlānā ‘Ashiq Ilāhī Mīrathī (Raḥmatullāhi ‘Alayh) narrates an incident during a journey to Jaipur. They arrived late at night in, with no light or food.

Mawlānā ‘Abdul Ghanī who was our host took leave to search for some food and a source of light. A long period passed, and I began to wonder about his whereabouts. I considered going out to look for him, but I was in two minds as it didn’t feel appropriate leaving Hadhrat alone in the darkness. I stayed and started searching around in the hope of finding a candle. When Hadhrat (Raḥmatullāhi ‘Alayh) saw that it was to no avail, he instructed me to go out and look for Mawlānā ‘Abdul Ghanī Ṣāhib.

As I stepped out of the house and walked onto the street, I saw someone approaching, it was Mawlānā ‘Abdul Ghanī, who had brought some provisions. We returned to the house, ate, and took some rest. Hadhrat

Raḥmatullāhi ‘Alayh lay down on the bed where his bedding had been spread.

I assumed Hadhrat would not wake up until Fajr, given the exhaustion from travel and his advanced age, hence I did not prepare any vessel with water for wuḍū’ and went to sleep.

Approximately an hour before Ṣubḥ Ṣādiq, my eyes suddenly opened. I glanced towards Hadhrat’s bed, but it was empty. Concerned, I quickly got up to search for him, but he was nowhere to be seen. I went out into the street, thinking perhaps Hadhrat was looking for water, but there was no sign of him.

As I wandered, I noticed a small masjid and headed towards it. Upon entering, I saw a figure standing in a dark corner of the masjid, it was Hadhrat, engaged in Tahajjud, beseeching Allāh Ta‘ālā. Subḥānallāh!

Mawlānā ‘Āshiq Ilāhī mentions that I was deeply moved and ashamed, reflecting on Hadhrat’s spiritual discipline and devotion.

### **Final Days & Passing**

In 1344 AH, Hadhrat left Sahāranpur for his final Hajj, intending to settle permanently in Madīnah Munawwarah. After completing Hajj, he focused on completing Badhl al-Majhūd, a commentary of the famous compilation of Ḥadīth by Imam Abu Dawood Raḥmatullāhi ‘Alayh. This work remains a monumental contribution to Ḥadīth scholarship.

During this period, he suffered a stroke which left Hadhrat bedridden. A lifelong du‘ā was accepted: on 15th Rabī‘ al-Thānī 1346 AH, between ‘Aṣr and Maghrib, with Dhikr on his tongue, this great Muḥaddith and embodiment of ‘Ilm and ‘Amal returned to his Creator.

His Janāzah Ṣalāh was performed in Masjid al-Nabawī after Maghrib, and he was laid to rest near the graves of the Ahl al-Bayt in Jannat al-Baqī‘.

### **Showing Gratitude To Allāh Is Impossible**

Hadhrat Mawlānā Rashid Ahmad gangohi Raḥmatullāhi ‘Alayh has stated: “Even if a person were to become thousands of tongues and intended to spend the entire span of the world’s existence expressing gratitude for even one small blessing, it would still be impossible. In fact, every intention to give thanks is itself a great blessing, as a result of which, again one becomes indebted for the great favours”

*Tadhkirat al-Khalīl, Page 89*

# Halloween

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## History of Halloween

The origin of Halloween can be traced to an ancient pagan festival, known as Samhain (pronounced sow-in), celebrated by Celtic people over 2,000 years ago. By the 9th century the influence of Christianity had spread into Celtic lands, where it gradually blended with and supplanted the older Celtic rites. It is widely believed today that the church was attempting to replace the Celtic festival of the dead with a related, but church-sanctioned holiday.

David Skal, an American cultural historian states, "It was a calculated move on the part of the church to bring more people into the fold." Trick or treating, one of the main activities of Halloween, dates back to 'souling'. Poor people would visit the houses of wealthier families and receive pastries called soul cakes in exchange for a promise to pray for the souls of the homeowners' dead relatives. The practice was later taken up by children, who would go from door to door asking for gifts such as food, money and ale.

The early Celts would also dress up in masks and costumes symbolizing the evil spirits in an attempt to please them. The costumes were also used in an effort to blend in with the evil spirits, as to not be singled out and haunted for the coming year.

## Religious Perspectives

Islam is not the only religion which rejects this holiday. It is also opposed by the Jehovah's Witness, Jews, and Hindus. Although we do not require validation from other religions, their rejection of this holiday also proves how sacrilegious it is.

## Islāmic Perspective

Celebrating Halloween in any form is impermissible and against the teachings of Islām. Rasūlullāh ﷺ said:

***"The one who imitates any people is amongst them."*** [Abū Dāwūd]

The famous Ṣaḥābī, 'Abdullāh ibn 'Amr (raḍiyallāhu 'anhumā) adds:

***"Whoever resides in the lands of the non-Arabs and then celebrates their religious occasions (such as Nawrūz and Mihrijān — Persian holidays) and***

***emulates their practices, and thereafter dies in such a condition, shall be raised with them on the Day of Judgement.” [Sunan al-Kubrā — al-Bayhaqī]***

Islām strongly forbids Muslims from wasting their wealth and involving themselves in futile acts. [Qur’ān 17:27; Tirmidhī]

## **Conclusion**

Virtually all Halloween traditions are based either in ancient pagan culture or in Christianity. From an Islamic point of view, they all are forms of idolatry (shirk). As Muslims, our celebrations should be ones that honour and uphold our faith and beliefs. We should not participate in or condone such evil customs as Halloween.

It is the duty of every Muslim parent to educate their children to refrain from practicing falsehood and not to imitate others in their futile customs and festivals. If the children are taught to be proud of their Islamic heritage, they themselves will — in shā’ Allāh — abstain from Halloween and other non-beneficial celebrations.

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## **عليه السلام 10 Facts of Sayyidunā Īsā**

- 1) Sayyidunā Isa عليه السلام, like the Prophets who came before him, was also a Prophet sent by Allah Ta’ala to guide the people and share the message of Allah.
- 2) Allah Ta’ala revealed the Injeel (Bible) to Isa عليه السلام. We as Muslims believe in the original Injeel that was revealed to him.
- 3) Sayyidunā Isa عليه السلام never claimed to be a god or the son of God. Rather from the Quran, we learn that he said he was the servant and Rasool of Allah. He had been sent to invite people towards Tawheed (oneness of Allah).
- 4) Sayyidunā Isa عليه السلام was born to Maryam and did not have a father. This was a miracle from Allah Ta’ala. His place of birth according to many narrations it’s mentioned to be Bethlehem.
- 5) His prophethood was visible from birth as when Maryam رضي الله عنها introduced him to the people, he explained to them whilst still a newborn baby that he was a prophet and invited them towards prayer, charity and obedience to one’s mother.
- 6) Allah Ta’ala gave Sayyidunā Isa عليه السلام certain miracles which normal people could not do. Some special miracles given to Sayyidunā Isa عليه السلام were: giving sight to a blind person, curing the illness of leprosy and bring the dead to life.
- 7) Sayyidunā Isa عليه السلام was not killed or crucified (as is the Christian belief). Rather he was raised to the heavens by Allah Ta’ala before he could be captured and punished.
- 8) Sayyidunā Isa عليه السلام is a human being. He was not God or the son of God. Muslims do not believe this rather Muslims believe that Allah is one who has no partners or children.
- 9) Sayyidunā Isa عليه السلام is alive in the heavens waiting to return shortly before Qiyamah. He will descend in Damascus. He will later on, end the fitna of Dajjal and help the Muslims who had suffered due to Dajjal.
- 10) When Sayyidunā Isa عليه السلام descends, he will come as a follower of our beloved Nabi ﷺ and not as a Prophet. He is the only Prophet to have this honour. He will marry and have also family and will set justice. - Taken From: *Small Steps To Allah*

# The Importance of Spiritual Guidance in a World of Distractions

Mawlānā Muhammad Yusuf Patel

In a world full of fitan (trials) and worldly distractions, it is extremely important that we look after our spiritual health and well-being. Many Muslims today are detached from their faith. However, this detachment is not due to a lack of imān (belief), but rather a lack of spiritual guidance and nourishment.

Just as the body needs care and attention, the qalb (heart) and nafs (inner self) also require nurturing. Why is it that we seek guidance from doctors for our physical health, yet overlook the importance of seeking spiritual guidance? Why are we all in agreement that to excel in the academic world, one needs a teacher, or to improve in the sporting world, one needs a coach? It is because we recognise the importance of these roles and the impact they have.

More important than all of these is the need for spiritual guidance from a qualified murshid (spiritual guide) and teacher. Shaytān, understanding this, makes us negligent—if not entirely, then by preventing us from giving it its due importance. He knows that if a person sets foot on the path of self-rectification (tazkiyah) with sincere intentions and follows the guidance given, he will fail in leading such a person astray.

Our beloved Prophet ﷺ said:

***“Indeed, there is a piece of flesh in the body. If it is sound, the whole body is sound; and if it is corrupt, the whole body is corrupt. Indeed, it is the heart.”***

***(Ṣaḥīḥ al-Bukhārī)***

To ensure our life is in complete accordance with the teachings of Islām, we must ensure our hearts are pure and clean. Allah Ta‘ālā says:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا

***“He has succeeded who purifies it, and he has failed who corrupts it.”***

***(Sūrah al-Shams: 9–10)***

Success lies in cleansing the heart from all spiritual diseases and illnesses. To achieve this goal, we must seek the right guidance.

The mission of our Prophet ﷺ was not only to inform and teach, rather, as Allah Ta'ālā mentions:

وَيُزَكِّيهِمْ  
“..and he purifies them.”  
(Sūrah al-Jumu'ah: 2)

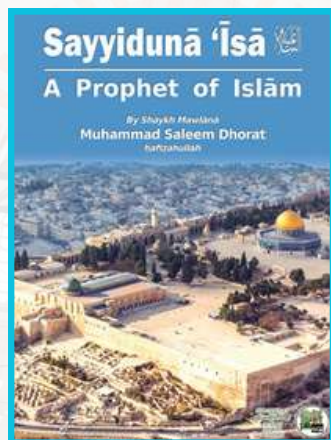
his mission was also to transform and cleanse the hearts of his followers. The Ṣaḥābah (Companions) became the best of all people - after the Prophets - because of this inner purification. Those who came after them followed in their footsteps and tread the path towards the success of the Hereafter.

Today, we ought to continue this path through qualified Shuyūkh (spiritual teachers) who carry the light of Prophetic guidance to help and guide us.

In a world filled with distractions and temptations, it's easy to lose sight of what truly matters. Our spiritual health and well-being should be our top priority. Seeking guidance from knowledgeable and experienced spiritual leaders is crucial in achieving this goal.

By following the footsteps of the Prophet ﷺ and the righteous predecessors (ṣāliḥīn), we can attain spiritual growth and success in both this life and the next. Let us recognise the importance of spiritual guidance and actively seek out those who can support us on this sacred journey.

May Allāh grant us all the ability, Āmīn.



**In an environment of conflicting narratives, it is essential that we—and especially our children—understand and uphold the correct beliefs concerning Sayyidunā 'Īsā 'alayhis-salām.**

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# Valuing Parents

"Please, Mum, just this once," Maryam pleaded with her mother. When her mother shook her head once more, Maryam decided she couldn't take it any longer.

"It's so unfair, Mum, honestly," tears of frustration brimmed in Maryam's eyes and her voice trembled.

"Every single girl in my class is going to be a part of this sleepover. Every single one. And as always, I'm the one left out," she screeched as she stormed out of the kitchen and slammed the door shut behind her.

"Maryam," her mother called behind her, but she was long gone by then.

"Yā Allāh," she held her tired hands against her face and wiped her tears. "Please guide our girl," she prayed in a whisper only her Lord could hear.

"I missed out big time, didn't I?" Maryam asked her friends at lunchtime.

Fāṭimah and Khadījah looked at each other nervously.

"See, I did," Maryam exclaimed in disappointment. "I've not spoken to my mum all weekend. I'm so mad at her — she's so controlling," she grumbled.

"Actually, Maryam, we didn't really enjoy it," Fāṭimah said. "It's not like the sleepovers the three of us usually have," she added.

"What do you mean?" asked Maryam.

"Well, let's just say you should be glad you didn't come," Khadijah replied with a grimace. "We went home before even sleeping."

"Stop acting like it wasn't fun," Maryam said sourly. "My mum is such a spoilsport. You're lucky you guys don't have to put up with that. Your grandma is so chill."

"Maryam, we wish we did have to put up with that," the two sisters looked at each other with eyes full of longing. "We wish we lived with our mum and not our grandma."

"Sorry," Maryam flushed at her mistake. It had been years since her friends had lost their mum, and she'd become so accustomed to it she never considered their feelings.

"It's okay, Maryam," Khadijah said quietly. "In shā' Allāh we can be with our mum in Jannah. But you've got the chance to be good to yours," she encouraged.

Maryam hung her head in shame. That night, she hugged her mother extra tight. As always, she only realised after why her mother said no to her — and it was never to take away from her fun.

Nobody looked out for her as her mother did. And nobody forgave her and welcomed her back as she did.

### MORALS:

- We should recognise and value all our blessings.
- We can recognise the favours of Allāh by observing those who do not possess those blessings.
- Parents are a great blessing of Allāh. There is no-one who loves us, or has more concern for us than our parents. We should love them, respect them and try our best to keep them happy.
- Sometimes in life, things won't happen how we want, but remember, there is always goodness in everything - whether we understand or not!