

Volume 2 Issue 4

Al-Bushrā Academy,
Blackburn, Uk

Charity Number: 1204796

Tel: 07386736662

Email: albushrauk@gmail.com

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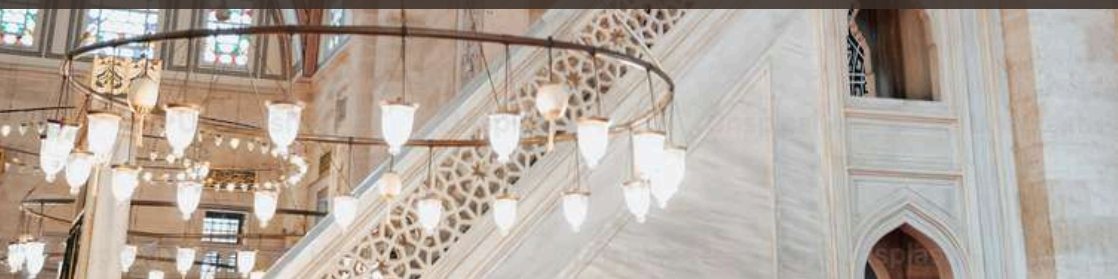
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Al-Bushrā

The Gladtidings

البشرى



Make the Most of This Ramadhān

Shaykhul-Hadīth Hadhrat Mawlānā Muhammad
Saleem Dhorat hafizahullāh

Once again, the best of all months, Ramadhān, is upon the horizon. It is a month in which at least one du'ā is accepted daily from every Muslim, one sunnah/nafl act is equivalent to the reward of one farḍ act, and one farḍ act is rewarded seventy times over. From morning to evening and evening to morning, each and every second, Allāh ta'ālā showers His choicest blessings and barakah upon His servants.

It is the month in which lies a night (i.e. Laylatul Qadr) greater in virtue than a thousand months. It is the month in which the provision of the truthful bondsmen is augmented. It is the month in which the fish in the sea seek forgiveness for the fasting servant, and Allāh ta'ālā ends mercy upon those who partake of suhūr. During the first part of this month mercy is showered, forgiveness is granted in the second part, and the last part brings emancipation from Hellfire. As for the bondsmen who keep the fasts of this blessed month with īmān and in search of Allāh's recompense, all their previous sins are forgiven.

It is during this month that the Shayātin are shackled, all the gates of Hell are closed and all the gates of Heaven are flung open. Allāh ta'ālā makes it easy for His servants to acquire Jannah, and makes it difficult for His servants to tread paths that lead to Jahannam.

During this auspicious month we are expected to fast and keep control of our base desires so that we may acquire taqwā: a blessing that leads to success in both worlds.

O you who believe, fasting has been prescribed for you as it was prescribed for those that came before you, so that you can become muttaqīn. (2:183)

Through mujāhadah (striving), fasting, tarāwīh and devotion, we will develop the quality of taqwā and its nūr will enlighten our hearts. This in turn will make our hearts such that not only will they begin to shun the filth of sin, they will also begin to despise it.

But why is it then, that having witnessed the passing of this blessed month often, our lives have not yet changed, and we continue to lead a life of sins. We need to strive to make this year's Ramadhān a turning point in our lives, as there is no guarantee that we will live to see the next one. With this purpose in mind, let us ensure we follow these three points:

1. Abstain from sin. We must resolve to spend the entire month of Ramadhān without committing even a single sin, and resolve to continue the same after Ramadhān.
2. Do not waste a single second. We should make a timetable from now; set our times for our daily prescribed practices and slowly but surely increase them, e.g. our recitation of the Glorious Qur'ān, dhikr etc.
3. Make a firm resolution to change your life this Ramadhān. Daily, we should sit and contemplate our past, for at least fifteen minutes. In particular, we should think about what we were supposed to have done but failed to do, and how many opportunities were given to us by Allāh ta'ālā yet were wasted. As a result we should make plans to improve our future lives.

In addition, Rasūlullāh sallallāhu 'alayhi wasallam mentioned four things we must do abundantly in the month of Ramadhān, two for the Pleasure of Allāh and two that we cannot do without.

1. Recite in abundance the kalimah *LĀ ILĀHA ILLALLĀH*.
2. Seek His forgiveness through istighfār.
3. Ask for His Jannah.
4. Ask His refuge from the Fire of Jahannam.

My late father, Hāfidh Ibrāhīm Dhorat rahimahullāh taught me a prayer during my childhood, which I assume he did keeping in mind the aforementioned hadīth of Rasūlullāh sallallāhu 'alayhi wasallam. He taught me to recite abundantly during the month of Ramadhān:

لَا إِلَهَ إِلَّا اللَّهُ، أَسْتَغْفِرُ اللَّهَ، أَسْأَلُكَ الْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ

May Allāh enable us all to truly value Ramadhān this time round, making it the beginning of a new chapter in our lives in which we gain His pleasure and become as He wishes us to be. Āmīn

Lessons From The Qur'an

Mawlānā Uthmaan Pandor

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾
وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾

Success is really attained by the believers [1] Those who are concentrative in their salah [2] and who keep themselves away from vain things [3]

In the previous issues of The Al-Bushrā Journal, we studied the opening verses of Surah Al-Mu'minūn, in which Allāh Ta'ālā mentions seven attributes of a perfect believer. On the basis of these attributes, he is promised falāh – success in this world and the Hereafter.

The second attribute mentioned in this Surah is that a believer abstains from *Laghw* – futile and vain actions. The word *Laghw* has multiple meanings and levels. The highest degree of *Laghw* is the disobedience of Allāh Ta'ālā, which a Muslim must completely avoid. The lowest degree refers to things that are neither useful nor harmful, often referred to as futile actions; leaving these out is preferable and praiseworthy.

In reality, life is extremely precious; therefore, it is not befitting for a Muslim to waste even a single moment or turn towards useless activities. In one Hadīth, Nabī ﷺ has drawn our attention towards this and has mentioned:

“A sign of a person's excellent Islām is leaving what does not concern him.” (Tirmidhī)

Another point to ponder upon is that the mention of avoiding all *Laghw* has been done so between two great actions: devotion in Salāh and the command of Zakāt. This indicates towards the importance of this action. There is a profound secret within this: refraining from *Laghw* in daily life leads to achieving completeness and devotion in Salāh. Those who avoid useless matters in every aspect of life also avoid them in prayer. Conversely, those whose lives pass in heedlessness struggle to find peace even in their prayers.

Lessons From The Hadīth

Mawlānā Tahir Patel

عن أبي أمامة رضي الله عنه قال: سمعتُ رسولَ الله صلى الله عليه وسلم يقولُ: «**اقْرَأُوا الْقُرْآنَ؛ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ**»

Abū Umāmah radihiya Allāhu ‘anhu reported: I heard the Messenger of Allāh ﷺ say: “**Read the Qur’ān, for indeed it will come as an intercessor for its companions on the Day of Resurrection.**” (Muslim)

In this Hadīth, our beloved Prophet ﷺ encourages us to recite the Qur’ān and explains the wisdom behind this encouragement. He ﷺ informs us that, on the Day of Judgment, the Qur’ān will intercede on behalf of the one who recites it. On that day, every one of us will be in need of any possible route to salvation from the wrath of Allāh Ta‘ālā and admission into Jannah. At such a moment, for the Qur’ān—being the Word of Almighty Allāh Ta‘ālā Himself—to come forward as an intercessor and seek forgiveness for its reciter will be of immense benefit.

For this reason, we should strive to make the recitation of the Qur’ān a regular part of our lives. With the blessed month of Ramadān approaching, now is an ideal opportunity to renew and strengthen our connection with the Glorious Qur’ān. We should reflect on how we spend our days and make a conscious effort to dedicate as much time as possible to the recitation of the Book of Allāh Ta‘ālā.

‘Allāmah Shabbīr Ahmad ‘Uthmānī rahimahullāh has stated that this honour will be granted to the one who recites the Qur’ān while observing the proper etiquettes of recitation, such as reciting with Tajwīd.

May Allāh Ta‘ālā grant us the true understanding of this Hadīth and connect our hearts with the Qur’ān, enabling us to observe its rights and etiquettes. Āmīn.

Sīrat Khātam al-Anbiyā' ﷺ (Part 4)

Muftī Shafī 'Uthmānī Rahmatullāhi 'alayh

The First Steps of Propagation

Initially, whatever was revealed to Nabī ﷺ was only for him to practice, and there was no command to propagate it to others. For a short period, revelation paused and then resumed. At that point, the Messenger of Allāh ﷺ was instructed to begin sharing the message of Islām with individuals known for righteousness and good character.

The world at that time was engulfed in darkness and ignorance, and particularly the Arabs, with their pride and arrogance, were unwilling to accept anything different from the ways of their forefathers. It was from the divine wisdom of Allāh Ta'ālā that Nabī ﷺ was not commanded to spread the message openly at first, so that enmity would not arise prematurely within his own people.

The first woman to accept Islām was Khadījah radiyallāhu 'anhā, and the first man was Abū Bakr radiyallāhu 'anhu, the close friend and companion of Nabī ﷺ. After accepting Islām, Abū Bakr radiyallāhu 'anhu invited others whom he saw as people of integrity and good character. Through his efforts, the following noble companions accepted Islām: 'Uthmān ibn 'Affān, 'Alī ibn Abī Tālib, Zubayr ibn al-'Awwām, Ṭalhah ibn 'Ubaydullāh, Sa'd ibn Abī Waqqās and Abd al-Rahmān ibn 'Awf. All of them came into the blessed company of Rasūlullāh ﷺ and accepted Islām at his hands.

After them, others such as Abū 'Ubaydah ibn al-Jarrāh, 'Ubaydah ibn al-Hārith ibn 'Abd al-Muttalib, Sa'īd ibn Zayd, Abū Salamah al-Makhzūmī, Khālīd ibn Sa'īd ibn al-'Ās, and 'Uthmān ibn Maz'un radiyallāhu 'anhum accepted Islām.

From outside Quraysh, companions such as Suhayb al-Rūmī, 'Ammār ibn Yāsir, Abū Dharr al-Ghifārī, and 'Abdullāh ibn Mas'ūd radiyallāhu 'anhum embraced Islām.

In these early days, the Muslims practiced their faith secretly. Fathers 6

would conceal their Salāh (prayer) from their sons, and sons from their fathers. When the number of Muslims reached about thirty, Nabī ﷺ designated a house as a meeting place. There, he would teach them about Islām.

This continued privately for nearly three years. Many from Quraysh entered Islām during this time, until the news began to spread in Makkah al-Mukarramah. The time had now come for the message of Islām to be proclaimed openly.

Allāh Ta'ālā ordered Nabī ﷺ to openly call people towards the truth. Complying with the command, the Messenger ﷺ immediately ascended Mount Safā and called out to the different clans of Quraysh. When they had gathered, Nabī ﷺ asked:

“If I were to inform you that an army is advancing upon you and will soon attack, would you believe me?” They replied unanimously:

“We will most certainly believe you, for we have always found you truthful and have never heard you lie.” Nabī ﷺ then declared:

“I have come to inform you that if you do not abandon your false beliefs, the severe punishment of Allāh Ta'ālā will descend upon you. To the extent of what I know, no human has come to his people with such a gift as I have brought. I have come with the message of success and welfare in this world and the hereafter. Allāh Ta'ālā has ordered me to propagate this message to you and call you towards it. By Allāh, if I were to lie to the whole of humanity, I would not lie to you. If I were to deceive the world, I would not deceive you. By the One who is alone and has no partner, I have come to you specifically, and to mankind generally, as the Messenger of Allāh Ta'ālā.”

The enmity of the Arabs and the steadfastness of Nabī ﷺ

When Quraysh realised their idols were being denounced, they pressured Abu Tālib to silence his nephew. Nabī ﷺ responded:

“O uncle, if the Arabs were to place the sun in my right hand and the moon in my left, demanding that I abandon this mission, I would never do so until I spread the true dīn of Allāh Ta'ālā, or I perish in the attempt.”

Abu Tālib replied:

“O nephew, go and continue with your work. I will not stop assisting and supporting you.”

Hadhrat Mawlānā Ilyās Kāndhalawī Rahmatullāhi ‘Alayh

Mawlānā Muhammad Mogra

Birth & Lineage

Hadhrat Mawlānā Ilyās Sāhib rahmatullāhi ‘alayh was born in 1303 AH (1885) in a village near the district of Saharanpur, Uttar Pradesh. His family was renowned for producing pious, righteous, and ascetic personalities—both men and women. Their lineage joined with that of Hadhrat Abū Bakr Siddīq radiyallāhu ‘anhu.

Mawlānā Ilyās Sāhib rahmatullāhi ‘alayh was the youngest of three sons of Mawlānā Ismā‘īl Kāndhalawī rahmatullāhi ‘alayh, an astute and erudite ‘ālim. The other sons were Mawlānā Muḥammad Sāhib rahmatullāhi ‘alayh and Hadhrat Mawlānā Yahyā Sāhib rahmatullāhi ‘alayh, the father of Hadhrat Shaykh al-Ḥadīth Mawlānā Muhammad Zakariyyā Sāhib rahmatullāhi ‘alayh.

Childhood & Education

Hadhrat Mawlānā Ilyās Sāhib rahmatullāhi ‘alayh spent most of his childhood at his maternal home in Kandhla, and also in Nizāmuddīn, Delhi, with his father. From a young age, piety and asceticism radiated from him.

His maternal grandmother who was the daughter of Hadhrat Mawlānā Muzaffar Ḥusayn Kāndhalawī rahmatullāhi ‘alayh would say: “I can smell the fragrance of the Sahābah from you.” Sometimes, out of love, she would place her hand on his stomach and remark: “I can see the appearance of the Sahābah inside you.”

Following family tradition, the children memorised the Noble Qur’ān at a young age in the local maktab, and Mawlānā Ilyās Sāhib rahmatullāhi ‘alayh did the same.

In 1311 AH (1893), his elder brother Mawlānā Muhammad Yahyā went to live in Gangoh with Imām Rabbānī Mawlānā Rashīd Ahmad Gangohī rahmatullāhi ‘alayh. Mawlānā Ilyās would alternate between staying with his father in Nizāmuddīn and with his maternal grandfather’s family in Kandhla. His education suffered due to his father’s affection and his own deep engagement in worship. Mawlānā Yahyā rahmatullāhi ‘alayh requested permission to take him to Gangoh so he could supervise his studies. The father agreed, and Mawlānā Ilyās arrived in Gangoh in 1314 AH (1896) or early 1315 AH (1897), where his brother began teaching him regularly.

During his studies, Mawlānā Ilyās rahmatullāhi ‘alayh frequently fell ill. He once suffered such severe headaches that he could not bend his head, performing sajdah on a pillow for months. Many feared he would never resume his studies. When Mawlānā Yahyā asked what benefit studying would bring him, he replied: “What will I do by living?” Eventually, he recovered enough to continue.

After the passing of Hadhrat Gangohī rahmatullāhi ‘alayh in 1323 AH (1902), he studied Sahīh al-Bukhārī and Sunan al-Tirmidhī under Shaykh al-Hind Mawlānā Maḥmūd al-Ḥasan rahmatullāhi ‘alayh in Deoband, and later revised the books of ḥadīth with his elder brother.

Bay‘ah & Spiritual Reformation

As mentioned earlier, Mawlānā Ilyās possessed deep piety from a young age. Gangoh was then a centre of Sufi-saints and scholars, and he benefitted immensely from their company. He developed a profound love for Hadhrat Gangohī to the extent that he would wake at night simply to look at his blessed face. He would later say: “Two shocks were the most painful in my life: the death of my father, and the death of Mawlānā Rashīd Ahmad Gangohī.”

Although Hadhrat Gangohī normally did not take bay‘ah from children or students, he made an exception for Mawlānā Ilyās due to his exceptional spiritual aptitude. After Hadhrat Gangohī’s passing, Mawlānā Ilyās turned to Shaykh al-Hind for spiritual guidance, but out of humility, Shaykh al-Hind directed him to the senior khalīfah of Hadhrat Gangohī Hadhrat Mawlānā Khalīl Ahmad Sahāranpūrī rahmatullāhi ‘alayh. Under him, Mawlānā Ilyās excelled in tazkiyah, eventually receiving khilāfah and ijāzāt.

Teaching

In 1337 AH (1910), many senior teachers of Mazāhir al-‘Ulūm, Saharanpur left for Ḥajj, and new teachers were needed. Mawlānā Ilyās rahmatullāhi ‘alayh was appointed to teach secondary books. When the senior teachers returned, all temporary teachers were dismissed except him. He had to teach some books he had not previously studied due to illness and the teaching methodology of his brother, who did not always complete every text. Mawlānā Ilyās worked tirelessly to fill these gaps and prepared his lessons with great care. His teaching style resembled that of his brother: students were expected to prepare thoroughly, and he constantly sought ways to stimulate their understanding.

During this period, on 10 Dhū al-Ḥijjah 1334 AH (19 August 1915), Mawlānā Muhammad Yahyā rahmatullāhi ‘alayh passed away. This was a devastating loss for Mawlānā Ilyās, as he had been not only a brother but a teacher, mentor, and guide. Within two years, his eldest brother, Mawlānā Muhammad Sāhib, also passed away in Delhi.

Moving to Nizāmuddīn

When his eldest brother became severely ill, Mawlānā Ilyās travelled to Delhi to care for him. Mawlānā Muhammad Sāhib was based in Nizāmuddīn, where he continued the legacy of their father, running a small madrasa in the masjid later known as Banglawālī Masjid. After his passing, the people of Delhi and Mewāt urged Mawlānā Ilyās to take over the work. He initially refused due to his commitment at Mazāhir al-‘Ulūm, but the Mewātīs persisted. He agreed on the condition that Hadhrat Mawlānā Khalīl Ahmad Sahāranpūrī rahmatullāhi ‘alayh approved the move. After receiving permission, he prepared to relocate, 9

but suddenly fell ill with pleurisy in Kandhla. His condition became so severe that hope was nearly lost, but Allāh preserved him for the great work ahead. Upon recovery, he moved to Nizāmuddīn. At that time, the area was sparsely populated, surrounded by trees and wilderness. Mawlānā Ilyās devoted himself to worship, solitude, and spiritual exertion, often spending long hours at Arab Sarā, a place associated with Hazrat Nizāmuddīn Awliyā’ rahmatullāhi ‘alayh.

The Tablīghī Movement

South of Delhi lay Mewāt, inhabited by the Meos. For decades, the region was notorious for banditry and lawlessness. The city gates would be shut at sunset for protection. Due to this environment, Islamic education had not reached the people. They were Muslims in name only, practising Hindu customs and celebrating Hindu festivals. Their only Islamic practices were Jumu‘ah and ‘Īd. Only a handful of Meos maintained ties with the masjid in Nizāmuddīn and the family of spiritual anchor and invited him to Mewāt. In the early stages, Mawlānā Ilyās focused on removing ignorance by establishing maktabas throughout Mewāt. He would say boldly: “Give us your children for the maktab, and I myself will provide the salary for the teachers.” On his first journey, ten makātib were established. Over time, many more opened, and Qur’ān recitation and basic dīn became widespread.

Lectures & Spiritual Reform

Realising that makātib alone were insufficient, he began delivering heartfelt, spiritually charged lectures that deeply affected the masses. Upon his and the Mewātīs request, Hadhrat Sahāranpūrī rahmatullāhi ‘alayh visited Mewāt in 1344 AH and addressed a massive gathering, where many took bay‘ah.

The Birth of Gasht and Jamā‘āt

Initially Mawlānā Ilyās emphasised tawhīd and Salāh. From this, the method of gasht (local visitation) emerged. The first jamā‘ah was formed in Nooh, tasked with travelling a set route to call people to Allāh and the masjid. Soon, jamā‘āt began travelling beyond Mewāt into Uttar Pradesh. The work spread rapidly. In 1356 AH, Mawlānā Ilyās travelled for Hajj with a small group, intending to spread the effort among the Arabs. During the journey, he taught the rituals of Hajj and the principles of tablīgh. In Minā, he delivered impactful lectures, and many Hujjāj pledged to begin the work in their homelands including individuals from the Gulf states. Due to the sincerity and tireless effort of Mawlānā Muhammad Ilyās rahmatullāhi ‘alayh, the work of Tablīgh began to spread rapidly. During his blessed lifetime, jamā‘ats started travelling to all parts of the sub-continent. Hadhrat Mawlānā Sayyid Sulaymān Nadwī rahmatullāhi ‘alayh remarks: “Hadhrat Mawlānā Muhammad Ilyās rahmatullāhi ‘alayh, with his simplicity and unwavering dedication to the correct principles of da‘wat (invitation), quietly transformed the Mewātīs into sincere and pious Muslims over a period of twenty-five years. He made them the envy of even those Muslims who belonged to long-established religious families.”

His hard work bore fruit within his lifetime; he nurtured thousands of dedicated Muslims who continued to walk the path of da'wah even after his passing.

Absorption in Prayers

During his stay in Gangoh, after the passing of Hadhrat Mawlānā Gangohī rahmatullāhi 'alayh, Mawlānā Muhammad Ilyās rahmatullāhi 'alayh generally remained silent and spent most of his time in deep meditation and devotion. Hadhrat Mawlānā Muhammad Zakariyyā rahmatullāhi 'alayh relates: "We studied elementary Persian from him in those days. His practice was to sit cross-legged, in complete silence, on a coarse mat behind the tomb of Shāh 'Abd al-Quddūs. We would present ourselves for the lesson, open the book, and place it before him, indicating with our finger where we were to begin that day. We would read aloud and translate the Persian verses. If we made a mistake, he would close the book with a slight movement of his finger, and the lesson would end. This meant that we were to return, prepare the lesson thoroughly, and then come again." At that time, Mawlānā Ilyās rahmatullāhi 'alayh engaged abundantly in nafl prayers. From Maghrib until shortly before 'Ishā', he devoted himself entirely to nawāfil. His age during this period was between 20 and 25.

Leading the Ṣalāh in the Presence of Elders

Sometimes, Mawlānā Muhammad Ilyās rahmatullāhi 'alayh was asked to lead the Ṣalāh even in the presence of renowned theologians and spiritual masters. On one such occasion, Shāh 'Abd al-Rahīm Raipūrī rahmatullāhi 'alayh, Mawlānā Khalīl Ahmad Sahāranpūrī rahmatullāhi 'alayh, and Mawlānā Ashraf 'Alī Thānvī rahmatullāhi 'alayh happened to be in Kandhla. When the time for ṣalāh arrived and Mawlānā Muhammad Ilyās was requested to lead, a senior member of the family, Mawlavī Badr al-Hasan, humorously remarked: "Such a small engine has been fastened to so many big carriages!" One of the elders responded: "It depends on the power, not the size of the engine."

Abstinence

Once, a person presented a purse to Mawlānā Ilyās Sāhib with the request that he use it exclusively for his own personal needs. The Mawlānā replied: "If we do not regard Allāh's work as our own, how can we claim to be His bondmen?" With a deep sigh, he added: "Alas! We are not true appreciators of the Sacred Prophet ﷺ. We do not know his real worth."

Following the Sunnah

Mawlānā Ilyās Sāhib was a staunch follower of the Sunnah. In his era, it was extremely rare to find someone who embodied the Sunnah so completely. A striking example of this devotion can be seen in the final days of his blessed life. Qārī Ridā Hasan Sāhib mentions: "When he was in the final stages of his life, he had become weak and frail, yet he would still come to the masjid for Ṣalāh. He would arrive supported by two people, wishing to emulate the exact manner in which Nabī ﷺ came to the masjid during his final days in this world." His

adherence to the Sunnah was not symbolic, it was embodied till his last breath.

Restlessness and Heartfelt Grief

Mawlānā Muhammad Ilyās Sāhib possessed a heart that continuously cried with grief for the Ummah. His deepest desire was that every soul become attached to dīn and attain success in the hereafter. His days were spent in a state of restlessness, sighing with concern and repeatedly saying: “Yā Allāh, what can I do? I am not able to do anything.” Many nights he would lie down with this burden on his heart. The worry would intensify to the point that he could not sleep. He would toss and turn, then rise and begin pacing briskly around the room. On one such night, his wife asked, “What seems to be the problem?” He replied: “If you were to know the reason, then there would not be one person awake — there would be two.” His grief was not despair; it was the reflection of a heart filled with prophetic compassion, a heart that could not rest while the Ummah drifted from its purpose.

Demise

This embodiment of tireless effort, selfless sacrifice, and true service to the dīn was now reaching the end of his journey in this temporary abode. He had given every part of his life for the dīn of Allah, spending countless sleepless nights in its service, and by this time he had become extremely weak and frail. News of his deteriorating health spread across India. People travelled from far and wide to catch a final glimpse of Mawlānā Muhammad Ilyās Sāhib rahmatullāhi ‘alayh, who for many had been the catalyst for change in their lives. Hadhrat Shaykh al-Hadīth Mawlānā Muhammad Zakariyyā Sāhib and Hadhrat Mawlānā ‘Abdul Qādir Raipūrī also made their way to Nizāmuddīn, and their arrival brought visible happiness to his blessed face. During these final days, even though he could barely utter complete sentences, he continued urging those around him to engage in dhikr, and he advised them to remain in the company of Hadhrat Mawlānā ‘Abdul Qādir Raipūrī.

On the night of 21 Rajab 1363 AH (Wednesday, 12 July 1944), Mawlānā Muhammad Ilyās Sāhib rahmatullāhi ‘alayh asked, “Is it Thursday tomorrow?” Those present replied in the affirmative. He then said, “Check my clothing, is there any najāsah on them?” After confirming that his clothes were clean, he expressed the desire to perform wudhū’ and offer ‘Ishā’ Salāh with jamā’ah. The physicians at his bedside advised against it due to his fragile condition, but upon his insistence he prepared for ‘Ishā’. During the prayer he needed to relieve himself, so he repeated his wudhū’ and performed the Salāh again. After completing it, he remarked, “Only those should remain with me tonight who are able to distinguish between the shayāṭīn and the malā’ikah.” Around midnight, a wave of anxiety passed through his health. The doctors were summoned and administered some tablets to ease his discomfort. Throughout the night, the words “Allāhu Akbar” continued to flow from his blessed lips. Then, just before the time of Fajr, during the moments of Tahajjud, he breathed his final breath. He surrendered his soul to his Lord and entered an everlasting rest and peace.

Be Like A Bee

Mawlānā Ibrahim Maqbool

The Glorious Qurʾān repeatedly calls upon mankind to reflect upon the signs of Allāh ﷻ embedded within His creation. Every creation, whether vast or minute, carries lessons for those who ponder. Among these remarkable signs is the honeybee. An extraordinary creature so honoured by Allāh ﷻ that an entire chapter of the Qurʾān is named after it: Sūrat al-Nahl.

In this sūrah, Allāh ﷻ describes the divinely guided life of the bee, its obedience to its Lord, and the pure substance that emerges from it — honey. Allāh ﷻ concludes this passage with a profound reminder:

“Indeed, in that is a sign for a people who reflect.” (Sūrat al-Nahl)

Beyond its physical marvels, the honeybee carries deep moral and spiritual lessons for the believer.

The Prophetic Comparison

Our beloved Prophet Muhammad ﷺ drew our attention to this remarkable creation, teaching us that even the smallest of Allāh’s creatures can impart the greatest lessons to the best of Allāh’s creation. He ﷺ said:

“The example of a believer is like that of a bee. It eats that which is pure and produces that which is pure. When it lands, it does not break or cause harm.” (Musnad Ahmad)

Through this Hadīth, Rasūlullāh ﷺ highlights that there are certain qualities within the honeybee that resemble the qualities of a true believer. If we reflect upon these traits and measure ourselves against them, we will find invaluable guidance for our lives.

“It Eats Only That Which Is Pure”

The honeybee feeds exclusively on pure nectar. It is naturally drawn to clean, fragrant environments — lush gardens and beautiful meadows. It does not land on filth or thrive in impure surroundings, unlike many other insects.

Rasūlullāh ﷺ said:

“Allāh is Pure, and He accepts only that which is pure.” (Muslim)

Allāh ﷻ accepts charity only from halāl earnings, and righteous deeds are elevated only from a body nourished by halāl. In another severe warning, the Prophet ﷺ said:

“A person tosses a harām morsel into his stomach, and [as a result] his deeds are not accepted for forty days.” (Tabarānī)

Forty days without acceptance. Forty days devoid of blessing and reward. He ﷺ further warned:

“Whoever's flesh has grown from harām, the Fire [of Jahannam] is more deserving of him.” (Al-Hākim)

Despite these repeated warnings, many still engage in interest-based transactions and continue to eat from doubtful sources, fully aware of the corruption and deception that exists within the so-called halāl industry. This is a matter that demands serious self-accountability.

“And It Produces Only That Which Is Pure”

The honeybee consumes pure nectar and produces something even purer — sweet, rich, healing honey. So sensitive is the bee that it avoids extracting nectar from a flower already used by another bee, knowing that it may compromise the quality of what it produces. This carries a powerful lesson: what we consume directly affects what we produce — our actions, our character, and even our offspring.

In the Glorious Qur’ān, Allāh ﷻ links purity of consumption with righteousness of deeds:

“Eat of the pure things and do righteous deeds.” (23:51)

This pairing indicates a deep spiritual connection between halāl consumption and good actions. Halāl nourishes the heart and facilitates obedience, while harām and doubtful consumption darken the heart and numb spiritual sensitivity. This is one of the reasons why hearts often feel heavy towards Salāh, Qur’ān recitation, and good deeds.

Good Company and Pure Environments

Another remarkable quality of the bee is its attraction to pleasant, 14

fragrant and beneficial environments. Likewise, believers should seek the company of the pious and place themselves in righteous environments. Such surroundings have a profound effect on faith and conduct without even us realising.

My beloved Shaykh, Hadhrat Mawlānā Muhammad Saleem Dhorat hafidhahullāh, often reminds us that one of the most effective ways of protecting one's īmān and the īmān of one's children in these times where fitnah is widespread is to remain connected to the blessed company of the righteous, pious friends of Allāh.

Pure Speech That Heals

One of the most astonishing aspects of the honeybee is that honey is produced in its stomach, yet when it emerges, it comes out pure, refined, and beneficial — a cure for many ailments. Remarkably, it does not emerge haphazardly; rather, it is processed and purified before reaching the outside.

This teaches us a vital lesson regarding what should emerge from a believer's mouth. Our speech should be sweet, pure, beneficial, and healing — whether spoken verbally or typed online with our thumbs. It should not be vulgar, foul, disrespectful, or hurtful, for words have the power to pierce hearts far deeper than swords.

A poet has beautifully said:

جَرَاحَاتُ السِّنَانِ لَهَا التَّمَامُ، وَلَا يَتَنَامُ مَا جَرَحَ اللِّسَانُ
“Wounds caused by swords and spears may heal,
But the wounds caused by the tongue never truly heal.”

For our speech to be pure and healing, it must be processed before it exits, just as honey is. And this processing begins with a simple yet powerful act: thinking before speaking.

‘Allāmah Anwar Shāh Kashmīrī stated that the stomach is such a place that whatever passes through it becomes filthy and impure. However, Allāh has made the bee such that their stomachs produce something pure and delicious. This same Allāh is capable of granting a sinful, disobedient servant the ability to become His pure and obedient friend.

May Allāh ﷻ grant us the ability to reflect upon His signs, purify our consumption, refine our actions, guard our speech, and embody the beautiful qualities of the believer — just like the honeybee. Āmīn. 15

FORGIVENESS

In our beloved Nabī ﷺ, we have an excellent example. During his lifetime, Nabī ﷺ went through many tests and trials, and through them he taught us lessons. Such lessons show us that if we follow them, we too can become loved amongst our friends, families, and even strangers.

Towards the beginning of his prophethood, when very few people were supporting Nabī ﷺ, he set off to a town near Makkah al-Mukarramah called Tā'if. This was shortly after the death of his beloved wife Khadījah radiyallāhu 'anhā, who was a great pillar of support for him. Nabī ﷺ went with a heart heavy with grief and sorrow, but also with hope that he might receive support from the people of Tā'if. This was the support that the people of his own hometown were refusing to give him and the believers. Instead, the Muslims were being tortured and persecuted, yet they remained steadfast upon Islām.

When Nabī ﷺ arrived in Tā'if, the people shunned him and mocked him. They threw stones at him until blood flowed from his blessed body. Allāh Ta'ālā sent Jibril 'alayhis salām to Nabī ﷺ and gave him the option for the people of Tā'if to be crushed between the mountains. However, such was the mercy and compassion of our beloved Prophet ﷺ that even in a state of deep grief and sorrow, he chose mercy. He hoped and prayed that someone from the future generations of the people of Tā'if would accept Islām.

MORAL

Dear children, we do not face such severe hardships in our lives. However, we do face smaller challenges and obstacles through which we can practise the mercy and compassion of the Nabī ﷺ. The results may not be immediate, but kindness and forgiveness will certainly make a person loved and respected among people.