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# Cautiousness In The Matter Of *Halāl & Harām*

Shaykhul-Hadīth Hadhrat Mawlānā Muhammad Saleem Dhorat hafīzahullāh

In light of the recent meat contamination issue that has shaken Europe, I would like to touch upon the subject of halāl and harām. For a Muslim, life revolves around doing only what is permissible (halāl) and refraining from the impermissible (harām). This applies when deciding what food we consume and in every other aspect of our lives too.

*In the Qur'ān Allāh ta'ālā addresses the best of humanity, the Ambiyā 'alayhimus salām, saying, "O Messengers, eat from the good things and act righteously... (23:51)"*

The importance of the command to eat only what is good can be realised when we consider that in this āyah Allāh ta'ālā directs the command to His Messengers 'alayhimus salām. Moreover, Allāh ta'ālā has addressed the believers with a similar command, as explained by Rasūlullāh ﷺ:

*O people, Allāh is pure and only accepts what is pure; Allāh has commanded the believers to do [the same as] that which He has commanded His Messengers to do: "O Messengers, eat from the good things and act righteously. I am fully aware of what you do." And He has said, "O believers, eat of the good things We have provided to you..." (Muslim and At-Tirmidhī)*

## Halāl and Harām Affects Your Deeds

The Mufasssīrīn state that the reason Allāh ta'ālā mentions consuming pure things together with doing righteous deeds is that one assists and leads to the other: consuming only what is halāl and pure results in the tawfīq to do good deeds.

As a result of consuming halāl, du'ās are readily accepted by Allāh ta'ālā. Once Sayyidunā Sa'd ibn Abī Waqqās radhiyallāhu 'anhu asked Rasūlullāh ﷺ to make du'ā that Allāh ta'ālā make him from the mustajāb-ud-da'wah (one whose du'ās are always accepted). Rasūlullāh ﷺ replied, "O Sa'd, make your food pure: you will become mustajāb-ud-da'wah." (At-Tabarānī, Al-Bayhaqī)

Conversely, consuming harām creates serious obstacles in the acceptance of du'ās, as can be understood from the hadīth in which Rasūlullāh ﷺ describes a weary traveller, unkempt and dishevelled, who raises his hands to beseech Allāh ta'ālā, saying, "O my Rabb, O my Rabb!" Despite the fact that Allāh ta'ālā readily accepts the du'ā of someone in that state, his pleas are not accepted because his food is harām, his drink is harām,

his clothes are sourced from harām and he has been nourished with harām.

Further, the 'ibādah of someone who consumes harām is not accepted for forty days. Rasūlullāh ﷺ said, *“A person tosses a harām morsel into his stomach, and [as a result] his deeds are not accepted for forty days.”* (At-Tabarānī and Al-Bayhaqī)

In another hadith Rasūlullāh ﷺ said, *“Whoever's flesh has grown from harām, the Fire [of Jahannam] is more deserving of him.”* (Al-Hākim) And he ﷺ said, *“That body will not enter Jannah which has been nourished with harām.”* (Al-Bukhārī) On the basis of this hadīth, Sahl ibn 'Abdullāh rahimahullāh said, *“Salvation lies in three things: eating halāl, fulfilling the farā'id and following the sunnah of the Prophet sallallāhu 'alayhi wasallam.”*

### Learn the Rules of Halāl and Harām

Therefore, it is essential to know the rules and injunctions related to halāl and harām, and to make sure we follow them. We need to refer to reliable 'Ulamā to acquire this knowledge, without which we cannot be sure whether what we are consuming is halāl. Sahl ibn 'Abdullāh rahimahullāh said, *“Consuming halāl will not be correct except with knowledge.”*

It is necessary that we have the knowledge of what we are eating and drinking. It is our responsibility to check the lists of ingredients on products we buy and to be familiar with which ingredients are halāl and which are harām. We should take heed from the meat contamination scandal and be ever vigilant that the food we buy really is what it is claimed to be. It is not sufficient to take at face value any company or authority that claims to certify food as halāl. We need to know that the criteria and processes such authorities use are fully compliant with the Sharī'ah and rigorously implemented. Whether food products are certified or not, it is ultimately our responsibility and religious duty to check thoroughly and ensure that what we purchase is halāl. We must be content at heart that we are buying halāl and not just ignore the doubts in our hearts and be complacent. Being negligent in matters of halāl and harām is one of the signs of Qiyāmah. Rasūlullāh ﷺ said, *“There will come a time upon the people when a person will not care where he takes from, whether from halāl or harām.”* (Al-Bukhārī)

### Cautiousness in the Matter of Halāl and Harām

It is reported in the hadīth that one night Rasūlullāh ﷺ found a date under his side and ate it. He then spent the rest of the night in restlessness. When his wife asked him about it he replied: *“I found a date under my side and I ate it. [Then I remembered that] we had some sadaqah dates [in the house] and I feared that it was from them.”* (Ahmad)

Such was the cautiousness of Rasūlullāh ﷺ in matters of halāl and harām. The Sahābah radhiyallāhu 'anhum too went to great lengths to ensure they only consumed what was pure and halāl. Abū Bakr radhiyallāhu 'anhu had a servant who used to bring him food. On one such occasion, after Abū Bakr radhiyallāhu 'anhu had eaten some of the food, the servant asked, “Do you know what that was?” Abū Bakr radhiyallāhu 'anhu replied, “What was it?” He said, “I used to practice divination in the times of Jāhiliyyah (ignorance), and I was no expert. I deceived a person, and he came to me and paid me for it, and what you just ate was from that [payment].” Hearing this, Abū Bakr radhiyallāhu 'anhu inserted his hand into his mouth and vomited out the contents of his stomach. (Al-Bukhārī)

Our pious predecessors also shared this concern. Shaykh Mawlānā Ya'qūb Nānotwī rahimahullāh was once invited to a meal at a person's house. He had eaten only one morsel when he felt that there was something wrong with the food: possibly it had not been purchased with halāl earnings. When he queried the origin of the food it turned out that indeed it was not from halāl, but he had unsuspectingly swallowed that one morsel. The respected Shaykh states that he did tawbah and istighfār, but continued to experience the negative effects of that harām morsel for months. For months he was haunted by urges to commit various sins. Such pure-hearted people such as the Shaykh can identify such feelings and understand them. Those whose hearts are accustomed to sin will not be able to understand this as their hearts will not feel the effects of harām.

### Earnings Must be Halāl Too

Normally, when the subject of halāl and harām is discussed, we assume it only applies to food and drink. However, it is evident from this hadīth that the Sharī'ah requires all that comes into the possession of an individual to be pure and halāl, starting with the wealth he earns. Rasūlullāh ﷺ said:

*When a servant [of Allāh ta'ālā] earns anything from harām and spends from it, he is not blessed in it; and if he gives it in charity, he is not rewarded for it; and if he leaves it behind [after death], it becomes his provision for the [journey towards] hellfire. (Ahmad)*

Indulging in usury, deceit, theft and dealing in harām commodities, such as alcohol and drugs, are all examples of harām and illegitimate sources of income. This means that if someone earns a living through harām, then no matter if the food he buys is not harām in itself, it will be harām due to the earnings with which it was bought. And if he bought harām food with this harām wealth, its severity will obviously be two-fold.

*May Allāh ta'ālā grant us all the true understanding of halāl and harām and make us from amongst those who always consume halāl, and may He save us from all types of harām.*

# Lessons From The *Qur'ān*

Mawlānā Uthmaan Pandor

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خُشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾

Success is really attained by the believers [1] Those who are concentrative in their Salāh [2] and who keep themselves away from vain things [3] and who are performers of Zakāh [4]

Over the previous issues of The Al-Bushrā Journal, we have been discussing the opening verses of Sūrah al-Mu'minūn, wherein Allāh Ta'ālā mentions seven defining attributes of a true believer. It is upon the basis of these attributes that the believer is promised falāḥ—ultimate success in both this world and the Hereafter. The third attribute mentioned in this sūrah is that the believer “performs” zakāh.

While zakāh is commonly understood as the prescribed obligatory charity, mufassirīn have indicated that the term, in this particular verse, may encompass multiple meanings. In shā' Allāh, over the course of the next two issues, we will examine the tafsīr of the two principal interpretations of this term.

In his tafsīr, Ḥaḍrat Muftī Saeed Pālanpūrī Ṣāhib Raḥmatullāhi 'alayh writes that the obligation of zakāh dates back to the earliest period of Islām. In Sūrah al-Muzzammil, which was revealed during the initial phase of revelation, Allāh Ta'ālā makes reference to zakāh, whilst the detailed legal rulings pertaining to zakāh were revealed subsequent to the Hijrah (migration) to Madīnah.

Zakāh is a mandatory financial obligation upon Muslims who meet the wealth threshold—commonly calculated based on the equivalent value of 612.36 grams of silver. Nevertheless, its significance extends beyond a mere financial transaction. Rather, it serves as a means of spiritual purification, cleansing the heart of greed and love of the world, while simultaneously ensuring social equity within the community. Through this purification, a believer's focus is redirected towards the ākhirah, thereby motivating him to strive for the attainment of the aforementioned falāḥ.

Furthermore, some mufassirīn have stated that in this context, the word zakāh may also refer more broadly to all forms of wealth-related worships, as well as those actions that fall under the category of ḥuqūq al-'ibād (the rights owed to fellow human beings).

May Allāh Ta'ālā grant us falāḥ in the Dunyā and the Ākhirah. Āmīn.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "ادْعُوا اللَّهَ وَأَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ، وَاعْلَمُوا أَنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ مَنْ قَلْبٌ غَافِلٌ لَاهٍ" (رواه الترمذي).

Sayyidunā Abū Hurayrah Raḍiyallāhu ‘Anhu narrates that the Prophet ﷺ said: *“Supplicate to Allāh Ta‘ālā in the state that you are certain of a response, and know that Allāh Ta‘ālā does not accept the supplication of a heart that is preoccupied and heedless.”*

(Tirmidhī)

In this ḥadīth, the Prophet (ﷺ) is teaching us an etiquette of making du‘ā. He instructs: *“Supplicate to Allāh Ta‘ālā in the state that you are certain of a response.”*

The great commentator of ḥadīth, Mullā ‘Alī Qārī Raḥimahullāh, mentions that one meaning of this is that the person making du‘ā should be in a state where he is an obedient servant of Allāh; all the while staying away from His disobedience.

Alongside this, he should take into consideration and benefit from blessed times—for example, the month of Ramaḍān, the days of Dhul-Hijjah, and nights like Laylat al-Qadr—and blessed places like the Ḥaramayn Sharīfayn and the plains of ‘Arafah.

Another meaning of the ḥadīth is that Allāh Ta‘ālā will accept the du‘ās of those who have good thoughts of Him and His bounties, trusting that He will definitely answer them and grant them their wish.

Finally, the second sentence of the ḥadīth warns against being negligent in du‘ā; it means that Allāh does not accept a du‘ā when a person’s heart is heedless and their mind is not present.

*May Allāh Ta‘ālā grant us the ability to frequently turn to Him in supplication while observing all the proper etiquettes of du‘ā.*

Spreading Hatred Amongst The People And It's Adverse Effects

Quraysh feared Islām would spread during Ḥajj. They stationed men on every route to Makkah warning pilgrims: “Beware of a magician who separates father from son, husband from wife, and divides families.” Ironically, this slander drew more people to meet Nabī ﷺ, increasing awareness of Islām. The Quraysh had failed with their own plans and started seeing the propagation was spreading far and wide. With many people entering Islam, they began harassment and incited troublemakers to disrupt gatherings.

One day, while Nabī ﷺ was in sajdah near the Ka'bah, Abu Jahal attempted to crush him with a stone. His hand trembled, the stone fell, and he fled in fear, claiming he saw a terrifying camel-like figure blocking him. This incident was the topic of discussion amongst the people to which the leader of the Quraysh Abu Jahal admitted its authenticity. Other enemies - Abu Lahab, Walīd ibn Mughīrah, 'Āṣ ibn Wā'il, Aswad ibn Ya'qūth - persisted in hostility, none of them were favoured with Islam but met disgraceful ends, many killed at Badr or dying in humiliation.

Presenting Every Type of Inducement to Nabī ﷺ and His Response

When the non-believers of Quraysh saw that their plan to kill Nabī ﷺ was unsuccessful, they gathered together and decided to send their most intelligent and clever leader, Utbah ibn Rabi'ah, to Nabī ﷺ. At that time, Nabī ﷺ was in the masjid, engaged in ṣalāh. 'Utbah came to him and said:

*“O my nephew, you are better than us in lineage, but you have created division among your people. You have spoken against them and their gods, and you have called their forefathers misguided. Today, tell us what you want. If you want wealth, we will gather so much for you that you will become the richest man in Makkah. If you want status and honor, we will make you our leader, and no decision will be made without you. If you want kingship, we will make you our king. And if you are under the influence of a jinn who is compelling you to say this then we will bring the best doctor to treat you.”*

After 'Utbah finished speaking, Nabī ﷺ replied by reciting verses of the Qur'ān. Hearing this, 'Utbah was deeply affected and shocked; he returned to his people saying:

*“I swear by Allāh, I have heard such a speech today that I have never heard before in my life. It is not poetry, not magic, and not the speech of fortune-tellers. Leave this man alone.*

*The message he has brought will become great. If the Arabs defeat him, you will be saved without effort. But if he defeats the Arabs, then his success will be an honour for us, because he is from among us.”*

When the Quraysh heard this, they were shocked and said that Nabi ﷺ had done magic on him. When none of their plans worked, they began to torture the companions of Nabi ﷺ. Bilal ibn Rabah radiyallāhu ‘anhu was severely punished. During this persecution, the mother of Ammar ibn Yasir radiyallāhu ‘anhu, Sumayyah bint Khayyat radiyallāhu ‘anhā, was brutally killed, becoming the first martyr in Islām.

### The Order of Migration to Abyssinia (Habasha)

Nabi ﷺ tolerated all types of oppression and hardship at the hands of the disbelievers. However, when he saw that his companions were also patiently enduring these trials and were not willing to turn away from the truth and the light of Allah Ta‘ala, he became concerned for them.

After the fifth year of nubuwwah, in the month of Rajab, Nabi ﷺ granted them permission to migrate to Habasha (Abyssinia, modern-day Ethiopia). A group of twelve men and women migrated. Among them were Uthman ibn Affan radiyallāhu ‘anhu and his wife Ruqayyah bint Muhammad radiyallāhu ‘anhā. The king of Abyssinia, Najashi (al-Najāshī), honoured the migrants and granted them refuge. They lived there in peace. When the Quraysh found out, they sent Amr ibn al-As and Abdullah ibn Abi Rabi‘ah to persuade the king to return the Muslims, claiming they were corrupt.

Al-Najāshī was a just and wise ruler. He refused to decide without investigating their religion and beliefs. When the Muslims heard of this then Jāfar ibn Abi Talib radiyallāhu ‘anhu stood and made a famous speech, he said:

*“O King, we were a people of jāhiliyyah. We worshipped idols, ate carrion, committed immoral acts, and severed family ties. The strong oppressed the weak. Then Allah sent to us a Messenger from among us. We knew his truthfulness (ṣidq), trustworthiness (amānah), and purity. He called us to worship Allah alone, to speak the truth, maintain ties of kinship (ṣilat al-raḥim), and be good to neighbours. He forbade us from ḥarām, bloodshed, lies, and consuming the wealth of orphans. He commanded us to perform ṣalāh, fast (ṣawm), give zakāh, and perform ḥajj. So we believed in him.”*

This speech deeply affected al-Najāshī and he became a Muslim. He rejected the request of the Quraysh envoys and allowed the Muslims to remain. The migrants stayed in peace for approximately three months after which they returned, and by that time through the dua of Nabi ﷺ Umar ibn al-Khattab radiyallāhu ‘anhu had accepted Islam.

# Hadhrat Mawlānā Shāh ‘Abdul Qādir

## Raipūrī rahmatullāhi ‘alayh

Part 1

Mawlāna Muhammad Mogra

### Birth

Hadhrat Mawlānā Shāh ‘Abdul Qādir Raipūrī rahmatullāhi ‘alayh was born in his maternal village of Dadhiyā in the district of Sargodha, Punjab. This region later became part of Pakistan after its separation. The exact date of his birth is not known; however, based on incidents from his childhood, biographers have written that he was born in Rabī‘ al-Awwal 1292 AH (1875 CE).

He was originally named Ghulām Jīlānī by his parents due to the family’s deep reverence for Shaykh ‘Abdul Qādir Jīlānī rahmatullāhi ‘alayh. However, during his first encounter with his spiritual mentor, Hadhrat Mawlānā ‘Abdur Raḥīm Raipūrī rahmatullāhi ‘alayh, he was asked, “What is your name?” He replied, “Ghulām Jīlānī.” Hadhrat ‘Abdur Raḥīm Raipūrī responded, “You are ‘Abdul Qādir.” From that moment, he became widely known as ‘Abdul Qādir.

### Education and Upbringing

Hadhrat Raipūrī rahmatullāhi ‘alayh was taught the Qur’ān and the primary books of Dīn mainly by his two uncles, both of whom were ‘ulamā’: Mawlānā Kalīmullāh Ṣāḥib and Mawlānā Muḥammad Yāsīn Ṣāḥib. He memorised the Qur’ān under the supervision of Mawlānā Kalīmullāh Ṣāḥib in Khewra, located in the district of Jhelum.

After completing his ḥifẓ, he studied the books of ṣarf (morphology) and naḥw (Arabic grammar) under the guidance of the pious scholar Mawlānā Khalīl Aḥmad Ṣāḥib and his son Mawlānā Rafīq Aḥmad Ṣāḥib, who was spiritually connected to Qutb al-Irshād Hadhrat Mawlānā Rashīd Aḥmad Gangohī rahmatullāhi ‘alayh. These studies took place in a locality called Jhawīryā.

To further his education, he travelled to various parts of India to study mantiq (logic), fiqh (jurisprudence), and ḥadīth. His academic journeys took him to Saharanpur, Rampur, Panipat, Delhi, and Bareilly, where he completed different stages of his studies.

### Immersion in Acquiring Knowledge

Hadhrat Muftī Maḥmūd al-Ḥasan Gangohī rahmatullāhi ‘alayh mentions that Hadhrat Mawlānā Shāh ‘Abdul Qādir Raipūrī rahmatullāhi ‘alayh would not read or reply to any

letters he received during his student days. Instead, he would place all the letters in an earthen pot. After completing his studies, he finally opened them and discovered that during this period, a niece or nephew had been born, upon which he said “Alḥamdulillāh” and that some relatives had passed away upon which he recited “*Innā lillāhi wa innā ilayhi rāji‘ūn.*”

### In the Company of A‘lā Hadhrat Shāh ‘Abdur Raḥīm Raipūrī rahmatullāhi ‘alayh

After completing his studies, Hadhrat Raipūrī rahmatullāhi ‘alayh taught in Bareilly, where he instructed the sons of Mawlānā Khudāyār Khān Ṣāhib. After approximately eleven months, he began teaching the sons of Mawlānā Aḥmad Raḍā Khān, namely Muṣṭafā Raḍā and Ḥāmid Raḍā, on a monthly salary. However, after some time he felt spiritually unsettled and sensed no benefit. His heart was further disinclined when he heard Mawlānā Aḥmad Raḍā Khān speaking against the ‘ulamā’ of Deoband.

In his search for the truth, Hadhrat Raipūrī rahmatullāhi ‘alayh even communicated with Mirzā Ghulām Aḥmad Qādiyānī, but found no solace. While residing in Afdhalgarh, he began reading the writings of Ḥājī Imdādullāh Muhājir-e-Makkī rahmatullāhi ‘alayh, which inclined his heart towards Hadhrat Mawlānā Rashīd Aḥmad Gangohī rahmatullāhi ‘alayh, whose spiritual rank and influence was well known. However, due to the long distance, he instead turned his attention to A‘lā Hadhrat Shāh ‘Abdur Raḥīm Raipūrī rahmatullāhi ‘alayh, who frequently travelled through Punjab delivering lectures. He had also known of A‘lā Hadhrat Raipūrī from his student days in Saharanpur. His heart inclined towards him, so he wrote a letter requesting permission to come into his company.

After reading the letter, A‘lā Hadhrat Raipūrī replied: “*In a ḥadīth it is mentioned that the one who gives consultation is entrusted. Therefore, I tell you honestly that I possess nothing of spirituality, nor do I have the zeal that you have. Do not come to me; rather, go to Hadhrat Mawlānā Rashīd Aḥmad Gangohī.*”

When Hadhrat ‘Abdul Qādir Raipūrī read this, he was astonished at the sincerity of A‘lā Hadhrat. He wrote another letter saying: “*I know that whatever you have received spiritually has come from Hadhrat Gangohī, and my heart is inclined only towards you. Please grant me permission to come into your company. As for my food and lodging, do not worry, it is not your responsibility. I will make my own arrangements.*”

A‘lā Hadhrat read this letter aloud to those present and remarked: “*This is what you call zeal.*” Permission was then granted, and Hadhrat ‘Abdul Qādir Raipūrī travelled to Raipur, where he remained in the blessed company of A‘lā Hadhrat for a week.

Hadhrat Shāh ‘Abdul Qādir Raipūrī rahmatullāhi ‘alayh later said: *“If it were not for the company of Mawlānā ‘Abdur Raḥīm Raipūrī rahmatullāhi ‘alayh, I would have become a Qādiyānī.”*

### Relentless Khidmat of His Shaykh

Hadhrat Mawlānā ‘Abdul Qādir Raipūrī rahmatullāhi ‘alayh travelled to Raipur for the second time very shortly after his first visit in the company of his shaykh, Shāh ‘Abdur Raḥīm Raipūrī rahmatullāhi ‘alayh. When he set out, he had no provisions or means for the journey. He had intended to walk all the way to Raipur, but when his brother saw his condition, he sold a goat and gave him the money for travel.

Upon reaching Raipur, he took bay‘ah at the hands of A‘lā Hadhrat Raipūrī rahmatullāhi ‘alayh and made a firm intention to remain in the khānqāh permanently. Hadhrat Raipūrī rahmatullāhi ‘alayh enquired about his family, to which he replied, *“I am responsible for my mother, two brothers, a sister, and a spouse whom I have left at home.”* A‘lā Hadhrat Raipūrī responded, *“My heart wishes that we stay together.”* Hadhrat ‘Abdul Qādir Raipūrī replied, *“I came here with the sole intention of staying with you.”*

Allāh Ta‘ālā had destined for Hadhrat ‘Abdul Qādir Raipūrī rahmatullāhi ‘alayh to remain in Raipur and become a beacon of spirituality. Circumstances unfolded such that, very soon after his arrival, his wife passed away. This became a divine indication allowing him to remain in Raipur for the rest of his life. And so it happened—Hadhrat ‘Abdul Qādir Raipūrī served A‘lā Hadhrat Raipūrī rahmatullāhi ‘alayh with unwavering devotion for fourteen years.

He would wake A‘lā Hadhrat Raipūrī at 1 a.m. every night after taking a short rest following ‘Ishā’. He would prepare the water for istinjā’ and wuḍū’, then occupy himself in ma‘mūlāt (prescribed devotional practices) until Fajr Ṣalāh. Hadhrat ‘Abdul Qādir Raipūrī rahmatullāhi ‘alayh himself narrates: *“I would put A‘lā Hadhrat Raipūrī rahmatullāhi ‘alayh to rest in the afternoon for the siesta. While he lay down, I would massage his body. After a short while he would say, ‘Molwī Ṣāhib, go and rest.’ I would leave and go to my place, but the thought that A‘lā Hadhrat might need something would overpower my mind. I would quietly return to check if he was resting peacefully. This continued until Zuhr.”*

For approximately fourteen years, he served his shaykh in this manner, day and night, in residence and on journey. Although A‘lā Hadhrat Raipūrī rahmatullāhi ‘alayh had a son, it was Hadhrat ‘Abdul Qādir Raipūrī rahmatullāhi ‘alayh who accompanied him everywhere, becoming his closest companion in life.

# Living the Legacy of

Mawlānā Aamir Nadat

*Ibrāhīm*  
*'alayhī's salām*

Amongst the many blessings and bounties showered upon us time and time again through the sheer grace and mercy of Allah, the month of Dhūl-Ḥijjah is one of the most virtuous. We can understand this from the Qur'ān and aḥādīth that not only is the day of 'Arafah the most virtuous and blessed day of all days, the first ten days and nights are also very special and blessed.

Every year, the first ten days of Dhūl-Ḥijjah come to us as a gift—quiet, powerful, and full of blessing. They slip into our calendars without much noise, yet they carry some of the greatest opportunities for reward. For many, life moves so quickly that these days can pass by almost unnoticed. But when we pause and pay attention, we realise they offer something truly special: a chance to reconnect with Allah, with our loved ones, and with our amazing dīn.

At the heart of these days is the incredible story of Ibrāhīm 'alayhi as-salām, Ḥājar 'alayha as-salām, and Ismā'īl 'alayhi as-salām. It's a story we've heard many times especially as we come closer to this month, but every year it teaches us something new. Ibrāhīm 'alayhi as-salām shows us what real *tawakkul* (trust in Allah) looks like. His tests were immense – tests that would shake any human being to the core – yet he remained steady. His *īmān* didn't fluctuate or flutter. When he was commanded to Ḥājar 'alayha as-salām and baby Ismā'īl 'alayhi as-salām in a barren desert—no comfort, no shade, no water, no sign of life, no clear future—still, he obeyed.

That kind of *īmān* and *tawakkul* isn't just something to admire from afar; it's something we ought to learn from. Our own challenges may be smaller, but the lesson is the same: the strength of our *īmān* and our level of *tawakkul* is tested in the moments that stretch us. These ten days remind us to strengthen our *īmān* and *tawakkul*, to turn to Allah in both ease and difficulty, and to believe that every situation carries wisdom, mercy, and blessings—even if we cannot see it yet.

Then there is Ḥājar 'alayha as-salām, whose strength and determination continue to inspire families everywhere. Left alone with her child without necessities for either of them, she didn't give in to fear or hopelessness. She ran between Ṣafā and Marwah, doing everything she could while placing her full trust in Allah. Her effort wasn't ignored. Allah responded with the miracle of Zamzam—a blessing that still nourishes millions today.

Her story teaches us that we must do our part, even when the situation feels impossible. For parents, teachers, and every single Muslim, this is a powerful lesson: success isn't just about results, but about sincere effort and reliance upon Allah.

And then we have Ismā'īl 'alayhi as-salām, whose calm obedience as a young boy is nothing short of remarkable. When his father told him about the command to sacrifice him, he didn't panic or resist. He accepted it with trust in Allah. His response reminds us that children can develop deep *īmān* when they are nurtured with love, understanding, and good example. It's not enough to teach children what to do—we must help them understand why. When they grasp the meaning behind 'ibādah, and the essence of *īmān*, their connection with Allah becomes real and lasting.

What makes this story even more beautiful is that it isn't about one person—it's about a family. A family united by an immense spirit of *īmān*, each playing their part with sincerity. In a world where everyone is busy and distractions are endless, these ten days give us a chance to slow down and reconnect. Sitting together, praying together, reciting Qur'ān together, or even having simple conversations about Allah can bring a sense of peace and unity in the home. These small moments build strong foundations.

The first ten days of Dhūl-Hijjah are also a time to increase in good deeds. What makes them special is that even the smallest actions carry huge rewards. A few extra moments of dhikr, a heartfelt du'ā, a small act of charity, or a quiet effort to improve our akhlāq—all of it counts. These days aren't about doing something grand; they're about sincerity and consistency.

As these blessed days pass, they leave us with an important question: What will we take from them? The story of Ibrāhīm 'alayhi as-salām, Hājar 'alayha as-salām, and Ismā'īl 'alayhi as-salām isn't meant to be remembered once a year and then forgotten. It is a guide for how to live—how to trust, how to persevere, and how to support one another. True success isn't measured by comfort or ease, but by *īmān*, *ikhlas*, and our efforts. If we approach these days with the right mindset, even small changes can transform our lives. A stronger bond with Allah and a renewed sense of purpose can stay with us long after Dhūl-Hijjah ends. These are days of opportunity—days that can reshape not just our worship, but our everyday lives.

I would like to end on a humble request to all readers: to take maximum benefit from this blessed month, it is imperative that we prepare ourselves ahead of time. Before this month arrives, we should be in the best possible state to benefit fully. My beloved Shaykh - Hadhrat Mawlānā Muhammad Saleem Dhorat hafizahullāh has prepared a very detailed and informative leaflet regarding this month titled: "Dhūl-Hijjah" \* which readers will immensely benefit from.

*\*Can be Acquired from Al-Bushrā Academy*

# Children's Corner

## Sacrifice For Allah

Ahmad, come on, let's go," Ahmad's friends eagerly waved him over. He looked up at the sky, the orange and pink sunset darkening into the nighttime blue. If he went he would be missing his Maghreb salaah for sure. The only way he would make it home to pray was if he left now. "Come on Ahmad, it's just one game. One quick game and we will be home," Yahya bounced the ball with ease. "Alright then." If the rest of them were missing salaah then it would be fine right? One salaah here and there wouldn't make a difference.

As they walked home after their quick game Ahmad felt slightly smug. They would be home on time and he got to play with the rest of the boys. When his mother asked him that night if he prayed his Maghreb the lie felt heavy on his tongue. His legs felt tired after the long day he had and an internal battle raged inside him whether he could muster the energy to pray Isha or not.

Once his mother left his room that night he drifted into a restless sleep. He woke up that morning with a thumping heart. As he stood to pray his Fajr salaah a sense of shame overwhelmed him. "Mum, can I speak to you?" She was still sat on the prayer mat and as he sat besides his mother he leant into her comforting smell and embrace. His head hung in shame. "Mum, I lied to you," he confessed he had indeed missed his salaah. "But nothing happened when I missed it Mum and I got to join in the game with my friends too."

"We pray for Allah, Ahmad," his mother said gently. "Did you not feel uneasiness? Did you not see how one sin lead into another?"

Even this uneasiness you feel my child is a gift from Allah. For once that uneasiness fades you are fully in shaytaans grasp."

Ahmad looked at her in wonder. That was exactly how he was feeling. And he never knew that was a blessing. "I'm going to try my best mum," he promised. "I'm going to pray my salaah even if I have to sacrifice things I love to do."

"The greatest sacrifice was the sacrifice of our prophet Ibrahim alayhis salaam. We always need to be ready to sacrifice for Allah. He was prepared to even sacrifice his beloved son for Allah." And what could be a greater sacrifice? Ahmad was firm in his resolve. He closed his eyes and whispered a dua deep in his heart. Ya Allah, help me he prayed in his heart. Ya Allah, help me sacrifice for your sake, not sacrifice my religion and afterlife for worldly pleasures. A sense of ease finally overcame him.

## Can You Find The Words?

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

- Muzdalifah
- Hajj
- Jamarat
- Zamzam
- Makkah
- Qurbani
- Arafah
- Mina
- Dhul Hijjah
- Id-UI-Adha
- Ibrahim
- Sacrifice



# Sunan Of The Day Of ‘Īd-ul-Aḏḥā

1. To rise early.
2. To clean the teeth with miswāk.
3. To have a masnūn bath.
4. To dress in one’s best garments in an Islāmīc manner.
5. To use ‘itr (perfume).
6. To avoid eating anything before ‘Īd ṣalāh.
7. To go early for ‘Īd ṣalāh.
8. To go walking for ‘Īd ṣalāh.
9. To read the takbīrāt of tashrīq in an audible voice while going for ‘Īd ṣalāh.
10. To use different routes to and from the place of ‘Īd ṣalāh.
11. To eat the meat of Uḏḥīyah from one’s own offering after the ‘Īd-ul-Aḏḥā ṣalāh.

## Congratulating One Another on the Day of ‘Īd

When the Sahābah used to meet on the day of ‘Īd, they would say to one another:

تَقَبَّلَ اللهُ مِنَّا وَمِنْكُمْ

*May Allāh accept from us and you. (Fatḥul-Bārī)*