

نقش قدم نبی ﷺ کے ہیں جنت کے راستے • اللہ ﷻ سے ملاتے ہیں سنت کے راستے

Naqsh-e-qadam Nabi ﷺ ke hain jannat ke rastey, Allah ﷻ se milate hain sunnat ke raaste

"The footsteps of Nabi ﷺ are the heavenly pathways. The connection with Allah ﷻ is through the Sunnah highways"

AN-NOOR

Halaal
Sustenance

The Grammarian
And The Sailor

Futile
Arguments

Do You Want
To Be Blessed
With Nisbat?

Gulistaan E Taiba

VOLUME 5

Jumadal Ukhra 1439

February 2018

Website: www.an-noor.co.za

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**THE different BRANCHES
AND DEPARTMENTS OF DEEN**

ARE NOT

**فريق
(FARIQ)**

OPPOSITION TO ONE ANOTHER.

RATHER THEY ARE !

**رفيق
(RAFIQ)**

**COMPANIONS SUPPORTING
SUPPLEMENTING AND
COMPLIMENTING EACH OTHER.**

- Malfooz of Hazrat Maulana Abrarul Haq Saheb رَحْمَةُ اللهِ عَلَيْهِ
- Quoted by Hazrat Maulana Yunus Patel Saheb رَحْمَةُ اللهِ عَلَيْهِ



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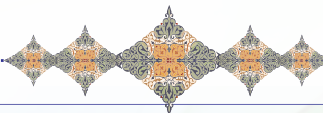
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By Hz. MI. Yunus Patel Sb.
(R.a)



Esteemed Readers.

Assalamu Alaykum

All praise be to Allah Ta'aala for granting us the ability to be involved in the publication of volume 5 of the An-Noor Magazine.

This project was initiated by Hazrat Moulana Hakeem Muhammed Mazhar Saheb Damat Barakatuhum in the year 2013, shortly after the demise of Hazrat Moulana Yunus Patel Saheb Rahmatullah alayh.

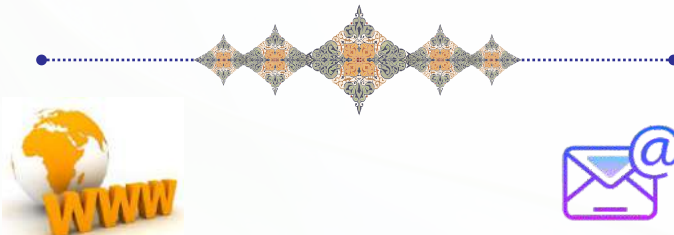
The purpose and objective was to convey the practical and wonderful teachings of our respected Mashaaikh and Ulama, thereby becoming a

source of perpetual reward and benefit. May Allah Ta'aala fulfil the objectives of this project and perpetuate it's benefits and rewards.

We take this opportunity to place on record our sincere appreciation to all those who have; over the years; assisted, supported and encouraged this noble initiative.

Jazak Allahu Khairan.
Wassalaam

Yusuf Hajee Desai - MI
Jumadal Ukhra 1439
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Hazrat Moulana Yunus Patel Saheb's (R.a) First Hand Experience In Running A Business



It was around 1971, when my late father-in-law went for Hajj. He was away for four months. In that time I managed his business. Although I had absolutely no experience about business, with the Fadhl (grace) of Allah Ta'ala, I ran the business, during those four months, in a manner that not only benefited my father-in-law, but which became an example for the people of the town also. Alhamdulillah.

The daily routine that was adopted, the set up in the business and the manner of interaction with customers is being outlined and shared, as a lesson. Insha-Allah, that

experience will be a means of people, especially businessmen, channelling their efforts towards prioritising Deen over Dunya and giving preference to earning the Aakhirah (Hereafter) over the chase for money and material commodities.

The love for Dunya and attaching one's heart to it inevitably brings destruction to a person's Deen. Rasulullah Sallallahu Alayhi wa Sallam said: "Two hungry wolves let loose on a flock of sheep cannot cause as much destruction to the flock as the damage that one's greed for



wealth and fame can inflict upon one's Deen." The timetable, whilst running the business, was as follows: After the Fajr Salaah it was my practice to recite Yaseen Shareef and other Azkaar. Thereafter I would proceed to the shop. I used to open the shop at around 8:30 a.m.

BUSINESS AND SALAAH

There is no doubt that during business hours, there is a demand for hard work. You have to buy, sell and keep up with everything else related to the business. You cannot just let things be and expect a business to prosper. For those few hours, you have to make the effort and work hard. However, if the Zuhr Azaan was at 1 p.m., then from 12:30 p.m. we started arranging for the customers to leave the shop, so that by 12:45 or 12:50 the last customers could leave and we could be in the Masjid before the Azaan.

Alhamdulillah, the same procedure was adopted for Asr Salaah. After the Zuhr Salaah, I would go home for lunch, and then return to the shop to continue with business.

On a Friday, I used to travel from Richmond to Pietermaritzburg or Ixopo (approx. 50km) for Jumu'ah. The shop remained closed until my return. Alhamdulillah, this is how we managed and operated the business in those months.

On Saturdays, it was extremely busy in that small town. All the buses and cars, transporting hundreds of people, would stop just outside the shops. The people would just go on buying and buying. Because of my routine with regard to closing for Zuhr Salaah, some of the town's people commented: "Now we will see what happens. All the shops remain open during Zuhr time on Saturdays – not one closes in this busy time."

However, I kept up to my routine. I finished off between 12:30 p.m. and 12:45 p.m. and went to the Masjid. Alhamdulillah, when I came back from Salaah, the customers were there, waiting. Alhamdulillah, this set an example for others to also close for Zuhr on a busy day as well.

I have mentioned previously that the non-Muslims also run businesses – and big businesses. They have clear notices at their entrances detailing their business hours and times for the entire week, such as Monday to Friday, Saturday, Sunday, public holidays, etc. Anyone who wants to purchase anything from these stores knows and understands that they will have to get there in those hours only. The customers work around their own activities and responsibilities, and they get there in time, to buy whatever

they want to. So ... why can we not have our Salaah times also detailed on our notices? Why can we not close for Salaah? Why do we distrust the promise of Allah Ta'ala? If someone wants to purchase something, he will know the hours of business and will come in those hours. This personal experience that I am relating to you proves this.



BUSINESS AND CUSTOMERS

As for the items that were being sold; if there was something in the shop, which in my opinion was not proper to sell, I gave it away or sold it under the cost price. If it was more doubtful than Halaal, then I just gave it away. There were customers who would buy bread, milk, sugar, and other necessities. Some of



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Some of them were extremely poor. They would tell me what they wanted. However, when they opened their purses, I could see that they did not have enough money. They used to count the coins they had and sometimes they would have to leave out some items due to insufficient money. It was obvious that the person was a very poor person. One could clearly see their poverty. Some would also mention their plight: they were struggling to make ends meet, they had no job and had three or four children to take care of, etc. Their destitution and need was evident. ...In this way, I got to know about their lives and the hardships some of them faced. So I would ask: "How much do you have?" If the person had R10 – and in that time R10 was a lot of money – I would then look at the total cost for the groceries that had been taken. If it was, for example,

R12, I would say: "Take the whole thing and keep your R10 too." Upon hearing this, often that old lady or old man would actually start jumping around to express their happiness and appreciation. They would then go and bring more customers and come again. Obviously the situation nowadays is different. I am not saying that you should just give away everything to everyone. What will be left of the business? However, there are still many genuinely poor people. As Muslims, we should show mercy, compassion and leniency towards them. Rasulullah Sallallahu Alayhi wa Sallam gave Dua to such a person: "May Allah have mercy



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on a man who is lenient when selling, buying, and seeking repayment."

When my father-in-law returned, the neighbour said to him: "Your son-in-law must have run you bankrupt because the shop was more closed than opened!"

I told my father-in-law: "Don't worry. Have a rest first, for two or three days." When I gave him the books and the money, there was a 25% to 30% increase in business. He even asked in surprise: "How did that happen?"

Alhamdulillah, at least I can say from the Mimbar that it is not just something theoretical. It is something that was practical and it was experienced while being 'hands-on' in running a

business. People say: "What do the Aalims know about business! They always talk theory. Do this, do that, don't do this, don't do that..." Here was a 30% increase in business, in lesser time, and with the Salaah performed on time in the Masjid. Alhamdulillah, there was no lying, no stealing, no cheating and no deceiving anybody. ...The staff used to repeatedly say: "We wish you stay in this business full time." Alhamdulillah, I make Shukr to Allah Ta'ala for these incidents – since it offered some inspiration and incentive to the businessmen there. May Allah Ta'ala grant us all the Taufeeq of doing business in a manner which is most pleasing to Him, and which will be a means of great reward and goodness in this world and the hereafter.





GULISTANE TAIBA - PART 4

گلستان طیبہ

The Gardens Of Madeena Sharif

THE POETRY OF

Aarifbillah Hazrat-e-Aqdas Maulana Shah Hakeem

Muhammad Akhtar Sahib

رَحْمَةُ اللهِ عَلَيْهِ

Commentary by

Hazrat Maulana

Yunus Patel Sahib

رَحْمَةُ اللهِ عَلَيْهِ

Prepared by MI Muhammed Desai sb.



بسم الله الرحمن الرحيم

میں روضہ پہ صل علی نذر کر کے
بہ دل نور ہوں گا بہ جاں نور ہوں گا

**Me roze pe Salle alaa nazr karke
Ba dil noor hoo(n)gaa, ba jaa noor hoo(n)gaa**

Standing at the Rodha Mubarak, when I am going to say :

”صل علی , my heart and body will be lit up with Noor (of the Rodha Mubarak)

After I present myself at the Rodha Mubarak of Rasoolullah ﷺ and convey my Salaat and Salaam, wherein Nabi ﷺ says, I personally listen to the Salaam when they convey it (at the Rodha Mubarak), at my Qabr.



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Therefore if Allah Ta'ala grants me the opportunity, I will convey my Salaat and Salaam and light up my heart with the Noor of the Rodha Mubarak.

When I am going to convey my Salaat and Salaam upon Rasoolullah ﷺ saying;

الصلوة والسلام عليك يا رسول الله
الصلوة والسلام عليك يا خير خلق الله
الصلوة والسلام عليك يا حبيب الله
الصلوة والسلام عليك يا خاتم الانبياء
و المرسلين
الصلوة والسلام عليك يا شفيع المذنبين
الصلوة والسلام عليك يا رحمة للعالمين

Peace and salutations be upon you O messenger of Allah

Peace and salutations be upon you O best creation of Allah

Peace and salutations be upon you O beloved of Allah

Peace and salutations be upon you O seal of the prophets and messengers

Peace and salutations be upon you O intercessor of the sinners

Peace and salutations be upon you O mercy unto all of mankind.

Then, my heart will be lit up with the Noor of the Rodha Mubarak.

May Allah Ta'ala take us all to Madeena Shareef and grant us the Taufeeq to stand in front of the Rodha Mubarak! Aameen!

مدینہ کے انوار شام و سحر سے
سراپا دل و جاں سے مسرور ہوں گا

Madeene ke Anwaar
sham-o-sahr se

sarapaa dil-o-jaa se
masroor hoo(n)gaa

The Noor of the Mornings and Evenings of Madeena Shareef will bring great amount of happiness, joy, ecstasy and excitement in my heart

The Anwaar of Madeena Shareef, the Noor of Madeena Shareef, the Noor in the morning, the Noor in the evening, the Noor in the

afternoon, the Noor at the time of Tahajjud, the Rahmat and Barkat of Madeena Shareef, the **نفا**, atmosphere and environment of Madeena Shareef will bring great amount of happiness in my heart. I will get deep-hearted happiness, joy and ecstasy because this is the same sky upon which the gaze of Nabi-e-Kareem **ﷺ** fell. My Sheikh and Murshid Hazrat Shah Muhammad Hakeem Akhtar Sahib (RA) says that this is the very same sky upon which the gaze of Nabi-e-Kareem **ﷺ** fell upon. The person is looking at the same mountains. The mountains of Uhud are the same. The plains of the battle of Uhud are the same. The area where the trench was dug is the same. Where the fatah (victory) took place in the Battle is the same place. The Rodha Mubarak of Rasoolullah **ﷺ** is the same. The Musjid of Nabi-e-Kareem **ﷺ** might have been extended,

but the original ground is the same. Therefore, I will get great amount of happiness and excitement. One will experience the Noor at any part of the day and night, when one walks in the gullies of Madeena Shareef, on the streets of Madeena Shareef and especially around the courtyard, just waiting to enter into the Musjid of Nabi-e-Paak **ﷺ**, and as soon as you enter the musjid of Nabi-e-Paak **ﷺ**.

If we have done a little bit of polishing of our hearts and have removed the dust and rust from our hearts, we will experience a kind of ecstasy and joy that even the kings of the world have no idea of in their palaces, in the midst of their luxuries, gold, silver, ornaments, decorations of palaces, their beautiful wives and everything else. They have no idea what enjoyment one gets.



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میں ممنون ہوں گا خدا کے کرم کا
کبھی دل میں اپنے نہ مغرور ہوں گا

Me mamnoon hoo(n)gaa khudaa ke karam ka
kabi dil me apne na maghroor hoo(n)gaa

I will always be grateful to Allah Ta'ala that it is His Fadl, kindness and Ihsaan. I will not allow any kind of pride to enter my heart

If I am blessed with Ziyaarat to Madeena Shareef, Ziyaarat at the Rodha Mubarak, Haj and Umrah, residency in Madeena Shareef and if I am blessed by Allah Ta'ala with whatever Ni'mats and bounties, if I am given the Taufeeq of making Tilaawat, Zikr, Tawaaf, Ibaadat, Salaat and Salaam, etc. then I will not allow any kind of pride to enter my heart; that all this is my own achievements and I have been successful because of all my hard work and effort and the intelligence which I have exercised, the Ibaadat, Zikr and Tilaawat which have been made. I won't regard myself being blessed with these ni'mats



and the opportunity to come to Madeena Shareef because of all my efforts. I won't allow any pride to enter my heart. Pride is a killer disease. I will not brag and I will not seek name and fame. I will make Fanaa (annihilate) of my Nafs (ego).

Therefore I will make shukr to Allah Ta'ala for all these bounties and ni'mats. I will

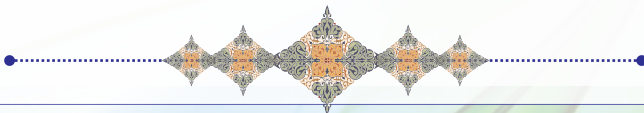
always be grateful to Allah Ta'ala that it is His Fadl, kindness and Ihsaan. We are not deserving, yet He blessed us with these Ni'mats and bounties, especially the Ni'mat and bounty of being in Madeena Shareef and the opportunity of being at the Rodha Mubarak of Nabi-e-Kareem ﷺ.

ہر اک امر میں راہ سنت پہ چل کر
خدا کے کرم سے میں منصور ہوں گا

Har ek amr me raa he sunnat pe chal kar khudaa ke karam se me mansoor hoo(n)gaa

In everything I will follow the Sunnat of Nabi-e-Kareem ﷺ and with the Karam and Fadl of Allah Ta'ala, I will receive His Madad and Nusrat (Assistance and Help). In everything I will find out what is the Sunnat of Nabi-e-Kareem ﷺ, that are the teachings with regards to

every action and what was the lifestyle of Nabi-e-Kareem ﷺ. I will find out what is the Shariat and I will make Amal on the Sunnat of Nabi-e-Kareem ﷺ. Because of this a person becomes the Mahboob (beloved) of Allah Ta'ala.



قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

"Say (Oh Muhammad ﷺ) if you do love Allah, follow me. Allah shall love you and forgive you your sins and Allah is Most Forgiving, Most Merciful."

So the person becomes the Mahboob of Allah Ta'ala by the Ittibaa of Nabi-e-Kareem ﷺ. I will talk, walk, and do everything, be it my eating, drinking, my business,

my relationship with the family and in everything I will apply the sunnats and the teachings of Nabi-e-Paak ﷺ. As a result, the person will now become the Mahboob of Allah Ta'ala. He will get the Madad and Nusrat of Allah Ta'ala. So, I will get the Madad and Nusrat of Allah Ta'ala by means of my Ittibaa of Nabi-e-Kareem ﷺ.)

To be continued In sha Allah)

نقش قدم نبی کے ہے جنت کے راستے
اللہ سے ملاتے ہے سنت کے راستے

"Naqsh-e-qadam Nabi ﷺ ke hai Jannat ke raastey,
Allah ﷻ se milate hai Sunnat ke raastey.

The footsteps of Nabi ﷺ are the heavenly pathways.
The connection with Allah ﷻ is through
the Sunnah highways."

-Hazrat Maulana Hakeem Muhammed Akhtar Saheb
(دامت برکاتہم)

Speak Good Or Remain Silent

By MI Muhammed ibn Yunus Patel sb.

Alhamdulillah with the Fazal and Karam of Allah, we have managed to complete our next An Noor Magazine. We make dua Allah accepts this effort to propagate Deen and make it a means of hidaayat . Aameen.

In recent times we are being bombarded with different issues across social media and we immediately start forwarding without verifying and also we take to different platforms speaking on what we hear or read. The outcome of this is a lot of debates, arguments , and even at time these arguments leads to fists and blows In our communities. May Allah forgive us for this shortcoming as we seek refuge in Allah from the evil within ourselves and the consequences of our bad actions. We should always remember that whoever Allah guides will never be led

astray, and whoever Allah leads astray will never find guidance. The following article was extracted from one lecture and we have found it relevant to add in this edition of An Noor.

Allah Ta'aala mentions in the Glorious Quraan : "O you who have believed, fear Allah as He should be feared and do not die except as Muslims in submission to Him." (3:102)

"O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Verily, Allah is ever watching over you." [4:1]

"O you who have believed, fear Allah and speak words of appropriate justice. He will then amend for you your deeds and forgive your sins,

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and whoever obeys Allah and His Messenger has certainly attained a great attainment ." [33:70 - 71]

Verily, the most truthful speech is the Book of Allah, the best guidance is the guidance of Muhammadﷺ, and the worst affairs are newly invented matters (in religion). Every newly invented matter is a religious innovation, and every religious innovation is misguidance, and every misguidance is in the Hellfire.

The topic of this (Sermon), is about the importance of controlling and guarding our tongues.

We should take care of our tongues as our tongues are weapons of mass destruction (WMD): They destroy so many things! They destroy our good deeds, they destroy our Iman, they destroy our peaceful living, they destroy our politics, they destroy our community, they destroy our

brotherhood, they destroy our family relationships, they destroy people's reputations, they destroy people's honour, dignity, self-respect etc. Our tongues destroy people. And also know that the First Person we destroy with our tongues is ourselves!

Allah the Most High said in Surah Infitar, 80:12

"But verily, over you are appointed angels to watch over you. Kind and honourable, writing down your deeds. They know all that you do." And Allah the Almighty said in Surah Qaf, 50:18"

Not a word does he (or she) utter, but there is a watcher by him ready (to record it)."

And his companion (angel) will say: "Here is (his record) ready with me!"

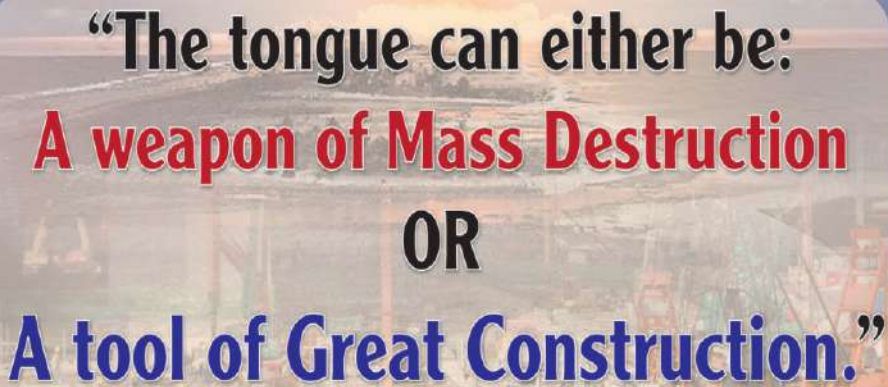
And Allah the Most High said in Surah Al Ahzab (The Confederates), 33:70-71

"O you who believe! Have aqwa of Allah and speak (always) the truth (a straight forward word, a right word, a just word)."

In this Qur'anic verse, Allah is warning us to fear Him as He should be feared and then He

tells us to always speak a straight forward word.

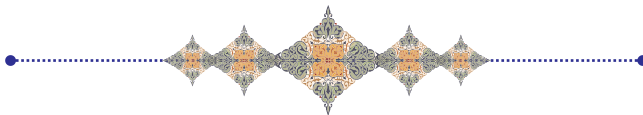
Brothers and Sisters! We need to be mindful of the things that come out of our mouths because we are going to be questioned about these things.



**"The tongue can either be:
A weapon of Mass Destruction
OR
A tool of Great Construction."**

-Hazrat Maulana Yunus Patel Saheb

رحمه الله



An-noor Magazine

Abu Hurairah (R.a) reported: The Prophet (Peace be upon him) said:

“He who believes in Allah and the Last Day must either speak good or remain silent.” [Muslim] Imam Ibn Qayyim Al-Jawziyyah said: “Every gulp of air, that goes out in a cause other than the cause of Allah ﷻ will turn to sorrow and regret on the Day of Judgement.” Servants of Allah! It’s easy to open our mouths and say whatever comes to mind. But how hard is it for us to keep our mouths shut? To keep our bad words to ourselves? We

use our tongues to say bad words.

We use our tongues to put people down. We use our tongues to backbite people, to dishonour them. We use our tongues to remind people of the favours that we’ve done for them. We use our tongues to undo the good that we may have done.

How many times have we opened our mouths and let something out, and then wished we could take it back, wish we could undo the harm that we had done with our tongues.

To be continued Insha Allah





Halaal Sustenance

**Extracted and Translated
from Shifaa ul Quloob by
: Hazrat Shah Moulana
Hakeem Muhammad
Mazhar Saheb D.B)**

Is it not heart rendering that nowadays singing women are used to encourage soldiers to fight? Is this not the height of immorality? Due to the misfortune of this singing our ninety thousand Muslims are languishing in Hindu prisons, and in the battle of the year

1971, one country became divided into two parts.

Nabiﷺ mentions that Allahﷻ has sent him to destroy singing and dancing and Nabiﷺ also mentioned:

الْغِنَاءُ يُنْبِتُ التَّفَاقُ فِي الْقَلْبِ كَمَا يُنْبِتُ
الْمَاءُ الرِّزْعَ

Translation: music creates hypocrisy in the heart just as water grows crops

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That person who listens to music can never go out for Jihaad or become a Mujaahid. He will rather become a spy for the enemy. Regarding the previous story concerning Halaal sustenance, notice the mother's conviction that her son could never return defeated. The daughters of Imam Shafi'ee (R.A) were amongst those who memorised the Qur'aan. They were extremely pious and were amongst those who observed purdah (veiling oneself from those whom you are able to marry). They said, "O father it has been a long time since some pious servant of Allah ﷺ has come to our home (no great scholar has come home) call someone so that we can cook and feed him so that we can get some reward and then we will also get happy.

Therefore Imam Shafi'ee (R.A) called his student Imam Ahmad Ibn Hanbal (R.A) who is the Imam (leader) of the

Hanbali jurisprudence. He wrote him a letter expressing his hearts yearning to meet Imam Ahmad Hanbal (R.A). Imam Ahmad Ibn Hanbal (R.A) replied, "Hadhrrat! In a few days I will be present." So after a few days Imam Ahmad Ibn Hanbal (R.A) appeared. Imam Shafi'ee (R.A) did not inform his daughters that his student had arrived; rather he informed them that a very great friend of Allah ﷺ has come, and he asked them to cook food for him with a lot of effort.

The daughters made Wudhu and performed two rakaats Salaah thereafter with a lot of love and sincerity, cooked the food that they sent for the guest. They made an intention of eating after the friend of Allah ﷺ had completed eating, since the remains of the food would contain blessings.

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In a related story, a doctor had come from America from a company called FRCS. When he went to read his Jumuah Salaah in the masjid, the Imam of the masjid mentioned a hadith of Nabiﷺ which stated that when you eat, make your stomach into three portions leave one portion for air, one portion for drink and one portion for food. Upon hearing this, the doctor became very happy. He stated that that was astonishing and it was the reason that the Sahaabah e kiraam(R.A) would not get sick. When the king of Ethiopia sent a doctor for the Sahaabah e kiraam(R.A) then Nabiﷺ had to send that doctor back. Nabiﷺ mentioned that my Sahaabah(R.A) keep their stomachs empty and eat less. It is for this reason that they do not get sick. What is our condition today? People continue devouring until the food comes out of their noses, whether they are hungry or not. They simply

glance at the time and eat since it is time to eat. The doctor mentioned earlier was jubilant upon the hearing the Imams story and narrated it to his wife, who was also delighted upon hearing it. She suggested that the 'Aalim should be invited, and the doctor agreed. She outdid herself cooking a meal which she then presented. The 'Aalim recited Bismillah and started eating. He finished all of the twenty seven rotis' that were laid out in front of him. He told the doctor that initially he had exercised a lot of self-restraint but the doctor placed twenty seven rotis in front of him and that, he could not resist. The doctor thought to himself that this Molvi Sahib had mentioned something else in the masjid and he himself ate all the rotis. The thought had just come into the doctor's head and the Molvi Sahib mentioned, "O Allahﷻ ! Gratitude is owed to you, I had a snack over here, I will

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have a proper meal at another house."

The doctor could not bear it any longer, he told the 'Aalim, "You had mentioned the hadith that little food should be eaten and two portions of the stomach should be kept empty for water and air and you have eaten twenty seven rotis!" The 'Aalim said, "We are villagers, we eat until we cannot eat any longer, and the hadith in its context is correct. Nabi ﷺ had mentioned that one portion is for water, water is very thin and it can enter into any place. As far as air is concerned, with the force of twenty seven rotis then the air itself will come out, so as I was saying, villagers do not see how much food came." Our Bukhari Shareef Ustaadh, Hadhrat Maulana Idrees Sahib Khandelwi (R.A) mentioned that, 'In Darul Uloom Deoband one of our colleagues who was connected with Kabul was studying. He had visited after

a long period. I thought simply that being my colleague from the Daura e Hadith (final year of Aalim course), and in honour of him, I would lay out all our food in front of him and feed the remainder to the children. He swiftly ate all the food. I was astonished that he had eaten all the food and finally asked him, "What was the reason for you coming to Delhi?" He replied, "I thought that I will also visit my colleagues but my main intention for coming to Delhi is that nowadays I do not feel hungry. My stomach is not working. I have heard that there is a student of Hakeem Ajmal Khan who does treatment for that purpose. So I thought I will find out from you who he is as I will do that treatment by him. Hazrat (R.A) mentioned to him that, "When you are finally cured, then please do not pass this way again." The daughters of Imam Shafi'ee (R.A) laid all the food outside.

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Imam Ahmad Ibn Hanbal (R.A) ate to his fill. When the utensils came back, the daughters were shocked to see that this person had eaten so much food. They asked their father, "O father, you had mentioned that he is a friend of Allahﷺ but he had eaten a lot of food." Imam Shafi'ee (R.A) mentioned, "Do not raise too many objections, now we are going to read 'Ishaa Salaat."

Therefore they went to read 'Ishaa Salaat

After 'Ishaa Salaat, the daughters filled water in a jug and kept a Musalla (prayer mat) together with it so that when their guest gets up for Tahajjud Salaat, he would not have to look for water and a place to perform Salaat. At dawn when Imam Ahmad Ibn Hanbal (R.A) went to read Fajr Salaat, the daughters went into the room where they saw the jug which was still full of water and the Musalla still folded. The daughters then

assumed that their father had made an error, since he thought that this guest is a friend of Allahﷺ. He could not possibly be a friend of Allahﷺ when he ate so much and did not even read Tahajjud Salaat. When Imam Shafi'ee (R.A) came, the daughters said, "O Father! You had mentioned that he is a friend of Allahﷺ but he ate a lot of food he did not even perform Tahajjud namaaz how is this person a friend of Allahﷺ?"

On this Imaam Shaafi'ee told Imam Ahmed that the children had complaints against him and asked him what he had to say regarding this?

Imam Ahmad Ibn Hanbal (R.A) mentioned, "O my honourable Ustaadh! I wanted to conceal this but since you have asked, I will now have to reveal that when I ate the first morsel, I perceived such a light in my heart, and such a condition came over me that I doubted

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whether I will get such halaal, pure and blessed food again.

For this reason, I ate till I could not eat no more and the result of that was after reading 'Ishaa Salaat and laying in bed an Ayat of the Qur'aan came into my head. From this Ayat I began to extract masaa'il. The entire night passed and a hundred masaa'il was extracted until the Azaan of Fajr was called out. You are well aware that Nabiﷺ mentioned that 'to learn one chapter of knowledge is better than one

thousand rakaats of nafil Salaat' therefore I got the sawaab of one hundred thousand rakaats and in this manner my Wudhu from the previous night also remained therefore I did not have to make wudhu again (for Fajr Salaah).

This is an example of the result of halaal sustenance, which from one ayat one hundred masaa'il could be extracted. The entire night Imam Ahmad was awake, was due to the benefit of halaal sustenance.

(To be Continued Insha Aallah)



MURAQABAH E MAUT¹

Talk by Hazrat Maulana Yunus

Patel Saheb (rah) – Part #2 -

Prepared by MI Yusuf Desai sb.

There is a need for us to remember our death. Both the Quran Sharif and Nabi ﷺ have made mention of it.

If we have the best of expensive imported cars coming into our country, but it is said that the manufacturer forgot to put brake lining on it, hence there is no brake lining, will they pass it to drive on the road? If there is no brake lining they will say-without brakes we cannot put a car on the road, there has to be some kind of a brake.

I am saying that all vehicles that are being driven must have some kind of a braking mechanism; be they aeroplanes, cars, trucks, scooters, trains; everything must have some kind of a brake. There seems to be nothing else that can restrain us except this conscious remembrance of death. In reality we should do everything for the muhabbat² of Allah Ta'aala and we should give up all sins for the fear and khauf³ of Allah Ta'aala's azaab⁴. If a person has got real muhabbat then the muhabbat itself will make him realize, that a person who is the beloved then nothing should be done to displease the beloved. That is the usool⁵ of muhabbat.

1. Remembrance of death | 2. Love

3. Fear | 4. Punishment | 5. Principle

There is no other usool. What other principle is there of muhabbat? That you do not do anything deliberately to hurt or displease the one you love. If we love Allah Ta'aala and His Rasool ﷺ then how can we be true in our claim of this love if we are doing everything that is displeasing? How can we be true in that claim?! We must ask ourselves that question, that am I true lover of Allah Ta'aala or is it just that we make a loud and bold claim merely because we have some aspects of Islam in our life, therefore we believe that this is true love of Allah Ta'aala. Whereas in so many other areas of our lives we do exactly those things which are displeasing to our Creator, to our Lord, to Allah. Therefore, we repeat this muraqabah of maut so that it may give us some kind of realization and understanding that a day is going to come in our lives when we will depart. All the surgeons, the doctors, everyone in the world put together, can not give us life

once the soul has been extracted by Hazrat Izraeel (A.S). Once Hazrat Izraeel (A.S) has extracted the soul, nobody can restore it. There is one made up and fabricated incident that one lady lost her son; he died; who was the only son. So, she asked Hazrat Sheikh Abdul Qadir Jilanai (rah) to make dua for the return of his soul. He replied: "I cannot do that as it is in Allah Ta'aala's hand. He gives life and He gives death". She said, no but you will have to do that. Since she became very insistent, on that day when Hazrat Izraeel (A.S) was taking all the souls up and going, Hazrat Sheikh Abdul Qadir Jilanai (rah) instructed Hazrat Izraeel (A.S) to return this woman's son's soul. He said: "I cannot do that. I have been ordered to take out all these souls." So he got angry with him and he took that bag away and he scattered all the souls that were inside, so all those who died on that day came back to life. Now is this believable?! So, nobody can restore the soul. Yes, with

the hukm of Allah Ta'aala it can be restored. Hazrat Isa (A.S), he used to say (Qum bi iznillah – Stand with the permission of Allah). Allah Ta'aala with His power would restore life into that soul. Our surgeons and doctors do not have that type of karaamat⁶. Once this soul leaves the body, the person's wealth, property, everything remains behind and he has to go.

شکریہ قبر تک پہنچانے والوں شکریہ
اب اس منزل سے اکیلے ہی چلے جائیگے ہم

**Shukriya Qabr tak
ponchane walo shukriya
Ab is manzil se akele hi
chale jaenge ham**

As if the person says, thanks very much to all you people for having conveyed me to the grave. You carried me on your shoulder or put me in the hearse and brought me to the graveyard, but now I know that none of you will remain behind, no matter how beloved you were to me or no matter how beloved I was to you. After this manzil (station) you are not going to accompany me. Therefore, I am saying thank you very

much. Shukriya... because now, neither the wife who loved the husband so much, nor the husband who loved the wife so much, nor the parents who loved the children so much, nor the grandparents, nor the friends, nor the mureeds and nor the sheikh, will accompany one into the grave. They all will leave and move on shukriya... from here onwards I will proceed on my own but I thank you for bringing me up to here, so that is going to be the end. But of course, there are many people who whilst walking on the earth, the earth is happy with them and as if it says to them: "You come down and see how well I treat you. For when you were walking on my surface, you were very pleasing to me, your actions, your deeds, your remembrance of Allah Ta'aala-all the good A'maal⁷ that you did there were so pleasing to me." This is because the earth and everything that is in this world also benefits from the good deeds and actions of the Mu'min-believer. Until there will be somebody

6. Miracle | 7. Deeds.

remain. The day nobody will remain to say Allah-Allah, the universe will be destroyed. This shows that they also benefit. Be it the fish in the sea, the animals in the jungle, the creatures. Everybody benefits because of this Muslim and Mu'min, provided he behaves and acts like a Muslim and Mu'min. That earth or that piece of ground on which this Mu'min walks says that you are very pleasing to me, you come underneath and see how I treat you- how well I treat you- how enjoyable your life will become and what an enjoyment the soul will get. On the contrary, the person who walks on the surface of the earth committing adultery, fornication, engaging in all kinds of sins, vices and all kinds of Haraam activities so then the earth also says – I'm waiting for you, you come down and then see how I will squeeze you up. Now we say that we do not hear all these things but how many things do we hear happening in the world? How many things we just believe because

somebody heard it and reported it to us. Most of the things that we believe in, did we see with our own eyes?! Or do we believe because somebody that we consider to be honest and reliable conveyed it to us? Infact, half the time or more than half the time we believe in those things which are conveyed by those that are not even reliable, the newspaper, the media; all what they give us, is it all reliable? Is the television reliable? They have departments or they have budgets for millions for disinformation – America, along with other countries, use the whole media for disinformation. Many times, they give you reports of what is happening in a certain country and the reports were not even there, they didn't even see it, they were sitting in their rooms and writing out reports and people were believing it in the world that our army is moving forward and doing this and doing that and we destroyed so many people. All these types of things we believe because it came

through the media, the only one we don't wish to believe in is Nabiﷺ. If there is something that is reported by Nabiﷺ authentically, we can say that Nabiﷺ is reported to have said this or said that, now there we have all our doubts. So, with regards to the Aakhirah, who else are we going to believe? Are we going to wait for the media to inform us about the Akhira? Anybody in the media can tell us about Qabr⁸ and what happens there? Even if you put the body in a glass casing and sit there and watch, and that is what they did, they put a body in a glass casing after death, or so many corpses that lie around in the mortuaries or other places and say but we never seen any kinds of angels coming in or any type of azaab, any kind of sawaab/rewards-nothing happens there. So, who can see those angels, and the questioning is to the soul-you can keep the body there right in front of you, a person who is fast asleep and he is dreaming that he is being

whipped and chained and the person is being burnt and the person is suffering great amount of torment and pain, and he is fast asleep- the person sitting next to him, knows absolutely nothing about what is happening. And the person who is dreaming that he is the king of the time and he has got million and has slaves and servants at his beck and call. Yet this person who is dreaming, is in the jail, he is serving life sentence. In the jail, he is dreaming that he is the king and he is this and he is that, and all kinds of pleasures are being enjoyed. The person sitting next to him knows nothing regarding this person's dreaming. When the person will open his eyes, he will see that I am still in the prison. So, we have examples, yet we find it difficult to believe in the azaab of qabr or the rewards in the qabr? ! Nabiﷺ is the one of sight and we are blind, when it comes to spirituality and when it comes to the hereafter, when it comes to ghaib, what is going to happen in the aakhirah, in Jannah and

8. Grave

Jahannam. So, the job of the blind person is to hold the hands of the one who has sight. He will then reach his destination. However, if he does not want to listen to the one who has got sight and

does not want to listen to his instructions, whilst crossing the road he will get hit and he will die. Therefore, we must give our hands into Nabiﷺ hands.

بہر سر افگندگی ہے یاد رکھ
چند روزہ زندگی ہے یاد رکھ

تو برائے بندگی ہے یاد رکھ
ورنہ پھر شرمندگی ہے یاد رکھ

‘chand roza... (a few days). Ask any person, be he; 50 years old, 60 years old, 80 years old or 100 years old; how was life? He will say: "Like a dream".

The person must have gone through so much of pleasures, happiness and comforts and he must have eaten so many delicious things or he might have gone through difficulties, hardship, pain, operations, accidents and whatever but at the end of his life he will say; like a dream. Each and every one of us, if someone had to ask us, we would say like a dream. We just don't know how life went by, we were playing as little infants and then went to school and different professions, after all that it was like a dream, that's life, like a dream. Therefore, in

that 'Chand roza zindagi' (A few days of life), we have to do everything. The person will have to eat, drink, obtain education, work, marry and get children, sometimes become a grandfather. 'After sometime the back is bent, someone will become nana and some nani, the hair will become white, some will become dada and some will be dadi (maternal and paternal grandparents)'. Someone was asked, 'Uncle how much did you pay for this bow?', because the bent back looks like a bow, he said, 'Son don't worry, when you become my age you will get it for free.' That is the reality of life. Always remember, death is behind us like a Shadow, Whichever side you go it follows.

(To be continued Insha Allah)

Do you want to be blessed with the Nisbat of Allah Ta'aala?



Aarifbillah Hazrat Shah Hakeem Muhammed Akhtar Sb (RA) has given the following prescription to develop a connection with Allah Ta'aala.

Implement the following 5 actions:

1. Keep the company of the Ahlullah اللہ والوں کی مصاحبت (friends of Allah Ta'aala)
2. Safeguard oneself from sins. گناہوں سے محافظت
3. Distance oneself from all avenues and means of sins. اسبابِ گناہ سے مبادعت
4. Be consistent with the zikr of Allah Ta'ala ذکر اللہ پر مداومت
5. Be diligent in adopting the sunnat practices of Rasulullah سنتوں پر مواظبت ﷺ

By virtue of these actions, you will certainly be blessed with:

1. The Nisbat of Allah Ta'aala. عطاءِ نسبت
2. Your existing Nisbat will be maintained. بقاءِ نسبت
3. Your Nisbat will be upgraded. ارتقاءِ نسبت

Insha Allah

Futile Arguments

By Hazrat Maulana Yunus Patel Saheb (rahmatullah alayh)

It seems as if everyone has something to argue about these days. Arguing is a waste of precious time and a diversion of shaytaan, from carrying out good deeds or rendering services to Deen. We do not have to worry about arguing with every other person. We have got no time to argue with people. Only that person will go around arguing with people who have got the time. He has got the time to waste, therefore he will go around arguing. One person went to the barber and said: "I have got black and white hair. So just take out all the white hair." The bar-ber shaved off all his hair, placed it in front of the man and said: "Now you can pick out all the white strands. I do not have the time for that." The person whose heart is

connected with Allah Ta'ala does not have the time for arguments, for fights, for unnecessary quarrels and for wasting time over useless, futile activities. "That person whose eye is on where the orders are coming, will not waste his time going and fighting with everybody." One person wrote a lengthy letter to me. He mentioned, amongst other things: "Maulana, you and all your blind followers who attend your programmes..." – have got this weakness, this weakness, this weakness." I gave the reply: "JazakAllah for informing us of some of our weaknesses. There are many more which Allah Ta'ala has concealed. I make Shukr to Allah Ta'ala that He did not reveal all our weaknesses.



Please do keep me informed when you notice more weaknesses, and make Dua that Allah Ta'ala gives us Hidayat. "That is all! Finished! ...What am I going to start arguing about? Futile arguing creates restlessness and darkness in the heart. It opens the door to misguidance. It leads a person away from Siratul Mustaqeem (the straight path). Rasulullah ﷺ cautioned us: "No people will go astray after having being guided except that they become argumentative."

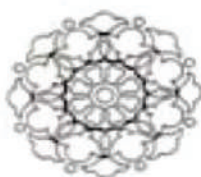
Thus, we should not waste time over pettiness. We do not have the time for that. There will always be enemies; there will always be jealousy; there will always be malice. There will be those who cannot see or stomach the progress of certain people and who will want to create unnecessary trouble and impede the person's progress. This will happen. It happened in the time of Rasulullah ﷺ and will continue. So we should be careful not to get caught up with these type of wasteful issues. Rasulullah ﷺ said: "I guarantee a house in the outskirts of Paradise to the one who forsakes argument even when he is in the right."

If we keep before us this Hadeeth and have Yaqeen (conviction) on the words of Rasulullah ﷺ, many arguments would not even surface.

دیارِ مدینہ

نظر ڈھونڈتی ہے دیارِ مدینہ میں دل اور جاں بے قرارِ مدینہ
 وہ دیکھو اُحد پر شجاعت کا منظر شہیدوں کے خون شہادت کا منظر
 وہ ہے سامنے بزرگسب کا منظر اسی میں تو آرامِ منہ ماہیں سرور
 ابو بکر و فاروق و عثمان و خیر یہیں تھے یہ پروانہ شمعِ انور
 یہیں سے تو اسلام پھیلا جہاں میں مدینہ کا شہر ہے ہفت آسماں میں
 نشانِ نبی ہے یہ مسجدِ قبا کی ہے قنیل طیبہ نبی کی ضیا کی
 مدینہ کے دیوار و در دیکھتے ہیں عجب حالِ قلب و جگر دیکھتے ہیں

یہ مسکن ہے شاہِ مدینہ کا اختر
 فلکِ بوسہ زن ہے یہاں کی زمیں پر



سے رضی اللہ تعالیٰ عنہ

NAZAR DHOONDTEE HE DIYAARE MADEENA

Nazar dhoondti he diyaare madeenaa.
He(n) dil aur jaa(n) be-qaraare madeenaa.

Wo dekho uhad par shujaa-at ka manzar.
Shaheedo(n) ke khoone shahaadat ka manzar.

Wo he saamne sabz gumbat ka manzar.
Isee me(n) to araam farmaa he(n) sarwar.

Aboo bakro farooqo uthmaano haidar,
yahee(n) the ye parwaana-e sham-e anwar.

Yahee(n) se to islaam phelaa jahaa(n) me(n).
Madeenaa ka shuhra he haft aasmaa(n) me(n).

Nishaane nabee he ye masjid qubaa kee.
He qindeele taibaa nabee kee ziyaa kee.

Madeenaa ke deewaaro dar dekhte he(n).
Ajab haale qalbo jigar dekhte he(n).

Ye maskan he shaahe madeenaa ka Akhtar.
Falak bosa zan he yahaa(n) kee zamee(n) par.

TRANSLATION

My sight seeks the land of Madeena. (My) heart and soul are
restless for (seeing) Madeena.

Look yonder towards Uhad at the sight of bravery. (You will see)
the sight of the blood of the martyrs.

There you see ahead of you the sight of the green dome.
There is where the master (sarwar) rests.

Aboo Bakr (RA), Umar (RA), Uthmaan (RA) and Alee (RA) were
the ones who were the moths flying/fluttering around the bright
lamp (Rasoolullah sallallaahu alayhi wa sallam).

It is from here that Islaam spread in the world. Madeena is famed
and favoured in all the seven heavens.

The Masjide Qubaa is the mark/symholiembem of Nabee
(sallallaahu alayhi wa sallam).

We see the walls and doors of Madeena.
This fills our hearts with love and ecstasy.

This residence is the residence of the king of Madeena.
O Akhtar Even the heavens are engaged in kissing the land of Madeena.



MADINAH KI NISBAT

Prepared by Hz MI Dawood Seedat sb.



This is an Extract from a Majlis of our beloved Shaikh Hadhrat Moulana Yunus Patel Saheb (Rah)

Madine ki Nisbat He Qeemat Meri

Wagar na Haqeeqat Me Saste He Hum

This poetry was composed by my Shaikh, Hadhrat Moulana Hakeem Muhammed Akhtar Saheb (Rah) because he had great love for Allah Ta'ala and His Rasoolﷺ, we find that in his poetry, there is a pull towards Allah Ta'ala and Rasulullahﷺ and an ecstasy that one experiences.

The poets of this world compose a lot of poetry on Laila Majnoon when they are broken hearted due to some lover letting them down. Some of those couplets are derived from develish inspirations which come to them even in the toilets. This poetry then has a filthy effect which takes one towards haraam. However, when the lovers of Allah Ta'ala compose poetry, then it is full of Noor (celestial light).

The meaning of the above poetry is:"

This value of mine is due to my connection with Madina Sharief.

Otherwise in reality, I have no value at all."

He is referring to the people of Madina Sharif. They have great value in the sight of Allah Ta'ala due to them being the neighbours of Rasoolullah ﷺ. This is a great bounty upon them and their value is solely due to their connection with Madina

Sharif. Anything that is connected to Madina Sharif becomes valuable. If we get the best dates from California, West Africa or Iraq, they will not be equal to even the cheapest date from Madina Sharif. Take the tasbeehs, musallas and other gifts that we bring from Madina Sharif; most of them are manufactured elsewhere; but because we brought them from Madina Sharif, we honour them and respect them.

Now, just as these things become valuable because of their connection with Madina Sharif, in the same way, the stronger our connection is with Madina Sharif the more valuable we will become in the sight of Allah Ta'ala.

We may ask, how can everyone afford the plane ticket, the hotel accommodation and all other expenses to go to Madina Sharif? The answer is that we have a very fair and just Allah

Ta'ala and every person, no matter in which part of the world we may be, as long as we bring the a'maal (actions and practices) of Madina Sharif into our lives, we will be connected with Madina Sharif. At times, a person can be right in Madina Sharif, but due to not having the a'maal of Madina Sharif in his life, he is in reality very far from Madina Sharif. On the other hand, a person may have never visited Madina Sharif, but he has the a'maal of Madina Sharif in his life, then in reality this person is as if to say in Madina Sharif. If we look at the Sahaaba R.A, many of them travelled far out of Madina Sharif. However, wherever they went, they took the a'maal of Madina Sharif, i.e. the actions and the practices of Rasoolullahﷺ, due to this, Allah Ta'ala blessed them with honour, victory and kingdoms wherever they went, despite

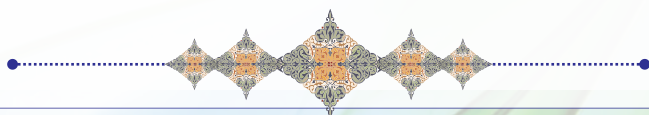
being physically far from Madina Sharif. We, on the other hand have abandoned the a'maal of Madina Sharif and this is why we have become so cheap. The only thing we seem to do nowadays is to talk and sing a little bit of Madina Sharif with our lips and thereafter, nothing!! We play some thabla (drums) at night and then we don't even make it for Fajr the next morning. Right in Madina Sharif we put the blade on our beards, which is such a blessed Sunnah of Rasoolullahﷺ. We engage in all the things that are disliked by Allah Ta'ala. If we look at our deeds, we will find ourselves to be very cheap. Don't put a tag of value on ourselves according to our wealth because then we will have to put a value on so many kuffar who are much more wealthier than us. Look at the computer king (Bill Gates), he is worth billions, so

will this mean that he is very valuable in the sight of Allah Ta'ala? No. These material things will all perish. Make use of them if they have been acquired in a permissible way, but to say that we are valuable due to our worldly possessions is incorrect. As Akbar Ilaaha Baadi has said: "Na namaaz he na roza na zakaat he na haj- tho khushi phir us me kya he ke koyi gent he ya koyi judge."

Meaning that you can be a gentleman or a judge, you can fly in the air or do anything you like, but if you do not have namaaz, roza (and all the other Islamic injunctions) in your life, you don't have the good character, dealings and Sunnah of Rasoolullah ﷺ in your life, then there is nothing to be happy about (or rejoice over). So if we

want to put a value on ourselves, then we must see how much of a connection we have with the actions of Rasoolullah ﷺ. In my eating habits, drinking habits, in my clothing, in my dealings with my neighbours, family members, customers, clients, elders, young ones, teachers, students, the old, the weak, the feeble, the poor, the needy, the destitute and all other categories of people, as well as my character, how close is it to that of Rasoolullah ﷺ.

Now this is something that every person, anywhere in the world can bring into his or her life and increase his or her own value in the sight of Allah Ta'ala and Rasoolullah ﷺ. So each and every one of us should check how much of the Sunnah of Rasoolullah ﷺ is in or lives.





The Story of the Grammarian and the Sailor

In the Mathnawi, Maulana Rumi (Rahmatullah Alaihe) tells the story of a grammarian. A certain man noted for his knowledge of grammar once boarded a boat for a voyage. The captain of the boat asked him, "Sir, in which subject are you an expert?" He replied, "I am an expert in the knowledge of grammar. It is a

great pity that you have spent your whole life learning to sail a boat but did not learn anything about grammar". At this reply, the boatman remained silent. It so happened that according to the decree of Allah Ta'ala, the boat was caught up in a storm in the middle of the ocean.

The captain told the grammarian: "Sir, make use of your knowledge of grammar and save yourself from drowning. The boat is in danger of sinking".

The grammarian remained silent. Of what use was grammar in such a situation? The sailor also said, "This is not a time for grammar. It is time to be a swimmer. There is, at this time, no use of expert knowledge of grammar. It is time to swim your way out of trouble. "The water of the ocean carries a corpse on its head while living ones it drowns" In other words, by annihilating your 'self' the road to Allah Ta'ala is discovered. Those who act proudly and arrogantly are destroyed. Hence, in the path of Allah Ta'ala, self-annihilation is most useful.

It is of no great benefit to become involved with arguments and debates. Sometimes these debates

create arrogance, which prevents one from building a close contact with the saintly ones. May Allah Ta'ala protect us against such deprivation and grant us perfect annihilation of the self, Ameen! I, once, asked my Shaikh and Murshid, "What is annihilation?" He replied, "The meaning of the term 'destruction of the self', and to 'annihilate yourself' and to become 'annihilated to Allah Ta'ala' means that a person will discard all his pleasures and desires which are against the commands of Allah Ta'ala, that is called 'annihilation of the self'. When a person initially takes the first steps on the path of sulook, this annihilation is accomplished through strenuous spiritual exercises and great difficulty. But in the end, the pleasure of Allah Ta'ala and the acquisition thereof becomes like second nature to a person - much easier to attain."

The Sunnats of Wuzu and Miswaak

BEAUTIFUL SUNNATS OF THE BELOVED NABI ﷺ

By: Arif Billah Hazrat-e-Aqdas Maulana Shah Hakeem
Muhammad Akhtar Sahab (damat barkatuhum)

SUNNATS OF MISWAAK

1. It is sunnat to use the Miswaak at the time of every Wudhu.
(Abu Dawood, Vol. 1, pg 8 (at.Targheeb wat Tarheeb))



2. The sunnat method of holding the Miswaak according to what Hazrat Abdullah Ibne Mas'ood(R.a) has narrated is as follows: Place the small finger of the right hand below the Miswaak. Place the thumb below the head of the Miswaak. The remaining three fingers will be placed above. (Shami- Vol. 1, pg 85)

SUNNATS OF WUDHU



There are eighteen sunnats in Wudhu. By fulfilling these sunnats, one's Wudhu will be perfected.

1. Make the intention of Wudhu eg. "I am performing Wudhu to make Salaah permissible". (Nisai-Chapter regarding intention in Wudhu, pg.12)



2. Recite

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In some narrations the following words have also been narrated which could be recited. بِسْمِ اللَّهِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ

عَلَى دِينِ الْإِسْلَامِ

(Maraaqi Ma'a Tahtaawe, page, 37)

and in some narrations

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ

is also mentioned. (Majma'uz Zawaa'id) It is sunnat to recite the following Dua whilst performing Wudhu.

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَ سَعْلِي

فِي دَارِي وَ بَارِكْ لِي فِي رِزْقِي

(Amalul youm wal lailah of Nasai)

3. Wash both hands upto the wrists. (Abu Dawood, Vol.1, page.15)

4. Clean the teeth with Miswaak. If one does not have a Miswaak, rub the teeth with the fingers. (Maraqiyul Falah, pg. 37-38)

5. Gargle the mouth thrice. (Abu Dawood, Vol.1, pg.14)

6. Put water into the nostrils and clean the nostrils by blowing thrice. (Abu Dawood, Vol.1, pg.14-15)

7. If one is not fasting, gargle and put water into the nostrils thoroughly. (Abu Dawood, pg.19, Maraqqiyul Falah, pg. 39)

8. Wash each limb thrice. (Bukhari-Vol.1, pg.27)

9. Make Khilaal of the beard. (To pass wet fingers through the beard) when washing the face Note: The Sunnat method of making Khilaal of the beard is that after washing the face thrice, take water in the palm, bring it into the chin and rub outwards from the palate, passing the fingers through the beard and say

هَكَذَا أَمَرَنِي رَبِّ

(Shami-Vol.1, pg.87)

10. When washing the hands and feet, make Khilaal of the fingers and toes (Abu Dawood, Vol.1, page 19)

The Aadaab of Musaafah - Part 1

By Hazrat MI Ashraf Ali Thanwi (Rah)



1 . Do not shake hands (musaafahah) with a person when his hands are involved in such an act or activity which necessitates him emptying his hands. On such occasions, Salaam is adequate. Similarly, when someone (e.g. the leader in a gathering or the Ustaadh or the Shaikh) is engaged in something (e.g. giving a talk), then do not remain standing in expectation of obtaining consent for sitting. Merely be seated.

2 . If someone is hurrying along the road, do not stop him for hand-shaking. Such a person should not be stopped and engaged in conversation. You may be holding him up from something important.

3 . When arriving in a gathering do not make musaafahah with everyone present. Make musaafahah with only the person whom you intend to see.

4. Some people are under the impression that mere handshaking is sufficient for restoring the peace between two antagonists or persons who have quarreled. While the malice remains in the hearts musaafahah is of no benefit. Firstly, clear the air by solving the dispute. Thereafter, make musaafahah.



5. Musaafahah should be made on arrival and on departure.

6. When making musaafahah, the hands should not contain

anything. Some people holding money in their hands make musaafahah. In this way they present a gift.

This is improper. Musaafahah is a Sunnat act which is an Ibaadat. It should not be corrupted with a worldly deed.

7. Do not wait in expectation of musaafahah. Do not wish that people come forward to shake your hands.

8. The Sunnat method of musaafahah is only to shake hands. In some places there is the custom of kissing the hands after making musaafahah. This practice should be discontinued.

Letter Four



Relating to Acquiring Wealth

QUESTION

I am a Hindu and want you to please foretell my future. Will I become rich in the future? I am not well off and am very desirous and ambitious of becoming a rich man. I will also like your suggestions on how to become rich.

REPLY

Bismihī Ta'āla
Respected Brother,

1.) Sustenance, health, life – in fact, everything - is predestined. It is only Allah Ta'āla (God) who has total knowledge of all and everything, as well as what is going to happen. No human being can read your palm or tell your fortune in any other way, and thereby predict your future.

2.) However, we live in a world of means and thus we make use of the means, and then leave the decision to Allah Ta'āla. So we make an

effort in acquiring our sustenance, in earning a livelihood. After this effort, whatever reaches us, should be appreciated, whether it is little or more.... this is based on Divine Distribution, not on how much harder we work and strive... Many are professionals, but are without any kind of job or income. Despite their degrees, they are unable to earn a living.

3.) Amongst many things, there are 5 things which are mentioned in particular, which are exclusive to the knowledge of Allah Ta'ala. No one else knows about these 5 besides Allah. So no person can tell you about these 5 things.

Allah Ta'ala states in the Qur'aan Shareef (Divine Book) : "Verily Allah; With Him (alone) is the Knowledge of the Hour (Qi-yaamah), He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow

(the next day), and no person knows in what land he will die. Verily, Allah is All-Knowing, All-Aware (He is acquainted with all things)...

[Surah Luqmaan 31 : 34]

Thus, tomorrow is a secret known to Allah Ta'ala alone. Included in this is:

The detailed knowledge of exactly what a person will be able to do.

All we can do is plan. However, we should not trust in those plans. Anything can happen - an accident, death, war, revolution etc. which will then change those plans.

All plans are subject to Allah Ta'ala's confirmation.

This part of the ayat (verse) also refers to wealth, i.e. exactly how much money a person will earn for that day.

4.) Look towards those who have less than you to appreciate what you have.

5.) For a Muslim, the true contentment lies not in material wealth and riches, rather in the contentment of the heart. This contentment is achieved with firm belief in Allah Ta'ala, His Final Prophet Muhammad (Peace be upon him) and belief in the Hereafter, and complete submission to Allah Ta'ala in this worldly life. It is the religion of Islam which offers true fulfilment to the heart and soul.

6.) Ambition is in its place. Who isn't ambitious? But this ambition must not be at the expense of rejecting the One who has created us, nourished us and sent us to this world with a higher and loftier objective than amassing wealth – and this objective is recognizing and submitting to the One who Controls our lives and all our affairs, and to whom is our inevitable return. So we work towards achieving His Pleasure. In this manner, we secure our salvation in the Hereafter, whereby we enter

Paradise, God Willing – and it is here that every desire will be fulfilled ... without any effort. So do not close your heart and mind towards the truth, rather work to achieve the truth and you will find yourself very rich within your heart and soul – and these riches cannot be stolen like material possessions.

7.) May God guide you to this richness which is truly enviable and which you too will consider the ultimate bounty, because you will experience in your life, the treasures of both worlds.

"The clouds, the winds, the moon, the sun and the sky are constantly at work, So that you earn your living and do not eat in forgetfulness.

The whole creation is involved in working for you in obedience,

The law of justice will not be fulfilled if you fail to obey Allah."

Was-Salaamu alaykum wa-Rahmatullahi wa-Barakaatuhu

Yunus Patel (Maulana)

**A Transcribed Talk By :
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MUHAMMAD MAZHAR SAHEB D.B)**
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