



## CONTENTS

- 2 Editorial
- 3 Glimpses and lessons from the life of  
Hz MI Yunus Patel sb. (R.A.)  
Hz MI Md. Ilyas Patel sb. (Db.)
- 12 Gulistane Taiba  
Shuhadaa of Uhaud +  
Quraan Shareef + Sunnats
- 17 The devouring of interest  
Hz MI Hakeem  
Muhammad Mazhar sb. (Db.)
- 23 Break Your Fast a few minutes early?  
Hz MI Yunus Patel sb. (R.A.)
- 24 Dua for is in difficulties  
Hz MI Naem Motala sb. (Db.)
- 25 Speak Good or remain silent  
Hz MI Muhammed ibn  
MI Yunus Patel sb. (R.A.)
- 29 Poetry : Aah jo dil tere gham ka...
- 30 An explanation of a verse given by  
Hz MI Yunus Patel sb. (R.A.)  
MI Dawood Seedat (Db.)
- 33 The Story about the Different Opinions on an Elephant  
Hz MI Shah Hakeem  
Md. Akhtar sb. (R.A.)
- 35 Muraqabah e Maut  
Hz MI Yunus Patel sb. (R.A.)
- 40 Sunnats of Wudhu and Ghusl  
Hz MI Shah Hakeem  
Md. Akhtar sb. (R.A.)
- 43 One Minute Madrasah  
Hz MI Shah Hakeem  
Md. Akhtar sb. (R.A.)
- 44 Aadaab of a Majlis  
Hakeemul Ummat Hz MI  
Ashraf Ali Thanwi (R.A.)
- 47 Relating to intolerance when teaching  
MI Yunus Patel sb. (R.A.)

## Esteemed Readers.

Assalamu Alaykum

**V**olume 6 of the An-Noor is before you Alhamdulillah. The month of Ramadhan, which is at our doorstep, is an ideal opportunity to purify our hearts and invest in our hereafter. The included articles, if read with an unbiased heart, will inspire us in that direction Insha Allah.

A special note of appreciation to Hz MI Ilyas Patel sb (D.B) for granting permission to transcribe his wonderful talk discussing the life of Hz MI Yunus Patel sb (R.a). Our appreciation also goes to Hz MI Naeem Motala sb (D.B) for permission to include pertinent masnoon duas prepared by him. The series on Gulistaan-e-Taiba

has finally been completed over the past 5 volumes Alhamdulillah. It is our intention to publish the entire series in a booklet Insha-Allah. May Allah Ta'ala reward MI Muhammed Desai sb (the nephew of MI Yunus Patel sb) for his consistent efforts in its compilation.

May Allah Ta'ala grant us all the ability to derive maximum benefit from this auspicious month of Ramadhan and ultimately grant us the great wealth of Taqwa. We humbly request our readers to include us in their duas.

Wassalaam

Yusuf Hajee Desai - MI.



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# Glimpses and lessons from the life of

**Hazrat Maulana Yunus Patel Sahib (رَحْمَةُ اللَّهِ عَلَيْهِ)**

Transcribed from the talks of

**Hazrat Moulana Muhammad Ilyas Patel Saheb (daamat barakaatuhu)**

**Part 1**

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

[يونس:62-62]

62. Unquestionably, [for] the allies of Allah there will be no fear concerning them, nor will they grieve [Yunus:62]

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ فَاطِرُ [28-28]

28. Only those fear Allah, from among His servants, who have knowledge[Fatir:28]

Most respected Ulama-e-Kiraam, this is not any waaz<sup>1</sup> or nasihat<sup>2</sup> but merely upon the command to relate whatever little will be possible with regards to the life of Hazrat Moulana Yunus Patel Saheb (رَحْمَةُ اللَّهِ عَلَيْهِ) who was my elder brother, some aspects will be discussed Insha Allah. Whatever little might be mentioned is purely on that note. Insha Allah it becomes a means of some benefit for me and all of us. With this niyyat<sup>3</sup>

these few words are being mentioned.



Once somebody mentioned to Hazrat Moulana towards the latter part of his life about his biography. Hazrat Moulana in his tawaazu<sup>4</sup>, which was really something Allah Ta'ala blessed him with tremendously; responded that my biography will be written at the back of a postage stamp. What he meant was that all you will get to write will be what fits on the space

1 waaz - lecture

2 nasihat - advice

3 niyyat - intention

4 tawaazu - humility



behind a postage stamp. The reality is very much different. Indeed, volumes can be written and alhamdulillah some work has started. Some people have started compiling some things and Allah ﷻ knows when it will reach completion because it is such a mammoth task and indeed volumes can be written about his life. Something that is common among all the akaabireen<sup>1</sup>, all the great ulama-e-kiraam, all the mashaaiikh, is that though the incidents will differ, the principle issues are the same. There is a beautiful kitaab by Hazrat Mufti Salmaan Mansoor Pulpuri saheb daamatbaratkauhum titled - 'Ahlullah ki Maqbooliyat<sup>2</sup> ka raaz' (The secret behind the Maqbooliyaat<sup>1</sup> of the Ahlullah) and the khulaasa<sup>3</sup> and summary of the entire kitaab is that there are certain sifaat<sup>4</sup> and qualities which all of these people possess in common. They played out in somebody's life in one way and somebody else's life in another way. The common factor was sifaat<sup>4</sup>.

Alhamdulillah in all our present day Akaabir we see in them these sifaat<sup>4</sup>. Likewise, in the life of Hazrat Moulana Yunus Saheb (رحمة الله عليه), Allah Ta'aala had blessed him with these sifaat and this is what made him flourish; what made his work flourish- there was tremendous maqbooliyat<sup>1</sup> (acceptance) that Allah Ta'aala had granted him. That maqbooliyat<sup>1</sup> was something that was very evident especially in the latter part of his life. The reason for such maqbooliyat<sup>1</sup> were those same sifaat<sup>4</sup> which we will touch on.

His level of maqbooliyat<sup>1</sup> was extra-ordinary.



- 1 akaabireen - elders
- 2 maqbooliyat - acceptance
- 3 khulaasa - summary
- 4 sifaat - qualities.



To understand this, there were several people who mentioned to me that when I heard about the demise of Hazrat Moulana I felt that grief which I didn't feel on the demise of my own father or mother. The beauty part of it or ajeeb<sup>1</sup> part of it was that I didn't have any formal ta'alluq<sup>2</sup> with him. I barely attended some programmes once in a while. Perhaps I was there for some Jumua and I had no formal ta'alluq<sup>2</sup> (relationship) with him. I was not even closely associated with him, that I myself was surprised that what is this. Fine, he was a very great Alim, he was somebody who was of a very high calibre but I wasn't attached to him closely. I didn't have any close relationship with him. Why am I feeling like this! This was the effect of that maqbooliyat<sup>1</sup>. In the Hadith Shareef found in Mishkaat Shareef it is mentioned that when Allah Ta'aala loves someone, Allah Ta'aala says to Jibraeel Alayhis salaam that I love so and so. You should also love him.

Jibraeel Alayhis salaam makes the announcement in the heavens that Allah Ta'aala loves so and so. I love him so you should also love him and then maqabooliyat<sup>3</sup> and acceptance for him descends upon the earth. This maqabooliyat<sup>3</sup> that comes from top down, is true maqabooliyat<sup>3</sup>. That which a person tries to get for himself from down up by trying to get people to support him in some way and convincing people to be confident in him etc. in whichever way it might be, is something which there is no reality to. The reality is that which comes from the side of Allah Ta'aala and is expressed in this Hadith Shareef. Alhamdulillah, we find the same aspect in all our Akaabir- all our present day Akaabir. This was something very common in the life of Hazrat Moulana (رَحْمَةُ اللَّهِ عَلَيْهِ) Even in his lifetime it was a very common thing that a person would

1 ajeeb - unique

2 ta'aalluq - relationship

3 maqbooliyat - acceptance

many a times meet him (who had travelled from Johannesburg for some other purpose). He doesn't know Moulana from anywhere and hadn't come to meet him specifically but he says that I just wanted to come attend one salaah behind him, hear one of his talks at least. Yet the person was not somebody very involved in Deen as such, but that was the extent of maqbooliyat<sup>1</sup>. After Moulana passed away, one of the Ulama of Durban had been in England at that time and the news of Hazrat's passing away reached. He says there was such an outpouring of the same muhabbat<sup>2</sup> there as well and many people told him that you don't realise what this has done to our lives. Many people said that our lives revolved around his programmes. The times that those programmes were audio streamed, we would know before hand and those particular days that the majaalis would take place, they say that the rest of the day all else would be juggled

around and that would be the most important part of that day and any other work. Anything that had to be done that would clash with that time would be put aside or it would be taken to another time and that would be given priority. The entire family would gather around and all would listen attentively. He says : "You don't know what transformation was brought into our lives." I cannot remember the count now of how many emails were received where people have written to say: "I heard about the passing away of this personality. I hadn't even heard about him while he was alive but I only got to know about him now and I have just heard one or two talks of his that I downloaded and I am finding this to be the biggest regret of my life that I didn't get to know this person while he was alive. I am experiencing such an impact on my life already". This was actually something that was a reality

1 maqbooliyat - acceptance

2 muhabbat - love

that perhaps the amount of benefit people took from him in his lifetime, that increased after he passed away via his writings and his talks. In general Allah Ta'aala had blessed him with this tremendous maqbooliyat<sup>1</sup> but as mentioned, this maqbooliyat<sup>1</sup> is something attached to sifaat<sup>2</sup> and what

## Qualities



were these sifaat<sup>2</sup>? There are many which had a very profound influence in the whole issue and were fundamentally impacting on that maqbooliyat<sup>1</sup> that Allah Ta'aala blessed him with. As some of these things come to mind, they will be discussed. As mentioned, there won't be any tarteeb in these incidents (certain events that happened in the latter part will come first and events that happened earlier might come last as well)



## Taking Duaas

Among the things that come to mind, is that he took duas. He took a lot of duas. He took duas of our parents and tremendous duas and I believe that was one of the first things that had such a deep impact. During the latter part of my marhoom<sup>3</sup> father's life, there were times that I happened to be there at night after my marhooma<sup>3</sup> mother had passed away (Allah Ta'aala fill their qabrs with noor). Sometimes I would spend the night there, so this was his ma'mool... tahajjud etc., and then he would make dua for a long time and his dua would be in a little bit of a raised voice so occasionally I would

1 maqbooliyat - acceptance

2 sifaat - qualities.

3 marhoom/a - deceased



overhear those duas and in those duas he would make excessive duas for Hazrat Moulana, apart from duas for everyone else. When my marhoom father became quite elderly and was sickly at that time, around 1985, just the time when I went to Azaadville to study, he retired from work. He was just working in a shop as an assistant with a very basic salary but he couldn't continue working so he had to stop. He had to retire, but there wasn't any form of income as such. As soon as he couldn't work anymore and decided to stop working with great haste, Moulana prepared a section alongside his house where he accommodated my parents; I had just come to Azaadville to study so there was nobody else at home with them and he actually forced them to come over. They were very independent also and didn't want to give anyone takleef but he insisted and he created this separate section for them and took care of all their needs despite himself just barely

earning a salary. Despite whatever his other efforts were, his work was, his busy schedule was, in the last 15 years of their life they stayed with him. Though on my marhooma mother's insistence he had a separate kitchen for her, the house was all joined and he would go out of his way to take care of them and make their khidmat<sup>1</sup>. One was the khidmat<sup>1</sup> that he would make of our parents and the duas that he took from them. This is something unfortunately we often don't understand or don't realize the full benefit of and how great this is. In any case that is something tremendously important which Masha Allah everybody understands and takes the duas as well. Then he took the duas of many pious people. Now this is one incident which itself highlights so many other aspects. Besides duas there are so many other issues involved in it. Among the many pious people's duas that he took,

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1 khidmat - service

one was Hajee Bhai Padia Saheb رَحْمَةُ اللهِ عَلَيْهِ The incident of Moulana and Hajee Bhai Padia Saheb رَحْمَةُ اللهِ عَلَيْهِ has been recorded in Hajee Bhai Padia Saheb's biography some time ago but just for the benefit of it I will repeat it. When Hajee Bhai Padia Saheb (رَحْمَةُ اللهِ عَلَيْهِ) came back from India after the four months for the first time, he introduced the work of daw'at to South Africa which was something totally unknown in this country. Apart from one or two people who had gone perhaps overseas and might have met Hazrat Moulana Yusuf رَحْمَةُ اللهِ عَلَيْهِ at that time, it was otherwise unknown. When he returned, Moulana says that he saw a



notice on the Grey Street Musjid board that on a certain night, which was that same

night or the night after, that a talk will be conducted by Moulana Goolam Muhammad Padia. He wasn't an Aalim but he went for four months so this was something unique for everybody. They thought that perhaps he came back as an Aalim. In any case, though he may have not been a formal Aalim but, he became the means of not only hundreds but thousands of ulama. Nevertheless, he saw this so he said: "Well let me participate as well". Hazrat Bhai Padia Saheb رَحْمَةُ اللهِ عَلَيْهِ then gave the talk. He had a stammer in his voice so he wasn't very clear. The major part of the talk was in Gujerati. He was trying to explain the work but it was totally unknown to the people so nobody really understood what he was trying to say. It was something totally foreign so they didn't know what he was getting at. They didn't even understand what he was saying. Finally, the talk was over and now he started making tashkeel<sup>1</sup>, that who is

1 tashkeel - recruiting

going to assist me in this? Everybody began looking at each other - assist him in this? What does he mean, assist him in this? Hazrat Moulana says that first it was Hajee Bhai Padia Saheb's رَحْمَةُ اللَّهِ عَلَيْهِ father in law, who was an elderly person who stood up and said I will assist you. Then he sat down and now he began asking again- who would assist me? Moulana says that it came in my heart, now this was the other prominent quality that was in him, as we said it came in his heart - he really had a heart and he had an ajeeb<sup>1</sup> heart! He said that it came in my heart that this person, whatever it is, I too don't understand what he is asking for, what help he wants but somebody is asking for help, now whatever help he wants I should offer something.

**Help**

I really don't know what he wants but how can I just ignore him asking for help.

How could one ignore somebody who is asking for help! This was a prominent quality throughout his life from anyone and everyone. Anyone who came for any help would never leave without some help. Whoever it was, whatever it was. Some would even come and pester him repeatedly. Some would even reprimand him but they would leave with something. Once it was a Sunday morning and there were some mehmaan (guest) at his house. An old African woman was shouting outside. She was selling something and came to the gate. It was a Sunday morning about 10/11 o'clock so Moulana said "An old lady is selling something". He asked her what she was selling and how many she had of it. He then bought the whole lot and he gave her the money and he said to her that everybody is resting with their family today, you also go and rest with your family. Here is the money. The mehmaan were there and he gave them some and told them to take some more and



give others. He bought off everything that she had just due to Shafqat (compassion). He was overwhelmed with shafqat and it was something difficult for him; to pass without doing something for someone. Anybody in need. Infact, I can recall an incident a very long time ago when I was still in my school days. I would sometimes be in Durban and while passing someone who was a total stranger, (at that time things were a little safer) hitching a lift. He couldn't pass by without giving the person a

lift. Sometimes others would reprimand him, so to say, in the sense that how could you just pick anybody up when you don't know the person from anywhere. He would say that the person is seeking a lift; how can I just leave him when he needs a lift. This was the shafqat that was in his life, in his heart and this was the consideration for others that he possessed.

\*to be continued Insha Allah\*



**“There must be no gap  
between **Ilm (knowledge)**  
and **Amal (practice)**.”**

-Hazrat Maulana Yunus Patel Saheb

رحمه الله

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



گلستان طیبہ

# Gulistane Taiba - Part 5 of 5 (The Gardens Of Madeena Shareef)

Explanation Of The Poetry Of

*Hazrat Maulana Shah Hakeem*

**Muhammad Akhtar Sahib** (رحمۃ اللہ علیہ)

Commentary by

**Hazrat Maulana Yunus Patel Sahib** (رحمۃ اللہ علیہ)

Prepared by

**ML Muhamed Desai Sahib**

احد کے شہیدوں کے خون و فاسے سبق لے کے پابند دستور ہوں گا

Uhad ke Shaheedo ke khoone wafaa sa sabaq le ke paaband-e-dastroor hoo(n)gaa

## I will take lessons from the Shuhadaa of Uhud and I will be Paaband (adhere) to the constitution of the Quraan Shareef and the Sunnats of Nabi-e-Kareem ﷺ

I will take lessons from the Shuhadaa of Uhud. They sacrificed their lives for the Deen of Allah Ta'ala. They wrote the history of Islam with their blood. They sacrificed everything for the sake of this Mubarak Deen. They did not willfully disobey Nabi-e-Paak ﷺ. Look at the Sahaba Kiraam ﷺ what kind of test and trials they went through. They even gave their lives. How loyal they were! How faithful they were! How trustworthy they were! They were prepared to give their lives for the Deen of Allah Ta'ala and in the love of Nabi-e-Paak ﷺ. They did not give up Islam and their Deen in spite of all the tests and trials. Look at what tests and trials came upon them being in the company of Nabi-e-Paak ﷺ. We would have run away. It is

the Fadl of Allah Ta'ala that we were not born at that time. Our temperament, Mizaaj, nature and ways would have been the same, as is now. We cannot make Amal now, so at that time we could have been real hypocrites. Nabi-e-Kareem ﷺ would have received Wahi (revelation). What would have happened to us? So it is the Hikmat and Wisdom of Allah Ta'ala that He has made weak ones like us come into this world now and made it so easy for us. In these times if a person makes his Faraaidh, Waajibaat, Sunnat and he practices on just 1/10 (one tenth) of the Deen, then he too will get Najaat and Salvation, since it is the times of Fitna. If those before us left out 1/10 (one tenth) of their Deen, they would have been seized. Sahaba رَضِيَ اللَّهُ عَنْهُ sacrificed their blood.



Over here, Allah Ta'ala is only asking us to give up some sins which are harmful for us. This is not difficult. Do a few simple things and become a Waliullah.

There was no hypocrisy in the lives of the Sahaba رَضِيَ اللَّهُ عَنْهُ. There were lots of other hypocrites that were present, around Nabi-e-Kareem ﷺ. They deserted Nabi-e-Kareem ﷺ right in the midst of battle, as has happened in the Battle of Uhud, and many other places. They (the hypocrites) even built a Musjid, Musjid-e-Dhiraar, where there were

consultations held to harm the Muslims. They wanted Nabi-e-Kareem ﷺ to make namaaz there. Although they (the hypocrites) were in the Musjid of Nabi-e-Kareem ﷺ and around Nabi-e-Kareem ﷺ, yet they did not take benefit.

Sahaba رَضِيَ اللَّهُ عَنْهُ sacrificed their lives.

I will become obedient to Allah Ta'ala and take lessons from the Shuhadaa of Uhud. I will become loyal to Allah Ta'ala and Rasoolullah ﷺ. I will follow the constitution of the Quraan and Sunnat.



مدینہ میں جب قلب و جاں چھوڑ آیا میں مجبور ہو کر نہ مجبور ہوں گا

Madeene me jab qalb-o-jaa chor aayaa Me Mehjoor hokar na mahjoor hoo(n)gaa

**I have left my heart in Madeena Shareef.**

**Although I have come back (physically), yet I am still there.**

I have left my heart in Madeena Shareef. Although I have come back (physically), yet I am still there. If a person has left his heart in Madeena Shareef, he will not be deprived. If his heart is in Madeena Shareef, then wherever he is in the world, he will still practice and be Paaband (adhere) on the Dastoor (constitution) of the Quraan Shareef and the Sunnats of Nabi-e-Kareem ﷺ. He will still make Ittibaa of Nabi-e-Kareem ﷺ. He will then still be in Madeena Shareef, although he is physically not there. The person who is physically there, but his heart is somewhere else, inclined to Haraam, inclined to illicit beloveds, or if his heart is in some other part of the world or he is not making Ittibaa of Nabi-e-Kareem ﷺ, then although he is there, standing with his trousers below the ankles, face clean shaven, and no Ittibaa of Nabi-e-Kareem ﷺ

in other affairs as well, then although he is physically there, but he is not in Madeena Shareef. Is he practicing on those things which Nabi-e-Kareem ﷺ prevented, even in Madeena Shareef? Nabi ﷺ mentioned:

لعن الله الناظر والمنظور اليه

The curse of Allah Ta'ala is upon those who are casting lustful glances or Haraam glances and upon those who expose themselves in order for others to cast lustful glances at them. If he does this in Madeena Shareef, then is he getting Thawaab? Is he getting the closeness of Nabi-e-Kareem ﷺ? Is he getting the Muhabbat, Madad and Nusrat of Allah Ta'ala?

That person who is physically far away, not there, but he is obeying Allah Ta'ala and following Nabi-e-Kareem ﷺ then he is there, in Madeena Shareef. We should also keep our hearts attached to Madeena Shareef.

قبا کی زیارت و نفلوں سے اختر ہر اک راہ سنت سے پر نور ہوں گا

Qubaa ki ziyaarat-o-naflo se Akhtar Har ek raah-he-sunnat pur Noor hoo(n)gaa

**I (Hazrat Shah Muhammad Hakeem Akhtar Sahib (Daamat Barakaatuhum) will visit Musjid-e-Quba and read 2 Rakaats Nafl Salaah in it. In this way I will follow all the Sunnats of Nabi-e-Kareem ﷺ and develop Noor in my heart**

**T**here are many things which Rasoolullah ﷺ did in his lifetime. One of it was going to Quba. We know that this was one of the first Masaajid to be built. Nabi ﷺ arrived there while making Hijrat. The Quraan Shareef also speaks of Musjid-e-Quba. Nabi ﷺ also gave the virtues of that Musjid. Nabi ﷺ used to visit Musjid-e-Quba especially on Saturdays and read 2 Rakaats Salaat.

By making 2 Rakaats Nafl in Musjid-e-Quba, one will be following the sunnats of Nabi-e-Kareem ﷺ. I will follow all the sunnats of Nabi-e-Kareem ﷺ and develop Noor in my heart. Each and every Sunnat has Noor in it. I will bring all these Sunnats into my life.

May Allah Ta'ala grant us true love and true Ishq of Nabi-e-Kareem ﷺ. May Allah Ta'ala grant us Ishq and Muhabbat of such a level, that it becomes extremely easy for us to make Ittibaa and Itaa'at of Nabi-e-Kareem ﷺ. When a person has love for someone, he goes out of his way to do anything. He will move mountains. We don't have to move mountains, we just have to do simple, basic, practical things and then get great, great rewards upon it.

May Allah Ta'ala grant us the Taufeeq to walk on the path of Sunnat so that we become the beloveds of Allah Ta'ala and Nabi-e-Kareem ﷺ. Aameen!

Extracted from the following majaalis of Hazrat Moulana Yunus Patel Sahib رَحْمَةُ اللهِ عَلَيْهِ

1. Ramadhaan 2009
2. 21/10/2010



# The devouring of interest

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

Allah ﷻ mentions:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

O ye who believe! Devour not usury, doubled and multiplied; but fear Allah, that ye may (really) prosper. (3:130)

In another place Allah ﷻ mentions:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا

Those who devour usury (on the day of qiyaamah (when they will rise from their graves) will not stand except as one whom the evil one by His touch hath driven to madness. That is (the disgrace) because they say: "Trade is like usury," (2:275)

Therefore, through this horrible sentence- "Trade is like usury." They have made haraam into halaal. When Allah ﷻ will command the people to rise from their graves those who devoured

interest will be in a condition of madness. Allah ﷻ on that day will fill their bellies; because of this they will also be so heavy that as soon as they stand up they will fall because of the weight of their stomachs.

Hadhrat Qataadah رَضِيَ اللَّهُ عَنْهُ mentions that the interest devourers will rise up mad and in this manner all the people on the field of hashr will come to know that these are the devourers of interest.

Hadhrat Abu Saeed Khudri رَضِيَ اللَّهُ عَنْهُ mentions that, Nabi ﷺ

mentioned that, on the night of mi'raaj when he was ascending the heavens then in the seven heavens he heard the sounds of lightning and thunder and he came to a people whose stomachs were like big houses. In it were snakes and scorpions which could be seen from outside. He Nabi ﷺ asked, "O Jibra'eel

عَلَيْهِ السَّلَامُ! Who are these

people?" He (Jibraeel عَلَيْهِ السَّلَام) replied, "These are the interest devourers."

It is narrated from Hadhrat Abdullah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ that Nabi ﷺ has cursed the one who eats interest and the one who feeds someone interest (in other words the one who takes and gives interest). This hadith has been narrated by Muslim, Nasaa'ie, Abu Dawood, tirmizi and ibn Majah. It is also declared to be sahih (true). In one riwaayat it is mentioned that curses are upon those who bear witness to the transaction of interest and those who write the transaction of interest.

It is narrated from Hadhrat Abdullah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ that He ﷺ had mentioned the one who eats and feeds interest and their two witnesses and their scribe, will not be forgiven when they know that this is an interest-bearing transaction.

Hadhrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ mentioned that Nabi ﷺ mentioned that there are

seventy types of evils of interest, and the least is like committing adultery with one's mother.

It is narrated from Abdullah ibn Salaam رَضِيَ اللَّهُ عَنْهُ that Nabi ﷺ mentioned one dirham earned from interest in the sight of Allah جَلَّ جَلَالُهُ is a worse crime than committing adultery thirty three times in the state of being a muslim. Tabrani has brought this narration in kabeer through the chain of Khurasani through the medium of Abdullah.

To oppressively devour the wealth of orphans

Allah جَلَّ جَلَالُهُ mentions:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴿٥٠﴾

Those that unjustly eat up the property of orphans eat up a Fire into their own bodies: They will soon be enduring a Blazing Fire! (4:10)

In another place (addressing the guardians of orphans) Allah جَلَّ جَلَالُهُ mentions:

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ

Translation: Do not go close to the wealth of orphans until they become mature, except through an appropriate manner (according to the laws of shariat) take the wealth (then it is fine).

(The commentator of the Qur'aan) 'Allamah Siddi رَحْمَةُ اللَّهِ

عَلَيْهِه mentions that for those who ate the wealth of orphans in an oppressive manner, in the hereafter, flames of fire will be emanating from their mouth, ears and eyes and by this everyone would come to know that this person ate the wealth of orphans.

The fuqahaa ikraam رَحْمَةُ اللَّهِ عَلَيْهِ have mentioned that if the guardians of the orphan are poor and he cannot handle the expenses then in a good manner, can take only enough wealth to fulfil the orphan's needs.

وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ  
وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ

If the guardian is well-off, let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable. (4:6)

It comes in the hadith "I and the person who raises an orphan will be like this" Nabi ﷺ indicated the closeness with his index and middle finger.

In another hadith it is mentioned that if any person with a lot of sincerity passes his hand over the head of an orphan that person would receive a reward equal to the number of strands of hair under his hand.

Somebody asked Hadhrat Abu Darda رَضِيَ اللَّهُ عَنْهُ for advice. His response was, "Show compassion on an orphan and keep him close to you, because I saw a person by Nabi ﷺ

complaining of the hardness of his heart. Nabi ﷺ

mentioned, 'Show love to an orphan and feed him, if you do this then your heart will become soft and your need will be accomplished."

Hadhrat Anas ibn Malik رَضِيَ اللَّهُ عَنْهُ mentions that the best house is that house in which an orphan is staying and is treated in a good manner and



the worst house is that in which an orphan is living and is treated badly

Allah ﷻ had sent revelation to Hadhrat Dawood عليه السلام that, "O Dawood عليه السلام in respect of the orphan become a helpful father and know well that what you plant is what you will reap."

The meaning of this is that every person has to definitely die so it is apparent that one day your wife may also be a widow and your children will be orphans. If you will despise the orphans and widows due to their unpleasant condition and treat them in an improper manner, then in the end the same treatment will be meted out to your family and dependants.

Hadhrat Dawood عليه السلام himself mentioned in his secret communion with Allah ﷻ, "O Allah ﷻ ! Whoever becomes a support for the orphans and widows, what reward will he get?" Allah ﷻ mentioned that he will get the shade of his Arsh on the day of qiyaamah,

where there will be no shade.

In one hadith it is mentioned that whoever is involved in the fulfilling the needs of the widows and orphans his example is like that person who does Jihaad in the path of Allah ﷻ, that person who does 'ibaadat the entire night, and like that person who fasts continuously.

### Story

In Balkh there was a tribe who were from the lineage of Nabi ﷺ via Hadhrat 'Ali رضي الله عنه , the leader of the tribe passed away. Therefore his wife left that place where the tribe resided with her orphan daughters. It was extremely cold, and for this reason she hid her daughters in a deserted masjid. She then went out in search of a place for them to live. En-route she came across two wealthy people, who were the chiefs of the town, one was a Muslim and one was a fire worshipper.

First she went to the Muslim and she expressed her need and worry. She mentioned, "I am honourable woman of the

tribe of the descendants of Nabi ﷺ and I have my orphan daughters, I need a solution to my problem.” He replied, “No problem, but give me some proof that you are from the lineage of Nabi ﷺ. ” This woman mentioned, “I am a stranger in this town and who will stand witness for me?” The leader then turned his face away and did not pay any attention to her.

Now, this woman decided to seek help from the wealthy man who was a fire worshipper. This fire worshipper called the womenfolk of his house and he said to them, “Go with this woman and bring her daughters.”, and soon she together with her daughters were gathered before him. He commanded his family to take care of these helpless people by telling them that, “This family is of a noble lineage and is afflicted with a calamity, bathe them, wash them, arrange for the clothing of these girls and feed them good food.”

The mother together with her many daughters ate and drank heartily and were relieved from their worries. On that very same night; the Muslim who had sent her back without helping her, dreamt of the day of Qiyaamah. He saw a strange and magnificent castle in which there was a throne, studded with diamonds and jewels. Nabi ﷺ made his honourable

presence and this Muslim asked, “O Nabi ﷺ! Who does this palace belongs to?” Nabi ﷺ replied, “This is for one of my followers who is a believer in the oneness of Allah .” This Muslim said, “I am also one who believes in the oneness of Allah .” Nabi ﷺ

mentioned; “Present proof that you are a person who believes in the oneness of Allah .” This person now became extremely worried as to how he will bring proof. Then Nabi ﷺ mentioned; “When an honourable woman had come to you and presented her need you had

also asked her for proof." He then became full of grief and remorse, and in that condition realised the error of his ways.

In the morning he went about in search for this woman. He found the house of the fire worshipper and pleaded, "Please hand over this widowed woman and her children." and further promised to give him a lot of money, but the fire worshipper totally refused.

This person, the fire worshipper mentioned, "Last night, I saw in my dream that Nabi ﷺ had gone close to an extremely beautiful palace

and Nabi ﷺ mentioned to me that this palace is for you, in exchange of assisting an honourable widowed woman and her children. Allah ﷻ has given you the wealth of Imaan and this palace has also been prepared for you. Therefore by the qasm of Allah ! Before the passing of the night my entire family and I accepted Islam at the hands of this widow." This Amir realising his stupidity and haughtiness returned.

May Allah ﷻ grant us the understanding of deen and the perception of the benefit of the Akhirat. Ameen





## Break your fast a few minutes early?

by Hazrat Maulana Yunus Patel Sahib (رَحْمَةُ اللَّهِ عَلَيْهِ)

**F**or many years, without fail, I have been giving an example in the month of Ramadaan, that at the end of a very, very hot and long day of Summer, a person is sitting at the dastarkhaan (table cloth), close to the time of Iftaar, waiting patiently to open his fast. There is just 3 minutes left for the setting of the sun when he is told: "Eat! .. , What difference will it make if you break your fast now? What is another 2 or 3 minutes? ... You have already stayed away from food and drink for almost 15/~ 16 hours."

Even if this happens to be the weakest Muslim, in respect to obeying Allah Ta'ala, he will respond: "It is the ruling of the Qur'aan and the Ahadith that I break my fast after the setting of the sun and not before that time. It is the command of Allah Ta'ala and I cannot disobey Him."

The weakest person's Imaan becomes so strong at this stage of his fast, that he will not break his fast. He will refuse to break his fast, even if

the world's great personalities have to say so.

So we should question ourselves and also answer truthfully: Is it not the Hukm,



the Command of that same Allah, to perform Salaah five times a day and for the men, in the Musijd, in Jamaat as far as possible? Is it not the Command of that same Allah to correctly discharge our Zakaah, perform Haj, treat our parents with love and respect, be faithful to our wives and treat them with compassion and vice versa for the wives, be honest in our business dealings and be kind and just to those under our authority?

## DUA FOR EASE IN DIFFICULTIES

اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا،  
وَأَنْتَ تَجْعَلُ الْحَزْنَ إِذَا شِئْتَ سَهْلًا

Allahumma la sahla illa ma ja'altahu sahla,  
wa anta taj-alul hazna izaa shi'ta sahla

"O Allah, there is nothing made easy except  
what you make easy, and You make  
the difficulty easy, if You wish."

~ Ibn Hibban in his Sahih #327 and Ibn As-Sunni #351

-عن أنس رضي الله عنه أن رسول الله صلى الله عليه وسلم قال : " اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا، وَأَنْتَ تَجْعَلُ الْحَزْنَ إِذَا شِئْتَ سَهْلًا

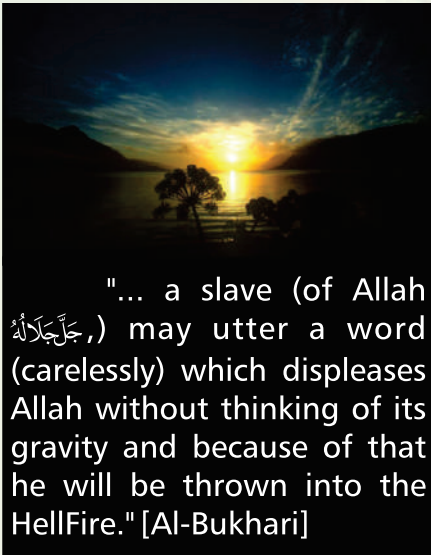
رواه ابن السنني في عمل اليوم والليلة

~ Ibn Hibban in his Sahih #327 and Ibn As-Sunni #351

## SPEAK GOOD OR REMAIN SILENT

By MI Muhammed ibn MI Yunus Patel sb.

**M**y Dear and Respected Brothers and Sisters in Islam! We need to work hard to guard our tongues because by guarding our tongues, we are helping to ward off the Hellfire from us.



"... a slave (of Allah ﷻ) may utter a word (carelessly) which displeases Allah without thinking of its gravity and because of that he will be thrown into the HellFire." [Al-Bukhari]

Allah the Almighty said in Surah Hujurat (the Dwellings), 49:12

"And do not backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And

fear Allah ﷻ. Verily, Allah ﷻ is the One who forgives and accepts repentance, Most Merciful."

Narrated Abu Musa:

"Some people asked Allah's Messenger (Peace be upon him), "Whose Islam is the best? i.e. (Who is a very good Muslim)?" He replied, "One who avoids harming the Muslims with his tongue and hands." [Al-Bukhari and Muslim]

"All of the Muslim is sacred to the Muslim, his wealth, honour and his blood. It is evil enough for someone to belittle his Muslim brother." [Abu Dawud]

Brothers and Sisters! Don't backbite one another. Don't talk about your brothers and sisters, unless it's in something good.

And the definition of backbiting has been explained in a Hadith collected by Abu Dawud that Abu Hurairah said:



"It was asked, 'O Allah's Messenger! What is backbiting' He said: "Mentioning about your brother in a manner that he dislikes." He was asked, 'What if my brother was as I mentioned' He said: "If he was as you mentioned, you will have committed backbiting. But if he was not as you say about him, you will have falsely accused him (slandered him)."

Backbiting was sternly warned against, and this is why Allah the Exalted and Most Blessed compared it to eating the flesh of a dead human being.

Brothers and Sisters in Islam! Be careful of what comes out of our mouths!

Amr ibn Al-As (RA) said:

"Words are like medicine, little is enough and too much destroys you."

Brothers and Sisters! Guard your tongues, and measure your words. Think before we open our mouths and don't backbite one another. And I know that it's a hard thing to resist, but bite

your tongues if you have to, because on the Day of Judgement, you'll be wishing that you had.

Abu Said Al Khudri رَضِيَ اللهُ عَنْهُ said: The Prophet ﷺ (Peace be upon him) said:

"When the son of Adam gets up in the morning, all the limbs humble themselves before the tongue and say: 'Fear Allah for our sake because we are with you: (i.e., we will be rewarded or punished as a result of what you do) if you are straight, we will be straight; and if you are crooked, we will be crooked.'" [At-Tirmidhi]



Subhanallah! Brothers and Sisters!! Think about this for a moment. Prophet Muhammad (Peace be upon him) is telling us that our own bodies are afraid for us for

what our tongues may do. They warn our tongues to fear Allah, and they seek refuge from the evil that they may send forward.

So my Dear and Respected Brothers and Sisters in Islam! I encourage us all to guard our tongues, and fear the day when we will be called to account for the things that we have said.

I ask Allah to help us to benefit from what we have heard here today.

And to help us to guard our tongues.

And I ask Allah ﷻ to turn to us with Forgiveness and Mercy on the day that we meet Him, and to exchange our places in Hellfire, for places in Jannah. Ameen.

Servants of Allah ﷻ !  
Know that the tongue is one of the greatest blessings of Allah, it is small but does great deeds and great damage in the same time. Through the tongue, true faith unfolds and infidelity emerges, its extent is endless like a vast arena. The interpreter of Hearts and

Thoughts, machine of speech and statement, the good it made carved on the tablets of time and the evil it caused echoes through the eras. Whomever employs it wisely and for the sake of useful utterance, commencing his affairs, restraining it with religious bond and placing it where it belongs is worthy of salvation. Whoever liberates it, not monitoring what it utters, the devil will be his guide misleading him in different paths. People stumble in Hellfire due to their tongues's yields. Moreover, all the human body parts affected by the tongue through its straightness or its straying as confirmed by the words of the Prophet (Peace be upon him):

“When the son of Adam (any human) rises in the morning his body parts calls out to the tongue saying “Fear Allah in us, for we are affected by your utterance, if you go steadfast so do we, but if you go astray so do we.” [At-Tirmidhi]

Brothers and Sisters! Islam gave an attentive care to the manner of speech and the way it functions, as the word coming out indicates an individual's level of intellect and manners. The level of conversation judges its general standard and the extent that good virtues fuse in it's environment.

A person must ask himself before preaching to others, is there any purpose of talking? If there is any sound reason to talk then be it, if not then silence is preferable where it's not necessary, thus he will be rewarded heavily performing a pleasant worship.

Abdullah Ibn Mas'ud رَضِيَ اللَّهُ عَنْهُ said:

"In the name of Allah the only Creator, nothing is most deserving of imprisonment than a tongue."

Ibn Abbas رَضِيَ اللَّهُ عَنْهُ May Allah be pleased with him said:

"Five matters that outweighs owning black stallions:

- 1 Do not speak on matters that don't concern you, its trivial for you and I am afraid that you would sin because of it.
- 2 Do not interact in a topic that concerns you unless there is meaning and effect to what you are going to say, you might be of concern but there is no effect to what you are saying thus subjected to criticism.
- 3 Do not quarrel a man of patience or a foolish man, the patient would hate you, and the foolish would harm you.
- 4 Mention your brother in a manner you would like to be mentioned, and forgive him from what you would like to be forgiven.
- 5 Act upon things knowing you will be rewarded for a kind act and held accountable for bad deeds."

(to be continued Insha Allah)



## آہ جو دل ترے غم کا حامل نہیں

دو جہاں کا مزہ اس کو حاصل نہیں  
 آپ چاہیں ہمیں یہ کرم آپ کا  
 آہ جو دل ترے غم کا حامل نہیں  
 صحبت اہل دل جس نے پائی نہ ہو  
 ورنہ ہم چاہنے کے تو قابل نہیں  
 جس جگہ آپ کا قرب ملتا نہ ہو  
 اس کا غم غم نہیں اس کا دل دل نہیں  
 ہو کے منزل بھی وہ میری منزل نہیں  
 غیر حق سے لگتا ہے جو اپنا دل  
 تیری الفت کے غم کا وہ حامل نہیں  
 آپ کا ہوں میں بس اور کسی کا نہیں  
 کوئی لیلیٰ نہیں کوئی محمل نہیں  
 بحر الفت کا کوئی کنارہ نہیں  
 کہ رہا ہے یہ اختر بیانگ دھل

### DO JAHAA(N) KA MAZAA US KO HAASIL NAHEE

Do jahaa(n) ka mazaa us ko haasil nahee. Aah jo dil tere gham ka haamil nahee.  
 Aap chaahne hame ye karam aap kaa. Warna ham chaahne ke to qaabil nahee.  
 Suhbate ahle dil jis ne paayee na ho. Uska gham gham nahee, uska dil dil nahee.  
 Jis jagaa aap ka qurb milta na ho, ho ke manzil bhi wo meri manzil nahee.  
 Ghaire haq se lagaata he jo apna dil, teri ulfat ke gham ka wo haamil nahee.  
 Aap kaa hoon me bas aur kisee ka nahee. Koi layla nahee koi mahmil nahee.  
 Keh rahaa he ye Akhtar babaange duhul. Bahre ulfat ka koi kanaara nahee.

### TRANSLATION

He is not blessed with the joys of both the worlds ...  
 who carries not your pain (love in his heart)  
 We desire You; this is your grace upon us;  
 otherwise we are not worthy of your love (Since we are polluted with sins)  
 One who has not acquired the suhbat (company) of the ahle dil (lovers of Allah)  
 his pain is no pain and his heart is no heart  
 Any place where your nearness is not acquired,  
 though it is a destination yet it is not a Worthy destination.  
 Whoever attached his heart to other than Allah,  
 he carries not the pain of your love in his heart.  
 I am yours and no one else's. I have no Layla nor the mahmil  
 (tent of Layla). (This means my love is exclusively for you,  
 no one or no object of this world has a place in my heart)  
 Akhtar announces this openly:  
 The oceans of Allah's love and nearness have no shores  
 (i.e. there is no limit/end to Allah's love and nearness)

## An explanation of a verse given by Hadhrat Moulana Yunus Patel Sahib (رَحْمَةُ اللَّهِ عَلَيْهِ)

2<sup>nd</sup> Ramadhaan 1429/2008 after Fajr Majlis

Prepared by Hz MI Dawood Seedat sb.

فَمِنْ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ﴿٢٠١﴾ وَمِنْهُمْ

مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠٢﴾

**F**rom amongst people are those who say, "Oh Rabb, grant us in this world" and they have no portion in the hereafter. And from them are also those who say, "Oh our Rabb, grant us good in this world, good in the hereafter and save us from the punishment of the fire." (2:200/201)

In the days of ignorance (pre-Islamic period) people used to also go for Haj. They would go to Mina, Muzdalifa etc and many customary actions of the days of ignorance used to take place. Allah Ta'ala mentions that some of them used to go there and only make dua for the things of this world. They would ask for wealth, property and anything material. All their dua consisted of only things of this

world. With regards to those people Allah Ta'ala says, "there will be nothing for them in the hereafter, "because they only asked for the things of this world and also, they will only get that amount which Allah Ta'ala has decreed for them, nothing more.

On the other hand, Allah Ta'ala praises those who used to make dua, "oh our sustainer give us in this world HASANAH and save us from the punishment of the fire. "the point to note is that they would not only ask for wealth of this world but they ask for HASANAH.

Now this is a dua which Nabi ﷺ recited in abundance. We are told to recite it between Rukne-Yamaani and Hajr Asward during Tawaaf, also at times during Tawaaf, after

salaah and on other occasions, the question arises as to why must this dua be recited in abundance so much that Nabi (ﷺ) would often recite it after salaah? The reason is that in this dua the person is seeking the best of both worlds. He is not asking for wealth per say, but he is seeking HASANAH. The mufasssireen explain that here "fi d d u n y a h a s a n a h" encompasses every need of the person. This is an extremely comprehensive dua if only we can understand it. however, our condition is such that if we request someone for duas and he says, "May Allah جَلَّ جَلَالُهُ grant you the best of both worlds" then we feel dissatisfied. We feel that he did not make a nice dua for me, yet this dua encompasses everything.

We also learn that Allah Ta'ala does not stop us from seeking things of this world. We are living in a world of means and many things are required for our existence. So, Allah Ta'ala is saying, "make this dua in which you seek HASANAH FID DUNYA." Now what is meant

by HASANAH FID DUNYA? It is the well being of the person himself, his children, his family, the society and you can extend the meaning as far as you wish to.

By asking for Hasanah and not just plenty of wealth, included is the seeking of halaal sustenance. Plenty of wealth can come through casinos, interest, stealing and many other ways. So, by asking for hasanah we are asking for halaal sustenance through halaal sources attained through the pleasure of Allah Ta'ala, which has no contamination not impurity in it. Just as we would not like to eat and drink anything which has impurity in it, We should also dislike haraam because haraam sustenance has impurities in it whether we can see or not see it.

This dua also includes asking for beneficial knowledge not just abundant knowledge without practice. If one has the knowledge of salaah, fasting, halaal, haraam etc but he is not practicing upon it, then of what use is that knowledge to him? Therefore,



in HASANAH FID DUNYA he is asking for beneficial knowledge. Such knowledge upon which he will practice.

Also included is the seeking of the ability to perform righteous deeds. Every action that is done according to the Quraan and Sunnah will fall under righteous. Whether it is salaah, zakaat, fasting, caring for the poor, fulfilment of the rights of one's spouse, fulfilment of the rights of the children, Neighbour and of everybody. All this falls under righteous deeds, and it is these things that will become the protection from the punishment of the fire.

In the same way this dua includes asking for a pious righteous wife, not just a pretty face, but rather one who is pious and compatible then beauty also can be included. There is nothing wrong with asking for a beautiful wife, however with beauty must come piety and knowledge of deen etc. in the same way the girl is not just seeking a mister with a big bank balance, but she is asking for a husband who has piety

and is GOD FEARING. He must be handsome, but he must also have knowledge of deen and must fulfil the rights of the wife. He must understand how to draw a balance between his parent's rights and his wife's rights without being unjust.

Now we could go on as this dua includes every need of ours in this world and HASANAH FIL AAKIRAH includes every need of ours in the hereafter, whether it be protection from the punishment of the grave, easy reckoning on the day of qiyaamah, entry into Jannah and enjoyment of all these bounties which no eye has seen, no ear has heard and no thought has crossed anyone's mind. He is also asking to be blessed with the sight of the countenance of Allah Ta'ala.

So, it is a very beautiful, comprehensive dua given by Allah Ta'ala and we should include it in our duas after salaah and other occasions. However, it must be made with a deep hearted meditation, sincerity and dedication.

## The Story about the Different Opinions on an Elephant

*\* From Ma'arift - e- mathnavi of  
Hazrat Maulana Shah Hakeem*

*Muhammad Akhtar Sahib (رَحْمَةُ اللَّهِ عَلَيْهِ)*

In a certain country no one had ever seen an elephant. The first elephant that was



brought to this country was from India. It was placed in a dark building where one could not see the dark coloured elephant. Many viewers came along to see the animal. They were allowed to touch the elephant and then draw conclusions as to what is an elephant. According to the part of the elephant they touched, they drew their conclusions and, in this

manner, each one had a different opinion. The one who touched the ears of the elephant exclaimed, "It is like a huge fan." The one who touched its back exclaimed, "The elephant is like a platform". The one who touched its leg exclaimed, "No, you are all wrong. This is like a pillar". The one who touched the trunk of the elephant said, "According to my opinion, this elephant is long and hollow within".

In this manner, all of them had different versions of an elephant. Maulana Rumi رَحْمَةُ اللَّهِ عَلَيْهِ now says that if they had a lamp in their hands, all these differences of opinion would have disappeared.

"If everyone of them had a lamp in his hand, They would all have been safe from differing".

**Lesson:**

These days there are many differences of opinion regarding the concept of Allah Ta'ala, Messengership, Prophethood, the aim and object of life on earth and the resurrection. Many people, in this darkened world, independent of the light of revelation try to understand the links between the worldly life and the life of the Hereafter. They try to understand the relationship between the Creator and His creation solely through reason. They are all like the people mentioned in this story. Not one of them will be able to reach the truth.

One blind man, whether he tries to tread the path on his own or by following another blind man, in both cases, will head towards destruction and be deprived of reaching the required destination. If the traveller and the guide are both blind – no matter how many they may be, the sum total will still be blindness. Hence, to understand the reality of things, logic and reason alone is not enough.

The Light of revelation is also required. In the story all those who touched the elephant, were rational beings, the only thing missing was light. Thus, Muslims should not look towards men of science and philosophy to research the affairs of the Hereafter and fix the object of human life on earth. Those men of science and philosophy lack the light of revelation and as such, they will conclude that man is just a machine which manufactures faeces.

They will conclude that the object of this life is merely to eat, drink and defecate - nothing else.

The light to which we refer is Divine Revelation, it is the Holy Quran and the teachings of the Prophet Muhammad ﷺ. The very light which was revealed in the Cave of Hira, fourteen centuries ago. May Allah Ta'ala protect us from any modern light.

"O new light, may your face be blackened.

In your heart is darkness and your outside is enlightened".



# MURAQABAH E MAUT<sup>1</sup>



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Talk by Hazrat Maulana Yunus

Patel Saheb (rah) – Part #2 Continued

تو نے منصب بھی آکر پایا تو کیا  
گنج سیم وزر بھی ہاتھ آیا تو کیا  
قصر عالیشان بھی بنوایا تو کیا  
دبدبہ بھی اپنا دکھلایا تو کیا

**E**ven if you get some kind of a position in the world. The highest position in the world is to become a king. In the sight of the people of the world the highest position is a king, and in some countries, it is the president or the prime minister. He says whether you become a king, minister, prime minister or member of parliament or secretary general or whatever you become; we are not discussing the permissibility; what we are saying is that if the person

reaches those levels, then what? Does it mean that now death is not behind him anymore? Look at the rulers of states, or kings of countries where they had the major parts of the oil wealth of the world... haven't we seen them leaving this world? Haven't we seen them leaving this world with kafan and nothing else? Or did they dig a pipeline and connect it to the qabr to still collect revenue? The only revenue is the good deeds that the person did, the sadaqah<sup>2</sup> jaariyah that the person made, all the wealth and everything else will remain outside.

1 maraqabah-e-maut - contemplation of death

2 sadaqah jaariyah - perpetual reward

Then what? If the person reaches that level but he is not obedient to Allah Ta'aala and His Rasool ﷺ, then what? If you get all the gold and silver in the world, then what? Will you be able to bribe the angel of death?

If you made a huge, grand palace, one of its kind, or many too. So what? Do people living in palaces not leave this world, are people in palaces saved from death? Put all the security around the palace and the person and say we are going to stop the angel of death from entering this palace. Will anyone be able to do that?

Many rulers of other countries are continuously threatening others. We will do this and that to you, we have this force and that force... and not necessarily rulers, even ordinary people like us; if Allah Ta'aala gives us some kind of authority in business or any other way or even in our homes and we are strong and powerful in one way or the

other, either physical might or we have the might of wealth and therefore we are threatening people all the time. Will the angel of death leave us?

This is not just poetry, it is a waaz<sup>3</sup>. This was the haal<sup>4</sup> of Hazrat Khwaja sahib رَضِیَ اللہُ عَنْہُ, and not merely qaal<sup>5</sup>. That is the sifat and sign of Allah<sup>6</sup> Waalas. It is not flowery language. It comes out from the hearts therefore it effects hearts. We have got nothing but words, therefore it just stays in the air. Any person who listens with an open heart and open mind to the waaz of the Allah Walaas, that person cannot leave without being affected. It's a different thing afterwards that the environment outside sometimes overpowers the person but the seeds are still planted in the heart, the person's conscience will thereafter keep on worrying

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3 waaz - advice

4 haal - inner condition of th heart

5 qaal - words

6 Allah waalas - Friends of Allah

him and bugging him if he is doing wrong. That is the effect of those majaaalis.

Hazrat Khawaja sahib رَضِيَ اللّٰهُ عَنْهُ was one of them that there was effect in his kalaam. One can perceive that this is not just ordinary poetry. If you ponder and reflect, you will find that in every word there is the explanation of the Quran Sharif and Ahaadith of Rasullullah صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in poetic form.



ایک دن مرنا ہے آخر موت ہے  
کر لے جو کرنا ہے آخر موت ہے

Let us not be negligent. Let us not be indifferent. Let us not take this as some kind of entertainment. It is a serious matter. Like we say a matter of life and death, when a patient is in hospital and if he is in a critical condition, the doctor says that it is a matter

of life and death. That is exactly what we are talking about, that our life in this world is a matter of life and death. It is a serious matter. We have to do a check, like how they keep on checking the pressure level etc... of the critical patient. Just as you plug your car when you take it for servicing, they plug it in for a reading and it gives you a complete reading regarding the faults, similarly we must plug in our hearts to the shariah every time and see what are our faults and weaknesses are Should there be weakness in our eyes, in our listening, in our speech, (we are not talking about physical weakness) we will get the reading of the weaknesses.

Don't lose hope, since Allah Ta'aala is forgiving, merciful and kind just as the mechanic says that don't worry it just needs a new part and little bit of shine and a little bit of polish, similarly a little bit of polish here and a little bit of shine here and a little removal of dents there, and the person will be ok again.



Allah Ta'aala give us all the toufeeq of Amal<sup>7</sup>.



Deen is enjoyment. We make it like a burden, otherwise it is enjoyment and beautiful. There is no doom and gloom all the time. Before Allah Ta'aala we cry, after that, we are cheerful, we are happy, we talk, joke within the perimeters of shariah. Do everything right then we will find sukoon<sup>8</sup> within.

When children are given homework and thereafter they play, the parents will be happy too that he went to school, madrasah and he did all his homework too. Now you want to see them happy and play. On the contrary, that child who did

not go to school or madrasah and also did not do his work, yet he is playing and asks for things, what will the parent give them? They will say you deserve a few slaps! You are asking for boot, I'll boot you out!

Similarly, Allah Ta'aala also wants to see His bandaas<sup>9</sup> happy. When they have been obedient and when they have made amal on the teachings of the Quraan and Sunnat, then Allah Ta'aala wants to see His banda happy.

Once again, I conclude on what Hazrat Jalauldeen Rumi رَحْمَةُ اللهِ عَلَيْهِ said: "When the fragrance of Allah Ta'aala's muhabbat comes into my heart, then the vocabulary of the languages of the world fail to put a description on it". This is because the vocabulary of the languages of the world is mehdood- which means limited and the fragrance of Allah Ta'aala's muhabbat is unlimited for Allah Ta'aala, with all His sifaat, qualities and

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7 amal - practise

8 sukoon - reace

9 bandaas - servants

attributes- Allah Ta'aala is such, that nobody can truly explain. All this is kayfiyaat that Allah Ta'aala grants.

This Mubarak month has just started (month of



Ramadhaan). From now, condition our minds, stay away from sins, apply ourselves-do a little, but do it with quality. One will then see as the days go by, Insha Allah, and as the odd nights will come, if the person had made the correct effort in the first 20 days, he himself will say: 'What was I?! Where was I worthy of experiencing such kinds of feelings? The person experiences it, no matter what he may have been, provided

he spent his time correctly in the first 20 days. That time will come, when Allah Ta'aala gives him that enjoyment in his heart. People can say what they like, that one is foolish or whatever, but that person will say that I am not going to exchange this for anything in the world. What will I get in sins? Nothing.

This taste and sweetness of Iman is such that you may put



all the gold and silver of the world at my feet, but I will not be prepared to accept it and exchange it for this sukoon that Allah Ta'aala has given me.

End of Talk # 2 on  
Muraqabah-e-Maut  
2010\*\*\*

## Sunnats of Wudhu and Ghusl

*\*Beautiful Sunnats of the beloved Nabi ﷺ*

**By Arif Billah Hazrat Maulana Shah Hakeem**

**Muhammad Akhtar Sahib (رَحْمَةُ اللَّهِ عَلَيْهِ)**

12. Make Masah of the entire head once. (Si'aayah- Vol.1 pg. 132, Shami Vol.1)

13. Together with Masah of the head, make Masah of the ears. (Nasai-Vol.1 pg.16, Shami - Vol.1 pg.89)

14. Rub the limbs when washing them.(Maraaqi - pg.40)

15. Make wudhu in quick succession.(Maraaqi-pg.40)

16. Make wudhu in sequence (Hidaayah- Vol.1)

17. Commence from the right side. (Bukhari- Chapter of beginning on the right in Wudhu, pg.28)

18. Commence Masah of the head from the front (Bukhari- Vol.1, pg. 31. narrated from Abdullah Ibne Zaid)

19. Make Masah of the nape. Do not make Masah of the throat. This is a Bid'at (innovation). (Maraaqi-pg.41)



20. After Wudhu Recite The Shahaadah:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

And then recite this dua:

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ  
الْمُتَطَهِّرِينَ

(Tirmidhi- Vol. 1, pg 18)



Trans: O Allah **جَلَّ جَلَالُهُ**, include me amongst those who repent excessively and amongst those who purify themselves.

Note: Regarding the above Dua Mullah Ali Qaari **رَحْمَةُ اللَّهِ عَلَيْهِ** has written in Mirqaat, commentary of Mishkaat, that while Wudhu purifies one externally, this dua is a supplication for internal purity. It is as though one is supplicating that, "O Allah **جَلَّ جَلَالُهُ**, we have cleansed ourselves externally, which was within our power. O Allah **جَلَّ جَلَالُهُ**, you now purify us internally as well, through your mercy.

### **FARAAIDH (COMPULSORY ACTS) OF WUDHU**

**T**he above mentioned procedure was the Sunnat method. Certain acts are compulsory in Wudhu. If even one is left out or has some deficiency, then Wudhu will not be complete. In Wudhu, there are only four

Faraaidh (compulsory acts).

1. To wash the entire face once
2. To wash both hands including the elbows once
3. To make Masah of a quarter of the head once.
4. To wash both feet once upto and including the ankles.

By doing so much, the Wudhu will be completed. However, by performing Wudhu according to the Sunnat method, one's Wudhu will be perfected and more reward will be attained.

### **SUNNAT METHOD OF GHUSL**

**F**irst wash both hands upto the wrists. Thereafter wash off any impurity that may be on the body of both the front and back private parts (whether there is a need for this or not). Now perform Wudhu according to the Sunnat manner. If one is taking a bath in such a place where the

then do not wash the feet there. After the Wudhu, pour water over the head thrice (sufficient water should be poured so that the entire body is completely drenched). Rub the body with the hands so that no part remains dry. If even a hair span is left dry, the ghusl will be incomplete. In short, ensure that water passes over the entire body. Thereafter, move away from this place to a pure spot to wash one's feet. If, however, the feet had been washed at the time of Wudhu, then there is no need to repeat. (Behishti Zewar, Shami- Vol. 1, pg. 157-159)

**Note:** The act of wiping oneself with a towel after ghusl is also recorded in the Hadith. Likewise not to wipe oneself but to allow the water to dry up on its own is also recorded in the Hadith.

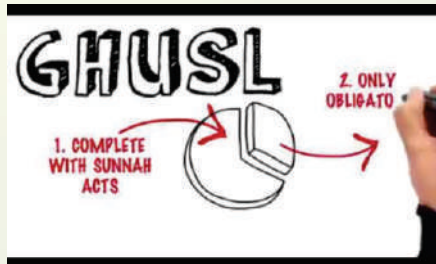
Hence, whichever of the two methods are adopted, make the intention of fulfilling the Sunnat. (Nasai-Vol.1, pg. 31, Tirmidhi-Vol.1, pg.18, Shami-Vol.1, pg. 99)



The above mentioned method is the sunnat procedure for ghusl. In ghusl, some acts are compulsory without which one's ghusl will not be correct and one will remain impure. Thus it is necessary to have the knowledge of what is compulsory in ghusl. Only three acts are compulsory in ghusl.

1. To gargle one's mouth (in such a method that water reaches the entire mouth.)
2. To place water in the nose (upto the soft portion)
3. To make water reach the entire body.

To be continued Insha Allah



# One Minute Madrasah

**By Arif Billah Hazrat Maulana Shah Hakeem**

**Muhammad Akhtar Sahib (رَحْمَةُ اللَّهِ عَلَيْهِ)**

## Lesson 1

### Translation of Namaz

اللَّهُ أَكْبَرُ

Transliteration:

(Allahu Akbar)

"Allah جَلَّ جَلَالُهُ is the greatest." in fact greatness only belongs to Allah جَلَّ جَلَالُهُ



### One Sunnat

One of the sunnats governing qiyaam (the standing position in namaaz) is to stand facing the Qibla upright. The head should not be bent.

### One Major Sin

Among the Major sins with regard to which punishment has been mentioned is : To laugh at someone belittling him.

### The Harms Of Sins

Of the harm of sins that will occur in the world is that due to the evil of sin one is deprived of the knowledge of deen.

### The Benefits Of Obedience And Worship

One of the blessings of virtuous and pious deeds which is granted in this very world is that one will be granted barkat (prosperity) in one's sustenance i.e. sometimes apparent increase also takes place and barkat is always granted.



## Aadaab of a Majlis (Gathering)

By Hz MI Ashraf Ali Thanwi (رَحْمَةُ اللَّهِ عَلَيْهِ)

1. When you have to wait for someone in a gathering, do not sit in such a place or in such a way to convey that you are waiting. This action will create unnecessary anxiety for the one whom you are



waiting for. Sit down quietly at a distance from the person in an inconspicuous way. (An emergency or urgency will obviously be excluded from this rule).

2. When going to meet a person then on arrival notify him in some way of your presence. Such notification may be by Salaam, speech or by sitting down (in a gathering) where you may

be observed. (This rule does not apply to a public gathering, e.g., a public lecture in a Musjid or other public venue). Without having informed the person concerned of your arrival do not sit down in such a place which conceals your presence. It is quite possible that he may engage in some conversation which is not meant for your ears. In this way the private affairs of another person may be unwittingly overheard. It is not permissible to overhear the secrets and private affairs of others without their consent. On such occasions if it transpires that someone is engaging in a private conversation without having knowledge of your presence, then immediately leave the place. If this happens while the speaker is under the impression that you are asleep, then

immediately reveal that you are not a sleep. If the matter being discussed pertains to the infliction of harm or loss to you or to any Muslim, then it will be permissible to overhear such schemes and plots to enable you to protect yourself.

3. When sitting in the company of a person do not sit in such close proximity as to cause inconvenience to him nor sit so far away that it becomes difficult to conduct the conversation with ease.
4. Don't sit staring at a person who is involved in some work. This distracts his attention and disturbs his peace.
5. It is disrespectful to unnecessarily sit directly behind someone in close proximity. The person in front is disturbed thereby.
6. When someone is sitting and engaged in some work do not stand in his presence waiting for him to attend to you. Sit down and address him as soon

as he is relieved of the work.

7. When going to meet a person do not sit with him so long as to inconvenience him or to cause an impediment in his work.
8. Where people are gathered do not spit or clean your nose in their presence unnecessarily. For such acts leave their presence.
9. When leaving a gathering which was organized to discuss certain issues, do not leave without the consent of the leader of the assembly.
10. It is not permissible to remain in a gathering where any law of the Shariat is being violated. Participating in such a gathering is not lawful. Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said that gatherings are held in trust. It is, therefore, not permissible to publicize the discussion of the gathering. However, according to the

Hadith if the gathering is a conspiracy to destroy the life, property or reputation of a Muslim, then it will not be permissible to conceal such a plot. If by publicizing the private discussion of the gathering some harm will be caused to a person then such an act will be sinful. If the harm concerns the general public then to a greater extent will it be sinful to advertise or reveal the talks of the private gathering.

12. While the talk in a gathering is in progress, the newcomer who enters should not make Salaam or Musaafahah. So doing is an interference which disturbs the speaker and distracts the attention of the audience.
13. When arriving at a gathering early, sit in front. Latecomers should sit at the back wherever they are able to find place. They should not attempt to force their way to the front. Some people

arriving late on Fridays at the Musjid, penetrate the rows ahead of them in their attempts to obtain sitting place in front. Such inconsiderate action has been severely criticized in the Hadith. Rasulullah ﷺ

said that such a person will be transformed into a bridge of Jahannum to be trampled on by people.

The practice of cutting through the musallis in order to reach the front rows in the Musjid contains four severe evils: Causing hurt to a Muslim, pride, despising a Muslim and show. Each one of these is a grave crime from which one should abstain.

14. Without a valid reason do not lean against the wall when in a gathering listening to a discourse. This is highly disrespectful.
15. If there is ample sitting place available, do not sit with your back towards anyone.



## LETTER FIVE:

**Relating to intolerance when teaching****QUESTION**

I am a Madrasa teacher and find myself intolerant when it comes to some of my students, especially the ones who are weaker and slower in learning. In my frustration, I sometimes insult such students and regret my behaviour. Due to their slowness, I leave off testing them.

**REPLY**

**Bismihi Ta'ala**

**Respected Sister in Islam,**

Wa-alaykumus Salaam wa-Rahmatullahi wa-Barakaatum

- 1.) Ahle Ilm (The people of Knowledge) are supposed to be Ahle Hilm (people of tolerance). Just as you would like that Allah Ta'ala tolerates you for all your weaknesses and shortcomings, so you will have to train your nafs to also tolerate others on their weaknesses. Being human means that we are prone to shortcomings and errors – each and everyone of us.

2.) Making remarks that are uncalled for and are hurtful to them will invite regret. Learn to maintain silence. The Hadeeth mentions that a man does not slip so much with his foot as he does with his tongue.

3.) Moreover, you should adopt 'adl' (justice) in respect to your students, otherwise not testing them due to their weakness, will be an injustice to them. Allah Ta'ala has entrusted these students to your care. This is an amaanat. Win them over with love, compassion and affection. Encourage them with good words, with incentives.

If need be, get the brighter students to give some time to the weaker students, for revision purposes – that is, if you do not have the time.

4.) There are many excellent books by our pious Ulama and these books offer different methods of teaching as well as excellent suggestions in dealing with students.

Was-Salaamu alaykum wa-Rahmatullahi wa-Barakaatuhu

Yunus Patel (Maulana)

