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GLIMPSES AND
LESSONS FROM THE
LIFE OF HAZRAT
MAULANA YUNUS
PATEL SAHEB ﷺ

MALFOOZAAT

AN SMS FROM
MADINA SHAREEF



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

“THE FOOTSTEPS OF NABI ﷺ ARE THE
HEAVENLY PATHWAYS. THE CONNECTION WITH
ALLAH ﷻ IS THROUGH THE SUNNAH HIGHWAYS”



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PAY BACK HERE IN THIS WORLD TO SAVE YOUR BACK THERE IN THE HEREAFTER

Maulana Yunus Patel Saheb 



Index

13

15

4

18

24

4

Glimpses and Lessons

From the Life of Hazrat Maulana Yunus Patel Saheb ﷺ

14

Malfoozaat – Aadaab of Speech

of Hakimul Ummat Hazrat Maulana Asbraf Ali Thaanwi ﷺ

15

De-mist the Heart

by Hazrat Maulana Yunus Patel Saheb ﷺ

18

Explanation of the Poetry Of Hazrat Maulana Badre Aalam Saheb

by Hazrat Maulana Yunus Patel Saheb ﷺ

24

Some Sunnats of Eating

by Hazrat Maulana Shah Hakim Muhammad Akhtar Saheb ﷺ

How to Attain Concentration in Salah

by Hazrat Maulana Yunus Patel Sahab ﷺ

26

Islaah

From Hidayatus Salikeen by Maulana Yunus Patel Sahab ﷺ

28

The Story of the Parrot and the Shopkeeper

Extracted from Ma'arif-e-Mathnawi

29

An Sms From Madinah Sharif

From the words of Hazrat Maulana Yunus Patel Sahab ﷺ

31

A First Class Ticket to Jannah

From the talks of Moulana Shah Hakim Muhammad Mazhar Sahab
(Daamat barakatuhu)

33

Letter Eight – Living With In-Laws

From the correspondence of Hazrat Maulana Yunus Patel Sahab ﷺ

35



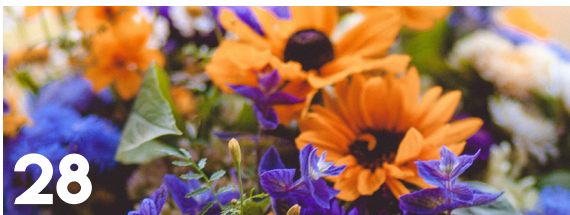
35



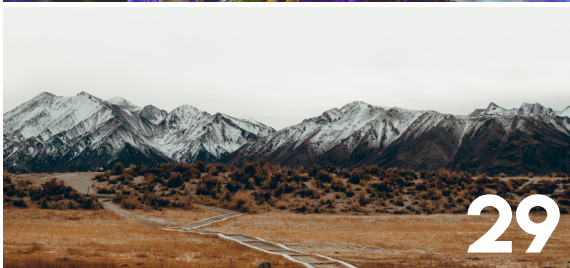
26



33



28



29



31

GLIMPSES AND LESSONS FROM THE LIFE OF HAZRAT MAULANA YUNUS PATEL SAHEB ﷺ

*From the talks of Hazrat Maulana
Muhammad Ilyas Patel Saheb (Daamat barakatuhu)*

PART 2 CONSIDERATION

Hazrat Maulana Yunus Saheb ﷺ had a unique disposition which was deeply entrenched in his heart regarding consideration for others. Due to this, he was particularly not very fond of braais. This was because when a braai takes place, the fragrance permeates throughout the neighbourhood.

Those who could not afford a braai may go through some sadness at being deprived. However, this is not some Mas'alah or ruling; it was Hazrat's deep-hearted consideration. Whether it was somebody who wanted help at a late hour of the night or in the form of some advice or some other financial issue—his unique heart could not refuse anybody.

He used to very fondly mention —

very fondly is a big word on this note, **'I was a standard nine failure'**; sixty out of ninety students had failed. Hazrat was also out of the sixty who failed, so he decided this was enough.

There was a lot of encouragement to continue and redo that year, but he said, 'Enough is enough', and the incident of Haji Bhai Padia ﷺ happened just at that time, so he stood up and gave his name that I would join. The people asked him, you are only a seventeen-year-old; what will you assist as a 17-year-old youngster?

He responded: I don't even know; I'll ask him what he wants from me after this. After the program, Haji Bhai Padia ﷺ said that now we are going to Umzinto, so you must join us.

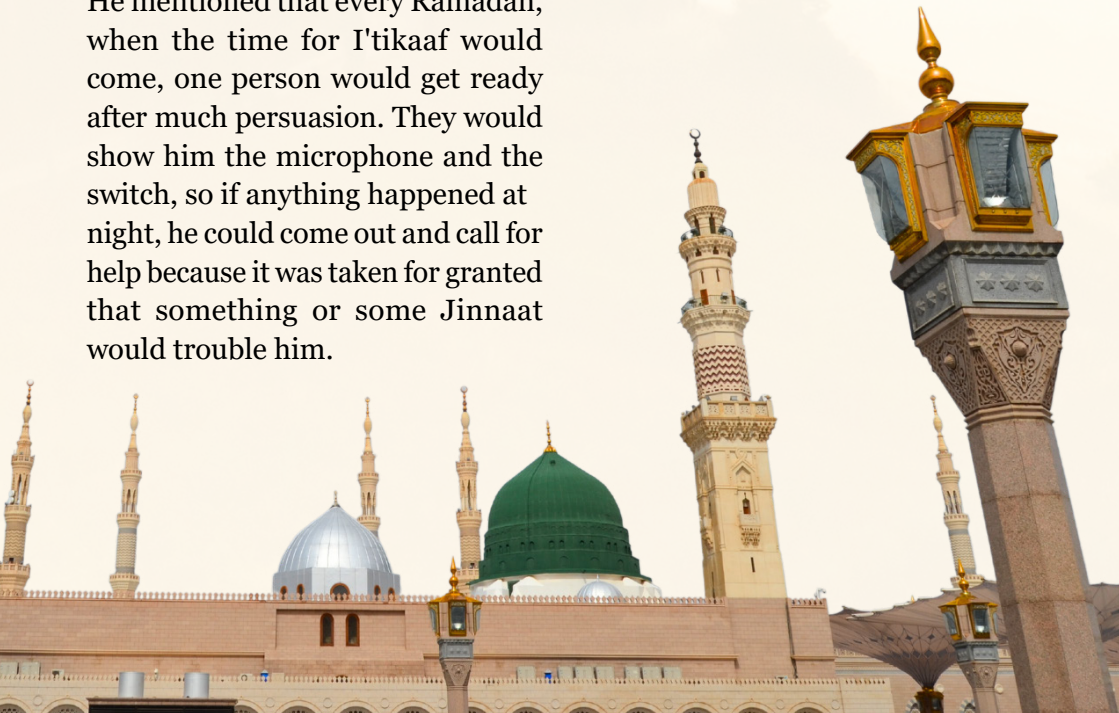
He said, ‘Very well, my grandparents are living in Umzinto, so I’ll get a chance to visit them,’ and he jumped in.

When they came to Umzinto, Haji Bhai ﷺ said, ‘Tonight we’ll sleep in the Musjid.’ This was an extremely strange thing for him because nobody used to ever sleep in the Musjid. It was only during I’tikaaf that someone would stay in the Musjid.

I remember in Durban, a person was showing me a few things in a Musjid, and there was an old picture of a Masjid that had been demolished and rebuilt. He said, in that old Musjid, here was the Azan microphone. He mentioned that every Ramadan, when the time for I’tikaaf would come, one person would get ready after much persuasion. They would show him the microphone and the switch, so if anything happened at night, he could come out and call for help because it was taken for granted that something or some Jinnaat would trouble him.

Nobody could imagine that anyone would stay in the Musjid, so when Haji Saheb ﷺ said to him that I’m going to be staying in the Masjid,

Hazrat ﷺ said, ‘All these thoughts started crossing my mind; this man is going to stay alone in the masjid, how would I leave him alone’—again that heart filled with compassion, that he is 17 years old and this elderly person, whatever was Haji Saheb’s age at that time, but I can’t leave him alone. Whatever it is now, I would have to give him company.



As a result, he stayed over, and then he mentioned the whole incident about how he woke up late at night and noticed that Haji Saheb went and made Wudhu. He was now still in his sleeping bag, pretending to be sleeping but observing what was going on. He saw how Haji saheb was engaged in some Nawafil Salah and Dua for one hour and how he wept from beginning to end; Maulana said, I also heard him make some Du'a for me.

Allah knows best which Du'a gets answered for whom, and it can take a person to new heights.

This was again an incident of Du'a that he took, and he continued taking these Dua's for a long time. He was among the very first people that joined Haji Saheb on his Safar. Towards the end of his schooling, he moved on to Darul 'Uloom Deoband. It was a time of great sacrifice and very difficult conditions; he has discussed this in detail in many places.

They studied under very tiresome conditions. I remember the first time he came to visit after I had gone to Azaadville, and I took him to show him our room. Those who have seen Azaadville know that due to the extremely cold winters, the rooms are designed in such a way that every

room which accommodates about ten students has an attached bathroom and toilet with it too.

He walked in and said, 'Mashallah, you're living in 5-star conditions!' He then mentioned some aspects of his stay in Darul 'Uloom Deoband, and one of the things he said was at that time in winter, it would be so cold, and there was no arrangement from the Madrasah for breakfast; you would have to make your own arrangements — Allah knows best whether it is the same now.



They would make their tea on a primer stove in an enamel mug. It would be so cold that whilst sipping the tea or eating something, you would leave the tea on that lit stove because if you leave it down for half a minute, it would already be cold.

The food of the Madrasah was prepared to the standard of the local students; it was very difficult for foreigners to eat, but with this Qurbani (sacrifice), they went on.

Finally, the time came when he could

could be very close to the Asaatiza —Alhumdulillah, he had been very close to all his Asaatiza.

Among his colleagues who studied with him was Hazrat Mufti Suliman Pandor Saheb. He once mentioned that Maulana Yunus Saheb ﷺ used to be very close to the Asaatiza and very much involved in their Khidmah; among them was Mufti Mahmood Gangoi Saheb ﷺ.

We personally witnessed that when Hazrat Mufti Mahmood Saheb used to come to South Africa, especially in the early days before Hazrat became well known in South Africa, it was only Maulana Yunus Saheb ﷺ who would take him around KZN.

He had a very close attachment to Mufti Saheb ﷺ and would be in his Khidmah throughout. There were lots of opportunities for Khidmah, which he grabbed with both hands.

Amongst his Asaatiza was Hazrat Shaykh Fakhrudeen ﷺ. Hazrat Maulana Yunus Saheb ﷺ used to talk very fondly of him, and he was very much involved in his Khidmat.

There were many occasions when Hazrat Fakhrudeen ﷺ had made Safr in India, and Hazrat Maulana accompanied him on these Safars.



Maulana ﷺ would mention many incidents about Hazrat Fakhrudeen ﷺ. One incident that comes to mind is that Hazrat Fakhrudeen ﷺ used to teach the first part of Bukhari Sharif, and he was 94 or 95 years old at that time. He was required to teach for one hour a day — that was the official time that he was required to teach. He would teach that one period, and then for the majority of the year, from 8 o'clock at night till exactly midnight, he would teach, sitting in one posture for four hours.

Maulana would describe how he would sit, with his elbow on the desk and leaning his chin on his palm or fist— he would just sit like that at 94 or 95 years old and teach for four hours.

Another Karamat (miracle) which I heard from Maulana Abdul Hamid Saheb many times was that due to Hazrat Fakhrudeen's ﷺ age, he could not keep his Wudhu.

Sometimes for one Salah, he would repeat his Wudhu several times. The Muftiyaan told him he was Ma'zur (excused), but he would insist on repeating his wudhu. His Karamat was that he used to give those Dars (lessons) of four hours with one Wudhu. Once, Hazrat Fakhrudeen ﷺ became

very ill, but he still taught the Dars for four hours. When that four hours had finished, without any watch in front of him, and exactly at 12 o'clock, he said, 'I am now tired!'

Hazrat Maulana Yunus Saheb and others carried him, put him in the wheelchair, and brought him to the room. When they brought him to the room, Maulana said that I told him, 'Hazrat, you are not well; you should have taken off today'.

Hazrat Fakhrudeen's ﷺ response was, 'Maulana! We are dogs of this world; we take a salary for teaching'. This was his degree of annihilation. These are the types of personalities from whom he took great benefit and Dua's. Maulana had great I'timad (confidence) in his Asaatiza and took their Nasihah to heart.

This brings us to another lesson. When the time finally came for Maulana ﷺ to return to South Africa, he went to meet his Asaatiza taking Du'as and Nasihah from them.

Among the people whom he came to meet was Hazrat Fakhrudeen ﷺ. He says the Nashihat he gave me was,

*‘Put Deen in front of you
and put the Dunya behind
you, and insha Allah,
Allah will take
care of all your needs.’*

Hazrat Maulana رحمہ اللہ took this Nasihat to heart to such an extent that when he returned, there was a need in the little town of Mooi River —which still can be called a little town; at that time, it was even smaller.

There was a need there because, at that time, perhaps in the whole of KwaZulu-Natal, there were less than a dozen ‘Ulama.

This whole area was without any Alim, so Maulana رحمہ اللہ took up the post. I remember the house because I was about four or five years old, and my father had gone in jamaat for an extended time.

With my Marhooma mother, we stayed there for that period. I have a vague picture of that in my mind still;

It was a house made of wood and iron, and there was no geyser. The winters were very cold; ice would actually seep in from the cracks, and the outside used to be completely white with frost in the mornings. He lived in that house for several years without any comforts or luxuries.

He was being given a salary of R90 a month, which was sufficient to take care of his basic needs, but even at that time, according to those standards, it was a lower-than-average salary. His basic needs were getting taken care of, but he could not afford a car, for example.

Occasionally, perhaps two or three times a year, he would travel from Mooi River all the way to Stanger to come and visit his parents.

He would travel with his family and one child at that time by hitching a lift from one point to the next; then from that point to the next, until finally, he would reach Stanger.

He would once again hitch a lift to come back unless there were some arrangements made to get to Durban with somebody.

Whilst all these sacrifices were made, the Kerk Street Musjid in Johannesburg made an offer to him to come to the Kerk Street Musjid. Amongst the things that were told to him upfront was that his salary would be R800.

Now, where is R90, and where is R800? More than seven times more! Like someone who is earning ten thousand today and is offered seventy thousand. Some of the people from the town got to hear about this and came with concern and worry to

Maulana; maybe he is going to pack up right now and go away.

Maulana ﷺ told them, ‘The last thing that is going to make me leave from here is any salary more than what I’m getting. If there’s another specific reason, it would be the severe cold.

Moulana remained there for a good time and moved when the need to move to Estcourt became more important. It wasn’t any much more in terms of salary, but similar.

Finally, he was put under tremendous pressure by the seniors of that time; Hazrat Ml Abdul Haqq Omarjee Saheb ﷺ, Ml Ansaari Saheb ﷺ and a few others who had been the founding members of the KZN Jamiat. They put a lot of pressure on him to move to Durban and be based in the office of the Jamiat.

That is when he moved from Estcourt and came to Durban due to the pressure from the Akaabir (elders) of that time to come and take on this very important position.

Maulana was appointed as the secretary, which continued for a long time until others came in, and Maulana groomed them.

One of the people who worked for a long time with Maulana ﷺ was Maulana Abdur Rahman Khan, who was also an employee of the Jamiat. Maulana Abdur Rahman Khan had not formally completed his studies and was not someone who could give any bayaans at that time.

He said, ‘Maulana ﷺ trained me; he used to help me write out a bayan, and because there were hardly any Ulama at that time, there was a need for Jummu’ah Bayaans.



He would give me the Mawaad (subject matter), assist me in preparing it, and even listen to it until I managed to start doing my own preparation.'

I recall after I had just finished my schooling, and it was another couple of months before starting in Azadville Darul 'Uloom, I spent a few months in Durban. I had completed Hifz but had no exposure to anything else; I had not even seen the inside of a Darul 'Uloom as yet.

Suddenly one day, whilst I was in Durban, Moulana ﷺ told me: 'This week, you are going to give the Jummu'ah Khutba.'

That was the biggest shock of my life! I am going to give the Jummu'ah; how am I going to manage this?

He then called for me, gave me the Kitab to go over, and would call me to listen to it two or three times in the course of the week. He heard the Khutba that I would be reciting whilst looking into the Kitab, and he corrected some things in the recitation.

Many young Huffaz in the community would be given opportunities to perform the Salah in his Masjid as a kind of grooming and Himmat (encouragement) to take them forward.

....To be continued إن شاء الله





MALFOOZAAT

*Sayings, statements, advice and admonitions
of Hakimul Ummat Hadhrat Maulana
Ashraf Ali Thaanwi* ﷺ

Adaab of Speech

1) Some people do not speak clearly. They regard formality and ceremonial expressions and speaking in ambiguous terms as respect and honour. Sometimes the listener does not fully understand the purport of what is being said. This causes immediate perplexity. Therefore, proclaim your case very clearly.

2) On enquiring from a newcomer about his time of departure, he (the newcomer) replied: ‘When you command.’

Hadhrat Thaanwi ﷺ then educated him in the following manner:

‘What can I understand of your condition from a meaningless answer? What do I know of the time at your disposal? In your reply, you should have expressed your intention. If you indeed subscribe to this degree of respect, obedience and submission, then after having informed of your intention, you should say:

“This is my intention, but I leave it to your order.” Do not reply in a manner which is perplexing.’



(3) Hadhrat Thaanwi رحمۃ اللہ علیہ enquired about the whereabouts of a worker from a student (who was studying at the Madrasah of Hadhrat Thaanwi). The student said that the worker was sleeping. Afterwards, it was established that the worker was awake in his room. The student was admonished in the following manner:

“Firstly, it is wrong to make a categorical statement on the basis of an assumption. If you were speaking on the basis of an assumption, you should have mentioned this.

You should have said: ‘Perhaps he is asleep.’ This is the most that may be said. However, the actual and proper reply should have been:


I do not know. I shall go and find out. Then, after having investigated, the correct information should be furnished.

Secondly, I consider it a merciless act to unnecessarily awaken a sleeping person. Thus, under the impression that he is sleeping and because I loathe disturbing a resting person, I would have tolerated some harm or loss in some work (which had to be executed by the worker).

But, when later it transpired that he was not sleeping, it would have caused me unpleasantness. At the same time, I would be angry with the informer. All this annoyance is the consequence of speaking without investigation. Always bear this in mind.



NEVER EVER *say that a person will* NEVER CHANGE!

Maulana Yunus Patel Saheb 



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De-mist

the heart

If there is heavy mist on the windscreens of our cars, we de-mist the windscreen when driving. If we do not do so, we are likely to meet with an accident. Similarly, when our hearts become misted with sins, evil desires and passions, it becomes necessary to de-mist our hearts with Taubah and Istighfaar.

If we do not de-mist our hearts of evils like malice, greed, pride, jealousy, anger, etc., we will always be causing ‘accidents’ in society.

Rasulullah ﷺ said: “Everything has a cleaner, and the cleaner of the hearts is the remembrance of Allah.” (Shu’abul Iman)

From another perspective, we learn that everything rusts according to its nature, and the hearts rust with worldly desires and sins. Rasulullah ﷺ explained that hearts rust like how iron rusts.

When the Sahabah ﷺ asked: “What is its polish?” Rasulullah ﷺ replied, “Abundant remembrance of death and recitation of the Qur’an.” (Shu’abul Iman)

Zikrullah thus removes the rust of the spiritual heart - it purifies and cleans the heart.



Explanation of the Poetry Of Hazrat Maulana Badre Aalam Saheb رحمۃ اللہ علیہ

by Hazrat Maulana Yunus Patel Saheb رحمۃ اللہ علیہ

Introduction

Hazrat Maulana Badre Aalam رحمۃ اللہ علیہ was a very pious Muhaddith, Mufasssir, and a great Aalim, Buzrug, and Shaykh of his time. He was an ‘Aashiq of Allah Ta’ala and Rasulullah ﷺ. Many South Africans had seen and met him. From 1930 to about 1950, Maulana Badre Aalam رحمۃ اللہ علیہ was the only person in Madinah Sharif with whom the people used to have an Islahi Ta’alluq with.

Later, Hazrat Shaykh Maulana Zakariyya رحمۃ اللہ علیہ settled in Madinah Sharif. Hazrat Maulana Badre Aalam رحمۃ اللہ علیہ was one of those people whose grave was dug up three or four times in Madinah Sharif in order to bury someone else, but every time the grave was dug up, his body was found as is. His body was still Salaamat (intact), and his kafan was untouched, so his grave was closed again. Such types of graves were

marked with a white stone. People gave different reasons as to why Allah Ta’ala blessed him with this status.

Some of the Buzrugs mentioned that one of Hazrat Maulana Badre ‘Aalam’s رحمۃ اللہ علیہ distinguished characteristics and ‘aml of his—which was very conspicuous—was that even when he was sick and lying down on the bed, and he was informed that a Hafiz of the Quraan Sharif had come to visit him and was at his leg side, then Hazrat Maulana رحمۃ اللہ علیہ used to pull his feet back, even if the Hafiz of the Quraan Sharif was a little child. He used to say, “This child got the Quraan Sharif in his heart, so I cannot stretch my legs towards him”.

This was not necessary, as it is not Fardh or Waajib. Adab and ma-saa’il are different things. Adab is something which raises the person’s

status. It is not impermissible if a person's feet are stretched towards a Hafiz of the Quraan Sharif, but it was due to Adab of the Quraan Sharif that Hazrat Maulana Badre Aalam ﷺ never used to stretch his feet towards a Hafiz. Allah Ta'ala gave him that type of Izzat (respect) because of the 'Izzat he showed towards the Quraan Sharif.

Imaam Maalik ﷺ never wore shoes in Madinah Sharif; he always walked barefoot. All of us wear shoes when we are there. So, will we say that it is not permissible to wear shoes in Madinah Sharif? He never used to relieve himself while in Madinah Sharif; he used to go to the outskirts of Madinah Sharif to relieve himself. He used to say,

“What if I’m using the toilet at some place where Nabi-e-Kareem ﷺ walked!”

At that time, it was an open ground. Now there are hotels which are built, and there are toilets therein. Now, will we say that all those who go for Hajj must not use the toilets in the hotels? We have to understand that one is a mas'ala, a ruling of Shariah, and the other is Adab, a condition or what we would term as a Haal of a person. There must be sincerity in that Haal. It must not be something which is made up. Sometimes we find people reading about the incident of Imaam Maalik ﷺ, but they do not have that Haal and condition. Now the person says, “I’m not going to wear shoes”.

Once, a person was proclaiming great love for



Rasulullah ﷺ in those days when cigarettes were not prohibited in Madinah Sharif. He used to walk without shoes to the Haram Sharif from his hotel, yet he used to smoke in the gullies of Madinah Sharif. Now, is this Adab? We must not make false claims. So, Imaam Maalik ﷺ did not walk with shoes, but is it written anywhere that he told his students that it is Haraam, and all of you must take off your shoes? He didn't say that because they understood Shari'ah.

The desire to pass away in Madinah Sharif was in the hearts of everybody. Imaam Maalik ﷺ did not leave Madinah Sharif except once, and that was also due to a very strong desire to perform Umrah.

It is reported that he was concerned whether he would pass away while going to perform 'Umrah. In the midst of that anxiety, he fell off to sleep. In his sleep, he dreamt of Rasulullah ﷺ, and he asked Nabi ﷺ, "How long am I going to live? I want to go for 'Umrah and come back to Madinah Sharif because my heart desires to pass away in Madinah Sharif."

In the dream, Nabi ﷺ never gave any verbal answer. All He (Nabi ﷺ) did was, raise His Mubarak palm of His hand. Imaam Maalik's ﷺ dream ended there.

This began to worry Imaam Maalik ﷺ even more; what did it mean? Five seconds, five minutes, five hours or five years?

So he sent his khadim (servant) for an interpretation to Hazrat Ibne Sireen ﷺ, who was a very great interpreter of dreams. He told his servant not to mention who saw the dream. Ibne Sireen ﷺ said that no one else could have seen this dream except Imaam Maalik. He just knew that it could only be Imaam Maalik ﷺ who could see such a dream. So the khadim (servant) admitted that it was Imaam Maalik ﷺ. He interpreted it as,

"You are a very learned person, you are a great scholar of the Quraan and Hadith Sharif, and you know that the Quraan Sharif says:



إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ
وَيَعْلَمُ مَا فِي الْأَرْحَامِ ۖ وَمَا تَدْرِي نَفْسٌ
مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِي نَفْسٌ بِأَيِّ
أَرْضٍ تَمُوتُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“Verily Allah, with Him (alone) is the knowledge of the Hour (Qiyaamah). And He (alone) sends down the rain. And He (alone) knows (the details of) that which is in the wombs (such as the character and future of the child etc.). And no person knows what he will earn tomorrow. And no person knows in which land he will die. Verily, Allah is All-Knowing, All-Aware.”
(Surah 31, Aayat 34).

Only Allah Ta’ala has the knowledge of these five aspects. Only Allah Ta’ala

has the knowledge of the exact day of Qiyaamah, the knowledge of the rain-fall—not just the knowledge that it is going to rain after seeing the clouds. Man may say that there is a possibility of rain after looking at the signs, but Allah Ta’ala has detailed knowledge of the rain, how much rain will fall, where it will fall and how much damage it will cause.

Look at how much damage floods cause. Looking at the clouds, can anyone tell how much damage it will cause, and can anyone tell all the detailed aspects of how much benefit it will be?

Regarding the child in the mother’s womb, only Allah Ta’ala knows all the detailed knowledge concerning the child. Besides knowing whether the child will be a male or female, Allah Ta’ala knows whether the child will be born or the mother will have a miscarriage.

Allah Ta’ala knows whether the child will grow up to be a teacher, doctor, lawyer, philosopher, scientist etc. Only Allah Ta’ala knows whether this child will be a blessing for the parents or total destruction for the parents. Only Allah Ta’ala knows all the details of the different sicknesses which the child would go through and how many years he is going to live.



وَمَا تَذَرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا

“And no person knows what he will earn tomorrow.”

Then Allah Ta’ala talks about what the person is going to earn tomorrow. Who knows what we are going to do tomorrow? We don’t even know what is going to happen the next second. Allah Ta’ala alone knows in which

land the person is going to pass away. No one besides Allah Ta’ala has such knowledge.

So Imaam Maalik رحمہ اللہ was told that this is what Nabi ﷺ referred to. This was the adab (respect) that Imaam Maalik رحمہ اللہ had for Madinah Sharif. So, whoever has Imaan, will love Madinah Sharif and be desirous to be given death in Madinah Sharif.

Therefore Hazrat Maulana Badre Aalam رحمہ اللہ says:

عزیزوں کو مجھے اک راز کی ہے اب خبر کرنا
اگر محفوظ رہنا ہو تو طیبہ میں گزر کرنا

Azeezo ko muje ek raaz - ki he ab khabar karnaa
Agar mahfooz rehnaa ho - to Taibaa me guzar karnaa



O my beloved and dear friends, I wish to reveal and share a secret with you. If you wish to remain safeguarded and protected, then spend your life in Madinah Sharif.

إن شاء الله To be continued

Some **Sunnats** of Eating

by 'Arif-Billah Hazrat Maulana Shah Hakim

Muhammad Akhtar Saheb ﷺ



1. Spread out a cloth on the floor (to lay the food on.) (Bukhari)

2. Wash both hands up to the wrists. (Tirmidhi)

3. Recite **بسم الله** aloud.
(Bukhari, Muslim- Shami, Vol.5)

4. Eat with the right hand.
(Bukhari, Muslim)

5. The one who is most pious or senior from those eating should be made to commence eating first.
(Muslim- Vol.2 pg. 171)

6. If only one type of food is in the utensil, eat from the side in front of you. (Bukhari, Muslim)

7. If a morsel falls, pick it up, clean it and eat it. (Muslim)

8. Do not lean and eat.
(Bukhari, Abu Dawood)

9. Do not find fault with the food.
(Bukhari, Muslim)

10. Clean the plate and other eating utensils thoroughly after

eating. The utensils will then make dua for one's forgiveness.

(Ibne Majah)

11. To lick the fingers after eating.
(Muslim)

12. To recite this dua after eating:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا
مُسْلِمِينَ

Translation: All praise is due to Allah who has granted us food and drink and has made us Muslims.

(Tirmidhi, Abu Dawood, Ibne Majah)

13. First remove the cloth, then get up. (Ibne Majah)

14. Recite this dua while picking up the cloth:

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ
غَيْرَ مَكْفِيٍّ وَلَا مُوَدَّعٍ وَلَا مُسْتَعْنَى
عَنْهُ رَبَّنَا

All praise is due to Allah, such praise which is pure, full of blessings. O our Sustainer, we are not clearing away this food due to regarding it as sufficient (that we do not require anything more from you), nor in the manner of abandoning it, nor do we regard ourselves as not being in need of it. (Bukhari)

15. Wash both hands.

(Tirmidhi, Abu Dawood)

16. Gargle the mouth. (Bukhari)

17. If you forget to recite بِسْمِ اللَّهِ at the beginning, recite

بِسْمِ اللَّهِ أَوَّلُهُ وَآخِرُهُ

(Tirmidhi, Abu Dawood)

18. When invited to partake of meals by someone, make this Dua for the host:

اللَّهُمَّ اطْعِمْ مَنْ اطْعَمَنِي وَاسْقِ مَنْ سَقَانِي
(Muslim)



How to Attain Concentration in Salaah

by Hazrat Maulana Yunus Patel Sahab 

A common complaint of many who seek reformation is their lack of concentration in Salah and finding themselves wanting in the spirit of Salah. They write or ask for some prescription to bring in that spirit and that love of Allah Ta'ala through Salah.

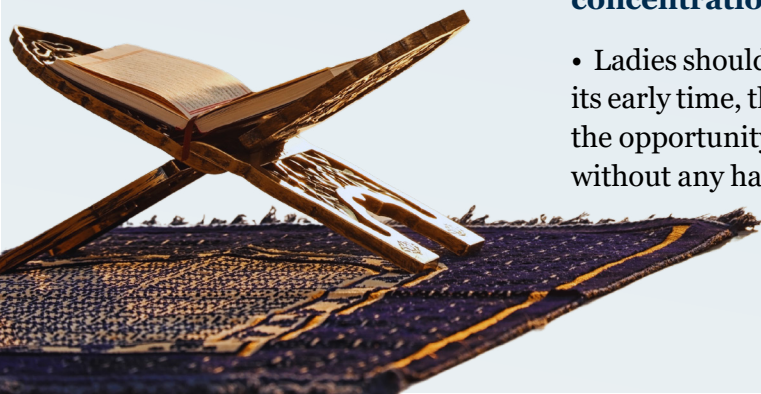
The following guidelines will, insha Allah, assist in improving the quality of one's Salah:

- Men should try and reach the Musjid before the Azan so that they may read the Sunnah Salah with etiquette and ease – and this should take them about 5 minutes.

- In the remaining few minutes before the Fardh Salah, **make Istighfar, Taubah, Zikrullah, or think of the Aakhirah (Hereafter), accountability and presentation of one's deeds in the Court of Allah Ta'ala. Reflect on one's life: What if my death has to come now?** Try and cut off from the business and worldly activities as much as possible through this little meditation and Zikr.

Now comes the Fardh Salah: insha Allah, by this time, much of one's heart will be in that Salah. Insha Allah, with a little effort and perseverance, there will be full attention and concentration.

- Ladies should try and read Salah in its early time, thus giving themselves the opportunity to prepare for Salah without any haste. They, too, should



make a little zikr before commencing with Salah to get into the right frame of mind.

- Moreover, if we prioritise fulfilling the Rights of Allah Ta'ala, He will assist us in fulfilling our tasks. He will grant Barakah in time to complete our undertakings, insha Allah.

- Condition the mind, address yourself – I am standing before the King of Kings, SubhanAllah. I have been chosen, from millions, to converse with 'Rabbul 'Aalamin', and I am being afforded the greatest honour and privilege (above millions of others) to make sujud to Allah Ta'ala... to be nearest to Allah Ta'ala. *[...If we could truly fathom the greatness of the gift, this ultimate honour, this good fortune – we would never want to leave the position of sujud.]*

- And whilst reading the Qur'an Sharif in Salah (and even outside Salah), then think: This is the Kalam (speech) of my Allah – of my Beloved. By contemplating the meaning of the verses that you are reading, think: I am listening to the speech of Allah Ta'ala.

- And since you are reading His Speech, He is also listening to you. Therefore learn the meaning of the

Surahs we usually recite in Salah. It will not take long to do so if a little is learnt every day.

- And think: In this Salah, Tilawah, Zikr, or Hamd – I have the special attention of Allah Ta'ala. I have exclusive attention because this is my 'Mi'raj'; this is my conversation and communication with the Master of the Worlds. What a compounded bounty – SubhanAllah! So many gifts in the gift packaged as Salah. How can any sane-thinking Muslim ever refuse such a gift?

In contemplating upon this, we will experience the beauty, sweetness and pleasure of Salah. We will understand the Hadith in which Rasulullah (salallahu' alayhi wa sallam) says that the coolness of his eyes is in Salah. May Allah Ta'ala grant us the reality.





Islaah

From Hidayatus Salikeen by Maulana Yunus Patel Sahib ﷺ

Just becoming Bay'at or taking the pledge upon the hands of some pious Shaykh is not sufficient for Islaah (reformation). Choosing the best specialist for a tumour in the brain is not sufficient for a cure. It is also essential to submit oneself to the hands of the surgeon for an operation.

Together with Bay'at (pledge), there must be a willingness to accept the prescriptions of the Shaykh to cure the evils in one's life. Sometimes the Shaykh has to 'operate' if the sickness is severe. A good and sincere Mureed will welcome whatever is suggested.

To cite an example: Sometimes, a Shaykh, sensing pride or vanity in a Mureed, will reprimand the Mureed in the presence of others over something outwardly trivial. The onlookers would think that the Shaykh has a bad character to cause his Mureed embarrassment.

However, the true Mureed will realise that his Shaykh has operated on the tumour of pride or vanity.

The Story of the Parrot and the Shopkeeper

From the Ma'arif-e-Matbnawi of Arif Billah Hazrat Maulana

Shah Hakim Muhammad Akhtar Saheb ﷺ

A certain shopkeeper kept a green parrot as a pet. It had a very melodious voice. The shopkeeper loved the parrot greatly because it used to speak a lot and entertain the customers.

One day, while the shopkeeper was out, a cat came chasing after a mouse. The parrot felt that the cat was trying to attack him and thus flew to one side to avoid being caught. As he flew, a bottle of almond oil fell down, and the oil spilt over.

When the shopkeeper came back, he noticed the oil on the floor mat and immediately realised that the almond oil had been spilt. He became so angry that he struck the parrot on its head a number of times, which resulted in the parrot becoming bald.

The parrot became so displeased with the shopkeeper that from that day onwards, it stopped talking. The parrot's silence caused the shopkeeper great anguish. He was very sorry and wondered what to do to make

the parrot speak again, as its speech had provided him great pleasure. For many days, he tried to please the parrot through flattery, but the parrot remained silent. He fed the parrot various kinds of fruit in order to make him happy, but still, it would not speak. Even the clients who came to the shop were surprised at the parrot's silence and were sorry for this state of affairs.

One day, a beggar, covered in a blanket and with a bald head, went past the shop. On seeing the bald beggar, the parrot spoke in a loud voice: "O bald one, how did you become bald? You must have also spilt a bottle of oil."

Through this analogy drawn by the parrot, people began laughing at the parrot's conclusion of comparing the bald-headed beggar to himself.

Now, Maulana Rumi ﷺ returns to the story and gives the advice: "O Loved One, do not compare the saintly people with yourself.

For although شیر (*milk*) and شیر (*lion*) are spelt the same (in Urdu), they are both different things.” شیر (*milk*) is something consumed by men, and شیر (*lion*) is an animal which consumes men.

The whole world has strayed because of these inappropriate comparisons because people are seldom aware of the position of the friends of Allah Ta’ala. The ill-fortuned are deprived, and their eyes are incapable of perceiving the truth. Good and evil appear the same to them. Through their wrong analogies, they have claimed equality with the Prophets.

Furthermore, they consider themselves equal to the Saints, and if anyone objects, they reply: “We are men, and so are they. We both eat and sleep. So what difference is there between them and us?”

Maulana Rumi رحمۃ اللہ علیہ now explains that if the outer form of two things is the same, it does not necessarily mean that they are the same in all aspects. He then explains the differences through a few examples.

1) The wasp and the bee both suck nectar from flowers; their food is the same. However, the wasp merely produces a poisonous sting, while the bee produces sweet honey.

2) You will find two kinds of deer feeding on the same type of grass. In one of the deer, the grass becomes dung, while in the other one, it becomes fragrant musk.

3) Two types of bamboo are watered by the same water. The one ends up being hollow, while the other one produces sugar, as in sugar cane.

4) An evil person eats bread, and that bread creates within him stinginess, jealousy and evil desires. That same bread is also consumed by a pious person, but it creates Divine Love and Knowledge within him.

5) Outwardly brackish water and sweet water appear to be the same, but how much different are they? Similarly, an ill-fortune person and a good-fortune person appear to be the same. When we see their outward form, they are the same, but are they the same in their lifestyle and manners?

6) Whatever a man does, an ape can also do, but how different is a man from an ape?

7) In a similar manner, ignorant ones have looked at miracles and compared them with sorcery. A miracle is, in fact, from the Mercy of Allah Ta’ala which is granted to the Saintly

8) Outwardly, the deeds of a believer and a hypocrite appear to be the same, but in reality, there is a vast difference between the two. How great is the difference in the results of both? The former leads to paradise, and the latter leads to Hellfire.

9) Pure and impure gold both have the same appearance, but when both of them are tested, how different the value of one is from the other.

Lesson

The lesson here is that one should not compare oneself with the Saints of Allah Ta'ala. Look at their inner conditions of nearness to Allah Ta'ala and connection with Him, which is the envy of all the kings of this world. Take benefit from them and do not consider them to be like yourself. The value of a container depends upon its contents.

Similar is the case with man's body; if it is honoured with great contact with Allah Ta'ala, then it is very precious. Let us take two bottles worth a mere rupee each. If we fill one bottle with perfume worth five thousand rupees and the other one with water, the second bottle will be worth just that one rupee while the other one will be worth five thousand rupees. If urine is filled in, it will then not even be worth the one rupee. So, how can it be correct to compare one bottle to the other?

May Allah Ta'ala grant us the ability to honour and respect the greatness of His righteous saintly servants and save us from drawing foolish analogies and comparisons so that we may benefit from their teachings and also acquire the eagerness to learn from them. May our wrong perceptions not be an obstacle towards taking benefit from them,
Ameen.



An SMS from *Madina Shareef*

Sweet Madina, Sweet Madina...Very, very sweet.
On the way to Musjid-e-Nabawi ﷺ, on our feet,

Thousands of Muslims to greet and meet.
At the Raudha Mubarak, Durud and Salam to read,
At Iftar, Zam Zam to drink and dates to eat.

Allah Ta'ala and Rasul's ﷺ advice we should heed:
Take care of the widows, orphans and those in need;

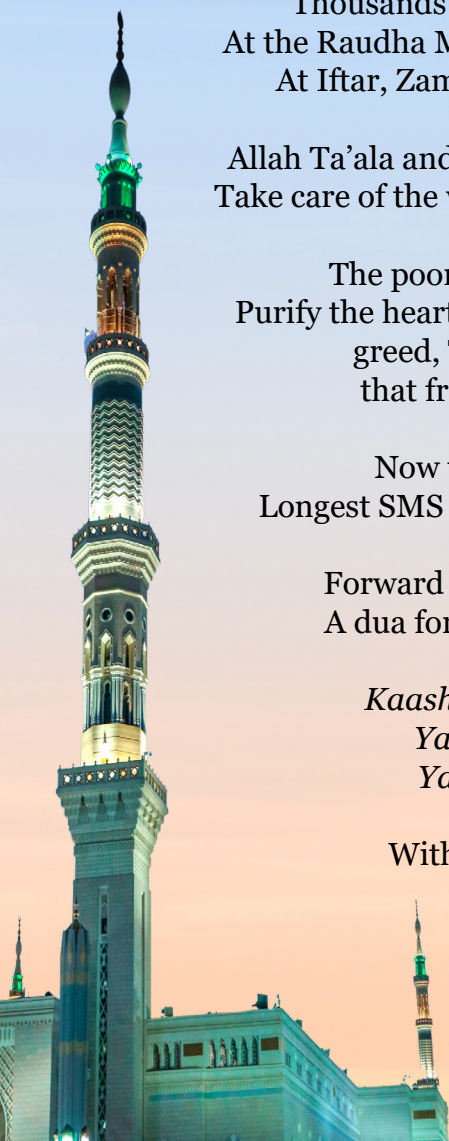
The poor and hungry, we must feed,
Purify the hearts from jealousy, malice, pride and
greed, To Allah, we must plead...
that from Hellfire, we are freed.

Now take your time and read,
Longest SMS from me you have ever received;
Do a good deed.
Forward to Allah Ta'ala with speed –
A dua for this servant of His, in need,

*Kaash Madina ab watan hota.
Yaha jeeta, yaha marta
Yaha goro kafan hota.³*

With Salams, love and duas

*³How I wish Madina Sharif was my place of
residence, that I live here, die here, and my
Kafan and burial take place here.*



A first-class ticket to Jannah

EXTRACTED AND TRANSLATED FROM SHIFA-UL-QULUB OF HAZRAT

*Maulana Shah Hakim Muhammad Mazhar Saheb
(Daamat barakatuhu)*

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

*O You who believe, fear Allah and be with the righteous.
[Surah At-Taubah 9:119]*

In the above verse, Allah ﷻ mentions beautifully, ‘O my beloved servants!’ This shows the mercy and compassion of Allah ﷻ upon us. Just as a very kind and compassionate father would address his children with love and compassion, Allah ﷻ is addressing his believers.

Remember that Allah is our true Khaliq (creator), and our parents are just a means of us coming into this world. A mother who is expecting a child does not even know what kind of a child will be born, what would be the condition of the eyes, ears or even the completion of the child. Will the child be healthy or not? Only Allah ﷻ, the true Khaliq, knows everything regarding His creation.

Nevertheless, our beloved Khaliq calls out to us in this verse, ‘O you who believe,’ O you who possess the precious Kalimah, referring to You and I. This Kalimah is a ticket to Jannah. We are so fortunate to have Iman, but should we be content with the status of our Iman?

In this world, we all wish to upgrade our current condition and status; we all wish to have the best of luxuries and comforts. Even whilst travelling, one wishes to upgrade to first class and travel like a VIP. Similarly, travelling to Jannah should not be in economy class.

We should all try to gain a first-class seat. Allah ﷻ says if you want to travel to Jannah in this way, then attain Taqwa. Protect yourself from sins and remain in the state of Taqwa.



How to remain in the state of Taqwa



A person once came to Hazrat Ml Ashraf Ali Thaanwi رحمہ اللہ and complained that it is very difficult to be in the state of Taqwa constantly.

Hazrat رحمہ اللہ asked him, 'Tell me! How can someone always stay in the state of wudhu?' The person replied, 'It is simple; by renewing the wudhu each time it breaks.' Hazrat رحمہ اللہ said, 'Taqwa is exactly the same! Each time Taqwa breaks, renew it with Taubah!'

Remember, only Ambiya are Ma'sum (innocent). They do not have the inclination to commit sin. We, on the other hand, are weak and sinful people, but the door of Taubah is always open.

Once, a pious person was making Dua at Baitullah, and he was saying, 'Ya Allah, make me Ma'sum!' A voice came from above saying, 'There are two ways to reach me! One way is Taqwa, the other is Taubah.' If our Taqwa is weak, then try the door of Taubah. Look at the oceans; how much dirt and filth flows into the ocean? Yet one wave comes, and it purifies all the filth in a few seconds. Whatever was Napaak (impure) now becomes Paak (pure). The ocean is



only a creation of Allah ﷻ. What about the waves of the Mercy of Allah ﷻ? Will it not cleanse our sins if we make Taubah?

In a Hadith, it is stated, 'I am with my slave as he thinks of me.' (Bukhari)

If a person thinks of Allah as Rahman, Raheem, Ghaffar (The Most-Merciful and The Most-forgiving Allah), then that is how he will find his creator, as long as he is not persistent on sins simply because Allah is kind and Merciful.

Those who indulge in sins, thinking that Allah ﷻ is Merciful and Forgiving, are living in great deception. Some people, on the other hand, think that Allah ﷻ is like a tyrant king who will start punishing you once you enter his court. They don't ponder on the beautiful names of Allah ﷻ, Rahman, Rahim, Ghaffar, Tawwab. If you ponder on the beautiful names of Allah ﷻ, 90% of the names of Allah ﷻ reflect on His mercy.

Letter Eight: **Living with In-Laws**

Question

Respected Maulana,
As-Salaamu 'alaikum

I live with my in-laws and there is free intermingling amongst the brothers-in-law and sisters-in-law. I come from a conservative home and am very uncomfortable in this situation. How do I live in such a home without getting involved in an informal relationship with the men in the home? Is there any proof in respect to keeping one's distance from one's brother-in-law? How should I dress before my father-in-law? What does Shariah say about having male servants? Because my in-laws keep male servants to do housework also.

Answer

Bismihi Ta'ala

Respected Sister in Islam,
Wa-alaykumus Salaam wa-Rahmat-ullahi wa-Barakaatuhu

1) Sadly, we live in a time, where people are far too lax in respect to the laws of Shariah. As a result, innumerable problems abound – more especially on the home-front, with marital disputes, infidelity, disobedience of children and so forth. It seems as if a fire is burning in almost every home due to indulgence in sins. Intermingling with the opposite sex

is a sin, but is no longer frowned upon by the majority. It is rather considered a norm.

2) It is not permissible to associate with one's brother-inlaw (or sisters-in-law for males) in an informal or intimate manner. You should associate with the ladies, but if you are living in such a home as described in your letter, then observe the following :

- Keep the scarf low over the forehead.
- Wear a loose, modest dress or cloak.
- Lower your gaze when crossing any non-mahram persons.

- Do not engage in chit-chat with brothers-in-law and ghayr-mahareem.
- Talk only what is essential with male servants, in a straightforward manner.

3) Your father-in-law is a Mahram, but if he is young or he is of low morals, some degree of “purdah” must be maintained, although the face can remain uncovered.

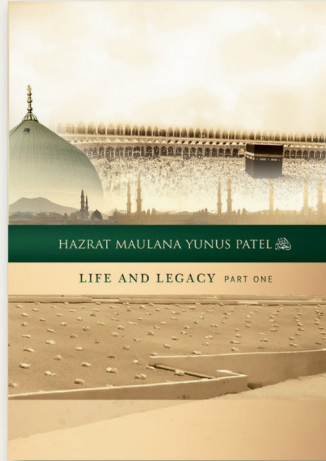
4) Proof is in the Qur`aan and Sunnah. Nabi ﷺ said that the brother-in-law is like death. ...This is because if there is an informal and close relationship, it can easily lead to an illicit relationship and break-down in marriage. There is no shortage of proof of the same, in many, many families – where sisters-in-law and brothers-in-law have fallen into adulterous relationships, etc. Allah Ta’ala protect us all.

Was-Salaamu alaykum wa-Rahmatullahi wa-Barakaatuhu
Yunus Patel (Maulana)



HAZRAT
MAULANA YUNUS PATEL
RAHMATULLAH ALAYH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



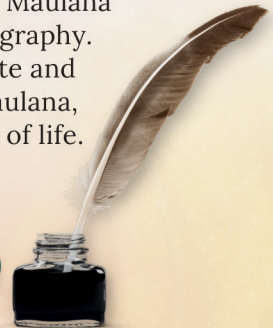
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THE TONGUE CAN EITHER BE A WEAPON OF MASS DESTRUCTION OR A TOOL OF GREAT CONSTRUCTION

Maulana Yunus Patel Saheb ﷺ

