

AN-NOOR MAGAZINE

VOLUME 8

2025

DHIKR NEVER
GOES TO WASTE

THE ONLY
SUPERPOWER

WHY THE
SUFFERING?

PRESCRIPTION
FOR LUSTFUL GAZES



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

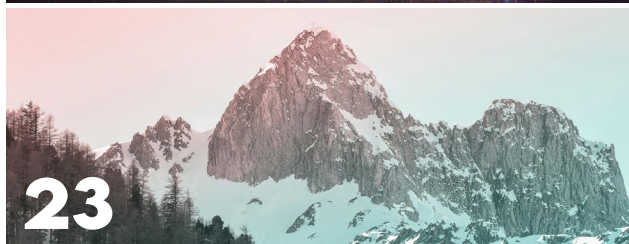
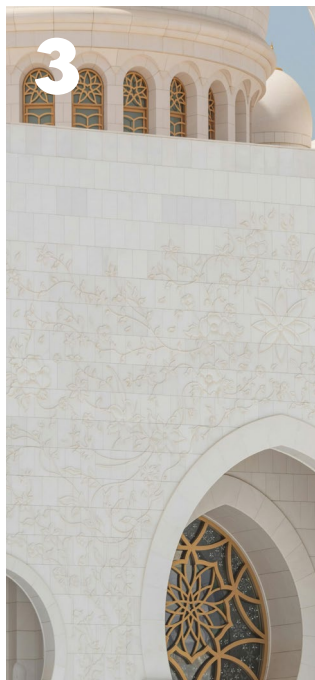
“THE FOOTSTEPS OF NABI ﷺ ARE THE
HEAVENLY PATHWAYS. THE CONNECTION WITH
ALLAH ﷻ IS THROUGH THE SUNNAH HIGHWAYS”

admin@taqwaacademy.co.za

☎ 031 396 0006 ☎ +27 63 632 6510

www.taqwaacademy.co.za

Index



3

Glimpses and Lessons

From the Life of Hazrat Maulana Yunus Patel Sahab ﷺ

9

Why the suffering?

by Hazrat Maulana Yunus Patel Sahab ﷺ

13

Explanation of the Poetry Of Hazrat Maulana Badre Aalam Sahab

by Hazrat Maulana Yunus Patel Sahab ﷺ

21

The only Superpower

From Hidayatus Salikeen by Maulana Yunus Patel Sahab ﷺ

23

Extracts from Shifa-ul- Qulub

by Maulana Shah Hakim Muhammad Mazhar Sahab (Daamat barakatuhu)

A Prescription for Lustful Gazes

by Hazrat Maulana Yunus Patel Sahab ﷺ

27

Dhikr Never Goes to Waste

by Hakimul Ummat Hazrat Maulana Ashraf Ali Thaamvi ﷺ

33

Eesalus Sawaab

by Hazrat Maulana Yunus Patel Sahab ﷺ

38

The Difference Between Ujub and Takabbur

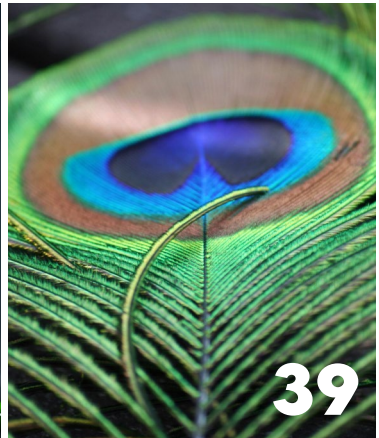
by Hazrat Maulana Shah Hakim Muhammad Akhtar Sahab ﷺ

39

Islaahi Correspondence – Bay'ah & Tasawwuf

From the correspondence of Hazrat Maulana Yunus Patel Sahab ﷺ

41



Glimpses And Lessons From The Life Of

HAZRAT MAULANA
YUNUS PATEL SAHEB 

*Extracted from "Maulana Yunus Patel Rahmatullah 'Alayh:
Life and Legacy, Part One"*

DARUL 'ULUM DEOBAND

In those days, it took 21 days to reach India by ship, and it was not easy. The days in Darul Uloom Deoband were also tough. Those who have studied there in that era know how difficult it was. The toilets were open-air toilets, and there were mosquitoes, bugs, flies, fleas, etc. There were no facilities as there are now. Alhamdulillah, Allah Ta'ala carried us through those days.

described as the last of the chain of great Masha'ikh that we had. We were 313 students - like the number of Sahabah at the Battle of Badr, Alhamdulillah. The lessons were 3 hours in the morning, and he used to teach for 3 hours at a stretch, in one posture, without any movement. We used to move backwards and forwards and change our sitting positions, but he would be still.

In 1963, about 55 of us from South Africa left for Deoband. However, in our final year, of the 55, only about 7 were left in Darul Uloom Deoband. A few went to some other institutions, and others returned home because of sickness and the difficulties that were faced there in those days.

During the winter months, he would teach again, from 8 o'clock until midnight. He would sit for 4 solid hours in one position, teaching Bukhari Shareef at the age of 90+, Subhanallah!

In our final year, the Shaykhul Hadith was Shaykh Fakhruddin (Rahimahullah), and he could be

His knowledge flowed like water, and he would refer to various Ahadith and Tafaseer Kitaabs without any reference books in front of him. At the end of the four hours, when there

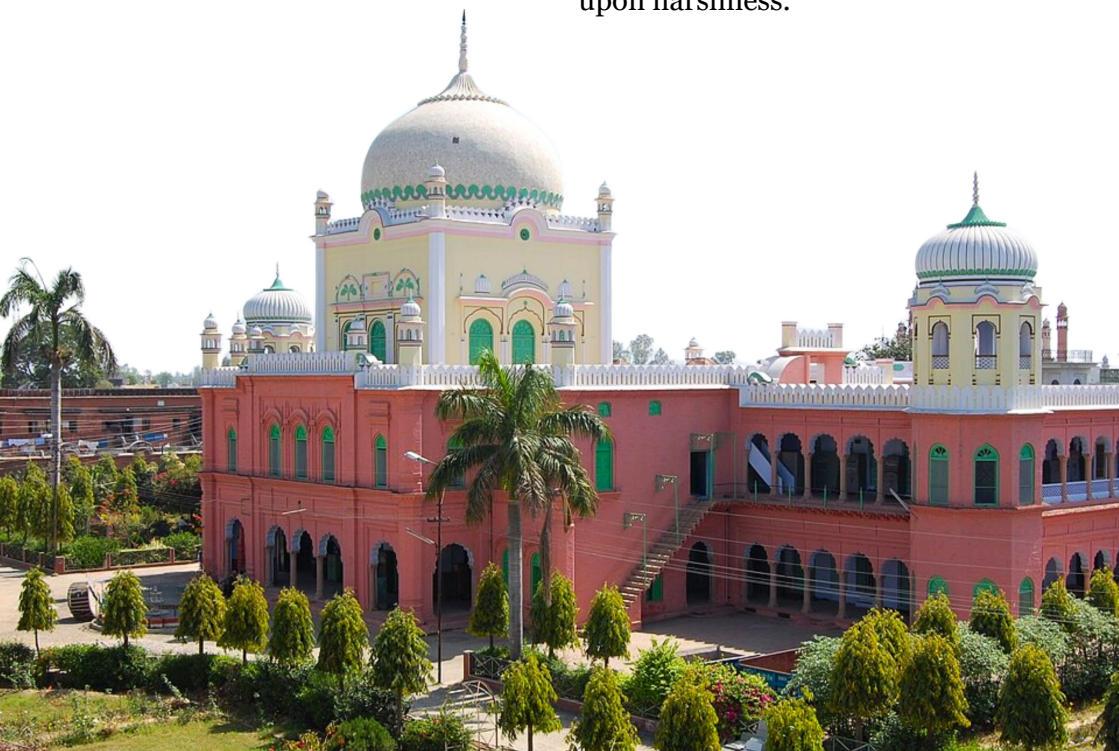
was just 1 minute left, without looking at the clock, he would say: “Molvi Sahib, I am now tired.” We would then say: “Hazrat, it is already midnight.” He would say: “Ach-cha ...” He used to tire at the exact time when the lesson was over. Allah Ta’ala had blessed him with great Roohani and spiritual strength.

In 1963, on board the ship going to India, a Buzurg (pious person) boarded from the port in Maputo. There were 8 or 10 of us going to study. We were still dressed in jeans, etc., without topees. He was very sympathetic and kind to us and drew us to his programmes on the ship.

His character was what won us over. He took such a liking to us that he said: ‘I have one daughter who is married. However, if I had more daughters, I would have all of you as my sons-in-law.’

This is the wise approach of the Masha’ikh. They adopt kindness, mercy and compassion when addressing the people, and they win them over so that it becomes easy to invite them to Deen. What these noble qualities bring, harshness and hardness will never bring.

Nabi ﷺ said: “Verily Allah is kind and loves kindness and confers upon kindness which He does not confer upon harshness.”





Of course, there will be times when there will be Islah and reprimand. However, this must be free of the nafs. I mentioned before that sometimes a mureed does not follow the Shaykh's repeated advice and guidance. A Kaamil Shaykh will reprimand or express some anger upon the mureed because the mureed is disobedient to Allah Ta'ala. He sympathises and feels for his mureed, and He does not want the mureed to destroy himself.

On the other hand, one who is not 'Kaamil' and not 'Muttaqi' will get offended if the mureed does not follow his advice. His anger is because his mureed is not

listening to him – and not because the person is displeasing Allah Ta'ala. This anger is not for Allah Ta'ala; this anger is not because the mureed is indulging in Haraam and inviting the wrath of Allah Ta'ala. How different the two forms of anger are! One is with Ikhlaas, and the other is with Takabbur.

The same approach of compassion and mercy must be adopted with students. They have made a sacrifice to learn Deen or to memorise the Qur'aan Sharif. They are an Amaanat to us. They have come to us to take Deen and not hate Deen. Let us be a means of them loving Deen.

ISLAAH

Upon my arrival at the Darul Uloom in India, I visited Delhi, which was not very far from the Darul Uloom. This was within a day or two after arriving. Some students were going to see the Red Fort and I accompanied them.

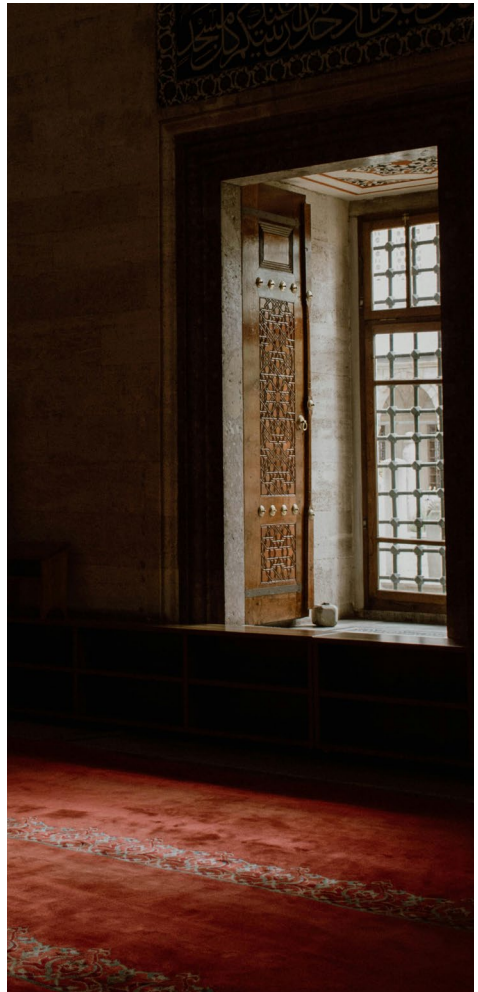
However, when I reached Delhi, I went about sightseeing on my own. There were long queues of people lined up at the cinemas, and that became a temptation. I ended up in one of the cinemas and watched a film - May Allah Ta'ala forgive me. At the time, I did not realise the magnitude and seriousness of doing so.

One of my Asatiza was blessed with Kashf, and upon return from Delhi, that Ustadh took one look at me and asked: 'Where did you go?' I replied: 'Delhi.' He asked: 'For what?' I answered: 'Sightseeing.' He then asked: 'Did you go to the cinema?' I replied: 'Yes.' He said: 'I see the effect of visiting the cinema and watching a film in your eyes.' That was the Baseerat (inner sight) and purity of his heart.

My Ustadh then said: 'You have just come from South Africa and been admitted to Deoband. You want to

become an 'Aalim; Allah forbid and protect you, but if you had died, you would have been disgraced because people would have asked: Who died? Whose son? What was he doing? Who were his Asaatiza?' etc.

Your family, country, this institution, and your Asaatiza would also have suffered disgrace and embarrassment.'



CATCHING UP

When I reached Deoband, I was about three months late in the Madrasah year, and it was difficult to catch up. I did not even know Urdu.

There was an Ustadh, Maulana Haamid Mia Sahib (Rahimahullah) – the best teacher of the first year and distinguished in his teaching of Sarf and Nahw. He was kept to teach the first-year students because it was the foundation. Maulana was informed that I had come late to the Madrasah, and it was suggested that I go to him to cover up what I had missed thus far. When I asked him, he said: “No problem, come at midnight.” We had some free time after Asr and Isha – about 1 – 1 ½ hours, but he said: “Come at midnight.” He, himself, was teaching eight or ten Kitaabs every day and taught even at 10:30 p.m. At that time, in Deoband, there were about 3500 students.

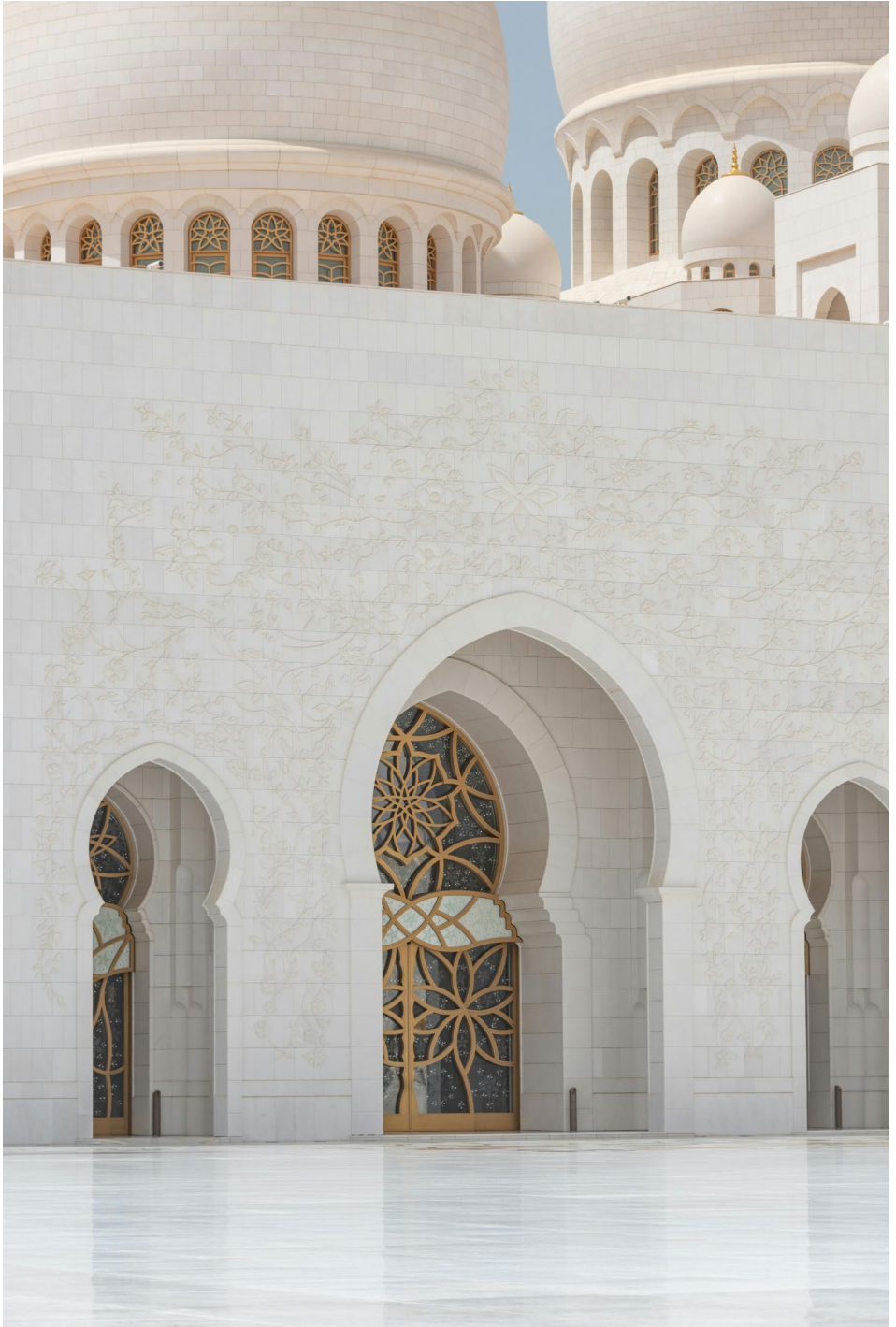
Although strange, it was his instruction, and I agreed. I made sure I stayed awake so that I could be on time. I went to his home at midnight, and there was a room open where his Kitaabs were and where he taught. As soon as I would go there, he would teach me. This continued for two weeks, and each lesson was 45 minutes.

Because I pitched up for those lessons at midnight, he said: “Since you came regularly, now you can come after Isha. I wanted to see how keen the student is.”

Look at the dedication of the teacher! What a sacrifice he was prepared to make. He stayed awake only to impart Deeni knowledge, and that too, to only one student. These are the noble examples of sacrifice for the sake of Deen. We do a little and think the world of our efforts, yet look at the sincerity, dedication and commitment that the Ustadh had.

To be continued, إن شاء الله...







by Hazrat Maulana Yunus Patel Sabeel ﷺ

Many ask the question: “Why is the ummah suffering so much, despite millions making dua throughout the world and millions making dua during Haj and Umrah? Why is there no change?”

The answer can be understood by way of an analogy:

A son is disobedient and rebellious towards his father’s instructions and arrogant in his stance against his father, demanding, swearing, abusing, and adopting bad behaviour as found common in this day and age. The father is deeply hurt, offended and angered, and when he has had enough of the disrespect and arrogance, he finally resorts to breaking off ties with his son and he cuts off all privileges.

Now, if the entire family, or even the entire community tells that father: “Forgive him, he is your son...” That

father will respond: “I have no problem with forgiving him. All he has to say is, “I’m sorry”, and I will forgive him.”

However, on being encouraged to humble himself and ask for forgiveness, the son retorts with arrogance: “Why must I? Why do I need to? I’m independent! I don’t need him!” Will that father forgive that son? Will he grant those privileges of money, car, etc.?

Similarly, the awliya-Allah, the salihin (the pious), and so many more are making dua for the ummah. In fact, if all the auliya-Allah were to gather on the Day of Arafat and earnestly pray for the ummah, Allah Ta’ala would most assuredly be prepared to forgive. However, from our side, there is a step to be taken—and this is what the majority are not ready to do: They are not prepared to take the step of **“CHANGE”**.

Allah Ta'ala's doors are ever-open. Allah wants us to become His. He wants to forgive us and shower His infinite mercies and blessings upon us, but we are not prepared to take the step of obedience—the step that will secure His Forgiveness and Pleasure.

Unfortunately, the majority do not even acknowledge their sins, let alone repent. Many justify and reason their sins. Some even dispute and argue regarding Allah Ta'ala's Commandments as if they have some authority over Allah Ta'ala (Na-'uzu Billah). So many are brazen in their

indulgence as if challenging Allah Ta'ala, like that arrogant son: "What can You do? I do not need You!" (Na-'uzu Billah).

With this kind of behaviour and attitude, can we expect any favours, privileges or assistance from Allah Ta'ala? We live in a fool's paradise if we think we can continue sinning and still be a recipient of Allah Ta'ala's bounties and aid. If we truly want Allah Ta'ala's assistance, we have to give up our sins.

Many are not even fulfilling the fardh Injunctions – Salah, Zakah, Fasting



in the month of Ramadan, etc., and others naively depend on wazifas to solve their problems; they are just not prepared to give up their sins—this is sheer foolishness. Wazifas and ta’wiz are no barrier against the Azab of Allah Ta’ala when there is indulgence and persistence in sins.

Then we have those Muslims who, in the face of natural disasters, war, genocide, etc., question God’s existence, ask where are Allah Ta’ala’s mercy and compassion, or ask if He is seeing what is happening (Na-‘uzu Billah). Allah Ta’ala is not blind or deaf and does not want chaos. Allah Ta’ala wants peace. However, we have to fulfil the conditions of the contract.

The first condition is that we become believers who are ‘Kaamil’ (perfect). If we implement Deen in our lives, adopt Taqwa and follow the noble example of Rasulullah ﷺ, then the conditions will change.

The Day the ummah fulfils its duties across the board —making a total change; then our suffering will be replaced with success, prosperity, and happiness, and people of other faiths will also accept Islam. Allah Ta’ala explicitly spells out His conditions and His promises:

“Allah has promised those of you who believe and do good deeds that He will certainly make them (His) vicegerents in the land, as He made those before them, and will certainly establish for them their religion which He has chosen for them, and will certainly give them peace in place of fear in which they were before; (provided that) they worship Me, ascribing no partner to Me. And those who turn infidel after that are the transgressors.


Establish Salah and pay Zakah and obey the messenger, so that you may be favoured with mercy.”

(Surah Nur 24:55/56)

Thus, in order to see the fruit of our duas and receive Allah Ta’ala’s assistance on an individual, national, and international level, we must fulfil our pledge by obeying Allah Ta’ala and His Rasul ﷺ.



**ISLAM IS LIKE A
BOUNCING BALL; THE MORE
YOU TRY TO CRUSH IT, THE
MORE IT WILL RISE.**

Maulana Yunus Patel Saheb 



@TaqwaAcademy

+27 63 632 6510



Explanation of the Poetry Of Hazrat Maulana Badre Aalam Saheb ﷺ

by Hazrat Maulana Yunus Patel Saheb ﷺ

Prepared by Maulana Muhamed Desai Sahib

Hazrat Maulana Badre Aalam ﷺ 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.*

This is that naseehat naama and wasiyyat of Hazrat Moulana Badre Aalam ﷺ which was written in his old age with a deep-hearted pain and love to whom he calls “My Azeez” (My dear friend). This is a wasiyyat to his beloved friends, to his mutal-liqueen, to those who were bay’at to him, to those who had some kind of aqeedat, muhabbat and respect for him. In reality, it is naseehat from the Quraan Shareef and Hadeeth Shareef but it is in poetry form. The

message is general, it is for everybody, whether the person is able to go to Madeenah Shareef or not. In this poetry, there are many things which are common to all of us which we will be discussing.

He (Hazrat Moulana Badre Aalam ﷺ) says that I wish to reveal and disclose a secret to my beloved family members and friends that if you wish to be protected from fitnas (evil and sins) and remain salaamat, if



you want your Imaan and Islam to be protected, if you wish to remain protected from the fitna of Dajjaal, if you want to make your life easy (staying away from sins), if you want to practice on Islam with ease, then come and spend the rest of your life or the latter part of your life in Madeenah Shareef.

That means if it is possible, then migrate and spend the remaining days of your life in Madeenah Shareef. It will not be possible for everyone, but at least the desire can be in the hearts. Even the poorest of the poor can have the tamanna (desire) at heart; he can even have the intention at heart. Allah Ta'ala changes conditions. A person who is extremely poor today can be extremely rich tomorrow and a person who is extremely rich today can be extremely poor tomorrow.

وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ

“And those are the days (good and not so good) that We cause to alternate between people.”

(Surah 3:140)

This is something which will carry on. So even the poorest of the poor too will say, “O Allah create the conditions for me to settle in Madeenah Tayyibah.” Then, even if he does not

settle, and the conditions are not created, but because of his heart's desire, Allah Ta'ala will give him those rewards, and he will also be rewarded for his Sabr.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ
وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

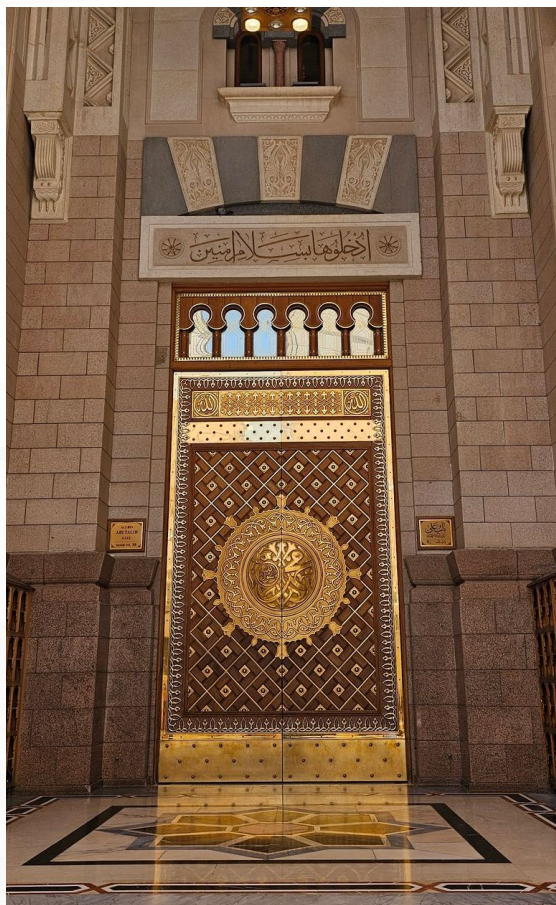
“O You who believe, seek help (from Allah Ta'ala) through patience and Salaah. Indeed Allah is with the patient ones.”

(Surah 2:153)

Further Allah Ta'ala mentions:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ
وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالشَّمَرَاتِ وَبَشِيرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا
أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ
وَأَنَّا إِلَيْهِ رَاجِعُونَ

“And most definitely We will test you (to see whether you will exercise Sabr) with a (little) bit of fear, hunger, loss of wealth, lives (in the form of illness, death, difficulties) and fruits (produce, products and profit). And give glad tidings to the patient ones. (The patient ones are those) who when misfortune strikes them (then instead of complaining), they say “Indeed we belong to



to Allah (and He therefore has the right to treat us as He pleases) and indeed to Him we return (after death, when He will reward us for our Sabr. Those (people who are patient in difficulties and who abstain from ingratitude) are the ones on whom are blessings (favours) and special mercies (bounties) from their Rabb and they only are rightly guided”.

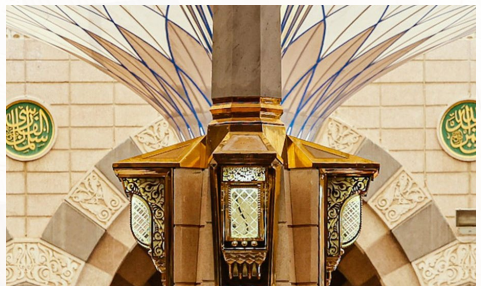
(Surah 2, Aayat 155 – 157)



people who cannot afford to go to Madeenah Shareef. There are many people who do not have that kind of income and it is not easy for them to get visas and passports. Some of them are unjustly imprisoned, some of them have wealth but they don't have health, and some of them have wealth but they missed the golden opportunities that they had of going to Madeenah Shareef and Makkah Shareef. They missed golden opportunities to perform Haj at that time when they were not conscious of deen, shariah, Quraan and Sunnah. They were not on the straight path. Now when they are on the straight path and when they get hidaayah (guidance), then they don't have the health to undertake the journey. They are either in hospital beds and cannot move or for any other health reason, they cannot travel. So for them also, it is a test which requires Sabr. So what should he do? He should engage in Salaah, make dua to Allah Ta'ala and then make Sabr. Only Allah Ta'ala knows when He is going to open the doors.

Rasoolullah ﷺ has mentioned that when a person says this at the time of any difficulty, Allah will reward him and replace his loss with something better)

Sabr is not exercised only when someone passes away. So what is the connection between this Aayat and the subject which we are discussing, Madeenah Shareef. The connection is that this is also a testing time for a lot of believers. There are many



تو ہو کسی بھی حال میں مولیٰ سے لو لگائے جا

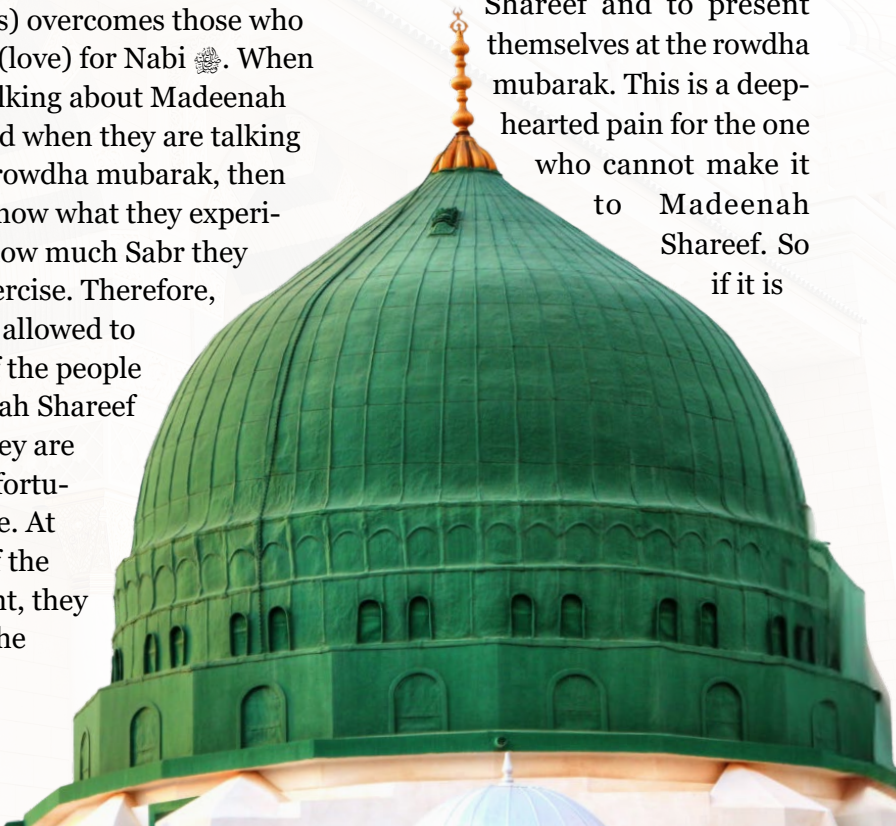
Tu ho kisi bhi haal me Moula
se lo lagae jaa

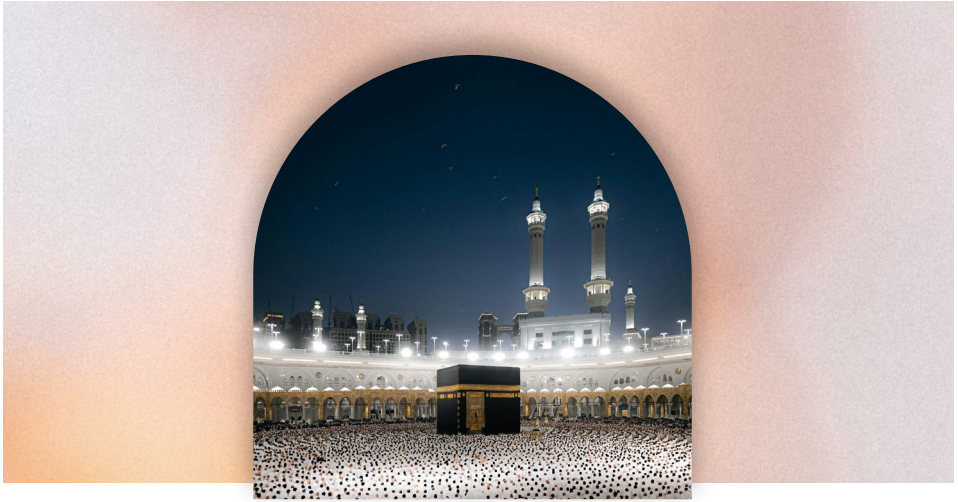
*In whichever haalat and condition
you are, continue begging and
asking from Allah Ta'ala (for His
love, nearness, recognition
and assistance)!*

So this sabr has to be exercised. So when we are discussing Madeenah Shareef there is also a need for Sabr which has to be exercised. We don't know what kind of kayfiyaat (conditions) overcomes those who have 'ishq (love) for Nabi ﷺ. When they are talking about Madeenah Shareef and when they are talking about the rowdha mubarak, then we don't know what they experience and how much Sabr they have to exercise. Therefore, we are not allowed to speak ill of the people of Madeenah Shareef because they are very, very fortunate people. At any part of the day or night, they can go to the rowdha

mubarak. We look at their shortcomings and weaknesses in some departments, whereas they are going to be forgiven with just a little istighfaar, tauba, salaah and salaam. We don't know which tears of theirs are accepted and of course, if they are blessed with death in Madeenah Tayyibah and are buried in Jannatul Baqi, then how fortunate are they! Look at how much they have to their credit! So therefore we should only look at their goodness.

So the aayah on sabr also gives tasalli (consolation) to those who are desirous to go to Madeenah Shareef and to present themselves at the rowdha mubarak. This is a deep-hearted pain for the one who cannot make it to Madeenah Shareef. So if it is





not due to the person's negligence, deficiency in love for Rasoolullah ﷺ and circumstances which are beyond his control, then there is a great consolation for him that Allah Ta'ala is with him and Nabi ﷺ is happy with him as long as he is making 'amal and ittibaa (obeying). Then wherever he is, his heart will be with Rasoolullah ﷺ. Great, great Sahabah ؓ passed away in different countries of the world, spreading the Deen of Islam.

Hazrat Abu Ayooob Ansaari ؓ is buried in Istanbul. So many Sahabah ؓ are buried in Jordan, Syria, China, Africa and other parts of the world. This does not mean that they were deprived of Madeenah Shareef. They have passed away in those countries but they are still getting the full reward of being in Madeenah Shareef. So, in Islam, there is khair (goodness) for everybody. There is khair for the rich, for the poor, for the weak, for the strong, for the healthy and for the sick. For everybody, there is some kind of consolation and it is only Islam which gives such kinds of consolation. Otherwise, the poor person would be crying all his life that Allah Ta'ala didn't give him the opportunity to go there. So a believer is supposed to seek the help of Allah Ta'ala with patience and Salaah. He should keep on begging and begging. Insha Allah, Allah Ta'ala will open the door.

If the person cannot make it to Madeenah Shareef and wants to be protected, then Allah Ta'ala will create the conditions for him to be protected. If we look at it, most of the fitnas are such that we can control ourselves. Nobody is forcing us to enter into those fitnas, nobody is

forcing us to watch videos and movies in the homes, nobody is forcing us to read haraam magazines, full of nudity, nobody is forcing us to watch porn sites, nobody is forcing us to have abortions, to participate in cultural activities in which there is nothing but haraam indulgences. Is anybody forcing us to commit all these sins?

Nobody is forcing us! All the haraam advertisements and programmes may invite the person, but this does not mean he is forced to attend. The most the people will do is they will laugh, criticize and make a mockery and fool of you if you do not attend. They would call you a Soofie Sahib, tell you that you are living in a camel age and you are outdated. These are only a few titles which they would give you.

Our beloved Rasoolullah ﷺ was the greatest after Allah Ta'ala, yet he was called by so many insulting titles. Besides this, Rasoolullah ﷺ was even stoned, tortured, ostracized and even boycotted. So if people call us by few names "with their mouths", then are we so weak that we are prepared to disobey Allah Ta'ala? We should have strong Imaan under all conditions and know that Allah Ta'ala is with us. Sooner or later, Allah Ta'ala will cause you to be a means of hidaayah for those very people who used to mock you.

To be continued, إن شاء الله...



**BE HOPEFUL FOR THE MERCY OF
ALLAH TA'ALA, BUT AT THE SAME
TIME, BE FEARFUL OF
HIS PUNISHMENT**



@TaqwaAcademy

+27 63 632 6510





The Only Superpower

From Hidayatus Salikeen by Maulana Yunus Patel Sabeel ﷺ

The so-called “superpowers” of this world prove their weakness because they depend on other powers and forces for assistance. They join forces; they require coalitions, alliances, confederations, leagues and unions – which prove their dependency and need.

The Only Super Power is Allah Ta’ala, who is **ENTIRELY INDEPENDENT** of His Creation. He is not in need of any of us. All are dependent on Him and He is Independent of all.

Allah Ta’ala is “As-Samad” (*The Independent*), “Al-Kabeer” (*The Greatest*), and “Al-Qadir” (*All-Powerful*). And Allah Ta’ala’s armies testify to His Infinite Power and Might.

We have witnessed the force and power of earthquakes, tsunamis, hurricanes, gale-force winds, fires and volcanoes.

Even rain and snow bring the running of a country to a grinding halt: cars, buses, trains and planes come to an absolute standstill – and nothing can be done for hours and for days.

Even though the country is a so-called superpower, its army, navy, air force, etc. become ineffective and of no use against the forces of Allah Ta’ala.

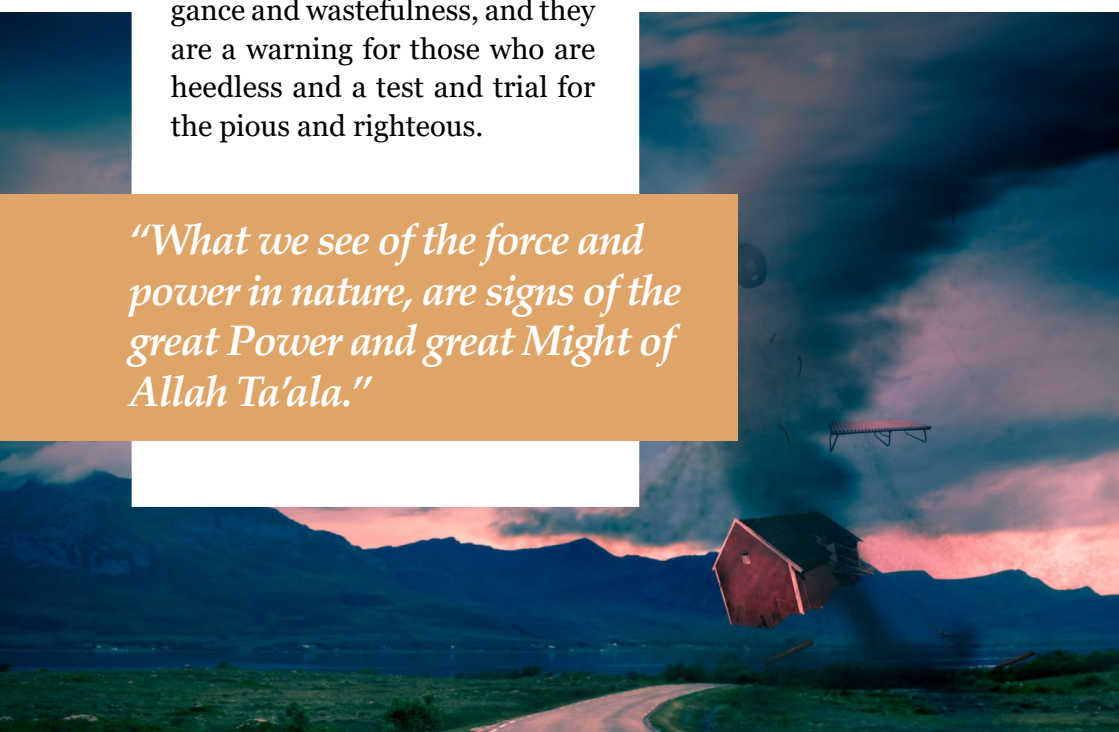
Despite this age of science and technology, nothing can overcome the armies of Allah Ta’ala.

What we see of the force and power in nature, are signs of the great Power and great Might of Allah Ta'ala.

The natural disasters which have become so common and which are increasing throughout the world, are a sign of the nearness of Qiyaamah (the final day), as mentioned by Rasulullah ﷺ.

These disasters come in the form of punishment and destruction for those who have transgressed all boundaries – indulging in major sins, oppression, extravagance and wastefulness, and they are a warning for those who are heedless and a test and trial for the pious and righteous.

“What we see of the force and power in nature, are signs of the great Power and great Might of Allah Ta'ala.”



Extracts from

Shifa-ul-Qulub

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

Teachers Need to Be Compassionate

Teachers also need to be merciful and compassionate, especially those who teach Allah's kalaam. Shah Abrarul Haq Hardoi (رحمہ اللہ) once addressing the Qaris and teachers said, 'You recite Surah Fatiha in each Rakat of your Salah; 82% of Surah Fatiha reflects upon the Mercy of Allah ﷻ and only 18% of it talks about facing chastisement if one follows those that are accursed and astray. Those who teach the Qur'an to children should also possess that 82% of mercy in their nature. Remember! We will be questioned on the day of Qiyamah for being harsh unnecessarily to seekers of knowledge.'

Once Nabi ﷺ was passing by the grave of a woman and stated, 'She is being punished'. The Sahabah (رضی اللہ عنہم) asked 'What is she being punished for?' Nabi ﷺ said 'Due to ill-treating a cat.' If we are answerable for not showing compassion to animals, will we not be questioned about harshness to fellow humans?—especially the students, the seekers of knowledge.



These children may claim tomorrow on the day of Qiyamah that we offered ourselves to the Qur'an and the studies of Deen, but this certain person was harsh towards us, he beat us and called us foul names. What will we then say? One should abstain from calling out bad names as well, it has a very negative effect on learners. Inculcate in them the love of the Qur'an and tell them, 'O my students! Study the Qur'an, because upon every letter you will receive an immense reward from Allah ﷻ.'

Many times in our assemblies asha'ar (poems) are recited to encourage learners and inculcate in them the love for the Qur'an. If students are treated harshly then harshness becomes their nature, they will think that our teacher is so harsh, he is good only for hitting, what more can he do? Thus, they will become more stubborn. At our institution, the students are taught with love and muhabbat, they are taught to first perform Tahajjud Salah, learn the Qur'an and offer their Fajr Salah, thereafter recite to the ustad what was memorised. They are also given time to do some physical exercise before breakfast is served, Alhamdulillah.



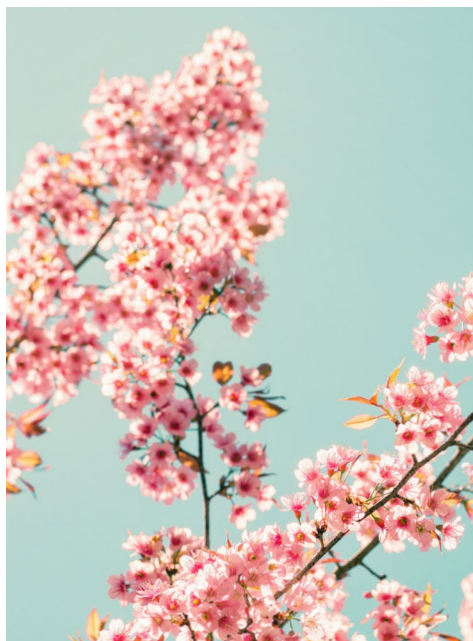
Spiritual Cure

Hazrat Shah Abrarul Haq Hardoi (رحمۃ اللہ علیہ) mentions the story of a student who was the son of a wealthy Nawab. He was extremely ill-mannered and vulgar in his speech, he used to swear at the teachers. He was brought to Shah Abrarul Haq Hardoi (رحمۃ اللہ علیہ) who enrolled him in a class and told the teacher to be patient with him. But the teacher complained about the constant vulgarity of this student.

Upon this, Shah Abrarul Haq Hardoi (رحمۃ اللہ علیہ) suggested a spiritual remedy. He told the Qari sahib to make all the students learning the Qur'an blow in a cup of water at the end of each day and make the boy drink the water. They were also instructed to make Dua, asking Allah to remove the bad habits of this child. Subhanallah! When this remedy was implemented, in a matter of few days the boy's habits changed. When the boy was asked about his sudden change, he replied, 'I have felt the effect of this water.' Do you now see the effect of spiritual 'ilaaj (cure)? If beating was prescribed as a remedy for this child, then he would have turned out to be a much worse human being.

Hazrat Raipuri (رحمۃ اللہ علیہ) was told about

about a Qari saheb who was harsh to his students and used to punish them. Hazrat called him and gave him some advice. Hazrat also gave him a stick saying, 'Now that you are under my mentorship, each time you want to hit a student, strike yourself with this very same stick first.' The Qari Saheb went back to teaching and practised upon the advice of Hazrat Raipuri (رحمۃ اللہ علیہ). Each time he struck his own thigh in anger, he thought to himself, if this is the pain I am going through, then what pain would the little students feel? This completely changed his way of thinking to the extent that his Islah (reformation) was made and he turned into a compassionate teacher. This brought about very positive results in his students as well who turned out to be excellent huffaz.



Qari Ameer Hassan (رحمہ اللہ) was one of Hazrat Sheikh Zakariyyah's (رحمہ اللہ) khulafa who taught the Qur'an even at the age of 80. One day he was listening to various students and a particular student forgot a verse. Qari Saheb began to cry profusely stating, 'It is due to my weakness that my student couldn't memorise this verse!' seeing the tears of his ustad, the student said, 'Don't worry Qari Saheb! I will learn this verse and come back to you.' Shortly thereafter, the student recited the verse perfectly. Upon this, Qari Saheb smiled and gave him a reward as well. This is the nature of the Ahlullah (pious). Today we witness the school-going students boasting upon gaining rewards for excelling, whereas a Madrasah-going child comes home complaining of harsh treatment. Hardly we find in Madrasahs that children are rewarded for excelling. This should not be ignored. It is important that our deen should be taught with love and Muhabbah so that more people are attracted to the beautiful Deen of Islam. The shaan of rahmah must be visible in our teachers as they are teaching the Kalaam of the Most-Merciful Allah.



A Prescription for Lustful Gazes

by Maulana Yunus Patel Saheb 

Lustful gazes have become an epidemic with consequences that are so far-reaching, to the point of crippling one's spirituality, weakening one's Iman, sometimes even to the extent of losing one's Iman – for a pretty face or a handsome face. (May Allah Ta'ala protect us all).

More and more Muslim brothers and even sisters write, after realizing or experiencing the effects of the 'bitter-sweet' poison of evil glancing: They want an antidote; they desperately want to escape their habit – before they self-destruct; because their practice of casting lustful gazes landed them in the gutters of

immorality and they have had to then contend with disgrace, humiliation and sometimes a life-long stigma.

But they find themselves weak in the face of the demands of their nafs. And the nafs – by nature, enjoy the forbidden and are never satisfied even on fulfilment of its demands. It is like the ocean's salty water: it increases thirst and does not quench thirst.

So, for those who find themselves weak in lowering their gazes from haraam, they should now use their eyes – the invaluable gift of sight, in carefully reading the following prescription for a cure.



Alhamdulillah, if followed, lowering the gaze will become second nature, and a person will reach a stage where he will not even care if Miss Universe is passing in front of him because he will have tasted the sweetness of Iman and will know the lofty experiences that come on pleasing Allah Ta'ala.

To cast an evil gaze will then be most indecent and shameful for him. The person will now know better than to disgrace himself, destroy the tranquillity and sukoon of his heart, and exchange the sweet pleasure of Allah Ta'ala's love for what will inevitably become dust. My shaykh, Hazrat Moulana Hakim Muhammad Akhtar Saheb ﷺ said in poetry:

*"I will not look, I will not look,
Never will I look at one,
Looking upon whom,
displeases my Rabb (Allah Ta'ala)."*

Whilst beauty is an attribute that charms and captivates any heart, if it is that which Allah Ta'ala has declared as forbidden, it not only destroys the peace of the heart, but it also lays to waste the very substance of Iman that resides in the heart. Therefore, Allah Ta'ala addresses both the believing men and believing women:

"Tell the Believing men to lower their gaze (from looking at that which is Haraam) and to be modest (i.e. To protect themselves from prohibited deeds like adultery and fornication, etc.) That is purer for them. Indeed, Allah is aware of what they do."

"And tell the believing women to lower their gaze (from looking at that which is forbidden) and to be modest (i.e., To protect themselves from prohibited deeds like adultery, fornication, etc.) And not show off their beauty except that which is apparent, and let them wear their head-coverings over their bosoms)"
[Surah An – Nur 24: 30/31]

The absolute wisdom and beauty inherent in these injunctions of Allah Ta'ala, of lowering the gaze, guarding

one's modesty (and adopting the full Hijaab for women), is that a person will remain far from the crime of Zina (adultery/fornication), as well as the stepping stones to Zina.

All those actions that lead to the commission of sin are forbidden, like the sin itself. Like Zina is prohibited, so are all those actions that will inevitably lead to Zina. Therefore, Allah Ta'ala says:

“And do not go near Zina. Indeed, it is a shameful and evil path”.

[Surah Al – Isra 17:32]

Evil glancing is the very inception of Zina. By lowering the gaze, we curtail furthering our evil desires. These injunctions of Allah Ta'ala protect from sin and should be appreciated by practical implementation.

- It is not impossible to lower the gaze from Haraam, as some say.

If we have the ability to look up, we also have the ability to look down or turn our gazes away. We open and close our eyes, so why is it difficult to look down or away when we accidentally see a pretty face? More especially when that pretty face will result in:

- The heart burning with restlessness,

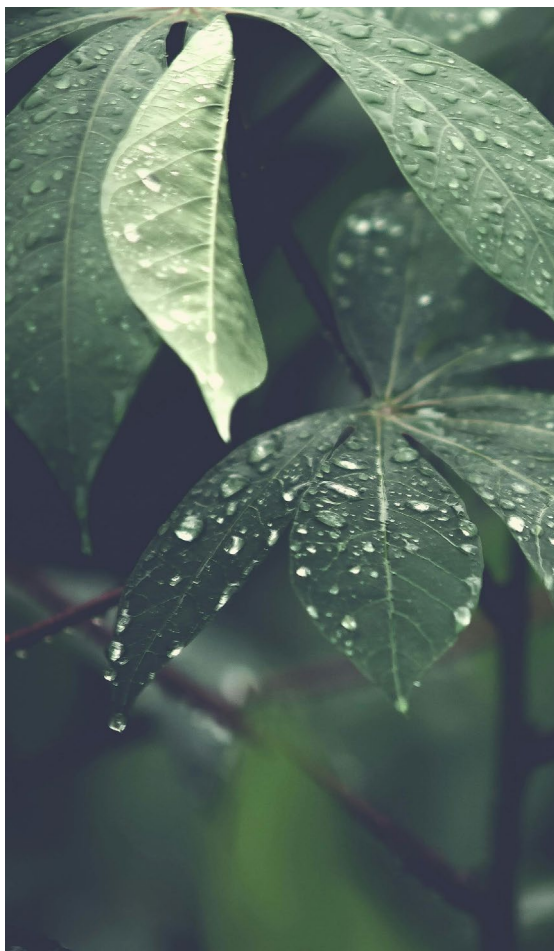
- Darkness filling the heart,

- The Noor of the heart and the Noor of the face being lost.

- Earning the displeasure of Allah Ta'ala

- Inviting the Curses of Allah Ta'ala.

All that is required is a little courage. If we are bold enough to displease Allah Ta'ala in His presence, then this proves that we can be brave enough to displease nafs and Shaytaan instead. We need to have courage and re-channel it to earn His Pleasure.



• Our respected Shaykh, Hazrat Maulana Hakim Muhammad Akhtar Saheb (رحمۃ اللہ علیہ) had mentioned that if a person is a lover of sweets and he is informed that in a certain district, there are many sweet shops, the person naturally feels happy because he will be able to enjoy sweetness any time he so wishes. Allah Ta'ala's promise of lowering the gaze is the sweetness of Iman.

In a Hadeeth-e-Qudsi, Allah Ta'ala says:

“Verily evil glancing is an arrow from the poisonous arrows of Shaytaan. Whosoever fears Me (Allah) and refrains from it will receive from Me such Iman, the sweetness of which he will taste (feel) in his heart.”

[Al Mu'jamul Kabir]

We should consider the occasions when we are in public areas and other venues, where there may be many strange women present, as an opportunity to lower our gaze and enjoy and savour the sweetness of Iman.

Of course, this should not be misconstrued to mean that we visit those places where there is temptation. Where there is mud, even an elephant can slip.

• At such a time – when the desire is strong to cast that evil gaze, immediately strike a deal with Allah Ta'ala. Say: “O Allah, it is solely for Your Pleasure and out of Love for You that I am restraining myself from casting these evil gazes, even though my nafs and heart desire to derive forbidden pleasure in this. O Allah, I am placing Your pleasure before my pleasure and am hopeful of the fulfilment of Your promise, of granting the sweetness of Iman to the one who lowers his gaze from Haraam.”



- Moreover, if a person is married, then keep in mind that Allah Ta'ala has given him a wife who is Halaal. It is great ingratitude that a person would choose to look at and fantasize about Haraam women when blessed with a Halaal wife. This will inevitably result in dissatisfaction, unhappiness and even criticism of one's wife and will open the doors of marital misery.

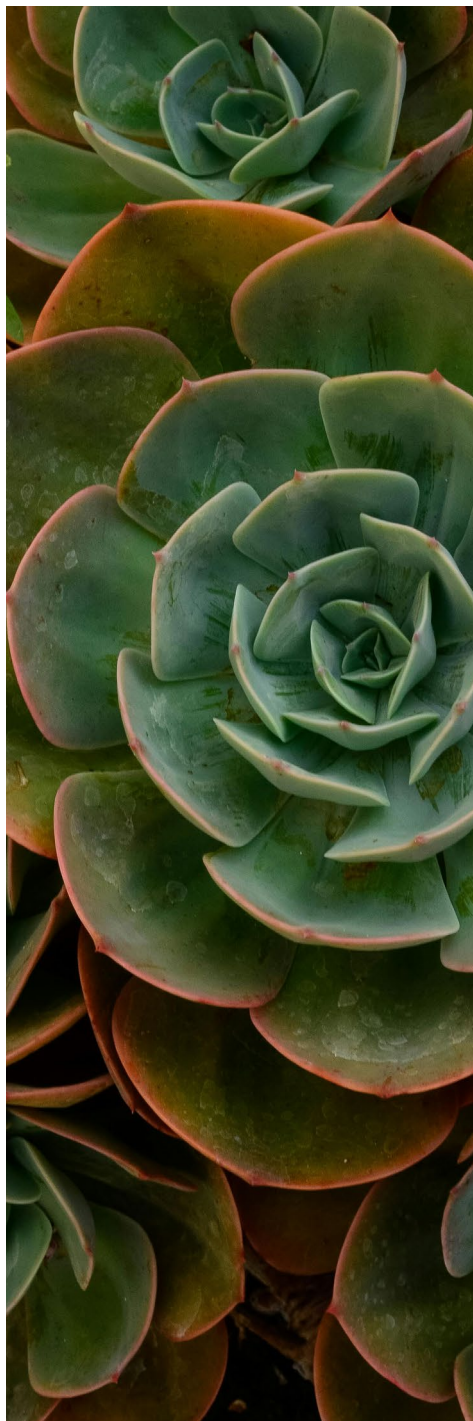
Lustful glancing is infidelity and a violation of the rights of one's spouse. Would any well-balanced, sound-minded person like that his wife cast evil gazes at other men and fantasize about them?

So similarly, she too will not like that her husband engages in such disloyalty and betrayal.

Of course, the same applies to women. Many women, including married women, complain about their weakness of admiring men.

- Always remember that casting lustful gazes means casting those gazes at someone's daughter, mother, sister, wife, etc. Would any of us like that someone does the same to our wives, daughters, mothers, or sisters? —No.

If we respect strange women by lowering our gazes and keeping our hearts free of evil passions and lust, insha Allah, Allah Ta'ala will protect our womenfolk from those with sick hearts and minds.



Otherwise, they will also be subjected to the same evil from strange men. None of us would be happy with that.

• Rasulullah (sallallaahu ‘alayhi wasalam) said:

“Allah curses the one who looks and the one at whom the gaze is directed (i.e., the one who was responsible for attracting the attention of a ghair-mahram).”

[Shu’abul Iman]

The la`nah (curse) of Allah Ta’ala is no trivial and insignificant matter to be taken in the light-hearted manner we do. A person tagged with the label of the ‘la`nah’ of Allah Ta’ala is denied His mercy and deprived of His proximity until he repents, firmly intending not to indulge in such Haraam pleasure again. If not, this evil habit of lustful gazes paves the path of disgrace. May Allah Ta’ala save us all.

• Furthermore, developing the love and fear of Allah Ta’ala makes it extremely easy to restrain oneself from sin. Taqwa and the conscious awareness of Allah Ta’ala’s presence are protection, security, and barrier from sin. These beautiful qualities are easiest acquired from the company of the Auliya Allah (Friends of Allah Ta’ala).

Mullah Ali Qaari ﷺ had given the following definition of hayaa (Modesty):

“The haqeeqat of hayaa is that your Maula (Master, Allah Ta’ala) must not find you in that place which He has forbidden or indulging in that which He has forbidden.”

The conscious awareness of Allah Ta’ala prevents us from committing sins.

Ultimately, if we lower our gazes, we guard our hearts against evil desires and lust and our minds against haraam fantasizing – and Allah Ta’ala blesses our hearts with the sweetness of Iman. One small action of lowering or turning the gaze in another direction solves major problems. The net result is the supreme bounty of Allah Ta’ala’s pleasure, the sweetness of Iman, peace, and contentment! This is indeed a wonderful exchange for such a small deed.

May Allah Ta’ala grant us the tawfiq of 100% obedience and bless us with the sweetness of Iman, Aameen.



DHIKR NEVER GOES TO WASTE

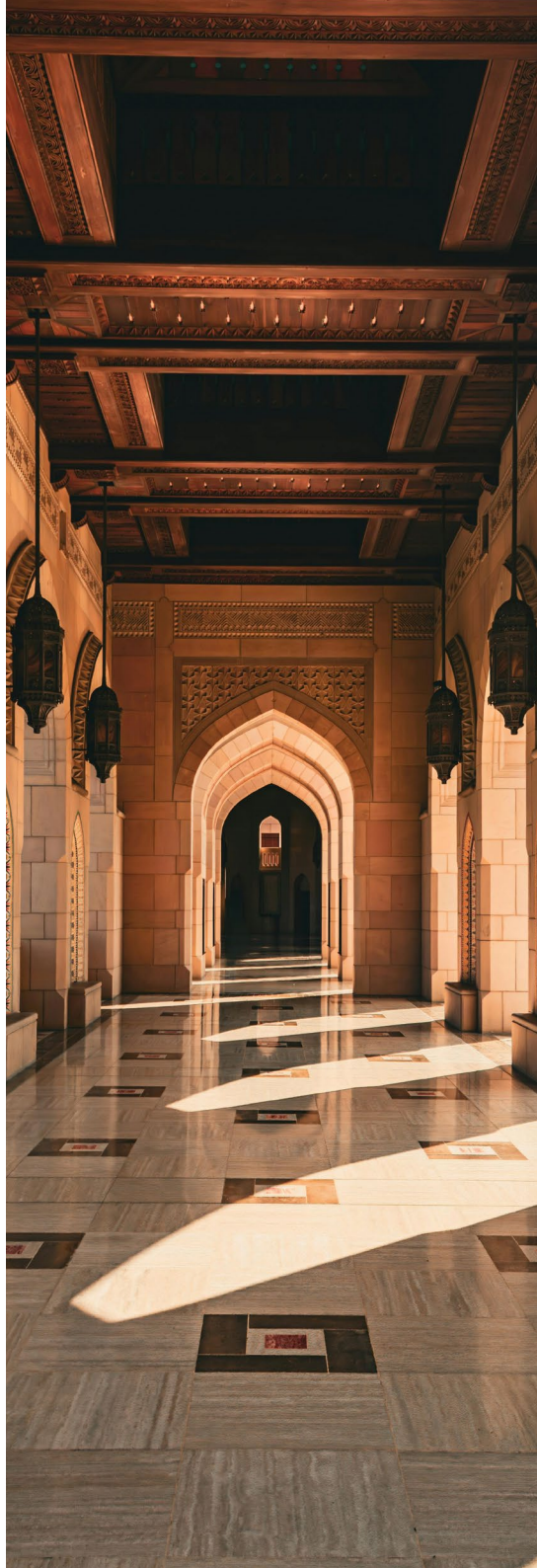
Extracted from Ashrafus Sawanih
(Autobiography of Hakimul Ummat
Hazrat Maulana Ashraf Ali Thaanvi ﷺ)

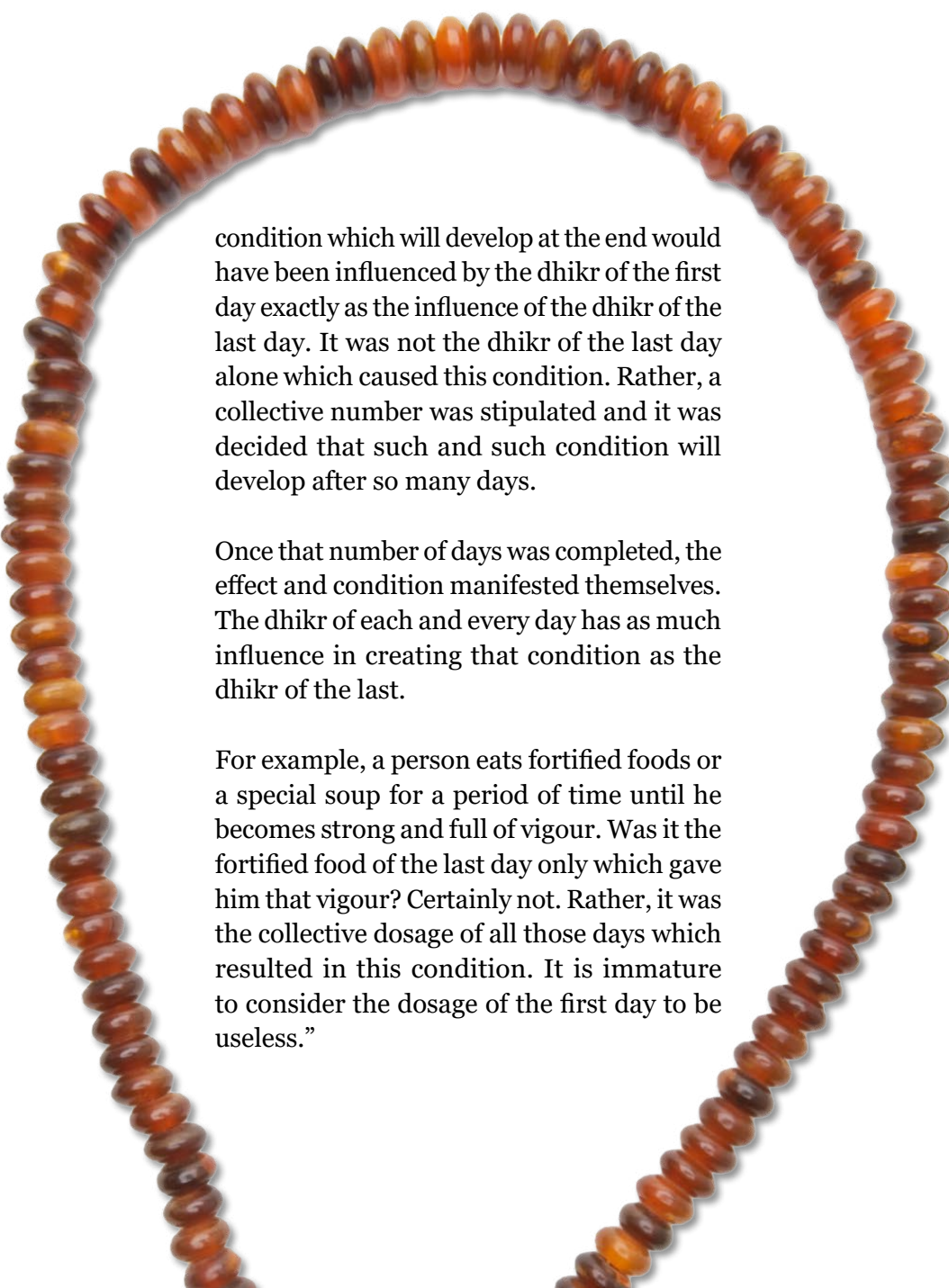
*English Translation by
Maulana Muhammad Mahommedy*

A person wrote to Hadrat Wālā and said that he does not perceive any benefit. Hadrat Wālā replied: “The dhikr which you are engaged in at present should not be considered to be useless. All of it is being collected. Allāh willing, it will all be exposed to you.”

Hadrat Wālā said: “A drop of water falls on a rock. When this is followed by many drops, a hole forms in it. Will we say that it was only the last drop which caused the hole to form? Never. Rather, the hole is a result of the collective number of water drops. The first drop had as much influence as the last drop in forming the hole. The first drop should never be considered to be ineffective even though it may appear to be so.

In the same way, the dhikr of the first day which is considered to be fruitless is definitely not fruitless. The special





condition which will develop at the end would have been influenced by the dhikr of the first day exactly as the influence of the dhikr of the last day. It was not the dhikr of the last day alone which caused this condition. Rather, a collective number was stipulated and it was decided that such and such condition will develop after so many days.

Once that number of days was completed, the effect and condition manifested themselves. The dhikr of each and every day has as much influence in creating that condition as the dhikr of the last.

For example, a person eats fortified foods or a special soup for a period of time until he becomes strong and full of vigour. Was it the fortified food of the last day only which gave him that vigour? Certainly not. Rather, it was the collective dosage of all those days which resulted in this condition. It is immature to consider the dosage of the first day to be useless.”

Continue Dhikr Whether You Feel Like it or Not

Hadrat Wālā said on one occasion: *“Continue dhikr whether you feel like it or not.* Gradually you will become so habituated to it that you will not feel restless without it. This is similar to a person who starts smoking the huqqah. Initially, he feels dizzy, he feels nauseous and also vomits. However, when he continues smoking it, he becomes so addicted to it that he will be prepared to forgo his food for two pulls on a huqqah.” He said on another occasion:

“There is benefit from the very beginning but the person does not perceive it.

Like a child who grows daily but we cannot say with certainty how much he has grown on a particular day. After the passing of some time, when we think of his past state, we realize that he grew to a certain extent when compared to what he is at present. The same applies to dhikr. In the beginning, a person feels as if he



is not deriving any benefit at all from it whereas he is deriving benefit all the time. After the passage of some time he compares his present condition to his past and sees a huge difference between the two.”

From Hadrat Wālā’s example of a growing child I recall another statement which he said to me. After commencing dhikr and other spiritual practices, I said to him: “I am not benefiting from dhikr as much as I would like.” He immediately replied in a very comforting tone: “If a person wants his infant child to turn ten years of age right now, will it happen? He will only turn ten after the passage of ten years.”







by Maulana Yunus Patel Sabab ﷺ

Eesalus-sawaab is not only for the deceased but also for the living. We should, therefore, also convey the rewards of our optional deeds to the entire Ummah of Rasulullah ﷺ, including those who are living.

Moreover, when the rights of a Muslim have been unintentionally violated, it would be a sign of sincerity that besides asking for forgiveness, the person conveys the reward of some good deed as ‘eesalus-sawab’ to the person who was wronged.

For example: If the person was party to ghibah (backbiting) and did not prevent it, then besides asking Allah Ta’ala to forgive, the person could read the ‘Quls’ or give something in sadaqah (charity) and send the reward as eesaalus-sawab to the person whose right was violated.

If the person comes to know of what was said regarding him (or her), then the person’s forgiveness should also be sought. Of course, this does not mean that we violate people’s rights, using this as atonement and compensation. A Muslim is careful not to cause hurt or injury to others.

Eesalus Sawab: *to convey the reward of a good action or charitable deed to another person, alive or deceased.*

Quls: *Surah Al-Ikhlās, Surah Al-Falaq and Surah An-Nas begins with the word ‘Qul’. These are the last 3 Surahs of the Qur’an Sharif.*

THE DIFFERENCE BETWEEN

Ujub & Takabbur

(Conceit and Arrogance)

From Ma'arif-e-Mathnawi by

Hazrat Maulana Shah Hakim Muhammad Akhtar Saheb ﷺ

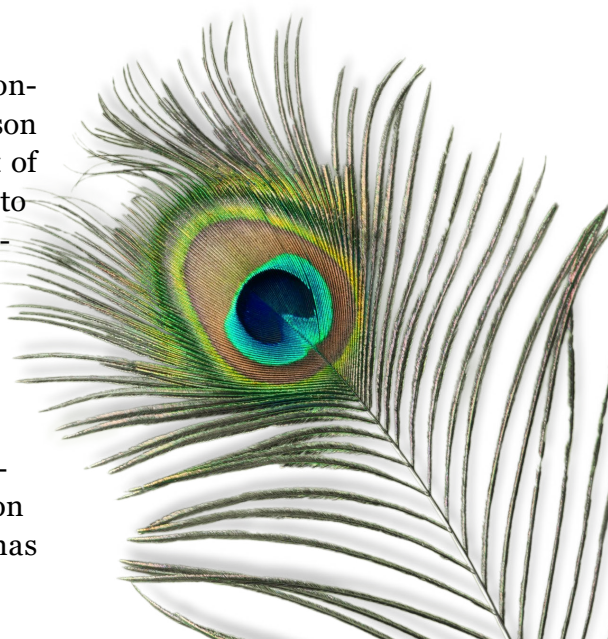
Conceit (*Ujub*) is focusing on some specific quality in oneself and instead of considering it a gift from Allah Ta'ala, one looks upon it as a personal virtue. Because of 'Ujub', one does not express gratitude and thanks to Allah Ta'ala for it, but rather brags about oneself exclaiming: "I am like this or that". Consequently, he does not see the giver of the bounty and gifts i.e. Allah Ta'ala. Hence, in his heart, he considers himself worthy of praise.

Takabbur (*pride*) means to consider oneself greater in comparison to others. Hence, in the concept of takabbur, a necessary element is to consider others as being contemptible and lowly, whereas in 'Ujub it is not necessary that the person considers himself superior to another.

The difference between a conceited person and a proud person is that every proud person has

conceit in him, for when he admires his own qualities and considers himself better than someone else, then he is bound to consider another person as being despicable and low.

However, it is not necessary that every conceited one be a proud person; because a person may look at a special quality of his and consider himself great without any thoughts of belittling others or considering them inferior.



Allah Ta'ala has given this humble understanding of this subtle difference. All Praise to Allah Ta'ala for it. And in this, there is no boasting.

Of the many diseases of the heart, both self-admiration ('ujub) and pride are fatal diseases for the seekers of Allah Ta'ala. They should never be negligent in treating these ailments. Let us understand the harm of these ailments by looking at the following example.

A lover has a great longing to meet his beloved. However, when meeting his beloved, he foolishly takes out a mirror from his pocket and instead of looking at his beloved, continues looking at himself, admiring his own form and beauty. Is this person not to be considered a hypocrite in his claim of love and is he not depriving himself?

Similarly, the seekers after the Sufi path should think that Allah Ta'ala is at all times directing His grace and bounties towards His servants. Now, if the servant, instead of directing himself towards Allah Ta'ala and His attributes, foolishly becomes engaged in admiring his own borrowed attributes (from Allah Ta'ala), then is this not hypocrisy in his claim of love for Allah Ta'ala and is this not a sign of being deprived of good? You,

yourself, can judge. You yourself may measure and gauge the amount of harm they cause. From the above example, the harmful nature of both 'Ujub and Takabbur is clearly understood. And it serves as a clear warning for all seekers of the Love of Allah Ta'ala.

“O Allah Ta'ala, protect us against the sickness of conceit, pride and all other deadly spiritual and physical illnesses,” Aameen. It is through the blessing of the company of my shaykh that these examples and this knowledge are granted to me. All Praise to Allah Ta'ala! All Thanks to Allah Ta'ala! O Our Lord, O Allah Ta'ala, grant us the ability to work righteous deeds. O You Helper of those seeking help, guide us. There is no boasting over knowledge and riches.



Islaahi Correspondence

BAY`AH & TASAWWUF

Question

As-Salaamu alaikum warahmatullah

Respected Maulana,

I would like to know about **Sufism**. Is it a part of Islam or is it something which has just been made up by fraudulent people who are marketing it as religion? What I hear sometimes makes me think this is a “hoax” – a money-making racket. Many talk about shaykhs, peers, taking bay’ah, Islaahun nafs, etc. I would appreciate a correct understanding of the ideology. What is the purpose?

Answer

Bismihi Ta’ala

Respected Sister in Islam,

Wa-alaykumus Salaam wa-Rahmatullahi wa-Barakaatuhu

1.) “*Sufism*”, or *Tasawwuf/Tariqah* is very much a part of Islamic teachings. Shariah is knowledge and *Tariqah* is acting upon that knowledge. It covers all aspects of Deen, by which are not in conformity with following in the footsteps of Rasulullah ﷺ, and revolves around the purification of the heart and soul,

the reformation of the nafs (self/ego), developing intense love for Allah Ta’ala and a connection with Him, such that we submit to Him, with heart, mind, soul and body.

The Qur’an Shareef alludes to Tazkiyah (purification of the soul) and Islaah (reformation) a number of times.

2.) Unfortunately, many have spoilt the good name of “*Sufism*” or *Tasawwuf*, by introducing actions which are not in conformity with Islamic teachings. Some people have made *Tasawwuf* appear like another religion, or they have brought



into Tasawwuf, the ideas and rites of mysticism from other religions. Moreover, there are many bogus 'peers' who are just in it for money. Therefore caution needs to be exercised in choosing a spiritual mentor.

3.) Bay`ah is a practice (Sunnah) of Rasulullah ﷺ, which has been carried down, through the ages, by our spiritual guides.

It is through the Barakah (blessings) of Bay`ah that a person is able to easily and steadily traverse and progress through the different stages in the spiritual world, in a more efficient manner. The seeker is constantly drawing direction and guidance from the spiritual guide who has proficiency and expertise in the field.

Bay`ah is choosing a spiritual doctor (a Shaykh) for your spiritual ailments. The Shaykh must be one whom you are most compatible with, and whose teachings, you readily accept and follow. Of course, the Shaykh must be on Haq. There are many fraudulent people in the guise of the pious. The Shaykh must be learned, experienced, pious and wise – for such a person must have your best interests at heart.

The objectives are Islaah and complete obedience to Allah Ta'ala and Rasulullah (ﷺ). The mureed



(disciple) should therefore inform the Shaykh of his or her spiritual weaknesses: *hasad* (jealousy), *kibr* (pride), *riyaa* (ostentation), *hirs* (greed), *hubbud-dunya* (obsessive love for the world) and so forth – or sins such as missing out salaah due to laziness, backbiting, casting lustful gazes, listening to music, being involved in an illicit relationship, etc.

The Shaykh, if he is 'Kaamil' (devout, proficient, learned and impeccable Shariah adherent), will not look down upon his mureed when informed of such sicknesses – just as a doctor will not look down upon his patient, because his patient has cancer, or a brain tumour, or some other disease or disorder.

The right of the mureed over the Shaykh is that the Shaykh then makes Islaah of that spiritual malady – thus the Shaykh prescribes some remedy and also makes Dua. For the mureed to experience the benefits and curative properties in the Shaykh's treatment, it becomes necessary to now follow the Shaykh's advice.

This is the mode and manner to restore spiritual health. As an example: The mureed thinks himself to be pious and great, and better than others. He looks down upon those who do not do good deeds as he does, who do not dress according to the Sunnah like he does, or who do not have a beard as he does. ...He considers himself superior, and considers others as sinful, immoral and condemned to hell-fire. This then is ujub (conceit) and takabbur (pride).

The mureed should thus explain his condition by informing his Shaykh: I think of myself as pious. I see my piety to be my achievement because of my efforts. I look down upon those who do not do what I do. I do not keep their company because I consider it is below my dignity to be with such people. ...etc

So the Shaykh will prescribe some suitable remedy, depending on various other aspects of the mureed. If the mureed has a problem in controlling his anger, he should inform the Shaykh: I am very temperamental – and I lose my anger when my wife does something wrong, even if it is something small.



I sometimes swear her, curse her, and even threaten with Talaq.... The mureed must spell out his weakness by giving an example of his behaviour. Just saying that I have anger, pride, jealousy is not very helpful to the Shaykh. ...What makes you feel that you have pride or jealousy?

The more specific you are in informing of your sickness, the more specific and exact will be the remedy, Insha-Allah.

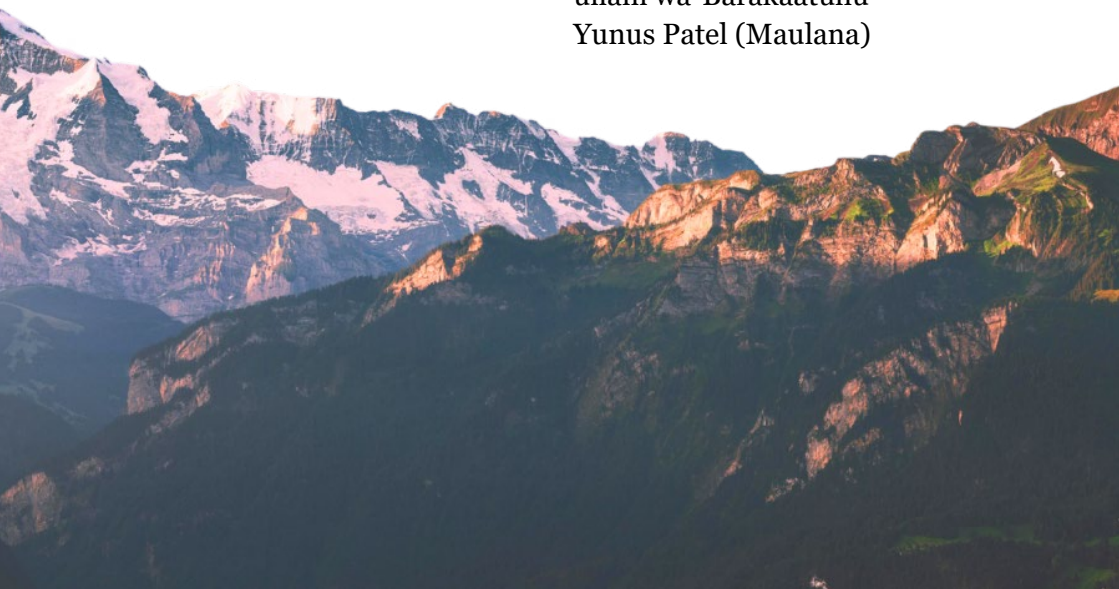
4.) In this journey of love, the mureed will experience different spiritual states and conditions. However, this is, as I generally describe, the scenery, enroute, as we travel to reach our destination. The scenery, no matter how beautiful, is not the destination.

The objective is securing the Pleasure of Allah Ta'ala. ...This too requires explanation. You could listen to the talk or read the book: Feeling spiritually low? – which you will find on the website (yunuspatel.co.za).

5.) You can also listen to the talks: “Tasawwuf made Easy”, and can download the book ‘Ikhlaas’ from the same website. The book includes some discussion on Tasawwuf.

6.) May Allah Ta'ala fill our hearts with His Love and guide us all on the Path of Divine Love, and grant each one of us the crown of His Friendship. May Allah Ta'ala grant Taufeeq of obedience and protect us from anything that is displeasing to Him.

Was-Salaamu alaykum wa-Rahmat-ullahi wa-Barakaatuhu
Yunus Patel (Maulana)





USB
32GB
OVER 3000
AUDIOS

An audio
collection of

Maulana **YUNUS PATEL**

Rahimahullah

Weekly Majaalis | Jumu'ah |
Special Programmes | Ash'aar (Poetry) |
Hajj & Umrah | Tarbiyah | Ramadhan |
Short Audios



USB-C
R80

R60

For orders or courier contact:

admin@taqwaacademy.co.za

☎ 031 396 0006 ☎ +27 63 632 6510

www.taqwaacademy.co.za



**WE WANT TO CHANGE THE
WORLD **AROUND US**, BUT WE
ARE UNWILLING TO CHANGE
THE WORLD **WITHIN US****

Maulana Yunus Patel Saheb 