

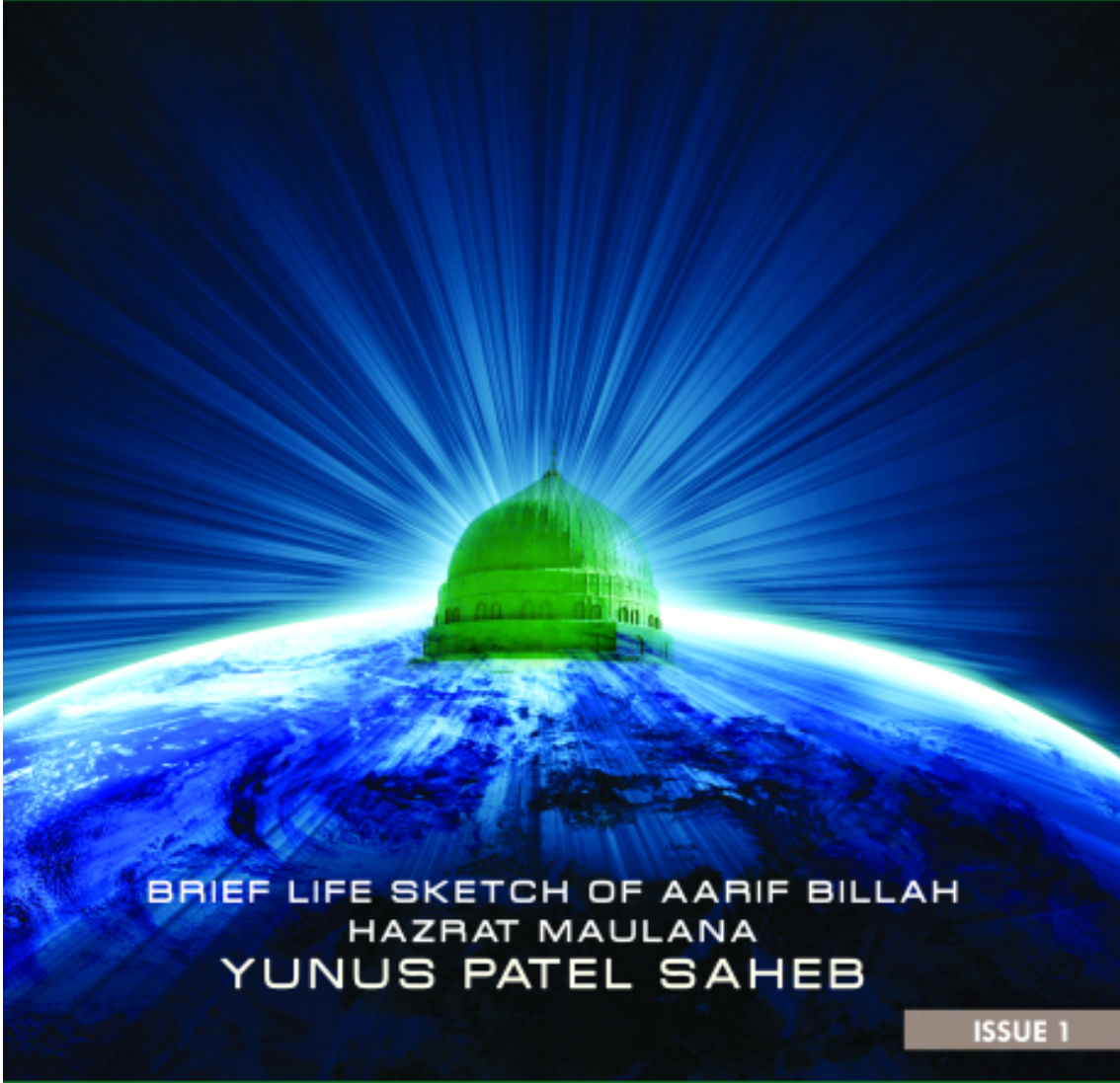
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Naqsh-e-qadam Nabi(PBUH) Ke hain jannat ke rastey, Allah se milate hain sunnat ke raaste

Foot steps of Prophet (PBUH) is the route to Jannah, The Path of Sunnah leads you to Allah

AN-NOOR

In the memory of Hazrat Maulana Yunus Patel Saheb (Rahmatullah Alayh)



**BRIEF LIFE SKETCH OF AARIF BILLAH
HAZRAT MAULANA
YUNUS PATEL SAHEB**

ISSUE 1

KHANQAH ASHRAFIA AKHTARIA

www.khanqah.co.za | www.annoor.info | info@khanqah.co.za | +27318220384

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FOREWARD

Hazrat Maulana Ilyas Patel Saheb (D.B)

(Brother of Hz MI Yunus Patel Sb R.A)

باسمہ تعالیٰ

One year ago, on the 11 Sha'baan 1432, a special servant of Allah ﷻ was called to meet his beloved Allah ﷻ in a very special way.

In the blessed month of Sha'baan, in the Holy city of Makkah Mukarramah, inside the Haram Sharif and on the Mataaf....

Hazrat Maulana Yunus Patel Saheb (R.A) bade farewell to this temporary abode and left thousands of people around the globe grief-stricken and amazed.

The thousands of hearts that Hazrat Maulana (R.A) had touched so deeply – through his genuine compassion, warmth and generosity; by means of his sincere discourses and advice, through his heart-rending duas and in numerous other ways – all these hearts felt the intense pain of separation.

At the same time friends and strangers were all amazed at the wonderful end of an exemplary life. Nay, it was not the end that was witnessed, but rather Insha Allah the beginning of the great honour and respect of the everlasting hereafter.

Hazrat Maulana (R.A) inspired thousands of people in his lifetime. The acceptance that Allah ﷻ blessed him with nevertheless continues after his demise. Hence throughout the world people continue to derive benefit and guidance from his teachings. May Allah ﷻ keep this benefit flowing till the last day.

This magazine is also a minute contribution towards spreading the beautiful teachings of Hazrat Maulana (R.A).

May Allah ﷻ accept it and make it a means of the lives of the readers changing for the better.
Aameen



BRIEF LIFE SKETCH

By Hazrat Maulana Dawood Seedat Saheb (D.B)

INTRODUCTION

In the recent past, Aarif Billah Hazrat Maulana Yunus Patel Saheb (رحمه الله) was among those few selected and chosen personalities whom Allah Taala had nominated for the guidance of thousands of people around the globe. Merely being in his company for a short while or hearing a single discourse, inspired many people to change their lives for the better.

While the Ahlullah (people of Allah ﷺ) greatly inspire people in their lifetime, their biographies continue to inspire thousands of people long after these legends have left the world. The brief 'Life Sketch' which follows was penned by Hazrath Maulana Dawood Seedat Saheb (MZ), a Khalifa of Hazrat Maulana Yunus Patel Saheb (رحمه الله) approximately one year before Hazrath's demise. It is reproduced here as it was written at the time.

This is Part One of a Four Part series.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Benevolent, the Most Merciful

28 Jamad-as-Thani 1431 AH corresponding to 12 June 2010

All praise is due to Allah ﷻ who created man, gave him the gift of expression and revealed for him the Holy Quran that Divine Book which is a source of advice, healing, guidance and mercy for those who have faith. Abundant and perfect salutations be on Muhammad Rasulallah ﷺ, the personality who is the best of all creation, whose Nur illuminated the hearts of people whose appearance was a bounty for the whole universe. Peace be upon His Descendants and Companions and upon all the believers.

The annals of Islamic history are filled with accounts of the lives of the pious. It is from these carefully documented extracts from the life of Rasulallah ﷺ all the way down to the personalities of the present era, that Muslims have always drawn inspiration and guidance. Alhumdulillah, our history has no shortage of those who have served this Deen by preserving the lives of the pious in its most pristine form.

When reading the autobiography of Hazrat Shaikh Zakariyah (رحمه الله), Aap Beeti, my awe and inspiration for this great Qutb increased many folds. We are often fortunate to hear his many kitaabs being read as daily taleem in the home and Musjid, but the true understanding of the greatness of this Wali-Allah (friend of Allah Taala) only penetrates our hearts when we undertake a detailed study of his life. It is only when we delve into the depths of the lives of the Auliya (pious servants of Allah ﷻ) that we are able to truly understand and appreciate the lofty heights that they had reached.

After reading his autobiography, the desire arose in my heart to undertake a similar project of documenting key points in the life of my beloved and honoured Sheikh, Hazrat Maulana Yunus Patel Saheb (رحمه الله). This is not an official biography but rather the assembling of a variety of incidents in the life of Hazrat (رحمه الله) which will, Insha Allah, inspire us all to attain the muhabbat (love) of Allah ﷻ and Nabi ﷺ in our hearts.

WHY SHOULD WE STUDY THE LIVES OF OUR AKAABIREEN?

I have already discussed what prompted me to embark on this epic journey of documenting certain aspects of Hazrat's (رحمه الله) life. After speaking to some of Hazrat's (رحمه الله) close friends and mureeds (spiritual disciples), the thought occurred to me that I should perhaps write a brief note on the importance of reading this publication.

Thousands of people have either sat in or listened to Hazrat's (رحمه الله) majalis over the past years. Almost everyone has been affected in some way or other by these programmes. This is the pattern of our akaabireen. Irrespective of how hard they try to seclude themselves and remain unknown, Allah ﷻ softens the hearts of mankind towards them and make them fountains of spiritual guidance. Time does not permit me to go into detail regarding the various people I have spoken to and the impact Hazrat (رحمه الله) has had in their lives.

The question we are then forced to ask ourselves is what is it that attracts us so strongly to Hazrat (رحمه الله). There is no money nor food being distributed via his programmes nor is anyone given any major government contracts or special business deals by virtue of their association with Hazrat (رحمه الله). The only way we can answer this question is to undertake a detailed study of Hazrat's (رحمه الله) life so that we may be able to extract those pearls and gems which have shaped him through the course of time. It is these incidents which are little in nature but enormous in lesson that have cultured Hazrat's (رحمه الله) heart into a spiritual reservoir.

In reading these incidents we will Insha Allah be exposed to various sifaat (qualities) in Hazrat's (رحمه الله) life such as generosity, compassion, selflessness, kindness and consideration. These are the noble qualities of all the Ambiyaa (Prophets) and pious servants of Allah ﷻ.

We are sometimes only able to appreciate the advises of an individual when we understand his background. The Ustaadh (lecturer) commands greater respect when the students are aware that he himself was an excellent student. In the same way we will Insha Allah be able to implement the akhlaaqi (character related) and islaahi (spiritual) advices of Hazrat (رحمه الله) when we become aware of his own impeccable behaviour and character.

LIFE SKETCH

An overview of Hazrat's (رحمه الله) life has been given in various places to date. It has been discussed often during the majalis. Maulana Moosa Olga (damat barakaatuhum) has also accurately reproduced it in his account of the life of Hajee Bhai Padia (رحمه الله). Most recently Hazrat (رحمه الله) gave a heart rendering account of his life in an interview with Channel Islam. The material from these various sources has been put together here so that the reader may be able to place the incidents in this publication in context.

Hazrat (رحمه الله) spent his early childhood days in the town of Stanger, KwaZulu Natal. This town is approximately 60km to the north of Durban. Hazrat's (رحمه الله) initial days in Grade 1 were spent in a missionary school due to other schools being far away from his residence.

Hazrat's (رحمه الله) beloved father once heard the children imitating one of the Christian hymns that they were taught at school. He became extremely perturbed and immediately had the children transferred to another school.

Alhumdulillah, Hazrat (رحمه الله) was blessed with intelligence and always came in the first or second position in class from primary school through to high school. Due to Hazrat's (رحمه الله) remarkable grades, it was expected that he would further his tertiary studies and become a teacher or a doctor. Allah ﷻ however had another plan. How could the intelligence and brilliance of this luminary scholar be wasted on trivial worldly pursuits? Allah ﷻ is the Supreme architect of everything and He had a great plan for Hazrat's (رحمه الله) future. Due to the intense apartheid struggle at the time, the government chose to fail 60 of the 90 students in the Grade 11 (Standard 9) class in order to prevent them from proceeding to the matric class. Naturally, Hazrat (رحمه الله) was extremely disappointed.

On the very day that Hazrat's (رحمه الله) results were released, he saw a poster on a billboard in town stating that Hajee Bhai Padia (رحمه الله) had just returned from India and would be delivering a lecture in the Grey (Dr Yusuf Dadoo) Street masjid in Durban. Hazrat (رحمه الله) attended the lecture. Hajee Bhai Padia (رحمه الله) delivered the lecture in Urdu and then made tashkeel (invitation to join the jamaat) in English. Hazrat (رحمه الله) had barely understood a single word of the lecture. Something however stirred in his compassionate heart and he felt pity for Hajee Saheb (رحمه الله).

Hazrat (رحمه الله) mentioned that he thought to himself that here was a man who was so passionate about inviting people towards Islam and pleaded to them to assist yet no one was willing to help. Subhanallah. This sifat (quality) of compassion and love was not something that was taught to Hazrat (رحمه الله) in a Darul Uloom. It was engrained in his heart and has been one of the salient and most attractive attributes that draws people towards him.

Hazrat (رحمه الله) was one of the three people who accepted Hajee Saheb's (رحمه الله) invitation and proceeded to spend the night with Hajee Saheb (رحمه الله) in the masjid. It was an extremely uncommon practice at that time for people to stay in the masjid except for performing I'tikaaf (seclusion) in Ramadaan. It was also an extremely cold and windy night.

Due to these factors, Hazrat (رحمه الله) could barely fall asleep. At about 2am Hazrat (رحمه الله) noticed that Hajee Saheb (رحمه الله) awoke, made wudhu and proceeded to perform tahajjud (night prayers).

Thereafter for approximately two hours, Hajee Saheb (رحمه الله) wept bitterly before Allah ﷻ over the plight of the Ummah. Hajee Saheb (رحمه الله) made dua in Gujarati and Hazrat (رحمه الله) who was pretending to be asleep, was able to understand fully.

Hajee Saheb (رحمه الله) also made fervent dua for the well being of Hazrat (رحمه الله). Alhumdulillah it is these duas that have been instrumental in paving the way for Hazrat's (رحمه الله) ascension to such lofty heights of spirituality.

Hazrat (رحمه الله) then joined Hajee Saheb (رحمه الله) on a tour of South Africa as part of the first jamaat. They went to various towns in KwaZulu Natal, Transvaal and Cape in order to invite people towards Islam through the blessed work of Tabligh. This was a time when the work of Tabligh was unknown in South Africa. Never had a jamaat gone out in South Africa nor had any gusht taken place. There was no taleem in the masaajid nor did anyone spend any time in the path of Allah ﷻ.

During the December holidays, Hajee Saheb (رحمه الله) encouraged Hazrat (رحمه الله) to go to Darul Uloom Deoband to become an Aalim. Hazrat (رحمه الله) accepted this invitation on the advice of his late father and grandfather and thus proceeded by ship with 55 others to India to become an Aalim.

Upon his return from India 7 years later, Hazrat (رحمه الله) took up a post as an Imaam in Mooi River, KwaZulu Natal. At that time, there were very few Ulama in that area. The salary was minimal and for approximately four and a half years, Hazrat (رحمه الله) was unable to afford a car. In order to visit his family in Stanger, Hazrat (رحمه الله) had to stand on the side of the highway with his wife and children in order to get a lift. Despite these hardships, Hazrat (رحمه الله) promised the community that he would not leave them except if there was more Islamic work that needed to be done somewhere else or for health reasons.

It was from this time that Hazrat (رحمه الله) had absolutely no attachment to the material comforts of this world. Many years thereafter, Hazrat (رحمه الله) moved to Asherville in Durban. He accepted no salary from the Musjid or Madrasah. No profits were taken from the thousands of copies of tapes and cd's that were sold at the Musjid tape library. Not a cent was accepted from the many kitaabs published under Hazrat's (رحمه الله) name. In fact the kitaabs were published on the express condition that they must be distributed free of charge. It is this attitude that represents Hazrat's (رحمه الله) unwavering sincerity in the service of Islam and the community. There are no ulterior motives nor was Hazrat's (رحمه الله) judgment ever impaired by financial objectives.

In the early 1980's Hazrat (رحمه الله) moved to Asherville in Durban where Musjid-e-Noor was established.

Hazrat (رحمه الله) had been based at this musjid ever since. A girls madrasah, Mudrasatus-Sawlehaat was also established in the area. The madrasah was established to provide the correct tarbiyah (upbringing) for Muslim girls in the community.

The story behind the establishment of the madrasah is an amazing one. A mother once came to Hazrat (رحمه الله) complaining that her daughter did not want to perform salaah. Despite the home environment being deeni inclined and the correct Islamic education being provided to the child, the girl simply did not perform her salaah. The girl was then attending the Durban Indian Girl's High School.

Hazrat (رحمه الله) called the girl in for consultation and questioned her about the problem. The girl replied that her science teacher had convinced her that God did not exist. Imagine a girl, born a Muslim, raised in a Muslim home with the necessary Islamic education rejecting the very existence of

Allah Taala. This incident deeply affected Hazrat (رحمه الله). He realised the dangers of the current education system and the exposure of the Muslim females to such institutions. Hazrat (رحمه الله) therefore resolved to establish an institution which would provide basic western education within the correct Islamic environment while maintaining the respect and correct belief system of the young girls of the community. After all, these girls were soon going to become mothers and would form the nucleus of the future community.

As discussed earlier, the intention behind this section was merely to highlight some key aspects in Hazrat's (رحمه الله) life. It is by no means a detailed account of his life but rather the tip of an enormous iceberg. To write a comprehensive biography of Hazrat (رحمه الله) would require a lifetime. It would also require an author who is fit for such a magnanimous task.

NABI MUHAMMAD ﷺ – THE PERFECT HUMAN BEING!

HAZRAT MUFTI ZUBAIR BAYAT SAHEB (MZ)

What cannot be said about Nabi ﷺ and what has not yet been said! After the praises of Allah ﷻ, none has been raised more eloquently and profusely in the universe as He was. The pens and throats of mankind will dry out, yet His praises will not be completed. Actually, when anyone praises Him, it is in fact his own words that really become worthy of praise for He is not in need of the praises of the creation after the Almighty Creator Himself has showered praises upon Him in the Holy Quraan. A poet exclaimed most beautifully in Arabic: “I have not praised Muhammad ﷺ by my words, but my words have become worthy of praise because of the mention of Muhammad ﷺ in my words: “To touch on his Seerah leaves one bewildered!” Which aspect of his life should be highlighted or touched upon? There is no aspect of His life that does not provide amazing lessons, guidance and inspiration. There is however one aspect that must be continuously promoted and discussed. The fact that He was a perfect insaan – a complete human being! This is also one of His greatest Sunnahs.

THE PERFECT INSAN

Being a perfect, complete human being is among the most outstanding and salient characteristics of His life. His life as a perfect human being reflected complete balance and equilibrium in every facet of His life. Such balance He showed, beyond which no balance is conceivable. The multiple rights and obligations upon Him in respect of His duty to Allah ﷻ, His duty as being the final Messenger, His duty as a leader, teacher, mentor, elder, father, grandfather, husband, etc was balanced in such a perfect manner that each was given their due and right in a complete manner without any excesses. This is among the most important principles and guidelines of His Seerah. Unfortunately it is also among the most neglected aspects of His Seerah in the practical life of the Ummah.

NEGLECT OF THIS SUNNAH

All over, the gross neglect of this beautiful guiding principle of His life is witnessed. The balancing of the rights of Allah ﷻ and the creation of Allah ﷻ is hardly maintained. In most instances, either the rights of Allah ﷻ are completely overlooked in the process of fulfilling the rights of the people or vice-versa. It is observed that some people spend long hours in Nafil Ibadah but completely neglect or even abuse their families. On the other hand, there are others who spend every ounce of energy in earning and providing for the family, neglecting to read a single salaah in the process. There are some who will do their utmost to please the wife, but completely disregard their parents. On the other hand, there are those who are willing to do all for parents but disregard the wife altogether. Countless similar instances can be cited. Whereas in all instances, Allah ﷻ orders the fulfilment of the rights of all, Nabi ﷺ demonstrated this practically in the most superb manner throughout His life. It is only when this balance is achieved and maintained, that a person can be called an Insaan.

LEARNING TO BECOME INSAAN

Hakeemul Ummat, Maulana Ashraf Ali Thanwi (رحمه الله) used to often remark that it is easy to become a Sufi, Wali, Aalim, Qari, etc, but it is most difficult to become an Insaan! He also used to say that if you wish to become a Wali, etc, you may go anywhere you wish but if you wish to become an Insaan then you should come to him. It is well-known about Hazrat Thanvi (رحمه الله) that he was very firm and stern with regard to the balanced fulfilment of rights of one and all. If anyone wished to come and spend time in his Khanqah (spiritual retreat) in Thanabhawan, certain conditions had to

be fulfilled otherwise permission was not granted to the applicant. Among the conditions was to ensure that all the needs of the wife and children and other dependents were adequately provided for and measures were put in place for their safety and general well being. Then only would permission be granted to spend time in the khanqah. During the stay at the khanqah, people would be observed carefully and if any imbalances were perceived, they would immediately be corrected until a person who diligently spent time there and observed the guidance and teachings offered by Hazrat (رحمه الله) in his gatherings, would leave there as an Insaan.

THE BENEFITS OF BECOMING AN INSAAN

Once a person inculcates this overarching principle of the Sunnah, a beautiful prioritising and balancing of rights sets into the life of this person. The rights of Allah ﷻ and the rights of the creation are fulfilled in complete harmony. A person then becomes a 'natural' human being! In the Musjid, at home, at work, in the public, everywhere a person fulfils his role with complete balance and equilibrium. Such a person – a true Insaan – becomes a source of benefit and comfort for all around him. No harm or inconvenience is experienced from such a person. He is in harmony with his Creator, himself, his family, his community and his environment. This is what all must aspire to become – a complete insaan – in the mould of the most perfect of all insaan, Nabi Muhammad ﷺ! This is indeed among the greatest of Sunnahs that must be practiced and promoted as well. May Allah ﷻ grant one and all the taufeeq to do so.

HAZRAT MAULANA SYED FAKHRUDDIN AHMED (RA)

By Qari Ismail Soofie Desai Saheb (D.B)

INTRODUCTION

Among the personalities who had a profound impact on the life of Hazrat Maulana Yunus Patel Saheb (رحمه الله) was his Ustaad of Hadith, Hazrath Maulana Syed Fakhruddin Ahmed (رحمه الله). Hazrath (رحمه الله) spoke very fondly of him. He also made great khidmat of his Ustaad.

The Hadith lessons were also conducted every night after Esha till late at night. Hazrath Maulana Yunus Saheb (رحمه الله) would daily walk along with his Ustaad from the room to the class and back to the room while holding the lantern to light the way. When the first Bukhari Shareef Khatum took place in Darul Uloom Falahe Daarain in Tadkeshwar, Hazrat Maulana Fakhruddin Saheb (رحمه الله) was invited to conduct the last lesson.

Hazrat Maulana Yunus Patel Saheb (رحمه الله) accompanied his Ustaad on this lengthy journey by train and made his khidmat all the way. Among the parting advices that this illustrious Ustaad gave Hazrath Maulana Yunus Patel Saheb (رحمه الله) upon his graduation was "Remain steadfast on your Deen and the world will follow you". Indeed Hazrath Maulana Yunus Patel Saheb (رحمه الله) lived up to that advice and the world did follow him. Hereunder follows a brief biography of Hazrath Maulana Fakhruddin Saheb (رحمه الله).

His beloved native – place was Hapur. His ancestors, Syed Qutub and Syed Aalam (رحمه الله), along with their other two brothers, came to Delhi from Herat during Shah Jahan's reign. These gentlemen were amongst the distinguished personalities of their time. Shah Jahan had even built a Madrasah for them at Hapur where they could teach. Syed Aalam's (رحمه الله) genealogical chain, twenty six generations up, reaches back up to Hadhrat Sayyidina Hussain (رحمه الله).

Maulana Syed Fakhruddin Ahmed (رحمه الله) was born at Ajmer in 1307/1889. His grandfather, Syed Abdul Karim (رحمه الله), was a station house officer (thanedaar) in the Police Department there. His education began at the age of four years. He learnt the Holy Quraan under the instruction of his august mother and acquired knowledge of Persian from the elders of the family. At the age of twelve he began studying Arabic grammar and syntax under Maulana Khalid (رحمه الله), a buzrug of his own family. During this period his father thought of reviving his ancestral Madrasah, which had been destroyed in the upheaval of 1857. After receiving education in this Madrasah for some years, he was sent to Madrasah Manbaul Uloom at Gulaothi, where he studied some books under the instruction of Maulana Majid Ali (رحمه الله) and thereafter went to Delhi with the same teacher. He studied books of the natural sciences in the Madrasah of Delhi. In 1326/1908 when he came to Darul Uloom, Deoband, Hadhrat Shaikhul Hind (رحمه الله) tested him for admission and he passed with distinction in this test. According to Shaikhul Hind's (رحمه الله) instruction he completed the Hadith Course (Daura-e-Hadith) in two years instead of one. During his student career at Darul Uloom, he had already begun to teach books of the rational sciences to the students. After graduation in 1328/1910 he became a teacher in Darul Uloom, Deoband. Sometime later the elders of Darul Uloom, in Shawaal, 1329/1911, sent him to Madrasah Shahi Moradabad, where he lived for nearly 48 years. During this long period of nearly half a century many students of Hadith derived benefit from him.

Among his great achievements was that he memorized the Holy Quraan in only twenty eight days. His father, who usually led the Taraweeh salaah, had passed away. Maulana was not a Hafiz, however, in the Ramadaan after his fathers demise, he daily learnt one portion of the Quraan and recited the same in Taraweeh. In this manner he completed his khatum on the twenty eighth night.

Since Hazrath Maulana was one of the favourite disciples of Hadrath Shaikhul Hind (رحمه الله) and Maulana Syed Anwar Shah Kashmiri (رحمه الله), his lessons of Hadith beautifully blended the style of both the glorious teachers. As such, his lectures on Bukhari Shareef used to be very wide ranging and detailed, discussing all the aspects of a Hadith at length. After presenting the different schools of thought (Mazahib) of the jurists (Fuqaha), he used to deduce such forceful arguments in elucidation of support to and preference for the jurisprudential tack of the Hanafis that thereafter not the slightest doubt was left in the mind of the audience. During his lecture, along with the different commentaries of the Sahih Bukhari, he also used to occasionally quote the sciences and deductions of his own teachers. In the teaching of Hadith his lecture used to be not only expansive and detailed but also easy and cogent, so that less gifted students too got a chance to derive the fullest advantage. The style of expression used to be very clear. Hence, his lectures on Bukhari Shareef had gained great fame and general popularity. In his time he was an unrivalled saint and a matchless professor of Hadith and the students used to take pride in being his pupils.

In 1377/1957, after Maulana Madani's (رحمه الله) demise, the members of the Majlis-e-Shura of Darul Uloom chose him for the post of the Shaikhul Hadith in Darul Uloom, Deoband. Maulana Madani (رحمه الله) himself, during his terminal sickness, called him from Moradabad and appointed him in his own place for teaching Sahih Bukhari. Earlier too he had taught the Sahih Bukhari twice at Darul Uloom, Deoband during the period of Maulana Madani's (رحمه الله) imprisonment and leave. In 1390/1970, as many as 275 students were attending his lectures on Hadith.

Besides the educational preoccupations, he was also connected with national politics since the time of the Khilafat Movement, as a result of which he too had to bear the hardships and rigours of imprisonment and shackles. During Maulana Madani's (رحمه الله) presidency of the Jamiat Ulema Hind, he acted twice as vice-president; thereafter he was appointed president and went on discharging the functions of president of this organization till his last breath. At the end of his life when health deteriorated, he was taken to Moradabad for change of climate, but the promised hour had come. After a brief illness at Moradabad, he passed away after midnight on 20th Safar, AH 1392 (5th April 1972).

Hadrath Maulana Qari Muhammad Tayyib Saheb (رحمه الله), vice-chancellor of Darul Uloom, Deoband, led the funeral prayer and in the afternoon this world-illuminating sun of knowledge and learning set forever in the land of Moradabad. "Everyone that is thereon will pass away" (LV:26)

Hz MI Masehullah Khan Saheb (R.A)

By MI Dawood Seedat Sb

Bi ismihi Ta'ala Sha'nuhu

Explanation of anger and treatment thereof by Hadhratjee Moulana Masehullah Jalalabadi R.A. extracted from the kitaab titled "Good Character"

Ghussa / Anger

Definition: Revenge in the form of erupting or exploding in anger, taken at some slight or personal injury.

Danger and consequences: Uncontrolled anger leads to rage, quarrels, hatred, violence and a host of other evils.

To be completely devoid of anger is the opposite extreme and manifests as cowardice, which also falls in the category of being despicable.

It must be pointed out that anger is an essential instinctive quality. Thus anger developing in an individual is not in his control, but the individual has the option of giving expression to the anger or not. The ideal therefore is anger reacting only to the demands of the shariat.

Prevention

1. Control of the nafs by means of mujaahadah and riyadhat
2. Development of patience and forbearance (sabr and hilm)

Treatment

1. Pause to reflect. Avoid reacting immediately to any situation.
2. Analyse the cause of the anger. Is it for the sake of Allah Ta'ala or is it for personal reasons?
3. Ask oneself, would I like Allah Ta'ala to treat me for my shortcomings as I am about to treat my detractor?
4. Recite "A'oozu....." to repel shaitaan.

5. Change posture and position – if standing sit, if sitting lie down.
6. Drink cold water, or make wudhu with cold water.
7. Take up a book to read, or involve oneself in another activity.
8. Remove oneself from the situation by leaving the room.
9. Remind oneself that this is but a test from Allah Ta'ala and was written in one's taqdeer (fate)

Correction is an important principle where one's anger has exceeded the bounds of shariat – this is done as follows:

1. Make istighfaar.
2. Apologise humbly to the person on whom one has vented one's anger
3. Impose a penalty on oneself, for eg. Make nafl salaah, keep nafl fast, give sadaqaa etc.

RACISM

By Hafez Muhammed Patel Saheb (D.B)

نحمده و نصلی علی رسولہ الکریم
اما بعد
ومن آیاته خلق السموات والأرض واختلف ألسنتکم وألوانکم ان فی ذلك لآیت للعالمین

And among His Signs is the creation of the heavens and the earth, and the variations In your languages and your colours: Verily In that are Signs for those who know.

Ye he mera Bilal! Ye he mera Bilal! (This is my Bilal!)

These words were heard many times by this sinful servant from the mubaarak tongue of my Sheikh Aarif Billah Roomi e waqt Sheikul Arab wal ajam, Hazrat Moulana Shah Hakeem Mohammad Akhtar Saheb (دامت برکاتہم). Hazrat loved to have Black Muslim students or mureeds in his company, because of the love Nabi ﷺ had for Hazrat Bilal ؓ and due to the sacrifice Hazrat Bilal ؓ made after accepting Islam.

Hazrat Wala (دامت برکاتہم) also loves people from all parts of the world. Hazrat says that just as Allah ﷻ created us with a mother tongue and gave us a light brown skin colour likewise Allah ﷻ has created others with different mother tongues and skin colours. Subhaanallah.

Hazrat Wala (دامت برکاتہم) also tries to learn the various languages of the people from the different countries or cities that he visits so that when he meets them he can make for them dua in their own language. The people get overjoyed to hear Hazrat (دامت برکاتہم) making dua for them in their own language.

The true love and shafqat Hazrat (دامت برکاتہم) has for the creation of Allah ﷻ can only be seen when one is in the company of Hazrat (دامت برکاتہم). Hazrat Wala does not even forget the animals and creatures of Allah ﷻ in his duas. All this is due to Hazrat Wala having extreme ishq and muhabbat (love) for Allah ﷻ. Hence Hazrat Wala was given the title of "Aarif Billah" by none other than his

own Sheikh Muhiyus Sunnah, Hazrat Maulana Abrarul Haq Saheb (رحمه الله), who himself was a great luminary and a senior Khalifa of Hazrat Maulana Ashraf Ali Thanwi (رحمه الله).

Hazrat Wala mentions that Allah ﷻ says clearly in his kalaam (the Quraan e Majid):

أَنْ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْتُمْ أَنْ اللَّهُ عَلِيمٌ خَبِيرٌ

Verily the Most honoured of you In the sight of Allah is (He who is) the Most righteous of you. And Allah has full knowledge and is well acquainted (with all things).

The most honoured is not the one who dresses the best or has the most wealth, nor is it based on whether one is an Arab or non-Arab. The one who has the greatest taqwa is the best person.”

A Black brother from Sudan was studying at another Madrasah in Karachi. He would come to the Khanqah to visit Hazrat Wala. Hazrat Wala would ask the student to join him in his room for meals. Hazrat would also instruct Janaab Meer Saheb (دامت بركاتهم) and this servant to accompany the student so that he does not feel out of place in the Khanqah.

This akhlaaq of Hazrat (دامت بركاتهم) won the brother’s heart and also the heart of the people around the globe. (This brother did not know a word of urdu so Hazrat would talk to him in Arabic.) Hazrat (دامت بركاتهم) would also make him talk in his mother tongue to the mureeds at the Khanqah. When some of them would laugh at the unfamiliar sounds that he would say while speaking, Hazrat Wala would cry and say “AAH, what enjoyment and lessons I am taking from the different signs of Allah ﷻ.”

Hazrat Wala then explained to the gathering that Allah ﷻ gave this brother his language in order for him to be able to communicate with the people of his country. It is also a means of identity for him. Therefore only a foolish and disobedient servant of Allah ﷻ will mock or ridicule the language or colour of any person. Subhanallah. How deep is the thinking of the true lovers of Allah ﷻ.

Once while on a visit to Malawi, Hazrat said to the Ulama-e-Kiraam: “Look at the dogs of Malawi, Pakistan or China – all speak the same language” (ie all bark in the same manner) since they were not created for the purpose that man was created for – ie to worship Allah ﷻ. This is clearly explained in the Quraan Shareef:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

I have only created Jinns and men, that They may serve Me.

Hazrat Wala then mentioned various gems of advice which, together with extracts from other talks on the same topic, were compiled in a booklet titled “The evils of Racism and Prejudice”. Insha Allah this booklet will be serialised in the forthcoming issues of this magazine so that all could benefit.

May Allah ﷻ make this article a means of islaah (spiritual reformation) and salvation for the writer and all others. May He enable us to understand the Aayat of the Quraan Shareef on this topic, as discussed by Hazrat Wala (دامت بركاتهم).

KEEPING THE SPIRIT OF RAMADAAN ALIVE

Eid Message from Hazrat Maulana Yunus Patel Saheb (rahmatullah alayh)

In a world, which has become peculiar, we find in the quest for peace, nations of the world are waging wars of devastation and destruction against each other. World governments look towards war as the solution for peace. Greed and selfishness are considered as the key to the success of man. In the clamour for justice, injustice towers over and above, in all its ugliness. Instead of peace, freedom, success and justice, man finds himself shackled under the yoke of more and more tribulations.

Despite billions of dollars being expended for all types of sophisticated technology to establish law and order, and eliminate crimes of theft, murder, bribery, corruption, rape, fraud, hijackings etc. Crime has not been eradicated, nor reduced by any percentage, rather there has been and there is a daily escalation in all criminal offences.

Periodical get-togethers of the so-called master minds of the world, summit conferences and high level discussions have failed to provide a solution to the economical, political, cultural and social problems of man.

Man is a created being and only divine guidance can solve his problems. The reality is clear: The heavy arm of the law on its own, just legislation, the imposition of fines and jail sentences, cannot and will not solve problems that face mankind. The only sure deterrent to crimes of all kinds, is firm conviction and belief in our creator, a life thereafter and a day of judgement, where complete justice will be meted out. These are long term solutions and solutions that were proven to give the best results and create the best societies on the face of the earth.

The obligation of fasting in the month of Ramadaan for the believers, men and women, who are sane and healthy, is a clear message to mankind that unrestricted indulgence in fulfilling the desires of one's base or animal self has to be curbed for some time, to give an upliftment to one's spiritual self. The object of fasting as described in the Holy Quran is "so that you may guard against evil."

During the auspicious month of Ramadan, a fasting person abstains from food, drink and sexual relations from dawn until sunset, in obedience to the command of his creator. The month is a training whereby the believer's trait of God-conscious is nurtured. Even though he may be in place of total privacy and seclusion, on the hottest day of the year, he does not submit to the temptation of sipping even a few drops of water for he is convinced that he cannot evade the sight of the All-Observing Almighty.

If the spirit of fasting were to become a reality in the society of Muslims who have observed the fasts of Ramadaan and advanced in his piety, then mankind would see a society in which every person becomes the guardian of the respect, honour, property and possessions of others; a society in which the needy, the poor, the destitute, and the under-privileged are taken care of; a society in which honesty, chastity, nobility, kindness, compassion, mercy and forgiveness shine forth like the midday sun; a society in which no harm is caused to any human or animal without a just reason; and a society in which material progress does not bring about a moral collapse.

Eidul Fitr signifies the end of this fasting period and is a day of joy and thanksgiving, but despite being a day of celebration, the day commences with an additional prayer after sunrise, reminding the believers that the object of fasting must be fully borne in mind even after Ramadan. A believer must be aware of the fact that he was made to observe the fast to become God-conscious, pious and self-restraining. His natural inclinations to eating, drinking and fulfilling his sexual passions were

curbed for a month from dawn to sunset – the willpower to abstain from all evil and totally submit himself to the will of the creator should now be easy for the months to follow.

Ramadan was a golden opportunity for the Muslim community to bring about a total transformation in all spheres of their lives. Eid and the days that follow are opportunities to demonstrate the moral upliftment and spiritual elevation gained through fasting by showing compassion, mercy and kindness towards the creation of the Almighty.

Whilst conveying to the Muslim community best wishes for a Happy Eid, I make a humble appeal to every Muslim brother and sister to keep the spirit of fasting alive – obedience of Allah Ta’ala shines forth from this day forward. Let the rest of mankind observe the effect that fasting has in changing the outlook of a believing Muslim. Let the world observe a community free from all sins, crime and vice and let us be an example which is worthy of emulation and of others accepting Islam.

SABR

By Aarif Billah Hazrat Maulana Hakeem Muhammed Akhtar Saheb (damat barakaatuhum)

INTRODUCTION

Upon the demise of the wife of Hazrat Maulana Shah Hakeem Muhammad Akhtar Saheb (دامت برکاتہم), Hazrat Wala delivered a most inspiring talk on sabr (patience). The talk was a means of great comfort for all those who were berieved. This talk will be serialised over several issues. Hereunder is Part One of this discourse.

PREFACE

By Shaikh-ul-Arab Wal Ajam Arifbillah Hazrat-e-Aqdas-Maulana Shah Hakeem Muhammad Akhtar Saheb (دامت برکاتہم)

On this Wednesday, the 19th of Sha’baan ul Mu’azzam 1419 equivalent to 9th December 1998 at 9:45am, the mother of Maulana Mazhar (دامت برکاتہم) passed away, whereby the door of a close companionship of fifty years had closed. This has naturally affected the heart. All praise is due to Allah ﷻ by whose Grace, and by the bounty of my Buzurgaan-e-Deen (pious elders), my heart is totally at ease, totally submissive to the will and decree of Allah ﷻ, which is reflected in the following verses composed by this humble servant,

حسرت سے میری آنکھیں آنسوں بہا رہیں ہے
دل ہے کے ان کی خاطر تسلیم سرکئے ہوئے
“Sorrow causes my eyes to shed a rivulet of tears
While my heart, for His sake, submits to His pleasure.”

کیف تسلیم ورضا سے ہے بہار بے خزاں
صدمہ وغم میں بھی اختر روح رنجیدہ ہے
“The state of submission and pleasures has induced perpetual spring that knows no autumn. Even
though in sorrow and grief, the soul of Akhtar is not dejected.”

صدمہ وغم میں میرے دل کے تبسم کی مثال

جیسے غنچہ گھرے خاروں میں چٹک لیتا ہے
"The example of the smile of my heart in the state of grief and sorrow
Is like the swooning lilt of the rosebud among prickly thorns."

Having observed her elevated states and stages for the past fifty years, it is the thought and feeling of this servant of Allah Ta'ala which borders on conviction that she was a Sahib-e-Nisbat, a Wali Allah of a very lofty stature. She was always my helper in Deen. For years now, considering all the trips to different parts of the world being undertaken, she was never a hindrance, never an obstacle. It was due to her understanding nature that it was possible for me to remain in the *Khidmat* (service) of my Shaikh, Hazrat Phoulpuri (رحمہ اللہ). She, immediately after our marriage, on seeing my relationship with my Shaikh, happily gave me permission saying,:

"You can remain in the company and service of your Shaikh for as long as you want you will not hear any objection from me."

She also said: "Whatever condition you will be in, I will always remain with you. If you eat, so will I. If you are in state of penury, it is for me. If you live in the wilderness of a jungle, so will I. Whatever you provide, I will readily partake of. What you will provide, I will dress in. Never will I make any demands from you."

She has, true to her words, passed fifty years in this manner without a single demand, without a single request. Absolutely no inkling of the love of the world existed in her heart. She was totally oblivious of what the world entailed. Upon entering home, I generally found the Quraan Shareef open in front of her and she was engaged in its recitation. This too, was amongst her many miracles, that in spite of the many illnesses she suffered from, never was there an iota of difference in her daily schedule of Ma'mulaat. During the period immediately before her demise, the women attending her detected amazing fragrance emanating from her.

Above all, Allah ﷻ blessed me with a worthy, noble, obedient, pious, Allah – fearing son in the person of Maulana Mazhar (دامت برکاتہم) from whom Allah ﷻ is taking immense work of Deen. His sons too, Mashallah, are becoming *Hafiz* and *Aalim*. We beseech Allah ﷻ to give us the ability and accept me and my family for the service of Deen till the Day of Judgment and that He makes my progeny from amongst the Ulema-e-Rabbaniyeen on the plain of Wilaayate-e-Siddiqiayati, so that they may be able to correctly and efficiently run the Deeni institutions which Allah ﷻ has granted through His bounty and that He accept us all in His illustrious court.

After the demise, many glad tidings in the form of dreams have been witnessed. Mufti Hussain Bhayat Saheb (رحمہ اللہ) of South Africa is an Aalim and also my Khalifah, together with being extremely close to me. Two days after her demise, Mufti Saheb (رحمہ اللہ) saw that he was attempting to enter Jannah whereupon he was stopped by an angel and asked who is behind him. In response, he said it was his mother, meaning the mother of Maulana Mazhar. The angel then gave way and allowed her to enter. The mother of Maulana Abdur Rahman Saheb (رحمہ اللہ) saw a dream that Maulana Mazhar's mother was dressed in shining clothes and was engaged in the recitation of Quraan Shareef. Many other associates saw her reciting the Quraan.

The brother-in-law of Maulana Mazhar saw Maulana Mazhar's mother in a very large room, the roof of which could not be seen and she was busy picking up some shining items from the ground. The interpretation of this dream is rewards reaching her through the Isaal-e-Sawaab. From among the

associates of this servant, Janab Zafar Ahmed Engineer Sahib who was not even aware of her having passed away, saw that Hazrat Maulana Ashraf Ali Saheb Thanwi (رحمه الله) has passed away and that the Janazah had taken place in the home of this servant. He then saw the Janazah of Hazrat Thanwi (رحمه الله) leaving from the residence of this servant.

We beseech Allah ﷻ for the forgiveness of Maulana Mazhar's (damat barakaatuhum) mother without any reckoning, that He grants her entrance into Jannatul Firdous and grant those of us who survive her Sabr-e-Jameel.

STRENGTHENING OUR NISBAT

By MI Yusuf Hajee Desai

PART 1

This summarized heart rendering bayaan was delivered by Hazrat Moulana Yunus Patel Saheb نور الله (رحمه الله) (مرقده) at Musjid-e-Noor, Asherville, Durban on Tuesday 26th January 2010, prior to Hazrat (رحمه الله) leaving for an Umrah trip. One could sense the great enthusiasm and emotion in Hazrat's (رحمه الله) bayaan and towards the end Hazrat (رحمه الله) became very emotional.

الحمد لله وحده والصلوة والسلام على من لا نبي بعده ونشهد ان لا اله الا الله وحده لا شريك له ونشهد ان سيدنا ونبينا و مولانا
محمدنا عبده ورسوله اما بعد

فاعوذ بالله من الشيطان الرجيم. بسم الله الرحمن الرحيم:

وما خلقت الجن والانس الا ليعبدون

وما أرسلناك الا رحمة للعالمين

Your coming for the programme in this kind of weather (heavy rain) and at this time after the maghrib salaah whilst people are having supper, is an indication of your Muhabbat and love for Allah Taala and His Rasool ﷺ. May Allah ﷻ reward you. Tonight's majlis will be a mixture of a variety of subjects if Allah ﷻ wills. Many different things are coming to mind and I really don't know in which direction to go.

It is only Allah Taala's Fazal and Ihsaan that a person goes to those Mubarak lands. It is not some kind of status symbol. There must be no riya, no show and no ulterior motive. Allah Taala and Nabi ﷺ must become pleased with our coming. Our sole objective should be to develop and strengthen our Muhabbat (love) and Nisbat (contact/connection) with Allah Taala and Nabi ﷺ.

Allah ﷻ has granted us three things to strengthen our Nisbat (connection) with Him:

1. The Kaaba Sharif
2. The Raudha Mubarak of Nabi ﷺ
3. The Quran Sharif

The order could differ, however due to the fact that Kaaba Sharif is the first house of Allah Taala on earth hence it is mentioned first.

KAABA SHARIF

A person who makes sincere tawaaf (circumambulation) of Kaaba Sharif is not only making Tawaaf of Baytullah Sharif (The Sacred House of Allah Taala but in fact also making tawaaf of Rabbul Bayt (The Lord of the House – Allah Taala). In that ‘Tajalli’ (Divine manifestation) of Baytullah Sharif is the ‘Tajalli’ of Allah Taala. Of course we are too sinful to see any Tajalli but we too can get some taste of enjoyment.

RAUDHA MUBARAK

When someone presents themselves at the Raudha Mubarak, they are in reality presenting themselves in front of Rasulallah ﷺ. Nabi ﷺ said:

“Whomsoever visits me after my demise, it is as though he has visited me in my lifetime.”

When a person of Ilm (knowledge) and Aml (practice) presents himself before his elderly parents, ustaaz or shaykh, what is the level of respect shown? He will not do anything hurtful or commit any sin before them. Here we are getting an opportunity to present ourselves before Nabi ﷺ. How much more careful should we be before Rasool-e-Paak ﷺ?

QURAAAN SHARIF

This is a subject on its own! When person knows and realises that this is the word of Allah ﷻ, then the connection with Allah Taala is built and strengthened. It is a unique kalaam that has changed nations.

Unfortunately we have confined the Quraan Sharif to recitation which although, will be greatly rewarded, is not the main objective. The real objective is practice. On the one hand Allah Taala listens to the recitation and on the other hand the rā eciter is listening to himself.

When a person makes tilawat of Quran Sharif he/she gets an opportunity to build a relationship with Allah Taala knowing that it is His pure kalaam and He is listening to the rā eciter. On the other hand the rā eciter is listening to himself/herself as the first audience, consequently advising himself/herself through the various laws, advices, encouragements and admonitions of the Quraan Sharif. This should then spur one to make Amal.

(Hazrat (رحمه الله) then recited the following asha’aar regarding Madina Sharif in preparation for his departure to Madina Sharif. Hazrat (رحمه الله) also mentioned that the advices contained therein are not only for the one going to Madina Sharif, but for all.

ساحل سے لگے گا کبھی میرا بھی سفینہ
دیکھینگے کبھی شوق سے مکہ و مدینہ

***'My Safina will some day anchor at the shore'
'With enthusiasm we will some day see Makkah and Madina.'***

Safina can refer to a ship in general but it was also the name of a ship that would travel between Bombay and Jeddah. We can say our plane will land there someday.

مومن جو فدا نقش کف پائے نبی ہو

ہو زیر قدم آج بھی عالم کا خزینہ

'That believer who is devoted in following the footsteps of Nabi ﷺ even in today's era the treasures of the world will fall to his feet.'

(A deep hearted longing is expressed to be in those blessed and sacred lands, which is borne out of love for Allah Taala and his Rasool (sallallahu-alayhi-wasallam). May Allah Taala bless us all with such Ishq and love. This was one quality shaytaan did not have.)

History is proof to this fact as Empires fell to the feet of the Sahaba-e-Kiraam ﷺ. They practiced on 100% Deen. The demands were high and if they even left out 10% they faced reprimand and discipline.

Even today if we make Amal on 10% of what they did, we will receive the promises they received. Of course this does not refer to 10% of salaah or fasting. What is meant is that if we achieve even 10% of their devotion, concentration, ikhlaas (sincerity) etc, we will find success.

Look at the matriculants who celebrate and dance after passing their examinations. Yet the pass mark is merely 30% It means 70% of the paper was incorrect, yet they were passed.

Allah ﷻ is much more merciful.

However, we should never be satisfied with a mere pass mark. In this world we aspire for distinctions. When a bride is chosen we want the best. If a person sells us clothing of which 80% is patched, will we wear it? When we are choosing a car we look for the best quality. Why is it that when it comes to Deen, in our business transactions, our character and inter-personal relationships, we are satisfied with the least Deen?

Part 2 to be continued in next issue Inshallah.

THE RELATIONSHIP BETWEEN

AARIF BILLAH HAZRAT MAULANA SHAH HAKEEM MUHAMMAD AKHTAR SAHEB (دامت برکاتہم)

AND

HAZRAT MAULANA YUNUS PATEL SAHEB (رحمہ اللہ)

The bond between Hazrat Maulana Yunus Patel Saheb (رحمہ اللہ) and his Sheikh Hazrat Maulana Hakeem Muhammad Akhtar Saheb (دامت برکاتہم) was extremely strong, and even unique in some ways. A glimpse of this Sheikh-mureed relationship and the strength of the link between them can be gauged from correspondence of Hazrat (رحمہ اللہ). One such letter, which Hazrat Maulana (رحمہ

(دامت برکاتہم) wrote to his Sheikh after he suffered a heart attack and could not join Hazrat Wala on his journey to Turkey, is reproduced below. May Allah ﷻ grant us a similar bond with our Mashaikh. Aameen. (Hazrat Wala's (دامت برکاتہم) answers to the various parts of the letter run concurrently with the letter).

زیدۃ العارفین مجدد زمان عارف باللہ سیدی و سندی مظہر انوار ربانی لا زال اللہ شمس فیوضکم بازغۃ و متعنا بطول حیاتکم

السلام علیکم ورحمة اللہ و برکاتہ

I hope that you are well. By the grace and kindness of Allah Ta'ala and the duas of Hazrat (دامت برکاتہم), my health is improving. No matter how much I thank Allah Ta'ala, it is less since Allah Ta'ala enabled me to pass through all the stages (of the operation) with great ease. In the course of my heart operation, I did not experience any anxiety, discomfort or pain in my heart. Instead, through the duas and teachings of Hazrat (دامت برکاتہم), I experienced a sort of comfort and tranquillity. My tongue continued in the dhikr of Allah ﷻ even when I was in hospital. Please make dua that Allah Ta'ala blesses me with the ability to serve Islam with absolute sincerity and good health, and that He also honours me with acceptance.

Answer: My beloved and honourable [Moulana Yunus Patel].

السلام علیکم ورحمة اللہ و برکاتہ

My heart trembled at your absence in Istanbul. However, I subjugated myself to *rada bil qada* (being pleased with the decree of Allah Ta'ala) and became content. If Allah Ta'ala wills – due to your valid excuse – you will receive the blessings of this journey while you are in your very own country.

جس حال میں بھی وہ رکھتے ہے اس حال کو اکمل دیکھا ہے

“No matter in which condition He keeps us, I found that condition to be the most perfect.”

Condition: Hazrat (دامت برکاتہم)! May Allah Ta'ala keep your shadow over us for a long time with good health and well-being. What can I say about what you did! You gave the power of sight to blind people like me. You placed the deviated souls on the path of guidance. You bestowed a 'dry' person with the delicious taste of recognition of the Master (Allah Ta'ala). You removed the veils of heedlessness and made us stand in the bright rays of dhikr. You showed us the ways of removing many evils which could not have been removed except through severe hardship and endeavours. How can I thank you for all your favours?

Answer: May Allah Ta'ala show His kindness to me through the blessings of your good thoughts about me.

Condition: Hazrat (دامت برکاتہم)! Your spiritual admonitions, your illuminated appearance, your wonderful character, your tone that is drowned in pain and anguish (for Allah Ta'ala), and your heart which is sparkling with illumination and recognition causes the soul to tremble and the heart to burn. You have captivated your own people and outsiders as well.

Hazrat (دامت برکاتہم)! When I ponder over your qualities and look at myself in that mirror, I find myself to be the lowest, the most ignoble, the meanest, and the most flagrant sinner from among the creation of Allah Ta'ala. I do not even find one

percent of those qualities which an ahl-e-dil (a person whose heart is constantly connected with Allah Ta'ala), a follower of the Sunnah, and a khalifah ought to possess..

Answer: This perception and realization is from among the lofty conditions (of a person).
Congratulations!

Condition: *Hazrat (دامت برکاتہم)! I hope that you will forgive my audacity. But what can I say, I am writing with tearing eyes and a burning heart:*

پوچھوں گا میں اس سوختہ جاں سے یہ با ادب
ہم تشنہ لبو کو بھی پلائے گا جام کب
**"I will ask the one drenched (in the love of Allah Ta'ala) reverently
When will you give the drink of love to these thirsty ones**

کچھ راز بتا مجھ کو بھی اے چاک گریباں
اے دامن تراشک رواں زلف پریشاں
**The garment is wet from the tears flow
Let us then of your secret know**

کس کے لیے دریا تری آنکھوں سے رواں ہے
کس کے لیے پیری میں بھی تو رشک جواں ہے
**Tears of ocean are flowing for whose sake
Your old age is the pride of youth for whose sake**

کس کے لئے لب پر یہ ترے آہ و فغاں ہے
کس برق سے اٹھتا یہ نشیمن سے دھواں ہے
**For whom is this wailing and crying
Due to which strike of lightning**

Is from the nest of your heart stream rising
ہے کس نگہ پاک کا ترے جگر میں تیر
اک خلق بوئی جاتی ہے جس درد کی اسیر

**The arrow of which gaze has pierced your heart"
(The effect of which) Whole creation becomes trapped in that pain of love"**

(Arifbillah Hazrat-e-Aqdas Maulana Shah Hakeem Muhammad Akhtar Saheb (دامت برکاتہم)

Answer: Although this poem is written by me, it has become far more enjoyable after reading it by your pen.

Condition: **Hazrat (دامت برکاتہم)! This group of salikin that will be reaching you tomorrow and which will be accompanying you on your trip to Turkey and England is most fortunate. Although I have convinced my heart that in the path of love, a person has to experience sorrow and separation, and that a salik has to be pleased with the decree of Allah Ta'ala under all conditions, my heart still feels a type of shortcoming that it is a consequence and punishment for my sins that I have been deprived of your blessed companionship.**

اللهم ارحمني بترك المعاصي ولا تشقني بمعصيتك

گہے در بگیرم گہے بام گیرم
چو بینم روئے تو من آرام گیرم

**“At times I cling to your door while at others to your balcony
Drawing in your countenance brings me tranquillity”**

Answer: This perception is a sign of being among the accepted servants of Allah Ta'ala. May Allah Ta'ala accept your remorse.

Condition: **My soul reprimands me by saying that I am not true in my love for my sheikh, that I am immature in fulfilling his rights, and that I most certainly committed an act of disrespect towards him. If this was not the case, why have I been deprived from accompanying him on this trip despite making full preparations for it?**

Answer: Every decree of Allah ﷻ is 100 percent to the advantage of a believer. Natural sorrow is from among human constraints and this sorrow is a cause of the perfection in ones *nisbat* (affiliation with Allah ﷻ).

Condition: **Hazrat (دامت برکاتہم)! Kindly forgive me for the sake of Allah ﷻ and do not deprive this impure and unworthy murid of your special attention. I request your dua that Allah ﷻ saves me from love for name and fame, love for wealth, love for this world, heedlessness of the Hereafter, and all other evils, and that He makes me His devoted servant. May Allah ﷻ bestow me with good health quickly so that I may present myself to you and cleanse, shine and purify my heart. (Amin)**

I am extremely desirous of meeting you.

Kindly convey my salam to Janab Ishrat Mir Sahib and all the others who will be accompanying you, provided it is easy for you to convey this salam.

Yunus Patel, may Allah forgive him.

3 Muharram al-Haram 1418 A.H.

Answer: Maulana! I make *dua* with my heart and soul everyday for you. May Allah Ta'ala accept our duas by virtue of His kindness.

On reading this letter, it was read before my special associates, viz. Maulana Abdul Hamid and others. They were most pleased and happy. I am looking forward to meeting you.

Condition: *My master, Hadrat Wala (دامت برکاتہم) As salamu alaykum wa rahmatullahi wa barakatuh.*

Hazrat (دامت برکاتہم)! When I completed writing the letter, I placed it in the envelope and in my anxiety and sorrow, I was overcome by sleep.

I saw a dream that Hazrat (دامت برکاتہم) is residing in some place in England. When I reached there, I met Janab Mir Sahib at the door who said to me: “Hurry, Hazrat is waiting for you.” I hastened towards Hazrat (دامت برکاتہم).

Hazrat (دامت برکاتہم) smiled at me, extended both his hands towards me, and embraced me. I then requested that you transfer something from your blessed heart to me.

Hazrat (دامت بركاتهم) replied: "That is exactly what I am doing." Hazrat (دامت بركاتهم) then asked me to cause my heart to touch Hazrat's (دامت بركاتهم) heart. I directed my chest and aligned my heart with Hazrat's (دامت بركاتهم) heart. Our hearts were so close that I could perceive your heart-beats on my heart-beats. The sound of "Allah, Allah" was emanating verbally as well. In a short while, my heart and tongue also started saying "Allah, Allah". I then thought to myself that Hazrat (دامت بركاتهم) is probably tired now. I therefore tried to come out of your embrace. However, Hazrat (دامت بركاتهم) embraced me with more force, and my eyes opened. When I woke up, my heart was beating rapidly, and I heard the sound "Allah, Allah" emanating from my heart for a few moments. I then perceived some strength in my body and I was immediately overcome by joy, tranquillity and delight. I hope that you will interpret this dream for me.

Answer: My respected Janab Yunus Patel Sahib. May Allah increase your loftiness and your great righteousness. Wa alaykumus salam wa rahmatullahi wa barakatuh. I hope that you are well.

I read the beloved letter and continued experiencing ecstasy as I was reading it. The interpretation of this dream is that it refers to *nisbat-e-ittihadiyyah* – unanimity in our affiliation with Allah Ta'ala. If Allah wills, the servants of Allah Ta'ala shall receive the burning flame of love for Allah Ta'ala through you. Congratulations!

بارك الله فيك ولك و عليك و لأهلك و لنا كذالك

Muhammed Akhtar

At present in Turkey, Istanbul. (after the *fajr salah*)
