

Hedayatus Saalikeen

(Guidance for the Seekers of Allah Ta'ala)

Selected Quotes

from the discourses of

Hazrat Maulana Yunus Patel Saheb
(Daamat Barakaatuhum)

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Foreword

All praises are for Allah Ta'ala, the Executioner of all affairs.
Salaat and Salaam be upon the best of all Creation,
Sayyedena Muhammad ﷺ.

Hazrat Maulana Yunus Patel Saheb is the *Khalifa* of two great luminaries – Hazrat Maulana Hakeem Muhammad Akhtar Saheb (*Daamat Barakaatuhum*) and Hazrat Mufti Mahmood-ul-Hasan Gangohi (*Rahmatullah 'alaih*), and is, himself, the mentor, preceptor and spiritual guide of many, including myself.

In character, Hazrat Maulana is the embodiment of virtue, with a heart burning with the love of Allah Ta'ala and His Beloved Rasool ﷺ. He possesses a deep-hearted desire to connect people with Allah Ta'ala and His Beloved Rasool ﷺ.

A few years ago, Hazrat Maulana began special Tarbiyyah lessons, twice a week, for pupils of all levels, at *Madrassah Sawlehaat*, in Asherville (Durban). These lessons, relating to the moral and spiritual training necessary for all Muslims, pivot around the Love of Allah Ta'ala and His Rasool ﷺ, and are most beneficial in bringing into practice the knowledge of the Qur'aan and Hadith acquired. These lessons enrich, inspire and enlighten the heart, mind and soul.

By then, Hazrat Maulana had also commenced weekly programmes at the Musjid-e-Noor, in Asherville, Durban. These programmes, which cover an array of subjects, are transmitted from the Musjid to the ladies who are accommodated at the Madrasah. *Tafseer, Hadith, Fiqh, Tasawwuf, Zikr* and the poetry of the *Ahlullah* all form the composition of Hazrat Maulana's most effective, inspiring and beneficial talks.

These talks leave deep impressions on the heart, and are also instrumental in a considerable number of men, women and youth changing and reforming their lives in accordance with the Shariah.

Having compiled approximately 400 of Hazrat Maulana's most important utterances from his discourses over the last 3 years, I desired that these be made available to those who were not so fortunate to have been present at

the talks. It is a fact that listening to the tapes of Maulana's lectures, *Zikr*, *Dua*, *Tarbiyyah Lessons* and other programmes, have been a means of many people in South Africa and other countries, increasing and strengthening their *Imaan* and *Yaqeen* in Allah Ta'ala and their love of Raslullah ﷺ.

When I presented my very humble effort to my respected Sheikh and Murshid, Hazrat Maulana was very hesitant and unwilling to grant permission for its publication, humbly stating that senior Ulama and Mashaa'ik are more deserving of their utterances published. However, after consultation with his Sheikh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (*Daamat Barakaatuhum*), who strongly recommended its publication, I was reluctantly given permission to continue. *Alhamdulillah*.

This booklet contains the first 50 such quotes. May Allah Ta'ala make this book purely for His sake and accept my very humble effort. May He make it a *Sadaqa-e-Jaariyah* for my Sheikh as well as myself. May He grant us all a deep understanding of the knowledge acquired, accompanied with the '*Taufeeq*' of practice on the commandments of Allah Ta'ala and the teachings of Rasulullah ﷺ, and may He grant me and all Saalikeen His Love, His Fear, His Recognition and the ultimate goal of *Ihsaan*.

a thorn from a rose garden.

(Jamadul Akhir 1419 / September 1998)

*In truth, true Knowledge is the name of Allah's Love.
Otherwise, if one disregards the true object of acquiring
Knowledge,
Then such Knowledge becomes a means for Iblees to mislead.
That Knowledge which does not lead towards Allah,
Is in fact, not Knowledge, but ignorance.
Arrogance about Knowledge keeps one deprived of truth, dear
friends.
The aim and object of Knowledge is but to acquire Divine Love,
Apart from this, all else is deception and deceit.*

HAZRAT MAULANA HAKEEM MUHAMMAD AKHTAR SAHEB



**IN THE NAME OF ALLAH,
THE COMPASSIONATE, THE MERCIFUL.**

“O YOU WHO BELIEVE; FEAR ALLAH AND KEEP IN THE COMPANY OF THE SAWDIQEEN (THE TRUTHFUL ONES).”

[SURAH TAUBAH 9 : 119]

“O YOU WHO BELIEVE; FEAR ALLAH AS HE SHOULD BE FEARED AND DIE NOT EXCEPT IN A STATE OF ISLAM.”

[SURAH AALE-IMRAAN 3: 102]

1. The theme of the *Tarbiyyah* lessons has always been to connect oneself to Allah Ta’ala; to give priority to *Deen* and *Shariah* before everything else, and to develop within oneself the Love of Allah to such an extent that it becomes easy to obey *Allah*.
2. *Ikhlaas* (sincerity) generally starts off with a lot of difficulty. Just as there is a need for a utensil to receive water, so too is there a need for the structure of ‘*Ibaadat*’ (worship), be it *Salaah*, *Fasting*, *Zakaat*, *Haj* or any other *Ibaadat*, to receive the desired *Ikhlaas*.

If the utensil is discarded, then what would be used to receive the water ? In a similar vein, if the action is discarded then in what are you going to receive *Ikhlaas* ?

Therefore, even though a person lacks *Ikhlaas* in his *Ibaadat*, he must continue doing the ‘*aml*’ and continue with the effort to do so solely for the pleasure of Allah Ta’ala, and at one and the same time, engage in plenty of *Taubah* and *Istighfaar* (repentance) for the deficiency in *Ikhlaas*.

3. The weakness of all those who are drowning in the ocean of illicit love is that they have given their hearts to bodies which are going to turn to dust. Instead of giving their hearts to the *Creator of hearts*, they have given their hearts to faces; the beauty of which will inevitably be lost with the passage of time or with illness.

Many are the lovers who run off like mules when age snatches away the beauty of the faces of their beloved ones ? Those who give their hearts to Allah Ta'ala enjoy unending happiness, because Allah Ta'ala's beauty neither decreases nor perishes.

4. Look at the '*ne'mats*' (bounties) which Allah Ta'ala has bestowed upon us. There can be no price tag attached to any one of them. Our speech, sight, hearing, intelligence, etc. are invaluable gifts. Develop the love of Allah Ta'ala by pondering over these gifts bestowed upon us, without our deserving them, and increase the Love of Allah Ta'ala until in everything the *Qudrat* of Allah is seen.
5. *Nafs* and *Shaytaan*, for whose pleasure we commit so many sins, will not be of any assistance when *Izra'eel* ('*Alaihis Salaam*) will strike the Sword of Death. Can we expect help from avowed enemies ? No! Therefore, let us act intelligently by befriending Allah Ta'ala and His Beloved Messenger, Sayyedena Muhammad ﷺ.

By giving up sins for the Pleasure of Allah, Allah Ta'ala reciprocates so much more, by giving us a life of peace and harmony in this world, in the *Qabr* (Grave) and in the *Aakhirah* (Hereafter).

6. Most of the love and friendship expressed these days is nothing but politics and diplomacy, cheat, deceit and hypocrisy. Befriend

a person for the Pleasure of Allah and for the sake of *Deen*. This friendship, which is not for material benefit, will not only last until death, but will even continue into *Jannat* (Paradise).

7. In spite of severe suffering, persecution and torture, not a single *Sahabi* (companion) of Rasulullah ﷺ nor a single *Wali* (friend) of Allah Ta'ala, throughout history, ever committed suicide.

Their trials were borne with patience, perseverance and fortitude, which strengthened their *Imaan* (faith) in Allah Ta'ala.

The large number of suicides which occur everyday in the world presently are due to disbelief or weak faith in Allah Ta'ala. Those who commit suicide think they are going to escape the difficulties, pains and problems of this world, but they will be severely punished for taking their lives. And how will they then escape the pain of punishment for taking their lives ?

We should, however, not pass judgement regarding the person who has taken his or her life. Judgement should be left to Allah Ta'ala, for we do not know in what mental state the person was in (e.g. severe depression) to have snapped and committed suicide.

8. Just as we regard *Salaah*, *Fasting*, *Zakaat* and *Haj* as *Fardh* (compulsory), so too is it *Fardh* to Love Allah Ta'ala and Rasulullah ﷺ. That degree of love is compulsory, which would keep a person away from the disobedience and displeasure of Allah Ta'ala and His Beloved Messenger, Muhammad ﷺ, and which would cause one to fulfil all the commandments of Allah Ta'ala, for His Pleasure alone.
9. Peace, contentment and happiness do not come with acquiring the '*means*' of comfort and happiness. It does not come with

material luxuries. Regardless of whether we have or do not have the 'means' of comfort, if we endeavour to please Allah Ta'ala by submission and obedience to the Will of Allah, if we do good deeds and give up and stay away from sins, then He will bless us with inner peace, satisfaction and happiness under all conditions. Pain, poverty or any adversity will not disturb the tranquility of such a heart.

10. If there is heavy mist on the windscreens of our cars, then we de-mist those windscreens when driving. If we do not do so, then we are liable to meet with an accident. In a like manner, when our hearts become misted with sins, with evil desires and passions, it becomes necessary to de-mist our hearts with *Taubah* and *Istighfaar* (repentance).

According to a Hadith of Rasulullah ﷺ, everything rusts according to its nature, and the hearts rust with worldly desires and sins. *Zikrullah* removes the rust of the (spiritual) heart - it purifies and cleanses the heart.

If we do not de-mist our hearts of evils like malice, greed, pride, jealousy, anger, etc., then we will be always causing 'accidents' in society. The easiest way to obtain purification of the heart and soul is to spend time in the company of the *Ahlullah* (the people of Allah) - those who have already purified themselves.

11. How concerned we would become if our beloved child had to take poison ? We would immediately rush him to the doctor, to remove that poison. Yet, when we or our children persistently commit sins, and when we deliberately imbibe ourselves with spiritual poison, we show no concern whatsoever.

Whereas poison in the body results in only the death of that body, persistent sinning results in the death of one's *Imaan*. And the death of one's *Imaan* would mean perpetual disaster.

12. Everyone projects the image of friendship, but true friendship is that friendship which is established for the Pleasure of Allah. A true friend is one who takes no offence when a weakness of his is pointed out. And he too does not hesitate to point out the friend's weakness and assist him in rectifying it.

Allah Ta'ala mentions the relationship amongst the Believers in Surah Taubah : “*The believers, men and women, are Auliya (helpers/ friends/ supporters/ protectors) of one another, they enjoin (on the people) Al-Ma'ruf (that which Islam orders one to do), and forbid (people) from Al-Munkar (that which Islam has forbidden)...*”

13. We are so afraid of the roar of a lion, but have no fear for the ‘ROAR’ of the fire of *Jahannum* (Hell). We are fearless and indifferent to the warnings of Allah Ta'ala's punishment for those who turn away from Him and disobey Him.

Indeed, Allah Ta'ala is Most Merciful, Forgiving, Kind and Compassionate, but what of His punishment for those who are negligent and heedless, and those who are rejecters of *Truth* ?

In worldly matters, we adopt the correct means and hope for good results. The farmer ploughs the land, plants the seeds, waters the ground and then hopes for good crops.

In *Deeni* (religious) matters we deliberately, purposely and intentionally do all the wrong things, and then say that Allah Ta'ala is ***Ghafurur – Raheem*** (*Most Forgiving, Most Merciful*). This is a deception of Shaytaan. Allah Ta'ala warns us in the Qur`aan Sharief against such an attitude, saying : “*Let not the*

deceiver (i.e. Shaytaan) beguile you in regard to Allah.” - meaning that one should not be misled by Shaytaan to commit sins because Allah Ta’ala is the Most Forgiving and Most Merciful.

14. Acquire *Ilm-e-Deen* with the steam of the *Muhabbat* (Love) of Allah Ta’ala. Such learning will have a totally different effect. It will not just be an accumulation of facts. It will transform a person’s life most beautifully.

That knowledge which a person has acquired but does not practise upon will be proof against him or her on the Day of Judgement. Rasulullah ﷺ sought Allah Ta’ala’s protection from such knowledge.

15. The easiest way to gain the required courage to abstain from sins, to practice good deeds and to develop strong *Imaan*, is to befriend the friends of Allah Ta’ala.
16. The spiritual harm of our TV only a “*BLIND HEARTED*” person can deny. There is now so much of scientific evidence which proves the physical damage caused by TV viewing. A recent article stated that thousands of children suffered epileptic fits after viewing a certain cartoon feature on Television.

We have to act responsibly for our own benefit and that of our children, and remove the ‘*Dajjal*’ box from our homes. How can we justify this by saying that there are some good programmes, when the major content is highly immoral, explicit and *Haraam* ? Even in alcohol and gambling there is a little benefit to be found. Can we then declare it “*Halaal*” ?

17. When a person talks about something **EXCESSIVELY**, then know that the love of that thing has entered his or her heart. The one who talks excessively about fast cars, fashionable clothes,

pretty women, handsome men, multi-storey buildings, palaces, gold and silver and oil wealth, then know that the love of these things has entered that heart.

There is no sin in earning and using wealth to provide for comfort and maintenance, to go for *Haj* and *Umrah*, and to contribute to charity, to the needy and poor. However, the love for material possessions must not enter the hearts.

The toilet is a necessity and some homes have beautiful toilets; some even have gold taps, etc. But what would you think of one who talks excessively about his toilet ? ...Just like the toilet, the things of this world are necessities - we, therefore, don't make the material things of this world objects of worship.

The one who talks excessively about *Deen*, about the Love of Allah Ta'ala and His Beloved Rasool ﷺ, then know that their love has entered that heart. Of course, during business hours, the businessman will talk mainly about business with his clients and customers. The doctor will talk about medicine and health, and the fruit seller will call upon passers-by to purchase his fruit. All this talk, with the correct intention, causes no harm to the spiritual self.

18. The slavery of one's selfish desire, the *nafs* and that of *Shaytaan* chains one to misery and disaster. This slavery makes one's life 'tight' and narrowed. The slavery of Allah is such a *ne'mat*, which in reality, grants one freedom from misery.

19. The comfort of life is lost in sin and illicit love. The end results of all illicit love relationships are fights, quarrels, arguments, restlessness, anxiety and depression. The Love of Allah Ta'ala

and our beloved Nabi ﷺ is a guaranteed prescription for peace and happiness.

A simple prescription to develop this love is to make *Zikrullah*, read *Durood Sharief* in abundance, abstain from sins, keep the company of the righteous, and follow the Sunnah of Nabi ﷺ.

Since illicit love first begins with the evil gaze, Rasulullah ﷺ has stated in a *Hadith-e-Qudsi* that Allah Ta'ala says : ***“Verily, evil glancing is an arrow from the poisonous arrows of Shaytaan. Whosoever fears Me and refrains from it will receive from Me (Allah) such Imaan, the sweetness of which he will feel in his heart.”***

20. Seclusion should not be with the intention of protecting ourselves from the mischief and evil of others. Staying away from people should be with the *niyyat* (intention) of protecting others from the evil and mischief within ourselves. If our intention is the former, then such seclusion would cause pride and a feeling of superiority to enter the heart. This would cause spiritual havoc.

21. We are living in a world of means. We, therefore, make use of the means but we don't trust in those means. Rasulullah ﷺ had said : ***“Tie your camel and trust in Allah.”***

When driving to a destination, check the oil, water, tyres, fuel, etc., but no matter how expensive and new the car may be, don't believe and trust in the car to get you to your destination. That very car could also take you to the final destination of this world - the Grave.

22. Each group of *“Haq”* (Truth), whether engaged in *Madrasahs*, *Darul Uloom*s, *Khanqahs*, *Jihad*, *Tabligh* or *Welfare*, should consider the other as supplementary and complementary, and as

an assistance to one another. No group should consider the other as an opposition.

All parts of the aeroplane engine are required to fly the plane. The Defence Force of a country requires military, airforce, navy, foot soldiers, commanders, transport operators, computer attendants, pilots, etc. to fortify and defend the country's borders.

For the defence and propagation of *Islam*, people are required to man different departments. We should therefore not insist that everyone does only one type of *Deen* work. What is necessary is that all *Deeni* workers, in all departments, should work with sincerity and in accordance with the teachings of Allah Ta'ala, our Beloved Rasool ﷺ and the noble example of the Sahabah (رضي الله عنهم), who were the companions of Rasulullah ﷺ .

23. The hearts of the *Auliya Allah* (Friends of Allah) are reservoirs of *Ikhlaas*. In their company a person learns and acquires *Ikhlaas*.
24. Death comes upon many things of this world, in different forms. Death comes over the leaves, the trees, the fish of the oceans, the animals in the jungles, insects, creatures and likewise human beings. When the heart stops beating, the physical body is 'dead'.

The physical heart is different from the spiritual heart but death also comes over the spiritual heart. When the spiritual heart stops throbbing with the Love of Allah Ta'ala and our Beloved Nabi Muhammad ﷺ, then it is 'dead'.

When the spiritual heart is dead, then the filthy stench of malice, greed, jealousy, pride, vanity, etc. begins to emanate from that body, just as a filthy stench comes off a corpse.

When evil becomes prevalent in the heart, and when malice, greed, pride, evil desires and passions creep into the heart, these cause the heart to become spiritually diseased. These evils then lead to the death of the spiritual heart. The person with such a heart is not only a problem for himself, but for all those around him.

To bring life into that heart, one has to connect oneself to Allah Ta'ala and Rasulallah ﷺ. The easiest way to do so is through the company of the pious and righteous, which will strengthen a person in Imaan and Amal, and which will strengthen his faith and connection with Allah Ta'ala and Rasulallah ﷺ. This, in effect, keeps the spiritual heart 'alive'.

25. There can be '*Jadu*', '*Sehr*' and '*Magic*' in the words and writings of those who have deviated from the *Siratul Mustaqeem*. Their words have darkness because they have the darkness of deviation in the form of *Kufr* (Disbelief), *Shirk* (Polytheism), *Nifaaq* (Hypocrisy) and *Fisq* (Sin) prevalent in their hearts. Those who have spiritually pure hearts can sense this darkness in their hearts, when reading such writings.

In fact, *Shaytaan* glorifies the person's deviated speech or writings and causes it to enter the heart of the reader or listener, as a result of which a person goes astray, sometimes even losing his *Imaan* (faith).

There are so many people who read the books of communists, atheists, *Qadianis* and *Shias* with a so-called open mind, trusting their intelligence to save them from deviation. However, people of great intelligence and learning went astray. There is no shortage of evidence to prove this point.

The writings and speeches of the *Ulama-e-Haq* and people who have purified their hearts and souls in the company of the pious have *Nur* (Light). This, in turn, lights up the hearts of both readers and listeners.

Those who have to do comparative studies should only do so after knowing well the *Deen* of Islam and its teachings. It should be done under the guidance of *Ulama-e-Haq*.

26. It is stated in the *Ahadith* that one of the Major signs to occur before the advent of ‘*Qiyaamat*’ (Final Day) is the appearance of *Dajjaal* who will mislead large numbers of people. Presently, however, there are many ‘*Dajjaals*’ around who are preparing the ground for their leader, *Dajjaal*, by extending an invitation to different “*isms*”, promoting musical shows, dancing girls, beauty pageants, filthy and indecent movies, videos, art and literature.

Those who get trapped in the web of these *Shaytaans* in human form will become so immune to sins that when *Dajjaal* will make his appearance, wooing them with his music and magical tricks, they will follow him like how the Pied Piper was followed. [*May Allah Ta’ala protect us all.*]

27. The environment is created by us. If Muslim individuals and families decide to practise upon the teachings of *Shariah* and rid their homes and lives of evil, then they have, indeed, created an *Islamic* environment.

No government forces the Muslim to indulge in adultery, gambling, drinking, consuming interest, watching evil and immoral TV programmes, reading filthy literature, etc. No one imposes upon us to emulate the *Kuffaar* in dress and culture or to

organise our marriages and engagement parties in the pattern of the West.

Provided that we are sincere, we can at least create an environment at home, if not in the world. Blaming the environment for our failures is like the proverbial ostrich burying its head in the ground.

28. We cannot and should not look down upon anyone. Once, a drunkard found a piece of paper with the name of Allah written on it. Although he was half-drunk, he picked it up, cleaned it, put *itr* (scent) on it and kept it in a safe place.

When he passed away, someone saw him in a dream in which he informed the person that he had gained salvation because of that good deed. This action of his was the means of his forgiveness and salvation.

As Muslims, our *Imaan* dictates that we disapprove of and hate sins, but not the person indulging in sin. We do not know over which deed or action a person could gain forgiveness. We should neither consider any good deed as insignificant nor should we consider any sin, too trivial or small.

It is mentioned in the Ahadith, that once Nabi ﷺ said to Hazrat Ayesha (رضي الله عنها): “O Ayesha! Take special care to guard yourself against sins that are regarded ‘minor’, for even these will be brought to account by Allah.”

Even though one may abstain from *major* sins, one should not be indifferent to those sins categorised as *minor* sins, for it may well be, that one is taken to task for something which one considered ‘trivial’.

29. My Sheikh always says that every man should consider his own wife, no matter what her age or looks, to be his *Laila*, meaning, his Beloved. If he is going to look at someone else's wife (or any 'ghair mahram' woman), then he will soon have to take *Valium Five*. In other words, instead of enjoying peace, he will experience a heart filled with restlessness and anxiety.
30. When the *Ahlullah* begin to see someone with an eye of affection, then this is a sign that, *Insha Allah*, one day, this person will become a *Wali* of Allah Ta'ala, or will at least repent before death, and be raised from amongst those whose repentance was accepted.
31. When a person commits a sin, his heart becomes linked to the fire of *Jahannum* (Hell). The sinful one, in spite of his fortunes, begins to experience the same restlessness that those in *Jahannum* will experience.

Allah Ta'ala mentions this condition as : "... who will enter the great fire in which he will then neither die nor live (a life of comfort)."

[Surah Al-A'la : 12/13]

32. Those who keep taking drugs and drinking alcohol, do so to remain on a 'high'. They do so to escape the problems their sins have landed them in. But when the effect of this wears off, or when the person becomes immune, then he has to increase the strength of the drug to get on that 'high'.

The end result is loss of health, damage to the physical and spiritual self, loss of wealth and respect, and abuse of wife, children and parents.

When a person makes the *Zikr* of Allah Ta'ala, stays away from everything prohibited, develops a close bond with his Creator,

drowns in the '*ISHQ*' of Allah Ta'ala and that of Rasulullah ﷺ, then he is always on a '*high*' - a '*spiritual high*', without any drugs. He enjoys such coolness, satisfaction and peace, that if drug addicts only knew or tasted of it, they would go nowhere near drugs.

33. The companions of Rasulullah ﷺ had purified their hearts from malice, greed, pride, jealousy and all other evils. They therefore desired good for everyone in the world, including their enemies. They did not want any harm or suffering to reach any Muslim or non-Muslim, without justification.

If the enemies of Islam did not want to accept Islam, they were not forced to do so. Battles were only waged against them when they fought against Muslims, or refused to allow the Muslims to practise their faith and establish the Laws of Allah Ta'ala on His land, in accordance to His Will and Command.

34. It mentioned in the Ahadith : "*Jealousy consumes virtuous deeds like fire consumes fuel.*" Shah Muhammad Ahmad Saheb (*Rahmatullah 'alaih*) states in one of his poems :

Why are you burning yourself in the fire of jealousy ?

Why are walking towards the Fire of Hell ?

*Are you unhappy with the distribution made by
Allah, Himself ?*

Why are you rubbing the palms of your hands in deep regret ?

Wealth, intelligence, health, beauty and all other goodness is distributed by Allah Ta'ala. Make use of the *Halaal* means to acquire what is permissible and possible to acquire, and be satisfied and contented with whatever is achieved.

Don't burn your heart over someone else's fortunes and possessions. Allah Ta'ala, in His Wisdom, which we, with our

limited God-given intelligence cannot comprehend, has distributed amongst mankind of His bounties.

Allah Ta'ala has mentioned in a *Hadith-e-Qudsi* : “...Some of My slaves are keen to offer special types of (optional) prayers, but I do not let them do so, for it may lead to vanity. Some of them are such, who can have sound faith only when in good health. If I destine sickness for them, they are adversely affected, There are others who can maintain their faith only in sickness, If I order health for them, they may go astray. I give orders befitting the affairs of My slaves, because I know all which is in their minds.”

Sometimes poverty is a test, whilst sometimes it is wealth which is a test. For some, health is a test, whilst for others it is sickness which is a test. For some, freedom is a test, whilst for others captivity and imprisonment for no crime committed is a test. These tests strengthen a person's Imaan and prove his or her love for Allah Ta'ala and His Beloved Rasool ﷺ.

Don't harbour jealousy. Expel its evil from the heart. Seek goodness from Allah Ta'ala whilst making the correct effort.

35. My Sheikh has mentioned that when people do not appreciate a 'ne'mat' (bounty) of Allah Ta'ala, then Allah Ta'ala sometimes snatches away that bounty, whether material or spiritual, and grants it to someone who would appreciate it.

The *kuffaar* of *Makkah Sharief* did not appreciate and value the priceless treasure in the form of our Beloved Rasul, Sayyedena Muhammad ﷺ, so Allah Ta'ala took him away from them and blessed the land and people of *Madina Sharief* with his arrival and residence in *Madina Sharief*.

They not only welcomed him, but opened their hearts and homes to even his companions, who had suffered severe persecution with him in *Makkah Sharief*.

We should therefore appreciate the gifts of Allah Ta'ala and make “*shukr*” before they are taken away.

36. The ‘*suhbat*’ or company of the *Auliya Allah* is such that even if they remain silent in their Majaalis, those who are present and who had come with sincerity, will leave with *nur* in their hearts. It is via this *nur* that such persons make sincere Taubah, and it is this *nur* which is instrumental in creating the keen desire of change in their lives.

Fragrant roses in a room do not give any speech. Their fragrance imbues throughout the room, enters the nostrils and creates pleasure in the heart. The conditions for benefiting are :

- a.) The roses must be fragrant,
- b.) The people in the room must have their noses open and sinuses unclogged.

In a similar manner, the person must be a genuine *Wali* of Allah Ta'ala and not a fraud, and the people sitting in his company must have love and respect for him and must sit with an open and unprejudiced heart, willing to receive. People sitting in the talks of a *Wali*, harbouring malice against that *Wali*, will derive no benefit whatsoever.

37. Just becoming *Bay't* or taking the pledge upon the hands of some *pious Allah Waala Sheikh*, is not sufficient for *Islaah* (reformation). Choosing the best specialist for the tumour in the

brain is not sufficient for cure. To submit oneself into the hands of the surgeon for the operation is also essential.

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

To cite an example : Sometimes, a Sheikh, sensing pride or vanity in a mureed, will reprimand the mureed in the presence of others over something outwardly trivial. The onlookers would think that the Sheikh has bad character to cause his mureed embarrassment. However, the true mureed will realise that his Sheikh has operated on the tumour of pride or vanity.

38. Despite some people having become *Bay'at* upon the hands of some great *Walis* of recent times, no change came over them. The same evil habits and bad character remained till their dying day.

This was because they only took *Bay'at* for *Barakat*, or an increase in sustenance, or a cure from some physical ailment with the *Duas* of the Sheikh. There was no sincere desire and no effort made to stay for some days in the company of the Sheikh, to inform him of the evils in one's life and to take the prescribed remedies given by the Sheikh seriously.

39. True *Zikr* is to fulfil the Command of Allah Ta'ala which is directed to the Muslim at a particular time – to perform *Salaat* in its respective time, to pay *Zakaat* when due, to fast during the month of *Ramadaan*, to perform *Haj* at the time of Haj (if one has the means), etc.

When a person's parents, wife, child, neighbour, etc. is very ill and requires medication to be brought from the chemist, as a matter of urgency, then at that time, true *Zikr* is to postpone all optional Ibaadah and attend to this need.

Hazrat Ruqayya (ؓ), the beloved daughter of Rasulullah ﷺ, was very ill when the call for Badr was suddenly made. Since there were only 313 companions accompanying Rasulullah ﷺ, there was a definite need for Hazrat Uthman (ؓ), the husband of Hazrat Ruqayya (ؓ), to also join the expedition, but Rasulullah ﷺ left him behind to care for his wife during her severe illness.

True *Zikrullah* is the fulfillment of Allah Ta'ala's commands and that of Rasulullah ﷺ.

40. My Sheikh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (*Daamat Barakaatuhum*), was once questioned, that if a person looks at his parents with love and affection, then according to a Hadith, he gets the reward of a *maqbool* (accepted) *Nafil Haj*. What then would be the reward for a person who looks at his *Sheikh* (spiritual guide) with love and affection ? Hazrat replied : “*He will get Allah, Himself, as the reward.*”

The reason for this is that a true and sincere *mureed* (disciple) of a *Sheikh* only loves and befriends his *Sheikh* to receive Allah Ta'ala in his heart.

[This does not apply to female mureeds. Allah Ta'ala's *Hukm* (order) to both men and women in regard to *ghair Mahareem* is : “*Tell the Believing men to lower their gaze...*”, “*And tell the Believing women to lower their gaze...*” (*Surah Nur : 30/31*)]

41. Do not go by the book of “*My Rights*”. Go by the book of *Love, Ihsaan* and *Khidmat*. In other words, if every person goes out of

his or her way to fulfil the rights of others, instead of demanding his or her own rights, or goes a step further than just fulfillment of rights, i.e. he or she goes out of his or her way to be kind, caring, loving and forgiving, then automatically this world will become a paradise.

The unfortunate part is that the husband opens the chapter of his rights, and the wife opens the chapter of her rights. The parents open the chapter of their rights, and the children, of their rights. The teacher, his rights and the pupils, their rights and then everyone demands fulfillment of these rights.

No doubt, rights have been declared so that no person should stop short of their fulfillment, but you cannot have a peaceful society if there are just demands for rights and no fulfillment of the corresponding obligations.

42. Do not make a decision with regards to any matter when angry. In anger a person is bound to make a faulty decision which he would then regret having made all his life.

Move away, cool down and think seriously before firing the bullets of divorce in anger. Almost every husband has regretted the decision of '*Talaaq*' made when angry. Many wives have also regretted demanding a divorce, after their anger cooled and they thought of the consequences.

Even parents should not beat up their children in anger, for they too could sometimes regret, all their lives, the damage done. Teachers, as well, should not make a decision of punishment in anger. Since the expression of anger is from Shaytaan, one has to be wary in not succumbing to it.

43. They are many *Shayateen* (devils) in human form who are perpetually engaged in sin. They don't require any '*boosting*'

from *Shaytaan*. In fact, these human *Shayateen* serve as 'booster-cables' for *Shaytaan*.

They are found in businesses, homes, schools, colleges, offices, in the Musjid of one's area and even in *Makkah* and *Madina Sharief*. They do not only indulge in evil themselves but trap others too in their evil designs.

Simple examples are backbiting, gossiping, lies, slander, fights, etc. which have become a normal practice of many, even inside the *Haram Sharief* and the Musjid of Nabi ﷺ in *Madina Sharief*. *May Allah Ta'ala protect us.*

44. The heart is the King of the body. One can imagine the salary which has to be paid to employ a King as a labourer. When a person restrains himself from indulging in Haraam, e.g. casting lustful glances, watching videos and Television programmes in a home infested with such things, then a pain will come onto the heart.

When this pain and weight comes onto that heart which is sacrificing those evil desires for the Pleasure of Allah, then *Allah Ta'ala*, the King of Kings and the Creator of the heart, will pay that heart. He will grant that heart, the sweetness of Imaan, the taste of which, will be experienced therein, and He will imbue that heart with satisfaction and peace.

Of course, this does not happen by restraining oneself once or twice and then indulging in one's evil desires a dozen times. This effort has to continue throughout one's life.

Allah Ta'ala states : “*And serve you Lord, until there comes unto you the hour that is Certain (i.e. Death).*”

[*Surah Al-Hijr 15 : 99*]

After a few days the person will experience the feeling of peace and satisfaction. Accidentally, if he commits a sin, then the darkness which will be immediately experienced will quickly disappear with sincere repentance (Taubah and Istighfaar).

45. If Cholera becomes epidemic, then it becomes a concern for everyone; but when spiritual diseases, which affect not only our spiritual and physical life, but in fact the entire spectrum of our lives, reaches epidemic proportion - then there is no concern whatsoever.
46. As far as possible, don't incur debts. To do so, is to enslave oneself.
47. If one's neighbours are poor, then to 'braai' outside or cook food in such a place, which would cause the aroma of that food to reach their homes, projects a lack of sympathy and mercy. These poor neighbours would be desirous of such food but would not be able to afford it. At such a time cook inside or at least send a little to them so that they do not feel hurt.

In a Hadith wherein Rasulullah ﷺ has enumerated the many rights of neighbours, Rasulullah ﷺ also said : *"...and (when a delicious food is prepared in your house), (you take care that) the aroma of your pot does not cause sorrow to him (and his children), (i.e., it does not travel to his house) except that you sent some of it to him (as a gift)."*

48. Our Muslim names, Islamic dress and our prayers are like the sign board found outside a shop, which informs us that inside this shop, sweets, chocolates, biscuits, cakes, fruit, etc. are stocked and sold. The person reading the signboard thus expects to find what has been advertised outside, inside that shop. What

would be the reaction of the person if he or she finds cow dung, horse manure and cat's droppings inside, instead of sweets and chocolates ?

In a similar vein, our beautiful Muslim names and Islamic garb informs others that inside our hearts there is certain 'merchandise' in the form of firm Imaan in Allah Ta'ala and love for His Beloved Rasool ﷺ. One expects to find therein, the attributes of trustworthiness, honesty, sincerity, forgiveness, charity, *Taqwa* (piety), *zuhd* (asceticism), *sabr* (patience), *shukr* (gratitude), etc. These are the qualities and traits a person expects to find in his social dealings with us.

Our beards, kurtas, turbans, tasbeehs, the cloak, purdah, etc. are all additional signs which lay more and more emphasis on the above.

What would be a person's reaction, when instead of these virtues, he or she finds arrogance, pride, malice, greed, jealousy, etc.?

49. Allah Ta'ala has given the human being a heart. The food which nourishes and pleases the heart is Love. The food of the eyes is beautiful scenery, beautiful colour, beautiful faces, etc. The ears derive pleasure in listening to beautiful sounds. The tongue appreciates tasty and delicious food and drink.

Thus, the food for everything is different. The food of the heart, the enjoyment and pleasure of the heart is in Love, but the vast majority of people are wasting this precious commodity of love on those things which are transitory and perishable and which will turn to dust.

Maulana Jalaluddin Rumi (*Rahmatullah 'alaih*) relates in his Mathnavi : "*Your hearts are attached to the things of the world*

which have their origin in sand. The women of the world are created from sand, the homes are of sand, the food is of sand, the children are of sand. EVERYTHING is of sand. They only appear in different forms and colours. The end result is also sand.

Aside from that, you are to be separated from them one day, so why attach yourself to them? Therefore, we are very immature if we have this attachment to them. Our attachment to these things, which we are to leave behind, should be with a very weak and light adhesive. On the other hand, we are to live with Allah forever, therefore our attachment to Him should be with a very strong adhesive, i.e. create an extremely strong link with Him in your heart.”

The love of one’s parents, wives, children and property is not prohibited, but it should not exceed the love of Allah Ta’ala and His Rasool ﷺ. This heart is reserved solely for the Love of Allah Ta’ala and His Rasool ﷺ.

In this regard, Hazrat Khwaja Azizul Hasan Majzooob (*Rahmatullah ‘alaih*) used to say : *“The heart is Allah’s house. It is not the house for (worldly) idols.”*

50. One *mureed*, after having spent many years in the company of Sheikh Abdul Qader Jailani (*Rahmatullah ‘alaih*), requested some parting advice before taking leave from his Sheikh. Sheikh Abdul Qader Jailani (*Rahmatullah ‘alaih*) told him : *“Do not claim Divinity and do not claim Nabuwwat.”*

The *mureed* asked : *“Does Hazrat think that after all these years in Hazrat’s company, I will make such a claim?”*

Sheikh Abdul Qader Jailani (*Rahmatullah ‘alaih*) then explained that, *“Do not claim to be Allah”* means that do not wish that

everything happens according to your will and desire. If you do so, then you are claiming to be Allah, whereas whatever Allah Ta'ala wills, will happen.

Rasulullah ﷺ had said : *“Strive to acquire what is beneficial for you. Seek the help of Allah. Do not lose courage. If a setback overtakes you, do not say : ‘If I had done this then it would have happened like this (i.e. not what had happened).’ Instead say : ‘Allah has ordained this. Whatever He has willed, has happened.’”*

“Do not claim Nabuwwat (prophethood)” means that no matter how much of piety and *Taqwa* you acquire with your *Tarbiyyah* and *Tazkia* (purification), do not claim that you are sinless and never in the wrong. This is the *Sifat* (attribute) of the *Ambiyaa* (*‘Alaihimus Salaam*), for they are *‘ma’soom’* (sinless) and *‘mahfooz’* (protected from sin).

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