

Reflecting the Beauty of Islam

A Legacy of Character, Simplicity, and Service

Sister of

Hazrat Maulana Yunus Patel Saheb رَحْمَةُ اللَّهِ عَلَيْهِ
and Hazrat Maulana Ilyas Patel Saheb دَامَتْ بَرَكَاتُهُمْ

Hazrat Maulana Ilyas Patel Saheb

دَامَتْ بَرَكَاتُهُمْ

Disclaimer

Every effort has been made to preserve the original message of

Hazrat Maulana Ilyas Patel Saheb دَامَتْ بَرَكَاتُهُمْ, with the aim of retaining his words and sentiments as faithfully as possible.

Adjustments were made solely for the purpose of improving readability and flow, while ensuring that the authenticity and spirit of Hazrat's teachings remain fully intact.

Any errors, shortcomings, or misrepresentations are entirely our own.

We humbly seek the forgiveness of Allah سُبْحَانَهُ وَتَعَالَى and His guidance in all future efforts.

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Introduction

Hazrat Maulana Ilyas Patel Saheb دَامَتْ بَرَكَاتُهُمْ is the younger and only brother of the beloved Hazrat Maulana Yunus Patel Saheb رَحْمَةُ اللَّهِ عَلَيْهِ.

He is currently serving as a senior Ustādh of Ḥadīth at Madrasah Ta'leemuddeen, Isipingo Beach, and is widely respected for his deep humility, sincerity, and unwavering commitment to the service of Deen.

The following pages contain a heartfelt speech delivered during a tarbiyah program for students and women — just two weeks after the passing of his beloved youngest sister.

What began as a short condolence talk at the family home, upon the request and encouragement of Hazrat Mufti Ebrahim Salejee Saheb دَامَتْ بَرَكَاتُهُمْ, was expanded into this powerful reflection on her life, character, and values.

It is not a biography in the formal sense.

Rather, it is a sincere tribute — one that encapsulates lessons of patience, khidmah, simplicity, and steadfastness upon Deen.

Through personal stories and heartfelt advice, Hazrat Maulana Ilyas Patel Saheb دَامَتْ بَرَكَاتُهُمْ shares not only memories but timeless reminders for us all.

The words have been kept true to Hazrat's speech, with light editing only for grammar and clarity.

May Allah سُبْحَانَهُ وَتَعَالَى allow every reader to take inspiration, reflect deeply, and strive for the same legacy of quiet excellence and true servitude to Allah.

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Part 1 – A Legacy Built on Akhlaaq

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ وَكَفَى، وَالصَّلَاةُ وَالصَّلَامُ عَلَى عِبَادِهِ الَّذِينَ أَصْطَفَى، أَمَا بَعْدُ
فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ
صَدَقَ اللَّهُ الْعَظِيمُ

**“Respected students of Deen, esteemed mothers
and honourable sisters.”**

One of the defining qualities of the life of Rasulallah ﷺ was his noble character. Allah Ta‘ala highlights this in the Qur’an:

وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ

“And indeed, you are of a great character.”

[Surah al-Qalam: 4]

This verse affirms that the akhlaaq (character) of Nabi-e-Karim ﷺ was of the highest standard. His patience, honesty, humility, and dealings with people reached a level beyond comparison. It is to motivate us, the Ummah, to strive to follow his example.

Although no one can reach his rank or emulate him perfectly, it remains an obligation upon us to keep trying.

There is never a point where one can say, "I have achieved sufficient akhlaaq." Striving to improve our conduct is a lifelong endeavour.

Often, we find people excelling in acts of worship.

This is undoubtedly commendable. Alhamdulillah.

However, excellence in worship must be accompanied by good character.

There are individuals who perform their salāh diligently, engage in dhikr, and fast regularly, but give little attention to their akhlaaq, their mu‘āmalāt (dealings), and their mu‘āsharat (social conduct).

Sometimes, the importance of akhlaaq is treated as secondary — something optional.

People may think that if their character is good, that's excellent, and if it isn't, it's not too serious. But that is far from the truth.

Our fardh and wājib acts of worship can never be neglected. That remains an absolute priority. At the same time, akhlaaq and social dealings must also be developed and refined.

Islam is not only about worship; it is also about how we live with others.

Rasulullah ﷺ showed us a complete way of life — a path that encompasses every aspect of our existence. It is through his teachings that we learn how to become not just good worshippers, but good human beings. His way helps us grow into sincere servants of Allah and exemplary members of the Ummah.

Sadly, on the Day of Qiyāmah, many people may find their deeds diminished because of poor character.

Their good deeds may be diminished by poor interactions with others — such as arguments, backbiting, injustice, or pride.

This is why both aspects — worship and character — must be given importance. When we adopt the akhlaaq of Rasulullah ﷺ, we secure a clear path to the Aakhirah.

When we combine sincere ibādah with noble character, we are protected from spiritual harm and moral decline.

Following the Sunnah of Rasulallah ﷺ means striving for excellence in every facet of life — in our worship, our words, our dealings, our honesty, our kindness, and our humility.

That is the beauty of Islam.

It is this legacy of akhlaaq that the beloved Sahabah رضي الله عنهم inherited, lived by, and passed down. In every era, there have been men and women who took it to heart and lived it sincerely.

Our responsibility is to do the same — to uphold the legacy of good character and to live Islam in its true form.

Part 2 –

A Sister's Legacy: A Life Worth Remembering

About two weeks prior to this speech, Hazrat Maulana Ilyas Patel Saheb دَامَتْ بَرَكَاتُهُمْ experienced the passing of his youngest sister.

Following her demise, many stories about her life and character began to surface. Some were already known to family and neighbours, while others were completely unknown.

As these accounts came to light, many people suggested that her life and qualities be shared more openly.

With the encouragement of Hazrat Mufti Ebrahim Salejee Saheb دَامَتْ بَرَكَاتُهُمْ, it was decided that this message should be shared publicly, with the hope that it would serve as a source of inspiration — particularly for women — In Shā Allah.

It must be emphasized that the purpose here is not to praise a family member, nor to claim that her qualities were unique.

There are, In Shā Allah, many others with similar or even greater qualities. Allah Ta‘ala alone knows the reality of each person’s rank, sincerity, and standing.

In this case, she lived a quiet life, fulfilling her responsibilities within the four walls of her home.

Most of her good deeds were unknown to people — until others began to share them. Only then did her full life of service, humility, and simplicity begin to unfold.

These values are a much-needed reminder in our time. In today’s world, material pursuits often take priority, and the refined values of Islam — such as patience, humility, simplicity, khidmah, and contentment — are increasingly becoming rare.

What was once considered standard and normal is now becoming uncommon and, in some cases, even ridiculed.

By reflecting on her life, we are not claiming perfection. Instead, we are reminding ourselves of the importance of these forgotten values — values that were once the hallmark of Muslim homes and societies.

Alhamdulillah, such values still exist, and there are many individuals upholding them even today. However, they are no longer as widespread or as visible as they used to be.

This reflection, being both recent and relevant, is shared with the intention of uplifting and inspiring.

In Shā Allah, it will help us realign with what truly matters and encourage us to revive these forgotten treasures within our homes, families, and communities.

Part 3 –

Simplicity: Tranquility in a Life Free of Excess

One of the most striking qualities in my sister's life was her unique simplicity.

Today, with the constant exposure to material comforts and comparisons, many people feel the need to upgrade or modernise, even if they are not competing directly.

The subtle influence of society causes our desires to change, our expectations to grow, and our lifestyles to shift toward complexity.

Yet, in her life, simplicity was a conscious and consistent choice.

She was married for forty-one years and lived in the same home with her husband and in-laws throughout this period. Her mother-in-law lived with them for twenty-four of those years until her passing, and her father-in-law remained in the home until just a few months before her own demise.

What is remarkable is that the same two-door wardrobe that was in the home when she arrived forty-one years ago remained in use until the very end. She never requested a replacement or an upgrade. That simple wardrobe contained most if not all her belongings and was enough for her needs.

At the time of her passing, she owned a single pair of sandals. She had another previously, but that had worn out. I was informed that she had just one handbag that she had and would use mainly when travelling, and her last journey was in 2018 for Umrah. Even then, she never felt the need to purchase anything more. Two other bags had been gifted to her,

and that sufficed. She lived with the bare minimum, never inclined toward unnecessary possessions or excess.

Her home, too, reflected this simplicity. The same furnishings and curtains from years ago were retained. At one point, when the curtains began to wear out, a relative who had changed their own curtains passed on their secondhand ones. She accepted them and had them hung in her room, saying, “They still serve the purpose. What’s the need for new ones?”

Such an approach to life is extremely rare in this era. We cannot say it is completely gone — Alhamdulillah, there are still individuals who live this way — but it is certainly not the norm. For someone to live in the same home for over four decades without asking for any upgrades or improvements is extraordinary.

And this was not due to financial difficulty. She could have afforded much more. But the desire was simply not there. She was content.

Such simplicity and contentment are from the beautiful traits of īmān.

The Prophet ﷺ said:

إِنَّ الْبِدَاذَةَ مِنَ الْإِيمَانِ
“Simplicity is part of īmān.”

He repeated this, emphasizing the significance of living simply as a reflection of true faith.

Her simplicity was paired with inner satisfaction — contentment that brought happiness.

As the hadith says:

إِنَّ الْغِنَى غِنَى النَّفْسِ
“True wealth is the wealth of the heart.”

She was content, and that contentment showed. She was always smiling, always cheerful, and always at

ease. Her happiness stemmed from being satisfied with what she had. Simplicity brings ease.

Contentment brings peace.

Today, many of us search for peace in complexity. We believe that better homes, better furniture, matching aesthetics, and upgraded lifestyles will bring comfort.

In the process, we unknowingly burden our own lives. Yet despite all the effort, true happiness remains out of reach — because the heart lacks contentment.

Her life serves as a reminder that real happiness is not found in an abundance of wealth etc, but in contentment with what Allah has already given us.

Part 4 –

Khidmah: A Lifelong Devotion to Service

Among the qualities that stood out most in her life was her sincere dedication to khidmah — selfless service carried out with patience, love, and humility.

She lived in the same home with her husband and in-laws for forty-one years. Her mother-in-law stayed with them for twenty-four of those years.

After her passing, her father-in-law continued to live with them until just four months before her own demise.

Throughout this time, she remained a pillar of support in the home, carrying out responsibilities with consistency and grace.

One instance that reflects the depth of her khidmah involved her husband's aunt — not her own aunt.

The elderly lady had no children, and her husband had passed away. When she became seriously ill, my sister told her husband, “Bring your aunt here. We will take care of her.”

Concerned about space in their modest three-bedroom home, her husband asked where she would stay.

My sister calmly replied that they would remove the dining room furniture, put in a bed, hang a curtain, and convert it into a small room and this was exactly what was done to accommodate her in the house.

The aunt was brought in and cared for with full devotion. She was bedridden and completely dependent.

Whether it was the middle of the night or during the day, my sister would respond to her every call. Sometimes she would wake multiple times in a single night, always without complaint.

This continued for over a month until the aunt passed away. My sister had no idea how long the responsibility would last, yet she committed to it wholeheartedly, with no concern for inconvenience to herself.

Later, her own mother-in-law fell ill with cancer. The illness required intense care, and again, she took on the full responsibility — managing household chores, daily needs, and personal service with unwavering dedication.

After her mother-in-law passed away, her father-in-law also became increasingly unwell and housebound.

For the last two-and-a-half to three years of his life, she remained at home, sacrificing attendance at family functions and personal outings to ensure she was always present to assist him with any need.

She did all this without hesitation or complaint. Her khidmah was not limited to her immediate family. It extended even to extended relatives, and her willingness came not from obligation but from a deep sense of compassion and understanding of what Deen expects from us.

In today's times, such khidmah is becoming rare. Elderly parents and relatives are increasingly left in care homes or assisted-living facilities.

Though these places are sometimes established out of necessity, the real concern is that families often shy away from personal service and emotional support.

The idea of serving elders within the home, with love and without burden, is slowly fading.

Yet in her case, she asked to bring people into the home. She took responsibility voluntarily.

This beautiful spirit of khidmah, carried out with quiet sincerity and consistent devotion, is a shining example for us all — reminding us that true honour lies in serving others for the sake of Allah.

Her actions remind us that true service is not just about fulfilling a duty, but about caring with love, honoring relationships, and recognizing the virtue in serving others for the sake of Allah.

Part 5 – Quiet Generosity and Unseen Sacrifice

Hand in hand with khidmah was her spirit of quiet generosity. Her hospitality was not occasional or selective — it was a permanent feature of her life, carried out with warmth, sincerity, and without seeking recognition.

Alḥamdulillāh, the quality of hospitality is still found in the Ummah, but certain individuals excel in it to such an extent that their homes become a source of comfort and welcome for all who visit.

She was one of those blessed individuals.

All those who visited her home, be they family members, close friends, or neighbours, would fondly recall how they were always received with warmth, kindness, and generous hospitality.

Many mentioned that as soon as they entered, food or drink would already be brought to them — not in a rushed or burdened manner, but as if it was the most natural and joyful thing to do.

At times, guests would arrive without prior notice, even early in the morning, yet they would always find tea, light snacks, and a warm, welcoming atmosphere awaiting them.

She ensured a selection of fresh biscuits, desserts, and refreshments were always on hand, prepared with care for anyone who might stop by unexpectedly.

Her manner of hosting was never for show or a display, nor dependent on specific events.

It was offered sincerely, without pretence, and with quiet consistency. Subḥān Allāh, it was a defining part of her nature.

At one point, her sister-in-law, who lived in the outbuilding behind their home, was caring for eight or nine young children.

From the kitchen window, she could sometimes see her sister-in-law hanging laundry and struggling with the load. She would immediately stop what she was doing and go outside to help her hang the clothing.

Often, in the afternoon, she would check whether the clothes had dried. If they had, she would take them down herself, bring them into her home, iron them, and return them — all without being asked or even expected to do so.

It wasn't something she was asked to do, nor was it expected of her. She simply recognised a need and responded to it with quiet dedication.

Her neighbours often spoke of her warmth and reliability. She wasn't only known by those living next door — families all along the street knew her as someone they could turn to with ease and trust.

Whenever a new family moved into the neighbourhood, she would make it a point to visit them in person, introduce herself with warmth, and offer her support:

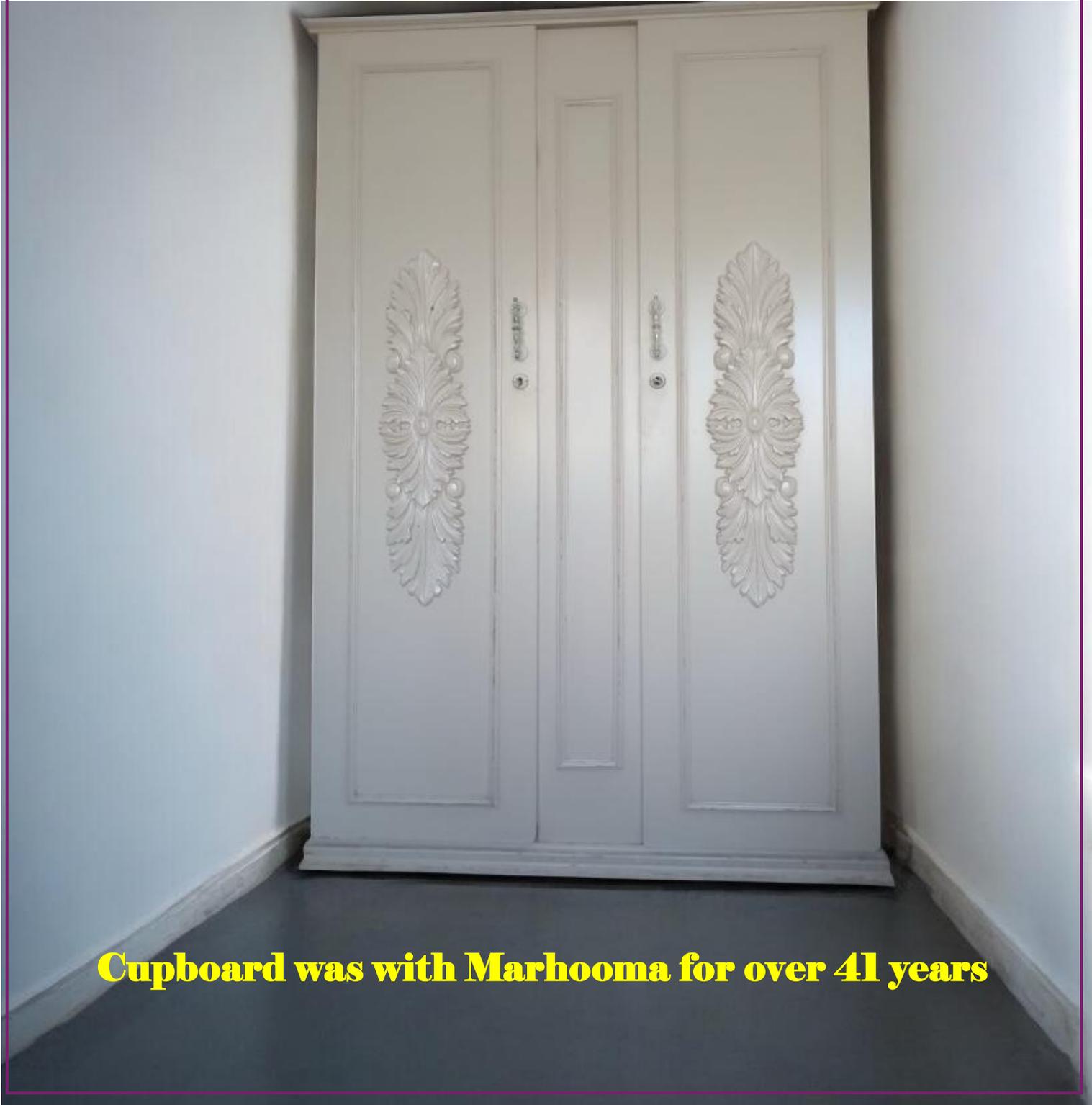
“This is my home, and where I live full time. If you ever need anything, please don't hesitate to come.”

That was the level of community spirit she had — quiet, steady generosity done for the sake of Allah, without show, without any desire for thanks or recognition.

It was a generosity rooted in sincerity, humility, and genuine love for others. The kind of generosity that touches hearts, leaves behind a lasting impression,

and, most importantly, earns reward in the Hereafter by the mercy of Allah.

MARHOOMA رَحِمَهَا اللَّهُ CUPBOARD



Cupboard was with Marhooma for over 41 years

Part 6 –

Noble Character: Honour and Kindness

Though she never held formal qualifications in Islamic knowledge, her life embodied the highest values of Islam.

She was not an ‘Ālimah or Muallimah, nor did she deliver public lectures or lead lessons. Yet, within the quiet walls of her home, she lived the essence of so many noble teachings of the Prophet ﷺ.

She may not have memorised many aḥādīth, nor quoted them in her speech, but she lived them through her actions.

The values we often speak of — in our bayāns and classes — she practiced, day in and day out. Where many can speak fluently about good akhlaaq, her character was the silent testimony of those words.

Neighbours described how, when returning from a journey, they would send a message to collect their house key which was kept with her.

She would say, “Come collect your key, and your food will be ready as well. There’s no need to stop anywhere — just take it along with you.”

This was not something occasional and it became her regular practice. Even during the busiest times of the year, like the December holidays, she would make sure meals were prepared so that no guest or neighbour left her home empty-handed.

Her generosity flowed with quiet sincerity, never wavering, and was always offered with a gentle, welcoming smile.

Visitors, especially children, would never leave her home without receiving something — a gift, a treat, or a simple gesture of kindness. Though she could have spent on herself, she chose to spend on others.

Her generosity had no fanfare. It was done for Allah's pleasure alone. That sincerity is what made her akhlaaq so powerful and moving. It was this hidden honour and constant kindness that made her so beloved to those who knew her.

Her life is a reminder that true greatness is not always found in public platforms or recognisable titles. Sometimes, the most honourable are those who serve silently, live simply, and give consistently without expecting anything in return.

This is the standard of character that Islam invites us to uphold — akhlaaq that is sincere, consistent, and free from personal gain.

Her legacy serves as a reminder for us to bring these values into our homes, our communities, and every aspect of our dealings with others..

Part 7 –

Deeni Practice and Silent Spiritual Strength

Alongside her remarkable akhlaaq was a quiet but steadfast commitment to Deeni practice. Her spiritual strength was not displayed through public acts or announcements, but through her daily consistency and sincerity in worship.

Her husband — my brother-in-law — shared that in forty-one years of marriage, he could not recall a time when she missed her tahajjud salāh. Often, by the time he woke up, she had already completed her tahajjud and finished her tilāwah of the Qur'an.

She understood that the day could easily become filled with responsibilities, unexpected tasks, and distractions. So she would rise early, ensuring her Qur'an recitation and nawāfil were completed before Fajr. This was not an occasional act — it was part of her daily routine.

On Thursday evenings, as soon as Maghrib was performed and the night of Jumu'ah began, she would start her A'maal.

By the time her husband returned from the masjid — sometime between Maghrib and 'Ishā — she had already completed Surah al-Kahf and would be engaged in Durood and other Jumu'ah-related recitations.

She never postponed her Jumu'ah practices. With quiet discipline, she ensured that nothing, not even the demands of the home, would come in the way of the barakah and blessings of the night of Jumu'ah. Everything was prepared and completed well in advance.

What stood out most was the balance she maintained. On one side, her akhlaaq, dealings, and social conduct were of a high standard. On the other, her personal 'ibādah , her nawāfil, her Qur'an recitation, her adhkār — were never neglected.

This type of balance is rare. It requires discipline, sincerity, and a heart truly connected to Allah.

My sisters example reminds us that excellence in Deen is not only found in public service or knowledge but also in the silent devotion that takes place between a servant and their Rabb.

May Allah Ta'ālā grant us the tawfīq to develop such sincere devotion that is quiet, constant, and purely for His pleasure.

May Allah bless our hearts with love for His worship, fill our homes with the light of good character, and allow us to follow the path of those beloved to Him.

Part 8 –

A Model for Our Times: A Lesson for Students

It was upon the encouragement — and indeed the insistence — of several individuals, especially Hazrat Mufti Ebrahim Salejee Saheb دَامَتْ بَرَكَاتُهُمْ, that these reflections were shared publicly.

While some short clips of the initial speech had already reached many and served as a source of inspiration, this more detailed sharing was intended specifically for the students of the madrasah.

May Allah سُبْحَانَهُ وَتَعَالَى grant us all the ability to benefit from these lessons.

As students of Deen, we are immersed in knowledge. We study the noble words of Allah and the blessed teachings of Rasulallah ﷺ.

We memorise Qur'anic verses, learn ahādīth, and sit in the company of 'Ulamā and pious teachers.

But sometimes, the most impactful lessons come not from the books we study, but from the lives of those around us.

When someone lives the values of Islam with quiet sincerity, their example reaches hearts in a way that pages alone cannot.

She may not have been a scholar or a teacher by title, but her actions embodied the teachings of our beloved Rasulullah ﷺ.

Her khidmah, her sabr, her humility, and her silent ibādah were practical lessons for anyone observing closely.

In every era, Allah sends individuals who serve as examples of sincerity and steadfastness. Sometimes, they are not well-known, nor do they speak at large gatherings. But their lives are filled with light — and they inspire others quietly and deeply.

To students of Deen, her story is a reminder:

Let the knowledge you are acquiring shape your actions and define your character.

Let your akhlaaq, your dealings, and your internal sincerity be the true reflection of your Islamic education.

May Allah Ta‘ala make us all walking examples of the beautiful teachings we study — and may He enable us to benefit from the silent yet powerful examples of righteousness that surround us.

Part 9 – The Influence of Modern Thinking

As times have changed, so has the mindset of many. Materialism, modern ideologies, and shifting social expectations have all contributed to a growing distance from the values once held dear within the Ummah.

Even students in madrasah, whether in their early teens or approaching adulthood, are not completely shielded from these influences. Despite being engaged in the study of Deen, many at the ages of thirteen, fourteen, or even seventeen and eighteen still feel the powerful pull of the world around them.

Recently, a father shared a concern with me. He is a pious man, one who performs his five daily salāh. His daughter, too, performs salāh. Yet he expressed surprise at her mindset.

She told him that once she gets married, she expects all household responsibilities to fall on her husband.

Where does such thinking originate? It is shaped by modern ideologies — often fuelled by secular education systems, social media, and the rise of movements like feminism. These influences create unrealistic expectations and alter the Deeni mindset with which a young person enters marriage.

If a young person steps into marriage with such a view, how long will that marriage last?

What kind of atmosphere will be found in such a home? These are questions we must consider carefully.

The women of the past who lived according to Deen, who fulfilled their responsibilities quietly and sincerely, were the ones who left behind honourable legacies.

Today, they are remembered with respect, and their lives serve as reminders for us all.

They carried out their responsibilities without any desire for fame or praise.

With quiet dedication and no need for recognition, they fulfilled their roles — and as a result, their lives are remembered, spoken about, and admired long after they have left this world.

It is from such individuals that we can take real lessons.

They teach us the power of sincerity, the honour in humility, and the strength found in serving others for the sake of Allah.

Part 10 – The Essence of Deen

This section is particularly relevant for students of Deen. We often connect Islamic knowledge with textbooks, lessons, and memorised texts.

However, true Deen is not just about what we learn — it is about how we embody and live that knowledge in our daily lives.

There are people who may never deliver a lecture, never teach a class, and may not be able to quote a hadith or explain a verse. Yet, their entire lifestyle reflects the teachings of the Qur'an and Sunnah.

My sister was one of those individuals. She never stood at a podium, nor was she known for scholarly debates. But her life — quietly lived within the four

walls of her home — was a real and radiant example of Deen in practice.

Her akhlaaq (character), her mu‘āmalāt (dealings), and her mu‘āsharat (social conduct) were in harmony with what we read in sacred texts.

This was not because she studied them in detail, but because she lived the values they teach — with sincerity, humility, and a heart connected to Allah.

She did not seek attention. She did not aim to impress. Yet her actions impacted those around her. That is the essence of Deen: to do what pleases Allah, whether or not the world sees it.

She had no formal class, but her life was a lesson.

She had no audience, but she left behind an example and because she lived that way, her legacy has now become a source of guidance and inspiration.

This is what we must strive for — not only to speak beautifully, but to live beautifully. Not only to study Islam, but to reflect it in our character.

May Allah Ta‘ala grant us the tawfiq to become people who quietly live the teachings of Islam, so that our lives, too, may reflect the light of Deen.

Part 11 – Final Reflections and Du‘ās

We gain knowledge from books, and we gain knowledge and wisdom from people.

Both are essential. While theoretical learning shapes our understanding, it is the real-life examples around us that bring that knowledge to life and give it true meaning.

There are individuals who may not have studied formally, who may not be able to quote aḥādīth or explain their meanings. Yet, their lives reflect those very teachings.

They act on what others only speak about. They practise what others have memorised but not yet implemented.

My sister was one such example — a quiet servant of Allah whose life exemplified the teachings of the Prophet ﷺ without fanfare or recognition.

She was not known for academic contribution, but her akhlaaq, her khidmah, her sabr, and her sincerity left a mark on all who knew her.

This is the path we must strive for — to embody the knowledge we learn, to turn study into action, and to let the beauty of Islam shine through our character.

May Allah Ta‘ala bless all of us with tawfiq to live our Deen sincerely and consistently, and may He allow us to benefit from the silent legacies of those who quietly served Him with excellence.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ