

Reflections at a Time of Separation



Hazrat Maulana
Ilyas Patel Saheb

دامت برکاتہم

Reflections at a Time of Separation

In the wake of personal loss, Hazrat Maulana Ilyas Patel Saheb (may Allah preserve him) shared these heartfelt words of naseehah (advice) with his family and close ones.

The gathering followed the passing of his beloved sister, who was also the sister of Hazrat Maulana Yunus Patel Saheb (rahmatullahi alayh).

Amidst sorrow, Hazrat reminded us of the fleeting nature of this world, the importance of steadfastness on deen, and the everlasting hope in Allah's mercy.

These reflections serve not only as words of comfort during grief, but as timeless lessons for every believer striving towards the aakhirah.

This Dunya (world) has been created in such a way that it is only a temporary phase. Even the separations we experience here are temporary. It is all just a temporary parting. In sha Allah, we are all headed towards the permanent abode, Jannah.

May Allah Ta'ala take us all with Aafiyah (ease and well-being), and when our time comes, may He take us with complete and perfect iman, and with the nisbat (connection) of the awliyaa and siddiqeen (the truthful and pious).

One important lesson we must take is the uncertainty of life, how quickly and suddenly it can end. But as long as Allah has kept us alive, He has granted us an opportunity: to work towards building our aakhirat (Hereafter).

The comforts and pleasures of dunya are fleeting. They are just passing phases. What is real and lasting is the aakhirat, and it must be earned now.

We must take lessons from those who have already gone before us. Masha Allah, when we hear about their lives and actions, it's not just for listening, it's for learning and bringing change within ourselves.

Just recently, Hajee Dawood Desai mentioned, for example, Aisha's رَحْمَةُ اللَّهِ عَلَيْهَا routine on Thursday nights. From Maghrib time already, before he would even return home, she would have completed her durood and salaam and would already be busy with Surah Kahf. She did it in advance, knowing that on Friday (Jumu'ah), time could easily be taken up by other work, and the opportunity could slip away.

Despite so many responsibilities of khidmat (service), the ibaadat (worship) was not neglected. That is a very big lesson, a tremendous achievement: istiqamat (steadfastness). Istiqamat, despite challenges, distractions, and demands on one's time, is something extremely valuable.

There is a Hadith Sharif where Nabi ﷺ (Sallallahu 'Alayhi Wasallam) said that certain categories of people will receive a double reward. One of them is the slave who fulfills both the rights of his master and the rights of Allah Ta'ala. He earns a double reward for every action he performs. Why? Because his challenges are greater compared to someone who is free, who has no obligations to others and can easily go for salah on time.

Full narration:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
ثَلَاثَةٌ لَهُمْ أَجْرَانِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِي، وَالْعَبْدُ الْمَمْلُوكُ إِذَا أَدَّى حَقَّ اللَّهِ وَحَقَّ
مَوْلَاهُ، وَرَجُلٌ كَانَتْ عِنْدَهُ أَمَةٌ فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا

Abu Huraira (رضي الله عنه) reported:

The Messenger of Allah (ﷺ) said:

“Three persons will get a double reward: a person from the People of the Book who believed in his prophet and then believed in Muhammad ﷺ, a slave who fulfills the rights of Allah and the rights of his master; and a man who has a slave girl and he educates her well and disciplines her, then sets her free and marries her.”

Reference: Sahih al-Bukhari 97

Here, the person is fulfilling the rights of Allah and fulfilling the rights of his master, without compromising either. Naturally, Allah's rights are above everything, but the extra effort involved brings extra reward, double reward.

This is the message and lesson taught to us: to always maintain our responsibilities, especially those toward deen. Allah's rights are always the highest priority.

This is an ongoing effort. Nobody is perfect. We are all very weak. We all have our shortcomings and deficiencies. But we cannot become complacent. We cannot think, “In sha Allah, next Ramadan I’ll sort it out,” or “Later I’ll make a plan.” Who knows if there will even be a later? Time may run out without warning.

We must constantly introspect: What do I still need to correct in my life? What needs to be improved? What needs to be removed completely?

There are so many lessons we have heard over these past few days. One thing that particularly caught my attention was how many people, neighbors, relatives, friends, would come seeking advice, comfort, and solace.

Ma sha Allah, it was also mentioned how Aisha رَحْمَةُ اللَّهِ عَلَيْهَا would listen to them attentively, offer words of comfort, but never speak ill of the other party involved.

Now outwardly this seems like a small thing. But in reality, it's a very great accomplishment, a big kamal. Maintaining good akhlaaq (character) even while hearing complaints and never speaking ill is something very special.

Outwardly, it looks like small things, but it's all these small things that accumulate into something very great. These little things build a person's beautiful ending.

One important lesson: Never let a good opportunity pass. Nabi ﷺ (Sallallahu 'Alayhi Wasallam) said:

لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا

"Do not regard any good action as trivial."

Full narration:

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
"لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا، وَلَوْ أَنَّ تَلَقَّى أَخَاكَ بَوَجْهِ طَلْقٍ"

Abu Dharr (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said, "Do not regard any good deed as insignificant, even meeting your brother

with a cheerful face.”

(Sahih Muslim, 2626)

If you have an opportunity to do good, do it. Even something as simple as smiling at a fellow Muslim, offering salam warmly, don't think of it as small. Allah knows best, perhaps that small deed may become the means of your salvation at a time you need it most.

Above all, what was most striking was the beautiful akhlaaq (character), Subhan Allah, what can be said? We will remember it for a long, long time.

May Allah Ta'ala keep it alive in our hearts.

More importantly, we must carry that legacy forward. Mehmaan-nawaazi (hospitality) was something she was famous for, and not just mentioned casually, but people are truly singing about it. It was on everyone's tongue.

She had a heart open to anyone and everyone, at any time. Every person is a witness to it. And it wasn't just done, it was done with advance preparation, with eagerness, with heartfelt joy, and without complaint.

This is what we need to take forward. These must not just remain beautiful memories. They must become living legacies, living through us.

In Deen, there is no "secondary" matter. Whether it's ibaadat, mu'asharat (social conduct), mu'amalat (dealings), or akhlaaq, all are essential.

Sometimes a person may excel in worship but he or she may be weak in their akhlaaq (character).

On the Day of Qiyaamah, the reward of worship may be given away because of the harm caused to others, through gheebah (backbiting), through hurting people or even through poor conduct.

The lesson we take is the lesson of akhlaaq, the lesson of simplicity, the lesson of sincere khidmat which is helping and assisting others for the pleasure of Allah.

Reflections on Allah's Qudrat

This Dunya itself is filled with the signs of Allah's Qudrat (Power). Everything around us is a manifestation of His marvels and wonders.

Just this morning, someone mentioned a small incident. He found a pigeon that children had caught somewhere. When he went to check, he noticed a little tag attached to its leg with a phone number written on it.

He called the number and found out the owner lived not far, somewhere between Isipingo and Amanzimtoti.

The owner came and collected the pigeon, and when he arrived, he had explained that this was one of his personal homing pigeons.

(A **homing pigeon** is a trained bird that can travel long distances and **return to its home nest** with incredible accuracy, using its natural sense of direction.)

He told us how they release these pigeons 50 kilometers away, and the pigeons find their way straight back home.

He mentioned that they even measure the speed and timing. Subhan Allah, a small bird, a simple-looking creature, flying at 100 kilometers per hour, without navigation systems, without maps, yet reaching its destination precisely!

The conversation continued further. He mentioned an eagle: from a tremendous height, it locks onto its prey. And when it dives, it closes in with such precision, reaching speeds of 240 kilometers per hour.

Now think: it's not just coming down at that speed. It strikes the prey with such accuracy, often hitting it exactly on the head or the neck, causing instant death due to the impact.

But even more amazing: at that speed, after striking the prey, the eagle itself doesn't crash! Allah has placed within it some unseen system of braking. It slows down, collects the prey, and continues flying. Subhan Allah

These are just tiny examples, glimpses, into Allah's marvellous Qudrat that is at work around us all the time.

This is what our elders meant when they said:

"Ajab Qudrat Teri, Ajab Kaar Tera."

*"How amazing is Your Power, O Allah,
how wondrous are Your Works!"*

In this Dunya, everything has a lesson.

Subhan-Allah the poet continues with the following:

**"Khushi mein gham hai, gham mein khushi hai.
Ajab teri qudrat, ajab kaar tera."**

*"In happiness, there is sadness;
and in sadness, there is happiness,
O Allah, how amazing is Your Power,
how wondrous is Your System!"*

This is the nature of this world.

Sometimes at happy occasions, like a wedding, you will find that there is also sadness.

And sometimes during times of sadness, you will find that there is happiness too, because there is hope, there is dua and there is also great reward by Allah Ta'ala.

This Dunya is a mixture, a place of constant lessons.

Beyond all of this, there is something called the Ma'rifat (recognition) of Allah Ta'ala.

The poet ends with another beautiful plea:

**"Dard-e-dil ka ek zarra de de,
iske baghair mein mar raha hoon."**

*"O Allah, grant me even one particle of this pain of love for You —
without it, I am dying."*

In this world, normally pain destroys a person.

But this pain, the pain of yearning for Allah, keeps a person alive. It allows him to float above the pains and difficulties of this temporary world which we call Dunya.

Dunya is dunya. Challenges are part of it.

We are Insaan (human beings); we feel emotion, we feel sorrow and we even at times feel pain.

Our beloved Nabi ﷺ (Sallallahu 'Alayhi Wasallam) had also expressed his feelings at the loss of loved ones, yet he always remained focused on Allah's pleasure.

This is the balm (comforting and healing process) that our beloved Prophet ﷺ (Sallallahu 'Alayhi Wasallam) taught us: to grieve but to submit, to feel but to turn towards Allah with hope and love.

This is what we must strive towards.

This is what will keep us afloat through every challenge, through every storm.

May Allah Ta'ala grant us all Aafiyah in every matter.
May Allah Ta'ala make our focus solely on reaching Him.

Dunya is not the goal. Dunya is the passage.
Its comforts and luxuries are not the objective.

Whatever comes from Allah, we accept with shukr (gratitude), but our true dream, our true yearning, must be for Allah Ta'ala alone.

May Allah Ta'ala grant me and all of us the tawfiq.
May He accept from all of us.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ

"Oh, Allah grant us goodness in this world, and goodness in the Hereafter, and protect us from the punishment of the Fire."

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

NB:

Please consult a qualified Aalim before acting upon any ruling in this book, as certain matters require proper scholarly guidance to be correctly understood.

Any errors, omissions, or shortcomings found in this publication are solely due to our own limitations and deficiencies. We seek the forgiveness of Allah سبحانه وتعالى for any mistakes that may have occurred and ask Him to accept this humble effort, overlook its shortcomings, and make it beneficial for all who read it.

We humbly request your du'aas for all those who contributed towards the research, preparation, publication, and distribution of this book. We also ask Allah سبحانه وتعالى

to grant us sincerity (ikhlaas), steadfastness (istiqamah), beneficial knowledge, and acceptance (qubool) in all our efforts.

May Allah سبحانه وتعالى make this publication a means of guidance, benefit, and ongoing reward (sadaqah jaariyah) for all those who contributed towards its preparation and publication, as well as for our parents, teachers, and all its readers.

May He accept this humble effort, forgive our shortcomings, shower His mercy upon us, our parents, our teachers, and the entire Ummah of Prophet Muhammad ﷺ. آمِينَ يَا رَبَّ الْعَالَمِينَ

For any queries, corrections, or suggestions, please contact:
salaamatpublications@gmail.com

Salaamat Publications Team



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