



LIVING THE LEGACY



Hadhrat Shaykh Abdul Mu'eed Saheb
(*Damat Barakatuhum*)

Khanqah Maseehiyyah - Sukkur - Pakistan

LIVING THE LEGACY

*An enlightening discourse on the need for reformation by
remaining steadfast upon the teachings and lessons imparted
by our pious elders, delivered at Musjid e Noor, Durban, South
Africa on 30 August 2022 by*

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A humble request for Duas for all associated with this
publication, their parents and teachers.*

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FOREWORD

Hadhrat Moulana Muhammad Ilyas Patel

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نحمدہ ونصلی ونسلم علی رسولہ الکریم وعلی آلہ وصحبہ أجمعین، اما بعد

Among the extremely great favours of Allah Ta'ala upon the Muslims of South Africa, since the 1960's, is the bounty of the gaze and attention of many Ahlullah (pious personalities). Through the blessings of their travels through the towns and cities of our country and igniting the hearts of people through their inspiring discourses and advice, many people corrected their actions and conduct and pursued the path of connecting themselves to Allah Ta'ala.

Many great luminaries would regularly visit our shores and benefit the Muslims of this country in ways that we would never really know or even be able to imagine.

In more recent times, among the great Mashaaikh who visited South Africa several times was the personality of Shafiqul Ummah, Hadhrat Moulana Hajee Muhammad Farooq Saheb (Rahimahullah). His deep advices would infuse new life in many souls who had drifted from the path of the pious elders and renewed the spirit of connecting oneself to Allah Ta'ala. After his passing on to the mercy of Allah Ta'ala, Alhamdulillah we have been blessed since many years with the visits of his successor - a great son of a great father - Hadhrath Hajee Abdul Mu'eed Saheb (Mudda Zilluhu – May his blessed shadow be lengthened). May Allah Ta'ala accept his sacrifices and enable us to benefit tremendously from his blessed company.

This book is the translation of a talk delivered by Hadhrat Hajee Abdul Mu'eed Saheb (Mudda Zilluhu) at Musjid e Noor, Asherville, Durban, South Africa. The talk encapsulates the essence of many teachings of Tasawwuf and highlights many fundamental lessons. May Allah Ta'ala accept it, make it a

means of great benefit for all and reward Moulana Muhammad Ameer Saheb for bringing forth this wonderful discourse.

May Allah Ta'ala keep us associated with the Akaabir and Ahlullah, those in our country and abroad.

Was salaam

Muhammad Ilyaas Patel

Durban - South Africa

Rabiul Awwal 1447 - 25 September 2025



A SPECIAL MESSAGE

All praise is due to Allah Ta'ala, Owner of the Worlds - Salawat and Salutations be upon His beloved Messenger, Muhammad ﷺ, whose life and teachings continue to illuminate the hearts of the believers until the Last Day.

This brief, yet profound treatise by our dear and honourable Hadhrat Shaykh Abdul Mu'eed (Mudda Zilluhu) of Sukkur, Pakistan is another beautiful Majlis on the path of inner reformation. The talk is a reminder of our pious elders and invites the reader to reflect upon the inner dimensions of faith. It promotes sincerity, humility, repentance and self-awareness. Drawing upon Qur'anic verses and timeless insights from our pious predecessors, it seeks to rekindle within us the yearning for divine proximity and a genuine urge to reform.

In an age where the noise of the world often drowns the voice of the soul, these pages call us back to practicality, obedience to Allah Ta'ala and His love, gratitude, noble character and following the Sunnah of our beloved Nabi ﷺ. The lives and examples of our pious elders remind us that true honour lies not in worldly gain but in submission to the will of Allah, and that every believer is engaged in a journey of purification of the heart, soul and good deeds.

May this humble effort serve as a mirror for self-reform, a means of spiritual awakening, and a reminder that the mercy of Allah is ever near for those who seek it with sincerity.

Naeem Motala

Durban - South Africa

Rabiul Awwal 1447 - 6 October 2025



INTRODUCTION

A significant part of this discourse is dedicated to the mention of the great sage of Durban, Hadhrat Moulana Yunus Patel (Rahimahullah - demise 2011). Based on the extraordinary relationship that the author, Shaykh Abdul Mu'eed (Hafizahullah), shared with Moulana Yunus Patel (Rahimahullah), he speaks fondly of the unique attributes of this great servant of Islam, whom he regarded with deep reverence as his senior.

Moulana Yunus Patel (Rahimahullah) was a devoted servant of Deen and sacrificed his entire life serving the Ummah. He contributed immensely to the development of Islam in South Africa, at a time when there were not many Ulama in the country. He was at the forefront of pioneering many organisations and initiatives that continue to serve and guide

the Muslims of South Africa today. He was instrumental in fostering unity and harmony between communities in South Africa at a time when conflict and disunity was rife. Through these tireless efforts, Muslim communities found peace with each other.

Moulana would passionately advocate the adoption of moderation, balance and tolerance with people. He would emphasise the need to provide solutions and create avenues of ease for people in matters of Deen. This earned him the love and admiration of many people. Moulana was a visionary with a deep desire to connect humanity with the Creator. He encountered many difficulties in his quest to bring peace, love and harmony in the Ummah. This discourse seeks to highlight the current challenges that plague our community and encourages the adoption of restorative measures inspired by the lives of our elders, who played such a vital and mending role.

In his discourse, Hadhrat Shaykh Abdul Mu'eed (Hafizahullah) draws attention to the special and unique attributes of Hadhrat Moulana Yunus Patel (Rahimahullah). These two personalities shared an enviable relationship of love, respect and deep admiration for each other. Their bond was an excellent example of love and brotherhood that should exist among fellow Ulama and Muslims generally. Both would humble themselves before each other, and endeavour to serve the other. They would also be eager to listen to each other and accept advice and admonition. It is no surprise that many years after the demise of Moulana Yunus Patel, their relationship of love and loyalty continues to shine. We are reminded by Hadhrat Shaykh Abdul Mu'eed about the love and compassion of this amazing personality who was once in our midst.

The thrust of this work is to reignite our fervour to follow in the golden footsteps of our elders. In today's times of strife and struggle, it becomes ever-more imperative for us to revert to the path of our pious elders, especially those we have been associated with.

May this book be a means of guidance for the Ummah and inspire us to live the legacy of our pious forebears.

21 Rabi'us Thaani 1447 - 13 October 2025

OPENING SERMON

All praises are for Allah Ta'ala alone. We praise Him and seek His assistance. We seek protection from the evil of our own souls and the evil of our deeds.

Whosoever He guides, there is none to misguide him and whosoever He misguides there is none to guide him.

We testify that there is none worthy of worship but Allah, He is alone and has no partner.

We testify that our Leader is Muhammad ﷺ, He is our Messenger and our Beloved. He is the Beloved of our Creator. He is our Healer and the Healer of our hearts. He is our Master.

May the blessings and salutations of Allah Ta'ala be upon him, his family and companions in abundance. He is that Beloved in whom we have hope that he will intercede for us on the Day of Judgement.

A Personality with Amazing Qualities

It is Allah's infinite mercy and kindness that He has granted this servant an opportunity to be in your company once more. May Allah Ta'ala accept this sitting of ours and make it a means of attaining His grand pleasure and our reformation. If the memories that are associated with this place (Musjid e Noor, Asherville) are not mentioned, then it will be a violation of the rights of this place. Allah Ta'ala had placed a personality of great calibre and unique attributes here. He had attained a high stage of wilayat (proximity to Allah). However, he had humbled and concealed himself to such an extent, that his greatness and rank were not truly recognised. That personality is Hadhrat Moulana Yunus Patel (Rahimahullah). Allah Ta'ala had blessed him with the special and amazing attribute of humility, of which he was an exemplar.

Hadhrat Moulana was sincere, loving, giving and forgiving. He gave acceptance and compassion to everyone around him. He spread the message of love to all. He absorbed the pain and worries of people. He immersed himself with people. He

shared in their grief and lightened their burdens and was a person with amazing qualities.

The Presence of the Pious is a Source of Strength

The presence of the pious among us is a source of great protection and strength for us. In reality, the presence of Hadhrat Maulana Yunus Patel (Rahimahullah) gave ease and comfort to those around him. Many people satiated their spiritual thirst and benefited from his company. It is a matter of fate that Allah Ta'ala keeps His beloved servants in this world for a decreed time. When He decides, He enters them into His Mercy in the Hereafter. Their demise is not a loss for them; rather, they progress into a life of greater peace and bliss. They leave behind the challenges, pains, sorrows, and grief of this world and enter into the lap of Allah Ta'ala's mercy. The loss is ours. When personalities of such a calibre leave, whose lives and blessings illuminate our lives, where will people now gain their spiritual satiation? Where will people find the inspiration that they gave to the community and the world? Where will the people go?

The Mission and Legacy

Note, this is something to understand and remember. The friends of Allah Ta'ala leave this world, but, in doing so, they leave behind their mission and their teachings. Look at the example of the messengers who came and left this world. Our beloved Nabi ﷺ, who was the seal of all prophets, came and departed. The Khulafa Rashidun, Sahabah (Radiyahallahu Anhum), and pious servants of the Ummah, periodically came into this world and left. When they leave this world, they leave behind their mission and teachings. Now, what is the responsibility of those who remain after their demise? They should not become negligent and allow laziness to overcome them. Love for the personality who has left us should not be limited to the outer expression of love. Keep in mind, our condition and deeds are conveyed to the people in the Hereafter. It should not be that our love was a surface expression of love, confined to this worldly life. Now is the test of our sincerity! How steadfast are we on his teachings? How loyal are we to our beloved? Have we made his mission our mission? How much are we practicing on his advice? By

following the teachings, we will receive the 'fayz' (spiritual transmission) from the Hereafter; which is stronger than the spiritual 'reception' of this world.

Spiritual Transmission from the Hereafter

My Shaykh, Hadhrat Maseehul Ummat (Rahimahullah), would often say that while the friends of Allah Ta'ala live in this world, they too face the challenges of human life. They encounter trials and tribulations, and they experience moments of worry and grief. However, when they return to the realm of the Hereafter, their spiritual attention becomes even stronger and more encompassing. Free from worldly concerns and pain, the spiritual grace that emanates from them in the Hereafter reaches the seekers swiftly and powerfully.

However, the condition is that the seeker must be sincere and yearn to benefit from this divine favour. Today, there are still friends of Allah Ta'ala who are eager to share this love and spiritual training — but, sadly, the seekers are few.

Now is Our Turn

Our pious elders have fulfilled their responsibility, completed their mission, and left this world. Whatever service and work Allah Ta'ala wished for them to accomplish, they fulfilled their task and left. Now the responsibility rests upon us to reciprocate through action and gratitude. We must safeguard this trust that they have passed on to us. We do this by remaining faithful to their teachings. We should reflect on how much we are doing to fulfill this trust and follow their teachings. We should also contemplate if our lives align with the teachings of the pious. These are the individuals with whom we associated ourselves. Are our actions giving them comfort in the Hereafter?

An Example of True Loyalty

I have observed my Shaykh, Hadhrat Aqdas Nawab Ishrat Ali Qaisar (Rahimahullah), crying profusely when making this dua. The dua he used to make was, *"O Allah, let me not fall prey to such acts that will bring disrepute to the luminaries of this spiritual chain."* And he used to sob over this concern. Allah

Ta'ala had blessed him with the association of great personalities like Hakeemul Ummat Moulana Ashraf Ali Thanwi (Rahimahullah). Thereafter, he was associated with Hadhrat Moulana Faqeer Muhammad (Rahimahullah), and after him Hadhrat Maseehul Ummat (Rahimahumullah). Yet, he would sob with this concern. He pleaded to Allah Ta'ala for protection against bringing any form of disrepute to these great personalities. Today, we do not seem to have the concern or fear of this nature. Instead, our condition is that after the demise of our elders, we become more emboldened (to oppose them).

Demise of the Pious Brings Trials

The Hadith Shareef teaches us to seek refuge from the trials that arise when pious elders pass away. The passing of the pious brings with it many trials. These include the trial of freedom, the trial of wealth, and the trial of differences. The presence of seniors among us is a means of protection, and many trials are withheld due to their presence.

When the elders leave this world, tests are experienced. This is the real challenge. Who will be steadfast in this time of tribulation? How much do we practice on the teachings imparted and refrain from falling prey to the trials? We should all examine and evaluate our condition.

The All-Important Lesson of Humility

The most profound lesson we learn from our pious elders is humility. Humility means, to regard oneself unworthy and undeserving. Humility should be firmly embedded. One should not even realise that one has annihilated himself. Today, we claim to associate ourselves with pious personalities, yet, our anger is out of control and our emotions get the better of us. We lend ourselves to disputes and arguments over small issues. This applies to both, males and females. Our condition is such, that we stoke the fire of conflict and disputes. Undermining each other is very destructive. Nabi ﷺ has said, *"Fights and arguments are a shaver (destroyer)."* He ﷺ further said, *"I do not say that this shaves off your hair. Rather, it destroys your Deen."* (Abu Dawood)

Is this how we reciprocate the love our pious elders gave us? Do we reciprocate by embroiling ourselves in differences and opposing each other? Are we being intolerant towards others? Do we listen to the position of the next person? We should think about our poor behaviour, unchecked emotions, anger, and other evil traits. These evils have caused us great harm and ruined our character and reputation.

A True Human Possesses Good Character

A good profile is developed through good character. One shall never gain any benefit by venting emotions. We have been ordered to manage our emotions and 'drink' our anger. What does this command mean? It is meant to prevent the negative outcomes of bad behaviour, to avoid violating the rights of others. Reactive behaviour has brought about conflict and turmoil. In almost every home we find tension, acrimony, disagreement and dysfunction. People within the home have drifted apart from each other.

At times, matters become so serious and enmity reaches such a point that the father does not wish to see the son's face.

Similarly, the son does not want to see the father's face. The husband has no desire to speak to the wife; the wife does not want to speak to the husband. What causes emotions to reach such a point? How have things become so toxic? The reason is, when the ego and pride become inflated, then relationships become worthless. The son regards himself as worthy and his father as nothing. The wife thinks so good of herself that her husband has no status in her eyes. Pride overtakes the importance of relationships. When this happens, can there be hope of anything good? Today, we have become 'worshippers' of our desires. We are slaves of pride and ego. We stubbornly assert our views. 'My view is the correct view, and it must be accepted.' People must listen to what I say, and we are not prepared to listen to anyone. It is imperative to save ourselves from the ill effects of these differences. We should discard hatred and spread love.

An Embodiment of Love

The personality* we witnessed and spent time with was a true embodiment of love and compassion. Yet, after having enjoyed the company of such a loving soul, have we not taken

a single lesson to heart? If we had learnt even one lesson — the lesson of love — how different our hearts and lives would have been. Alas, had we only planted that seed of love within our hearts. Instead of allowing the thorns and weeds of hatred and animosity to take root, we would have nurtured the garden of love. From that love, a fountain of affection and mercy would have flowed within us. Love has the effect of transforming something bitter into sweet. The bitter rebuke is not deemed offensive any longer. Deep within the heart, there is only love and more love.

The colour of the shades that are worn, is the colour one will see things. So if the spectacles of love are donned, then offensive behaviour, evil, and criticism will not be seen as offensive. Today, we have chosen to wear the spectacles of enmity and hatred. This choice causes differences and disunity. This has resulted in a huge blaze, to which people are adding fuel. Nobody is prepared to cool or put out that fire (of hatred and animosity). Every person is distressed and gripped by emotional strife.

**The personality in reference is Hadhrat Maulana Yunus Patel (Rahimahullah)*

The Cause of Our Problems

Once, Hakeemul Ummat Mujaddidul Millat Hadhrat Moulana Shah Ashraf Ali Thanwi (Rahimahullah), through whose association and blessings we are gathered here today, was extremely ill. His illness was worsening by the day. Practitioners were prescribing medication, but the medication was not helping. Moulana Shabbir Ali Thanwi (Rahimahullah), who was the nephew of Hadhrat Moulana Ashraf Ali Thanwi (Rahimahullah), as well as the supervisor of the Khanqah, took the courage to speak to his uncle. Keep in mind that not everyone in the Khanqah had the courage to address Hadhrat Thanwi (Rahimahullah). Moulana Shabbir Ali (Rahimahullah) suggested to his uncle that since the herbal medication he was taking was not helping, he should consider using 'English medicine' (allopathic medication). He suggested that (in the circumstances), there should be no hesitation to consult with an allopathic doctor. Hadhrat Thanwi (Rahimahullah) responded, "I have not used

allopathic medicine all my life. How do I do something I did not do my entire life?" Moulana Shabbir Ali said, "Hadhrat, allopathic medicine is permissible to use, as there is a fatwa of permissibility given for it, so what stops you from considering it?" Hadhrat Thanwi (Rahimahullah) remained silent for a while. After the period of silence, Hadhrat Thanwi (Rahimahullah) addressed Moulana Shabbir Ali: "What you are saying is absolutely correct. How can I claim such piety and holiness? What piety do I possess to say that I have the courage not to use allopathic medication? Since it is permissible from a fatwa perspective, what you are saying is correct; I will use the medicine."

Let us consider this approach. This is the example of our Akabir (seniors). They possessed a great degree of humility. They were not insistent upon their views. They did not take the approach that 'whatever I believe to be correct, that is the only position and view.' Today, we see this happening. This approach is causing a lot of problems and division.

Fights and Arguments Ruin Our Character

Hadhrat Khwaja Azizul Hasan Ghorī Majzoob (Rahimahullah) was among the senior disciples and beloved 'Khulafa' of Hadhrat Thanwi (Rahimahullah). On many occasions, he faced reprimands and disciplinary actions. He was also ordered to leave the Khanqah. Additionally, he was suspended from speaking and singing his poetry. Yet, despite the strict discipline he underwent, he was tolerant and remained devoted to his Shaykh.

Once, Hadhrat Thanwi (Rahimahullah) advised him, "Khwaja Saheb, do not be obstinate and fixated on your view." So, Hadhrat Khwaja Saheb asked Hadhrat Thanwi (Rahimahullah), "What does this mean? Does this refer to my views on haq (truth) or baatil (falsehood)?" Hadhrat Thanwi (Rahimahullah) said, "Is there such a thing as being obstinate on falsehood?" This means, do not become overzealous about your views that are valid and correct. You should hold your view and not interfere with (the opinion of) others. Do not engage in name-calling and denigration as a result of trying to uphold your view. If your view is accepted, then it's fine, and

if not, then don't impose it. Do not embroil yourself in differences and disputes because of it. Falling into disputes tarnishes the character. Involvement in arguments and disputes destroys the character of a person. The tongue, pen, and mobile phone are used to belittle and humiliate others. In doing so, character is ruined.

Keeping Shoes and Losing Possessions

Hadhrat Thanwi (Rahimahullah) beautifully illustrates the example of a person who attempts to correct others but adopts the wrong approach. He likens such an individual to one who busies himself guarding another person's shoes, yet in the process, loses his own belongings. Correcting someone harshly causes one to lose respect. There is no need to do this. The most important lesson we learn from our elders is the lesson of humility. Without humility, the friendship of Allah Ta'ala cannot be attained. The appearance of a person may be outwardly religious, but that is not sufficient for piety. Reformation requires one to suppress the ego and control emotions. Obeying the ego ruins character. Passion and desire must be trampled. The real need is for us to preserve our

character. Take care not to allow weakness to creep into our conduct. Today, we do not ponder over this.

Shaykh is No Longer with Us!

One major reason for our spiritual decline is that upon the demise of our seniors, we become neglectful of our Islah (reformation). We gradually distance ourselves from the company of the pious and feel that since our Shaykh is no longer with us, there is no one suitable to take guidance from? Hadhrat Thanwi (Rahimahullah) used to say, "Why are you delving into this argument? Are you waiting for some 'Ghous Paak' or Junaid Baghdadi to appear? Only then will reformation take place? According to your level, there are pious servants in the world who are competent to assist with your reformation. Whether the cloud is small or big, if it rains, you will benefit from it and achieve your goal."

The Problem is Pride

The problem is that we suffer from the disease of pride and stubbornness. We ask, "Why should I submit myself to

another person? How can I expose my faults and problems? How can I reveal my inner feelings and thoughts?" In many cases, a person fails to reform because he believes he can reform himself. He believes he is competent and enjoys status among people.

In most cases, spiritual maladies and diseases stem from the mindset of self-worthiness. A person believes he is great and worthy of honour in the eyes of people. So, despite having established a relationship with the Shaykh, the seeker barely consults with him. He seldom relates his condition to the Shaykh. Yes, he relates his good dreams to the Shaykh and informs the Shaykh of his good conditions. However, he fails to inform him of his spiritual problems and weaknesses.

Reflect! What are my deficiencies? How am I using my eyes? How am I using my ears? How am I using my tongue? My anger is out of control! How do I treat the creation of Allah Ta'ala? How am I dealing with my family at home? Do I treat them with love and compassion, or am I harsh? What is my relationship with those under my care? What about my parents?

Parents are Living a Miserable Life

Let us consider how we are treating our parents. Today, many parents are living a miserable life. What is the reason for their misery? It is because of their children. Those very children for whom the parents gave their sweat and blood. They sacrificed their youthful years for these children. Today, these very children back-answer the parents. How hurt must the parents be feeling? Parents bring up their children with great hope. They hope that this tree (child) will become strong and grateful. The child, as an infant, was like a sapling, unable to survive in the extreme cold or heat (without the parents' care). This child was so weak and helpless that he was incapable of turning onto his side by himself. Yet, the mother spent all her energy to raise this child. The father sacrificed his youth and prime age for this child. Today, when this child has become a strong adult, he looks at his parents with stern eyes. He is aggressive with his father and dismisses his father's counsel. The child should ponder on how he reached this point of strength. The child is indebted to his parents for his upbringing. Those who you are indebted to are

your well-wishers. To despise your parents is to deny their favours. Can anyone who shows such ingratitude to his parents ever be successful? Can such a person progress in this world? Such a person will not succeed nor get blessings from his parents. Today, this is the condition in many homes, where the parents are heartbroken due to the behaviour of their children.

So, always be considerate about the comfort of your parents. To serve your parents and give them comfort, one must crush his ego. Ego is the obstacle that prevents a person from doing what is right.

Sound Advice of a Poet

In Pakistan, there was a poet named Baba Bule Shah. He used to say in the Punjabi language:

'Don't keep saying "me", "myself", "I" and "my"; in reality, what are you? You are nothing but a clod of soil. Eventually you will be buried in the soil. You will decompose. Nothing

will remain of you. Your name and profile will all be forgotten.'

Man's origin is from sand, so what can he really be proud about? Thus, one should sacrifice personal desires and give preference to the service of one's parents. Stay close to them, attending to them with love and compassion. Give them reasons to be happy and feel at ease. The child should bring happiness and pleasure to his parents. Whenever they lift their hands for dua, duas come involuntarily from their hearts. We have deprived ourselves of this precious bounty of our parents' dua through our harshness and attitude. The dua of the parents is such that when they lift their hands, Allah Ta'ala does not reject their prayers. The dua of the parents for their children is readily accepted.

Let us be considerate about the comfort and well-being of our parents. Serve them and take duas from them. People sit in the company of the pious with lowered heads. This shows outward humility. But have we sat with our parents with humility? We pick up the shoes of the pious people with great pride and honour. However, we feel embarrassed to pick up

the shoes of our parents! The rank of the parent is greater than that of the pious saints. Why do we feel ashamed to pick up the shoes of our parents and massage their feet? It means that there is some pride and ego within. This prevents a person from eradicating the ill effects of pride. It shows one does not want to humble himself.

It is clear that so long as a person does not humble himself, he will not reform. When fruit appears on a tree, the weight of the fruit causes the branches to hang low. The lowered branches indicate it is fruit-bearing and laden with fruit. Similarly, when a person develops humility, he regards himself as low and unworthy. He loves the creation of Allah Ta'ala and has a good opinion of others. He forgives others and does not consider himself high and mighty. Such a person tolerates the unpleasantness of others. When we pick up the life stories of our pious elders, the main lesson we learn is humility.

Reformation with Compassion

When we pick up the writings of Hakeemul Ummah Hadhrat Thanwi (Rahimahullah), like 'Tarbiyatus Saalik' and other writings pertaining to reformation, we understand that everything was done in an organised and systematic manner. If someone did something contrary to the required manner, then he was questioned and reprimanded. However, this approach is not for everyone to adopt. This was the speciality of Hadhrat Thanwi (Rahimahullah), due to his fine and sensitive temperament. It is not meant for others to follow.

Therefore, towards the end of his life, Hadhrat Thanwi (Rahimahullah) mentioned, "In terms of 'Taleem' (teachings) and 'Tarbiyat' (development), adopt my 'mazaq' (enthusiasm), not my 'mizaaj' (temperament). In terms of my temperament, I am helped and inspired by Allah Ta'ala." This resulted in people being reprimanded, made to leave the Khanqah, and dealt with firmly.

Nevertheless, today the reformation of people cannot be done with this firm approach. People will not tolerate being

reprimanded and removed from the Khanqah. Reformation of people will take place by encouragement and showing compassion.

Importance of the Correct Approach

Today, some assume the position of Hadhrat Thanwi (Rahimahullah) and wish to adopt a similar approach. Keep in mind that this approach was not for everyone. This firmness was only adopted with those who enjoyed a close relationship of allegiance and confidence with the Shaykh. Only the person who enjoyed an established relationship with the Shaykh was corrected firmly. Today, we want to correct everyone and take others to task. We want to assume the role of mentor for everyone else.

Hadhrat Thanwi (Rahimahullah) used to say further, regarding a person who did not have a formal relationship of reformation with him: "If such a person has ninety-nine faults and just one good attribute and approaches me for guidance, then my focus will be on his one good quality and not on his ninety-nine faults." The benefit of adopting such an approach

is that a person saves himself from self-admiration and vanity. He will not despise anyone in his heart. Our gaze and focus should be on the good attributes and achievements of others.

Hadhrat Thanwi (Rahimahullah) further mentions, "On the other hand, a person who is associated with me, possesses ninety-nine good qualities and just one defect, then my attention is directed to his one defect and not to his good attributes. This approach is to ascertain why this one defect is still with him." In these teachings there is counsel for us.

Thirdly, Hadhrat Thanwi (Rahimahullah) used to say, "When I have to question or reprimand someone (for his reformation), I regard such a person to be better than me. At that moment, I believe myself to be lower than him." Keep in mind that every person is human and has emotions. When we reflect on this profound approach, we realise that a person with such ability is most capable and worthy of being charged with reforming others. Whereas, a person who lacks self-discipline and tolerance, whose reformation has not been accomplished; what will be the outcome of such a person

trying to reform others? The result will be disastrous. Today, such people are trying to reform others, who are themselves neglectful of their reformation. Hence, we find, as a result of this, the corruption of the community. If every person honestly devotes himself to his own reformation, societal discord will be resolved. Each person needs to focus on his deficiencies. Discord happens as a result of the attitude: 'I am the best, and everyone else is bad.' The faults and wrongdoings of others keep us busy, yet we are oblivious of our own faults. Hadhrat Thanwi (Rahimahullah) used to say, "When I am rectifying a person, I regard that person to be better than me. I consider myself to be worse than him."

Furthermore, this approach and methodology was not based on empty rhetoric. Hadhrat Thanwi (Rahimahullah) used to give an analogy for his approach. The analogy was: "If the king commands the royal executioner to whip the prince, the executioner is duty-bound to obey. While carrying out the command, if he is asked, 'Do you consider yourself superior to the prince?' he will reply, 'No, the prince is far superior to me — I am merely fulfilling the king's order.'"

Hadhrat Thanwi (Rahimahullah) explains, “Similarly, I have the responsibility of the reformation of people on my shoulders. I have to fulfill this, otherwise, in reality, I regard myself to be the lowest of Allah's creation.” These were our pious elders. What is our approach today? We harbour enmity for others, despise others, and moreover, are proud about this animosity. Instead of minimising the conflict, we exacerbate it. And this is the sign of arrogance, pride and vanity. If a person sets his gaze upon himself then he will never reveal the faults of another person.

Count your Own Faults

Therefore, Hadhrat Mujaddid Thanwi (Rahimahullah) used to say: “If you notice a fault or weakness of another person, then do not think ill of the person. Rather, think of ten of your own faults.” Today, no one is free of faults and no one can make such a claim. Ponder! “The person I am thinking ill of has one fault, and I have ten. Since I have ten faults, I am much worse than him. And if I am worse than him, then how can I harbour enmity for him?”

Also, when learning of the fault of another person, do not expose it. Do not embarrass him. Rather, cover his fault. To conceal the faults of another person is an act of great worship. The reward is likened to saving a person who was buried alive.

If we conceal the faults of another person today, Allah Ta'ala will conceal our faults tomorrow (on the Day of Qiyamah). In Qiyamah, we will be desperately want all our shameful actions to be hidden. How humiliating will it be should our deeds be exposed in front of the entire humanity? Thus, this is a concern we should all have. Don't ever think yourself to be better than others in this world. The outcome of a person's life is how he leaves this world. None of us really know how our end will be.

Forsaking a Kingdom for One Worry

Hadhrat Ibrahim bin Adham (Rahimahullah) was a king who had forsaken his kingdom and settled for a life of detachment from the world. He resigned himself to the jungle and devoted his life to worship. On one occasion, a minister from his

kingdom visited him in the jungle and tried to reason with him. He reminded him of his past life, where he enjoyed wealth, servants, comfort and luxury. The minister urged him to return to his kingdom and resume his royal life. Hadhrat Ebrahim ibn Adham (Rahimahullah) replied: "I have one worry, if you are able to help me overcome this concern then I am prepared to return to my throne." The minister got happy, that it's possibly some worldly worry that he has which can be easily resolved. Hadhrat Ebrahim ibn Adham (Rahimahullah) said, "My worry is that on the plains of Qiyamah an announcement will be made: 'A group will be in Jannah and a group will be in the fire.' You show me which group I will be with?" The minister replied, "Hadhrat! I cannot say for myself which group I will be with; how can I know which group you will be with? Hadhrat Ebrahim ibn Adham (Rahimahullah) then said: "In that case I excuse myself from the kingship."

Let us ponder over this much, that on the Day of Qiyamah, which group will we be with? It will be announced:

“...Separate yourselves O Transgressors.” (Surah Yaseen – Verse 59)

In this world we all live together with each other. On the day of Qiyamah, the transgressors will be told to separate themselves from the rest.

Why are we so proud of ourselves? How do we have the courage to cause disunity and spread hatred? Let us ponder over our position. Which group will I be in and what will be my end result? Ultimately, it is about how our end will be. No one knows how his end will be.

The Hadith Shareef gives the example of a person who spent his entire life doing good deeds. These deeds brought him close to Jannah. Then, at the very end of his life, he does some wrong action that takes him to the depths of the fire. Another person does a lifetime of sins that take him to the brink of the fire. In the end, he performs a good action. This good deed brings him safety and salvation. Who can we think bad about? About whom can we entertain false opinions? Let us not be oblivious of our reformation. Ego makes evil look attractive.

‘Nafs’ tempts us towards evil and lures one to trust and believe it. Ego gives a flattering view of the self. You are so good. You are like this and like that. It makes excuses to indulge in wrong.

The solution lies in remaining at the ‘feet’ of the friends of Allah Ta’ala. It is there that one finds true direction and clarity. In their company, you behold your real reflection in the mirror of truth — the very face one deems handsome, yet is blemished with faults and wrongdoing. The company of the friends of Allah Ta’ala inspires the heart, helping a person to recognise and rectify their shortcomings, and to cleanse themselves of evil traits.

Never Detach from our Roots

Today, we are drifting away from the friends of Allah Ta'ala. The reason is we have too much confidence in ourselves. We think we are good enough and do not need our seniors.

Hadhrat Maseehul Ummat (Rahimahullah) used to say, “Do not ever become aloof from your seniors. The day a person

regards himself as accomplished and independent of his seniors, that is the day of his destruction.” Can a son ever be independent of his father? Can a student ever be independent of his teacher? Can a ‘mureed’ ever be independent of his Shaykh? A person should never detach from his roots. Where is the loyalty? Where is that deep love when we used to sit in front of them and show our eagerness? Is this the result of that love and loyalty? Our pious seniors fulfilled their loyalty to us and have left this world. Which path have we taken that we have forgotten all their sacrifices for us?

We need to think over these things. We need to think about our direction.

Are we in the path of developing and growing ourselves spiritually? Or are we in the path of wasting our efforts? We are responsible for our own development, not of others. Our efforts should focus on our reformation and inner beautification. We have not made progress in our own reformation and spiritual growth, how will we help others? Therefore, we must reflect deeply and ponder over these realities.

The most important lesson we learn from our elders is that of humility. It involves considering oneself unworthy and undeserving. It is the lesson of annihilating oneself.

Praise and Criticism have become Equal

The personality of Hadhrat Moulana Rasheed Ahmed Gangohi (Rahimahullah) is well known. Once, the Shaykh of Hadhrat Gangohi, Hadhrat Hajee Imdadullah Muhajir Makki (Rahimahullah) wrote to him saying: "Molvi Rasheed Ahmed, I have not heard from you in a long time?" Hadhrat Gangohi replied to his Shaykh from India: "Hadhrat, if I have any condition, then I could write to you. However, all I can say about myself is that the practices of Shariah have become my habit. I do them naturally." This means that Hadhrat Gangohi (Rahimahullah) had reached a point of steadfastness. His fulfilment of religious practice had become habitual, just as one eats, drinks and sleeps. The second condition Hadhrat Gangohi (Rahimahullah) experienced was that praise and criticism were equal to him. Whether he was praised or condemned, his heart remained unaffected. These were some attributes of our elders. To this, Hadhrat Hajee

Imdadullah (Rahimahullah) responded: “This faqeer (servant) is experiencing the same condition.”

Let us take a moment to evaluate our own condition. We are quick to seek the praises of people, yet the moment someone offers criticism, we become defensive and harbour ill feelings towards them. Worse still, we seldom verify what we hear. Without pausing to consider whether the information is true or false, we allow suspicion and hatred to take root in our hearts — all based on mere hearsay.

The matter goes further. Such information is spread widely on social media platforms. This is all based on rumours and false information. The Hadith Shareef says: “It is sufficient for a person to be considered a liar, if he relates everything he hears.” (Sahih Muslim)

Today, if someone condemns us, we cannot bear it. This inability to contain ourselves and tolerate criticism is a sign of pride.

Pride and arrogance is not a small problem. Pride is the 'mother of all evils'. It is regarded as the root of all spiritual

diseases and gives rise to all other spiritual diseases. All spiritual maladies stem from pride. Thus, the spiritual physicians have to make a concerted effort to eradicate pride from the seeker. Pride manifests itself in strange and unassuming ways. Why does a person harbour hatred for the next person? It is due to his pride. Why does a person feel offended by something said to him? It is due to pride. So we should eradicate this inner malady of self-greatness and rid ourselves of pride.

Become Humble and Steadfast

The poet says:

“Annihilate yourself to such an extent that you cease to 'exist', no part of you or your odour remains.”

This means that a person should humble himself to the point of insignificance. He should also believe that he possesses no good.

“And develop such depth in Zikr, that Allah remains and you do not.”

Our effort should be to strive for perfection in Zikr and obedience. When a person gains steadfastness in Zikr, it permeates his very existence. He then forgets who he is and focuses on the beloved (Allah Ta'ala).

Do not Feel Bad

To feel bad about what people say to you is a sign of pride. When the wife says something unpleasant, she is not tolerated. The man loses himself. The peaceful environment of the home is disrupted. For months, there is acrimony and the husband stops talking to his wife. Why? It is because the man is not prepared to humble himself. What is lost if one overlooks and forgives? Does the man fear that his status will be lost? Allah Ta'ala loves that person who takes the initiative to forgive. Do not wait for the other person to seek forgiveness. Do not contemplate over why you should ask for forgiveness first. We expect the next person to ask for forgiveness! This should not be our attitude. Allah Ta'ala becomes pleased with the person who takes the initiative in asking for forgiveness. The *nafs* deceives a person into

believing that taking the first step to seek forgiveness makes one appear small or inferior in the eyes of others.

No Disgrace in Saying Sorry

By seeking forgiveness, a person will never suffer any fall from grace. Instead, a person will become even more honoured in the sight of Allah Ta'ala. Do we want esteem with our ego, or do we want to become honoured in the sight of Allah Ta'ala? We should decide whose honour we want. It is obvious that a person should desire the honour and grace of Allah Ta'ala. For this we should have a good opinion of everyone. Keep our wrongs in front of us. If we do so, we will not think ill of and harbour enmity for others.

The First Step to Allah

The way to reach Allah Ta'ala is to consider yourself to be among the lowest and most unworthy of creation. Regard everyone else as greater than yourself. This is the very first lesson of Sulook (the path of self-reformation). If one has not learnt this first lesson, then what will he learn going forward?

How will he progress on this journey? This path is more than just making Zikr. It is also essential to understand that merely claiming, *"I am a friend of Allah Ta'ala,"* is not enough. Such a person has not yet taken even a single step on the path of true reformation. He lives under the illusion of being *something*, when in reality, it is only his self-conceit speaking — not his spiritual state. How can one who regards himself as great ever attain the friendship of Allah Ta'ala? We must instead strive to reach that inner condition where neither praise nor criticism — no matter how relentless or bitter — disturbs the peace of our hearts.

Praises and Good Attributes are from Allah

If someone has to praise us, then think that the person is praising a quality within me. This quality is not mine. All good belongs to Allah Ta'ala. A person who is praising you is not praising you. He is praising a quality within you given by Allah Ta'ala. Hence, he is praising Allah Ta'ala. Instead of attributing the praises to Allah Ta'ala, a person becomes ecstatic, due to the praises. Thus, never be neglectful of keeping a watch over our nafs and inner temptations.

Temptations can be likened to the snake that lurks within one's sleeve. It strikes swiftly and suddenly.

Focus on Spinning your Own Yarn

No matter how much verbal abuse one may encounter, view it this way; the person doesn't know how bad I really am. In reality, 'I am much worse than what he is saying.' Taking such an approach will give one peace of mind. Life will begin to feel more peaceful, and one will progress in one's relationship with Allah Ta'ala. What is obstructing our relationship with Allah Ta'ala? Our impediment is that we are preoccupied with the faults of each other, having forgotten about ourselves.

There is an age-old poem that Hadhrat Maseehul Ummat (Rahimahullah) use to recite:

"Focus on spinning your own yarn. If you worry about what the next person is doing, then your yarn will be spoilt."

Worry about the knots in your yarn. To avoid temptations, we have to keep focus on ourselves and not the faults of others.

Let the other person worry about himself, you worry about yourself.

Let us Return to the Path of Love

May Allah Ta'ala grant us concern for our reformation. May we return to the path our elders chose for us. It was the path of love, understanding and compassion. We hope this forgotten lesson can be revived. May we become people who spread love and shun hatred. We should have good thoughts about the creation. If I have a bad opinion about anyone, then it should be of my nafs — myself. I am the worst and everyone else is better than me. These are the teachings of our elders and this is the lesson that has been imparted from this platform (Musjid e Noor). If we have any sense of loyalty with this platform (place of reformation), then we should revise this lesson. We should never forget this lesson.

The lessons of the great *personality who once occupied this place are deep and profound. He was the very embodiment of love — a fountain of affection and compassion from which countless hearts drank. Through him, people tasted the

sweetness of divine love. Shall we, after having sipped from that blessed cup, now forget the compassion and love he so selflessly shared? How can one who has tasted the cup of true love ever forget such a favour? The effect of the gaze of the pious is never without result — its spiritual benefit continues to live within the hearts it touched.

**The personality in reference is Hadhrat Maulana Yunus Patel (Rahimahullah).*

The Gaze of the Pious has Great Effect

Mirza Mazhar Jane Jana Dehalwi (Rahimahullah) was passing by a place with his Shaykh. They came across a dilapidated Musjid in a jungle where some intoxicated people were sitting. The Shaykh said, if you want to see shaytan, look at these people, these are all shaytan. The Shaykh continued and Mirza remained behind. The Shaykh asked after a while, "Where is Mirza Saheb?" Not long thereafter, they see Mirza Saheb coming with that same group of people. Mirza Saheb said to his Shaykh, "I believe that if my Shaykh's gaze has fallen upon someone, it will not be in vain. I sat with these

people. I encouraged them to repent and now, (with your blessings) they have all come to join us."

We have been favoured with the lesson on love. We have drunk from the cup of love, not from the cup of hatred. From here, unity was taught and imparted, not division and disunity. Here we learnt togetherness and how to work with each other, not how to oppose each other. We should keep these lessons in front of us.

Learn the Lessons of Unity and Compassion

May Allah Ta'ala help and inspire us to learn these lessons. May we become people who unite and spread love. We should despise hatred and division and support each other. May Allah Ta'ala fill our hearts with true love, compassion and well wishing. In the time of the Sahabah, generosity was immense. A gift would move from house to house throughout Madinah Shareef, until it returned to the initial giver's home. Every person gave preference to the next. May Allah Ta'ala grant us such beautiful attributes also.

This is the legacy of our pious elders which has special advice for us. May Allah Ta'ala make these lessons a reality for us and save us from forgetfulness and negligence. May Allah Ta'ala cool the eyes of our pious elders who have left this world.

ABOUT SHAYKH ABDUL MU'EEED

Hadhrat Shaykh Abdul Mu'eed Saheb (Damat Barakatuhum) was born and resides in the Sindh Province of Pakistan in a town called Sukkur. He is the eldest son of the great spiritual master and luminary, Shafeequl Ummat Hadhrat Moulana Shah Muhammad Farooq Saheb (Rahimahullah), who was the eminent Khalifah and successor of Hadhrat Maseehul Ummat, Moulana Maseehullah (Rahimahullah) of Jalalabad, India.

The family migrated to Pakistan from Aligarh after the partition of India. Born in a religious family, he was given a sound upbringing by his parents. In his young days, he accompanied his father to Jalalabad in India to be in the company of Hadhrat Maseehul Ummat, Moulana Maseehullah (Rahimahullah). Due to his father's special relationship with Hadhrat Maseehul Ummat, the young Abdul Mu'eed was given special attention in the Khanqah and was considered to be part of the household. Hadhrat Shaykh Abdul Mu'eed (Damat Barakatuhum) once related: "My father would advise me to drink abundantly from the borehole water of the Khanqah in Jalalabad, India, as the soil here contains the

special blessings of our Shaykh, Hadhrat Maseehul Ummat (Rahimahullah).”

Hadhrat Shaykh Abdul Mu’eed, fondly known as Bhaijaan (meaning the eldest brother), was the Naazim (Chief Administrator) of Khanqah Maseehiyyah, which was established by his honourable father in Sukkur under the guidance and instruction of his Shaykh, Hadhrat Maseehul Ummat (Rahimahullah). Hadhrat Bhaijaan would astutely administer all the important affairs of the Khanqah while his father, the spiritual fountainhead, undertook the responsibility of delivering daily majalis and discourses, receiving guests and spiritual seekers, and satiating the spiritual thirst of the people. The responsibilities of the Khanqah include ensuring that guests are comfortable and all arrangements are made according to the style and temperament of the silsila (noble chain of Mashaaikh). This effort would reach its peak in the last ten days of Ramadan when the I’tikaf programme would draw seekers from far and wide. Some 300 to 400 guests would participate in the Sunnah I’tikaf annually, whilst many more would participate in the programs at different intervals in Ramadan. All related

administrative responsibilities were shouldered by Hadhrat Bhaijaan (Damat Barakatuhum) for many years.

After the demise of his beloved father and Shaykh (Rahimahullah) in 1999 and his dear friend Hadhrat Dr. Muhammad Sabir (Rahimahullah), the natural successor of his father, in 2007, Hadhrat Shaykh Abdul Mu'eed was tasked with the enormous responsibility of carrying forward the 'mission.' Under the instruction of, and with the Duas, blessings, and permission of a great sage of the Chistiyyah spiritual tree, Hadhrat Nawab Ishrat Ali Khan Qaisar (Rahimahullah), who was a disciple of Hakeemul Ummat, Hadhrat Moulana Ashraf Ali Thanwi (Rahimahullah), and Khalifah of Hadhrat Maseehul Ummat (Rahimahullah), Hadhrat Bhaijaan, reluctantly but humbly and ably embraced the enormous task ahead of him with the benefit of the spiritual training given to him by his father.

With utmost humility, respect, courage, and steadfastness, Hadhrat Shaykh Abdul Mu'eed continues to fulfill the responsibility of his seniors with the same fervour, punctuality, and steadfastness of his seniors and attributes all

his achievements to their blessings and spiritual faydh (transmission). Amazingly, he possesses and espouses many of the noble traits of affection, love, and compassion possessed by his father and Shaykh, Hadhrat Shafeequl Ummat Moulana Shah Muhammad Farooq (Rahimahullah).

Shaykh travels extensively in Pakistan and abroad for the purpose of spreading the Deen. He has been to the Caribbean Islands, Sri Lanka, Malaysia, China, Zambia, Malawi, Belgium, Germany, Turkey, Denmark, and several other countries. He also travels to the United Kingdom and South Africa almost annually for the purpose of reformation.

Shaykh has a deep love and affinity for the Haramain Sharifain and visits the sacred lands whenever the opportunity arises. He would accompany his father (Rahimahullah) annually and serve the Hujjaj, guests of Allah Ta'ala, for almost two decades.

May Allah Ta'ala protect Hadhrat and accept his efforts.

ABOUT THIS BOOK

An enlightening discourse on the need for reformation by remaining steadfast upon the teachings and lessons imparted by our pious elders

This book is the translation of a talk delivered by Hadhrat Shaykh Abdul Mu'eed Saheb (Mudda Zilluhu) at Musjid e Noor, Asherville, Durban, South Africa.

The talk encapsulates the essence of many teachings of Tasawwuf and highlights many fundamental lessons.

In an age where the noise of the world often drowns the voice of the soul, these pages call us back to practicality, obedience to Allah Ta'ala and His love, gratitude, noble character and following the Sunnah of our beloved Nabi ﷺ.

