

# SCATTERED PEARLS

*of*

HAZRAT MOULANA  
MUHAMMAD ZAKARIYYA  
KANDHELWI رَحْمَةُ اللَّهِ

~ VOLUME ONE ~

*Jointly Published by:*

Wifāq ul Ulāma (SA)

Madrasah Ta'leemuddeen, Isipingo Beach, Durban, South Africa

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The author, editors and typesetters humbly request your duas for them, their parents, families, Mashaayikh and Asaatizah.

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First Edition:

Sha'baan 1442 / April 2021

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## INTRODUCTION

Rasulullah ﷺ is reported to have said: “Fear the intelligence of a mu’min, for verily he sees with the noor of Allah تَبَارَكَ وَتَعَالَى” (Sunan Tirmizi #3127). The “mu’min” referred to in the above Hadith is a true mu’min – one who is obedient to his Rabb and has recognised his Creator and Sustainer, he is a person of true knowledge and taqwa, he has adorned himself with the akhlaaq of Rasulullah ﷺ and his entire life is an embodiment of the sunnah and, in short, he sincerely fulfils the rights of Allah تَبَارَكَ وَتَعَالَى as well as the servants of Allah تَبَارَكَ وَتَعَالَى.

Personalities blessed with the above-mentioned qualities see with the noor of Allah تَبَارَكَ وَتَعَالَى and also speak with the tawfeeq (ability) from Allah تَبَارَكَ وَتَعَالَى. While they are not infallible, their words and statements are almost all the time a reflection of the lessons of the Quraan Majeed and Hadith and their actions are a practical demonstration and application of the Shari’ah and sunnah. Thus their statements illuminate the heart and provide guidance.

Among the greatest benefits of sincerely reading about their lives and studying their works and statements is that one is imbued with great himmat (courage). Stony hearts are melted and weak hearts are strengthened. Laziness gradually dissipates and the zeal for engaging in ibaadah and refraining from every sin is instilled. One

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is propelled towards emulating them in their sacrifices for Deen and in becoming the true flag-bearers of Islam. Their lives and words inspire one to strive for improvement and betterment in every facet of life, including ibaadaat, mu'aamalaat (monetary dealings), mu'aasharaat (social life) or akhlaaq (character).

From among the giants of the recent past was Shaikhul Hadith Hazrat Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ. Hazrat Shaikh رَحْمَةُ اللَّهِ was a personality endowed with great qualities and sublime character. Allah تَبَارَكَ وَتَعَالَى granted him superb courage and zeal and he served the Deen of Allah تَبَارَكَ وَتَعَالَى throughout his life.

Allah تَبَارَكَ وَتَعَالَى accepted him in the service of Hadith to such an extent that his mastery and expertise in the various sciences and fields of Hadith became accepted by one and all. The title 'Shaikhul Hadith' became synonymous to him and this title was conferred upon him by none other than his Ustaaz, spiritual mentor and the great Muhaddith and Faqih of the age, Hazrat Moulana Khaleel Ahmad Sahaaranpuri رَحْمَةُ اللَّهِ.

He began teaching Saheeh Bukhaari at the tender age of twenty six. He authored many kitaabs in Arabic and Urdu which serve as a guidance for the Ummah towards the path of the sunnah. His works demonstrate his deep knowledge of Deen and understanding of the sunnah.

Among his works that gained worldwide popularity and recognition were the following: Laami'ud Diraari, Al-Hal-lul Mufhim, Al-Kowkabud Durriy, Faizus Samaa'ee, Awjazul Masaalik, as well as the Fazaail kitaabs that he prepared (i.e. Fazaail-e-Aamaal, Fazaail-e-Sadaqaat, Fazaail-e-Durood, etc).

Hazrat Shaikh رَحْمَةُ اللَّهِ had immense love for the sunnah, thus Allah تَبَارَكَ وَتَعَالَى used him to spread the light of the sunnah to many parts of the world.

This book is a collection of the beneficial statements and golden words of Hazrat Shaikh رَحْمَةُ اللَّهِ.

May Allah تَبَارَكَ وَتَعَالَى accept this great effort and make it a means of tremendous benefit for the Ummah. Aameen.

*(Moulana) Muhammad Ilyas Patel*

# THE EFFORT OF DEEN

## THE INVESTMENT THAT YIELDS PERPETUAL PROFITS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

All worldly pursuits, regardless of whether they relate to trade and commerce, agriculture or any other worldly occupation, can only be attained through striving hard and making an effort. One will have to apply himself and undergo some type of difficulty in order to achieve his goal.

Similar is the case of Deeni efforts. The work of Deen and its progress cannot be accomplished without striving and working hard.

However, the difference between striving for Deen and striving for the world is that despite one making the necessary effort and applying himself in worldly pursuits, one will not always achieve his goal. On the contrary, in the case of Deen, one is always successful as he is rewarded for the effort he makes and the hardship he undergoes.

There are so many people who attain high degrees in the world but thereafter roam about unable to obtain employment. This is also the case in regards to many people who open up businesses with

the hope of becoming affluent but to their dismay, find that the business does not turn out to be a success for them. However, when it comes to the work of Deen, the effort and toil that one puts in, will never go unrewarded and in vain.

Hazrat Moulana Rashid Ahmad Gangohi رَحْمَةُ اللَّهِ once mentioned, “Even if the name of Allah تَبَارَكَ وَتَعَالَى is taken in a state of negligence, it will not be void of effect and reward.”

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 2/126)

## REFRAINING FROM GIVING PREFERENCE TO ONE DEENI EFFORT OVER ANOTHER

An Aalim once wrote a letter to Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ in which he asked the following question:

I was recently pondering over the thought that if Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had to be present in the world at this time, which work of Deen would he turn his attention to?

Would he engage in the work of Da'wat and Tabligh or would he be involved in the work of teaching and imparting the knowledge of Deen as is done by Ulama in the madrasahs? Would Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ author kitaabs and compile Deeni literature for the masses to benefit from or would he establish Khanqahs and encourage people to join in its effort?

After pondering over this, I felt convinced that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would undoubtedly isolate himself from all other works of Deen and turn his attention to dawat and tabligh whereby he would repair the damaged structure of Deen and reform the

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condition of the Muslims. He would not merely turn his attention to this work. Rather, he would sacrifice his blessed life in fulfilling this goal.

The reason for this is that every person who has the true value for Islam knows the great amount of sacrifice that was given for the establishment of the structures of this Deen. When Rasulullah ﷺ would experience so much of anxiety and pain over the state of the disbelievers in his Mubaarak era, then one can well imagine the pain and concern he would feel over the degeneration of the Muslims had he been present today. Had he witnessed the decline in the Ummah today, the extent of his anguish and pain would certainly be inconceivable.

At this moment in time, there is a great need to sacrifice everything for the sake of preserving the Deen of Rasulullah ﷺ. Without sacrificing our lives, it will be practically impossible for us to revive the Deen of Rasulullah ﷺ.

When the books of deeds of his sinful Ummah are presented to him, what pain must be overcoming his blessed heart! When this thought occurs to me, you can imagine the pain I experience and you can imagine what goes through my own heart. O Allah! Accept this sinful servant to be sacrificed in your path!

Hazrat Shaikh رحمه الله wrote the following reply:

There is no need to waste your time entertaining such unnecessary thoughts about which effort will be given preference over others, etc. Be it the work of Da'wat and Tabligh, the work of imparting Deeni knowledge or the work of the Khanqah, they all aim towards



fulfilling the mission of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The mission of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entailed all these Deeni khidmaat.

You think for yourself that if those committed to imparting Deeni knowledge in the madrasahs had to abandon their responsibilities and duties, will the knowledge of Deen ever be preserved? When the knowledge of Deen will not be preserved, how do you expect people to correctly practice upon Deen? Allah تَبَارَكَ وَتَعَالَى himself draws our attention towards the importance of imparting the knowledge of Deen and preserving it in the following ayat of the Quraan Majeed:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي

الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

*Nor should all the believers set out (at once in the path of Allah تَبَارَكَ وَتَعَالَى in jihaad): if a group (of believers) from every community remained behind in order that they devote themselves to thoroughly studying the knowledge of Deen and admonishing the people when they return to them, that thus they may (learn to) guard themselves (against wrong). (Surah Tawbah v. 122)*

When Allah تَبَارَكَ وَتَعَالَى himself showed the importance of imparting Deeni knowledge and preserving it, then we should never take this department of Deen lightly and consider it insignificant. Just as this is an essential, important work of Deen, similar is the case of the Khanqah and all other works of Deen.

Show appreciation to Allah تَبَارَكَ وَتَعَالَى for allowing you to at least be involved in one work of Deen by ensuring that you devote yourself to that work and take it seriously. To trivialize other works of Deen

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and consider them insignificant is actually from the ploys of Shaitaan. Hence, ensure that you totally avoid this and safeguard yourself from it.

Ponder over the work of the Khanqah and its basis being established from the mubaarak life of Rasulullah ﷺ. Did Rasulullah ﷺ not sit in i'tikaaf for many days? Is the life he lived in i'tikaaf not the basis of the Khanqah?

The blessed personality of Rasulullah ﷺ was so comprehensive and complete, that on account of the Divine assistance and help which he received from Allah تَبَارَكَ وَتَعَالَى, he was able to attend to all the works of Deen at the same time and fulfil them with perfection.

In today's times, if certain people, on account of their limited capacity, devote themselves to certain works of Deen and are unable to involve themselves in other efforts of Deen, we should not raise objections against them, and their involvement in certain works of Deen will not mean that there is any shortcoming in them. Do not put your mind in these types of baseless thoughts as they generally lead one to pride.

*(Tarbiyatus Saalikeen pg. 417)*

## ABSTAINING FROM SPEAKING ILL OF DEENI INSTITUTES

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

My beloved brothers! I wish to mention something of great importance to you which I have not mentioned before. You are Ulama and Ustaads (teachers) and many of you are perhaps responsible for the administration of various Deeni institutes.

All these institutes of Deen are in actual fact continuing to function through your efforts and barakah. May Allah تَبَارَكَ وَتَعَالَى accept all these Deeni institutes and may He accept the learning and imparting of Deen that is currently taking place in them.

My beloved brothers! My advice to you is that when you run your Deeni institute then do not adopt an approach or do anything through which you will cause other Deeni institutes to be regarded as insignificant and unimportant.

Presently, through the grace and fazal of Allah تَبَارَكَ وَتَعَالَى, there are many Deeni institutes operating in India and Pakistan. The Ulama of these Deeni institutes should all consider my advice and take it to heart.

Running down other Deeni institutes (or other Deeni efforts) is a very destructive disease and this disease, in actual fact, stems from pride. Hence, one should strive to create humility within oneself. In this regard, we should follow the example of our pious predecessors.

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 2/158)

## MAKING DUA FOR ALL THE EFFORTS OF DEEN

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned the following:

My beloved friends! Value and appreciate the time which you have, and abstain from speaking unnecessarily.

We should all have the wish in our hearts that Allah تَبَارَكَ وَتَعَالَى should bless all the various efforts of Deen, which are taking place in the world, with prosperity and allow them to succeed.

Whether it is the masaajid, the madaaris or the maraakiz – the more efforts you make dua for, the more you will progress and be rewarded by Allah تَبَارَكَ وَتَعَالَى.

It is difficult for one person to participate in all the various Deeni efforts. However, through making dua for the progress and success of all these efforts, you will have a share in all of them.

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has mentioned in his Mubaarak Hadith, “Actions are rewarded according to their intentions.” Hence, if one makes multiple intentions when carrying out a single action, he will receive the reward for all the intentions which he made.

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 2/119)

## THE IMPORTANCE OF EFFORT WITH DUA

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

Making dua is extremely important and I do not deny its significance in any way. However, it is important for one to

understand that merely sufficing on dua without making a concerted effort to improve one's life is incorrect. One will not see improvement in one's life through sufficing on dua.

Allah تَبَارَكَ وَتَعَالَى mentions in the Quraan Majeed:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٦٦﴾

*O Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! Say (to your Ummah), "If you (claim to) love Allah تَبَارَكَ وَتَعَالَى then follow me, (through following me,) Allah تَبَارَكَ وَتَعَالَى will make you beloved to Him and forgive your sins, and Allah is Most Forgiving, Most Merciful."*

Therefore, you should endeavour to follow the blessed sunnah of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to the best of your ability and be punctual upon your ibaadaat with abstaining from all sins.

Dua will show its effect and assist a person when he makes an effort as well, just as certain medications are beneficial to a person when they are coupled with the correct diet, dosage of medications, etc.

Ponder and think that no person's dua could ever be equal to the dua of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. If dua alone was sufficient and there was no need for one to make an effort, then merely on account of the dua of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, everyone would have accepted Islam and no person would have remained on kufr.

Adhere to the sunnah of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to the best of your ability, for it is through adhering to the sunnah that one's dua will prove beneficial.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 411)

## THE BLESSED EFFORT OF INVITING PEOPLE TO DEEN

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

Previously, when people heard of an Aalim that was visiting their area, they would spontaneously come to meet him and would benefit from him. Similarly, when people heard of the gatherings of zikr that were held and the makaatib and madaaris that were formed, they were eager to benefit from them.

However, in today's times, the condition of people has changed, and it is for this reason that there is such an urgent need to carry out the effort of inviting people to Deen.

Whether in the east or the west, it is witnessed throughout the world that through the blessed effort of inviting people to Deen, people are once again becoming motivated and interested in Deen.

*(Suhbat Baa Awliyaa pg. 211)*

## REKINDLING THE ENTHUSIASM AND INTEREST IN DEEN

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

A hundred years ago, people understood the true value for Deen and showed importance towards the knowledge of Deen.

During that era, in every home there was a small madrasah wherein the knowledge of Deen would be imparted to the children of the

home. As a result, when people came to learn of the madrasahs that were opening, they flocked towards them and were eager to benefit from them.

A hundred years has now passed since that era, and during this time, the influence of the British in India has gradually caused people to lose interest in the madrasahs, maktabas and the khanqahas. Hence, the need arose to go to the home of each Muslim to rekindle his enthusiasm and interest in Deen.

*(Suhbat Baa Awliyaa pg. 211)*

# EXERCISING CAUTION IN DEENI MATTERS

## THE IMPORTANCE OF REMAINING WITHIN THE PARAMETERS SET BY THE PIOUS PREDECESSORS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

I hold the same view regarding my seniors which Hazrat Umar bin Abdul Azeez رَحْمَةُ اللَّهِ expressed regarding his seniors (i.e. the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ) when he said:

“Indeed they possessed sound knowledge through which they could remain firm on Shari’ah and on account of their deep insight; they were able to abstain from innovations. They were definitely more capable of understanding complex, intricate masaa’il and on account of their superiority (in knowledge and profound understanding), they were definitely more worthy of being followed.

“To fail to meet the standard which they set is to fall short and to attempt to surpass their standard is to tire oneself in a futile effort. Some people fell short in meeting the standard of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and thus failed to tread the path of moderation, while others



attempted to surpass the standard of Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and thus surpassed the limits of Deen.

“Our seniors (the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ) were between the two extremes, treading the straight path of complete guidance (and moderation)” (*Sunan Abi Dawood #4614*).

Hazrat Shaikh رَحْمَةُ اللَّهِ then mentioned:

Actually, the problem in this corrupt era is that people feel that a person will not be regarded as a true scholar if he remains within the parameters set by the pious predecessors and does not innovate something which contradicts their way. In order for him to be regarded as a scholar, he will need to oppose the way of the pious predecessors and produce something which is completely different.

Hazrat Mu’aaz bin Jabal رَضِيَ اللَّهُ عَنْهُ had foretold the coming of such crucial times wherein innovations and fitnahs would creep into Deen when he said:

“Fitnahs in Deen will come after you (in the coming eras). In these fitnahs, wealth will be in great abundance and the Quraan will be opened (and each person will refer directly to the Quraan and interpret it in his own way) until even a believer and a hypocrite, a man and a woman, a child and an adult, a slave and a free person will all take the Quraan (and attempt to explain its meaning according to his own logic and reasoning).

“It is close that a person at that time will say (to himself), “What is the matter with people? Why do they not follow me, whereas I have studied the Quraan? They will not follow me until I do not contrive

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and innovate something different for them (through which they will become impressed by my knowledge and begin to follow me).”

“Beware of their innovations, for what they have innovated is misguidance.” (*Sunan Abi Dawood #4613*)

Hazrat Shaikh رحمه الله then mentioned:

This is the reason why I am committed to following my seniors step by step. If there is any word in my writings which contradicts the view of my seniors then regard what I wrote to be incorrect and do not pay any attention to it.

(*Ma'aarif Shaikh pg. 36*)

## EXERCISING CAUTION WHEN DEALING WITH PUBLIC WEALTH

Hazrat Shaikh Moulana Muhammad Zakariyya رحمه الله once mentioned:

Hazrat Raipuri رحمه الله would say, “Managing a Deeni institute causes me more fear and concern than any other responsibility. The reason for my fear is that if a person is employed by someone and is negligent and dishonest to his employer, he may easily be forgiven through seeking forgiveness from his employer.

“However, when it comes to the wealth and funds of Deeni institutes (or Deeni organizations), then we are not the owners of this wealth. Rather, we are only appointed as trustees of this wealth and are responsible to ensure that it is being managed correctly.

“Hence, even if we forgive a person for abusing the wealth of a Deeni organization, he will not be forgiven, and nor do we have the right to forgive him. We do not have the right to forgive him as the wealth does not belong to us. Instead, the wealth is the wealth of the general public which has been donated for the cause of Deen. Therefore, I urge you all to exercise utmost caution in regard to the wealth of Deeni institutes (or Deeni organizations).”

Hazrat Shaikh رَحْمَةُ اللَّهِ then mentioned:

Once, I went to Pakistan. On that occasion, Mufti Shafee’ Saheb رَحْمَةُ اللَّهِ said to me, “There is one section in your kitaab, Aap Beeti, regarding the practices of our seniors which highlight the extreme caution they exercised when dealing with the wealth of Deeni institutes. I have placed great importance on this being read to all the Ustaads (teachers) and employees of the madrasah and it has had a great effect on them. May Allah تَبَارَكَ وَتَعَالَى make it a means of benefit to all.”

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 2/124)

## TRANSLATING THE MUBAARAK AHAADITH OF RASULULLAH صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned to an Aalim:

May Allah تَبَارَكَ وَتَعَالَى accept the Deeni services that you are engaged in. However I wish to share some important advice with you. I regard translation work as extremely difficult, especially translating the Mubaarak Ahaadith of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

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The reason for this is that if one incorrectly translates the Mubaarak Ahaadith, he will be attributing something to Rasulullah ﷺ which he did not say.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللهِ pg. 450)

# IKHLAAS – SINCERITY

## THE OUTCOME OF IKHLAAS (SINCERITY)

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned the following:

It is my experience that any work which is commenced with ikhlaas (sincerity and according to the sunnah), despite taking place on a small scale, gains momentum and progresses swiftly. On the contrary, any work that commences with show and publicity, it does not take root nor does it continue. I have observed this in many efforts and movements.

Daarul Uloom Deoband commenced with just a single student and ustad under a tree in the Chatta Musjid, and Madrasah Mazaahirul Uloom commenced in Chowki Musjid with a single ustad and two students. The work of Da'wat and Tabligh also commenced with ikhlaas on a small scale, yet today, it has spread throughout the entire world like the rainfall that reaches every land and causes grass and vegetation to grow.

*(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 358)*

## THE INGREDIENT OF LOVE

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

As a young child, I would often hear my respected father utter the proverb:

محبت تجھکو آدابِ محبت سکھادے گی

*Love itself is sufficient to teach the lover the etiquette and conduct of love.*

Although I was too young at the time to truly understand what this proverb meant, I still memorized it. Now that I have advanced in age, this proverb often comes to mind and I recite it with great enjoyment and pleasure.

Remember, my beloved brothers! Love is a very great quality which is not guided by rules and principles. When a person possesses true love, his actions reveal it and people naturally perceive it even though he does not make a verbal expression of it.

O Ulama! You are aware of the great love that Hazrat Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ had for Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Hazrat Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ was a wealthy and successful merchant. His excessive love for Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ caused him to sacrifice all his wealth for Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 1/65)

# THE FOUR COMPREHENSIVE AHAADITH

## PRACTISING ON THE ENTIRE DEEN

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

Imaam Abu Hanifah رَحْمَةُ اللَّهِ selected five Ahaadith from five hundred thousand Ahaadith. These five Ahaadith are such that through practising on them, one will be practising on the entire Deen.

After Imaam Abu Hanifah رَحْمَةُ اللَّهِ, Imaam Abu Dawood رَحْمَةُ اللَّهِ selected four thousand eight hundred Ahaadith from five hundred thousand Ahaadith and compiled them into his kitaab, Sunan Abi Dawood.

From these four thousand eight hundred Ahaadith which he compiled into his kitaab, he selected four Ahaadith and stated that the one who practises on them will be practising upon the entire Deen. All these four Ahaadith are among the five Ahaadith that Imaam Abu Hanifah رَحْمَةُ اللَّهِ had selected.

Imaam Abu Dawood رَحْمَةُ اللَّهِ did not select the fifth Hadith as he understood that the meaning of the fifth Hadith can be included in the other four Ahaadith.

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Imaam Abu Hanifah رَحْمَةُ اللَّهِ passed away in the year 150 A.H. Imaam Abu Dawood رَحْمَةُ اللَّهِ was born fifty two years later, in the year 202 A.H. From this, it seems possible that Imaam Abu Dawood رَحْمَةُ اللَّهِ had taken this view from Imaam Abu Hanifah رَحْمَةُ اللَّهِ.

These four Ahaadith are:

إنما الأعمال بالنيات إلخ

*(The acceptance of) all actions are based on the intentions (with which the actions were carried out).*

لا يكون المؤمن مؤمناً حتى يرضى لأخيه ما يرضى لنفسه

*One will not be a true believer until he wishes for his brother that which he wishes for himself.*

من حسن إسلام المرأ تركه ما لا يعنيه

*From the beauty of a person's Islam is that he leaves out that which does not concern him.*

الحلال بين والحرام بين وبينهما مشبهات لا يعلمها كثير من الناس فمن اتقى المشبهات استبرأ لدينه وعرضه إلخ

*Halaal is clear and haraam is clear, and between the halaal and haraam are such things which are doubtful and many people do not know it. The one who abstains from these doubtful things will protect his Deen and his honour.*



## RECEIVING REWARD FOR GOOD INTENTIONS

إنما الأعمال بالنيات إلخ

*(The acceptance of) all actions are based on the intentions (with which the actions were carried out).*

Whatever good deeds you carry out, do them with the sole intention of pleasing Allah تَبَارَكَ وَتَعَالَى. If a person performs salaah for show, so that people may regard him to be a pious person, then the salaah performed will be rejected and flung onto his face.

The author of Mazaahir-e-Haq has written in the commentary of this Hadith that if a person enters the masjid, performs two rakaats of salaah, makes the intention of nafl i'tikaaf, intends to meet the pious servants of Allah تَبَارَكَ وَتَعَالَى and makes other similar intentions of righteous works, he will receive abundant reward from Allah تَبَارَكَ وَتَعَالَى for the good intentions that he makes (and if he performs these righteous actions, he will receive a separate reward for carrying them out).

## LOVING FOR OTHERS WHAT YOU LOVE FOR YOURSELF

لا يكون المؤمن مؤمنا حتى يرضى لأخيه ما يرضى لنفسه

*One will not be a true believer until he wishes for his brother that which he wishes for himself.*

If one has to practise on this Hadith and inculcate its teaching in his life, then all internal disputes and arguments will come to an end. However, when we wish to receive more while we wish for others to receive less, then how can these quarrels ever be resolved?

## AVOIDING THINGS THAT DO NOT CONCERN ONE

من حسن إسلام المرأ تركه ما لا يعنيه

*From the beauty of a person's Islam is that he leaves out that which does not concern him.*

Becoming involved in futile things that are of no concern will neither benefit one in his Deen, nor benefit him in his dunya.

Once, some person wrote a letter to me in which he was asking irrelevant, unnecessary questions regarding some of his contemporaries. In reply, I asked him, "Will you be required to answer these questions in the grave? Will the angels, Munkar and Nakeer, ask you these questions? Why are you unnecessarily delving into these issues?"

My beloved brothers! This world is not a place of entertainment and relaxation. Rather, we have come to this world for a purpose, and should thus dedicate ourselves to fulfilling the purpose for which we have come.

## ABSTAINING FROM DOUBTFUL AREAS

الحلال بين والحرام بين وبينهما مشبهات لا يعلمها كثير من الناس فمن اتقى المشبهات استبرأ لدينه وعرضه إلخ

*Halaal is clear and haraam is clear, and between halaal and haraam are such things which are doubtful and many people do not know it. The one who abstains from these doubtful things will protect his Deen and his honour.*

The essence of this Hadith is for one to obtain the quality of Taqwa. If anything is unclear and doubtful, and some Ulama regard it to be permissible while other Ulama rule it to be impermissible, then it is best for one to refrain from it and leave it out without becoming involved in an argument with any person.

This is also understood from another Hadith in which Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Leave out those things regarding which you are doubtful, and choose those things regarding which you have no doubt.”

(Suhbat Baa Awliyaa pg. 95-97)

# ADHERENCE TO THE MUBAARAK SUNNAH OF RASULULLAH ﷺ

## LOVING EVERY ASPECT OF THE MUBAARAK LIFE OF RASULULLAH ﷺ

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned the following:

With regard to our character, conduct and mannerisms, we should make an effort to emulate the mubaarak sunnah of Rasulullah ﷺ to the best of our ability.

We should bear in mind that every aspect in the mubaarak life of Rasulullah ﷺ is beautiful and beloved in the sight of Allah تَبَارَكَ وَتَعَالَى. However, if we are unable to emulate any aspect of the mubaarak life of Rasulullah ﷺ (e.g. his abstinence from the world and his exertion in ibaadah) due to our weakness, then we must still regard it as highly desirable and beloved.

Apart from this, one should have the feeling of remorse within one's heart of not being able to emulate that aspect of the mubaarak life of Rasulullah ﷺ.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 431)

## ADOPTING THE SUNNAH – THE FORMULA FOR BECOMING THE BELOVED OF ALLAH

### تَبَارَكَ وَتَعَالَى

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

One should endeavour to emulate every sunnah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Apart from the sunnah, one should strive to even carry out the mustahab acts of Deen. This is my advice to you in my lifetime and after I leave the world. Through this one will receive the promise of becoming from among the beloved servants of Allah تَبَارَكَ وَتَعَالَى.

Allah تَبَارَكَ وَتَعَالَى says in the Quraan Majeed:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٦١﴾

O Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! Say (to your Ummah), “If you (claim to) love Allah تَبَارَكَ وَتَعَالَى then follow me, (through following me,) Allah تَبَارَكَ وَتَعَالَى will make you beloved to Him and forgive your sins, and Allah is Most Forgiving, Most Merciful.”

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 397)

## STRIVING TO EMULATE EVERY SUNNAH

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

One should strive to emulate every sunnah of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in one's life. Similarly, one should endeavour to practise the mustahab acts of Deen to the best of one's ability. This is my advice to all my friends and associates.

If one emulates the way of Rasullullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, practising the sunnah and mustahab acts of Deen, one will receive the promise of Allah تَبَارَكَ وَتَعَالَى in becoming the beloved of Allah تَبَارَكَ وَتَعَالَى.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 397)

## ADHERENCE TO THE SUNNAH IN ALL FACETS OF LIFE

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

My respected uncle, Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ had called me one day prior to his demise and had given me the following advice:

“Strive to the best of your ability to inculcate every sunnah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in your life and also encourage your associates and friends to adhere to the sunnah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in their lives.”

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 2/142)

## REMORSE OVER ONE'S WEAKNESS IN NOT FOLLOWING THE SUNNAH

While addressing a gathering of Ulama, Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ mentioned:

My beloved friends, you all should endeavour to study the shamaa'il of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (i.e. the blessed character and noble qualities of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his mubaarak sunnah). One should inculcate in his life as many sunnat acts as he is able.

If one is unable to practise on any particular aspect or sunnah of the mubaarak life of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, then one should at the very least love that sunnah from the bottom of his heart and feel it to be the greatest quality and action, better than which there is nothing. He should feel that it is on account of his own weakness that he is unable to practise upon this sunnah.

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 1/33)

## THE SUNNAH OF THE BEARD

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

Beloved brothers! Listen attentively to what I have to say and regard my advice as a bequest to you. During the majlis that was conducted after the Asr Salaah (wherein the kitaab was read before you), the aspect of good character and sublime conduct was repeatedly discussed. I would like to share some advice related to that.

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In various places of the Quraan Majeed, Allah تَبَارَكَ وَتَعَالَى makes mention of the sublime character of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself mentions:

إِنَّمَا بَعثت لَأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

*“I have been Divinely sent to perfect good character”*

However, one should understand that it is not in keeping with the dictates of good character that one sees wrong taking place before him, and yet he does not forbid the evil.

In this day and age, people feel that if someone sees a person cutting or trimming his beard (less than a fist) and he does not prevent him and instead is lenient towards him and turns a blind eye to the wrong, then he has shown excellent character. They regard this gentle attitude to be part of the mubaarak character of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. However, it was not the mubaarak character of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, when seeing wrong taking place before him, to overlook the sin or turn a blind eye.

The tendency of people nowadays has become such that they regard not advising and reproaching people over the wrongs they carry out to be part of good character.

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللهِ 1/27)



## HAZRAT MOULANA HUSAIN AHMAD MADANI'S رَحْمَةُ اللَّهِ FIRMNESS IN REGARD TO THE MAS'ALAH OF THE BEARD

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

Towards the end of his life, Hazrat Moulana Husain Ahmad Madani رَحْمَةُ اللَّهِ became more strict and firm with regard to the beard.

Some of his companions said to me, “We notice that your approach is completely different to the approach of Hazrat Madani رَحْمَةُ اللَّهِ in regard to the beard. Why was it that Hazrat Madani رَحْمَةُ اللَّهِ was so staunch in regard to keeping the beard, as though the only thing in Deen to him was the beard?”

The person objecting to Hazrat Madani's رَحْمَةُ اللَّهِ approach was one of my associates. I responded to him saying, “O ignorant one! My not being so firm in regard to the beard is due to my own weakness. However Hazrat Madani رَحْمَةُ اللَّهِ being so firm in regard to this sunnah (i.e. keeping the beard) was a reflection of his perfect Imaan.

“Remember, for one to reprimand someone due to not adhering to the commandments of Deen is excellent character and not bad character. Not reprimanding someone (for doing something against the sunnah) is a sign of weak Imaan.

“On the other hand, if in a certain place there is a fear that by reprimanding someone, it will cause a commotion or it will lead to the situation getting worse, then that is a separate issue. In that

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situation, one should sincerely make dua for that person. This is also a branch of Imaan.

“If one turns a blind eye without any valid reason, then this is a sign of hypocrisy. Continue examining yourself to see whether you are overlooking and favouring your near and dear ones.”

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللهِ 1/27)

## THE HARM OF SHAVING THE BEARD

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللهِ mentioned:

Today, people do not regard the shaving of the beard as a sin. Once, two kaafir messengers, with shaven beards, came to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ turned his blessed face away (from them).

O my beloved friends! After death when one appears before Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, then if at that time Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had to turn his blessed face away from one, what will one do?

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللهِ 2/160)

## NOT BEING CONCERNED ABOUT THE OPINIONS OF PEOPLE

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللهِ once mentioned:

My beloved friends! As long as you are treading upon the sunnah, do not be concerned and worried about what people have to say; whether they have a low opinion of you or regard you to be insane.

HAZRAT MOULANA MUHAMMAD ZAKARIYYA KANDHELWI رَحْمَةُ اللَّهِ

The Ambiyaa عَلَيْهِمُ السَّلَامُ were not spared by the people, and similarly, our pious predecessors were also labelled with many names. Hence if you become a target of people's criticism (due to treading on Deen), then why do you let this worry you?

Keep your pious predecessors before you as your example – those pious predecessors who remained devoted and committed to the mubaarak sunnah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ under all circumstances.

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 1/136)

## THE GREAT REWARD EARNED THROUGH EMULATING THE SUNNAH

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

I heard my respected father, Moulana Muhammad Yahya رَحْمَةُ اللَّهِ, mention on many occasions, “The reward that one acquires through following the mubaarak sunnah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ surpasses the reward that one acquires through carrying out any other optional ibaadah not recorded in the sunnah.

“Hence, if one enters the toilet and relieves oneself in the sunnah manner, and one does so with the niyyat of emulating the mubaarak sunnah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, one will earn more reward than performing nafl rakaats of salaah which have not been recorded in the sunnah.”

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 70)

# STEADFASTNESS UPON DEEN

## THE WAY THE SAHAABAH رَضِيَ اللَّهُ عَنْهُمْ ACQUIRED THE DIVINE ASSISTANCE OF ALLAH تَبَارَكَ وَتَعَالَى

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

O friends! Do not be concerned about the progress and advancements that the world is making. Real progress will only be acquired through following Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The illustrious Sahaabah رَضِيَ اللَّهُ عَنْهُمْ of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ were blessed with such Divine assistance and power that they entered the courts of the kings while their swords were dragging on the ground, cutting the royal carpets. The clear message they gave the kings and superpowers of the world through their actions was that there is no place in our hearts for the wealth you possess.

Hazrat Shaikh رَحْمَةُ اللَّهِ thereafter mentioned, “This was the condition of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, whereas our present condition is totally opposite. The love of the world has entered our hearts to such an extent that we do not have a place for anything else besides the material of this world. It is on account of this that we have brought disgrace to ourselves.

“Remove the love of the world from your hearts and thereafter see for yourselves what honour Allah تَبَارَكَ وَتَعَالَى will bless you with.”

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 2/138)

## TRUE CONVICTION IN THE WORDS OF ALLAH صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ AND HIS RASUL تَبَارَكَ وَتَعَالَى

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

One of the major and fundamental differences between us and the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ is that the hearts of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ were filled with such complete reliance and conviction in the blessed words of Allah تَبَارَكَ وَتَعَالَى and His Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that they never had the slightest doubt or reservation.

As far as we are concerned, our conviction is confined to our tongues and is not truly found in our hearts. However, I have found my seniors to be such that they possessed complete conviction in the words of Allah تَبَارَكَ وَتَعَالَى and Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Hence, if Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ warned the Ummah regarding anything or prohibited us from anything, then the fear these Awliyaa possessed in their hearts for these prohibited actions was so natural they would refrain from it just as we fear a snake or scorpion and save ourselves from it.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 271)

# FOLLOWING THE AHLULLAH AND OUR PIOUS PREDECESSORS

## OUR PIOUS PREDECESSORS – LIVING EXAMPLES OF THE SUNNAH

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

Strive to emulate our pious predecessors and follow in their footsteps. I have seen great barakah in emulating our pious predecessors. I myself have studied and closely examined the life of Hazrat Moulana Rashid Ahmad Gangohi رَحْمَةُ اللَّهِ and the four great senior personalities who succeeded him viz. Hazrat Sahaaranpuri, Hazrat Thanwi, Hazrat Raipuri and Hazrat Kandhelwi رَحْمَةُ اللَّهِ (i.e. Moulana Ilyaas رَحْمَةُ اللَّهِ).

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his illustrious Sahaabah رَضِيَ اللَّهُ عَنْهُمْ lived in an era far and distant from our era and their Deeni condition and level was extremely lofty and high. Their level of Deen can never be matched by us.

The era of our pious predecessors, however, is close to our era. Therefore study their lives carefully and try your utmost to follow them. We should follow them because they were living examples of

the sunnah and their lives closely resembled the lives of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ.

The example they left for us through their strict adherence to the sunnah had certainly made it easy for us to follow Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as it is easy for one to emulate and follow something when one has a practical example before him. Hold firm to the taqwa and piety of these pious predecessors. Allah تَبَارَكَ وَتَعَالَى states in the Quraan Majeed:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ط

*And for those who fear Allah تَبَارَكَ وَتَعَالَى, Allah تَبَارَكَ وَتَعَالَى prepares a way out for him, and He provides for him from (sources) he never could imagine.*

If you hold firm to their piety, you will, in this world, receive your sustenance with ease and will receive your reward in the Hereafter as well.

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 2/163)

## ADVANTAGES OF ADOPTING THE APPEARANCE OF THE PIOUS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ mentioned:

Beloved friends! It is not something to be said, however I feel that I should mention it to you. Undoubtedly, we are not pious people; nevertheless we endeavour to adopt the appearance of the pious and truthful. We have hope that through adopting the appearance of the pious and truthful, Allah تَبَارَكَ وَتَعَالَى will also favour us and will not deprive us of His grace.

## SCATTERED PEARLS

Look at the incident of Moosa عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ and Fir'aun. In the era of Fir'aun, the magicians confronted Nabi Moosa عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ (with the intention of opposing him). However on account of them imitating his clothing and outward appearance, Allah تَبَارَكَ وَتَعَالَى gave them tawfeeq to embrace Islam and Allah تَبَارَكَ وَتَعَالَى favoured them.”

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللهِ 1/107)

## STUDYING THE LIVES OF THE PIOUS PREDECESSORS LEADS ONE TO THE SUNNAH

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللهِ once mentioned:

Continuously study and examine the lives of our Akaabir (our pious predecessors and seniors). After studying the lives of Sahaabah رَضِيَ اللهُ عَنْهُمْ, I reached the conclusion that all the Sahaabah رَضِيَ اللهُ عَنْهُمْ were superb. Though each Sahaabi possessed a unique 'colour', all were common in emulating the mubaarak sunnah of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Similarly, I have also witnessed that our Akaabir (our pious predecessors and seniors) possessed different magnificent qualities and all diligently held on to the mubaarak sunnah of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

These great luminaries can be compared to the flowers of a garden. The splendour of the garden can be gauged through the fragrance and beauty of its flowers.

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللهِ 1/25)



## EMULATING THE PIOUS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

My beloved friends! You should make it a point to continuously study and read kitaabs on the lives of our pious predecessors. Even though the blessed era of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is distant and has long passed, our pious predecessors are practical examples before us of the blessed lifestyle of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Look at the humility with which our pious predecessors were blessed.

My beloved friends! A person does not progress of his own accord and effort – rather it is Allah تَبَارَكَ وَتَعَالَى who gives progress and success to whomsoever He wishes. You should therefore express humility and submission before Allah تَبَارَكَ وَتَعَالَى at all times, and should regard others to be greater than yourself.

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 2/159)

## FIRMLY HOLDING ONTO THE WAYS OF THE PIOUS PREDECESSORS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

It is mentioned in the Mubaarak Hadith that Qiyaamah will not occur as long as the name of Allah تَبَارَكَ وَتَعَالَى is taken on the earth (therefore, remain engaged in the zikr of Allah تَبَارَكَ وَتَعَالَى).

## SCATTERED PEARLS

My beloved friends! Remain firm on Deen and make a firm determination to hold firmly onto the ways of the pious predecessors.

(Suhbat Baa Awliyaa pg. 106)

# DISRESPECTING THE ULAMA AND THE PIOUS

## DISRESPECTING THE ULAMA AND SENIORS OF DEEN

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ عَلَيْهِ mentioned:

Let alone showing disrespect and having ill-feelings for the Ulama and A'immah-e-Mujtahideen, even disrespecting a normal person or Muslim and having ill-feelings for him is not permissible under any circumstances.

Allah تَبَارَكَ وَتَعَالَى forbid, if one disrespects any of these seniors, then remember that one will lose everything.

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ عَلَيْهِ 1/62)

## DISRESPECT TO THE USTAAZ IS THE MEANS OF BEING DEPRIVED OF KNOWLEDGE

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ عَلَيْهِ once mentioned:

My beloved brothers! I wish to say a few words with which I continue to remind people. It is an established fact and often mentioned by our elders, that a student who disrespects his Ustaaz will always remain deprived of the ilm of Deen (Deeni knowledge).

## SCATTERED PEARLS

The extent to which you respect your Ustaaz is the extent to which you will be successful in attaining knowledge.

During my childhood days, I recall the time where even after qualifying and holding prominent government positions, non-Muslim students would be seen showing respect to their Muslim teachers and Muslim students would be seen showing respect to their non-Muslim teachers. Whether a person held the position of a judge or a mayor, as soon as he would see his Ustaaz, he would immediately stand up out of respect and reverence for his Ustaaz.

Beloved brothers! We need to once again acquire these qualities of adab and respect. It seems that these qualities are gradually diminishing in the Ummah over the last fifty years.

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 1/36)

## A FRIGHTENING INCIDENT REGARDING A HAAFIZ

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

From my childhood days, I have seen many debates among the Ulama concerning whether the Shia are able to memorize the Quraan Majeed or not.

On one occasion, some non-Muslims and Shia got together and intended to pay a Muslim (who was a Haafiz of the Quraan Majeed) a large sum of money to present himself as a Shia and recite the Quraan Majeed by memory (since there were no Shia that were Haafiz of the Quraan Majeed).

On the day of the debate, the Muslim (who was paid to act as a Shia) arrived. He told the audience that he was a Shia and began to revile and curse the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ in the presence of the entire gathering.

As soon as he began cursing and reviling the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, the Quraan Majeed was immediately erased from his heart and Allah تَبَارَكَ وَتَعَالَى deprived him of the blessing of the Quraan Majeed.

Addressing the audience, Hazrat Shaikh رَحْمَةُ اللَّهِ then said, “Beloved friends! This is the disastrous outcome of showing disrespect (to the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ).”

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 1/38)

# SELF-REFORMATION

## STRIVING FOR DEEN

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

I have heard our pious elders say, “Those who only look at the last portion of our lives and aspire to become like us will not succeed in acquiring their goal. On the contrary, those who look at the earlier phase of our lives and wish to emulate us will be successful.

“The reason for this is that the earlier part of our lives was spent in continuous striving in the path of Allah تَبَارَكَ وَتَعَالَى and making great sacrifices for Deen. As for the latter part of our lives, Allah تَبَارَكَ وَتَعَالَى has blessed us with great ease and comfort and allowed the fruits of our efforts to spread far and wide.

“Hence, the one who views the latter portion of our lives and makes that the standard for himself to follow will not succeed in acquiring his goal.”

(Suhbat Baa Awliyaa pg. 55)

## AN EASY PRESCRIPTION FOR SELF REFORMATION

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ mentioned:

In this era, the Mashaayikh do not emphasise upon their disciples to make a lot of sacrifices. Though, when I was young, I used to see many pious people and Mashaayikh labour hard and render great sacrifices for Deen. However, in this day and age, an easy prescription that we are taught is to focus towards the reformation of our hearts.

One should protect one's heart from sin and not allow his heart to be distracted and diverted from the obedience and remembrance of Allah تَبَارَكَ وَتَعَالَى. At all times, one should protect his heart.

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 1/110)

## STRIVING AGAINST THE NAFS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned the following to a person who was undergoing various difficulties:

Allah تَبَارَكَ وَتَعَالَى mentions in the Quraan Majeed:

وَعَسَى أَنْ تَكْرَهُهُوَ شَيْئًا وَهُوَ خَيْرٌ لَكُمْ

*Perhaps you dislike something whereas it is good for you (Surah Baqarah v.*

*216)*

## SCATTERED PEARLS

It is possible that the difficulty which you are experiencing for the last few months is in actual fact a means for you gaining the closeness of Allah تَبَارَكَ وَتَعَالَى and for your rank being raised.

At times, in order for a person to acquire Deeni progress, mujaahadah is required (striving against the nafs). If he does not make mujaahadah and strive on his own, Allah تَبَارَكَ وَتَعَالَى brings about some difficulty through which he is made to undergo some type of mujaahadah (by making sabr during the difficulty), thereby allowing him to progress spiritually and gain the closeness of Allah تَبَارَكَ وَتَعَالَى.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 436)

## THE FORMULA FOR SUCCESS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned after reciting the following couplet of Hazrat Moulana Rumi رَحْمَةُ اللَّهِ:

ہم خدا خواہی و ہم دنیاے دوں ایں خیال است و محال است و جنوں

*We desire the love of Allah تَبَارَكَ وَتَعَالَى, and yet we continue hankering after this insignificant world (expecting to be successful in our goal). Certainly this is a mere imagination, really impossible and illogical.*

O my beloved brothers! In order for one to become successful in anything, one is required to apply the formula of success. Through applying this formula, one will be successful in all fields of life.



In the field of medicine, one will have to adhere to the various laws and principles laid down in order to first acquire the necessary understanding of the field and thereafter practice upon it.

Similarly, in treading the path of love towards Allah تَبَارَكَ وَتَعَالَى, in order for one to be successful, one will be required to practice self-restraint in all aspects of life. Under the guidance of the Mashaayikh, one will have to regulate one's speech, interaction with people and one's eating and sleeping habits.

(Suhbat Baa Awliyaa pg. 56)

## THERE IS NO PERSON WHO IS COMPLETELY FREE OF WEAKNESS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned the following in reply to the letter of a person who complained of various weaknesses:

There is no person who is completely free of weakness and sin. Hence, the Hadith mentions:

كل ابن آدم خطاء وخير الخطائين التوابون

*The children of Nabi Aadam عَلَيْهِ السَّلَامُ fall much into sins, and the best of those who fall into sins are those who continue to turn to Allah تَبَارَكَ وَتَعَالَى in repentance. (Sunan Tirmizi #2499)*

At all times, you should ensure and make an effort to refrain from sins, as sin will bring harm and damage to your Deen and dunya. As far as possible, try to follow all the sunnahs relating to ibaadah and the sunnahs relating to the blessed ways of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Adopting taqwa is the staircase to progress in Deen and dunya.

## SCATTERED PEARLS

In your letter you mentioned that love for recognition and other similar sins are difficult to give up. However, even the worst of sins in this world is not difficult to give up. The solution to give up sins is for one to adopt courage and determination.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 432)

## THE SECRET TO REMAINING COMPOSED AND FOCUSED

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once advised a person saying:

In order for you to acquire focus and remain composed at all times, it will be necessary for you to make a timetable, allocating time for each responsibility.

Thereafter, if you adhere strictly to your timetable, you will be able to easily complete all your various works with complete ease and undivided attention. Over time, working in this manner will become your second nature.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 387)

## THE CURE FOR STRAY THOUGHTS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned in reply to a person who complained about stray thoughts:

The best cure for stray thoughts mentioned in the Hadith is for one not to pay any attention to them. This cure has proven to be extremely effective in repelling stray thoughts.

Stray thoughts were something that even the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ experienced. However, when they would mention their condition to Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he would advise them not to pay any attention to the stray thoughts that cross their minds.

Therefore, one should neither pay any attention to these stray thoughts that cross the mind nor should he show any importance to them.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 424)

## CARRYING OUT WAZIFAS UNDER THE SUPERVISION OF AN EXPERIENCED SHAIKH

Once, a woman wrote a letter to Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ wherein she mentioned that she began reciting aayat kareemah in abundance. She mentioned in the letter that after reciting the aayat in abundance for many days, she began to experience dizziness and perceived a lot of heat in her body. As a result, she felt unwell and did not know what to do.

In response, Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ mentioned that she should rather recite durood shareef in abundance. The reason is that aayat kareemah is a strong wazifa, and when recited in abundance, it creates heat in the body. As far

## SCATTERED PEARLS

as durood shareef is concerned, it is a wazifa that has a moderate (and light) effect on the body.

Hazrat Shaikh رَحْمَةُ اللَّهِ thereafter mentioned that these wazifas should not be carried out independently at one's own discretion, rather they should be carried out under the supervision of an experienced Shaikh. (Carrying out wazifas independently at one's own discretion can have an adverse effect on one's body and health, as one does not know the effect of the wazifa as well as the endurance of one's body.)

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 481)

## THE PATH OF SELF-REFORMATION IS EXTREMELY EASY

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once addressed a group of students who were becoming Ulama and shared the following advice with them. Hazrat Shaikh رَحْمَةُ اللَّهِ quoted the following Hadith and thereafter encouraged them to strive for Deen and strive to bring about Deen in their lives and the lives of their families. Hazrat Shaikh رَحْمَةُ اللَّهِ said:

كلكم راع وكلكم مسئول عن رعيته

*Every one of you is a shepherd, and every one of you will be questioned regarding his flock. (Bukhaari #893)*

My beloved friends! Continue to strive for Deen and make a concerted effort to bring people closer to Allah تَبَارَكَ وَتَعَالَى! So long as you continue striving for Deen, you will certainly continue to

receive the great rewards that are promised for all those who strive for the effort of Deen.

Tomorrow, when you qualify as Ulama, you will be referred to as the guides of the Ummah. You will soon be graduating from the madrasah and you will count yourselves as the heirs of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. If you do not make an effort on your families and there will be misguidance in your homes, then who will the Ummah refer to in order to acquire Deen?

You people have come here to complete your self-reformation. This journey of self-reformation is extremely easy.

راه خدا از دو قدم دور نیست

*“The road to Allah تَبَارَكَ وَتَعَالَى is traversed in just two steps”*

By Allah! The path of self-reformation requires only two steps. The first step is to subject the nafs to the commands of Shari’ah, and the next step you will reach your destination of acquiring the special proximity of Allah تَبَارَكَ وَتَعَالَى.

(Malfoozaat Hazrat Shaikh 1/101-102)

# MA'MOOLAAT

## PUNCTUALITY ON DAILY PRACTICES

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

It is imperative that one show paramount importance to one's zikr and daily practices. I had witnessed Moulana Husain Ahmad Madani رَحْمَةُ اللَّهِ and my beloved uncle (Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ) punctually carrying out their zikr despite their old age.

Furthermore, I noticed my father and Moulana Husain Ahmad Madani رَحْمَةُ اللَّهِ being punctual upon their Tahajjud Salaah in the early parts of the morning, sitting in isolation and crying bitterly, beseeching Allah تَبَارَكَ وَتَعَالَى. They cried in the same way that a child in maktab cries when he is being reprimanded.

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 1/112)

## COMPLETING ONE'S MA'MOOLAAT WITH PUNCTUALITY

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

Regardless of whether you find the motivation and drive towards righteous deeds and pious actions or not, you should still continue to be committed and should not pay attention towards any feelings.

Diligently complete your daily ma'moolaat with punctuality (the tilawat of the Quraan Majeed and zikr that you have stipulated for yourself).

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 454)

## DETERMINATION AND COMMITMENT IN COMPLETING MA'MOOLAAT

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

My friends! Ensure that you are punctual on your daily ma'moolaat (devotional practices). Regard your ma'moolaat to be more important than your food and drink, and try to remain engaged in zikr at all times. If perchance you miss out any ma'mool, then do not have your meal until you complete your ma'mool.

Initially, being punctual on your ma'moolaat will be difficult on the nafs. However through determination and commitment, you will begin to see the fruits of progress.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 416)

## WITHOUT EFFORT A PERSON CANNOT BE SUCCESSFUL

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once addressed some associates and said:

My beloved friends! Make an effort to acquire the friendship of Allah تَبَارَكَ وَتَعَالَى. A poet exclaims:

*“The one who wishes to acquire any lofty position has to burn the midnight oil.”*

Thereafter, Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ mentioned that a person once spent some time in the company of Hazrat Moulana Abdul Qadir Raipuri رَحْمَةُ اللَّهِ. He engaged in zikr and spiritual exercises, etc.

One day, he said to Hazrat Raipuri رَحْمَةُ اللَّهِ, “I am carrying out my zikr, etc., but I do not feel the zikr having any effect on me as yet.” Hearing this, Hazrat Raipuri رَحْمَةُ اللَّهِ replied, “Continue to strive. Piety and acceptance is not a type of medicine that I can administer to you. You will have to continue striving to acquire it.”

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 1/108)

## REMAINING COMMITTED TO ONE’S MA’MOOLAAT

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

One should stipulate and allocate a certain time in the night and day for each of the responsibilities and works that he has to fulfil.



Thereafter, when it is the time to fulfil that work, he should not allow himself to be distracted by people.

Some people claim that if a person comes to meet you while you are engaged in your work then meeting this person and showing him good character is a valid excuse for one to leave his work. In response to that, I ask you, what you would do if a person came to meet you when you urgently needed to relieve yourself. Would you not excuse yourself?

تیرا ہی دل نہ چاہے تو باتیں ہزار ہیں کیسے گلے رقیب کے کیا طعن اقرباء

*Why attribute the matter to the criticism of relatives and people? When your heart does not wish to do something then you will find a thousand excuses.*

Make a firm resolve and determination that you will never leave out your ma'moolaat. Punctuality upon one's ma'moolaat is the ladder through which one progresses in Deen. Commitment and punctuality upon ma'moolaat was the practice of all our pious predecessors. (Suhbat Baa Awliyaa pg. 148)

## REMAINING COMMITTED TO THE RECITATION OF THE QURAAN MJEED THROUGHOUT ONE'S LIFE

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللهِ once mentioned to an Aalim:

Undoubtedly it is important to fulfil your duties and obligations you owe to the madrasah. However, despite your busy schedule and

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commitments, it is necessary for you to avail yourself for some while to recite the Quraan Majeed. Not reciting the Quraan Majeed is a great loss to a believer.

As for a Haafiz of the Quraan Majeed, he does not need to look in the Quraan Majeed and recite; rather wherever he is, he can recite from memory.

I observed some of my elders that they never left out the tilaawat of the Quraan Majeed. Even while travelling by train, I used to see them reciting the Quraan Majeed.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ عَلَيْهَا pg. 466)

## SPIRITUAL FOOD FOR THE SOUL

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ عَلَيْهَا once mentioned the following:

Punctuality upon one's ma'moolaat (fixed amount of daily devotional practices e.g. recitation of the Quraan Majeed, zikr, etc.) is the ladder to progress in Deen. Hence, one should ensure that one does not fall short in completing one's daily ma'moolaat.

Ma'moolaat are considered as spiritual food for the soul. Thus, neglecting one's ma'moolaat leads to the soul becoming weak, and punctuality on the ma'moolaat causes the soul to gain strength.

This spiritual food for the soul can be resembled to the physical food which nourishes the physical body. If a person is ill and does not want to eat food, then everyone around him will become concerned and will insist that he eats food so that his body does not

become weak. The spiritual nourishment is similar to physical nourishment.

If due to circumstances, one is unable to complete one's ma'moolaat, then one will be excused. However, one should not leave out one's ma'moolaat entirely, but should still carry out some portion of the ma'moolaat (so that the soul remains sustained and nourished, and one acquires the barakah of the ma'moolaat).

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 499)

# AKHLAAQ – ADOPTING GOOD CHARACTER

## SHOWING GOOD CHARACTER AT ALL TIMES

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللهِ عَلَيْهِ once recited the following couplet:

اگر مردی احسن الی من اساء      بدی را بدی سهل جزاء

*It is easy to repay ill-treatment with ill-treatment. However, a true man is he who shows good character to those who show him ill-treatment.*

Hazrat Shaikh رَحْمَةُ اللهِ عَلَيْهِ thereafter mentioned:

Allah تَبَارَكَ وَتَعَالَى has mentioned in the Quraan Majeed, “Whoever adopts patience and forgives, then that is definitely from the acts of great determination and courage.”

The Hadith mentions, “Join ties with those who sever ties, forgive those who oppress you, and show kind treatment to those who treat you badly.”

Another Hadith mentions, “The person who truly joins family ties is not the one who deals with his family in the same manner that they deal with him. Rather, the one who truly joins family ties is the one who joins ties when they cut off ties with him.”

This couplet, which our seniors have extracted its meaning from the Quraan Majeed and Hadith, is such that if a person practises on it, he will surely enjoy peace and tranquillity in both this world and the next. (Suhbat Baa Awliyaa pg. 93-94)

## AKHLAAQ (SUBLIME CHARACTER) AND NISBAT (SPECIAL CONNECTION WITH ALLAH تَبَارَكَ وَتَعَالَى)

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ mentioned:

Nisbat and akhlaaq (sublime character) are both distinct attributes. Each one is unique in its own way.

As far as nisbat is concerned, it is a special connection one has with Allah تَبَارَكَ وَتَعَالَى. The more one strengthens one's relationship with Allah تَبَارَكَ وَتَعَالَى (through carrying out pious deeds), the stronger one's nisbat grows. On the contrary, if one falls short in this relationship (through committing sins), his nisbat with Allah تَبَارَكَ وَتَعَالَى weakens.

On the other hand, akhlaaq (sublime character) relates to the beloved lifestyle of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Emulating the mubaarak lifestyle of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and inculcating his mubaarak qualities is referred to as sublime character.

At this juncture Hazrat Shaikh رَحْمَةُ اللَّهِ recited these couplets:

*The colour of henna will only show its true effect once it permeates (i.e. the beauty of the sunnah will only show itself through a person's sublime character, when the sunnah permeates a person's heart and life).*

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 1/111)

## REFRAINING FROM CAUSING INCONVENIENCE TO PEOPLE

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

One should increase his istighfaar and durood (i.e. sending salutations upon Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and ensure at all times that he does not become the means for any inconvenience being caused to any person.

If perchance he is inconvenienced through someone's negligence, then he should exercise patience and adopt an approach of overlooking and forgiving the faults of others.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 379)

## MAKING AN EFFORT TO IMPROVE ONE'S CHARACTER

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

Through studying the lives of our pious predecessors, we learn that one should not suffice upon expressing grief over one's shortcomings and weaknesses. Rather, one should make a concerted effort to rectify oneself and improve one's character. Together with making istighfaar, one should impose a monetary penalty on oneself in order to discipline the nafs.

For instance, if one had wrongly expressed anger upon a person, (then together with making istighfaar and seeking forgiveness from the person) one should impose a monetary penalty upon oneself. If one does not have the money to give in charity, then one should perform between four rakaats to twenty rakaats nafl salaah as a penalty for the wrong one has committed.

By merely expressing grief and not making an effort to improve one's character and ways, one will not achieve any good.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 389)

## THE SUBLIME CHARACTER OF OUR PIOUS PREDECESSORS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

Many of our pious predecessors led such pious and righteous lives that those who merely observed their sublime character and honest dealings were forced to embrace Islam.

Unfortunately, in today's times our condition has become such that people are turned away from Islam after observing our dealings and character.

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 1/63)

## THE SEVERE CONSEQUENCE OF ILL-TREATING ONE'S PARENTS

On one occasion, an elderly man came to Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللهِ عَلَيْهِ and complained to him saying, “I am now advanced in age, yet my son beat me and dragged me for some distance, kicking me out of the house.”

Hearing this, Hazrat Shaikh رَحْمَةُ اللهِ عَلَيْهِ sympathized with the man and made dua for him.

Thereafter, Hazrat Shaikh رَحْمَةُ اللهِ عَلَيْهِ addressed a person, who was also present when the elderly man had come, saying, “When a person ill-treats his parents, then apart from being punished in the Hereafter, he will also be punished in this world. Therefore, enquire from people who know him, and who are of his age or older, in regard to the manner in which he had treated his father. It is most likely that he had ill-treated his father in the same way.”

The following week, after making the enquiry, the person returned and said, “Hazrat! What you mentioned is absolutely correct! He had beaten his father in the same manner. In fact, I had found out that the distance which his son dragged him was approximately the same distance that he had dragged his own father.”

When Hazrat Shaikh رَحْمَةُ اللهِ عَلَيْهِ heard this, he remarked, “The person is now being punished in the world for ill-treating his father.”

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللهِ عَلَيْهِ pg. 482)



# CARRYING OUT RIGHTEOUS DEEDS

## THE EFFECT OF ZIKRULLAH AND DUROOD

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

I have personally witnessed that in order for peace to prevail on the land, one effective method is turning to Allah تَبَارَكَ وَتَعَالَى and reciting abundant durood upon Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

When a person turns to Allah تَبَارَكَ وَتَعَالَى, reforms his ways and engages in zikr and durood shareef, Allah تَبَارَكَ وَتَعَالَى removes his difficulties and misfortunes and causes good conditions to prevail.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 400)

## IMPORTANCE OF TAKING PART IN COLLECTIVE DEENI AAMAAL

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

Due to being engaged in collective Deeni aamaal, if one was unable to fulfil some nafl act (e.g. performing Tahajjud Salaah), then there

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is no problem in this as this is also an important aspect of Deen and carried out for the sake of Allah تَبَارَكَ وَتَعَالَى.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 400)

## THE QURAAAN – THE SPEECH OF THE BELOVED MASTER

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ writes:

People express their nobility and dignity by virtue of their family lineage and other worldly things, whereas the Quraan Majeed is the greatest source of nobility and pride for the Ummah. Reciting the Quraan Majeed, memorising it, teaching it and acting upon it are all means of conferring great honour upon the Ummah.

Why should it not be so? After all, it is the word of the Beloved and the message of the Master. Its honour and dignity excels all worldly honours, despite how great the worldly honour may seem to be.

The achievements of this worldly life, however splendid they may be, will sooner or later vanish, while the splendour and honour of the Quraan Majeed is eternal. (Fazaail-e-Aamaal [Urdu], Fazaail-e-Qur'aan pg. 28)

## NOT DELAYING IN RIGHTEOUS WORKS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ has written:

The Quraan Majeed reminds man, time and again, that every person's time of death has been fixed, and it can neither be delayed nor brought ahead by even one moment.

Man keeps thinking to himself, “I want to give such-and-such thing in sadaqah, and I want to make such-and-such item waqf, and I would like to write a bequest for so-and-so.” However, all he does is continue to have these thoughts without carrying them out, until suddenly, fate strikes and he passes away, either while walking, sitting or sleeping.

Hence, one should not procrastinate and delay carrying out such righteous deeds and works by prolonged planning and thinking. Rather, one should hasten and spend in the path of Allah تَبَارَكَ وَتَعَالَى as soon as he can, thus securing his rewards by Allah تَبَارَكَ وَتَعَالَى.

(Extracted from Fazaail-e-Sadaqaat [Urdu] pg. 46)

## THE VALUE OF GOOD DEEDS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

Why do we not find the time to regularly engage in zikr and ibaadah, whereas it is these actions that will truly benefit us after our death?

We are all aware that our life in this world is extremely short and can be likened to a dream. When a person has a dream, he sees many things, yet upon awakening, he finds that everything has disappeared and he realises that what he saw was nothing but a dream.

Similarly, when a person passes away, he finds that everything of the world has disappeared and only good actions remain. Hence, if

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righteous actions are not carried out during one's lifetime, the life after death will be nothing but misery and destruction.

(Suhbat Baa Awliyaa pg. 205)

# DUA

## THE CONDITION FOR THE ACCEPTANCE OF DUAS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ writes:

It is necessary to bear in mind that there are certain conditions for the acceptance of duas. In the absence of these conditions, duas may often be rejected.

Among these conditions is the consumption of halaal food. When haraam is consumed, duas are not accepted. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Many a greatly distressed person raises his hands to the heavens, praying and crying, ‘O Allah! O Allah!’ But his food is haraam, what he drinks is haraam and his clothes are of haraam. In such a case, how can his dua be accepted?”

A story is related about a group of people in Kufa whose duas would always be accepted. Whenever a (evil) ruler was placed over them, they would make dua against him due to which he would soon be destroyed.

When Hajjaaj, the oppressor, became the ruler there, he hosted a feast to which he specifically invited these people. After they had all eaten, he said, “I am now safe from the dua of these people as haraam food has entered their stomachs.”

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At this stage let us ponder over how much haraam is being consumed in these times when people are even trying to make permissible the earnings of interest money. We find people go so far as to think that bribery and what is obtained from it is permissible, while our traders very often, when dealing with people, deceive them.

(Fazaail-e-Aamaal [Urdu], Fazaail-e-Ramadhaan pg. 23)

## NOT LOSING HOPE WHEN MAKING DUA

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ writes:

Dua is indeed very important, and to neglect making dua is a means of great loss and deprivation. Even when it outwardly seems as if our dua is not being answered, we should not lose courage and hope.

It is reported in the Hadith that, in answering our duas, Allah تَبَارَكَ وَتَعَالَى looks at our own good and welfare. If the thing we ask for is beneficial and good for us, Allah تَبَارَكَ وَتَعَالَى grants it to us. If the thing we ask for is not beneficial and good for us, Allah تَبَارَكَ وَتَعَالَى does not grant it to us.

Actually, it is Allah's تَبَارَكَ وَتَعَالَى favour upon us that we do not always get what we ask for, because at times, due to our lack of understanding, we beg for things that are not beneficial for us.

(Fazaail-e-Aamaal [Urdu], Fazaail-e-Ramadhaan pg. 22)

## THE IMPORTANCE OF EFFORT WITH DUA

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

Making dua is extremely important and I do not deny its significance in any way. However, it is important for one to understand that merely sufficing on dua without making a concerted effort to improve one's life is incorrect. One will not see improvement in one's life through sufficing on dua.

Allah تَبَارَكَ وَتَعَالَى mentions in the Qur'aan Majeed:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٦٦﴾

*O Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! Say (to your Ummah), "If you (claim to) love Allah تَبَارَكَ وَتَعَالَى then follow me, (through following me,) Allah تَبَارَكَ وَتَعَالَى will make you beloved to Him and forgive your sins, and Allah is Most Forgiving, Most Merciful."*

herefore, you should endeavour to follow the blessed sunnah of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to the best of your ability and be punctual upon your ibaadaat with abstaining from all sins.

Dua will show its effect and assist a person when he makes an effort as well, just as certain medications are beneficial to a person when they are coupled with the correct diet, dosage of medications, etc.

Ponder and think that no person's dua could ever be equal to the dua of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. If dua alone was sufficient and there was no need for one to make an effort, then merely on account of the dua of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, everyone would have accepted Islam and no person would have remained on kufr.

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Adhere to the sunnah of Rasulallah ﷺ to the best of your ability, for it is through adhering to the sunnah that one's dua will prove beneficial.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 411)



# SALAAH

## DEVOTION AND CONCENTRATION IN SALAAH

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللهِ writes:

The Sufiyaa have written that salaah in reality is an ibaadah wherein one supplicates to Allah تَبَارَكَ وَتَعَالَى and communicates with Him. Therefore, one needs to have concentration during salaah as the salaah cannot be discharged with negligence.

In the case of other ibaadaat, even though one does not possess a high level of concentration, the ibaadah will take place. Consider the example of zakaat, the essence of zakaat is to spend money for the pleasure of Allah تَبَارَكَ وَتَعَالَى. Spending in itself is so hard on a person that even if he does it inattentively, he would feel the pinch of it.

Similarly, fasting requires giving up eating and drinking and sexual satisfaction. All these restrictions are extremely difficult on the soul. Even if they are not observed with proper attention and devotion, the ibaadah will be discharged.

On the other hand, zikr and recitation of the Quraan Majeed are the chief constituents of salaah. If these are not done attentively with devotion and concentration, they will not constitute supplication and communication with Allah تَبَارَكَ وَتَعَالَى.

(Fazaail-e-Aamaal [Urdu], Fazaail-e-Namaaz pg. 87)

## AN EFFECTIVE METHOD FOR REMEMBERING THE QURAN MAJEED

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned the following:

Reciting one's dhor of the Quraan Majeed in one's nafl salaah can greatly help one to remember the Quraan Majeed. I have experienced this personally and many of my friends have also witnessed this.

From the number of paras which one has memorized, one should take a minimum of half a para daily and recite it once or twice while looking into the Quraan Majeed. Thereafter, one should try to recite the same portion throughout the day and night in one's nafl salaah such as Awwaabeen, Tahajjud, etc. One should at least recite the portion once or twice.

This practice is proven to be extremely effective in remembering and preserving the Quraan Majeed.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 459)

# RAMADHAAN

## FULFILLING THE RIGHTS OF RAMADHAAN

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللهِ عَلَيْه writes:

We should observe our ibaadah during the month of Ramadhaan. How much importance are we showing to the faraaidh and how much additional nawaafil do we carry out in this mubaarak month?

As for the faraaidh, we clearly witness that many people after partaking of sehri go to bed and forego their Fajr Salaah. Others perform it, but not with jamaat in the masjid. As though this is the appreciation we give to Allah تَبَارَكَ وَتَعَالَى for the sehri food He has blessed us with, that we neglect the most important obligation of Deen.

Either we make the salaah qadha by not performing it at all, or we discharge it with great deficiency by abandoning the salaah with jamaat in the masjid.

(Fazaail-e-Aamaal [Urdu], Fazaail-e-Ramadhaan pg. 6)

## THE BLESSING OF RAMADHAAN

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللهِ عَلَيْه writes:

The mubaarak month of Ramadhaan is a very great blessing and favour of Allah تَبَارَكَ وَتَعَالَى for the Muslims. However, the full blessing of this favour will be reaped by valuing it and appreciating it.

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Otherwise Ramadhaan will come and go without us gaining anything.

(Fazaail-e-Aamaal [Urdu], Fazaail-e-Ramadhaan pg. 2)

## CREATING THE ENVIRONMENT OF DEEN WITHIN THE HOME

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

You should all continue to engage in the zikr of Allah تَبَارَكَ وَتَعَالَى. After the month of Ramadhaan, most people write to me complaining that they no longer perceive the effects they would perceive during the month of Ramadhaan. They no longer perceive the motivation and drive within their hearts to carry out good deeds as they would perceive in the Khanqah during the month of Ramadhaan.

However, I say to them that if you establish the same environment in your homes by engaging in the zikr of Allah تَبَارَكَ وَتَعَالَى, you will continue to perceive these effects in your homes as they are a result of this environment.

Be punctual in completing your ma'moolaat. Punctuality on ma'moolaat is the ladder through which one progresses in Deen.

(Suhbat Baa Awliyaa pg. 146)

## VALUING ONE'S TIME

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once gave the following advice to a person who was proceeding for hajj:

There is only one advice which I wish to give you, and it is the very same advice which I continued to give throughout the month of Ramadhaan.

We are blessed with the month of Ramadhaan every year. However, it is not often that a person is fortunate enough to perform hajj. Hence, my advice is that you should safeguard your time during the journey of hajj.

Do not engage in futile discussions or conversations with any person. When you present yourself before the Rawdhah of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then convey durood and salaam on behalf of this unworthy servant. It will be very good and beneficial for you to read the kitaab 'Fazaail-e-Hajj'.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 384-385)

# NIKAAH

## SIMPLICITY IN WEDDINGS AND FUNCTIONS

On one occasion Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ mentioned:

In the era of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the nikaahs used to be carried out with so much of ease and simplicity that we find that Hazrat Abdur Rahmaan bin Awf رَضِيَ اللَّهُ عَنْهُ got married, yet the news of his marriage did not even reach Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

In this day and age, through the elaborate functions and high standards of nikaahs, people have made the issue of marriage very difficult. People have to bear much difficulty to get their daughters married on account of the high expenditure and unnecessary costs incurred in carrying out the nikaah.

This results in many girls' nikaahs being delayed, despite them having reached the right age of nikaah. (Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 1/92)

## NIKAAH – AN EXTREMELY EASY IBAADAH IN DEEN

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ mentioned:

I had arranged approximately sixteen to seventeen nikaahs (i.e. two of my own, my sister's, my children's and my grandchildren's).

HAZRAT MOULANA MUHAMMAD ZAKARIYYA KANDHELWI رَحْمَةُ اللَّهِ

In every marriage, Allah تَبَارَكَ وَتَعَالَى blessed me with His grace to such an extent that one could not tell (on account of the simplicity) whether it was a nikaah or two rakaats of nafl salaah.

Nikaah is an ibaadah which, unfortunately, people have converted into a calamity.

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 1/93)

## THE MANNER IN WHICH NIKAHs USED TO TAKE PLACE IN THE MUBAARAK ERA OF RASULULLAH صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

Ulama have written that there are two such ibaadat which commenced with Hazrat Aadam عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ and will continue till Qiyaamah. In fact, they will remain in Jannah as well. The first is Imaan and the second is nikaah.

However, when we brought unnecessary and futile practices into our weddings then we have transformed this blessed sunnah into a calamity.

The love that the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ had for Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is evident and well-known to all. Hazrat Abdur Rahmaan bin Awwf رَضِيَ اللَّهُ عَنْهُ was a well-known Sahaabi. He was amongst the ‘Asharah Mubasharah’ and one of the most dedicated Sahaabah of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Despite this honour to his name, let alone inviting Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he did not even inform Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ of his nikaah (due to nikaah being regarded as a simple affair).

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How sad it is that we have complicated this blessed sunnah with our customs and unfounded practices!

In some places, the wedding procession leaves at the time of salaah due to which the bridegroom, bride and the entire procession fail to perform their salaah with jamaat or, even worse, miss out their salaah completely. May Allah تَبَارَكَ وَتَعَالَى reform our ways and bless us with true guidance.

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 1/93)

## CUSTOMARY PRACTICES INTRODUCED IN TODAY'S WEDDING FUNCTIONS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

I am not in favour of the manner in which the wedding functions of today are conducted. People have unnecessarily made things difficult for themselves.

One enlists the name of a person one wishes to invite; thereafter one remembers the next person and then the third. In this way, a lengthy list of the names of many people is written and one eventually holds an elaborate wedding function. Often this is all done for name and fame.

Hazrat Shaikh رَحْمَةُ اللَّهِ then mentioned the incident of a wealthy Hindu Banya whose daughter was getting married. For name and fame, he gave each guest a gold coin. He thought to himself that he had made a name for himself and was now famous.



When the guests were departing, he sat in a hidden place, waiting to hear the praises of the people as they left. As the people passed by, he heard one person saying, “He is so wealthy yet he is a miser. He only gave one gold coin whereas he could have given a little more through which we could benefit.” He heard another person say something else and a third person criticizing him in another way. Each person condemned and criticized the gift.

After hearing all of this, the Hindu Banya put his hands on his head and said, “Now I have seen the reality and true outcome of such elaborate functions. Despite my warmth, hospitality and generosity, instead of praising me, all I heard and received was criticism.”

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 1/99)

## ELABORATE WEDDING FUNCTIONS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

I always had a natural aversion for elaborate wedding functions. My friends and close associates are witness to the fact that I sometimes receive 200 to 250 guests at my home and at times, even more than that. Large degs (pots) of food are prepared for my guests.

However, whenever a wedding function was held at my home, then I cannot recall even one deg of food being prepared for the guests on account of the simplicity of the nikaah. (i.e. which was in conformity to the mubaarak sunnah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 1/99)

## THE GIFTS GIVEN TO THE DAUGHTER AT THE TIME OF HER NIKAAH

Regarding giving gifts to one's daughter at the time of her nikaah, Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ عَلَيْهِ expressed his feelings and sentiments in the following words:

At the time of my daughters' nikaahs, I had given them some shawls, duvets and beddings which were of a good quality. Together with that, if there is a need, then I am not opposed to one giving his daughter the necessary dishes, utensils and cutlery.

Giving jewellery to one's daughter is also good; however one should be more concerned of the weight and value of the jewellery rather than the workmanship, since if there is a need for her to sell the jewellery to purchase necessary items, she may do so.

Nevertheless, one should bear in mind that each person should give according to his means.

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ عَلَيْهِ 1/97)

# MU'AAMALAAT (BUSINESS TRANSACTIONS AND DEALINGS)

## THE HONEST DEALINGS OF OUR PIOUS PREDECESSORS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

Many of our pious predecessors led such pious and righteous lives that those who merely observed their sublime character and honest dealings were forced to embrace Islam.

Unfortunately, in today's times our condition has become such that people are turned away from Islam after observing our dealings and character.

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 1/63)

## SPEND ACCORDING TO YOUR MEANS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ mentioned:

Through experience, I can safely say that one should first examine one's financial condition and accordingly spend.

Spending within one's means will save one from falling into financial constraints. Spread out your feet in accordance to the length of the blanket you use to cover yourself with. This point has been deduced from the Hadith.

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 1/25)

## AN IMPORTANT PRINCIPLE TO REMEMBER BEFORE TAKING A LOAN

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

It is essential when one takes a loan that he pays back the loan on the appointed time.

In the beginning, my close friends would lay down strict conditions before giving me a loan (which I needed in order to pay for my deceased father's debts). Thereafter, after a short period of time when the creditors were confident regarding my paying back the loan on time, they did not hesitate in giving me a loan.

It is mentioned in a Hadith that when a person takes a loan with a firm intention of paying back the loan upon the appointed time, then Allah's تَبَارَكَ وَتَعَالَى Divine assistance will be with such a person.

On the converse, if a person takes a loan and casually says that he will see if he can pay or not, then he will not be able to settle even a small debt.

Remember this principle! When taking a loan, the responsibility of settling the debt is on the debtor and not for the creditor to pursue him. (Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 1/24)

## FULFILLING A DEBT IS A MEANS OF EASE

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once said:

If you are compelled to take a loan then ensure that you have the intention to pay back the loan at the time the loan is due. When the appointed time approaches, then immediately settle the debt (even if it means that you have to take another loan to settle the current loan).

Remember, if one's heart is clean and one's intention is to pay back the loan at its due time, then Allah تَبَارَكَ وَتَعَالَى will certainly assist him.

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 1/23)

## PROTECTING ONE'S WEALTH THROUGH DISCHARGING ZAKAAT

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ mentioned:

If one does not discharge one's zakaat from one's wealth, then that zakaat eventually will destroy the entire wealth, either by a fire burning it, or by being spent in court cases, or on medical expenses or some other unnecessary purpose.

On the other hand, if one discharges the zakaat, then Allah تَبَارَكَ وَتَعَالَى will bless one with barakah in one's wealth and the wealth will not decrease.

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 1/39)

## THE IMPORTANCE OF FULFILLING PEOPLE'S RIGHTS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

The issue of huqooqul ibaad (the rights of the servants of Allah تَبَارَكَ وَتَعَالَى) is an extremely serious matter. One will not be forgiven by merely repenting to Allah تَبَارَكَ وَتَعَالَى (i.e. until and unless one does not make amends by discharging the outstanding rights one owes to the servants of Allah تَبَارَكَ وَتَعَالَى or seeking their forgiveness, one will not be forgiven). Just as you are the servant of Allah تَبَارَكَ وَتَعَالَى, so is the person whose rights you have trampled.

On the Day of Qiyaamah, in exchange of two rupees taken unjustly, seven hundred accepted salaahs of the person who had usurped the rights will be taken and given to the person whose rights were usurped.

If the one who unjustly took the rights of another does not have sufficient accepted salaahs in his account, the sins of the one whose rights were usurped will be loaded onto the usurper in proportion to the injustice he had committed.

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 2/162)

## ALLAH تَبَارَكَ وَتَعَالَى ALONE PROVIDES SUSTENANCE

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

My beloved friends! When you have a worldly need then you should adopt the halaal means to the point of necessity to fulfill the need. However, when adopting the means, you should keep your focus towards Allah تَبَارَكَ وَتَعَالَى and remember that it is He alone who provides, not the means.

I am not saying that the means should not be adopted. Rather, the means should not be made the purpose and goal in one's life (i.e. one should not make compromises in one's Deen on account of one's profession, means of livelihood, etc).

(Suhbat Baa Awliyyaa pg. 188)

# MU'AASHARAAT (SOCIAL ETIQUETTES)

## OBEDIENCE TO PARENTS IS A MEANS OF A LIFE OF CONTENTMENT

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

My beloved friends! I wish to share something with you. Respect and obedience to one's parents is a means of increase and blessings in one's life and sustenance.

If a person is obedient to his parents at all times, he will never live a difficult and problematic life. On the converse, if a person is disobedient to his parents, then someday he will definitely be afflicted with some difficulty. (Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 1/37)

## HAVING A SENSE OF RESPONSIBILITY AND KEEPING TO TIME

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

Some students studying at Jalalabaad came today to meet me. Upon their arrival, they informed me that the madrasah had given them leave till 4 o' clock on that day and, therefore, they could only



HAZRAT MOULANA MUHAMMAD ZAKARIYYA KANDHELWI رَحْمَةُ اللَّهِ

remain in Sahaaranpur for a short while. Hazrat Shaikh رَحْمَةُ اللَّهِ smiled and expressed his pleasure and satisfaction over their sense of responsibility and their keeping to time.

Hazrat Shaikh رَحْمَةُ اللَّهِ then said, “Whenever I would seek permission from Hazrat Moulana Khaleel Ahmad Sahaaranpuri رَحْمَةُ اللَّهِ to go to my hometown, Kandhla, I would ensure that I returned on time and did not take extra leave, despite the fact that on certain times some important affair used to arise which demanded that I remain longer.”

(Suhbat Baa Awliyaa pg. 109)

## FULFILLING THE RIGHTS OF PARENTS AFTER THEIR DEMISE

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

The Hadith has shown a way to those who did not fulfil the rights of their parents during their parent’s lifetime, as to how they may make amends after their demise. The Hadith states that such a person should seek forgiveness on behalf of his deceased parents, send esaal-e-thawaab for them and keep in contact and show kindness and respect to all those who were close to his parents (i.e. family, friends and associates).

Through carrying out these actions, one will be forgiven by Allah تَبَارَكَ وَتَعَالَى and be blessed with the good fortune of being counted from amongst those children who were obedient to their parents.

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 1/39)

## THE IMPORTANCE OF FULFILLING THE RIGHTS OF PEOPLE

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

If a person is swearing you and speaking ill of you behind your back, he is actually giving you his good deeds. If he does not have sufficient good deeds to give you, then he is taking your evil deeds onto his own head.

A Hadith has also mentioned, “Whoever swears or hits someone, retribution will definitely be taken from him, to the extent that retribution will even be taken on behalf of the hornless goat (that was butted by a goat with horns).”

(Suhbat Baa Awliyaa pg. 94)

## REFRAINING FROM EXAGGERATION WHEN SPEAKING

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

Sometimes, people go to extremes when praising people for their good or reproaching them for their mistakes. They either throw them up above the sky or push them down beneath the earth when praising them or reproaching them. This way is incorrect. We should refrain from exaggeration in speech.

In the following aayat, Allah تَبَارَكَ وَتَعَالَى commands us to adopt the quality of justice in our speech and actions at all times:

وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ آلَا تَعْدِلُوا إِعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ

*The enmity of any people should not cause you to surpass the limits of justice. Remain just (at all times), that is closer to piety.*

(Suhbat Baa Awliyaa pg. 106)

## AN EXTREMELY IMPORTANT ADVICE IN REGARD TO DEALING WITH WIVES

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned the following advice to one of his close associates:

An extremely important advice in regard to dealing with wives is that one should avoid adopting a hard approach with one's wife. Rather, always adopt a soft approach with the wife and continue to encourage her in Deeni matters.

Conduct daily ta'leem from Fazaail-e-Aamaal and Fazaail-e-Sadaqaat with the wife and family, and if you hear stories of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ or the pious, you should relate it to your family at home. Insha-Allah, this will prove extremely beneficial for their guidance. (Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 423-424)

## FULFILLING THE RIGHTS OF THE CREATION

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

My senior Buzrugaan-e-Deen have not only mentioned the following advice but I had seen them diligently practise upon it in

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their lives as well – a person should not be more concerned regarding how people deal with him, rather he should be more concerned regarding how he deals with them.

In many writings of our senior Ulama and Buzrugaaan-e-Deen, we will find this repeatedly being mentioned that if a person has outstanding rights which he owes to the people, be they monetary rights or other rights, then he should endeavour to fulfil them so that he is not held accountable in the Hereafter.

As far as the rights which others owe to him are concerned, be they monetary rights or other rights, then he should not become over worried and concerned. The reason is that if they do not fulfil his rights in this world, Allah تَبَارَكَ وَتَعَالَى will compensate him with a reward that is far greater than that which he lost in this world.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 389)

## PREJUDGING PEOPLE ON THE BASIS OF HEARSAY

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

It is incorrect to prejudge any person without first investigating the matter.

If you hear that a certain person is a thief, then out of precaution, it is safer for you to not allow him to enter your private room. However, without first investigating and verifying the information, do not pass the verdict that he is a thief nor call him a thief.

This important principle of Deen should be borne in mind and adhered to at all times.

(Suhbat Baa Awliyaa pg. 135)

# THE RIGHTS OF ALLAH

تَبَارَكَ وَتَعَالَى

## CONTENTMENT – THE KEY TO CURBING MAN’S DESIRES

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ writes:

It is a common observation and a fact proven through experience that man, regardless of how much wealth he may acquire, never remains satisfied and content with his lot. With the exception of a few blessed servants of Allah تَبَارَكَ وَتَعَالَى, this is the general condition of man.

It is for this reason that we find earnest exhortation and encouragement towards contentment being given in various places of the Quraan Majeed and Ahaadith. This is essential in order for man’s insatiable appetite for wealth to be curbed to some extent.

(Fazaail-e-Sadaqaat [Urdu], Part 2 pg. 369)

## HOW TO ACHIEVE THE TREASURE OF CONTENTMENT

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ has written:

A person can be content with sufficing on less livelihood if he is particular about five things:

1. He should cut down his expenses and never spend more than what is absolutely necessary.
2. If he has sufficient money or food for his present needs, he should not worry about his future requirements, and should trust in the promise of Allah تَبَارَكَ وَتَعَالَى to provide sustenance to all living beings.
3. He should consider the fact that through being content with little provision from Allah تَبَارَكَ وَتَعَالَى, he will develop a sense of self-sufficiency and will protect his honour by not being dependent on others. On the other hand, a greedy person has to humiliate himself before others.
4. He should consider the fateful end of the rich who were enamored with this world i.e. the Jews, the Christians and the irreligious people who lived in affluence. At the same time, he should think of the beautiful future of the Ambiyaa عَلَيْهِمُ السَّلَامُ and the pious servants of Allah تَبَارَكَ وَتَعَالَى and reflect over the pure lives they led. He should then ask himself: Do you prefer to be counted among the fortunate ones who enjoyed nearness to Allah تَبَارَكَ وَتَعَالَى or do you wish to be like those irreligious fools who enjoyed the riches of the world?

5. He should keep in view all the harmful effects of excessive wealth.

If a person keeps these five points in view, he will be easily satisfied with a small provision from Allah تَبَارَكَ وَتَعَالَى.

(Fazaail-e-Sadaqaat [Urdu] pg. 421)

## RELIANCE ON ALLAH تَبَارَكَ وَتَعَالَى

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

My beloved brothers! Earn a livelihood, as it is the command of Allah تَبَارَكَ وَتَعَالَى. However, do not allow your heart to be immersed and consumed by your involvement in earning a livelihood. Instead, your heart should rely on Allah تَبَارَكَ وَتَعَالَى and always be pleased with His taqdeer.

In doing so, even if one's salary is decreased, it will not cause him great anxiety and distress. Make it your habit to always turn to Allah تَبَارَكَ وَتَعَالَى in dua.

(Suhbat Baa Awliyaa pg. 154)

## THE VALUE OF HUMILITY IN THE SIGHT OF ALLAH تَبَارَكَ وَتَعَالَى

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

Whenever something is found in abundance, it is not shown the level of appreciation and value that is required. On the contrary, if



something is scarce, then people generally value it. I will relate an incident through which we may be able to understand this point.

Approximately 50 years ago, the first Tabligh Jamaat left for Kabul. It is my habit that whenever a jamaat returns I look forward to hearing the report of their trip. Nevertheless, when the jamaat returned, they informed us that during the trip the food supply was depleted for a number of days and the only food they were able to obtain was grapes and some other fruits. They mentioned that for 4 aana's (1/6 of a rupee), they were able to purchase two kilograms of grapes.

Now ponder, that in a place where grapes are found in such abundance at such a low price, do you think the people in that area will appreciate and value it?

The lesson we learn from this is that wherever something is found in abundance, it is generally not appreciated. On the contrary, if something is very scarce in a place, then great importance is attached to it and it is valued immensely.

In the same vein, we should understand that the treasures of Allah تَبَارَكَ وَتَعَالَى are unlimited and there is nothing that is short in the treasures of Allah تَبَارَكَ وَتَعَالَى. However, the only thing that Allah تَبَارَكَ وَتَعَالَى does not possess in His treasures is humility and weakness. Allah تَبَارَكَ وَتَعَالَى is the greatest and there is no weakness within Him. All pride and greatness belongs to Allah تَبَارَكَ وَتَعَالَى alone.

Therefore when a servant humbles himself before Allah تَبَارَكَ وَتَعَالَى (i.e. he regards himself as insignificant and he fulfils every command of Allah تَبَارَكَ وَتَعَالَى), Allah تَبَارَكَ وَتَعَالَى greatly appreciates it. To the extent that a person lowers himself, Allah تَبَارَكَ وَتَعَالَى will elevate his status

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and rank. Every person should take time to ponder and reflect over this. It is reported that Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mentioned:

من تواضع لله رفعه الله

*“Whosoever adopts humility for the sake of Allah تَبَارَكَ وَتَعَالَى, Allah تَبَارَكَ وَتَعَالَى will elevate his status.”*

We often refer to ourselves, verbally or in our letters, as “the worst of creation”, “the lowest person”, “worthless person”, etc. However, only Allah تَبَارَكَ وَتَعَالَى knows what we really regard ourselves to be.

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللهِ 1/70)

## NOT REGARDING ONESELF ELIGIBLE FOR ANY FAVOUR

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللهِ once mentioned the following:

It is extremely important for a person to regard himself unworthy at all times for the favours Allah تَبَارَكَ وَتَعَالَى blesses him with. At no time should one feel within his heart that he is eligible for the favours of Allah تَبَارَكَ وَتَعَالَى (on account of the good that he is doing).

Nevertheless, together with having the conviction of not being worthy of any good, it is necessary for one to continue expressing gratitude to Allah تَبَارَكَ وَتَعَالَى for His favours so that one does not fall into the sin of being ungrateful.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللهِ pg. 499)

## THE HUMILITY OF THE TRUE SERVANTS OF ALLAH تَبَارَكَ وَتَعَالَى

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned the following:

The special friends of Allah تَبَارَكَ وَتَعَالَى who have acquired His recognition are such that, despite all the good qualities that they possess, they do not regard any of their actions to be worthy of being presented before Allah تَبَارَكَ وَتَعَالَى.

In proportion to the progress that they make, their humility goes on increasing, until they reach a point where they consider themselves to be the lowest of Allah's تَبَارَكَ وَتَعَالَى servants, and they feel that there is no servant of Allah تَبَارَكَ وَتَعَالَى that is lower than them.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 264-265)

## THE EFFECT OF TRUE LOVE

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned the following:

When the true love for any action settles deeply and firmly into the heart, then it becomes easy for one to carry out that action.

We have heard that there are some people who remain standing in the cinema from the night until the morning. Yet, if we have to say that a certain pious person performed Fajr Salaah with the wudhu of Esha Salaah, as he remained engaged in performing Tahajjud

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Salaah throughout the night, then people will express astonishment and amazement.

The main thing that motivates a person and makes it easy for him to carry out an action is true love and enthusiasm for that action (therefore, one should make an effort to create the true love and enthusiasm in his heart for every aspect of Deen).

(Suhbat Baa Awliyaa pg. 132)

# THE OUTLOOK OF A BELIEVER

## FULFIL THE RIGHTS OF OTHERS AND SEEK YOUR RIGHTS THROUGH BEGGING FROM

ALLAH تَبَارَكَ وَتَعَالَى

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

I wish to explain a very important principle with which I constantly advise my friends. I have heard this important principle from my elders. This principle is also recorded in the malfoozaat of my respected uncle, Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ, and further explained and expounded upon by his son, Moulana Yusuf رَحْمَةُ اللَّهِ, in his discourses. In reality, this principle is extracted from the Hadith.

A person should not be more concerned about how others deal with him and fulfil his rights. Rather, he should be more concerned about how he deals with others. He should constantly ensure that he fulfils the rights of kinship towards his family, the rights of people in general when interacting in society, and he fulfils the laws of Shari'ah placed upon him in regard to the Creation.

(Suhbat Baa Awliyaa pg. 93)

## TURNING ONE'S HEART AWAY FROM WORLDLY DISTRACTIONS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

In the year 1338 A.H, I performed my first hajj. From that time onwards, I made it a habit to remain awake in ibaadah throughout the nights during the month of Ramadhaan. However, since the last 5 to 6 years, due to illnesses, I was forced to discontinue this practice of remaining awake throughout the night.

Hazrat Shaikh رَحْمَةُ اللَّهِ then mentioned, "I learnt this practice from the Arabs. It used to be the way of the Arabs in those days that during the month of Ramadhaan, they remained awake in ibaadah throughout the night.

"Hence, during our stay in Makkah Mukarramah in the month of Ramadhaan, every night, after performing the Taraweeh Salaah, we used to perform umrah and other ibaadah till the time of sehri.

"In the year 1344 A.H, when I was blessed with the opportunity to once again be present at the Haramain Shareefain, I found that things had changed. The shopping centres would remain open throughout the night, and during the day, there would be complete silence."

Hazrat Shaikh رَحْمَةُ اللَّهِ then said, "Last year, when I was present in the Haramain Shareefain, I came to know that the television had entered many homes (in Makkah Mukarramah and Madinah Tayyibah) and thus the night passes with the sound of the television being heard. However, despite all the attractions of the

television (and the other attractions of the world), those who are sincere in their search for Allah تَبَارَكَ وَتَعَالَى will continue striving, and all these attractions will not distract them from their goal.”

(Suhbat Baa Awliyaa pg. 31)

## PATIENCE OR REVENGE?

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned the following:

When people plot and scheme against you, then it is only natural for you to feel disappointed, hurt and grieved over their behaviour. However, you should not entertain thoughts of taking revenge from these people.

The reason is that the revenge of Allah تَبَارَكَ وَتَعَالَى is far more severe. Furthermore, if you take revenge, then your revenge will be deficient, compared to Allah's تَبَارَكَ وَتَعَالَى revenge, and taking revenge will also cause you to lose the immense reward of exercising sabr.

The patience which you are exercising over your challenges and difficulties will be a means of you enjoying great barakah, and Allah تَبَارَكَ وَتَعَالَى will bless you with great bounties as well.

When a Muslim exercises sabr, Allah تَبَارَكَ وَتَعَالَى blesses him with a long life in which he receives the tawfeeq to carry out good deeds. When one patiently endures difficulties in this world, Allah تَبَارَكَ وَتَعَالَى blesses him with rewards in the Hereafter that are far better than that which he lost in this world.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 464-465)

## ATTRACTING PEOPLE TOWARDS DEEN

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

My beloved friends! Life and death is something over which there is no guarantee. Remember the advice I wish to share with you!

My advice to you is that you should strive to the best of your ability to emulate the mubaarak sunnah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The second advice which I wish to give you is that you should endeavour to establish Khanqahs and halqahs of zikr in your localities. Encourage people to engage in zikr and teach them Deen.

Do not wait for people to come to you to learn Deen or to acquire self-reformation. In this era, you will have to adopt all means in trying to win people and attract them towards Deen.

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 2/142)



# STRENGTHENING ONE'S RELATIONSHIP WITH ALLAH تَبَارَكَ وَتَعَالَى

## THE SOLUTION FOR THE CRISIS OF THE UMMAH

A few leading personalities had once come to Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ with the aim of seeking advice from him regarding the various efforts that could be implemented in trying to improve the situation in Baytul Muqaddas and Palestine.

The advice that Hazrat Shaikh رَحْمَةُ اللَّهِ gave them was such that it contains guidance for all Muslims at large. An extremely pertinent portion of Hazrat Shaikh's رَحْمَةُ اللَّهِ advice has been reproduced below:

Wherever calamities and tragedies of this nature occur in the world, then there is no Muslim who does not feel distressed and grieved over what is transpiring. However, at the same time, there is no denying that everything that is happening is a result of nothing but our own actions.

You are all well acquainted and abreast with the news. Who can deny the enmity that the disbelievers have for Islam? Their

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ridiculing Islam and spreading corruption and immorality in the world, their adopting all means to eliminate and exterminate Islam from the face of this earth, and every other effort that is taking place against Islam is now going on for some time in the Arab lands.

In these trying circumstances, where the world is against Islam, if one has to ponder and reflect, one will realize that it is only the infinite grace and mercy of Allah تَبَارَكَ وَتَعَالَى that allows us to continue. Otherwise, the amount of transgression and sins that the Muslims are involved in warrants His Divine punishment.

Allah تَبَارَكَ وَتَعَالَى says in the Quraan Majeed:

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٥١﴾

*Whatever misfortune befalls you is because of what your hands have earned, and for many (of them) He grants forgiveness.*

To understand this verse, one may consider the following illustration. A certain person's brother or son is meted the death penalty on account of him killing someone. For the person to feel affected and grieved through losing his brother or son is natural due to the bond of mutual love that they share among themselves.

However, he will have to come to terms with realizing that the consequences his brother had faced were purely on account of his own actions.

Allah تَبَارَكَ وَتَعَالَى speaks about the corruption the Banu Israaeel were previously involved in and how Allah تَبَارَكَ وَتَعَالَى had subjected them to oppression and tyranny at the hands of their enemies. Whatever had occurred was, in reality, a consequence of their own actions.

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَتَتَعَلَّقَنَّ عُلُوًّا كَبِيرًا ﴿١٠٠﴾  
 فَإِذَا جَاءَ وَعْدُ أُولَاهِمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ ط  
 وَكَانَ وَعْدًا مَّفْعُولًا ﴿١٠١﴾ ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُم بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ  
 أَكْثَرَ نَفِيرًا ﴿١٠٢﴾ إِنَّ أَحْسَنْتَ مَا أَحْسَنْتُمْ لِأَنفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ط فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ  
 لِيَسُوءُوا وُجُوهَكُمْ وَيَلْبَسُوا حُلُومَ السُّجُودِ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ﴿١٠٣﴾  
 عَسَىٰ رَبُّكُمْ أَنْ يَرَحَمَكُمْ ۖ وَإِنْ عُدْتُمْ عَدُنَا ۗ

*And We declared to the Banu Israaeel in the Book, “You will surely spread mischief on the earth twice and be elated with mighty arrogance! When the appointed time for the first of the two came, We sent against you some of our servants given to terrible warfare: They entered the very innermost parts of your homes; and it was a promise bound to be fulfilled. Then We gave you your turn to overpower them, and increased your strength with wealth and sons, and made you greater in number. If you do good, you will do it for your own benefit, and if you do evil, it will be against yourselves.*

*Later, when came the time appointed for the second, (We sent others) to disfigure your faces, and to enter the masjid as they had entered it before, and to completely destroy whatever they prevail upon. It may be that your Rabb may (yet) show mercy unto you; but if you revert (to your sins), We shall revert (to Our punishments).*

Are all these incidents which are recounted in the Quraan Majeed mere fables and fairytales? My heart’s desire is that those people, who are orators and also well versed in history, should take lesson from the manner in which the disbelievers of that era dealt with

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the Muslims when the Muslims moved off the straight path, and they should thereafter warn the Muslim Ummah so that they may pay heed as well. This is what I am requesting from you.

The essence of this advice is to first remove the corrupt substance and rot before attending to the wound. If the corrupt substance and rot is left in the body, you can well imagine what the result of merely applying a bandage to the surface will be.

Allah تَبَارَكَ وَتَعَالَى says:

كَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزِبُهُ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ  
وَلِيًّا وَلَا نَصِيرًا ﴿١٣٣﴾

*Not your desires, nor the desires of the People of the Book (can prevail. The system of Allah تَبَارَكَ وَتَعَالَى is that) whoever works evil, will be compensated accordingly. And nor will he find, besides Allah تَبَارَكَ وَتَعَالَى, any protector or helper.*

The evil effects and consequences of a sin perpetrated by an individual are such that they will be confined to that individual. However, when oppression and sins are carried out by people collectively, especially when the oppression involves openly opposing Islam and Deen, then the consequences that follow also affect the people collectively.

This worthless servant has written in detail regarding the causes for the degeneration of the Ummah in his book, Al-I'tidaal, in answer to the question “Why are the Muslims facing oppression and tyranny at the hands of the disbelievers?” This book was published in Sha’baan 1357 A.H. approximately thirty years ago.

I have already presented this book to you twice before. I first presented it to you a few years back, and the second time I presented it to you was during Shawwaal of last year. When you arrived here, hearing of the problems that had erupted in Sahaaranpur, then during the course of one of our conversations, I had made reference to this article. On that occasion, I also presented this book to you. Even if you now tell me that you want this book, it can be sent to you as many times as you wish.

لن يصلح آخر هذه الأمة إلا ما أصلح أولها

*The latter portion of this Ummah will never be reformed except through that which reformed the first portion of this Ummah.*

According to the above statement, the need of the time is for us to remain firm on Deen and hold fast onto the example set by Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, together with valuing and showing respect to it. It is only in this that the Ummah will find success, victory and honour.

The story of Hazrat Umar رَضِيَ اللَّهُ عَنْهُ travelling to Shaam is well known and you are perhaps aware of it as well. While Hazrat Umar رَضِيَ اللَّهُ عَنْهُ was proceeding to Shaam, he arrived at a place where he needed to cross through water and mud. He thus dismounted from his camel, removed his leather socks, placed them on his shoulder and crossed.

Seeing this, Hazrat Abu Ubaidah رَضِيَ اللَّهُ عَنْهُ said, “What will the people of Shaam say if they see you in this condition?” Hazrat Umar رَضِيَ اللَّهُ عَنْهُ acceded to the request of Hazrat Abu Ubaidah رَضِيَ اللَّهُ عَنْهُ and accepted to ride a fine horse and to wear new clothing. However, after a little while, perceiving the change in his heart, Hazrat Umar رَضِيَ اللَّهُ عَنْهُ

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dismounted the horse and removed the new clothing he was given to wear.

He then addressed Hazrat Abu Ubaidah رَضِيَ اللهُ عَنْهُ and the Muslims in the following words:

فقال عمر أوه لم يقل ذا غيرك أبا عبيدة جعلته نكالا لأمة محمد صلى الله عليه وسلم إنا كنا  
أذل قوم فأعزنا الله بالإسلام فمهما نطلب العز بغير ما أعزنا الله به أذلنا الله

Hazrat Umar رَضِيَ اللهُ عَنْهُ exclaimed, “Aah! If someone besides you had said that, O Abu Ubaidah رَضِيَ اللهُ عَنْهُ, I would have made him an example for the Ummah of Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! We were undoubtedly the most disgraced of nations, then Allah تَبَارَكَ وَتَعَالَى granted us honour through Islam. If we ever seek honour in something besides that through which Allah تَبَارَكَ وَتَعَالَى honoured us, Allah تَبَارَكَ وَتَعَالَى will disgrace us.”

I have also mentioned the incident of Hazrat Umar رَضِيَ اللهُ عَنْهُ and numerous other incidents of this nature in my book, Al-I'tidaal. All these incidents clearly show that the success and salvation of the Muslims lies in holding fast to Islam, not casting Islam aside and abandoning it, or even worse, destroying Islam and idealizing the ways of the disbelievers.

During the mubaarak life of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, when there was a need for adopting some means to call people for salaah, and some Sahaabah رَضِيَ اللهُ عَنْهُمْ suggested lighting a fire or blowing into a trumpet, then Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ strongly rejected these suggestions on the basis that they resembled the ways of the disbelievers (the fire worshippers and the Christians).

How strange it is to find that it is the Ummah of this very same Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who are now striving to emulate the disbelievers in every

facet of their lives! They are so overawed by the disbelievers that in every department of their lives, they examine their conduct and behaviour and thereafter emulate them.

When Hazrat Umar رَضِيَ اللَّهُ عَنْهُ began to recite from the Tawrah in the blessed presence of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the noble countenance of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ began to change out of anger, and Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was greatly disturbed. On realizing his error, Hazrat Umar رَضِيَ اللَّهُ عَنْهُ immediately sought forgiveness.

Imagine, when this was the extent of dissatisfaction brought to the heart of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when he had seen Hazrat Umar رَضِيَ اللَّهُ عَنْهُ recite the book of the Jews, then how more disturbed and hurt would he not be to see that his Ummah now regard his guidance and the guidance left by his Sahaabah رَضِيَ اللَّهُ عَنْهُمْ to be worthless, and thus adore the ways of the West and other disbelievers, after which they are prepared to pay any price to try and adopt and promote their ways in their lives.

You yourself consider the extent of pain that we are causing to the mubaarak heart of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ through our actions. When our actions cause such pain to Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (may my life be sacrificed for him!), then as great as the resulting anger and reprimand of Allah تَبَارَكَ وَتَعَالَى may be (in order for us to come back onto the straight path), it is actually His pure mercy upon us that He is not sending His Divine punishment upon us and destroying us entirely. Otherwise, had it not been His grace and forgiveness upon us, we are not worthy of living in this world.

You know more of these circumstances and conditions than I do, since you are more acquainted with the news and world conditions.

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You have substantial influence over people, as you interact with them. Therefore, in diverse ways, you should effectively convey your message to people and conscientise them so that they may take stock of their lives and reform their actions.

In this way, as much as the enmity for Islam may be, they will be able to work towards decreasing it. Rather, they will even be able to look for ways to try and remedy the situation. According to this worthless servant, this is the one and only solution to the situation in Baytul Muqaddas and Palestine – that we return to Allah تَبَارَكَ وَتَعَالَى and come back onto the mubaarak sunnah of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and abandon the ways of the disbelievers.

I wish to write more on this issue. However, because people will not listen to an uninfluential personality, and because modernists do not subscribe to the ideas of simple people, you should merely mention to them the solution that I have spoken of briefly and concisely. You may also mention it to those who have always been affiliated with me. If you wish, you may also discuss it with those of your guests who are linked to me. (Tarbiyatus Saalikeen pg. 624)

## EXPRESSING GRATITUDE OVER THE FAVOURS OF ALLAH تَبَارَكَ وَتَعَالَى

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللهِ once mentioned:

My Shaikh, Hazrat Moulana Khaleel Ahmad Sahaaranpuri رَحْمَةُ اللهِ, explained a very important point under the verse of the Quraan Majeed:



وَإِنْ تُعَدُّوْا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا

*If you try to count the favours of Allah تَبَارَكَ وَتَعَالَى, you will not be able to encompass.*

Hazrat Shaikh رحمه الله mentioned that if one has to examine this aayat, he will find the word ‘ni’mat’ mentioned in the singular form. Hence this aayat indicates towards the fact that if one has to try and encompass all the benefits and favours one receives from Allah تَبَارَكَ وَتَعَالَى through one bounty (e.g. eyesight, hearing, speech, etc.), he will not succeed in encompassing all its good. (Suhbat Baa Awliyaa pg. 92)

## TURNING TO ALLAH تَبَارَكَ وَتَعَالَى ALONE IN THE HOUR OF NEED

Hazrat Shaikh Moulana Muhammad Zakariyya رحمه الله has written:

The hearts of all men in the world are controlled by Allah تَبَارَكَ وَتَعَالَى alone. However humbly we entreat someone and earnestly request him to fulfill our need, he will not be moved, unless He, in whose hands the hearts of all men lie, wills it so.

On the other hand, if He, in whose control lies the hearts of all men, decrees it to happen, He will inspire the hearts of men to fulfill our need. Despite how much of disinterest we show towards a person, he will be obliged to fulfill our need.

The reason is that Allah تَبَارَكَ وَتَعَالَى will create a strong feeling within his heart to fulfill our need. So, it is Allah تَبَارَكَ وَتَعَالَى alone who we should turn to and whose help we should seek in the hour of need.

(Fazaail-e-Sadaqaat [Urdu] pg. 214)

## SUBMISSION BEFORE ALLAH تَبَارَكَ وَتَعَالَى

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

My beloved friends! Express submission before Allah تَبَارَكَ وَتَعَالَى, (that Being who has complete control over everything), and everything will become submissive and obedient to you.

The incident of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ is well known, where they were once in the jungles of Africa and they needed to pitch their tents and encamp. However, the jungle was such that it was filled with various wild animals and harmful creatures.

Hence, Hazrat Uqbah رَضِيَ اللَّهُ عَنْهُ, who was the leader of the army, took a few Sahaabah رَضِيَ اللَّهُ عَنْهُمْ with him and went to a certain place. He then addressed the animals and announced saying, “O insects and animals! We are a group of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! We wish to stay here and you should thus depart. After this announcement, if we find any animal around this area, we will kill it.”

After this announcement was made, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ witnessed the animals depart while carrying their young in total submission and obedience before the command of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ.

(Suhbat Baa Awliyaa pg. 88)

## REPENTING FOR ONE'S SINS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

I have mentioned the following verse of the Quraan Majeed many times in the past:

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ

*Whatever calamity afflicts you is because of that which your hands have earned (evil deeds), and He forgives many (of your sins). (Surah Shoora v. 30)*

By Allah تَبَارَكَ وَتَعَالَى, one will be dealt with according to his actions. At times, the result of one's actions is not seen immediately. However, it does not mean that if one does not see the result of one's actions immediately, there is no result that is forthcoming. The consequence of one's actions will definitely be seen sooner or later.

Similarly, if we experience some difficulty, the difficulty we experience may not always be due to the apparent cause that we see before us. Sometimes, there is another hidden cause (i.e. our sins) which we don't consider, whereas this is the actual cause for the difficulty.

It is for this reason that you should make istighfaar constantly and make a habit of reciting Aayat-e-Kareemah ( لا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ) in abundance. We should turn to Allah تَبَارَكَ وَتَعَالَى at all times for He is the only source of help.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 429)

## TURNING TO ALLAH تَبَارَكَ وَتَعَالَى AT ALL TIMES

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned the following:

If a beggar comes to one's door, begging with humility and helplessness, then one will give him something and will not let him go hungry. In fact, even if one finds a hungry dog at his door, then he will give it something or the other to eat.

Hence, if a person presents himself at the door of Allah تَبَارَكَ وَتَعَالَى (through turning to Allah تَبَارَكَ وَتَعَالَى and sincerely begging Him for his needs), will Allah تَبَارَكَ وَتَعَالَى let him go hungry and not fulfil his need?

It is reported in a Hadith-e-Qudsi that Allah تَبَارَكَ وَتَعَالَى says, "O son of Nabi Adam عَلَيْهِ السَّلَام! Free yourself for My worship, and I will fill your heart with contentment and will bring an end to your poverty. However, if you do not do so, then I will fill your hands with occupations and I will not bring an end to your poverty." (*Sunan Tirmizi # 2466*)

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 1/55)

# PREPARATION FOR DEATH

## MAKE THE BEST OF LIFE WHILE YOU CAN

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned the following:

My beloved friends! After one passes away, people will no longer think of him and remember him. Even one's immediate family, wife, children, brothers and sisters will all forget about him. Perhaps on some occasions, certain people will remember him and convey reward for him.

Hence, this life which Allah تَبَارَكَ وَتَعَالَى has blessed you with is indeed very precious. You should value this life and make the best preparations for your Aakhirah while you can.

(Suhbat Baa Awliyaa pg. 201)

## REMEMBERING THE SPECTACLE OF DEATH

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

O my beloved friends! Remember death continuously! Continue pondering over the spectacle of death. At the time one departs

from this world, he will leave behind all his belongings and he will leave empty handed.

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللهِ 2/153)

## THE TRUE WEALTH IS THE WEALTH THAT ONE TAKES TO THE HEREAFTER

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللهِ once mentioned:

My beloved brothers! Constantly take the name of Allah تَبَارَكَ وَتَعَالَى and engage in zikr as this is the thing that will benefit you after you leave this world.

My beloved brothers! Listen attentively to what I am saying and accept my advice, as perhaps there will not be anyone else who will advise you in this way.

When a person passes away, the people of this world ask, “What has he left behind for his family and dependants?” whereas the people of the Hereafter ask, “What has he brought along with him to the Hereafter?”

Therefore send forth to the Hereafter whatever you possess of the world and only hold back that amount of dunya which you absolutely require to live in this world.

Each person will have to prepare his own Aakhirah and will be accountable for his own deeds. When you pass away, your family and loved ones will weep for only a few days, after which nobody will remember you or cry over your demise. People coming to

HAZRAT MOULANA MUHAMMAD ZAKARIYYA KANDHELWI رَحْمَةُ اللَّهِ

console the bereaved ones will force themselves to shed a few false tears and then they too will leave.

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 2/126)

## REFLECTION OVER DEATH – THE REMEDY FOR NEGLIGENCE

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

Sickness, death and other similar calamities and difficulties which afflict people, are all things from which we should take lesson and to which we should pay heed. It is as though our sight has been blinded by veils of negligence and unmindfulness. We have become complacent over our condition and express surprise over the condition of others without taking any lesson.

When studying the sections of Hadith pertaining to narrations which soften the heart and narrations of abstinence from the world, we fail to ponder and reflect. We study and discuss the Fiqh discussions at great length and merely leave it at that.

Before sleeping, a person should take out some time to ponder and reflect over the reality of death. (Suhbat Baa Awliyaa pg. 152)

## WHOSE JANAAZAH IS THIS?

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

We should, at all times, remember that our life is coming to an end. We have also heard our elders say that a person should take stock

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of his life when going to sleep. He should ponder and reflect over the number of things he will be able to take with him when he passes away and the number of things he will be forced to leave behind. Constantly remember death!

Rasulullah ﷺ is reported to have said in the Mubaarak Hadith, “Remember the thing which severs all pleasures of life, death.”

Once a janaazah was passing by when somebody asked a pious person present, “Whose janaazah is this?” The pious person replied, “It is your janaazah.” When the person expressed surprise at this answer, the pious person said, “If it is not yours, then regard it to be mine.” (Merely being concerned about whose janaazah it is, is insufficient. What matters is whether one is prepared for that moment to be the moment of one’s own janaazah.)

(Suhbat Baa Awliyaa pg. 152)

## THE TEMPORARY LIFE OF THIS WORLD

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

The life of this world is temporary and will soon come to an end. While there exists a difference of opinion regarding everything in life, there exists no difference of opinion regarding the certainty of death.

Despite us believing in the inevitability and certainty of death, we still don’t find time to work and strive for the eternal life. We find



the time to earn our livelihood but don't find any time to engage in zikr.

The separation of India and Pakistan (where people were forced to leave India and settle in Pakistan, leaving behind all their properties and wealth) made it easy for us to realize that when a person leaves this world at the time of death, nothing will accompany him.

The Mashaayikh have written in regards to hajj that the entire scene of hajj is one that depicts the spectacle of death. A person removes his normal clothing and replaces it with two simple pieces of cloth. People accompany the person leaving for hajj to the station or to Bombay in order to see him off and thereafter return to their homes. People departing for hajj have to leave all their wealth, properties etc. behind.

Hazrat Shaikh رَحْمَةُ اللهِ then mentioned,

عافل تجھے گھڑیال یہ دیتا ہے منادی  
گردوں نے گھڑی عمر کی ایک اور گھٹادی

*“When the clock sounds, an announcement is actually being made: “O negligent person! Every time the needle of the clock goes around, it has decreased a portion of your life.”*

(Suhbat Baa Awliyaa pg. 152)

## VALUING EVERY MOMENT OF ONE'S LIFE

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

Every moment of one's life is extremely valuable. Hence, whatever time one finds to carry out righteous actions, one should value that time and utilize it profitably in carrying out good deeds. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned in the Mubaarak Hadith:

فليتزود العبد من نفسه لنفسه ومن حياته لموته ومن شبابه لكبره ومن دنياه لآخرته

*“One should prepare provisions (for the journey of the Hereafter) through carrying out good deeds which will benefit him (in the Hereafter), and prepare through his life for his death, and through his youth for his old age, and through his dunya for his Aakhirah.”*

(Suhbat Baa Awliyaa pg. 79)

## DEATH IS INEVITABLE

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

I always reflect over the fact that death is inevitable. Each person knows with certainty that death will overtake him one day. Why is it that people are still so unmindful about death and hence do not prepare for it?

Today, after Asr Salaah, my neighbour had passed away. May Allah تَبَارَكَ وَتَعَالَى forgive him and have mercy on him. He had just performed his Asr Salaah and sat down in order to recite the Quraan Majeed when death had all of a sudden overtaken him. No one knows at

which moment death will strike. One is unaware of whether one will live to see the next day or even the next hour.

I took a great lesson from the death of my neighbour. He was a pious man who was bay'at to my respected uncle, Moulana Ilyaas رَحْمَةُ اللَّهِ.

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 1/134)

## THIS WORLDLY LIFE IS LIKE A DREAM

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ while explaining the reality of this worldly life, mentioned:

This worldly life can be likened to a person who finds himself in an air-conditioned room being massaged by many servants while others are at his beck and call, anxiously waiting to serve him. Suddenly his eyes open and he realises that what he was visualizing was nothing but a dream and in reality, he is in a prison cell stuck behind bars.

On the other hand, another person has a dream in which he sees himself being severely beaten and lashed and undergoing difficulty upon difficulty. When his eyes open, he sees himself safe and sound and realizes that all the pain and suffering was nothing but a dream. He feels relieved and is grateful to Allah تَبَارَكَ وَتَعَالَى that what he was going through was just a dream and not a reality.

Hazrat Shaikh رَحْمَةُ اللَّهِ then mentioned to those present in the gathering:

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Respected friends! This world is identical to a dream. When a person opens his eyes (i.e. the eyes of the Hereafter), then only will he realize the condition in which he truly is.

In the Hereafter, when those who lived a comfortable life in the world will see the immense rewards in store for all those servants of Allah تَبَارَكَ وَتَعَالَى who bore afflictions and underwent difficulties in this world, they will desire that their bodies had been cut with scissors in the world and they were made to undergo great amounts of hardship and difficulty, so that they may also be worthy of the great rewards of the Akhirah.

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللهِ 1/67)

# EXERCISING PATIENCE THROUGH TRIALS AND ADVERSITIES

## REMAINING PATIENT IN THE FACE OF ADVERSITY

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ writes:

There are numerous places in the Quraan Majeed and Hadith where we are exhorted and encouraged to remain patient in the face of adversity.

One should not consider the difficulties and hardships which one undergoes as a sheer misfortune and calamity. Instead, at times, Allah تَبَارَكَ وَتَعَالَى, out of His infinite grace and wisdom, puts one through certain trials during his life in order to bless him with His Divine grace. (Fazaail-e-Sadaqaat [Urdu], Part 2 pg. 369)

## THE WORLD – AN ABODE OF TRIALS AND TRIBULATIONS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ writes:

This world is an abode of trials and tribulations. Therefore, if any difficulty befalls us, before expressing ingratitude, we should

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reflect over the extent to which we are all indebted to Allah تَبَارَكَ وَتَعَالَى for His boundless favours.

Then we shall realize that instead of us complaining over the small difficulty, we should be expressing our gratitude to Allah تَبَارَكَ وَتَعَالَى for all His bounties.

(Fazaail-e-Sadaqaat [Urdu], Part 2 pg. 410)

## CALAMITIES AND DIFFICULTIES REMOVED THROUGH THE BLESSING OF GOOD DEEDS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

This is a proven fact and I have firm confidence and belief in it. It has also been proven through the experience of the pious servants of Allah تَبَارَكَ وَتَعَالَى. This fact is that whenever any locality is undergoing difficulties and calamities, and they resort to reciting durood shareef in abundance and making excessive zikr (remembrance of Allah تَبَارَكَ وَتَعَالَى, performing salaah, reforming their actions), the calamities and difficulties are immediately alleviated and removed.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 400)

## HOW SHOULD WE CONDUCT IN THE FACE OF HARDSHIPS AND DIFFICULTIES?

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

My beloved friends! Going on discussing one's difficulties and problems will not bring about any solution nor will it help you.

In the face of hardships and difficulties, nothing benefits a person except istighfaar and earnestly turning to Allah تَبَارَكَ وَتَعَالَى in dua. Mention this advice of mine to your friends and associates and frequently remind them of it as well.

We should understand that all the difficulties and calamities that we experience are actually the result of our evil actions. In reality, the difficulties that we face on account of our sins and wrongs are much less than what we are deserving of.

My beloved friends! Each person should look into his own heart to introspect over his condition and see what sins he is involved in. The truth of the matter is that we are only continuing in our present condition due to the mercy of Allah تَبَارَكَ وَتَعَالَى and the blessing of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as we are definitely deserving of far greater punishments and difficulties.

When difficulties and calamities overcome us then falling into anxiety and depression will not help us. It is crying to Allah تَبَارَكَ وَتَعَالَى in repentance that will help us.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 421-422)

## VALUABLE MOMENTS OF ACCEPTANCE

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned the following:

The trials and tribulations that one undergoes in life have been predestined and will occur at their appointed time. When one undergoes any difficulty, then for one to experience grief is natural.

However, at the time of difficulty, when one turns to Allah تَبَارَكَ وَتَعَالَى in dua, engages in zikr, remains firm on Deen and does not leave out the tilaawat of the Quraan Majeed, then due to remaining punctual on righteous deeds and being committed to Deen despite the hardship, the rewards of one's actions will be extremely weighty in the sight of Allah تَبَارَكَ وَتَعَالَى (and this is the solution for one to gain Allah's تَبَارَكَ وَتَعَالَى mercy).

In reality, these are valuable moments of acceptance. Hence, one should take advantage of these moments and try to achieve the love of Allah تَبَارَكَ وَتَعَالَى and the rewards of the Hereafter.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 492-493)



# DESTRUCTIVE QUALITIES

## ADOPTING A COMPROMISING ATTITUDE IN DEEN DUE TO THE LOVE OF WEALTH

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ writes:

According to Shari'ah, it is not forbidden for one to derive pleasure from the permissible things of the world, nor is it impermissible for one to accumulate wealth and keep it in one's possession.

However, it should be borne in mind that the abundance of wealth and luxuries creates a strong affinity and bond for wealth within one's heart, to such an extent that it becomes difficult for one to live without it.

As a result, in order to acquire the wealth to fulfil one's desires, one has to occupy himself in searching for additional means to increase one's livelihood and income. Often, in the passion of wealth one adopts a compromising attitude in his Deen and becomes a victim of sin.

(Fazaail-e-Sadaqaat [Urdu], Part 2 pg. 486)

## THE TEMPTATION OF MY UMMAH LIES IN WEALTH

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ writes:

Wealth is beneficial as well as harmful; it is both a cure as well as a poison. Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “For every Ummah (people), there has been a trial and a temptation; the temptation of my Ummah lies in wealth”. Hence it is necessary to guard oneself against this temptation and its harmful effects.

If someone possesses a poisonous snake and he makes an antidote, it will be useful both for himself and for other people. Otherwise, its poison will prove fatal for himself and will also harm others.

It was in view of these harmful effects of wealth that Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once remarked, “This wealth is pleasant and attractive to see and inviting to the heart; it is beneficial for him who obtains it by rightful means (in the manner prescribed by Shari’ah) and spends it properly; but he who obtains it by unlawful means is like one suffering from a disease in which one goes on eating without being satisfied.” (Fazaail-e-Sadaqaat [Urdu], Part 2 pg. 366)

## THE ILL-EFFECTS OF MISUSING THE EYES

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

The environment in certain places is extremely dangerous to one’s Imaan. In such environments, it is necessary for one to guard his gaze from sin at all times.

When a person misuses his eyes and looks at haraam, then the first effect of this sin is that he no longer perceives the motivation and enjoyment in his ibaadaat.

The second effect of this sin is that his ibaadaat begins to decrease.

The third effect of this sin is that a person becomes inclined towards sins and thereafter falls deeper into committing evil deeds.

May Allah تَبَارَكَ وَتَعَالَى protect us all from the evils and harms of environments where sin takes place.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 411)

## DESIRING THE WEALTH OF OTHERS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned the following:

One should bear in mind the following aspect. If one acquires something from someone without asking, nor having the desire and expectation of receiving the item from him, then there will be a lot of barakah and blessings in the item which one has acquired.

However, if one acquires something from someone through asking, or after having the expectation and desire of acquiring the item from the person, then there will not be any barakah and blessings in such an item which one has acquired.

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For example, one sees a wealthy person and desires that he gives him something from his wealth, then this is regarded as ishraaf-e-nafs (desiring the wealth of others) and this is not permissible in Shari'ah.

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 1/44)

## REFRAINING FROM CURSING

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ writes:

There are many men and women who suffer from the bad habit of sometimes cursing their children, etc., out of anger and grief.

Remember that in the court of Allah تَبَارَكَ وَتَعَالَى there are certain moments of acceptance during which all duas are answered. Hence, at times due to foolishness and stupidity, the children are cursed out of anger, and when the effect of that curse comes upon the children and lands them into a calamity, the parents go around crying, not even realizing that they themselves had asked for this calamity through their curse.

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has prohibited us from cursing ourselves, our children, wealth, servants, etc. as it is possible that this curse will coincide with a moment of acceptance.

One should exercise even more care in the month of Ramadhaan as the entire month is a period in which duas are accepted. It is thus extremely important to avoid cursing in this month.

(Fazaail-e-Aamaal [Urdu], Fazaail-e-Ramadhaan pg. 22)

# PRIDE

## THE EVIL TRAITS OF PRIDE, JEALOUSY AND HAUGHTINESS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ while addressing the audience in his majlis once mentioned:

Beloved brothers! Let me inform you about the evil traits of pride, jealousy and haughtiness. These evil traits have no limits and are extremely serious in the sight of Allah تَبَارَكَ وَتَعَالَى.

Pride, jealousy and haughtiness are among those sins whose punishment is extremely severe. These are connected to the spiritual being of a person.

There are some sins which relate to the physical being of a person, e.g. one's lust and carnal desires. The punishment for getting involved in such sins are indeed detrimental, however they are not as severe as getting involved in these spiritual maladies (i.e. the sin of pride, haughtiness and jealousy).

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 1/70)

## THE CURE FOR PRIDE

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned the following:

Pride is the root of all spiritual maladies and is an extremely destructive sickness. It causes a person to fall very hard (and lose all the good that he has acquired). A person should be greatly concerned about safeguarding himself from this spiritual malady.

If one has this spiritual sickness, then the cure for it is that one should, at all times, regard himself to be incapable and unworthy of any good.

At all times, one should keep in mind that whatever excellence he has acquired in his life, whether it relates to the knowledge of Deen that he possesses or the good deeds that he carries out, it is entirely through the grace of Allah تَبَارَكَ وَتَعَالَى. Had it not been for the grace of Allah تَبَارَكَ وَتَعَالَى upon him, he would have not achieved anything.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 468)

## THE REMEDY FOR SELF-ADMIRATION

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned the following:

One easy remedy to remove the malady of self-admiration is that when one experiences feelings and thoughts of self-admiration, then one should immediately think of his sins.

On thinking of his sins, he should express gratitude to Allah تَبَارَكَ وَتَعَالَى for concealing his sins from the people. He should think to himself that had Allah تَبَارَكَ وَتَعَالَى not kept his sins concealed from the people, then the reality of the matter is that on account of the abundant sins and weaknesses which he has, the people who are showing him respect will not even wish to spit on him (let alone associate with him).

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 506)

## DO NOT BECOME BOASTFUL OVER ANY GOOD DEED

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ mentioned:

My beloved friends! Exercise extreme caution in regard to your actions. Do not become boastful over any action that you carry out (for everything you do is through the grace of Allah تَبَارَكَ وَتَعَالَى).

Hazrat Abdullah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ is reported to have said that no person who is living is safe from danger (until he passes away with Imaan).

Hazrat Shaikh رَحْمَةُ اللَّهِ thereafter mentioned, with tears in his eyes, that Shaitaan eagerly strives and constantly endeavours to mislead every person. Make dua that Allah تَبَارَكَ وَتَعَالَى bless me to remain steadfast upon Imaan until my end.

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 1/25)

## MAKING AN EFFORT TO REMOVE PRIDE FROM ONE'S HEART

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ mentioned:

Once, a person wrote a letter to me asking, “What is the sign that pride no longer remains with a person?”

I replied, “If any person finds fault with you, then you are not overcome by anger. Instead you begin to examine within your heart whether what the person has said is true or not.

“If after pondering and reflecting over the situation, your heart tells you that the statement the person made was correct and you suffer from that weakness, then you are immediately prepared to accept your mistake and correct yourself.

“If this is your condition, then this is a sign that pride has left you. However, on the converse, if after hearing the statement of that person, you are overcome by rage and anger without even taking a moment to think whether what was said was correct or not, then this is a clear sign of you having pride.”

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 1/71)