

SCATTERED  
PEARLS  
*of*  
HAZRAT MOULANA  
MUHAMMAD ZAKARIYYA  
KANDHELWI رَحْمَةُ اللَّهِ

~ & BRIEF BIOGRAPHY ~

*Published by:*

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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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## FOREWORD

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 Qur’aan 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).

There were numerous personalities of this calibre in every era. Among the giants of the recent past was Shaikhul Hadith Hazrat Moulana Muhammad Zakariyya رَحْمَةُ اللهِ عَلَيْهِ وَسَلَّمَ.

The legacy of this personality speaks for itself. A short biography of this personality has been included in this book, and certain incidents from his life have also been mentioned which give a glimpse at his firm adherence to the mubaarak sunnah of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in all facets of life.

Every third week, some of the selected statements of Shaikhul Hadith Hazrat Moulana Muhammad Zakariyya رَحْمَةُ اللهِ عَلَيْهِ وَسَلَّمَ were posted on the Ihyaauddeen and Alhaadi websites. This book is a compilation of all the statements posted to date on the website.

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

***(Moulana) Muhammad Ilyas Patel***



# BIOGRAPHY

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.

## Birth and Upbringing

Hazrat Shaikhul Hadith, Moulana Muhammad Zakariyya Kandhelwi رَحْمَةُ اللَّهِ, was born on 11<sup>th</sup> Ramadhaan 1315 in the village of Kandhlah. He was blessed with the good fortune of being in the company of the great wali and friend of Allah تَبَارَكَ وَتَعَالَى - Hazrat Moulana Rasheed Ahmed Gangohi رَحْمَةُ اللَّهِ – during his childhood.

Due to his father, Moulana Yahya رَحْمَةُ اللَّهِ, being the special student and close attendant of Hazrat Moulana Rasheed Ahmed Gangohi رَحْمَةُ اللَّهِ, he used to sit on the lap of Hazrat Gangohi رَحْمَةُ اللَّهِ. He obtained the duas of Hazrat Gangohi رَحْمَةُ اللَّهِ, and when Hazrat Gangohi رَحْمَةُ اللَّهِ passed away, he was still a child of eight.

His respected father took great pain in instilling within him Islamic values and giving him an Islamic upbringing. He inculcated within him the thirst for knowledge, devotion to studies, abstaining from evil company, moderation and simplicity in dressing and eating and other excellent qualities of Islam.

## Memorising the Qur’aan Majeed and Initial Studies

Hazrat Shaikh رحمه الله memorised the Qur’aan Majeed at an early age under his father’s guidance, and then learnt the initial Persian books under his paternal uncle, Hazrat Moulana Muhammad Ilyas رحمه الله, the reviver of the effort of Da’wat and Tableegh.

## Formal Education

Hazrat Shaikh’s رحمه الله formal education began in Mazaahir-ul-Uloom, in Sahaaranpur. He was an extremely devoted student and excelled in all fields of Islamic learning.

He studied many books of Hadith under his respected father, Hazrat Moulana Yahya رحمه الله, as well as his respected Shaikh, Hazrat Moulana Khaleel Ahmad Sahaaranpuri رحمه الله.

## Teaching Hadith in Sahaaranpur

Hazrat Shaikh رحمه الله was appointed as a teacher in Mazaahir-ul-Uloom in Sahaaranpur after he qualified. He taught from the year 1346 AH until 1388 AH.

Allah تبارك وتعالى 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 Ustaad, spiritual mentor and the great Muhaddith and Faqih of the age, Hazrat Moulana Khaleel Ahmad Sahaaranpuri رحمه الله.

## Authoring Kitaabs

Hazrat Shaikh رَحْمَةُ اللهِ 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 Daraari, 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, Fazaail-e-Haj, etc).

## Demise

Hazrat Shaikh رَحْمَةُ اللهِ had performed hijrah to Madinah Munawwarah, and lived there until the end of his life. He passed away in Madinah Munawwarah on Monday 1<sup>st</sup> Sha'baan 1402 AH.

His janaazah salaah was performed in Musjid-un-Nabawi after the esha salaah, after which he was buried in Jannatul Baqee, in close proximity to the Ahlul Bayt.

# ADHERENCE TO THE SHARI'AH AND SUNNAH

Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya Kandhelwi رَحْمَةُ اللَّهِ عَلَيْهِ had immense and deep love for the blessed sunnah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

He upheld the shari'ah and followed the mubaarak sunnah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in every branch of his life. Together with upholding the shari'ah and bringing the sunnah alive in his life and the life of his family, he also made a concerted effort to bring deen and the sunnah alive in the entire ummah at large.

On account of Hazrat Shaikh's رَحْمَةُ اللَّهِ عَلَيْهِ relentless and tireless efforts to uphold deen and the sunnah, Allah تَبَارَكَ وَتَعَالَى made him an embodiment of the sunnah and caused deen and the sunnah to spread throughout the four corners of the globe.

Below we will examine various aspects of the life of Hazrat Shaikh رَحْمَةُ اللَّهِ عَلَيْهِ through which we will be able to witness the deep passion and love he had for the mubaarak sunnah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

## THE SUNNATS OF THE DAY OF JUMU'AH

The day of Jumu'ah is a very blessed day and is regarded as the leader of all days. The Mubaarak Ahaadith are replete with the great virtues of the day of Jumu'ah, and likewise, many sunnat

practices to be carried out on the day of Jumu'ah have been mentioned in the blessed Ahaadith.

Hazrat Shaikh رَحْمَةُ اللَّهِ showed great honor and respect to the day of Jumu'ah, as he understood the great significance and the lofty position which this day holds in the sight of Allah تَبَارَكَ وَتَعَالَى. Hence, he would ensure that he always fulfilled the sunnah practices of the day of Jumu'ah.

## RECITING SURAH KAHF

Among the sunnats of the day of Jumu'ah is that of reciting Surah Kahf. Hazrat Shaikh رَحْمَةُ اللَّهِ was very particular in this regard and would ensure that he recited Surah Kahf every Jumu'ah.

Similarly, when he would prescribe certain ma'moolaat (daily practices) to those who were bay'at to him, then he would instruct them to include reciting Surah Kahf every Jumu'ah among their ma'moolaat.

## RECITING SURAH SAJDAH AND SURAH DAHR IN THE FAJR SALAAH

Another sunnah of the day of Jumu'ah is to recite Surah Sajdah in the first rakaat of the Fajr salaah and Surah Dahr in the second rakaat. Hazrat Shaikh رَحْمَةُ اللَّهِ also showed great importance to this sunnah and would always remind the imaam in the masjid to recite these Surahs in the Fajr salaah.

During the month of Ramadhaan, the congregation in the masjid would be very big and many of the people present were those who

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had come for the first time and were not used to these Surahs being recited in the Fajr salaah. Despite this, Hazrat Shaikh رَحْمَةُ اللهِ still ensured that the sunnah qiraat was recited in the Fajr salaah.

However, out of consideration for the people, an announcement would be made before the salaah, informing them that a sajdah-e-tilaawah would be performed in the first rakaat.

Hazrat Shaikh رَحْمَةُ اللهِ would sometimes call the imaam and address him saying, “Ensure that you do not leave out Surah Sajdah and Surah Dahr! Do not look at the size of the congregation and leave out these Surahs!”

Likewise, at times, when Hazrat Shaikh رَحْمَةُ اللهِ would call the imaam and instruct him to recite Surah Sajdah and Surah Dahr in the Fajr salaah, he would excuse himself saying that he could not manage reciting these lengthy Surahs.

Hazrat Shaikh رَحْمَةُ اللهِ would then smile and accept his excuse, and would thereafter appoint another person, who was confident in reciting these Surahs, as the imaam to lead the salaah.

## PERFORMING GHUSL ON THE DAY OF JUMU’AH

To perform ghusl on the day of Jumu’ah is also among the sunnats of Jumu’ah, and Hazrat Shaikh رَحْمَةُ اللهِ would also show great importance to this sunnah.

On account of his ailing condition and weakness, he was unable to bath himself without assistance. However, this did not deter him from fulfilling this sunnah. Thus, on the day of Jumu’ah, he would

ensure that he takes a ghusl through being assisted by a few of his attendants.

In fact, such was his attachment to this sunnah that even when the weather was bitterly cold, he would still ensure that he performed the ghusl for Jumu'ah. (Hazrat Shaikh ka Ittibaa-e-Sunnat pg. 54-55)

## EXTREME LOVE FOR RASULULLAH صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The heart of Hazrat Shaikh رَحْمَةُ اللَّهِ was filled with extreme love for Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. It was on account of this deep love that Hazrat Shaikh رَحْمَةُ اللَّهِ would try to practice on every sunnah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to the best of his ability.

Similarly, out of immense love for Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Hazrat Shaikh رَحْمَةُ اللَّهِ would recite abundant Durood Shareef every day.

On Fridays, he would recite even more Durood, as Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has encouraged his ummah to recite abundant durood on Friday.

## THE PRACTICE OF EIGHTY DUROOD ON A FRIDAY

Apart from the durood which Hazrat Shaikh رَحْمَةُ اللَّهِ recited on Friday, it was his blessed habit and noble practice to recite the eighty durood after asr on Friday with great punctuality.

It is reported in the Mubaarak Hadith that Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that the one who performs Asr Salaah on Friday and thereafter recites the following Durood eighty times before

standing up from his place, then eighty years of sins are forgiven for him and eighty years of (nafl) ibaadat are written for him.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَسَلِّمْ تَسْلِيمًا

*O Allah, shower your choicest Durood and abundant peace upon Muhammad ﷺ, the unlettered Nabi, and on his family.*

## GLAD TIDINGS FROM RASULULLAH ﷺ

Once, an Aalim from Pakistan saw Rasulullah ﷺ in a dream. He asked Rasulullah ﷺ as to which person was the most beloved to Rasulullah ﷺ from the entire Ummah at that time. Rasulullah ﷺ replied, “Hazrat Shaikhul Hadith, Moulana Muhammad Zakariyya Kandhelwi رَحْمَةُ اللَّهِ is the most beloved to me.”

The Aalim then enquired, “On account of which special action did Hazrat Shaikh رَحْمَةُ اللَّهِ receive this position?” Rasulullah ﷺ explained, “It is on account of a particular Durood that he is punctual on reciting for the last fifty years.”

The Aalim then asked Rasulullah ﷺ in the dream regarding the Durood. Rasulullah ﷺ recited the Durood. When the Aalim awoke from the dream, he wrote the Durood which he heard from Rasulullah ﷺ and placed it in his pocket.

After performing hajj, the Aalim visited Madinah Tayyibah and subsequently met Hazrat Shaikh رَحْمَةُ اللَّهِ. Upon meeting Hazrat Shaikh رَحْمَةُ اللَّهِ, he asked Hazrat Shaikh رَحْمَةُ اللَّهِ as to which Durood he was punctual in reciting for the last fifty years. Hazrat Shaikh رَحْمَةُ اللَّهِ initially became disturbed by this person wishing to know Hazrat’s



personal ma'moolaat. Hence, Hazrat Shaikh رَحْمَةُ اللَّهِ asked him, "What is the reason that you wish to know, and how does this concern you?"

The Aalim then removed the piece of paper from his pocket and showed it to Hazrat Shaikh رَحْمَةُ اللَّهِ. Contained in it was the following Durood which he heard from Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَسَلِّمْ تَسْلِيمًا

*O Allah, shower your choicest Durood and abundant peace upon Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ the unlettered Nabi, and on his family.*

The Aalim addressed Hazrat Shaikh رَحْمَةُ اللَّهِ saying, "Perhaps this is the Durood you have been reciting for the last fifty years."

Hazrat Shaikh رَحْمَةُ اللَّهِ was surprised and asked the Aalim how he had come to know of this. The Aalim thereafter related the dream to Hazrat Shaikh رَحْمَةُ اللَّهِ.

When Hazrat Shaikh رَحْمَةُ اللَّهِ heard the dream, his facial expression changed and he began to weep uncontrollably out of humility and happiness.

After weeping for some while, Hazrat Shaikh رَحْمَةُ اللَّهِ mentioned, "Who am I, and what worth does my Durood have? This is nothing but the kindness of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his affection upon me." (*Durood Shareef ke Fazaa'il aur Thamaraat*)

## JOINING FAMILY TIES

Hazrat Shaikh رَحْمَةُ اللَّهِ was very particular about maintaining family ties. This was on account of the fact that the sunnah of joining family ties is an extremely emphasized sunnah in Islam.

## SCATTERED PEARLS

In one Hadith, Hazrat Rasulullah ﷺ mentioned, “The one who severs family ties will not enter Jannah.” (*Saheeh Bukhaari* #5984).

In another Hadith, it is mentioned that on one occasion, Hazrat Uqbah رَضِيَ اللَّهُ عَنْهُ asked Rasulullah ﷺ, “O Rasul of Allah ﷺ! Which actions are the most virtuous?” Rasulullah ﷺ replied, “O Uqbah! Join family ties with those who sever ties with you, give to those who deprive you, and turn away from those who oppress you.” (*Majma'uz Zawaa'id* 13689)

Hazrat Shaikhul Hadith, Moulana Muhammad Zakariyya Kandhelwi رَحِمَهُ اللَّهُ made a special point of going to visit family members, and would even visit those who were displeased with him in order to try and join ties and maintain the relationship with them.

## VISITING RELATIVES WHO DO NOT WISH TO MAINTAIN TIES

Hazrat Shaikh رَحِمَهُ اللَّهُ mentions:

It has always been my habit and the habit of my respected uncle (Hazrat Moulana Muhammad Ilyaas Kandhelwi رَحِمَهُ اللَّهُ), that when we could come to spend a night in Kandhlah, then we would make it a point to go and meet all our relatives. We would ensure that we went to the home of each family member and visited them for a few minutes.

Generally, I would visit Kandhlah every six to eight months and would spend one night there (before returning to Sahaaranpur).

On one occasion, I went to Kandhlah after eight months. As per my usual habit, I visited all the homes of my relatives in Kandhlah. At that time, my friend, Master Mahmood-ul-Hasan, who has passed away, was present in Kandhlah. He was reluctant to join me in visiting my relatives, but out of consideration for me, he decided to accompany me.

While going from home to home, we came to the home of a certain relative who was upset with me over some trivial issue that was based on a misunderstanding. At that time, I was not even aware that he was upset with me.

On coming to his home, I greeted him with salaam, but he turned his face away from me and did not reply. I then extended my hands to make musaafahah with him, but he pulled his hands away from me and did not wish to shake my hands.

Observing this type of conduct of my relative, my friend, Mahmood-ul-Hasan, became so upset that his face had become red with anger. Nevertheless, I sat close to my relative for a few moments and thereafter departed.

While we were returning from the home of that relative, Mahmood-ul-Hasan asked me, “When this person has no respect and no shame, then why do you still go to visit him?”

I responded, “Despite whatever conduct he shows me, I will ensure that I always visit him. He conducted himself how he wished to do so, and I will conduct myself as I am supposed to. It is the teaching of the Hadith Shareef that we should join ties with those who sever ties with us (hence, because of this command of deen, I will continue to visit him and try to join ties with him).”

Hazrat Shaikh رحمه الله continues:

It was the favour and kindness of Allah تَبَارَكَ وَتَعَالَى that this person, who was initially upset with me, later on developed such a strong relationship with me that despite him being older than me, he came to me and insisted saying, “I will only take bay’at at your hands, and I will remain with you until the end of my life.” His love for me thereafter reached very great heights. (*Hazrat Shaikh ka Ittibaa-e-Sunnat* pg. 63-64)

## VISITING THE SICK

In the Mubaarak Hadith, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that the one who visits a sick person in the morning, seventy thousand angels invoke the mercy of Allah تَبَارَكَ وَتَعَالَى upon him until the evening, and the one who visits a sick person in the evening, seventy thousand angels invoke the mercy of Allah تَبَارَكَ وَتَعَالَى upon him until the morning, and he will receive a garden in Paradise.” (*Sunan Tirmizi* #969)

It was out of love for this great sunnah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and the eagerness to acquire the immense virtues of this sunnah, that Hazrat Shaikh رحمه الله would make it a point to always visit the sick. Even when his health deteriorated, so long as he could sit in a car, he would go to visit the sick.

Generally, when a buzurg (pious saint) falls ill, then many people will ensure that they visit him. However, it was the special quality of Hazrat Shaikh رحمه الله that he not only visited the buzurgaan-e-deen (pious saints) who were ill, but would even visit his attendants and the general Muslims who had fallen ill.

## VISITING HIS MUREED

Sufi Muhammad Iqbaal رَحْمَةُ اللَّهِ was a mureed of Hazrat Shaikh رَحْمَةُ اللَّهِ, and he mentions the following incident regarding Hazrat Shaikh رَحْمَةُ اللَّهِ visiting him when he had fallen ill. He mentions:

On one occasion, I fell ill in Madinah Munawwarah. My residence, at that time, was at some distance from the blessed city, in a deserted area that could only be reached by a dirt road.

Despite this, Hazrat Shaikh رَحْمَةُ اللَّهِ came to visit me. He made dua for me, and read and blew on me as well.

Seeing the difficult conditions that I was living in, he also made dua to Allah تَبَارَكَ وَتَعَالَى to bless me with a better home in a better location. As a result of his dua, I recovered from the illness, and Allah تَبَارَكَ وَتَعَالَى blessed me with a better, more comfortable home, close to the Haram Shareef, without me even making any effort to acquire this home. (Hazrat Shaikh ka Ittibaa-e-Sunnat pg. 62)

## GIVING GHUSL TO THE DECEASED

Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ upheld the sunnah of giving ghusl to the deceased. If any person passed away and Hazrat Sheikh رَحْمَةُ اللَّهِ was able to be present for the ghusl, then he ensured that he participated in the ghusl.

The reason for Hazrat Shaikh رَحْمَةُ اللَّهِ always being eager to give ghusl was on account of the virtue mentioned in the Hadith for giving ghusl to the deceased.

Rasulullah ﷺ said, “Whoever gives ghusl to a deceased, he will be cleansed from his sins like the day his mother gave birth to him.” (Majma’uz Zawaa’id #4066)

## GIVING GHUSL TO THE STUDENTS OF THE MADRASAH

Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رحمه الله had given ghusl to many of the students of Madrasah Mazaahir-ul-Uloom who had passed away.

Some of these students came from other areas and were staying at a distance from the Madrasah, as they had imaamat duties in various masajid. However, despite the distance, as soon as Hazrat Shaikh رحمه الله would hear that any of these students had passed away, he would immediately go to give him ghusl – even if it was in the middle of the night.

At times, these people would pass away on account of some illness which would leave their bodies covered in filth such as blood and pus. Normally, on seeing this, a person will naturally feel uncomfortable and will not wish to go near the body. However, in these cases as well, Hazrat Shaikh رحمه الله would give the ghusl with his own hands.

On the occasion when Hazrat Moulana Abdul Lateef رحمه الله passed away, Hazrat Shaikh رحمه الله was unwell and was suffering from several different physical ailments. However, he still took the pains to go and give ghusl to Moulana Abdul Lateef رحمه الله.

Such was the eagerness of Hazrat Shaikh رَحْمَةُ اللَّهِ to uphold this sunnah that Allah تَبَارَكَ وَتَعَالَى blessed him to give ghusl to many people. Thus, Hazrat Shaikh رَحْمَةُ اللَّهِ once expressed this great favor of Allah تَبَارَكَ وَتَعَالَى upon him saying, “Alhamdulillah, I have given ghusl to approximately two hundred people, and I hope that Allah تَبَارَكَ وَتَعَالَى will bestow me with great reward for this.” (*Hazrat Shaikh ka Ittibaa-e-Sunnat* pg. 62-63)

## CALLING OUT THE AZAAN

In the Mubaarak Hadith, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ explained the great virtue of those who call out the azaan. It is reported in the Hadith that the mu’azzins will have the longest necks (i.e. esteemed ranks and lofty positions) on the Day of Qiyaamah.

Similarly, the Hadith mentions that every creation (whether jinn, human or any other creation) that hears the voice of the mu’azzin calling out the azaan will testify on his behalf on the Day of Qiyaamah.

Due to every masjid having an appointed mu’azzin to call out the azaan, and due to Hazrat Shaikh’s رَحْمَةُ اللَّهِ busy schedule, engaging in deeni activities, he was unable to call out the azaan while he was in his hometown.

Hence, when he would go out on a journey, he would seize the opportunity to call out the azaan and acquire the immense rewards and virtues promised for the one who upholds this sunnah.

It is mentioned that when Hazrat Shaikh رَحْمَةُ اللَّهِ would travel with Hazrat Moulana Khaleel Ahmed Sahaaranpuri رَحْمَةُ اللَّهِ by train, then

when the time of salaah would set in, Hazrat Shaikh رَحْمَةُ اللَّهِ would call out the azaan. (*Hazrat Shaikh ka Ittibaa-e-Sunnat* pg. 59)

## THE SUNNATS PERTAINING TO EATING

There are many blessed sunnats of Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recorded in the Mubaarak Hadith in regard to eating. Hazrat Shaikh رَحْمَةُ اللَّهِ had such love for the sunnah that he tried to uphold and practice on all these sunnats. Hence, Hazrat Shaikh رَحْمَةُ اللَّهِ was very particular regarding the sunnah of washing the hands both before and after eating.

In the Mubaarak Hadith, it is mentioned that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would eat roti (bread) made from barley flour. Hence, out of love for the sunnah and eagerness to practice on this sunnah, Hazrat Shaikh رَحْمَةُ اللَّهِ began to eat roti made with barley flour.

As for the guests who would have meals at the home of Hazrat Shaikh رَحْمَةُ اللَّهِ, then since they were not accustomed to eating barley flour, they were served the normal roti made from wheat flour.

However, out of love for the sunnah, Hazrat Shaikh رَحْمَةُ اللَّهِ instructed that even when preparing the wheat roti, a little barley flour should be mixed with the wheat flour so that to some extent, this sunnah will still be upheld among his guests.

Likewise, the Hadith mentions that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would like to drink water that was cool and sweet. Thus, when Hazrat Shaikh رَحْمَةُ اللَّهِ would drink water, he would try to drink water that was cool and sweet.



Hazrat Moulana Abdur Raheem Saheb رَحْمَةُ اللَّهِ mentions that during the period he spent with Hazrat Shaikh رَحْمَةُ اللَّهِ, he noticed that every morning, Hazrat Shaikh رَحْمَةُ اللَّهِ would eat honey and kulunji (black seed). Hazrat Shaikh رَحْمَةُ اللَّهِ also had the habit of eating vinegar, and all these have been reported in the Ahaadith as being among the foods which Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would consume.

*(Hazrat Shaikh ka Ittibaa-e-Sunnat pg. 69-70)*

# THE EFFORT OF DEEN

## THE WAY TO BE COUNTED AMONG THOSE ENGAGED IN EVERY EFFORT OF DEEN

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

The Mubaarak Hadith mentions “المراء مع من أحب” – a person will be with those whom he loves (on the Day of Qiyaamah).

From this Hadith, there is one point which I deduce. Generally, it is not possible for one person to engage in every effort of deen, such as teaching Saheeh Bukhaari, while also engaging in the effort of da'wat and tableegh and also engaging in mujaahadah, etc.

The point which I deduce from this Hadith is that if one loves the seniors who are engaged in the various efforts of deen, and one truly loves each and every one of them, then insha Allah, on the Day of Qiyaamah, he will be with all of them (i.e. he will be counted among all of them who were engaged in all the efforts of deen on account of his love for them and supporting their effort).

*(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 504-505)*

## 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 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 ﷺ. The mission of Rasulullah ﷺ 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 aayat of the Qur'aan Majeed:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا 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 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)*

## 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 ﴿٣١﴾

*O Muhammad ﷺ! 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 Rasulullah ﷺ 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 Rasulullah ﷺ. If dua alone was sufficient and there was no need for one to make an effort, then merely on account of the dua of Rasulullah ﷺ, everyone would have accepted Islam and no person would have remained on kufr.

Adhere to the sunnah of Rasulullah 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 رَحِمَهُ اللَّهُ pg. 411)



## THE BLESSED EFFORT OF INVITING PEOPLE TO DEEN

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللهِ 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 Awliyya pg. 211)*

## REKINDLING THE ENTHUSIASM AND INTEREST IN DEEN

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللهِ 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, makhtabs and the khanqhas. Hence, the need arose to go to the home of each Muslim to rekindle his enthusiasm and interest in Deen.

*(Suhbat Baa Awliyya pg. 211)*

## THE PRESCRIPTION TO SPEND WEALTH IN THE PATH OF ALLAH تَبَارَكَ وَتَعَالَى

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

Experience has shown that if a person makes the decision to set aside a certain amount of wealth to spend in the path of Allah تَبَارَكَ وَتَعَالَى, then he will continue to find avenues of goodness and opportunities to spend the wealth for the sake of Allah تَبَارَكَ وَتَعَالَى.

On the contrary, if a person thinks to himself, “When I find an opportunity to spend, then at that time, I will see if I have the wealth,” then the first problem is that when a person thinks in this manner, then he will find very few occasions which he will consider important for spending his wealth. Whenever an opportunity to spend in the path of Allah تَبَارَكَ وَتَعَالَى presents itself, his nafs and shaitaan will place the thought in his heart that this avenue is not

an important and necessary avenue, hence he should not spend his wealth in this avenue.

In the case where such an opportunity arises wherein spending the wealth is vitally important, then in most instances, he will find that at that time, he will not possess the money to spend. Even if he does possess the money to spend, he will think of his own, personal needs, and hence his heart will desire to spend the least amount of wealth in sadaqah.

However, at the very beginning of the month, after a person has received his salary, if he sets aside a stipulated amount of wealth, or on a daily basis, he takes a stipulated portion of the income from his business and sets it aside in a separate box, solely to be spent in the path of Allah تَبَارَكَ وَتَعَالَى, then when he finds an opportunity to spend for the sake of Allah تَبَارَكَ وَتَعَالَى, he will not find any reluctance in his heart to spend the wealth. The reason is that he understands that in all cases, this amount has to be spent in the path of Allah تَبَارَكَ وَتَعَالَى.

This is a tried and tested prescription for those who wish to spend in the path of Allah تَبَارَكَ وَتَعَالَى. If one wishes, he may try it for a few days and see how effective it is.

(Fazaa'il-e-Sadaqaat [Urdu] - 1/74)

# ADHERENCE TO THE MUBAARAK SUNNAH OF RASULULLAH ﷺ

## THE ESSENCE OF SULOOK

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

The essence and foundation of the entire process of sulook (self-reformation and acquiring a special relationship with Allah تَبَارَكَ وَتَعَالَى) is to follow the Mubaarak Sunnah of Rasulullah ﷺ.

In other words, every department of one's life should conform to the blessed sunnah, whether it is the department of ibaadaat (acts of worship), aadaat (habits and ways of carrying out mundane affairs) or akhlaaq (character and conduct).

*(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 495)*

## LOVING EVERY ASPECT OF THE MUBAARAK LIFE OF RASULULLAH صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to the best of our ability.

We should bear in mind that every aspect in the mubaarak life of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

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

## 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 ﷺ, 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 اللهِ pg. 397)*

## ADHERENCE TO THE SUNNAH IN ALL FACETS OF LIFE

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللهِ once mentioned:

My respected uncle, Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللهِ 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 ﷺ in your life and also encourage your associates and friends to adhere to the sunnah of Rasulullah ﷺ in their lives.”

*(Malfoozaat Hazrat Shaikh رَحْمَةُ اللهِ 2/142)*

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

While addressing a gathering of Ulama, Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللهِ 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.

In various places of the Qur'aan Majeed, Allah تَبَارَكَ وَتَعَالَى makes mention of the sublime character of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself mentions:

إِنَّمَا بَعَثْتُ لِأَتَمِّمَ 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 ﷺ. However, it was not the mubaarak character of Nabi ﷺ, 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 رحمه الله 1/27)

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

Hazrat Shaikh Moulana Muhammad Zakariyya رحمه الله once mentioned:

Towards the end of his life, Hazrat Moulana Husain Ahmad Madani رحمه الله 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 رحمه الله in regard to the beard. Why was it that Hazrat Madani رحمه الله 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 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 اللَّهِ 1/27)

## THE HARM OF SHAVING THE BEARD

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ 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 اللَّهُ عَلَيْهِ وَسَلَّمَ. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ turned his blessed face away (from them).

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

(Malfoozaat Hazrat Shaikh رَحْمَةُ اللَّهِ 2/160)

## NOT BEING CONCERNED ABOUT THE OPINIONS OF PEOPLE

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ 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.

The Ambiyaa عَلَيْهِمُ السَّلَام 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)*

## UPHOLDING AND PROPAGATING THE MUBAARAK SUNNAH

A person once wrote to Hazrat Shaikh, Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ, informing him that he showed importance to the sunnah of sitting on the floor when partaking of meals. Hazrat Shaikh, Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ, was pleased and wrote the following reply:

I am extremely pleased to hear that you are sitting on the floor in emulation of the sunnah. In future as well, it is my wish and instruction to you that you should make an effort to the best of your ability to promote and propagate the blessed way of life of Rasulullah ﷺ and his Sahaabah رَضِيَ اللَّهُ عَنْهُمْ.

While promoting the Mubaarak Sunnah of Rasulullah ﷺ and the way of his Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, if the people of the dunya look down upon you or view you as being backwards, then do not worry and do not pay any attention to them.

*(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رحمه الله pg. 408)*

## LOVE FOR THE SUNNAH OF QURBAANI

Hazrat Shaikh, Moulana Muhammad Zakariyya رحمه الله, had great love for the sunnah of qurbaani. Hence, showing importance to this great Sunnah and ibaadah, he would ensure that he purchased his qurbaani animals well in advance. In this regard, Hazrat Shaikh رحمه الله once wrote:

“Before the partition (of India and Pakistan) had taken place, it was my habit that I would purchase my cattle for qurbaani during the month of Sha’baan or Ramadhaan (i.e. approximately two months in advance). I would purchase my cattle from some of my friends in the area of Shaikhpur, and would leave the animals with them until the 9<sup>th</sup> of Zul Hijjah when they would deliver the animals to me.

“Unfortunately, due to circumstances, I can no longer do this. Hence, I now purchase my animals in Zul Qa’dah, or at the very

latest, at the beginning of Zul Hijjah, so that I will easily be able to acquire good animals at a good price.”

Hazrat Shaikh رَحْمَةُ اللَّهِ also showed great importance to performing qurbaani on behalf of his deeni elders and the pious predecessors (i.e. performing nafl qurbaani on their behalf and thereafter conveying the reward to them). He would also try to acquire a share in the qurbaani animals of his deeni elders. Hazrat Shaikh رَحْمَةُ اللَّهِ writes:

Before the partition (of India and Pakistan) had taken place, it was my habit to perform many qurbaani on behalf of my deeni elders who were living as well as those who were deceased. Hence, my qurbaani cattle alone were eight to ten in number. Furthermore, if any person had a share available in his animal (e.g. a cow which has seven shares), then it was normal for such a person to contact me, inform me of the available share and after I purchased it, he would thereafter allot this share to me for qurbaani.

Apart from this, as far as possible, I try to perform qurbaani on behalf of all my elders, be they my elders in the family, my elders in tasawwuf or my elders in the knowledge of deen – especially the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, the Imaams of Fiqh and the Imaams of Hadith رَحْمَةُ اللَّهِ.

Together with this, I also had the desire to try and acquire a share in the qurbaani animals of my deeni elders. Hence, I had one share in each of the animals of Hazrat Moulana Khaleel Ahmed Sahaaranpuri رَحْمَةُ اللَّهِ, Hazrat Moulana Abdur Raheem Raipuri رَحْمَةُ اللَّهِ, and even in the animal of Moulana Ashraf Ali Thaanwi رَحْمَةُ اللَّهِ. I did not have anything to do with the meat of these animals, rather

these pious elders were permitted to do with the meat as they saw fit (as my intention was the reward and the blessing, not the meat).

As for Hazrat Moulana Abdul Qadir Raipuri رَحْمَةُ اللهِ، then he would keep one separate animal for my qurbaani, whether it was in Raipur (before the partition) or in Pakistan (after the partition). When Hazrat Moulana Abdul Qadir Raipuri رَحْمَةُ اللهِ was living in Raipur, he would ask me to come to Raipur on the 12<sup>th</sup> of Zul Hijjah, and after I arrived there, he would have the animal slaughtered in my presence.

*(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللهِ pg. 230-231)*

## THE WAY TO PRACTISE ON PROPHETIC PRESCRIPTIONS

In regard to the prophetic prescriptions mentioned in the Mubaarak Ahaadith, Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللهِ once mentioned the following:

Through adopting the prophetic prescriptions (mentioned in the Hadith), one will definitely acquire shifaa. However, it should be borne in mind that it is necessary for one to adhere to the conditions in which these prophetic prescriptions have been prescribed e.g. the place and climate where one resides in being hot or cold, the temperament of the person, the manner in which the medication should be administered, etc. (Through adhering to these conditions, one will certainly acquire shifaa.)

It is reported that a certain narrator of Hadith had underwent cupping on his head with the intention of practising on the Sunnah. However, since he did not adhere to some of these conditions, (the treatment did not prove effective and beneficial, but rather) his memory deteriorated to the extent that despite being a haafiz of the Qur'aan, he had lost his memory and was even unable to recite Surah Faatihah.

*(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 514)*

## THE EVIL OF SHAVING THE BEARD

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

As far as the sin of shaving and trimming the beard (less than a fist length) is concerned, then though it is (a major sin, it is) not as severe as the sins of zina and consuming alcohol, etc. However the difference between the two (shaving the beard and zina) is that when a person commits zina, then for the period of time when he is engaged in the sin of zina, he loses the noor of his imaan. After committing the sin, the noor of his imaan returns.

On the contrary, when a person shaves his beard, then he remains in the state of sin all the time – as he is involved in this sin even when he engages in ibaadah such as performing salaah, fasting, reciting the Qur'aan Majeed, performing haj, etc.

Furthermore, perpetrating this sin involves breaking the command of Allah تَبَارَكَ وَتَعَالَى in an extremely brazen and bold manner. The reason is that the person who shaves his beard comes before people

## SCATTERED PEARLS

in a manner where he reveals to them openly that he has committed this sin.

*(Malfoozaat Shaikh-ul-Hadith pg. 33)*



# 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.

## SCATTERED PEARLS

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:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ إِنْ

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

لَا يَكُونُ الْمُؤْمِنُ مُؤْمِنًا حَتَّى يَرْضَى لِأَخِيهِ مَا يَرْضَى لِنَفْسِهِ

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

مِنْ حَسَنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ

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

الْحَلَالُ بَيْنَ وَبَيْنَهُمَا مَشْبَهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ فَمَنْ اتَّقَى الْمَشْبَهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعَرْضِهِ إِنْ

*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

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ إِنْ

*(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 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.*

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 Awliyya pg. 95-97)*

# EXERCISING CAUTION IN DEENI MATTERS

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

Hazrat Shaikh Moulana Muhammad Zakariyya رَحِمَهُ اللهُ once mentioned:

I hold the same view regarding my seniors which Hazrat Umar bin Abdul Azeez رَحِمَهُ اللهُ expressed regarding his seniors (i.e. the Sahaabah رَضِيَ اللهُ 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 اللهُ 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 Qur’aan will be opened (and each person will refer directly to the Qur’aan 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 Qur’aan (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 Qur’aan? They will not follow me until I do not contrive

## SCATTERED PEARLS

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.

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 اللَّهِ pg. 450)

## THE ADVICE OF HAZRAT SHAIKH MOULANA MUHAMMAD ZAKARIYYA رَحْمَةُ اللَّهِ TO THOSE WRITING KITAABS

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

My advice to my friends is one which was written in all earnestness and sincerity, (that is I mentioned to them that before publishing any kitaab, they should get it checked by a senior and reliable Aalim). The reason for this is that I do not wish that the publications of my close friends and associates have any mistakes or discrepancies in them.

Regarding my own publications, then I always ensured that before publishing them, I would show them to some of my seniors or people whom I had confidence in. As for my Arabic publications, then I would show them to Moulana Abdur Rahmaan Saheb and Moulana As'ad Saheb, and as for my Urdu publications, then I would show them to Moulana As'ad and the late Qari Sa'eed رَحْمَةُ اللَّهِ.

Even at present, if I write anything in Arabic or Urdu, then I do not publish it without first showing it to Moulana Yunus and Moulana Aaqil. When showing it to them, I tell them, "Wherever you have

reservations or doubts regarding anything which I have written, then mark the section (in which you have doubt) and then refer to Mufti Mahmood (and show it to him for clarity).” In fact, even when preparing Aap-Beeti (the autobiography of Hazrat Shaikh), I ensured that I adopted this procedure.

Hence, it is my advice that one should not publish any of one’s writings without first showing it to a reliable and knowledgeable Aalim.

*(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 415)*

# DA'WAT AND TABLEEGH

## GOLDEN ADVICES FOR THOSE ENGAGED IN THE EFFORT OF DA'WAT AND TABLEEGH

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

When the people engaged in the effort of da'wat and tableegh go out for gusht, then they will encounter different situations and meet different types of people. Hence, there are two important aspects which they should always be particular about and adhere to.

The first aspect is that their gaze does not fall on strange women. If their gaze unintentionally falls on a strange woman, then they must immediately lower their gaze and not look at the woman for a second time.

The Hadith mentions that the first gaze, which is unintentional, is forgiven by Allah تَبَارَكَ وَتَعَالَى. Hence, one must be particular in this regard.

Another related aspect is that of associating with young boys. In particular, they should pay even more attention when it comes to keeping a distance with the young boys who come from affluent families.

While engaging in the activities of tableegh, if it so happens that these types of young boys also participate in the work, then they must ensure that they do not remain in seclusion with them, and that the opportunity to be secluded with them does not arise.

The second aspect is in regard to dealing with the wealthy class. When interacting with the wealthy, they must never admire their wealth and luxuries, as these are not things to be admired – rather they are a test and trial from Allah تَبَارَكَ وَتَعَالَى.

Hence, it is on account of wealth and riches that most people fall into major fitnahs and get involved in sins. May Allah تَبَارَكَ وَتَعَالَى, out of His sheer kindness, save us from these fitnahs!

Nevertheless, dealing with the wealthy class is a sensitive issue which requires understanding. The reason is that on one hand, it is necessary to honour them on account of their worldly status and position, as Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has taught us to deal with people in accordance to their status and position.

On the other hand, instead of us envying these wealthy people, we should pity them. We should think to ourselves that Allah تَبَارَكَ وَتَعَالَى has given them wealth which is a test for them.

If they fulfil the haq of the wealth, then they will pass this test and the wealth will definitely be regarded as a blessing for them.

As for ourselves, then we should think that though we do not possess a lot of wealth, our condition is such that presently we are not fulfilling the great huqooq (rights) that we owe to Allah تَبَارَكَ وَتَعَالَى and His Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, therefore how will we be able to fulfil the

rights of wealth if we were to be blessed with wealth? Thus, fulfilling the rights of the wealth is very difficult.

It is my humble request that this message of mine be conveyed to all those who are engaged in the effort of da'wat and tableegh.

*(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 373)*

## DOING THE WORK OF DA'WAT AND TABLEEGH WITH THE MASHURA OF THE ELDERS

Regarding how one should respond to those who raise objections against the effort of da'wat and tableegh, Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once wrote the following advice to a person engaged in this noble effort:

You must remain focused and engrossed in your work and must continue with your efforts. Do not ever try to engage in debates with others, criticize them or become embroiled in arguments with them.

If any person criticizes or objects to the effort of da'wat and tableegh, then you should respond by saying, "Refer your objections to the markaz (i.e. the elders of the markaz). This effort has been shown to us and taught to us by reliable Ulama in whom we have confidence." Also ensure that you recite Durood Shareef in abundance.

Insha Allah, responding in this manner will prove extremely beneficial and effective in eliminating wrong practices and innovations entering the work of tableegh.

*(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 378)*

## BEING AFFILIATED WITH THE EFFORTS OF TASAWWUF AND TABLEEGH

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

There is an important aspect which I need to bring to people's attention. The important aspect is that some people think that tasawwuf and tableegh are two separate efforts, and a person involved in one cannot be involved in the other. However, I openly state that this notion is not correct. The reason why this is not correct is that I am personally involved in both efforts; I am affiliated with the effort of tableegh and I am also affiliated with the effort of tasawwuf.

There are certain Mashaayikh who prevent their mureeds from participating in tableegh as they feel that (through associating with many people,) the mureed will not be able to be fully focused on his islaah. Nevertheless, it should be understood that these Mashaayikh preventing their mureeds is not a blanket ruling or a general principle that applies to all cases. Rather, various Mashaayikh have different approaches and they accordingly guide their mureeds based on what they feel is most appropriate for their specific condition and islaah.

In this regard, their prevention can be compared to that of a doctor who prevents the patient from consuming sugar due to his diabetes. Likewise, at times, certain patients are prevented from consuming salt, and certain patients are prevented from drinking water. If one has to view such patients and then think that these preventions apply to all people, then this will be incorrect.

For example, Hakeem Mas'ood Ahmad رَحْمَةُ اللَّهِ هَادِي had prevented my respected uncle, Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ هَادِي, from drinking water. Accordingly, Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ هَادِي had abstained from drinking water for a period of seven consecutive years for health reasons. If any person now thinks that this is a general principle that applies to all people, then it will be incorrect.

Therefore, I am affiliated with my respected uncle, Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ هَادِي, and the effort of Tableegh, and I am also affiliated with Hazrat Raipuri رَحْمَةُ اللَّهِ هَادِي and the effort of Tasawwuf. Hence, I wish to emphatically announce that as far as possible, people in Tasawwuf should try to also participate in the effort of Tableegh.

*(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ هَادِي pg. 372-373)*

## ASKING THE SHAIKH, “SHOULD I GO OUT IN THE PATH OF ALLAH تَبَارَكَ وَتَعَالَى”

A person once wrote a letter to Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ هَادِي in which he asked the following question. He said, “Some of the people engaged in the effort of da'wat and tableegh told me that going out for forty days in the path of Allah تَبَارَكَ وَتَعَالَى is



important for me. However, in order for me to go in jamaat, I will need to take out a loan, and find someone to take my place and teach in the madrasah. I have found a substitute, but I do not have full confidence that he can teach the class correctly. Hence, what I need to know is that under these circumstances, is it correct and appropriate for me to go in jamaat or not? Please advise me, and I will do whatever Hazrat advises.”

In reply, Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ wrote the following. He said, “If the madrasah is pleased with the replacement and they feel that the teaching will not be affected by your absence, and you are able to acquire a loan, to go out for the forty days, in such a manner that it will be easy for you to repay the money, then in this case, it will be good for you to go. In fact, it will be very important for you to go out in the path of Allah تَبَارَكَ وَتَعَالَى.

However, if these two conditions are not found, then definitely, you should not go.

*(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 377)*

# FOLLOWING THE AHLULLAH AND OUR PIOUS PREDECESSORS

## RECOGNIZING THE TRUE FRIENDS OF ALLAH

تَبَارَكَ وَتَعَالَى

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once addressed some of his associates and mentioned the following:

I will show you the gauge to determine whether a person is among the servants whom Allah تَبَارَكَ وَتَعَالَى has blessed with His special recognition and friendship, or whether he is merely pretending to be a pious person with the aim of misleading people.

The gauge to determine whether a person is the friend of Allah تَبَارَكَ وَتَعَالَى is that when he associates with any person and shows mahabbah for him, then his association with him is not based on any personal motive or worldly benefit. If the association is based on any personal motive or worldly benefit, then generally, when the personal motive or worldly benefit is achieved, the friendship ends. However, since his association and friendship is not based on any personal motive or worldly benefit, but rather is solely for the sake of Allah تَبَارَكَ وَتَعَالَى, his love and friendship continues to grow and increase.

If you measure people through this gauge, then insha Allah you will be saved from falling into misguidance and problems. Allah تَبَارَكَ وَتَعَالَى will bless you with His special recognition and spiritual motivation. Similarly, He will also assist you divinely to find the right person to guide you in deen.

*(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 590)*

## 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 Ilyas 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 Qur'aan 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 رَحِمَهُ اللَّهُ 2/163)

## ADVANTAGES OF ADOPTING THE APPEARANCE OF THE PIOUS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحِمَهُ اللَّهُ 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.

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 اللَّهِ 1/107)

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

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

Continuously study and examine the lives of our Akaabir (our pious predecessors and seniors). After studying the lives of Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, I reached the conclusion that all the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ were superb. Though each Sahaabi possessed a unique ‘colour’, all were common in emulating the mubaarak sunnah of Rasulullah صَلَّى اللَّهُ 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 اللَّهُ 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 اللَّهِ 1/25)

## EMULATING THE PIOUS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللهِ 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 اللهُ عَلَيْهِ وَسَلَّمَ is distant and has long passed, our pious predecessors are practical examples before us of the blessed lifestyle of Rasulullah صَلَّى اللهُ 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 اللهِ 2/159)

## FIRMLY HOLDING ONTO THE WAYS OF THE PIOUS PREDECESSORS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللهِ 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).

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

*(Suhbat Baa Awliyya pg. 106)*

## REMAINING CONNECTED TO THE ELDERS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned the following in a letter he wrote to a certain person:

My Hazrat (i.e. Hazrat Moulana Khaleel Ahmed Sahaaranpuri رَحْمَةُ اللَّهِ) once wrote a letter to me in which he mentioned, “My example is like that of a water pump through which water is drawn out from the well. The more effort a person makes when pumping water from the well, the more water he will receive from the source (i.e. the well). In other words, I am just the medium through which you will benefit and receive from Allah تَبَارَكَ وَتَعَالَى, just as the water pump is the medium to receive the water.”

Addressing the person in the letter, Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ then said:

The reality of the matter is exactly like this (how Hazrat Moulana Khaleel Ahmed Sahaaranpuri رَحْمَةُ اللَّهِ said). You wrote to me mentioning that you understand that your involvement in the effort of da'wat and tableegh is a means for you to progress, and your leaving the work is a means for you to retrogress. Undoubtedly, the effort of da'wat and tableegh is a means for one to make abundant progress, and the more effort you make in this path, insha Allah the more you will progress.

## SCATTERED PEARLS

However, together with engaging in the effort, in order for you to progress, it is necessary for you to be mindful of two important aspects. The first aspect is that you must always remain extremely fearful and concerned that no trace of pride or self-admiration should enter your heart at any time. The people who are engaged in the effort of deen – especially those engaged in the effort of da'wat and tableegh – shaitaan makes a concerted effort upon them to mislead them through this way (i.e. he tries his level best to mislead them by creating pride in their hearts).

The second aspect is that it is extremely important and necessary for you to remain connected to the markaz, and be connected to the elders of the effort of da'wat and tableegh, as this is the powerhouse (through which you will gain direction and guidance).

*(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ عَلَيْهِ pg. 414-415)*



# ADVICE TO ULAMA AND STUDENTS OF DEEN

## GOLDEN ADVICE FOR ULAMA AND STUDENTS OF DEEN

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

In today's times, this problem is becoming quite common among the Ulama that they regard it necessary for them to learn a trade or profession (by acquiring a degree) in order for them to acquire a livelihood. When the Ulama hear negative comments from the worldly-class people, the issue becomes worse, as it causes them to lose heart and begin to think that it is vital for them to learn some trade or profession in order to earn a living. This problem is also found in some of our deeni madaaris (where a trade or profession is being taught side-by-side with imparting deeni education). However, learning a trade or profession (together with acquiring the knowledge of deen) is extremely detrimental to one's deeni education.

Generally, (in the aim of proving the approach,) the examples of those pious predecessors are cited who also engaged in some trade or profession to earn a living together with engaging in the service of deen or imparting the knowledge of deen. Undoubtedly, if Allah

## SCATTERED PEARLS

تَبَارَكَ وَتَعَالَى grants one the ability to duly fulfil both engagements correctly, then this will be most excellent.

However, keeping in mind people's mental capacities, physical energies and current circumstances, generally it is not possible in today's times for a person to do justice to two works and efforts at the same time.

Furthermore, such is the greed of our nafs and our love for the dunya that once the means to increase our wealth becomes available, then our nafs will not allow us to free more of our time for engaging in the work of Allah تَبَارَكَ وَتَعَالَى, or to serve deen and the knowledge of deen. Instead, we will spend more time and effort trying to earn wealth compared to the time and effort we spend for deen.

The end result of this will be that in the beginning, we will engage in both efforts (the effort to serve deen and the effort to earn the dunya). However, eventually as time passes, the effort to earn the dunya will become dominant and the effort of deen will decrease – and this has been proven through experience time and time again.

*(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحِمَهُ اللهُ pg. 353)*

## ADVICE FOR A STUDENT OF DEEN

Hazrat Shaikh Moulana Muhammad Zakariyya رَحِمَهُ اللهُ once wrote the following in a letter addressed to a student of deen:

It is extremely important for a student of deen to focus on his studies and to decrease meeting friends and interacting with

people. Meeting friends and socialising with people is extremely detrimental to the acquisition of ‘ilm, and is considered a fatal poison for the student of deen. Therefore, as far as possible, a student of deen should avoid this.

Similarly, a student should ensure that he does not fall short in showing respect to his Asaatizah (teachers) and honouring them, as showing disrespect to one’s Asaatizah causes one to be deprived of the barakah of the knowledge of deen.

*(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 503)*

## 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 ﷺ 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 رحمه الله 2/119)

## ABSTAINING FROM SPEAKING ILL OF DEENI INSTITUTES

Hazrat Shaikh Moulana Muhammad Zakariyya رحمه الله 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 تبارك وتعالى 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 تبارك وتعالى, 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)

# 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 USTAAD 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 Ustaad will always remain deprived of the ilm of Deen (Deeni knowledge).

The extent to which you respect your Ustaad 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 Ustaad, he would immediately stand up out of respect and reverence for his Ustaad.

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 Qur'aan 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 Qur'aan Majeed) a large sum of money to present himself as a Shia and recite the Qur'aan Majeed by memory (since there were no Shia that were Haafiz of the Qur'aan Majeed).

## SCATTERED PEARLS

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 Qur'aan Majeed was immediately erased from his heart and Allah تَبَارَكَ وَتَعَالَى deprived him of the blessing of the Qur'aan Majeed.

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

(Malfoozaat Hazrat Shaikh رَحِمَهُ اللَّهُ 1/38)



# 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:

مَجْت تَجْهَكُو آدَابِ مَجْت سَكْهَادِے گِی

*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)

# STEADFASTNESS UPON DEEN

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

Hazrat Shaikh Moulana Muhammad Zakariyya رَحِمَهُ اللَّهُ 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 رَحِمَهُ اللَّهُ 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 اللهِ 2/138)

## THE SPECIAL LINK AND CONNECTION WITH ALLAH تَبَارَكَ وَتَعَالَى

Once a person asked Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللهِ the following question, “Can a person’s nisbat (the special link and connection) with Allah تَبَارَكَ وَتَعَالَى get affected through him displaying bad character and treating people badly?”

Hazrat Shaikh رَحْمَةُ اللهِ replied, “Yes! When a person gets involved in evil actions and commits major sins, then his evil actions cause him to lose his nisbat (the special link and connection which he enjoys) with Allah تَبَارَكَ وَتَعَالَى.”

The person next enquired, “After losing the nisbat, is it possible for one to regain it?”

Hazrat Shaikh رَحْمَةُ اللهِ answered, “Yes, it is possible for one to regain it. However, acquiring it the second time will not be as easy as the first time. Rather, much effort will be required to regain the nisbat which one had lost.”

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللهِ pg. 495)

## NOTHING IS ACHIEVED WITHOUT EFFORT

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

My beloved friends! It is an accepted fact, that has been witnessed throughout history, that without making an effort, a person will not achieve anything.

مپندار جان پد رگر کسی کہ بے سعی ہر گز بجائے رسی

*My beloved! Never think that any person who has reached his goal, has reached his goal without making effort.*

In the malfoozaat and irshaadaat (statements and advices) of Hazrat Hakeemul Ummah رَحْمَةُ اللهِ, known as Tarbiyatus Saalik, and in his other writings as well, you will find it mentioned numerous times that dua and tawajjuh (the special attention and focus of the Shaikh) are merely ways to assist one to progress.

The actual cause for progress is by one expressing his desire and longing for progress, and thereafter striving and making effort.

My Hazrat (i.e. Moulana Khaleel Ahmed Sahaaranpuri رَحْمَةُ اللهِ) once wrote the following to me, in reply to one of my letters. He said:

“My example is like that of a hand-pump (which is used to draw out water from the well). The water comes to a person via the pump.

“However, the more effort a person puts in when pumping the water, the more water one will receive from Allah تَبَارَكَ وَتَعَالَى.”

## SCATTERED PEARLS

(In other words, the actual Giver is Allah تَبَارَكَ وَتَعَالَى, and in accordance to one's longing and effort, Allah تَبَارَكَ وَتَعَالَى blesses one with progress and allows him to benefit more from his seniors.)

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحِمَهُ اللهُ pg. 413)

## STRIVING FOR DEEN

Hazrat Shaikh Moulana Muhammad Zakariyya رَحِمَهُ اللهُ 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 Awliyya pg. 55)

# SELF-REFORMATION

## THE NEED TO BE CONCERNED ABOUT ONE'S ISLAAH (REFORMATION)

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned the following in a letter to a certain aalim:

For a person to have the quality of pondering over his weaknesses (and being concerned about correcting himself) is a great favour of Allah تَبَارَكَ وَتَعَالَى upon him. May Allah تَبَارَكَ وَتَعَالَى also grant me this quality.

Most probably, I have written, in few letters, the need for you to study the kitaabs “Al-I’tidaal”, “Ikmaalush Shiyam” and “Irshaadul Mulook” and make it part of your daily ma’moolaat (daily practices).

It is not necessary for you to read a large portion from these kitaabs, but you should ensure that you read some portion daily with punctuality.

Expressing anger at times, and being lenient at other times – both are praiseworthy qualities (depending on the situation and what deen requires a person to do at that time). A person of your position (who is in charge of the affairs of the madrasah) will know which approach should be adopted at which time.

You should definitely not give up this position which you are holding, of being the head teacher (because of the challenges you are facing), and you should also not leave out scolding in situations where you hope that the scolding will be beneficial.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 435)

## 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 Qur'aan Majeed:

وَعَسَى أَنْ تَكْرَهُ شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ

*Perhaps you dislike something whereas it is good for you (Surah Baqarah v. 216)*

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 وہم دنیاے دوں ایں خیال است و محال است وجنوں

*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.*

## SCATTERED PEARLS

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 Awliyyaa pg. 56)*

## THE SECRET TO REMAINING COMPOSED AND FOCUSED

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ عَلَيْهِ 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 عَلَيْهِ 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)*

## REMEDY FOR DOUBTS AND STRAY THOUGHTS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned the following advice in a letter he wrote to a certain person who was suffering from doubts and stray thoughts and was also contemplating suicide:

An effective remedy for dealing with doubts and stray thoughts is for one to ignore the doubts and stray thoughts and not pay any attention to them.

Furthermore, one should recite ‘Laa howla wala quwwata illaa billaah’ forty-one times after every fardh salaah, together with reciting durood shareef before and after.

I am disappointed and grieved that an intelligent person such as yourself has been getting thoughts regarding committing suicide. To even contemplate suicide is a sin, hence you should not even think about it. May Allah تَبَارَكَ وَتَعَالَى bless you with aafiyah (ease).

*(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 427)*

## 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 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:

كلکم راع وکلکم مسئول عن رعیتہ

*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 ﷺ. 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)

## HOW TO RESPOND TO PEOPLE’S CORRECTION

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

My beloved brothers! There is something which I wish to mention! If you hear people attributing any weakness or fault to me, then you should inform me of what they have said about me.

In reality, when people pull out one’s faults, then one should regard such people as his well-wishers (as they are bringing his weaknesses to his attention). After hearing what they have mentioned, he should ponder to see how much of truth lies in their words.

If the person who attributed the weakness or fault is sincere in his correction, then this is good and should make one happy, and he should then make a concerted effort to rectify himself. On the contrary, if the weakness or fault mentioned is untrue, then he should express gratitude to Allah تَبَارَكَ وَتَعَالَى (that through the grace of Allah تَبَارَكَ وَتَعَالَى, he is free of the weakness or fault which the person had attributed to him).

The crux of the matter is that when one hears people mentioning his weakness or fault, he should not become upset or angry.

*(Malfoozaat Shaikh-ul-Hadith pg. 28)*

# 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 tilaawat of the Qur'aan 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 اللهِ 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 اللهِ mentioned that a person once spent some time in the company of Hazrat Moulana Abdul Qaadir Raipuri رَحْمَةُ اللهِ. He engaged in zikr and spiritual exercises, etc.

One day, he said to Hazrat Raipuri رَحْمَةُ اللهِ, “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 اللهِ 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 اللهِ 1/108)

## COMPLETING ONE’S DAILY MA’MOOLAAT

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

Our pious seniors, such as Hazrat Moulana Gangohi, Hazrat Moulana Raipuri, my beloved uncle (i.e. Hazrat Moulana Muhammad Ilyas Kandhelwi), Hazrat Moulana Husain Ahmed Madani رَحْمَةُ اللهِ, etc. – all of them continued to make zikr bil-jahr (i.e.

loud zikr) until the very end of their lives, even after they had become great Mashaayikh.

When they would be asked as to why they would still make loud zikr, they would say, “That action which was the means for us reaching where we reached – how can we leave it out?”

It is for this reason that the Mashaayikh of Tasawwuf mention that the ma’moolaat (i.e. the daily prescribed zikr) which one receives from his Shaikh, one should try his level best to complete it daily.

*(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 516)*

## 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)

## SPIRITUAL FOOD FOR THE SOUL

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

Punctuality upon one's ma'moolaat (fixed amount of daily devotional practices e.g. recitation of the Qur'aan 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)*

## COMPLETING ONE'S DAILY ZIKR AND MA'MOOLAAT

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

There is no need for a person to impose difficulty on himself in regard to fulfilling his daily zikr. Hence, if due to sickness, one finds it difficult to complete his daily zikr, then there is no harm.

As far as one's recitation of the Qur'aan Majeed is concerned, then greater importance should be shown to completing one's recitation. If a person is not so sick, then he should make an effort to complete his recitation, even though he recites softly.

Regarding one's zikr and other ma'moolaat, then one should try not to leave it out entirely. Rather, at the time of difficulty or illness, one should at least complete some portion of the zikr and ma'moolaat.

## SCATTERED PEARLS

If one falls ill, then one should not feel that his illness is on account of some evil action which he had done. Rather, sickness is something which is decreed from the side of Allah تَبَارَكَ وَتَعَالَى. Therefore, instead of one pondering over the sickness, one should rather be concerned that his zikr and ma'moolaat are not left out entirely. Nevertheless, if due to illness, one misses his ma'mool now and again, then there is no problem with this.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحِمَهُ اللهُ pg. 401-402)

# AKHLAAQ – ADOPTING GOOD CHARACTER

## SHOWING GOOD CHARACTER AT ALL TIMES

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

بدی را بدی سہل جزاء      اگر مردی احسن الی من اساء

*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 اللَّهِ thereafter mentioned:

Allah تَبَارَكَ وَتَعَالَى has mentioned in the Qur’aan 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 Qur'aan 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 رَحِمَهُ اللهُ 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 اللهُ عَلَيْهِ وَسَلَّمَ. Emulating the mubaarak lifestyle of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and inculcating his mubaarak qualities is referred to as sublime character.

At this juncture Hazrat Shaikh رَحِمَهُ اللهُ 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 رَحِمَهُ اللهُ 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.

## SCATTERED PEARLS

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 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 sympathized with the man and made dua for him.

Thereafter, Hazrat Shaikh رَحْمَةُ اللهِ 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 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 pg. 482)*

# MU'AAMALAAT (BUSINESS TRANSACTIONS AND DEALINGS)

## THE HONEST DEALINGS OF OUR PIOUS PREDECESSORS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللهِ 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 اللهِ 1/63)*

## SPEND ACCORDING TO YOUR MEANS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللهِ 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 اللهِ 1/24)

## FULFILLING A DEBT IS A MEANS OF EASE

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللهِ 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 اللهِ 1/23)

## PROTECTING ONE'S WEALTH THROUGH DISCHARGING ZAKAAT

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللهِ 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 Awliyaa pg. 188)*



# MU'AASHARAAT (SOCIAL ETIQUETTES)

## THE IMPORTANCE OF FULFILLING THE RIGHTS OF PEOPLE

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ عَلَيْهِ 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 Awliyya 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 شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْٓا ۖ اِعْدِلُوْٓا هُوَ اَقْرَبُ لِلتَّقْوٰى

*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 Buzrugaaan-e-Deen have not only mentioned the following advice but I had seen them diligently practise upon it in 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 Awliyya pg. 135)

## 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 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)*

## UNDERSTANDING THE LIMITS IN MIXING WITH PEOPLE

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once gave a person the following advice. He said:

As far as possible, always try not to mix with people. To mix too much with people, without a (worldly or deeni) need, is harmful, and does not bring any benefit. As far as mixing with your family

is concerned, then this is not harmful, rather this is part of the sunnah.

The people whom I advise you to refrain from mixing with are the general public. Nevertheless, to mix with people for the purpose of tableegh (e.g. gusht, going out in jamaat, etc.), or tazkiyah (i.e. self-rectification through attending islaahi programs, spending time in the khaanqah, etc.) or for ta'leem (to teach people deen) is not that mixing which is discouraged. Rather, this is part of deen.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 457)

## 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)*

# 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).

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 NIKAAHS 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 ibaadaat 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 Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is evident and well-known to all. Hazrat Abdur Rahmaan bin Awf رَضِيَ اللَّهُ عَنْهُ was a well-known Sahaabi. He was amongst the ‘Asharah Mubasharah’ and one of the most dedicated Sahaabah of Rasulullah 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).

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 رَحِمَهُ اللَّهُ 1/93)

## CUSTOMARY PRACTICES INTRODUCED IN TODAY'S WEDDING FUNCTIONS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحِمَهُ اللَّهُ 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 ﷺ).

(Malfoozaat Hazrat Shaikh رحمه الله 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 رحمه الله 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 رحمه الله 1/97)

## ADVICE TO GIRLS GETTING MARRIED

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned the following advice for girls who are getting married:

In order to gain success in deen and dunya (i.e. in this world and the next), and in order to enjoy a pleasant relationship with one's in-laws, a girl should ensure that after nikaah, she should conduct with humility when interacting with her in-laws. She should also make a point of showing them mahabbat and affection when interacting with them, and she should serve them (to the best of her ability, within the limits of shari'ah). This quality is among the salient qualities found among the women of our household.

It is noticed that those girls who, after nikaah, adopt a humble approach with their in-laws, they win the hearts of their in-laws. On the contrary, those girls who show a little pride and attitude when dealing with their in-laws, their in-laws lose respect and regard for them in their hearts. Hence, a girl should always keep this advice in mind.

*(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 498)*

# CARRYING OUT RIGHTEOUS DEEDS

## 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 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 QUR'AAN – 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 Qur'aan Majeed is the greatest source of nobility and pride for the Ummah. Reciting the Qur'aan 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 Qur'aan 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 Qur'aan 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 righteous actions are not carried out during one's lifetime, the life after death will be nothing but misery and destruction.

*(Suhbat Baa Awliyya pg. 205)*

## REMAINING COMMITTED TO THE RECITATION OF THE QUR'AAN MAJEED THROUGHOUT ONE'S LIFE

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ 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 commitments, it is necessary for you to avail yourself for some



while to recite the Qur'aan Majeed. Not reciting the Qur'aan Majeed is a great loss to a believer.

As for a Haafiz of the Qur'aan Majeed, he does not need to look in the Qur'aan 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 Qur'aan Majeed. Even while travelling by train, I used to see them reciting the Qur'aan Majeed.

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

# ZIKRULLAH

## 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)*

## ZIKRULLAH – THE SOLUTION TO THE PROBLEMS OF THE UMMAH

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

It is mentioned in the Hadith that when no person will remain in the world to take the name of Allah تَبَارَكَ وَتَعَالَى, then at that time, Qiyaamah will take place. It is this very aspect of zikrullah (remembering Allah تَبَارَكَ وَتَعَالَى and taking His name) that will cause the madrasahs (and other deeni efforts) to continue.

Despite how unmindful one may be while making zikrullah (taking the name of Allah تَبَارَكَ وَتَعَالَى), the name of Allah تَبَارَكَ وَتَعَالَى will not go without having its effect. Unfortunately, we no longer have ikhlaas (sincerity) in our actions. So let us increase making zikr and remembering Allah تَبَارَكَ وَتَعَالَى.

In a place where zikrullah is made in abundance, fitnahs will not be seen in such a place. The zikr of Allah تَبَارَكَ وَتَعَالَى is the most effective barrier to protect and safeguard oneself from fitnahs and trials.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 559)

## THE DYNAMIC EFFECT OF ZIKRULLAH

Once, a person wrote a letter to Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ mentioning that despite him being punctual upon his ma'moolaat (devotional practices prescribed by the Shaikh e.g. zikr, tilaawah, etc.) he still did not perceive any change and improvement in his spiritual condition.

In reply, Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ wrote the following:

If one is punctual upon his ma'moolaat (and follows the advices of the Shaikh of remaining committed to the sunnah and refraining from sin), his condition will definitely improve. It is not possible for one to engage in zikr and take the most pure name of Allah تَبَارَكَ وَتَعَالَى and not see any effect in his life.

Nevertheless, at times, the delay in perceiving the effect is due to the heart being filled with impurity. The more the impurity in one's

## SCATTERED PEARLS

heart, the longer it will take to perceive the positive effects of the zikr. Making zikr of the most pure name of Allah تَبَارَكَ وَتَعَالَى is the most effective method of purifying the heart. When the dirt on the clothing is little, then the clothing is cleaned very quickly. However, the dirtier the clothing, the longer it takes for it to become clean.

Visiting the Haramain Shareefain is a means of acquiring abundant blessings and making spiritual progress, and this will also assist one in one's spiritual progress, hence you should certainly make the intention of visiting the Haramain Shareefain.

However, the extent to which the heart is cleansed and purified through engaging in the zikr of Allah تَبَارَكَ وَتَعَالَى is such that nothing else can purify the heart to this extent. When one takes the name of Allah تَبَارَكَ وَتَعَالَى, then even if he takes the name of Allah تَبَارَكَ وَتَعَالَى in the state of unmindfulness, it will still have an effect.

*(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللهِ pg. 501)*

# DUA

## THE FORMULA TO REMOVE WORRIES AND GAIN TRANQUILLITY

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

During times of difficulty and anxiety, one should increase his zikrullah (i.e. increase making zikr of the pure and blessed name of Allah تَبَارَكَ وَتَعَالَى). The reason is that taking the pure name of Allah تَبَارَكَ وَتَعَالَى is a means of the heart acquiring tranquillity (peace of heart and peace of mind), and it is also a means of removing worries and difficulties.

Hazrat Shaikh رَحْمَةُ اللَّهِ also mentioned that reciting the following dua seventy times daily is a means for one to acquire the assistance of Allah تَبَارَكَ وَتَعَالَى in settling one's debts:

اللَّهُمَّ اكْفِنِي بِحَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَنْ مَنْ سِوَاكَ

*O Allah! Suffice me with Your halaal from Your haraam (i.e. suffice me with sustenance and wealth which You have declared as halaal and save me from sustenance and wealth which You have declared as haraam), and through Your special grace, make me independent from everyone else besides You.*

Hazrat Shaikh رَحْمَةُ اللَّهِ also mentioned, “Before and after reciting this dua, one should recite durood shareef seven times. One should also

recite this dua on the day of Jumu'ah between asr and maghrib. Besides this, at other times as well, whenever one wishes, one should continue to recite this dua.”

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 501-502 and 497)

## 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.”

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 ﴿٦٢﴾

*O Muhammad ﷺ! 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 Rasulullah ﷺ 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 Rasulullah ﷺ. If dua alone was sufficient and there was no need for one to make an effort, then merely on account of the dua of Rasulullah ﷺ, everyone would have accepted Islam and no person would have remained on kufr.



Adhere to the sunnah of Rasulullah 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)

## 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 Aadam 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)

## AN IMPORTANT DUA WHICH EVERY PERSON SHOULD MAKE

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

There is one very important dua which I make and many people are aware of this dua. In fact, I ensure that I regularly make this dua and never leave it out, whether I am in Makkah Mukarramah, Madinah Tayyibah, India or anywhere else.

The dua is, “O Allah, if I had inconvenienced any person, caused him any physical pain or verbally hurt him, then You out of Your infinite compassion, forgive me and reward the one whom I had hurt with such a compensation that is in accordance to Your greatness and position.”

This dua is also recorded in the mubaarak hadith and is from among the duas which Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself made.

After mentioning this, Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ said, “May Allah تَبَارَكَ وَتَعَالَى grant Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ the highest stages of closeness and proximity to Him, for he had taught us a deen whose teachings are so complete that nothing is left out.”

*(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 445)*

## MAKING DUA FOR ONESELF AND THE UMMAH FROM ONE'S HEART

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

Muraaqabah-e-Du'aa'iyyah refers to where one, while remaining silent, closes his eyes, and turns his attention to his heart and begins making dua with his heart i.e. one does not make a verbal dua with one's tongue. While making dua with one's heart, one may make dua for his deen, his dunya, and for whatever needs one has.

However, one should also remember to include the ummah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in one's dua by asking Allah تَبَارَكَ وَتَعَالَى to bring favourable and good conditions upon them and grant them success.

On account of the ummah being linked to Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, when one includes the ummah in one's dua, then this will be a means for one's duas gaining acceptance by Allah تَبَارَكَ وَتَعَالَى.

**Note:** Just as it is permissible to make dua verbally, it is also permissible to make dua in one's heart, as mentioned above by Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ. However, it should be borne in mind that on those occasions where it is established that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made a verbal dua (e.g. after salaah, after the azaan, after eating, etc.) then one should recite these masnoon duas verbally in order to practise upon the sunnah. Nevertheless, at other times, one can make dua to Allah تَبَارَكَ وَتَعَالَى verbally or in one's heart.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 434)

## PROTECTING ONESELF FROM SHAITAANI INFLUENCES AT THE TIME OF SLEEPING

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned the following advice in a letter to a certain person who was experiencing bad dreams:

Scary dreams are from the side of shaitaan. Therefore, to save yourself from them, you should ensure that you sleep in the state of wudhu, and also be particular regarding your clothing and your bed being clean and free of impurities.

Before sleeping, you should recite the mu'awwazatain (Surah Falaq and Surah Naas) together with Aayatul Kursi, and then blow into your hands and pass your hands over your body.

*(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 427)*

# SALAAH

## THE GREAT IMPORTANCE OF SALAAH IN THE LIFE OF A BELIEVER

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned the following to a person who mentioned that his wife had missed her salaah on account of being busy looking after the children. Hazrat Shaikh رَحْمَةُ اللَّهِ said:

I was extremely grieved to learn that your wife left her salaah. All people have children, and all women attend to the domestic chores and responsibilities.

Your wife is not the only person with children. Through missing the salaah, she has shown great ingratitude to Allah تَبَارَكَ وَتَعَالَى for this favour (of children).

The gratitude and appreciation for being blessed with children is that one exerts oneself more in ibaadah and acts of worship.

Inform your wife that after a person passes away, the very first thing regarding which they will be questioned about in the Hereafter will be their salaah.

*(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 428)*

## DEVOTION AND CONCENTRATION IN SALAAH

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ 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 ibadaat, 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 Qur'aan 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 QUR'AAN MAJEED

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

Reciting one's dhor of the Qur'aan Majeed in one's nafl salaah can greatly help one to remember the Qur'aan 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 Qur'aan 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 Qur'aan Majeed.

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

## RECITING THE QUR'AAN MAJEED IN SALAAH

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned the following in a letter to a certain person:

I was very happy to hear that you had completed the hifz of the Qur'aan Majeed. May Allah تَبَارَكَ وَتَعَالَى make this be a means of goodness for you, may He preserve the Qur'aan Majeed in your

heart, and allow you to benefit tremendously from the barakah of the Qur'aan Majeed.

Reciting the Qur'aan Majeed in salaah is very effective in preserving the Qur'aan Majeed. Whatever portion of the Qur'aan Majeed one has to recite daily, one should try to recite it in his tahajjud salaah, in the salaah after maghrib (i.e. sunnats and awwaabeen), and at other times when he is able to.

If while reciting the Qur'aan Majeed in salaah (i.e. during the night), one is able to find someone to join him in the salaah and listen to his recitation (and to correct his mistakes), then this will be even better.

May Allah تَبَارَكَ وَتَعَالَى make your love for the Qur'aan Majeed a means of your progressing in deen, however do not rush to learn the translation and tafseer of the Qur'aan Majeed at this time. Rather, at this time, the more important thing for you is to focus on strengthening your Qur'aan Majeed.

*(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحِمَهُ اللهُ pg. 463)*



# 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.

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 اللهِ 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 Awliyyaa 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 Rasulullah 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)*

# RIGHTS OF PARENTS

## THE IMPORTANCE OF KEEPING ONE'S PARENTS HAPPY

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ عَلَيْهِ once wrote the following to a person whose parents were displeased with him for some reason and had complained to Hazrat Shaikh رَحْمَةُ اللَّهِ عَلَيْهِ regarding him. Hazrat Shaikh رَحْمَةُ اللَّهِ عَلَيْهِ said:

I am extremely saddened to hear that your father is currently displeased with you. You should go out of your way to please him and make him happy. The displeasure of one's parents is a means of one incurring great loss in one's deen and in one's dunya.

You should make up by humbling yourself and pleasing them, and fulfilling what they want from you. If they are displeased for something that does not relate to deen (but relates to some permissible worldly affair), then as far as possible, try to please them and refrain from that which they do not want you to do.

You should also continue to ask your parents for forgiveness, and in asking them for forgiveness, it will not cause you any humiliation or disgrace.

*(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ عَلَيْهِ pg. 443)*

## 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)

## SPEAKING TO ONE'S PARENTS WITH RESPECT

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

It is necessary and important for one to show respect to his parents and honor them. However, at the same time, it is not permissible for one to obey them in impermissible matters. The Hadith mentions:

لا طاعة لمخلوق في معصية الخالق

*There is no obedience to the creation in matters that involve the disobedience of the Creator.*

Nevertheless, it should be borne in mind that if one's parents instruct him to do something impermissible in Shari'ah, then

though he should not obey them, it does not mean that he should back answer them. (In other words, even if they command him to do something wrong, he should not show disrespect to them, but speak to them in a polite and gentle manner).

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 494)

## 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)

# TAWAKKUL – RELIANCE ON ALLAH تَبَارَكَ وَتَعَالَى

## 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)*

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

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ 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)*

## THE SOLUTION TO EVERY PROBLEM OF MAN

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

The only being who blesses and bestows wealth upon the creation is Allah تَبَارَكَ وَتَعَالَى. Now, it is left to Him to decide how He wishes to bless a person. Overall, Allah تَبَارَكَ وَتَعَالَى inspires the hearts of people to fulfil the needs of others.

I had a certain friend, and whenever it would be the season for ber (a type of Indian plum), he would send me five seyr (6.25kg) of ber from Deoband (as Deoband was famously known for its ber). The year that friend of mine passed away – then that very same year, a basket of ber began to arrive from another friend of mine.

Similarly, I had a certain friend who lived in Kandhlah. Those who are present in the majlis (gathering) from Kandhlah will know him. He was one of the wealthy and influential people of Kandhlah. He



had fixed an amount of one hundred rupees which he would annually send to me as a gift. He would also send gifts to the senior Ulama. When he passed away, then that very same year, another friend of mine began sending this gift to me.

My beloved friends! Understand well that it is only Allah who gives! If you wish to ask, then only ask from Him as He is the true owner of everything. He alone gives, and He alone inspires the hearts of His servants to give to whomsoever He wishes.

O Ulama! Listen attentively! Even if you break your head a hundred thousand times trying to gain wealth from people, nobody will give you anything. Neither will the principal of the madrasah give you anything, nor will the trustees and those in charge of the madrasah give you anything. Allah تَبَارَكَ وَتَعَالَى alone is the giver, and He alone inspires the hearts of His servants to give to whomsoever He wishes.

My beloved friends! Only beg from Allah تَبَارَكَ وَتَعَالَى, constantly beg from Him, and when you beg from Him then shed tears while asking from Him. The Hadith teaches us that even if you are in need of a shoelace which has broken, then turn to Him and ask Him for it.

(Malfoozaat Shaikh-ul-Hadith pg. 53-54)

## 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 Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Hence, if Rasulullah 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 رَحِمَهُ اللَّهُ pg. 271)*

# THE OUTLOOK OF A BELIEVER

## THE PURPOSE FOR THE CREATION OF MAN

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

The purpose for Allah تَبَارَكَ وَتَعَالَى creating man in this world is so that he acquires the recognition of Allah تَبَارَكَ وَتَعَالَى, and the purpose of all other creations is so that they may serve man. As a Persian poet says:

ابرو باد و مه و خورشید و فلک در کارند تا تو نانے بکف آری و بغفلت نخوری

همه از بهر تو سرگشته و فرماں بردار شرط انصاف نه باشد که تو فرماں نبری

*The clouds, the winds, the moon, the sun and the sky, all are constantly at work, so that you earn your living and do not eat in forgetfulness.*

*The whole creation is involved in working for you and in your obedience. The law of justice will not be fulfilled by you if you fail to obey (Allah تَبَارَكَ وَتَعَالَى).*

In essence, the clouds, the winds, the moon, the sun, the sky and the earth – every creation is engaged in work for your sake so that you may fulfil all your needs through them. Man should ponder and

reflect over how obedient and punctual these different creations are in serving him and fulfilling his needs.

Sometimes, Allah تَبَارَكَ وَتَعَالَى causes temporary changes in the functions of these creations as a warning for man. Hence, the rains and winds are withheld and similar changes are witnessed in the moon and the sun through their eclipses. In essence, everything is subject to some change for admonishing those who neglect their duty to their Creator.

How astonishing indeed that all these things be made subservient to fulfil man's needs, yet their obedience does not lead man to realizing that he should be obedient to his Creator.

(Fazaail-e-A'maal - Fazaai'l-e-Qur'aan (English pg. 92) (Urdu pg. 57)

## 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 رحمه الله 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 Awliyya pg. 31)*

## THE PRESCRIPTION TO EARN MILLIONS IN THE HEREAFTER

A person once wrote a letter to Hazrat Shaikh Moulana Muhammad Zakariyya رحمه الله complaining of the ill-treatment which he received from certain people despite him treating them kindly. After reading the person’s letter, Hazrat Shaikh رحمه الله wrote the following reply:

You wrote to me mentioning that when a person does not fulfill your rights, or repays your kind treatment with ill-conduct, then you experience grief and are hurt over their ill-treatment. This feeling is natural and it is normal for one to feel hurt when someone treats him badly.

However, with the grace and favor of Allah تَبَارَكَ وَتَعَالَى, you should endeavor to adopt the mindset and train yourself to think that the

one who fails to fulfill your rights, or repays your kindness with ill-treatment – in reality, he is doing you a favor.

The reason is that had this person repaid your favor with kindness in this world, then you will only receive the kindness that he showed you in this world.

However, the reward that you will receive in the Hereafter for his ill-treatment will be a million times better than the kindness you showed him in this world.

It is for this reason that my Akaabir (pious seniors) would often say, and it was their special practice as well, that a person should not worry about how others are treating him. Rather, his constant worry and concern should be, “How am I treating others and dealing with them?”

بدی را بدی سهل باشد جزاء اگر نیک هستی فاحسن الی من اساء

*To repay ill-treatment with ill-treatment is quite easy*

*If one is truly pious, he will repay ill-treatment with kindness*

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 460-461)

## 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 ﷺ.

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 رحمه الله 2/142)

## THE MINDSET ONE NEEDS TO HAVE WHEN FACED WITH DIFFICULTIES

Hazrat Shaikh Moulana Muhammad Zakariyya رحمه الله wrote the following to a certain person who was undergoing difficulties in his life:

It is natural for a person to feel affected when faced with difficult and unfavourable conditions. However, one should not become so overwhelmed by the situation (thereby becoming despondent of the mercy of Allah تَبَارَكَ وَتَعَالَى and losing hope).

It should be understood that feeling affected by a situation does not mean that one is displeased with the decree of Allah تَبَارَكَ وَتَعَالَى.

You should keep the verse of the Qur'aan Majeed before you in which Allah تَبَارَكَ وَتَعَالَى says, “And We will certainly test you with some fear, hunger....” and thereafter place your entire reliance on Allah تَبَارَكَ وَتَعَالَى and explain to yourself that every condition is from Allah تَبَارَكَ وَتَعَالَى and is filled with abundant blessings for me.



I make dua for you from the bottom of my heart and beseech Allah تَبَارَكَ وَتَعَالَى to bless you with progress.

I do not have any goodness in my life. It is solely through the love of my seniors and the good opinion which my friends have regarding me that I continue to live in the world.

*(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 406)*

# LOVE FOR ALLAH تَبَارَكَ وَتَعَالَى

## 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 Qur'aan Majeed:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣٩٧﴾

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)

## 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 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 Awliyya pg. 132)*

## ACQUIRING A SPECIAL RELATIONSHIP AND FRIENDSHIP WITH ALLAH تَبَارَكَ وَتَعَالَى

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

Acquiring a special relationship and friendship with Allah تَبَارَكَ وَتَعَالَى is extremely easy.

يعلم الله راه خدا از دو قدم بیش نیست

یک قدم بر نفس خود نه دیگرے یہ کوئے دوست

Allah تَبَارَكَ وَتَعَالَى knows that the road to Him consists of taking just two steps

The first step is to trample the nafs (go against one's ego and base desires), and on the second step one will reach the friend (Allah تَبَارَكَ وَتَعَالَى).

In order for one to subjugate his nafs, it is not sufficient for him to only leave out committing sins, as this step is relatively easy. Rather, it is also necessary that one abandon all such enjoyments, luxuries and entertainments that will cause him to lose his friendship with Allah تَبَارَكَ وَتَعَالَى (i.e. one should not get involved in such enjoyments, entertainments and luxuries that will cause him to be negligent of his rights to Allah تَبَارَكَ وَتَعَالَى or the creation, or will lead him towards the disobedience of Allah تَبَارَكَ وَتَعَالَى).

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 495)

## 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 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 Qur'aan Majeed:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ

*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 إِلَى بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ﴿١٠٠﴾ فَإِذَا جَاءَ وَعْدُ أُولَاهِمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولَى بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَفْعُولًا ﴿١٠١﴾ ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ﴿١٠٢﴾ إِنَّ أَحْسَنْتُمْ أَحْسَنْتُمْ أَنْفُسَكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ﴿١٠٣﴾ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيُسْوَعًا ۖ وَأُوجُّهُكُمْ وَلِيدُوا ۚ خُلُوا لِلْمَسْجِدِ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبَرَّوْا ۚ مَا عَلُوا اتَّبَعِيًّا ﴿١٠٤﴾ عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ ۚ وَإِنْ عُدتُمْ عُدتْنَا

*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 musjid 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 Qur'aan 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 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:

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ<sup>ط</sup> وَلَا يَجِدْ لَهُ مِنْ دُونِ

اللَّهُ وَلِيًّا وَلَا نَصِيرًا ﴿١٣٣﴾

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

He then addressed Hazrat Abu Ubaidah رَضِيَ اللَّهُ 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 اللَّهُ عَنْهُ exclaimed, “Aah! If someone besides you had said that, O Abu Ubaidah رَضِيَ اللَّهُ عَنْهُ, I would have made him an example for the Ummah of Muhammad صَلَّى اللَّهُ 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 اللَّهُ 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 اللَّهُ عَلَيْهِ وَسَلَّمَ, when there was a need for adopting some means to call people for salaah, and some Sahaabah رَضِيَ اللَّهُ عَنْهُمْ suggested lighting a fire or blowing into a trumpet, then Rasulullah صَلَّى اللَّهُ 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 اللَّهُ 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. 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

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situation in Baytul Muqaddas and Palestine – that we return to Allah تَبَارَكَ وَتَعَالَى and come back onto the mubaarak sunnah of Rasulullah صَلَّى اللَّهُ 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)*

# CONTENTMENT

## 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 Qur’aan 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:

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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 السَّلَام 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)

# OBEDIENCE TO ALLAH

تَبَارَكَ وَتَعَالَى

## 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 Rasulallah 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)

## THE IMPORTANCE OF INCULCATING HAYAA IN ONE'S LIFE

Hazrat Shaikh Moulana Muhammad Zakariyya رَحِمَهُ اللَّهُ once mentioned the following:

If hayaa (modesty, shame and respect) enters a person's life, then the path to all ibaadaat opens up for him, and the path to all sins closes for him.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحِمَهُ اللَّهُ pg. 520)

**Note:** In other words, when this beautiful quality of hayaa becomes part of a person's life, then it will motivate him to practise Islam correctly and live and deal with others like a Muslim. Similarly, it will stop him from indecent and shameful deeds and dealing with others in an inappropriate or unjust manner. In essence, the quality of hayaa is an integral branch of deen and a path to acquire the entire goodness of deen.



# TAUBAH – REPENTING FOR ONE’S SINS

## REPENTING FOR ONE’S SINS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

I have mentioned the following verse of the Qur’aan Majeed many times in the past:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ 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 رَحِمَهُ اللَّهُ pg. 429)

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

Hazrat Shaikh Moulana Muhammad Zakariyya رَحِمَهُ اللَّهُ 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 السَّلَام 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 Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Adopting taqwa is the staircase to progress in Deen and dunya.

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)

# HUMILITY

## 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 and rank. Every person should take time to ponder and reflect over this. It is reported that Nabi صَلَّى اللَّهُ 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 اللَّهِ 1/70)

## HUMILITY IN THE LIVES OF THE PIOUS

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

The more a person of piety and righteousness progresses in deen (in acquiring the love of Allah تَبَارَكَ وَتَعَالَى), the more his humility increases. He then continues to progress until he reaches a point where he begins to feel within his heart, “Who can be worse than me?” (i.e. on account of him always looking at his own weaknesses as well as looking at the great favours of Allah تَبَارَكَ وَتَعَالَى upon him and his inability to make shukr to Allah تَبَارَكَ وَتَعَالَى for these favours, he begins to feel in this way).

*(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 515)*

## 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)

## NOT REGARDING ONESELF ELIGIBLE FOR ANY FAVOUR

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ 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 اللَّهِ pg. 499)

# SHUKR- EXPRESSING GRATITUDE

## EXPRESSING GRATITUDE OVER THE FAVOURS OF ALLAH تَبَارَكَ وَتَعَالَى

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

My Shaikh, Hazrat Moulana Khaleel Ahmad Sahaaranpuri رَحْمَةُ اللَّهِ, explained a very important point under the verse of the Qur'aan Majeed:

وَأِنْ تَعَدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا

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

Hazrat Shaikh رَحْمَةُ اللَّهِ 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)



## ATTRIBUTING ALL GOOD TO ALLAH تَبَارَكَ وَتَعَالَى

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once wrote the following to a certain person:

My beloved friend! The most important thing is for one to adhere to the sunnah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in all facets of his life to the best of his ability.

(Out of humility, Hazrat Shaikh رَحْمَةُ اللَّهِ then mentioned regarding himself:)

This unworthy and impure servant is unable to follow the sunnah correctly. However, I have certain pious friends who are such that on hearing of their condition, I become extremely pleased. Many of my friends show great importance to upholding the Sunnah, and they are making tremendous progress (in acquiring the special proximity of Allah تَبَارَكَ وَتَعَالَى through practicing on the sunnah).

Another aspect which brings me great happiness and joy which you mentioned is that when you carry out any good deed, then your focus is not on the good deed, but rather you consider it only through the taufeeq of Allah تَبَارَكَ وَتَعَالَى that you were able to carry out this good deed. For one to think in this manner is a great blessing and bounty of Allah تَبَارَكَ وَتَعَالَى.

You should not worry about the negligence that overcomes you. Insha Allah, through punctually engaging in the zikr of Allah تَبَارَكَ وَتَعَالَى, your ghaflah (negligence) will gradually decrease.

## SCATTERED PEARLS

Express immense gratitude to Allah تَبَارَكَ وَتَعَالَى for His bounties upon you. Allah تَبَارَكَ وَتَعَالَى has bestowed you with many of His special favours.

Refrain from attributing any good deed to yourself. Every good deed which you carry out is a bounty from Allah تَبَارَكَ وَتَعَالَى.

*(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحِمَهُ اللهُ pg. 406)*

# SABR – EXERCISING PATIENCE

## REMAINING PATIENT IN THE FACE OF ADVERSITY

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ writes:

There are numerous places in the Qur’aan 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

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 tilawat of the Qur'aan 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)*

## WHY DO WE FACE CALAMITIES?

A person once wrote a letter to Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ and mentioned the following, "I have not usurped the right of any person, nor have I oppressed or wronged any person. Hence, I cannot understand why I am suffering one calamity and misfortune after another."

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ wrote the following reply:

In this regard, one must bear two things in mind. Firstly, people are sometimes unaware of the wrongs and sins that they have committed. Hence, when a person makes claims such as, “I have never oppressed any person, or usurped the wealth of any person,” then may Allah تَبَارَكَ وَتَعَالَى make it such that his statement is true. Nevertheless, at no time should a person ever regard himself as free of faults and sins. Rather, at all times, one should acknowledge and confess his sins and weaknesses before Allah تَبَارَكَ وَتَعَالَى. From the depths of his heart and with complete sincerity he should beg Allah تَبَارَكَ وَتَعَالَى to forgive and pardon him.

It is reported in the Hadith that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would himself make the following dua, “O Allah! Whoever I may have inconvenienced (unintentionally), or I may have (unknowingly) spoken to him in a hurtful manner or I may have struck him accidentally, then forgive me and make it a means of his forgiveness and being blessed with Your special mercy.”

When Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would personally make this du‘aa, asking forgiveness for any unintentional mistake that may have occurred, then how can you and I conduct ourselves as though we have not harmed or wronged any person?

The second point to bear in mind is that the general principle is that the calamities and problems in a person’s life are on account of his sins and evil deeds. Allah تَبَارَكَ وَتَعَالَى says in the Qur’aan Majeed:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ

*And whatever calamity befalls you, then it is on account of what (evil actions) your hands have earned (Surah Shura v. 30)*

It should, however, be borne in mind that this aayah is not a blanket ruling that applies to every difficulty. If this was the case, then the Ambiyaa عَلَيْهِمُ السَّلَامُ and the pious saints would never have suffered from hunger or undergone hardships and difficulties.

On the contrary, we find the Hadith mentioning that the people who will be tested the most will be the Ambiyaa عَلَيْهِمُ السَّلَامُ, and then those who closely follow them.

Hence, it is reported that a Sahaabi رَضِيَ اللَّهُ عَنْهُ once said to Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, “O Rasul of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! Indeed I have great love for you!” Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ responded, “Love for me attracts poverty to the one with my love in his heart even swifter than water flows downstream.”

Thus, it is important to understand that difficulties and calamities are not always on account of sins committed. In your situation, I find your father to be a pious person with abundant good deeds.

Hence, these difficulties are a temporary test through which your ranks will be elevated, and insha Allah this test will thereafter come to an end. Therefore, there is no need for you to be overcome with worry and concern.

Nevertheless, you should never omit making dua. Go into seclusion, turn to Allah تَبَارَكَ وَتَعَالَى and beg from Him. Thereafter, adopt the



correct means and procedures. Put your faith and trust in Allah تَبَارَكَ وَتَعَالَى.

Do not feel that the measures adopted will solve the problem. It is only Allah تَبَارَكَ وَتَعَالَى who can remove the difficulty.

At the same time, when making dua, we should never feel that our dua is not being answered. Rather, we should show great importance to dua and continue to exert ourselves with the firm belief and conviction that our dua will certainly be accepted.

However, at times, instead of receiving what we asked for, the dua is accepted in another form, as explained in many Ahaadith.

*(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 499-501)*

## 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)*

## EXERCISING PATIENCE AND HAVING HOPE IN THE MERCY OF ALLAH تَبَارَكَ وَتَعَالَى

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

Many of my children had passed away in infancy. When any child would pass away, and the mother (i.e. my wife) would weep, then I would (console her and) say to her, “Neither you, nor I, possess any good deeds. Insha Allah, all of this (grief that we are experiencing and sabr that we are exercising) will be combined on the Day of Qiyaamah and will be a means of removing the burden of our sins.”

*(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 509)*

# LOVE FOR FAME AND WEALTH

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

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ عَلَيْه 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. Rasulullah 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 Rasulullah 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)*

## 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.

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)

## THE SPIRITUAL MALADY AND SICKNESS OF LOVE FOR FAME AND POSITION

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned the following in a letter he wrote to a certain Aalim who would refer to him for his islaah (self-reformation):

Cautioning someone about refraining from certain sins does not mean that the one who is cautioning him feels that the sin is found in him. Rather, the purpose for cautioning is to warn him against the plots of Shaitaan who is the enemy of man.

Hence, it is vitally important to alert people about the sinister plots of Shaitaan and make them aware of it.

The famous saying of the Mashaayikh (the elders of Tasawwuf) is:

## SCATTERED PEARLS

آخر ما يخرج من قلب السالك حب الجاه

*“The last spiritual sickness to leave the heart of the saalik (one traversing the path of self-reformation) is the sickness of love for fame and position.”*

As for people like us, who are referred to as the people of knowledge (the Ulama), then it is extremely necessary for us to refrain from this spiritual malady, because when this malady enters the hearts and takes root, then to remove it can be extremely difficult.

You wrote to me mentioning that you do not have this sickness in you at all. This is excellent, and may Allah تَبَارَكَ وَتَعَالَى save you and save this worthless servant from this sickness, and may Allah تَبَارَكَ وَتَعَالَى save this worthless servant from bad character and all evil qualities as well.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحِمَهُ اللهُ pg. 434)

# THE EVIL EFFECTS OF COMMITTING SINS

## THE SEVERE EFFECTS OF SINS BEING COMMITTED IN THE HARAM SHAREEF

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

I received a detailed letter from my close friend, Sa'dee, in which he wrote and described the heavy rains which fell on Makkah Mukarramah, and the manner in which the Haram Shareef was flooded.

You must always remember, and remind your friends and associates as well, that sins committed in the Haram Shareef are extremely severe. Hazrat Umar رَضِيَ اللَّهُ عَنْهُ would say, “If I commit one sin in the Haram, it will be worse than me committing seventy sins out of the Haram.”

In today's times, the television and many other wrongs and vices are found in the Holy Cities of Makkah Mukarramah and Madinah Munawwarah (due to which these calamities are being witnessed). May Allah تَبَارَكَ وَتَعَالَى have mercy on us!

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 436-437)

## THE SINS OF THE EYES AND TONGUE – TWO DESTRUCTIVE SINS THAT DEPRIVE ONE OF THE MOTIVATION TOWARDS RIGHTEOUSNESS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned the following to a certain person:

You wrote to me mentioning that at present, you feel down and unmotivated (to carry out good deeds). There is no need for you to become over-worried, as people's conditions generally fluctuate between qabdh (feeling unmotivated) and bast (feeling motivated).

In such a condition (where you do not find the motivation and drive to do good deeds), you should increase the amount of istighfaar you generally do. Upon reflection, if you feel that this condition you are experiencing is on account of some sin that you had committed, then you should make istighfaar and taubah, and beg Allah تَبَارَكَ وَتَعَالَى to forgive you for that specific sin.

In most cases, this condition (of feeling unmotivated) is caused through the sins of the eyes (i.e. not guarding the gaze from haraam, casting lustful glances at women, etc.) and due to the sin of the tongue through engaging in gheebah (backbiting, slandering, etc.). These sins are such that a person himself will know whether he had fallen into these sins or not.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 435)



## 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)

## THE ILL EFFECTS OF CASTING LUSTFUL GLANCES

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned the following in a letter which he wrote to a certain person:

## SCATTERED PEARLS

I am extremely happy to hear that Allah تَبَارَكَ وَتَعَالَى, out of His sheer grace and mercy, has saved you from falling into the sin of casting lustful glances and looking at haraam.

Casting lustful glances and looking at haraam is an extremely destructive spiritual malady. It causes the sweetness of one's ibaadah to be lost in such proportions that if only one had knowledge of this, one would be greatly surprised to find that in such a short period of time, one can lose so much.

If you wish, you should also ponder deeply over this fact that after committing this sin, you will be deprived of the sweetness and enjoyment of ibaadah for a long time thereafter.

*(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 458)*

## REFRAINING FROM DOING EVIL ESPECIALLY BEFORE CHILDREN

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

One should not say or do anything wrong in the presence of children as this will have a negative impact on them.

The Mashaayikh mention that even if an evil action is done before a young child who is not of the age of understanding, then too it is possible that the evil effects of the sin carried out in the presence of the child who sees it or hears it can be captured by the mind of the child.

Thereafter, this wrong can surface at some point during the life of the child.

(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 560)

# PRIDE

## THE EVIL TRAITS OF PRIDE, JEALOUSY AND HAUGHTINESS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ عَلَيْهِ 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 عَلَيْهِ 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)

## THE HARM OF SELF-ADMIRATION

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

Do not allow self-admiration to enter your heart over any achievement. Self-admiration is such a destructive sin that even in the presence of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, at the Battle of Hunain, it caused the Muslims to suffer difficulty.

*(Qutbul Aqtaab Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ pg. 426)*

## THE PRACTICE OF THE MASHAAIKH WHEN GRANTING IJAAZAT TO THEIR MUREEDS

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned the following advice to a person who was retrogressing in his spiritual reformation:

It is the practice of the Mashaaikh that they do not grant ijaazat (khilaafat) to their mureeds very quickly, even after the mureed acquires nisbat (a special connection with Allah تَبَارَكَ وَتَعَالَى). Rather, they wait for some while until they are pleased that the nisbat with Allah تَبَارَكَ وَتَعَالَى in the mureed is well established.

After the nisbat is firmly enrooted in the mureed (and his life conforms to shariah in all branches of deen and dunya, then the outcome will be seen that), those mureeds whom Allah تَبَارَكَ وَتَعَالَى wishes to bless with spiritual progress and take the work of deen from them, their capability and capacity to do the work of deen will go on increasing.



However, those mureeds whom Allah تَبَارَكَ وَتَعَالَى does not wish to take the work of deen from them (on account of them not remaining firm on deen, but moving towards worldly temptations thereby causing the nisbat with Allah تَبَارَكَ وَتَعَالَى to become weak), then their condition is such that their spiritual progress will be ruined, despite them acquiring nisbat prior to this.

What you have mentioned to me that you feel that the various conditions you are experiencing is on account of you acquiring nisbat with Allah تَبَارَكَ وَتَعَالَى, this is incorrect. In reality, these spiritual conditions and feelings which a mureed experiences generally are experienced by a person who has begun traversing the path of sulook, while nisbat is something that is acquired at the end of this spiritual journey.

It is not necessary that one has to have nisbat for one to experience certain spiritual conditions and feelings. Instead, at times, these spiritual conditions and feelings occur through one engaging in abundant zikr, then one begins to experience certain spiritual conditions and feelings.

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ then mentioned: This unworthy servant (referring to himself in humility) had great hope of you progressing and becoming the successor of your pious elders and buzrugane deen on account of them turning their gaze of attention towards you. However, merely having hope of someone progressing is insufficient. You will also have to make some effort (in order for the outcome to be achieved).

## SCATTERED PEARLS

On one occasion, Rasulullah ﷺ addressed one Sahaabi and mentioned, “Ask me for whatever you desire (and I will make dua to Allah تَبَارَكَ وَتَعَالَى to grant it to you)!” He replied, “I desire your companionship in Jannah.” Rasulullah ﷺ then responded saying, “(Together with me making dua), you also assist me through performing abundant sujud (i.e. by engaging in salaah, humbling yourself before Allah تَبَارَكَ وَتَعَالَى and remaining obedient to Him in all works of deen and dunya).”

The main problem in you is the anger and pride which you need to remove from you. These traits are such that they take a long while for a person to rid himself from them. May Allah تَبَارَكَ وَتَعَالَى protect me and also protect you from these evil traits. Our pious buzrugane deen have written that the last spiritual malady to leave a person treading the path of sulook is hubb-e-jaah (i.e. pride and the love for fame and recognition). Generally, we refer to ourselves with titles of “this humble one”, “this weak one”, “this unworthy one”, but instead of confining these words to our tongues, we should also bring these qualities within our hearts (and really think to ourselves that we are nothing).

*(Mahabbat Naame - Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحِمَهُ اللهُ 1/44)*

# 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 Akhirah while you can.

*(Suhbat Baa Awliyya 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 Akhirah 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

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 Awliyyaa 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 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 اللَّهِ then mentioned,

غافل تجھے گھڑیاں 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 اللهِ 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 اللهُ عَلَيْهِ وَسَلَّمَ mentioned in the Mubaarak Hadith:

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

*“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 Akhirah.”*

(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 Qur'aan 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:

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 اللَّهِ 1/67)