

SCATTERED PEARLS

of

HAZRAT MOULANA
MUHAMMAD ILYAAS
KANDHELWI رَحْمَةُ اللَّهِ

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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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INTRODUCTION

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

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

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

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

From among the giants of the recent past was Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ عَلَيْهِ. He was considered as the revivalist of the 14th century Hijri. Allah تَبَارَكَ وَتَعَالَى used him to bring Deen alive, not only in India, but throughout the world. When Moulana noticed a rapid degeneration in the Deeni condition and religious values of the Muslims of Mewat, south of Delhi, to the extent that it was difficult to differentiate between their beliefs and practices and the beliefs and practices of the kuffaar, Moulana became extremely concerned and commenced the work of Da'wat and Tabligh. Moulana felt that the only way to reform and correct the Mewatis and bring them back onto Deen was through working among them and directly propagating Deen to them. Thus, with great difficulty Moulana commenced the work of Da'wat and Tabligh thereby motivating and encouraging people to join in the effort.

In the initial stages, people were unfamiliar with the effort and were reluctant to respond. However, after seeing that this effort was in total conformity to the sunnah and was aimed at reviving the entire Deen in the Ummah at large, numerous people wholeheartedly embraced and joined the effort. The work of Da'wat and Tabligh gained divine acceptance from Allah تَبَارَكَ وَتَعَالَى. Moulana's efforts and sincerity bore fruit during his very lifetime and within a few years a peaceful revolution was witnessed in the length and

breadth of India. This revolution continued thereafter and has now reached the four corners of the globe.

This kitaab is a collection of some of the beneficial statements and golden words of Hazrat Moulana Muhammad Ilyas Kandhelwi (rahimahullah). From his statements, one gauges the deep concern and love which he had for the Ummah of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ coming on the path of guidance.

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

(Moulana) Muhammad Ilyas Patel

WHAT IS TRUE ISLAM?

THE REALITY OF THE KALIMAH IN ISLAM

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned the following:

True Islam will be seen in a Muslim when the reality of the kalimah comes alive in his life.

The reality of the kalimah means that after bringing firm belief in Allah تَبَارَكَ وَتَعَالَى (and all the tenets of faith), one strives to the best of his ability to fulfil every command of Allah تَبَارَكَ وَتَعَالَى in his life in the manner that is pleasing to Allah تَبَارَكَ وَتَعَالَى.

To acquire this level of true Islam, it is necessary that at all times one's heart is focused towards trying to please Allah تَبَارَكَ وَتَعَالَى.

Similarly, at every moment, one should have the concern within his heart that in regard to my actions and lifestyle - "Is Allah تَبَارَكَ وَتَعَالَى pleased with me or not?"

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 49)

THE UNITY OF ISLAM

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned:

The purpose of this movement of Tabligh is to unite all the Muslims on the Deen of Islam. Once the entire Ummah is united upon the

Deen of Islam, they will be able to sacrifice their desires in order to fulfil the commands of Allah تَبَارَكَ وَتَعَالَى.

Through all the Muslims uniting on Islam and their motivation and drive in all facets of their lives being directed towards Deen, it will be easy for each person to fulfil the obligation of 'Ikraam-e-Muslim' (fulfilling the rights of each believer).

When the Muslims achieve this, they will become an embodiment of the Hadith:

المسلمون كجسد واحد

The Muslim Ummah is like one body.

(Malfoozaat Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ pg. 114)

THE PURPOSE OF THE LIFE OF A MUSLIM

Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ once mentioned:

Time can be likened to a moving train. The hours, minutes and moments of a person's life are like the carriages and compartments that are moving swiftly with the train, while his activities and occupations are like the passengers in the compartments of the train.

Unfortunately, what has now happened is that our various worldly pursuits have occupied all the compartments of the train and have left no place for our Deeni activities and works.

As believers, we are required to aim for the highest goals and objectives, and instead of involving ourselves in the insignificant pursuits of the world, we should endeavor to carry out Deeni works

which are pleasing to Allah تَبَارَكَ وَتَعَالَى and which will assist us in building our Hereafter.

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 31)

THE MINDSET OF A MUSLIM

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned:

True success in Deen is for one to regard oneself as unworthy at all times. At no time should any person regard himself as successful on account of his actions.

Even the good actions which one carries out, one should have the conviction within his heart that it is only through the grace of Allah تَبَارَكَ وَتَعَالَى that he is able to carry out such actions, and it is only the grace of Allah تَبَارَكَ وَتَعَالَى that will make one successful.

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

لن يدخل أحدا منكم عمله الجنة قالوا: ولا أنت يا رسول الله قال: ولا أنا إلا أن يتغمدني الله
منه بفضل ورحمة (صحيح مسلم الرقم: ٢٨١٦)

“None of your actions will cause you to enter Jannah.” The Sahaabah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ enquired, “Not even you, O Rasul of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (i.e. your actions will not cause you to enter Jannah)?” Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “Not even me, (my actions will not cause me to enter Jannah. I also cannot enter Jannah) unless Allah تَبَارَكَ وَتَعَالَى envelops me with His grace and mercy.”

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 48)

DA'WAT AND TABLIGH

MESSAGE TO THOSE ENGAGED IN THE EFFORT OF DA'WAT AND TABLIGH

On one occasion, many people associated with the effort of Da'wat and Tabligh had gathered in the masjid of Nizaamuddeen after the Fajr Salaah. At that time, Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ was at the end of his life and extremely weak. Moulana's رَحْمَةُ اللَّهِ condition was such that even while lying in his bed, it was difficult for him to speak more than a few words.

While in this condition, Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ urgently called one of his special attendants and instructed him to deliver the following message to all those present:

Your engaging in the service of Deen is greatly rewarding. However, all your effort and striving while travelling from place to place in the path of Allah تَبَارَكَ وَتَعَالَى will be of no avail if you do not acquire the correct knowledge of Deen and remain engaged in the zikr of Allah تَبَارَكَ وَتَعَالَى at all times (zikrullah refers to fulfilling the commands of Shari'ah at every moment in one's life together with engaging in zikrullah).

The correct knowledge of Deen and the zikr of Allah تَبَارَكَ وَتَعَالَى are like the two wings of a plane without which the plane cannot fly. In fact, if people are negligent in regard to acquiring the correct knowledge of Deen and engaging in zikr, there is a great fear that this effort will later on become a means of opening a new door of misguidance and fitnah.

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Without acquiring the correct knowledge of Deen, a person will only have Islam and Imaan in name and he will only be practicing Deen as a custom and ritual. On the other hand, if a person has the correct knowledge of Deen, but it is not coupled with the zikr of Allah تَبَارَكَ وَتَعَالَى, then this knowledge will be without noor.

Similarly, if one engages in abundant zikr, but it is not complimented with the correct knowledge of Deen, there is great danger of this person going astray.

In essence, it is through the zikr of Allah تَبَارَكَ وَتَعَالَى that one's knowledge of Deen will be blessed with noor. If zikr is not accompanied with the correct knowledge of Deen, the true, desired benefit and effect of the zikr will not be seen. In fact, it is often witnessed that people who lack the correct knowledge of Deen become the victims of Shaitaan who then uses them to spread misguidance among others.

Thus, the importance and necessity of acquiring the correct knowledge of Deen and engaging in zikr should never be overlooked and trivialized. Rather, special attention should always be shown to acquiring the correct knowledge of Deen and fulfilling the commands of Shari'ah at every moment in one's life together with engaging in zikrullah.

If special attention is not shown to these two aspects, your effort of Da'wat and Tabligh will be fruitless and become nothing more than travelling and touring in the world, and — may Allah forbid! — you will all suffer a severe loss in the Hereafter.

(Malfoozaat Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ عَلَيْهَا pg. 31-32)

THE TRUE MEANING OF TABLIGH

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned:

Many people feel that Tabligh means to inform people of the message of Deen. However, this is not the complete understanding of the meaning of Tabligh.

Rather, Tabligh means to convey the message of Deen to the people to the best of one's ability, in such a beautiful manner that people are inclined towards Deen and there is hope in them accepting the message. This was the manner in which the Ambiyaa عَلَيْهِمُ السَّلَام carried out the effort of Tabligh.

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 129)

THE ESSENCE OF THE EFFORT OF TABLIGH

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned the following:

The essence of our effort of Tabligh is to learn Deen from our seniors and to pass it on to our families and those upon whom we have influence. We should consider the people to whom we pass on Deen as our benefactors and people whose favours are upon us (on account of them being the means of our spiritual progress).

The more we pass on the kalimah (and Deen) to others, the more the kalimah will shine in our lives and reach perfection within us. The more people we encourage towards salaah, the more our own salaah will improve.

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After quoting the aforementioned malfooz, the compiler of the malfoozaat of Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ، Hazrat Moulana Muhammad Manzoor Nu'maani رَحْمَةُ اللَّهِ، writes:

This is one of the important principles of Tabligh, that the person carrying out the effort of Tabligh must regard his goal to be his own improvement and reformation, and must not regard himself to be the one imparting hidaayat to others, as it is only Allah تَبَارَكَ وَتَعَالَى that can bestow hidaayat to the people.

(*Malfoozaat Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ pg. 38*)

THE MANNER OF DEALING WITH THREE CLASSES OF PEOPLE

Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ once mentioned:

Those engaged in the effort of Da'wat and Tabligh are required to meet three classes of people in order to fulfil three Deeni objectives.

The first class of people whom they should meet are the Ulama and Deeni elders. The object of going to the Ulama and Deeni elders is to learn Deen and to benefit from their pious company.

The second class of people whom they should meet are the ordinary laymen who are far from Deen. The object of going to them is to encourage them towards Deen. Through encouraging them, they themselves will remain firm on Deen.

The third class of people whom they should meet are the pious servants of Allah تَبَارَكَ وَتَعَالَى، who are committed to Deen. The object of going to them is to benefit from the various good qualities that

HAZRAT MOULANA MUHAMMAD ILYAAS KANDHELWI رَحْمَةُ اللَّهِ

Allah تَبَارَكَ وَتَعَالَى has blessed them with. (*Malfoozaat Hazrat Moulana Muhammad Ilyaas رَحْمَةُ اللَّهِ pg. 60*)

STRIVING FOR DEEN

STRENGTHENING THE FOUNDATION OF DEEN

Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ once mentioned:

Our effort (of strengthening the Imaan and Yaqeen of people) aims towards strengthening the foundation of Deen. This movement of Da'wat and Tabligh is in reality a movement of reviving Imaan in the hearts of people.

In this day and age, many people who engage in collective efforts presume that the foundation of the Imaan of the Ummah is strong. Therefore, they focus on developing and improving the secondary aspects of people's Deen.

However, we feel that the very first need of the Ummah is for the radiance of true Imaan to illuminate their hearts (so that the secondary aspects can firmly take root).

(*Malfoozaat Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ pg. 61*)

SACRIFICING ONE'S LIFE AND WEALTH FOR THE CAUSE OF DEEN

Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ once mentioned:

The primary purpose of the effort of Da'wat and Tabligh is to turn people away from the wrongs that Shaitaan invites them towards and bring them to the complete obedience of Allah تَبَارَكَ وَتَعَالَى.

However, without effort and sacrifice, it will not be possible to achieve this purpose. Hence, to achieve this goal, people will be required to sacrifice their lives as well as their wealth for the cause of Deen.

In the case of Da'wat and Tabligh, sacrificing one's life refers to one leaving his home and going out in the path of Allah تَبَارَكَ وَتَعَالَى to spread the message of Allah تَبَارَكَ وَتَعَالَى and propagate Deen, and sacrificing one's wealth refers to one bearing his own expenses and using his own money to go out in the path of Allah تَبَارَكَ وَتَعَالَى.

(Malfoozaat Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ pg. 36)

STRIVING TO BRING PEOPLE CLOSER TO DEEN

Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ once mentioned the following:

One should think of different ways to bring people closer to Deen and connect them to the effort of Deen, just as the people of the world think of different methods to promote their business objectives.

When dealing among people, then the approach one finds to be most appropriate for each person should be adopted in order to win him towards Deen.

(Malfoozaat Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ pg. 80)

CREATING THE ENTHUSIASM FOR DEEN IN PEOPLE

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned:

In our opinion, the root malady and sickness of the Ummah in this day and age is that their hearts are void of the enthusiasm and value of Deen. If the concern and yearning for Deen is created in them, and the importance and respect of Deen is revived in their hearts, then you would see complete Deen coming alive in their lives.

The primary purpose of the effort of Da'wat and Tabligh is to make an effort to create the enthusiasm and value of Deen in people's hearts. Through the enthusiasm being created, they will be motivated to go to the Ulama and learn and practice Deen correctly. The purpose of this effort is not to just teach people to recite the kalimah and correct their salaah, etc.

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 61-62)

TWO CATEGORIES OF PEOPLE IN DEEN

Moulana Sayyid Abul Hasan Ali Nadwi رَحْمَةُ اللَّهِ once wrote a letter to Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ in which he mentioned the following:

Muslims can only be of two types and there is no third type. The two types of Muslims are those who personally go out and strive in the path of Allah تَبَارَكَ وَتَعَالَى, and those who do not personally go out, but they assist others to go out in the path of Allah تَبَارَكَ وَتَعَالَى.

When Hazrat Moulana Muhammad Ilyaas رَحْمَةُ اللَّهِ read this, he remarked, “Moulana has understood this and explained it very well!” Hazrat Moulana Muhammad Ilyaas رَحْمَةُ اللَّهِ thereafter said, “Assisting others to go out in the path of Allah تَبَارَكَ وَتَعَالَى also includes encouraging them to go out in the path of Allah تَبَارَكَ وَتَعَالَى.”

(Malfoozaat Hazrat Moulana Muhammad Ilyaas رَحْمَةُ اللَّهِ pg. 37-38)

SPENDING THE BOUNTIES OF ALLAH تَبَارَكَ وَتَعَالَى FOR DEEN

In the Quraan Majeed, Allah تَبَارَكَ وَتَعَالَى mentions that one of the qualities of the true believers is:

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

They (the believers who believe in the unseen) spend from what We have bestowed upon them (Surah Baqarah v. 3)

Regarding this verse of the Quraan Majeed, Hazrat Moulana Muhammad Ilyaas رَحْمَةُ اللَّهِ once mentioned the following:

There is no reason to restrict the spending mentioned in this verse to the spending of wealth. Rather, it may refer to assisting the servants of Allah تَبَارَكَ وَتَعَالَى through the bounties which Allah تَبَارَكَ وَتَعَالَى has blessed us with.

All the internal and external faculties which Allah تَبَارَكَ وَتَعَالَى has bestowed upon us, such as our reasoning and intelligence, and our hands and feet, are the bounties of Allah تَبَارَكَ وَتَعَالَى. Hence, to use these faculties for the sake of Deen, assisting people and other efforts that

are pleasing to Allah تَبَارَكَ وَتَعَالَى will also be included in this verse.
(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 106)

THE BLESSINGS OF THIS WORLD IN COMPARISON TO THE BLESSINGS OF THE HEREAFTER

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned the following:

There are great barakaat and blessings reported in the Quraan Majeed and Hadith for those who spend wealth in the cause of Deen. However, it should be understood that these abundant barakaat and blessings which are promised are only a small fraction of the actual reward for the good deeds one carries out. These are not the actual reward for the good deeds, as the world does not have the capacity to contain the reward that Allah تَبَارَكَ وَتَعَالَى wishes to bestow the servant for the good deeds that he carries out. (Hence, the actual reward for the good deeds will be reaped in the Hereafter.) How can the world have the capacity to contain the special blessings of the Hereafter?

In this world, even a solid creation like the mountain, and even a great Nabi like Nabi Moosa عَلَيْهِ السَّلَامُ, were unable to endure a slight Tajalli of Allah تَبَارَكَ وَتَعَالَى (manifestation of the glory of Allah تَبَارَكَ وَتَعَالَى), then how can this world endure the special blessings of the Hereafter which Allah تَبَارَكَ وَتَعَالَى has in store for the believers?

(The above is in reference to the incident when Nabi Moosa عَلَيْهِ السَّلَامُ supplicated to Allah تَبَارَكَ وَتَعَالَى and asked to see Allah تَبَارَكَ وَتَعَالَى, then

Allah تَبَارَكَ وَتَعَالَى made apparent a slight manifestation of His glory upon the mountain. The mountain came down crumbling and Nabi Moosa عَلَيْهِ السَّلَام fell unconscious, as both were unable to endure even the slight manifestation of the Tajalli of Allah تَبَارَكَ وَتَعَالَى.)

It is reported in the Hadith that if the blessings of Jannah had to be sent down in this world, then a believer, out of joy and ecstasy, would pass away, as his heart would not be able to contain the happiness.

Similar will be the severe punishment of the Hereafter meted out to those who commit sins. If Allah تَبَارَكَ وَتَعَالَى were to send down one scorpion of Jahannum into this world, then through its venom, the entire world would be burned and destroyed.

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 75-76)

THE UNENDING REWARDS OF THE HEREAFTER

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned the following:

In the Quraan Majeed, the example of those who spend in the path of Allah تَبَارَكَ وَتَعَالَى is compared with the example of a person who sows a single seed from which seven hundred grains are harvested. Allah تَبَارَكَ وَتَعَالَى mentions:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ

سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

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The example of those who spend their wealth in the path of Allah تَبَارَكَ وَتَعَالَى is like a seed (of grain which is sowed into the ground) which grows seven ears; in each ear is one hundred grains. And Allah تَبَارَكَ وَتَعَالَى multiplies (His reward) for whomsoever He wills. And Allah تَبَارَكَ وَتَعَالَى is all-Encompassing and all-Knowing. (Surah Baqarah v. 261)

It should be borne in mind that the example explained in this verse is merely to illustrate the abundant barakah that one will acquire in one's life through spending wealth in the cause of Deen. However, this verse does not reflect the full reward that one will receive for the good deed. Rather, the full reward that one will receive in the Hereafter (is beyond comprehension and) is explained in the next verse:

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ أَجْرُهُمْ
عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾

Those who spend their wealth in the path of Allah تَبَارَكَ وَتَعَالَى, then do not follow their spending through giving reminders of their favours, or causing pain - they have their reward with their Rabb and there is no fear for them nor shall they grieve. (Surah Baqarah v. 262)

In this verse, the words “لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ” (they have their reward with their Rabb) refers to the actual and full reward for the good they did which they will receive in the Aakhirah after leaving this world.

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ عَلَيْهَا pg. 76)

AVAILING OF THE OPPORTUNITY TO DO GOOD DEEDS

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned the following:

One of the great deceptions of shaitaan is where he creates false hopes within a person of carrying out many good deeds in the future, thereby stopping him from carrying out any good deed at present. Shaitaan's aim and desire is to turn the servant away from carrying out good deeds by creating some excuse or the other, and most of the time, shaitaan succeeds in his endeavour. Hence, those great works that the person wished to carry out in the future often do not even materialise due to the opportunity not arising. The outcome is that most of the wishes and desires that people have of carrying out good deeds in the future, eventually remain unaccomplished.

On the contrary, whatever good deed a person is able to do at present, even though it may be small, he should immediately carry it out. If he carries it out, it may become a means for him carrying out greater good deeds in the future. Therefore, the intelligent thing is for one to engage in as much good as he can. Whenever the opportunity of good arises, one should avail of the opportunity and immediately carry out the good. One should not allow the opportunity of doing good to be lost.

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 135)

THE PRINCIPLES OF DA'WAT

THE NEED TO FOLLOW THE CORRECT PROCEDURES

Hazrat Moulana Muhammad Ilyas رحمۃ اللہ علیہ once mentioned:

The mistake people tend to make nowadays is that they regard the following of the correct Deeni procedures to be difficult and therefore avoid them. Without adopting the correct Deeni procedures, one cannot attain Deeni success.

In worldly matters also, one is required to follow the correct procedures to achieve one's goal. Even the simplest of tasks cannot be accomplished without adhering to the correct and suitable procedure.

Take the example of aeroplanes, ships, trains and cars – they all operate and function once the correct procedure is followed. Even the roti on the stove is prepared according to a procedure.

(Malfoozaat of Hazrat Moulana Muhammad Ilyas رحمۃ اللہ علیہ pg. 12)

THE NEED FOR MASHWARAH IN TABLIGH

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned:

In this work of Da'wat and Tabligh (inviting people towards Deen), in order for one to see the desired level of progress, one is required to inculcate within himself sincerity in all his works and actions.

Apart from the need to inculcate sincerity, there is a vital need for one to do the work with mashwarah (i.e. consulting the seniors of the work and not taking any independent decision). Without making mashwarah with the seniors, there is a fear that great harm could take place.

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 114)

THE IMPORTANCE OF MAKING MASHWARAH

While emphasizing the importance of mashwarah, Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned the following:

Mashwarah is extremely vital and important. Allah تَبَارَكَ وَتَعَالَى has promised that when you place your reliance on Him and sit to make mashwarah, then before the mashwarah concludes and you depart, you will be blessed with guidance from Allah تَبَارَكَ وَتَعَالَى.

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 125)

THE CONCERN FOR CREATING DEENI MOTIVATION IN THE HEARTS OF PEOPLE

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned the following:

In the early period of Islam (when Deen was weak and preference was being given to materialism), Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would visit the homes and gatherings of people, who had no interest or inclination towards Deen, and invite them to Islam. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would not wait for people to show interest before he extended the invitation of Islam to them.

On some occasions, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also deputed and sent certain Sahaabah رَضِيَ اللَّهُ عَنْهُمْ to various places with the aim of inviting the people to Islam.

Currently, the Ummah is viewed to be in the same weak condition as was prevalent at the beginning of Islam. Hence, we should also adopt the same approach of going to people who are weak in their Deen and motivate them towards practising Islam.

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 40)

THE POSITION OF FARDH AND NAFL

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned:

The position of a fardh action is higher than that of a nafl action. In fact, the very purpose of a nafl action is to perfect the fardh action or to compensate for any weakness or shortcoming which entered the fardh during its performance. In essence, fardh actions are the

primary acts of worship and nafl actions are secondary acts of worship. However, despite the fact that priority should be given to the fardh actions, there are people who neglect the performance of fardh actions and instead show more importance to remaining engaged in nafl actions.

(Malfoozaat of Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ pg. 13)

THE EFFORTS OF THE MUSJID

Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ once mentioned the following:

All musjids in the world are branches of Musjid-e-Nabawi, the musjid of Rasulullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (i.e. in regard to the aamaal of the musjid). Hence, the Deeni efforts that used to take place in the musjid of Rasulullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ should be carried out in all musjids.

During the era of Rasulullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, apart from the five daily salaah being performed in Musjid-e-Nabawi, Rasulullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would impart the knowledge of Deen to the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and make an effort upon their Deeni reformation.

Together with this, Rasulullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would send jamaats to the various areas to propagate Deen to the people or to educate them regarding Deeni matters.

(Malfoozaat Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ pg. 132)

UTILIZING ONE'S TIME CORRECTLY

Once, a group of students from Darul Uloom Deoband had come to Nizaamuddeen to spend some time in the path of Allah تَبَارَكَ وَتَعَالَى. In regard to these students, Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ mentioned the following advice to his attendant:

These students who have come here to spend time are an amanat of Allah تَبَارَكَ وَتَعَالَى and a gift sent to us. You should value this gift and show appreciation to Allah تَبَارَكَ وَتَعَالَى for it. They have come for a short while, hence ensure that their time is spent correctly and is not wasted in the least.

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 100)

STEADFASTNESS UPON IMAAN

ATTAINING SUCCESS IN THIS WORLD AND THE HEREAFTER

Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ once mentioned:

In regard to the verse of Surah Mu'minoon in the 18th juz, Allah تَبَارَكَ وَتَعَالَى says:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

“The believers are successful.”

In the following verses, Allah تَبَارَكَ وَتَعَالَى enumerates the qualities of the true believers and explains that those who adopt the qualities of Imaan and lead their lives in conformity to it, they are the ones who are truly successful.

Hazrat Moulana رَحْمَةُ اللَّهِ then said that in these verses, Allah تَبَارَكَ وَتَعَالَى has subjected success and prosperity to Imaan. However, there is no need to confine this success to the Hereafter alone. The promise of Allah تَبَارَكَ وَتَعَالَى also applies to the success of this world.

If one inculcates the qualities of Imaan, then just as one will be successful in the Hereafter, one will also be successful in this world and Allah's تَبَارَكَ وَتَعَالَى divine assistance will be with him. (*Malfoozaat Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ pg. 105*)

THE SIGN OF TRUE IMAAN

Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ once mentioned:

The sign of true Imaan within a person is that he begins to find total pleasure and comfort in the things that are pleasing to Allah تَبَارَكَ وَتَعَالَى and His Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and he finds total displeasure and discomfort in the things that are displeasing to Allah تَبَارَكَ وَتَعَالَى and His Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Just as pain is felt by the strike of a sword, similarly pain is perceived by the poke of a needle. Just as Allah تَبَارَكَ وَتَعَالَى and His Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ become displeased with major sins such as kufr and shirk, similarly they become displeased with the minor sins committed by the servants.

We should therefore hate sinning and feel pain when we commit sins.

(Malfoozaat Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ pg. 123)

REMAINING PATIENT AT THE TIME OF HARDSHIPS

Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ once mentioned:

A person should never ask Allah تَبَارَكَ وَتَعَالَى to test him with calamities and difficulties. Instead, he should always beg Allah تَبَارَكَ وَتَعَالَى for aafiyah (ease).

However, if Allah تَبَارَكَ وَتَعَالَى tests a person with calamities and difficulties, then he should adopt sabr (patience) and understand that this is, in actual fact, a form of mercy from Allah تَبَارَكَ وَتَعَالَى.

Through adopting sabr and remaining patient, one's sins will be forgiven and his rank will be raised in the Hereafter.

One should also remember that all the Ambiyaa عَلَيْهِمُ السَّلَامُ, the Siddeeqeen and the pious friends of Allah تَبَارَكَ وَتَعَالَى were tested during their lives with trials and tribulations and they gained great blessings and favours of Allah تَبَارَكَ وَتَعَالَى through remaining patient.

(Malfoozaat Hazrat Moulana Muhammad Ilyaas رَحْمَةُ اللَّهِ pg. 27)

PREPARING FOR THE TRUE ABODE

Hazrat Moulana Muhammad Ilyaas رَحْمَةُ اللَّهِ once mentioned:

The period of time for which people live in the world is extremely short in comparison to the period of time for which they will remain buried beneath the surface of the earth. Accordingly, one should understand that man's lifespan in this world, compared to the Hereafter, is extremely short and brief.

After your demise, the various stages through which you will pass, such as the stage in the grave until the first sounding of the trumpet, the stage from the first sounding of the trumpet until the second, the thousands of years that will be spent on the plains of resurrection and finally, residing in whichever abode Allah تَبَارَكَ وَتَعَالَى chooses for you in the Hereafter – all these stages are hundreds of thousands of times longer than the brief period for which you live in the world.

How can man remain so negligent and unconcerned of his true abode? He makes such effort for the few days he will spend in the

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world but fails to work and make adequate preparations for the eternal life of the Hereafter!

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 21)

OBEDIENCE TO ALLAH

تَبَارَكَ وَتَعَالَى

THE FORMULA FOR SUBJUGATING THE ENTIRE UNIVERSE

A businessman from Delhi once joined the Tabligh Jamaat and travelled to Sindh. On his return, he gave a report back to Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ of the manner in which the work was carried out. Thereupon, Hazrat Moulana رَحْمَةُ اللَّهِ mentioned the following:

Friends! This work which Allah تَبَارَكَ وَتَعَالَى has blessed us with (of striving in the path of Allah تَبَارَكَ وَتَعَالَى and inviting people towards Deen) is a formula for subjugating the entire universe.

The one who becomes loyal to Allah تَبَارَكَ وَتَعَالَى, Allah تَبَارَكَ وَتَعَالَى makes everything work out for him. If you continue to fulfil Allah's تَبَارَكَ وَتَعَالَى commandments and remain obedient to Him, He will cause the sky, the earth, the winds and everything in the universe to be subservient to you.

When you have made such sacrifices, that you have left your homes and businesses to come out in the path of Allah تَبَارَكَ وَتَعَالَى, you will witness, with your own eyes, the immense barakah that Allah تَبَارَكَ وَتَعَالَى will bless you with in your lives and businesses.

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Continue to serve the Deen of Allah تَبَارَكَ وَتَعَالَى and have hope in receiving His Divine help and mercy. Never ever lose hope in His Divine help and mercy. The one who loses hope in Allah's تَبَارَكَ وَتَعَالَى Divine help and mercy is a sinner and a total loser in the sight of Allah تَبَارَكَ وَتَعَالَى.”

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 90)

ACQUIRING THE SPECIAL ASSISTANCE OF ALLAH تَبَارَكَ وَتَعَالَى

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned the following:

When a person adopts taqwa (piety) and fears Allah تَبَارَكَ وَتَعَالَى in his life by subjecting his desires to the command of Allah تَبَارَكَ وَتَعَالَى, then Allah تَبَارَكَ وَتَعَالَى removes his difficulties through unseen means, and assists him through avenues which he least expects.

Allah تَبَارَكَ وَتَعَالَى says in the Quraan Majeed:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

The one who fears Allah تَبَارَكَ وَتَعَالَى, He (Allah تَبَارَكَ وَتَعَالَى) will make a way out for him (from every difficulty). (Surah Talaq v. 2)

A guaranteed way to acquire the special assistance of Allah تَبَارَكَ وَتَعَالَى is for one to assist the Deen of Allah تَبَارَكَ وَتَعَالَى. Allah تَبَارَكَ وَتَعَالَى says in the Quraan Majeed:

إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ

If you assist (the Deen of) Allah تَبَارَكَ وَتَعَالَى, He will assist you. (Surah Muhammed v. 7)

If you make an effort to support the Deen of Allah تَبَارَكَ وَتَعَالَى, then Allah تَبَارَكَ وَتَعَالَى will cause all the systems of the world to work in your favour. The things that generally bring about harm and destruction, Allah تَبَارَكَ وَتَعَالَى will transform them and make them a means of your ease and comfort.

Look at the situation of Nabi Ebrahim عَلَيْهِ السَّلَام. When he supported the Deen of Allah تَبَارَكَ وَتَعَالَى with his heart and soul, Allah تَبَارَكَ وَتَعَالَى transformed the blazing fire into a pleasant garden for him.

In the same manner, when Nabi Moosa عَلَيْهِ السَّلَام assisted the Deen of Allah تَبَارَكَ وَتَعَالَى, then the ocean, which is normally a means of drowning, Allah تَبَارَكَ وَتَعَالَى caused it to split open for Nabi Moosa عَلَيْهِ السَّلَام and his people, thereby allowing them to reach the shores with safety.

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 99-100)

THE ISLAMIC BELIEF AND CORRECT MINDSET

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned the following:

It is the system of Allah تَبَارَكَ وَتَعَالَى that if we rely on Him and seek His Divine assistance in all our endeavours, then He will bless us with His Divine support due to which our works will continue to prosper. Allah تَبَارَكَ وَتَعَالَى indicates towards this in the following verse of the Quraan Majeed:

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وَيَزِدُّكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ

*He (Allah تَبَارَكَ وَتَعَالَى) will increase you in strength, added to your strength.
(Surah Hud v. 52)*

For one not to make any effort and expect everything to happen is “jabriyyat” (i.e. resembling the deviated sect who felt that man does not have the ability to do anything), and to regard oneself as being in full control and rely on one’s efforts entirely is “qadriyyat” (i.e. resembling the deviated sect who felt that Allah تَبَارَكَ وَتَعَالَى does not have any control over our actions, and we are in full control of our lives and actions).

The correct Islamic approach is in between these two wrong beliefs. In other words, the little capability and strength that Allah تَبَارَكَ وَتَعَالَى has blessed us with, we are required to utilize it in striving to the best of our ability to fulfil the commands of Allah تَبَارَكَ وَتَعَالَى. However, as far as producing results is concerned, then we should believe and understand that everything happens with the will of Allah تَبَارَكَ وَتَعَالَى and we do not have control over the outcome.

Thus, we will adopt the means, but will place our complete reliance and trust on the assistance of Allah تَبَارَكَ وَتَعَالَى and will believe that He alone can produce the desired results and bless us with success.

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحِمَهُ اللهُ pg. 83)

JANNAH IS THE ABODE OF THE HUMBLE

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned:

Jannah is only for the servants who are humble. If a person has an iota of pride in him, he will first be entered into Jahannum where he will have to be cleansed and purified of the pride. Once he is fully cleansed and purified of pride and only humility remains within him, he will be ushered into Jannah.

In essence, no person who has pride can enter Jannah. Jannah is the abode of the people of humility. Hence, one should endeavor to rid oneself of pride and inculcate complete humility.

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 57)

THE WORLD – THE JANNAH OF THE KUFFAAR

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned:

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has mentioned in his Mubaarak Hadith:

الدنيا سجن المؤمن وجنة الكافر

The dunya is the prison of a believer and the paradise of a disbeliever.

The meaning of this Hadith is that our purpose for being sent to this world is not to fulfill our desires and make this world our paradise. Rather, our purpose for being sent to this world is to remain obedient to the commands of Allah تَبَارَكَ وَتَعَالَى and oppose our desires which lead us towards His disobedience. In this way, the restrictions on our nafs are resembled to a prison.

However, if we begin to emulate the kuffaar in obeying our nafs and following our desires, we will be no different to the kuffaar who obey their nafs and have made this world their paradise.

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 34)

ACQUIRING THE ESSENCE OF DEEN THROUGH OBEDIENCE TO ALLAH تَبَارَكَ وَتَعَالَى

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned the following:

The essence of Deen is for a person to make his heart and desires (likes and dislikes) conform to the command of Allah تَبَارَكَ وَتَعَالَى at all times. (When one's heart and desires conform to the command of Allah تَبَارَكَ وَتَعَالَى, then practicing upon every law will be easy for him).

Deen is not confined to merely acquiring the knowledge of the various masaa'il and rulings of Islam. (Acquiring the knowledge of the various masaa'il and rulings of Islam is extremely important, but practicing upon them is equally important as this is what makes one a true believer. However, together with acquiring the knowledge of Deen and practicing upon the laws, one should make an effort to make his heart and desires conform to the command of Allah تَبَارَكَ وَتَعَالَى at all times).

When one looks at the Ulama of the Jews, then one finds that they possessed immense knowledge of their Shariah, but the thing lacking in them was that they did not practice on their Deen.

The reason for them not practicing upon their Deen was that their hearts and desires did not conform to the command of Allah تَبَارَكَ وَتَعَالَى.

It is for this reason that they became deserving of the Divine wrath of Allah تَبَارَكَ وَتَعَالَى and were rejected from His mercy.

(Malfoozaat Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ pg. 99)

FOLLOWING THE SUNNAH

HAPPINESS LIES IN FOLLOWING THE SUNNAH

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned the following:

It is an accepted fact that each person finds solace and comfort in the things which he likes.

For example, a person finds enjoyment in leading a life of luxury, eating good food and wearing expensive clothing. Such a person does not find solace and comfort without these things. However, the person who finds pleasure in sitting on straw mats, sleeping on a simple bedding, consuming simple food and wearing simple clothing, then such a person experiences happiness, solace and comfort in these things.

Hence, those who happily lead a life of simplicity, in order to conform to the mubaarak lifestyle of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, then they find true happiness, solace and contentment in such a lifestyle.

It is the Divine favour of Allah تَبَارَكَ وَتَعَالَى upon such people that He grants them true happiness and contentment, despite leading a simple life and not possessing a lot of the world. This type of

lifestyle and the happiness that is linked to it is such that even the poor are able to acquire it.

On the contrary, if we attach our hearts to the wealth and riches of the world which the wealthy possess, trying to obtain it, then we will constantly remain in a state of worry and uneasiness, as we will never be happy and content with what we possess.

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 17)

HONOURING THE GUEST

On one occasion, due to inclement weather, meat could not be delivered to Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ. Coincidentally, Hazrat Moulana رَحْمَةُ اللَّهِ was expecting guests regarding whom Hazrat Moulana رَحْمَةُ اللَّهِ knew they liked meat. Hazrat Moulana رَحْمَةُ اللَّهِ was thus saddened that he would not be able to serve meat to these guests on that occasion.

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ then mentioned, “Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has mentioned in a Hadith:

من كان يؤمن بالله واليوم الآخر فليكرم ضيفه

“He who believes in Allah تَبَارَكَ وَتَعَالَى and the last day should honour his guest.”

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ thereafter said, “When we are commanded to honour the guest, then how much more deserving of honour are the guests of Allah تَبَارَكَ وَتَعَالَى and Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who have come to us to learn Deen!”

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 18-19)

HATING THE WAYS OF THE KUFFAAR

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once made the following dua:

O Allah! Grant us the tawfeeq of showing kindness and compassion to the kuffaar, as they are also Your servants, and enable us to fulfil their rights (and treat them justly). However, create within our hearts the aversion and hatred for their kufr and wrongs.

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg.76)

THE IMPORTANCE OF SALAAH

SALAAH – THE PILLAR OF DEEN

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned:

In the Mubaarak Hadith of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, salaah is referred to as the ‘pillar of Deen’.

The reason for salaah being called the pillar of Deen is that all the other aspects of a person’s Deen depend on his salaah and are linked to his salaah. Through performing salaah, a person is blessed with the true understanding of Deen and is also blessed with the ability to carry out righteous actions. Hence, the blessings one receives is based on the quality of his salaah.

Therefore, encouraging people to perform salaah and striving to help them create humility and devotion in their salaah is indirectly an effort to revive the entire Deen in the lives of people.

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 127-128)

THE ESTABLISHMENT OF SALAAH

Once, while addressing the students of Deen, Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ عَلَيْهِ mentioned the following advice:

The establishment of salaah is the means of reforming one's entire life. However, the establishment of salaah will only take place once the various qualities of Imaan mentioned in various aayaat of the Quraan Majeed are perfected. Some of these qualities are mentioned in the following verses:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾

Successful indeed are the believers, those who have khushoo' (focus, calmness and humility) in their salaah. (Surah Mu'minoon v. 1-2)

In another verse of the Quraan Majeed, Allah تَبَارَكَ وَتَعَالَى mentions:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Those who believe in the unseen, establish salaah, spend out of what We have provided for them. (Surah Baqarah v. 3)

At the end of this verse Allah تَبَارَكَ وَتَعَالَى says:

أُولَئِكَ هُمُ الْمُفْلِحُونَ

They are the ones who are truly successful. (Surah Baqarah v. 5)

In the light of the abovementioned aayaat, one reaches the conclusion that one's success is subject to the establishment of salaah, and the establishment of salaah is dependent on khushoo'. Without acquiring the desired level of khushoo', one will not be able to succeed in bringing about the establishment of salaah.

In some other verses of the Quraan Majeed Allah تَبَارَكَ وَتَعَالَى shows us how to create the desired level of khushoo' in our salaah. The way to obtain this khushoo' is for one to increase the awareness that Allah تَبَارَكَ وَتَعَالَى is watching him and create the conviction in one's heart that he is standing before Allah تَبَارَكَ وَتَعَالَى. An indication of this is found in the following verse:

وَأَنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقَوَاتُ رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٦﴾

Indeed it (salaah) is difficult except for those who possess khushoo' (focus, calmness and humility in their salaah). They are those who have conviction and certainty that they are to meet their Rabb, and that they are to return to Him. (Surah Baqarah v. 45-46)

The mention of Aakhirah in this verse is not confined to bringing the conviction of the Aakhirah but can also be applied to bringing the conviction of standing before Allah تَبَارَكَ وَتَعَالَى during salaah and at all times.

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 104)

THE DYNAMIC EFFECT OF SALAAH IN THE LIFE OF A BELIEVER

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned:

The sequence in reforming one's life is that after Imaan, the first and foremost effort one should make is to concentrate on and endeavour to improve one's salaah.

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Through perfecting one's salaah, one will be able to correct and rectify all other departments of one's life. Hence salaah is the field upon which one needs to work in order to reform one's entire life.

When salaah is performed in the proper manner fulfilling all its etiquettes and requirements (i.e. the wudhu is done properly, and the salaah is performed in the masjid with jamaat, with concentration and devotion, and fulfilling all the postures according to the sunnah method), one will witness a notable change and improvement in all the other spheres of one's life.

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ عَلَيْه pg. 87)

ILM AND ZIKR

THE YARDSTICK TO MEASURE TRUE ILM AND AMAL

Hazrat Moulana Muhammad Ilyas رحمة الله once mentioned:

Deeni knowledge is a noor (light) that motivates one towards amal (carrying out righteous deeds). Amal (carrying out righteous deeds) in turn creates the awareness and consciousness of Allah تَبَارَكَ وَتَعَالَى within the heart of a person (thereby preventing him from committing sins).

It is only when the knowledge of Deen leads to amal that it is considered as true knowledge, and it is only when amal creates the awareness and consciousness of Allah تَبَارَكَ وَتَعَالَى that it is considered as true amal.

If the knowledge of Deen does not lead to amal, then it certainly is not true knowledge, which is a light, but is rather complete darkness. Similarly, if amal does not serve to create the awareness of Allah تَبَارَكَ وَتَعَالَى within the heart, then it is not true amal as it is very weak and deficient in creating its desired effect.

Furthermore, for one to have the awareness of Allah تَبَارَكَ وَتَعَالَى but to lack the sufficient knowledge of Deen that will guide one through the various phases of life is also extremely dangerous (as it is only

through the knowledge of Deen that one will know how to please Allah تَبَارَكَ وَتَعَالَى and fulfil His commands correctly).

(Malfoozaat Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ pg. 50)

THE PURPOSE OF ACQUIRING DEENI KNOWLEDGE

Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ once mentioned:

The first and most important demand of Deeni knowledge which one acquires is that it should serve as a means to assist one in taking stock of one's life and becoming conscious of one's Deeni obligations and responsibilities towards Allah تَبَارَكَ وَتَعَالَى and the creation. It should be a means for one to realize one's weaknesses and shortcomings and create the desired level of concern to correct and reform one's character and ways.

However, if the Deeni knowledge one acquires does not enable one to see one's own weaknesses and look for solutions to correct oneself, but instead becomes a means of searching for the faults in people's actions and scrutinizing their lives, then the outcome of such knowledge is that it will breed pride and haughtiness within a person. This in turn will lead to one's destruction.

(Malfoozaat Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ pg. 16)

STUDYING THE BOOKS OF THE SUFIS UNDER THE GUIDANCE OF THE MASHAAYIKH

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned:

Our Deeni elders discourage people who are not bay'at to pious, learned and experienced Mashaayikh from studying the books of the Sufis (as they will not be able to comprehend the knowledge in its correct perspective and this in turn will cause them to fall into confusion and misunderstanding in their Deen).

As for those who are bay'at to pious, learned and experienced Mashaayikh, they may study the books of the Sufis under the supervision and guidance of their Shaikh. In this way, there will be no harm caused to their Deen.

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 57)

THE IMPORTANCE OF MAKING ZIKR AND ACQUIRING CORRECT DEENI KNOWLEDGE

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned:

Those who join the work of Tabligh, I instruct them to engage in zikr and recite the third kalimah. They should also be punctual on reciting the Tasbeeh-e-Faatimi after their fardh salaah and on reciting durood shareef and istighfaar one hundred times in the morning and evening.

Together with this, they should be punctual on the recitation of the Quraan Majeed daily with the correct pronunciation and tajweed.

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Apart from performing other nafl salaahs, I also emphasize upon them the importance of performing the Tahajjud Salaah. I encourage them to associate with the learned Ulama and benefit from them, as acquiring ilm is extremely important.

If one suffices on acquiring Deeni knowledge but is not concerned about zikr (the remembrance of Allah تَبَارَكَ وَتَعَالَى which aids one to remain pure and assists him in fulfilling the dictates of the knowledge and applying it correctly in all departments of his life), one will find darkness in his heart, and if one suffices on zikr without acquiring the correct Deeni knowledge and application, this may cause him to fall into many fitnahs.

(Malfoozaat Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ pg. 40-41)

ZIKR – A FORTRESS AGAINST EVIL

Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ once mentioned the following:

The zikr of Allah تَبَارَكَ وَتَعَالَى is like a fortress which protects one from the evil of the shayaateen. Hence, whenever one goes to a town or city for Tabligh, then apart from propagating Deen, one should also engage in zikr.

In proportion to the evil of the environment, one should increase his zikr so that he may remain safe from the evil influences of shayaateen, jinn and people.

(Malfoozaat Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ pg. 52)

THE TRUE MEANING OF “ZIKRULLAH”

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned:

The true meaning of “zikrullah” (the remembrance of Allah تَبَارَكَ وَتَعَالَى) is that no matter which place, situation and condition a person may be in, he is conscious and aware of Allah تَبَارَكَ وَتَعَالَى and of what Allah تَبَارَكَ وَتَعَالَى wants from him at that time.

Similarly, he is conscious of the laws of Deen that are directed towards him at that moment.

Generally, I emphasize and encourage my friends upon acquiring this form of zikr in their lives.

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 21)

WHAT DOES REMEMBRANCE OF ALLAH تَبَارَكَ وَتَعَالَى REFER TO?

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned the following:

The actual meaning of zikr is for a person to fulfil the command of Allah تَبَارَكَ وَتَعَالَى that relates to him in every given situation. Allah تَبَارَكَ وَتَعَالَى commands us in the Quraan Majeed saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ

O you who believe! Do not let your wealth or children turn you away from the remembrance (command) of Allah تَبَارَكَ وَتَعَالَى. (Surah Munaafiqoon v. 9)

Hence, while one is at home interacting with his family and children, or while one is engaged in trade and commerce, if he

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ensures that he remains obedient to Allah تَبَارَكَ وَتَعَالَى and does not break His commands while fulfilling these worldly needs, then even though he is engaged in these occupations, he will be regarded as a person engaged in the remembrance of Allah تَبَارَكَ وَتَعَالَى.

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 57)

IKHLAAS – SINCERITY

CONSTANTLY EXAMINING ONE’S INTENTION

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned:

When any servant of Allah تَبَارَكَ وَتَعَالَى wishes to carry out a righteous deed, Shaitaan tries to prevent him in different ways and places numerous obstacles and difficulties in his path.

However, if all the obstructions and obstacles of Shaitaan fail to prevent him, and he succeeds in commencing the righteous deed, then Shaitaan begins a second effort.

The second effort of Shaitaan is to corrupt the sincerity and purity of the servant’s action, or to try and claim a share of this righteous deed by making him do it not solely for Allah تَبَارَكَ وَتَعَالَى.

In other words, Shaitaan will make an effort to include ostentation and show into his intention and at times, create flaws in his intention on account of worldly motives, thereby destroying the purity of the action. Shaitaan is sometimes successful in the effort of corrupting the servant’s good deeds.

It is thus essential for all those who are involved in any Deeni khidmat to be mindful of the plots of Shaitaan, to perpetually safeguard their hearts from his whispers, and to continuously examine their intention before carrying out any deed. The reason is that if one carries out any action with an intention besides earning

the pleasure of Allah تَبَارَكَ وَتَعَالَى, this action will not be accepted by Allah تَبَارَكَ وَتَعَالَى.

(Malfoozaat Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ pg. 14-15)

SINCERITY – THE BASIS OF ACCEPTANCE OF ALL DEENI WORKS

Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ once mentioned:

The Quraan Majeed and Ahaadith have emphatically declared that the Deen of Islam is a religion that is extremely easy to practise upon. In all conditions, practising on the laws of Islam is easy and manageable.

Hence Shari'ah has taken into consideration the nature of the injunction and the condition and the circumstances in which it has to be carried out, and accordingly made it easy.

Similarly, correcting one's intention before carrying out the action and adopting ikhlaas (sincerity) when doing the action is not only extremely essential but is the very spirit and cause for the action gaining acceptance. Therefore, this also has been made extremely easy.

It is this very ikhlaas (sincerity) that forms the basis of acceptance of all Deeni works and spiritual practices. When we understand that adopting ikhlaas (sincerity) is easy, it becomes clear that treading the path of Deen is also extremely easy.

(Malfoozaat of Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ pg. 12)

ACQUIRING THE PLEASURE OF ALLAH تَبَارَكَ وَتَعَالَى AND THE REWARD OF THE HEREAFTER

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned:

When a person engages in the work of Deen, his intention should be solely to acquire the pleasure of Allah تَبَارَكَ وَتَعَالَى and earn reward in the Hereafter. However, the worldly benefits that are promised for the one who engages in the works of Deen should also be mentioned as a means of encouragement.

Some people are such that they initially get involved in Deeni work with the hope of obtaining worldly benefits, but through the barakah and blessings of the Deeni work they are involved in, Allah تَبَارَكَ وَتَعَالَى blesses them with true sincerity.

(*Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 77*)

IKRAAM-E-MUSLIM

SHOWING COMPASSION AND MERCY TOWARDS THE CREATION

Hazrat Moulana Muhammad Ilyaas رَحْمَةُ اللَّهِ once mentioned:

Those involved in the work of Tabligh should strive to inculcate a very high level of tolerance and patience within them. The desired level of tolerance and patience will be created when one has true love and concern for the Ummah.

This quality will be engendered within their hearts by focusing and reflecting over the infinite mercy and compassion of Allah تَبَارَكَ وَتَعَالَى for His creation. Thereafter, due importance should be shown towards one's tarbiyat (i.e. improving one's character).

(Malfoozaat Hazrat Moulana Muhammad Ilyaas رَحْمَةُ اللَّهِ pg. 40)

SHOWING PITY AND CONCERN FOR THE DEENI DECLINE OF THE MUSLIMS

Hazrat Moulana Muhammad Ilyaas رَحْمَةُ اللَّهِ once mentioned the following Hadith:

من لا يرحم لا يرحم ارحموا من في الأرض يرحمكم من في السماء

The one who does not show mercy (to others) will not be shown mercy (by Allah تَبَارَكَ وَتَعَالَى). Show mercy to those on the earth, and the One in the heavens will show mercy to you.

After mentioning this Hadith, Hazrat Moulana رَحْمَةُ اللَّهِ said:

Unfortunately, people restrict this Hadith to refer to showing mercy to only those who are suffering from hunger and poverty. Hence, they express sympathy and concern for those who are hungry, thirsty and do not have clothing. However, they do not express sympathy and concern for those Muslims who are deprived of Deen.

In other words, people recognize a worldly decline to be a loss, but do not regard a Deeni decline to be a loss. How can we expect Allah تَبَارَكَ وَتَعَالَى to shower His mercy on us when we do not express any sympathy and concern over the Deeni retrogression of the Muslims?

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 38)

THE GREAT REWARDS FOR CHARITY, GIFTING AND GIVING LOANS

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned the following:

The great virtues for charity, gifting and assisting people through loans should be explained to people by narrating the incidents of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ to them.

When we view the lives of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, we find that they would earn money and thereafter spend in charity. Hence, it was

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not only the wealthy Sahaabah رَضِيَ اللهُ عَنْهُمْ who would spend in charity. Rather, even the poor Sahaabah رَضِيَ اللهُ عَنْهُمْ earned money and spent whatever they could manage in charity as they understood the great virtues of charity.

When there are great virtues promised for giving charity, then we should understand that the virtue and reward for giving a gift is even greater. Likewise, there are many virtues that can be acquired through assisting a person with a loan.

For example, if the debtor is unable to settle the debt when the due date arrives, then through the creditor giving him respite, he will receive the reward of sadaqah for each day that passes.

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللهِ عَلَيْهِ pg. 50)

LOOKING FOR WAYS TO BENEFIT THE UMMAH

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللهِ عَلَيْهِ once mentioned:

We should now and again take out time to think about the areas and places in which we will be able to work and influence people towards Deen. Thereafter, we should look for ways whereby we may succeed in inviting them and drawing them close to Allah تَبَارَكَ وَتَعَالَى.

After determining the plan of action, we should place our reliance upon Allah تَبَارَكَ وَتَعَالَى and commence the work.

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللهِ عَلَيْهِ pg. 64)

ADVICE TO ULAMA AND STUDENTS OF DEEN

ADVICE TO THE ULAMA

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned in an address to the Ulama:

Through the Tabligh Jamaat striving and making effort among the masses, the value of Deen and the desire to acquire the knowledge of Deen will be created within the hearts of people.

After the desire to acquire Deen enters their hearts, the Ulama and the Mashaayikh will be able to impart the knowledge of Deen to them and attend to their reformation.

It is for this reason that there is also a great need for the Ulama and Mashaayikh to support and assist the effort.

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 134)

THE IMPORTANCE OF SHOWING RESPECT TO ONE'S TEACHERS

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned the following advice to a group of students:

Always show respect to your teachers and honour them. This is an obligation upon you. You should revere and honour them in the

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manner the Imaams of Deen are revered and respected, as they are the means of you acquiring the knowledge of nubuwwah. The person who teaches you even one piece of knowledge, you should regard yourself to be indebted to him as a slave is indebted to his master.

When this is the respect that should be shown to the person who teaches you just one piece of knowledge, then you can well imagine the respect that should be shown to those Asaatizah who are continuously benefiting you and teaching you Deen.

Even if they have some differences among themselves, then you should not fall into their differences, but should continue to revere and respect them. The respect and love which you have in your heart for them should never be compromised, even though you find that your heart is inclined more to some of them than others. Never entertain negative thoughts and opinions regarding them in your heart.

The Quraan Majeed has commanded that we keep a clean heart towards every believer and we make dua for our hearts to remain clean towards them. Allah تَبَارَكَ وَتَعَالَى says:

وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا

O Allah! Do not allow any malice to enter our hearts regarding the believers.

In the Hadith, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had advised the Sahaabah رَضِيَ اللهُ عَنْهُمْ that they should not mention negative things regarding others in his presence. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “I like to come out to you in the condition that my heart is open and clear towards each Sahaabi.” (Sunan Abi Dawood #4860)

To conduct with each person cordially (whether young or old), fulfilling his rights and showing him respect in the manner Deen commands us, is a great ibaadah which is not less in reward than other ibaadaat of Deen.

(Malfoozaat Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ pg. 100-101)

PRACTISING ON THE DICTATES OF KNOWLEDGE

Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ once mentioned the following advice to a group of students:

Throughout your lives, you should have the perpetual concern of how you will lead your lives in accordance to the knowledge of Deen which you have learnt and are acquiring. This is the first right that you owe to the knowledge of Deen.

Remember that the knowledge of Deen is not merely a science, but rather, it is a complete way of life which has been brought to us by the Ambiyaa عَلَيْهِمُ السَّلَامُ.

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sought protection in Allah تَبَارَكَ وَتَعَالَى from that knowledge which does not benefit one (beneficial knowledge refers to knowledge that motivates one towards righteousness).

Furthermore, you are well aware of the numerous severe warnings sounded in the Quraan Majeed and Ahaadith for the Ulama and learned who do not practise on their knowledge.

You should also understand that the sin of an Aalim in regard to not practising on his knowledge is not confined to him not performing salaah, not fasting, drinking wine or committing zina, as these sins

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apply to all – Ulama and non-Ulama. Rather, the sin of not practising on his knowledge refers to him not practising on the knowledge he possesses and not fulfilling the rights of that knowledge (in all departments of his life).

In the Quraan Majeed, Allah تَبَارَكَ وَتَعَالَى mentions that the Ulama of the Ahl-e-Kitaab (Jews and Christians) were cursed because they did not practise on their knowledge:

فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَسِيَةً

Because of their breach of their pledge (of practicing on the Tawrah), We cursed them, and made their hearts grow hard. (Surah Maa'idah v. 13)

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 102-103)

THE WAY OF THE AMBIYAA عَلَيْهِمُ السَّلَامُ

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ, while addressing a group of students, once mentioned:

O students of Deen, recognize your lofty position and status in Deen. The knowledge of Deen which Allah تَبَارَكَ وَتَعَالَى has blessed you with is such that all the treasures of this world put together cannot equal it in value. No person possesses the true knowledge of your worth besides Allah تَبَارَكَ وَتَعَالَى.

In regard to the knowledge of Deen and its imparting, you are the representatives of the Ambiyaa عَلَيْهِمُ السَّلَامُ. Therefore, you should emulate the Ambiyaa عَلَيْهِمُ السَّلَامُ in your conduct and approach.

The approach the Ambiyaa عَلَيْهِمُ السَّلَامُ had adopted when propagating Deen was that they informed the people, “We do not desire any

worldly remuneration from you, rather we only hope for reward from Allah تَبَارَكَ وَتَعَالَى.”

When doing the work of Deen, detach your heart from the wealth of the world and place your complete reliance and trust upon Allah تَبَارَكَ وَتَعَالَى. Serve the creation of Allah تَبَارَكَ وَتَعَالَى with utmost humility. In this way, you will fulfil the haqq of servitude (i.e. being a true servant of Allah تَبَارَكَ وَتَعَالَى).

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 106)

SHUKR - APPRECIATION

SHOWING APPRECIATION TO ALL THE AVENUES OF DEEN

Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ once mentioned:

We should acknowledge and show appreciation to all the means and avenues through which Deen has come to us. Not acknowledging and showing appreciation is a means of ingratitude and a cause of great deprivation. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said in his Mubaarak Hadith:

من لم يشكر الناس لم يشكر الله

The one who has not shown gratitude to people has not shown gratitude to Allah تَبَارَكَ وَتَعَالَى. (Sunan Tirmizi #1955)

(Malfoozaat Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ pg. 97)

SHOWING APPRECIATION TO THOSE FROM WHOM ONE ACQUIRES DEENI KNOWLEDGE

Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ once mentioned the following:

My dear brothers! In order to get people on Deen, one should make an effort to strengthen their Imaan, create the concern for the Hereafter within them, and instill the importance of Deen in their hearts.

The bounties and favours of Allah تَبَارَكَ وَتَعَالَى are countless. However, Allah's تَبَارَكَ وَتَعَالَى honour is such that He does not bless His special favours to those who are ungrateful. Thus, when you acquire Deeni benefit from your seniors and elders then ensure that you express your gratitude to them.

The demand of gratitude is that you regard yourself to be indebted to all those from whom you acquire Deeni knowledge and you honour and respect them. This is the lesson which we are taught in the Mubaarak Hadith.

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

من لم يشكر الناس لم يشكر الله

The one who has not shown gratitude to people has not shown gratitude to Allah تَبَارَكَ وَتَعَالَى (Sunan Tirmizi #1955)

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 95)

SELF-REFORMATION

THE PURPOSE OF SELF-REFORMATION

Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ once mentioned:

The path of Deen is a path of self-reformation. The purpose and object of self-reformation is for one to create within his heart the natural urge and desire to fulfill the commands of Allah تَبَارَكَ وَتَعَالَى and to refrain from those things which are prohibited by Allah تَبَارَكَ وَتَعَالَى.

In other words, one's heart becomes such that it only finds happiness and fulfillment in carrying out the commands of Allah تَبَارَكَ وَتَعَالَى, and it finds discomfort and resentment in breaking the commands of Allah تَبَارَكَ وَتَعَالَى.

This is the very purpose of the path of self-reformation. The spiritual exercises that are prescribed by the Mashaayikh are merely a means to achieve this goal.

(Malfoozaat Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ pg. 13)

THE CONCERN FOR PROGRESS

Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ once mentioned:

There is no stagnation in Deen. One is either progressing or retrogressing. If a person does not strive and make effort in Deen, his spiritual condition will gradually begin to weaken.

To understand this concept, consider the example of a garden. When the water and air are favourable, the lushness and fertility of the garden improves. However, when the weather is unfavourable and the water insufficient, you do not find the previous lushness and fertility remaining. Rather, the condition of the garden immediately begins to deteriorate. Similar is the condition of one's Deen.

(*Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ* pg. 80)

PERCEIVING THE NEED FOR REFORMATION

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned to some of his close associates:

Hazrat Umar رَضِيَ اللَّهُ عَنْهُ would say to Hazrat Abu Ubaidah رَضِيَ اللَّهُ عَنْهُ and Hazrat Mu'aaz رَضِيَ اللَّهُ عَنْهُ, "Though I am the Khalifah, I am not independent of you. I am still in need of your advising me and guiding me if I err."

Hazrat Moulana Ilyas رَحْمَةُ اللَّهِ thereafter mentioned, "Similarly, I am also requesting you to continue advising me and correcting me wherever you see me err."

(*Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ* pg. 114)

TURNING TO ALLAH

تَبَارَكَ وَتَعَالَى

THE PRECONDITION FOR RECEIVING THE DIVINE ASSISTANCE OF ALLAH تَبَارَكَ وَتَعَالَى

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ عَلَيْهِ once mentioned:

The Divine assistance and unseen help of Allah تَبَارَكَ وَتَعَالَى is not based on any physical means, and is not such that one is able to determine the time and manner of its occurrence. However, at the time when a servant is helpless, he turns his complete focus to Allah تَبَارَكَ وَتَعَالَى and relies on Allah تَبَارَكَ وَتَعَالَى entirely, then from the hidden treasures of Allah تَبَارَكَ وَتَعَالَى, he is divinely assisted.

The precondition for receiving the Divine assistance of Allah تَبَارَكَ وَتَعَالَى is Imaan and placing one's entire reliance and complete trust on Allah تَبَارَكَ وَتَعَالَى, and not placing one's reliance on the material means of the world.

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ عَلَيْهِ pg. 105-106)

THE POWER OF DUA

Hazrat Moulana Muhammad Ilyaaؑs once mentioned:

Many Muslims neglect making dua, and as for those who make dua, then many of them have not understood the power of dua. The importance and power of dua needs to be explained to the Muslims in order that they engage in dua with the correct mindset.

At the time of making dua, one should bear in mind that one is presenting one's needs in the court of the King of all kings. While presenting one's needs before Allah تَبَارَكَ وَتَعَالَى, one should focus one's heart towards the majesty of Allah تَبَارَكَ وَتَعَالَى and His greatness.

Then, with utmost humility and helplessness, one should converse with Allah تَبَارَكَ وَتَعَالَى in dua with the heart being filled with the conviction that Allah تَبَارَكَ وَتَعَالَى will certainly accept his dua.

One should also realize that the being from whom one is begging is the King of all kings, who is most generous, kind and loving towards His servants. When He is most generous, kind and loving towards His servants, then He will most surely answer the call of His servants. Undoubtedly, the keys to the treasures of the heavens and earth only lie in His hand and He has complete and supreme power over everything.

It is with this mindset that one should make dua to Allah تَبَارَكَ وَتَعَالَى and present his need.

(Malfoozaat Hazrat Moulana Muhammad Ilyaaؑs رَحْمَةُ اللَّهِ pg. 44-45)

SECURING THE DUA OF THE ANGELS

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned:

When one makes dua for any Muslim in his absence, then in reality one is actually making dua for oneself.

The Hadith has mentioned that when any person makes dua for his Muslim brother to be blessed with goodness and success, then the angels of Allah تَبَارَكَ وَتَعَالَى say to him, “May you be blessed with the same!” (i.e. O servant of Allah! May Allah تَبَارَكَ وَتَعَالَى grant you the very thing that you are making dua for your brother to receive.)

Hence, to make dua for every Muslim to be blessed with goodness is a definite method for one to secure the dua of the angels.

(*Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 110*)

BEGGING ALLAH تَبَارَكَ وَتَعَالَى TO ACCEPT ONE'S ACTIONS

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned the following:

After carrying out any righteous action, one should feel within his heart that he did not carry out the action in the manner it ought to have been carried out. Similarly, one should have the fear that the action should not be rejected by Allah تَبَارَكَ وَتَعَالَى.

In other words, one should strive to the best of his ability to carry out the action in the most perfect manner. However, upon completing the action, one should be convinced that the action he had carried out is full of deficiencies and weaknesses, and thus it is

certainly not in accordance to the majesty and grandeur of Allah تَبَارَكَ وَتَعَالَى. Hence, he should fear that the action will not be rejected and flung at his face on the Day of Qiyaamah on account of the many deficiencies within it.

Thereafter, with this fear and remorse in his heart, he should cry to Allah تَبَارَكَ وَتَعَالَى and beg Him to accept his action. He should also engage in istighfaar for his weaknesses.

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 84)

THE DUA TAUGHT TO THE GREATEST OF THIS UMMAH

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned:

It is mentioned in the Hadith that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ taught Hazrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ the following dua and instructed him to recite it before making salaam at the end of his salaah:

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي
إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ

O Allah! I have oppressed myself excessively (through committing sins), and only You forgive sins, so forgive me through Your grace and have mercy on me, for indeed You alone are all-forgiving and all-merciful.

Let us reflect over the fact that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ taught this dua to none other than Hazrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ. Hazrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ was the greatest of this Ummah and his salaah was the most perfect. Therefore, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ appointed him as the Imaam to lead the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ in salaah during his final illness.

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However, despite the esteemed position of Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ taught him to recite this dua at the end of his salaah, to acknowledge and confess that he had not fulfilled the salaah in accordance to the majesty of Allah تَبَارَكَ وَتَعَالَى, and to beg Allah تَبَارَكَ وَتَعَالَى, out of His grace, to forgive him for his shortcomings.

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحِمَهُ اللهُ pg. 20-21)

CONCLUDING EVERY GOOD ACTION WITH ISTIGHFAAR

Hazrat Moulana Muhammad Ilyas رَحِمَهُ اللهُ once mentioned:

When Allah تَبَارَكَ وَتَعَالَى blesses a person to carry out righteous actions and pious works, then regardless of how excellent, virtuous and great these good deeds may be, upon completion one should make istighfaar. In essence, every good action should be concluded with istighfaar.

In doing so, we should think to ourselves that we have definitely fallen short and failed to fulfil this action as it ought to have been fulfilled, and it is on account of our deficiencies and weaknesses that we are making istighfaar. Upon the completion of salaah, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would also make istighfaar.

Therefore, based on the same principle, the effort of Da'wat and Tabligh (inviting people towards Deen) should also be concluded with istighfaar. We should make istighfaar and think to ourselves that definitely we have failed to carry out this effort in the correct manner that it was supposed to be carried out.

Furthermore, due to us being engaged in one type of Deeni effort, we are unable to fulfil the other Deeni efforts. In compensation for this, upon completion of any good action, we should make istighfaar.

(Malfoozaat Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ pg. 31)

PLACING ONE'S RELIANCE ON ALLAH تَبَارَكَ وَتَعَالَى

Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ once mentioned:

A person becoming despondent of Deeni progress on account of lack of resources is in actual fact a sign that his reliance on worldly means is more than his conviction upon the power of Allah تَبَارَكَ وَتَعَالَى and His promises.

One should place his reliance entirely upon Allah تَبَارَكَ وَتَعَالَى and work with determination. Allah تَبَارَكَ وَتَعَالَى will create the means for the work to be accomplished. Otherwise, without the Divine help of Allah تَبَارَكَ وَتَعَالَى, what can man do of his own accord?

Nevertheless, mustering up courage and determination and striving is vitally important in order to receive the Divine help of Allah تَبَارَكَ وَتَعَالَى.

(Malfoozaat Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ pg. 81)

BUSINESS TRANSACTIONS

THE MINDSET OF A BELIEVER WHEN ACQUIRING WEALTH

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ عَلَيْهِ once mentioned:

Hazrat Umar رَضِيَ اللَّهُ عَنْهُ and many other Sahaabah رَضِيَ اللَّهُ عَنْهُمْ had acquired a lot of wealth during their lives. In fact, many Sahaabah رَضِيَ اللَّهُ عَنْهُمْ would receive a regular income.

However, from the wealth they possessed, they would spend very little on their personal needs. Their food and clothing was extremely simple. In fact, they would lead lives of poverty.

The reason for this was that despite them acquiring a good income, many of them would spend all their wealth in the path of Deen and even used to take loans for the upliftment of Deen (which they would pay off later on). In reality, the purpose of a believer acquiring wealth should be in order to use it for Deen and spend it in avenues pleasing to Allah تَبَارَكَ وَتَعَالَى.

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ عَلَيْهِ pg. 125)

NOT DESIRING THE WEALTH OF PEOPLE

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned:

Some pious and learned people have an incorrect notion regarding the meaning of 'istighnaa'. They feel that istighnaa is for a person to completely cease meeting wealthy people and to totally avoid mixing and interacting with them. However, this is not the true meaning of istighnaa.

The true meaning of istighnaa is for one to refrain from expressing one's needs before the wealthy or associating with them with the desire of acquiring wealth and prominence. Hence, to meet the wealthy and interact with them for the sake of Deen and for other Deeni purposes is permissible and will certainly not go against the dictates of istighnaa. Rather, meeting people in general for the sake of Deen is also important and necessary to some degree.

Nevertheless, we should be cautious of one aspect – meeting and interacting with the wealthy should not lead to the greed and desire for wealth and prominence being created within us.

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 14)

REMAINING WITHIN THE LIMITS OF SHARI'AH

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned:

In Islam, we are commanded to neither hoard wealth nor mismanage it. Rather, we should spend it in halaal avenues. While spending wealth, one should be mindful of not transgressing the limits of Shari'ah by spending the wealth in impermissible or incorrect avenues.

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One should ensure that he spends the wealth in the correct avenue, in accordance to the manner Allah تَبَارَكَ وَتَعَالَى has commanded, and remaining within the prescribed limits of Shari'ah.

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 18)

HOW TO DEAL WITH PEOPLE

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned:

We are commanded in the Hadith to have a good opinion of the believers. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

حسن الظن من حسن العبادة

Having a good opinion of people is an act of 'ibaadah. (Sunan Abi Dawood #4993)

We should understand that this Hadith is to be practised in situations where one does not have any business dealings with people.

As far as situations where one has business dealings with people, then one will be careful and alert. (In this way, one will not be deceived by people. However, one should refrain from entertaining baseless suspicions about people).

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 116)

DESTRUCTIVE QUALITIES

THE IMPORTANCE OF SAFEGUARDING THE TONGUE FROM EVIL

Hazrat Moulana Muhammad Ilyas رحمته الله once mentioned:

The tongue plays an important role in causing one to earn distinguished positions. If a person utilizes the tongue for good, and makes it the means for carrying out righteous works (e.g. he commands people to obey Allah تَبَارَكَ وَتَعَالَى, recite the Quraan Majeed etc.), then he will be distinguished and recognized among people for the good which he carried out through his tongue (i.e. in this world and the Hereafter, he will be recognized for acquiring great rewards and a high rank on account of utilizing his tongue for good).

However, if he makes his tongue a tool for carrying out evil works and sins through involving himself in obscene speech or through verbally abusing people, then through this very tongue, he will be distinguished and recognized among people (in this world and the Hereafter) for the wrong works and evil deeds that he excelled in. At times, on account of the evil deeds carried out through this tongue, a person debases himself to such an extent that he becomes worse than a dog or even a swine.

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In regard to the use of the tongue and its consequences, the Mubaarak Hadith mentions:

وهل يكب الناس في النار على وجوههم أو على مناخرهم إلا حصائد ألسنتهم

There is nothing that causes people to fall into Jahannum upon their faces or noses more than the harvest of their tongues (i.e. on account of the evil deeds that they earn through their tongues e.g. lying, slandering, backbiting, carrying tales, etc. they will be thrown headlong in the fire of Jahannum). (Sunan Tirmizi #2616)

(Malfoozaat Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ pg. 22)

THE GOOD AND EVIL CAUSED THROUGH THE TONGUE

Hazrat Moulana Muhammad Ilyaaas رَحْمَةُ اللَّهِ once mentioned:

Insaan (the human being) is distinguished from all the other creations of Allah تَبَارَكَ وَتَعَالَى by his tongue (the various forms of communication that lead to progress or retrogress). Hence, he should ensure that he utilizes this tongue in only good and righteousness. However, it sometimes happens that he utilizes his tongue in evil and wrong.

Thus, just as a person can utilize his tongue correctly, by using it for the sake of Allah تَبَارَكَ وَتَعَالَى and Deen, and excel even the angels in righteousness and virtue, he can similarly misuse and abuse his tongue due to which he stoops lower than even the swine, dog and other such filthy beasts. The Mubaarak Hadith mentions:

وهل يكب الناس في النار على وجوههم أو على مناخرهم إلا حصائد ألسنتهم

There is nothing that causes people to fall into Jahannum upon their faces or noses more than the harvest of their tongues (i.e. on account of the evil deeds that they earn through their tongues e.g. lying, slandering, backbiting, carrying tales, etc. they will be thrown headlong in the fire of Jahannum).

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 54)

DESPONDENCY – THE TRAP OF SHAITAAN

Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned:

The nature of many people is such that it very quickly inclines towards despondency and despair.

The reason is that once a person loses hope and becomes despondent; he regards himself to be free from all responsibilities and therefore neglects his obligations.

Remember that causing one to lose hope and become despondent is one of the main traps of the nafs and Shaitaan.

(Malfoozaat Hazrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ pg. 80)