

تَعْلِمَاتُ رُوصِيَا

**PRESCRIBED
PRELIMINARY
PRACTICES**

For those connected to Hadhrat Moulana
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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

✽ حامدا ومصليا ومسلما ☀ It was always customary with me to explain verbally the preliminary practices to those friends who wished to repent from their sins on my hands. On many occasions this system led to certain misunderstandings on the part of some people. For this reason, all the related points were being dictated for some years.

Now even this method caused certain difficulties in the dictation or writing down of all the points, as some of the points were at times left out. Hence the necessity for getting all the relevant points printed for the sake of ready and easy reference.

✽ I begin by praising Allah and conferring blessings to Rasulallah S.A.W. (i.e. The Prophet, peace be upon him).

It will be advisable for all who receive this booklet to study it in my presence, so as to ensure its correct interpretation and also where necessary deletions or additions may be made in accordance with individual aptitudes.

ما توفيقى الا بالله عليه توكلت واليه انيب ☀

☀ "And indeed my strength and effort of conformity is from none but Allah. To Him do I entrust myself and to Him do I return."

ONE. The most important point to remember is, refrain from all those things for which one has repented, whether the repentance is of a general or a particular nature. If, however, a mistake is made in this regard one must repent and seek forgiveness at the earliest opportunity.

TWO (a). Special care must be exercised for the fulfillment of obligations towards other people; whether such obligations pertain to physical or monetary matters, they must either be promptly carried out or settled with the persons concerned. It has to be taken into consideration that obligations towards people are far more serious than those towards the Kind Creator. There will not be any salvation on the day of Judgement without the settlement of others' rights. One may adopt any suitable method for this.

The personal or physical obligations include abstaining from degradation, insults and abuses to the *Ulama* as well as other *Muslims*. To refrain from swearing and being vulgar, *gheebat*¹, telltaling and backbiting are also from personal rights.

Detaining anyone's share and right or depriving a person from his rightful share and assets with the help of a country's law, giving and taking bribery etc., all come under monetary rights.

Muslims, *Zhimmies*² and non-muslims are all equal in this regard. In fact, the matter concerning *Zhimmies* in these affairs is far more serious and delicate than that of *Muslims*. The wise and noble saying of *Rasulullah S.A.W.* in this connection is "He who oppresses any *Zhimmie*, or defames and degrades him, or demands from him anything more than he can bear or do, I will stand against that person and make a demand in favour of the *Zhimmie* on the day of *Qiyaamat* ³.

¹ To relate an occurrence of someone in a gathering in his absence which he truly will disapprove and dislike, even in his presence.

² That non-muslim who pays a rate to any muslim state to live there.

³ The day of resurrection and Judgement.

This is truly a serious matter and a point worthy of concern that at a critical moment when one's own attorney and defendant becomes an opponent, how tragic the situation can be.

My Pakistani friends must be very cautious regarding this as the non-muslims there are *Zhimmies* in all respects.

Here, it is most important that all worldly affairs and transactions should be carried out with extreme care and tact in accordance with Shariah. Some people take great care in their *Ibadaat*¹ but are not so particular about *Shariah* in their day to day transactions. Just as we are bound by the laws of *Shariah* in our *Ibadaat*, we are equally required to heed the rulings of this code in our worldly affairs.

Those who are learned should at all times very carefully study the books on *massa'il*² which concern their occupations.

¹ Practical methods of prayer and worship.

² Laws of Shariah.

Regarding this it must be understood that this humble servant does not reply queries regarding *massa'il*. Any questions pertaining to *massa'il* and *fataawa* should be addressed to the *Mufti*. A reply paid card or envelope has to be enclosed for the answer.

TWO (b). Similarly, the obligations and duties towards *Allah Ta'aala* must be performed with extreme care and regard. These include *Qadha*¹, *Namaaz*², *Qadha Fasts*, *Kaffarah*³, *Zakaat*⁴ and *Haj*⁵ etc.

It is wrong to think that all these are forgiven by *Tawbah*⁶ only. By repentance the neglectful delay may be forgiven, but the responsibility of discharging the actual obligation remains upon the person concerned. Reluctantly overlooking and neglecting one's duties is detrimental both in this world and the hereafter, as has

¹ A technical term used in Fiq'h to describe a prayer that must be performed after its fixed time has expired.

² (Salaah) a method of practical prayer and worship.

³ An amount given to the poor in lieu of mistakes in Ibadaat, oaths, vows, etc.

⁴ Alms due to the poor after possessing certain valuables for the period of twelve months.

⁵ Pilgrimage to Mina, Arafat, Muzdalifah and Mecca.

⁶ Repentance.

been clearly explained in the books (a) *Fadha'il-e-Namaaz*, (b) *Fadha'il-e-Sadaqaat*, (c) *Fadha'il-e-Ramadhaan* and (d) *Fadha'il-e-Haj*¹. These books should carefully be studied and regularly revised.

THREE. Extreme care must be exercised in following the *sunnah*². One must constantly inquire of *Rasulullah's S.A.W.* practice and performance in behavior, diligence and conduct, service, worship and prayer, habits, practices and customs etc. So much so that one must ascertain the things *Rasulullah S.A.W.* cherished in eating and drinking too, then try to practice them.

However, it must be noted that those things which one cannot bear or undergo due to common physical weakness may be omitted, for instance, frequently living without food. In similar events one must regard such deeds and sacrifices with reverence. *Shama'il-e-Tirmizi* or its Urdu translation *Khasa'il-e-Nabawie* will greatly help on this aspect.

¹ Books written by Hadhrat Moulana Muhammad Zakariyya Sahab on the virtues and significance of these subjects.

² *Rasulullah's S.A.W.* actions, methods, teachings and consented modes in life.

FOUR. One should totally abstain from disgracing, defaming and disrespecting the *Ahlullah*¹, for this is extremely detrimental to religious progress. There is danger of falling into serious religious difficulties due to this.

This applies to the honoured personalities of all the *Sahaba-e-kiraam*², the *Awliya-e-Izhaam*³ and *A'ima-e-mujtahedeen wa muhaddetheen*⁴. It is not necessary to be a follower of every one of them. To follow a person is one thing, and to treat him with disrespect or insult him is another thing. One must always have at heart great regard and respect for all such personalities. On this subject my book *Al'itidaal* popularly known as *Islami Siyasat* ought to be carefully studied.

¹ Pious persons devoted to Allah (Saints).

² The companions of Rasulullah S.A.W.

³ Great Muslims Saints.

⁴ Scholars of distinction in Islamic jurisprudence e.g. Imaam Malik Ibn Anas, Imam Abu Haniefah, Imam Shafee.

FIVE. Whomsoever is a *Hafiz*¹ must form a habit of reciting a minimum of three *Juz*² of the *Quraan* daily. This may be done in a manner whereby a greater part thereof is read in *nawaafil*³. Those who are not capable of this may recite one chapter twice and then repeat it in *nawaafil*. If this too is not possible, then alternatively half a chapter may be read five times, and thereafter repeated in *nawaafil*. Those who are not *Hafiz* must read one *Juz* of the *Quraan* daily.

Those who cannot recite the *Quraan* should preferably set aside an hour or two daily in which they must learn to read the *Quraan*. This may very easily be done by reciting a small portion of the *Quraan* to the local *Imaam*⁴ or *Hafiz* daily.

¹ A person who has memorized the *Quraan*.

² One thirtieth part of the *Quraan* is one *Juz*. It is commonly known as a *separa* or *para*.

³ The plural of *Nafil*, i.e., those additional voluntary prayers and *namaaz*, for which one is rewarded abundantly.

⁴ The person who leads the daily prayers and *namaaz*.

SIX. Every morning after *Fajr*¹ *namaaz surah*² *Yaseen Sherief*³ should be recited once. The eternal reward of this recital may advisably be intended for all the *Mashaa'ikh*⁴ of our school and group. *Surah-e-Tabarak*⁵ should be read every evening after *Esha*⁶ *namaaz*, and also *Surah-e-Kahf*⁷ every Friday before *Jumu'ah*⁸. When retiring to bed at night the four *Qoels*⁹, i.e. *Qoel ya ayyohal kaaferoon*, *Qoelhu wallahuhu Ahad*, *Qoel a'uzu bi rabbil falak* and *Qoel a'uzu bi rabbin Nas* should be read. Thereafter one must make *dum*¹⁰ on himself.

¹ The namaaz performed after true dawn.

² A chapter of the *Quraan*.

³ Surah 36, Juz 22.

⁴ Recognised leaders of this school of thought.

⁵ Suratul Mulk - Surah 67, Juz 29.

⁶ Namaaz performed approximately one hundred minutes after sunset.

⁷ Surah 18, Juz 15.

⁸ Friday early afternoon namaaz.

⁹ Surah Kaferoon - Surah No. 109, Juz 30; Surah Ikhlâas - Surah 112, Juz 30; Surah Falak - Surah 113, Juz 30; and Surah Naas - Surah 114, Juz 30.

¹⁰ Dum pronounced on the scale of sum. To blow onto one's palms and then lightly stroke them over one's body.

As far as possible one must remember the *Masha'ikh* of our strain and group when carrying out personal or monetary sacrifices for an eternal reward. Excelling rewards are hoped from the *barakat*¹ of such deeds.

Qurbani² animals may be slaughtered on behalf of these *Masha'ikh* generally and *Rasulullah S.A.W.* in particular during the *Ayyam-e-Nahr*³.

¹ An unforeseen benefit and increase in many folds from Allah.

² A sacrifice for Allah in which animals are slaughtered annually during a fixed period.

³ The days for this sacrifice are the 10th and 12th of Zil Hijjah.

SEVEN. The nawaafil are:

- (a) The four *rakaats* of *Ishraaq*¹.
- (b) The eight *rakaats* of *Chasht*².
- (c) The six *rakaats* after *Maghrib*³. These are called *Awwabeen*.
- (d) The twelve *rakaats* of *Tahajjud*⁴.

One should cherish the desire and intention to perform all these namaazes, and must regularly perform those that one is able to carry out with ease.

EIGHT. The fasts of the ninth and tenth of *Muharram*, the first nine days of *Zil Hijjah*, particularly the ninth and the observance of the *Sowm*⁵ of the fifteenth of *Shabaan* should be given particular prominence. If possible, one should fast during the

¹ A namaaz to be performed approximately twenty-two minutes after sunrise.

² A namaaz to be performed approximately ninety minutes before noon. This is also known as *salatu'dhuha*.

³ A nafl namaaz performed after the compulsory namaaz which is performed immediately after sunset.

⁴ A nafl namaaz which can be performed at any time after midnight to true dawn. The recommended time for this is during the last hours of the night, and ends at approximately ninety minutes before sunrise.

⁵ Fast, commonly known as *roza*.

Ayyam-e-Beedh, i.e., the thirteenth, fourteenth and fifteenth of every lunar month. Fasting every Monday and Thursady is also desirable and recommended. Those who are occupied in important religious duties, e.g., religious instruction, *Tabligh*, etc., must bear in mind that nafl fasts should hamper essential services and sacrifices for *deen*¹.

On the other hand, besides disability and invalidness, all worldly business and occupation cannot be regarded as an obstacle for performing these devotions.

NINE. One section of the kitaab *Hizbul A'azam*² should be read daily. The *Ahle-Ilm*³ must recite these *do'aas*⁴ in accordance with their meanings in a manner as though they are humbly beseeching *Allah*. Besides this, one should also memorise all *do'aas* which are reported to have been used by Rasulullah S.A.W. at different times, occasions, places and transactions

¹ Religion.

² A book in which the prayers from the Quraan and Ahadeeth have been compiled. This compilation has seven sections.

³ The learned.

⁴ Prayers.

during the twenty-four hours of the day, e.g, the do'aas after meals, the do'aa when retiring to bed, etc.

TEN. After every namaaz and at bedtime, one must regularly read the *Tasbeeh-e-Faatimie*¹: *Suhanallah*² thirty-three times, *Alhamdulillah*³ thirty-three times and *Allahu Akbar*⁴ thirty-four times. Three *tasbeehs*⁵ each of *Istighfaar*⁶, *Durood Sharief*⁷, *Kalima*⁸ *Tayyiba*⁹ and *Soyam*¹⁰ *Kalima* should be recited daily

¹ A prescribed phrase in praise and glorification of Allah. These are verbal prayers.

² Translation: "Allah is pure from fault".

³ Translation: "All praise be to Allah".

⁴ Translation: "Allah is the Greatest".

⁵ A tasbeeh is a rosary normally consisting of one hundred beads. Here, by one tasbeeh is meant one hundred times.

⁶ A verse for seeking forgiveness. Any Istighfaar may be read. If one does not know an Istighfaar he must ask someone to teach it to him.

⁷ A verse for conferring salutations, peace and blessings to Rasulullah S.A.W. Any durood may be read. The durood-e-Ibrahimi which is read in namaaz may also be read.

⁸ A verse, phrase or set of fixed words to form a code of submission, praise, repentance, etc.

⁹ The first kalima (a code of submission).

¹⁰ The third kalima (a verse expressing the Purity, Praise, Oneness, Greatness, Strength, Power and Control of Allah).

morning and evening. Those who are occupied in *Dienie* work may read one *tasbeeh* of each from these as their great sacrifice and services are extremely important. All four of these *kalimas* are very precious and have excelling values.

In addition to religious benefits, they also bring promising returns and virtues in this world too. A short discourse on this may be read in the book *Barakaat-e-Zikr*.

ELEVEN. Any urdu book written by this humble servant should be read and studied regularly and continuously. If it is possible, such books may also be read out to friends. The latter, from many aspects, is better than the former.

When one book is read and completed, then another of this unworthy servant's books may desirably be commenced. In this way, the sequence can continually be repeated. Reading through my writings takes the place of meeting me.

Here, according to the status of the person concerned, one specific book is also recommended. This is done verbally after his position and progress is explained.

Besides these *kitaabs*, *Talimut Talib* and *Talimuddin* of Maulana Ashraf Ali Thanwi R.A.¹ may also be studied. It is also worthy to read the books of other reliable saints, particularly those of our chain and school of thought.

It is necessary that *Zakereen*² study the books *Ikmalush Shiam* and *Irshadul Mulook* with care and interest.

TWELVE. One must inform me of his personal progress quarterly. He must mention how many recommended points of this booklet he is carrying out. This booklet must not be included in the mail but the relative numbers should be respectively mentioned.

¹ Rahmatul lahi Alayh. This means "Allah's mercy be upon him". This is a term used as a suffix to the name of a deceased soul.

² Those who take up exercises and drill for the cure of the ailments of the soul.

THIRTEEN. After carrying out these advices regularly for at least six months, one may request additional *Zikr*¹. Conditions precedent to this are that:

- (a) The fervent desire and demand is prevalent.
- (b) One must be mentally fit and also possess the physical strength for endurance.
- (c) One has the time for *Zikr*.

No harm is caused by delaying the matter of taking up additional *Zikr* but it is extremely detrimental and a cause of destruction to take it on and then neglect and discontinue it

FOURTEEN. Those respected friends who do not correspond very frequently must please write their addresses clearly on their reply paid cards or envelopes. Many friends send stamps or a clean unaddressed card or envelope on which appears their name only. In the letters too, their names are mentioned without any address and I do not remember

¹ A method to remember Allah. For this, a set of words are prescribed. This type of drill is for the ailments of the soul.

their addresses. Such correspondence is kept hopefully for a while that a reminder will come with an address on it, so that the reply could be sent. After waiting for sometime the letters are cancelled and the stamps etc., put into the lost property chest. Yes, if an addressed card or envelope is included in any mail, a reply is certainly written even though there are no queries to be answered.

When I find any query in correspondence which demands an answer, it is replied even though the correspondent has not arranged any facility for a reply.

Replies must not be anticipated in the month of Ramadhaan as I cannot find time to attend to correspondence in this sacred month. Letters should not be written in this month if possible.

All letters must have a clearly addressed card or envelope enclosed, with the required amount of stamps fixed on it for the reply¹. Under no circumstances should loose stamps or a clean

¹ Persons from Europe, Great Britain, Africa, etc., may include a British postal order of approximately ten to fifteen pence for the postage of their replies.

envelope be enclosed as the stamps can be lost, and mistakes could be made when addressing the envelope.

FIFTEEN. It is true but sad, that no matter how pompous, prominent and promising the life of this world is, it is bound to come to its prescribed end. It is true indeed that the life of the *Aakhirat*¹ is everlasting. It is also necessary that the anxiety and fervent concern of the hereafter must be greater than that of this world, and death must constantly be remembered. The study of the book *Fadha'il-e-Sadaqaat* will be a great aid in this field.

Leisure and spare moments could always be devoted to the remembrance of Allah, as these are the aids and crutches of the *Aakhirat*. These are also means for *barakat* and peace of mind and heart in this world.

¹ The Hereafter.

Moments like the day of *Jumu'ah*¹, the night of *Arafat*², *Shabe bara'at*³, the eves of both Eids and *Laylatul Qadr*⁴, i.e. the odd nights of the last ten nights of Ramadhaan are all very precious. In fact, the whole month of Ramadhaan is auspicious. This has been concisely dealt with in the book of this humble servant *Fadha'il-e-Ramadhaan*. It is recommended that the study and reading of this book be commenced a few days before Ramadhaan. This book must carefully be studied and read out to the others during this sacred month. An earnest effort must be made to avoid wasting time during this month.

¹ Friday.

² The eve of the ninth of Zil Hijjah.

³ The fifteenth night of Shabaan.

⁴ An unfixd night in the odd nights of the last ten nights of Ramadhaan.

May Allah out of his bounty, kindness and compassion grant this worthless and impure soul the privilege to carry out these gracious deeds.

وما استقمتم فما قولي لك استقم ☀

Zakariya
Friday, 3rd Safar 1373.

☀ " And truly whatever you take up, my word to you is be steadfast and punctual".

This translation was completed before Zuh'r azaan in the Masjidul Haraam on Tuesday, 6th Zil Hijjah 1390 Hijri (2-2-71).

TASAWUFF

chain of transmission

MUHAMMAD

The Messenger of Allah

Amir al-M'uminin

Imam Ali ibn Abi Talib

al-Faqih al-Imam Hasan al-Basri

Shaykh Abul Fadhl Abd al-Wāhid ibn Zayd al-Basrī

Shaykh Fudhail ibn 'Iyādh ibn Mas'ud ibn Bishr al-Tamimī

Shaykh al-Sultan Abu Ishaq Ibrahīm ibn Ad'ham ibn Mansur al-Balkhī

Shaykh Hudhaifa al-Basrī al-Mar' ashī

Shaykh Amīn ul-Dīn Hubayrah al-Basrī

Shaykh 'Alū Mamshad al-Dinwarī

Shaykh Abu Ishaq al-Shamī

TASAWUFF

chain of transmission

(cont'd)

al-Sayyid Shaykh Abu Ahmad al-Hasanī al-Chistī

al-Sayyid Shaykh Abu Ahmad al-Hasanī al-Chistī

al-Sayyid Shaykh Abu Muhammad ibn Abi Ahmad al-Hasanī al-Chistī

al-Sayyid Shaykh Nasīr ul-Dīn Abu Yusuf al-Hussainī al-Chistī

al-Sayyid Shaykh Qutb ul-Dīn Maudūd al-Hussainī al-Chistī

Shaykh Nir ul-Dīn Sharīf al-Tirmidhī

Shaykh Uthman al-Harunī al-Nishapurī

al-Sayyid Shaykh Mu'īn ul-Dīn al-Sanjarī al-Ajmerī al-Hussainī

al-Sayyid Shaykh Qutub ul-Dīn Bakhtiar Kāki al-Tājikī al-Ja'farī

Shaykh Farīd ul-Dīn Mas'ud Shakar Ganj al-Farooqī

al-Makhdūm Shaykh 'Alā ul-Dīn Ali Ahmad al-Sābirī

al-Sayyid Shaykh Shams ul-Dīn al-Turki al-Pānipatī

Shaykh Jalal ul-Dīn al-Panipatī

Shaykh Abd al-Haqq Ahmad al-Radolī al-Farooqī

al-Makhdūm Shaykh Muhammad Ārif al-Farooqī

Shaykh Muhammad ibn Ārif al-Farooqī

al-Shaykh Shah Abd al-Qudoos al-Gangohī

Shaykh Jalal ul-Dīn al-Thanesarī al-Farooqī

Shaykh Nidham al-Dīn al-Balkhī

TASAWUFF

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al-Sayyid al-Shaykh Adh'ul-Deen ibn Hāmid ibn Isa al-Hargamī al-Amrohī

Shaykh Abd al-Hādī al-Amrohī al-Siddīqī

Shaykh Abd al-Bārī al-Amrohī al-Siddīqī

al-Shahīd Shaykh Abd al-Rahim al-Wilayatī

Mianjī Noor Muhamad al-Jhinjanwī

al-Hajj Imdādullah al-Tahanawī al-Muhājir al-Makkī

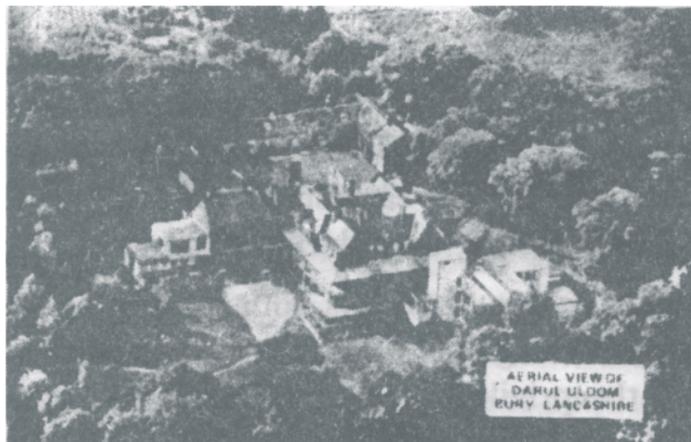
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al-Hajj Shaykh Khalil Ahmad al-Saharnpurī al-Muhājir al-Madanī

al-Hajj Shaykh al-Hadith Mohammad Zakariyya al-Kandhlawī al-Muhājir al-Madanī

Shaykh Yusuf ibn Sulaymān ibn Qasim al-Suratī

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