

FORTY-ONE

QUṬB AL-AQTĀB SHAYKH AL-HADĪTH SHAYKH
MUḤAMMAD ZAKARIYYĀ MUHĀJIR MADANĪ ﷺ



DATE OF BIRTH: 11th Ramaḍān al-Mubārak 1315 AH
PLACE OF BIRTH: Kāndhla
DATE OF DEATH: Monday 1st Sha'bān 1402 AH (24th May 1982),
at the time of 'aṣr prayer (3.40pm)
PLACE OF BURIAL: Jannat al-Baqī, Madīna Munawwara

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ، ونعوذ بالله من
شرور أنفسنا ومن سيئات أعمالنا ، من يهده الله فلا مضل له ومن يضلل فلا
هادي له ، ونشهد ان لا اله الا الله وحده لا شريك له ونشهد ان سيدنا ونبينا
ومولانا محمدا عبده ورسوله ، صلى الله تعالى عليه وعلى آله وصحبه وبارك
وسلم تسليما كثيرا كثيرا

I begin by supplicating Allāh Most High that He make these blessed days blessed for us, make them a means of securing His mercy, forgiveness and salvation from Hellfire, and enable us to value them. Āmīn.

Owing to the shortness of these nights, I thought I should keep it brief, for you people have endured much hardship to come

from various cities. You have not come to seek a religious ruling or to acquire knowledge, as it is the holiday [of Darul Uloom], but rather because we have a spiritual seat of learning. I attend to gain blessings and spirituality from the order of Shaykh Zakariyyā ﷺ and our saintly predecessors, and you also make the same effort in spite of the hardship.

I thus thought I should relate the accounts of one saint from our order everyday. May Allāh Most High allow us to benefit from their spirituality.

BLESSED BIRTH

The fortunate birth of Shaykh Zakariyyā ﷺ was in this very blessed month of Ramaḍān. He was born at 11.00pm on the 11th of Ramaḍān in Kāndhla. In one of his writings about himself, which he wrote for some particular reason, he concludes by writing his name as: “The sinful servant, Muḥammad Zakariyyā Kāndhalwī ﷺ, then Gangohī, then Sahāranpūrī.” He was born in Kāndhla and initially raised there. At the age of two and a half, he went to Gangoh with his parents. He began the memorisation of the Holy Qur’ān at the age of seven. When he had completed it at the age of eight, Shaykh Rashīd Aḥmad Gangohī ﷺ passed away, whereafter he moved back to Saharanpur with his father and initiated his study of Arabic.

The Shaykh says that he remembers standing in the lap of Shaykh Rashīd Aḥmad Gangohī ﷺ and playing with him as a child, whilst he stayed with his father in Gangoh. Now that his father, Shaykh Yahyā ﷺ, had moved to Saharanpur from Gangoh, Shaykh Zakariyyā ﷺ had become a Gangohī after being Kāndhalwī, and then Sahāranpūrī.

He began his Arabic studies after arriving at Saharanpur

where he studied with his father and Shaykh Ilyās ؒ, studying a number of subjects.

In those days, great emphasis was laid on studying logic and philosophy. Shaykh Zakariyyā ؒ had studied all the subjects besides logic and philosophy. Shaykh Khalīl Aḥmad Sahāranpūrī ؒ once asked his father, Shaykh Yahyā ؒ, “Zakariyyā has probably not studied logic and philosophy until now; why?” Shaykh Yahyā ؒ replied, “Shaykh! He will study them now.” Thus, he studied these books quickly, when Shaykh Khalīl Aḥmad Sahāranpūrī ؒ himself instructed so.

ŞAḤĪḤ AL-BUKHĀRĪ ؒ TWICE

Shaykh Zakariyyā ؒ studied Şaḥīḥ al-Bukhārī and the remaining books of [ḥadīth of] the final year by his father. In particular, he studied Şaḥīḥ al-Bukhārī twice.

He related a dream he had to Shaykh Khalīl Aḥmad Sahāranpūrī ؒ in which he saw Shaykh al-Hind ؒ telling him to study Şaḥīḥ al-Bukhārī with him. Shaykh Khalīl Aḥmad Sahāranpūrī ؒ interpreted this dream to mean that he should study Şaḥīḥ al-Bukhārī with him, as he was Shaykh al-Hind’s ؒ companion and assistant in every field, and his deputy in his absence. Shaykh Khalīl Aḥmad Sahāranpūrī ؒ told him that “Shaykh al-Hind ؒ is currently in prison in Malta, so it means you should study Şaḥīḥ al-Bukhārī with me.” Thus, Shaykh Zakariyyā ؒ studied Şaḥīḥ al-Bukhārī a second time.

INITIATION OF ḤADĪTH STUDIES

As a result of his immense respect for ḥadīth during his student years, Allāh Most High used him for exemplary services which He only takes from people every few centuries.

He says, “When I began my study of ḥadīth with *Mishkāt al-Maṣābīh* under my father, my father took a bath, offered two raka’āt of optional ṣalāh and supplicated for a very long time. I do not know what he supplicated, but I supplicated Allāh: “O Allāh! I have begun my study of ḥadīth very late, thus I implore you to keep me occupied therein until death.” Hence, I witnessed the impact of this supplication three days prior to his demise when he asked Shaykh ‘Āqil Ṣāhib (may Allāh lengthen his shadow) to bring the manuscript of a certain book and recite it to him.

RESPECT TOWARDS ḤADĪTH

His level of respect during ḥadīth lessons was also extremely high. He says he had vowed not to attend any lecture without ablution. He further states that if he ever had to attend the call of nature, he would nudge his classmate with his elbow and leave for ablution. He would then try to occupy the teacher until he returned, so that he did not miss any ḥadīth.

Owing to the blessings of his supplication and this respect towards ḥadīth, Allāh Most High employed him for such service of ḥadīth that perhaps nobody had a more profound understanding of ḥadīth than him.

A SAINT OF SHĀM

This was understood by those who read his works, such as *Lāmi' al-Durārī*, *Awjaz al-Masālik* and *Al-Kawkab al-Durrī*.

A saint from Shām once came to Madrasa Şūlaytiyya in Makka Mukarrama. He met with Shaykh Zakariyyā ؒ and began continuously kissing him as he cried. He told the Shaykh that he obtained a volume of his commentary on Şaḥīḥ al-Bukhārī, *Al-Lāmi' al-Durārī*, thirteen years ago. He says that he supplicated Allāh Most High, beseeching, “O Allāh! Allow me to meet the author in my lifetime,” and that, all gratitude to Allāh, his supplication has been accepted.

Such a learned scholar of Shām - the centre of sacred knowledge and spirituality and home to erudite scholars to date - supplicated after every ṣalāh for thirteen years to meet the author. He cried as he told the Shaykh that his years of supplication had been accepted, by the grace of Allāh.

Shaykh Zakariyyā ؒ authored over one hundred and ten books and each one is amazing. I can confidently say his *Awjaz al-Masālik* has the potential of being separated into hundreds of large and small treatises and works on various topics such as purity, divorce, marriage and creed etc. This is how detailed and immense a work it is.

UNIQUE STYLE

You listen to the books of his *Faḍa'il* series in Urdu, containing references to the statements of Zurqāni, 'Aynī, Hāfiz ibn Ḥajar etc. His method and style was unique. He would not use commentary on his own part as I am speaking to you now. The style of Shaykh al-Ḥadīth was as follows: He would quote a ḥadīth, followed by the

commentary of Sayyidunā Anas, Sayyidunā Abū Hurayra, other Companions etc. Thereafter, he would quote the commentary of ‘Aynī, Ibn Ḥajar and others. Imagine how much time and effort went into sourcing all these opinions. Although these books are in Urdu, you will find dozens of names of ḥadīth commentators on a single page. This means that in writing every other line, The Shaykh would have referred to different books to source the opinions of each commentator.

You will get a better understanding of this by the fact that he was once trying to locate the ḥadīth:

الْبَلَاءُ مُوَكَّلٌ بِالْمَوْلُودِ مَا لَمْ يُعَقَّ عَنْهُ

Adversity remains with a newborn child
unless ‘aqīqa is performed on its behalf.

He sought various books in order to locate it. In his early days, he would do everything himself, but during his final years, he would assign the task to his attendants. There would be four or five such attendants, amongst whom were Shaykh al-Hadīth Shaykh Yunus Ṣāhib, Shaykh ‘Āqil Ṣāhib and my brother Shaykh ‘Abd al-Raḥīm Ṣāhib, assisting the Shaykh in locating the ḥadīth. They remained in search of this ḥadīth for three whole days. Now think how much he went through to author these books. May Allāh Most High enable us to benefit from the spirituality of Shaykh.

The Shaykh titled himself as Kāndhalwī, then Gangohī and then Sahāranpūrī and finally Madanī. As I previously mentioned, just three days before his demise, he instructed Shaykh ‘Āqil Ṣāhib to bring the manuscript of a book and recite it to him. Thereafter, Allāh Most High accepted the Shaykh in Madīna Munawwara and he was buried in the graveyard of Baqī. Shaykh Zakariyyā’s

☪ grave is the sixth grave further up from the grave of Sayyida Fāṭima al-Zahrā' ☪.

May Allāh Most High benefit us with all of the Shaykh's bequeathed knowledge. Allāh Most High has affiliated us to the orders of our saintly predecessors which are uninterruptedly linked to the Master of Both Worlds ☪, whilst countless people are wandering freely in the world. May Allāh Most High protect us from such freedom.

AROMA FROM THE SOIL OF THE GRAVE

After we returned from the Shaykh's burial to Madrasa Shar'īyya where we were staying, his successor, Shaykh Ṭalḥa Ṣāhib (may Allāh lengthen his shadow), was amidst the Shaykh's attendants and those who had come to pay condolences. His clothes and body was covered with soil from the Shaykh's grave due to the burial. The room emitted a unique aroma which we assumed came from a visitor. However, we were astounded when the aroma went away as Shaykh Ṭalḥa Ṣāhib left the room to change his clothes.

The same aroma was sensed coming from his clothes by his mother and wife when he went upstairs. The soil of his grave was naturally perfumed. Covered with soil, the outfit was kept safe as a means of blessings.

A few days later, I went to the house of my friend, Ustādh Muḥammad Ya'qūb al-Dehlawī. The same issue was brought up. He got up at once and brought the shirt of his brother, 'Abdullāh al-Dehlawī, asking me to smell it. I perceived it to be exactly the same aroma which would come from the body and clothes of Shaykh Zakariyyā ☪. (The aroma was the same as that which emanates from the Multazam and the black stone. This aroma always came from his body and clothes. Moreover, today, the same aroma

still comes from the clothes which touched his body thirty years ago. . A few months ago, a memorial “Day of Shaykh Zakariyyā ؒ” was held by the (male and female students of) Madrasa Imām Zakariyyā ؒ, Preston. My dear daughter, Khadīja (may Allāh keep her safe) took his clothes along with her to the event. Those who smelt them were taken aback and became compelled to saying that it seemed the same as the aroma which emanates from the veil of the Holy Ka’ba, Multazam and the Black Stone).

This was the very aroma that emanated from the clothes of Shaykh Ṭalḥa Ṣāḥib which he had been wearing at the time of descending into the grave during the burial of his father, Shaykh Zakariyyā ؒ.

Dr Muḥammad Ya’qūb Ṣāḥib then related to me that his brother ‘Abdullāh was also with Shaykh Ṭalḥa Ṣāḥib assisting in filling the grave with soil. As he returned home after the burial, the whole house was filled with aroma. Everyone amazingly wondered where the aroma came from. Until finally, they found it was emanating from his brother’s shirt. He says that we put it away as it was at the time and, it emits the same aroma even today.

UNSCHEDULED LANDING OF THE PLANE

The first time Shaykh Zakariyyā ؒ travelled to the UK was with British Airways in a direct six-hour flight from Jeddah to London. The Shaykh stopped eating and drinking before the flight as he normally would, to avert the need of visiting the bathroom mid-flight. But, unfortunately he experienced the need to go to the bathroom two or three hours into the flight.

He asked how much of the flight remained and was told approximately three hours. He feared becoming dizzy while

going to the bathroom in mid-flight. We too became worried as to what we should do?

Meanwhile, the captain suddenly made an announcement. The Shaykh asked us what he announced. We said the announcement was that the plane was meant to go direct to London but due to a strike in Rome, they had received instructions to take a detour to collect passengers stranded there. Thus, the plane was forced to land. The Shaykh smiled and was able to relieve himself in comfort after the plane had landed. Thereafter, the plane took off again towards its destination.

PLANE LANDS FOR FAJR PRAYER

Similarly, his second trip to the UK was in a direct flight from Zambia to London. It was scheduled to depart [from Zambia] at 8pm ('ishā' time) and reach London at 7am. When the Shaykh initially heard this schedule, he began saying that it is going to be difficult to retain ablution for so long, especially being a night flight, and so was going to the bathroom and performing ablution.

By the grace of Allāh, at about 4am, the Shaykh asked whether it was dawn. We replied telling him that the time of dawn was close. "What will be of our ablution and ṣalāh?" he remarked.

We were still discussing what to do when an announcement was made that due to the excessive traffic at London airport, they would have to stay in air in London for some time, but because there was only sufficient fuel to reach London directly, they were going to land in Tunis to refuel. "What is being said?" Shaykh asked. We replied telling him the details of the announcement at which he smiled, saying, "Alḥamdulillāh, Allāh has made arrangements for our ṣalāh." Hence, with assistance, he relieved

himself, performed ablution and offered ṣalāh. The remaining travellers with the Shaykh exited the plane and offered ṣalāh in congregation.

LĀ ILĀHA ILL 'L-LLĀH RECITED ONE
THOUSAND TIMES IN TEN MINUTES

Shaykh 'Abd al-Mannān Mewāti (then Dehlawī) says that he expressed his desire to pledge allegiance to Shaykh 'Abd al-Qādir Raipūrī ؒ who instead told him to pledge to Shaykh Zakariyyā ؒ instead. Thus, he reached Saharanpur, and the Shaykh took him up to the library. He says, "Before pledging allegiance I was frank in saying that I would not be able to carry out any dhikr".

The Shaykh accepted the pledge and then pointed towards a rosary with a thousand beads, instructing me to take it. He says that he took it and drew closer. The Shaykh then said, "Take a look at the clock. Now recite *lā ilāha illallāh* on every bead." He says, "The Shaykh also recited as I did. Thereafter, he completed his rosary and said, "Now look at the clock." Ten minutes had not yet passed. This was the first miracle I witnessed of Shaykh Zakariyyā ؒ.

IMMEDIATE NOTIFICATION IN INDIA
OF AN INCIDENT IN ENGLAND

I once went to Batley in 1968 (or 1969) to visit someone who was possessed by jinn. I wrote amulets [*ta'wīdh*] used for burning jinn, and by the grace of Allāh, he was relieved of it. However, six or seven days after returning home, I received a letter from the Shaykh emphatically telling me to abstain from practices for

extracting jinn and burning them, for they carry potential dangers. He also repeatedly permitted me to write out his amulets.

He either learnt of my action through a vision, or a complaint was taken to him by some jinn, for jinn would attend his lectures and gatherings in abundance.

REASSURING THE TABLĪGHĪ JAMĀT IN BELGIUM

Around the year 1970, Shaykh Luṭf al-Raḥmān Sylhetī led a Bangladeshi jamāt through Rome into Belgium. They were hindered at the immigration department in relation to their visas. They were all worried and concerned.

Shaykh Luṭf al-Raḥmān Ṣāḥib says, “While we were all seated, I closed my eyes momentarily only to see Shaykh Zakariyyā ﷺ who said, “There is no reason to be worried, just relax.” He says that only a few moments had passed thereafter when the [immigration] officers came and issued our visas.”

DISCERNING ANXIETY

Muftī Maqbūl Aḥmad Ṣāḥib says, “I once arrived at Madīna Munawwara. Coincidentally, the Shaykh asked Ṣūfī Iqbāl Ṣāḥib if there was anyone who could recite na’t (poetry) in a melodious voice. Ṣūfī Iqbāl Ṣāḥib had mentioned my name.”

He says, “The Shaykh instructed Ṣūfī Ṣāḥib to inform me that he would listen to na’t at night after ‘ishā’ prayer. When Ṣūfī Ṣāḥib told me, I became very worried. I told Ṣūfī Ṣāḥib that I would not be able to recite in front of the Shaykh, but he said that the Shaykh had already decided for you to recite after ‘ishā’

prayer. So, I began supplicating Allāh, asking him to relieve me from having to recite in front of the Shaykh.”

Muftī Maqbūl Aḥmad says, “I arrived after ‘ishā’ prayer as was decided. As soon as the Shaykh saw me, he remarked, “I have changed my mind now.”

He also says that during one of his visits, he greeted the Shaykh with salām and shook hands with him, but the Shaykh never gave him any extra attention [usually given to acquaintances]. He says, “My heart became restless because of this. Eventually, after two or three days had passed, I attended the holy grave of the Noble Prophet ﷺ and said, “O Messenger of Allāh! Shaykh Zakariyyā has forgotten me and my former recognition no longer remains. What will be of me?”

Subsequently, I attended his gathering which took place after ‘aṣr prayer. After the gathering, I also extended my hands to him whilst shaking them with those present. The Shaykh gripped my hands somewhat tightly and pulled me towards him, and said, “I have not forgotten you.”

VISIONS, MIRACLES AND ADHERENCE TO THE SUNNA

When divinely chosen individuals remain in search for Allāh’s pleasure making it their object through their words and actions, movement and inactivity, silence and speech, perception and meditation and every single state, then Allāh Almighty commends them by enabling them to execute out of the ordinary occurrences beyond ways and means. This is known as karāma.

The aforementioned were just a selected few from many examples; otherwise, every attendant in his presence would be making the following supplication out of awe and fear:

اللَّهُمَّ اسْتُرْ عَوْرَاتِي

O Allāh! Conceal my faults

For, whenever any attendant's heart would be wandering elsewhere, Shaykh Zakariyyā ؒ would at once begin to recite the following poem melodiously:

بولو نسيم بولو ، بولو نسيم بولو
نگاہیں تو ملائیں، دل کہاں ہے

Speak Nasīm, speak! Speak Nasīm, speak! Let our eyes meet, where is your heart [wandering]?

Furthermore, it has always remained the way of the people of the truth that instead of seeking these visions and miracles, they remain in search for, and to the best of their ability try to follow, those actions whereby these godly personalities are commended. Their goal is not visions and miracles.

Hence, if one observes the practical life of Quṭb al-Aqṭāb Shaykh Zakariyyā ؒ, all there is to be found in this time of decadence - owing to the proximity to the Day of Judgement- are narratives of asceticism and contentment, exercises and spiritual struggles, altruism and commiseration, dynamism and loyalty, which the readers will probably not be able to accept and instead construe it to be an exaggeration from the part of his devotees and disciples. Nevertheless, a few samples are presented for simple-natured individuals.

SECLUSION FOR STUDYING

Childhood days seem full of childishness and play, but this period of age is most momentous in determining the brilliance or dark-

ness of the future. Shaykh Zakariyyā ﷺ spent this age of his at Saharanpur in total seclusion and utter raptness in his studies.

He says, “I once lost my shoes (or they were stolen) during the days when I was staying with my father at the old-campus. I never got round to buying another pair of shoes for the next six months, for when I would visit the lavatory, I would wear the slippers allocated for that purpose or old footwear which was lying around. I never needed to leave the old-campus building.”

It is worth noting that the old-campus is not a large quarter, but rather a courtyard consisting of a small masjid, library and about five [to seven] classrooms.

RESPECT FOR ḤADĪTH

The Shaykh was only seventeen or eighteen years of age when he studied his final year of ḥadīth studies. Even at that time, he had so much respect for ḥadīth that he had decided they [he and his colleague] would not recite ḥadīth to their teacher without ablution, but at the same time ensure that they did not miss any ḥadīth. They could not express this holiness to their teacher, for it violated the prohibition of the verse of the Holy Qur’ān, “So, do not claim purity for yourselves.”

Hence, both class fellows decided that when either of them leaves to attend the call of nature and to perform ablution, the student present in class should engage the teacher in answering his questions till the return of his classmate. Thereafter, the lecture would continue again after his return.

HISTORY OF THE SAINTS OF THE CHISHTIYYA ORDER

In his early life, although he was totally immersed in sacred knowledge and compiling and authoring books, this exoteric knowledge did not deter Shaykh Zakariyyā ﷺ from acquiring esoteric fortunes. Rather, as soon as he graduated at the age of nineteen, the first book he authored was on the history of Taṣawwuf, called '*Mashāi'khe Chisht*'. This book on the accounts of the saints is probably unrivalled in its concision and authenticity. In short, he developed this balance of writing on topics of exoteric knowledge and esoteric knowledge from the outset which in turn was the cause of his attachment with both circles [of exoteric and esoteric knowledge].

His abstinence from the world was of such nature that when he stepped into the field of writing after graduation and began to accept wages from the madrasa upon being advised by some saintly elders because of his father's burden of debt, not only did he discontinue the wage [after paying off the debt], but he paid back all the previous wages.

SHAYKH ZAKARIYYĀ ﷺ AND ROYALTY

The outset of his writing career began at the age of fourteen during his student years and ended two to three days before he passed away. His authored works total more than one hundred, of which some consist of thousands of pages, like *Awjaz al-Masālik*.

Despite all this, he gave everyone the right to publish his accepted, commonly published and copious works and never copyrighted them. Moreover, he would encourage those publishing his books by covering the cost of a few thousand copies and having them distributed by the publishers themselves. In this

manner, without exaggeration [on my part], he would distribute millions of rupees worth of books.

CONDITIONS OF TRAVEL

His most important condition during his final trip to England and Africa was that he would pay for his airline tickets and the tickets of his companions. He also stipulated that he would not accept any gifts from anyone. Hence, he never accepted any gifts from anyone during both his trips [to the UK].

GENEROSITY

His level of munificence was such that he alone was responsible for many families. Besides that, if there was ever a wedding or adversity in the family of a religious scholar known to him or the people of his town, then for some of them, he would cover their entire cost, and for some, he would give monetary assistance where they could not bear its cost.

This generosity would rain on people just like torrent rainfall in the blessed month of Ramaḍān as adherence to the sunna. And those guests who he knew by name would certainly receive an envelope. All this would happen so discreetly that nobody would even get a hint, to the extent that those observing i'tikāf next to him would not know what their associates received. If a third person ever turned up whilst he would be giving an envelope to someone, he would say, "Keep this envelope, I will explain later."

Once, during the first three days of the blessed month of Ramaḍān, his munificence amounted to one hundred thousand rupees in cash.

LEVEL OF ABSTINENCE FROM THE
LUXURIES OF THE WORLD

Once, during ʿĪd, his daughter suggested he should wear new sandals. Instead of purchasing a new pair, he polished the old pair with oil and remarked, “Look, they are new now.”

He also had a shirt that he would wear continuously for six months in the winter. He made use of this shirt for seventeen years. He himself said regarding a pair of trousers he owned, that he had them for ten years.

The floor of his room was covered with a mat which had been spread for thirty-five years. A guest was once courageous enough to remove the mat and replace it with a new one. When the Shaykh returned, he became extremely angry and had the old mat replaced.

The Shaykh mentions that Ḥakīm Ṣāhib (a same-aged friend who later became his relation) would give his old lungis [sheet covering lower body] to the Shaykh who would then use them as turbans. Furthermore, “When they would tear into pieces, I would keep them in my library and use them to wipe perspiration,” said the Shaykh. The Shaykh would himself gift his best items to others.

Ṣūfī ʿAbd al-Aḥad says that mangos were once sent [from somewhere]. The Shaykh instructed him to distribute the good mangos amongst the teachers and his family members and to slice the rotten ones for him. Ṣūfī Jī displayed some reluctance

at which he said, “Whatever good food is consumed [by oneself] rots away while that which is given to others, remains.”

Muftī Maḥmūd Gangohī ؒ says that the Shaykh once asked where quails are obtained from. Immediately thereafter, cages full of quails and birds began arriving from distant places like Punjab (although no one had informed them of the Shaykh’s enquiry). Upon seeing them, the Shaykh began crying as he gripped his tongue, saying, “O Allāh! Forgive me, for I do not know what comes out from this and what it utters.” Only then did the influx of birds stop.

During his stay at Darul Uloom, I once took some food for him in a tray, at which he remarked, “One can eat when there is just one or two varieties of food. One cannot enjoy food served with many varieties, therefore just bring one type.”

ṢALĀH AND RECITATION OF THE HOLY QUR’ĀN

The state of his ṣalāh and recitation of the Holy Qur’ān was such that in his later years, in Ramaḍān, he would spend two hours on tahajjud prayers, three hours on chāsht prayers, and one hour on awwābeen prayers. All in all, he would spend six hours a day on optional worship.

His level of recitation was such that outside of Ramaḍān, his daily routine, along with other religious obligations, was to recite ten juz’ daily, completing the recitation of the entire Qur’ān every third day. Everyday’s recitation would be recorded by writing the words “*khatma*” [completion], or he would have the words “*khatma li fulān*” [completion for so and so] if he had received the news of someone’s death.

He once said, “Once, us three colleagues thought that we should spend the month of Ramaḍān like Imām Abū Ḥanīfa who

would recite the entire Holy Qur'ān twice daily, one through the day and the other through the night." Hence, the Shaykh recited the Holy Qur'ān in its entirety fifty-six times during that particular Ramaḍān.

FASTS

The condition of his fasts was such that he would fast incessantly in his old age, during the intense heat of May and June during his lengthy visit to the two Ḥarams subsequent to a prolonged absence. Moreover, his suḥūr and ifṭār meals were for the mere name of [as he ate next to nothing]. Despite his attendants' requests and insistence due to his feebleness, he still fasted all year round.

ZAKĀH

Zakāh was never obligatory upon the Shaykh, as has been narrated by Ṣūfī Iqbal Ṣāhib directly from the Shaykh himself. For, whenever he would receive something, he would forward it on and not accumulate it. A sample of his almsgiving has previously been mentioned.

FINAL ḤAJJ

The Shaykh performed many ḥajjs, but the time of his death must have been disclosed to him from Allāh, thus adhering to the Sunna, he especially performed ḥajj, for the Prophet ﷺ passed away a few months after performing the Farewell Pilgrimage.

Whereas, one could not imagine him performing ḥajj after seeing his feebleness during the days of ḥajj, but his zealous nature of adhering to the Sunna made the impossible achievable. The Shaykh performed his final ḥajj.

ADHERENCE TO THE SUNNA

The greatest miracle of our saints is adherence to the Sharī'a and sunna. This chapter of the Shaykh's life is so extensive that thousands of words can be scribed on it. Ṣūfī Iqbal Ṣāḥib began a series of writings, titled, "Shaykh Zakariyyā ﷺ and Adherence to the Sunna", of which one part has been published.

RESTLESSNESS FOR PROPAGATION WORK AMONGST NON-MUSLIMS

In 1979 (if I remember correctly), during my visit to Madīna Munawwara, I was staying in the attendants' room opposite the Shaykh's room. An attendant of the Shaykh, namely Muḥammad I'jāz Champārnī came and informed me that the Shaykh was calling me. I presented myself to the Shaykh who was weeping. The Shaykh then said, "Listen to what he [Brother I'jāz] has to say." Brother I'jāz said, "I asked the Shaykh whether those non-Muslims who have never heard of Islām, nor has the message of Islām reached them be punished? And, will we be questioned for not conveying Islām to them?" Crying, the Shaykh said, "Work certainly needs to be done in this area. There needs to be books in relation to this, elucidating the merits and advantages of Islām."

I began mentioning many books on this topic, with a special mention of the book of Shaykh Manẓūr Nu'māni Ṣāḥib "What is

Islām?” [in Urdu]. The Shaykh responded by saying such books should also be available in the English language.

I suggested that Shaykh Ibrāhīm Desai, a teacher of ḥadīth at our Darul Uloom, was well-versed in this field and this work suited his ability. The Shaykh emphatically instructed us to have books written by him and said that he would arrange for them to be published.

Hence, shortly after when the Shaykh travelled to the UK, I approached him along with Shaykh Ibrāhīm Desai Ṣāḥib. After introducing him, I informed the Shaykh that Shaykh Ibrāhīm Desai Ṣāḥib was going to begin writing but was asking which type of book he should write. The Shaykh replied by saying that non-Muslims should be invited to Islām by expounding its merits. He also supplicated numerous in his favour. Immediately following this incident, Shaykh Ibrāhīm Ṣāḥib began the work of writing it, but, unfortunately, a few months later the catastrophic car accident of the teachers of Darul Uloom took place, in which four teachers and one sincere servant of Darul Uloom were martyred. After his martyrdom, there still remains amongst his treasure of sacred knowledge, numerous pages of writing containing the merits of Islām.

If only this treasure was compiled as was initiated with the Shaykh’s instructions and his supplications.

HUMBLENESS AND HUMILITY

His adherence to the verse, “So, do not claim purity for yourselves. He knows best who is God-fearing (فَلَا تُزَكُّوا أَنْفُسَكُمْ)”, was of such nature that during his stay at Darul Uloom, speeches in the annual graduation ceremony were being delivered. It could also be heard in the room where the Shaykh stayed. Upon hearing the

following words being said, “All this is a result of the Shaykh’s supplications and spiritual attention,” he cried and said, “Have you not read the ḥadīth which states that Allāh Almighty can support his religion by means of a transgressor and sinner?”

When he would see a dog barking as it passed by, he would address it, saying, “Brother! Go! Me, your brother, is enough here.”

MEETING THE ANGEL OF DEATH WHILST AWAKE

Once, during his final days as I assisted him with ablution he asked, “Who?”

“Yūsuf,” I replied.

He said, “The Angel of Death came again today.”

I asked, “Did you have a dream?”

He replied, “No, I was awake when he came smiling, and he conversed with me for a long time.”

This was his second meeting with the Angel of Death whilst awake. Muftī Maqbūl Ṣāḥib relates from the Shaykh the incident of his first meeting, which took place twenty five to thirty years earlier, as follows:

“An abscess once developed on my forehead for which I was receiving herbal treatment. I was informed that there was a particular treatment which could cause the swelling to come down. It was the nights of the month of Ramaḍān, and there was a long time before the suḥūr offering when it pained so grievously that I thought I faced my final moments. I insisted on my family members to consume their suhoor offering thinking that they would not eat if I ended up dying. I was opening and closing my eyes due to the intense pain thinking the Angel of Death

could arrive, but in actual fact it pained because the swelling was coming down.”

The Shaykh further says, “I slowly regained consciousness. In the morning, I was in my library as usual and the door to the steps was locked downstairs, but a handsome man appeared standing in front of me. “Who are you?” I asked.

He replied, “The one you were waiting for last night.”

“The Angel of Death?” I asked.

He replied, “Yes.”

I then said, “Okay, take me now.”

He replied, “No, not yet. We are still to take work from you yet.”

MEETING WITH THE ANGEL OF DEATH IN A DREAM

During the Shaykh’s trip to the UK when he was admitted into hospital due to weakness, we became very confused over his condition to the extent that we even discussed booking a private plane from London to Madīna Munawwara. When he returned to Darul Uloom after recovering, and it was mentioned to him, he said, “Do not worry about me dying, for I won’t die yet. I have been promised.”

He then said, “You must have heard the dream about the Angel of Death. I once fell ill at Makka Mukarrama during which I had a dream in which a handsome young man appeared in front of me.

“Who are you?” I asked.

He replied, “The Angel of Death.”

I then said, “Okay, then take me.”

He answered, “Not yet, I will come once you have reached Madīna Munawwara.”

Subsequently, once I came to Madīna Munawwara from Makka Mukarrama, I dreamt that the same handsome young man was departing. I addressed him, saying, “You said you were going to come once I reached Madīna Munawwara. Here I am.”

He laughed, saying, “There is still work to be taken from you.”

About three days before he passed away, the Shaykh pointed towards a corner, saying, “Look! Satan is standing there, can you see him?” Satan did arrive routinely, as is stated in ḥadīths [that he comes to man during his final moments], but how would he build the courage to come forward?

Just three or four days earlier, Shaykh Najībullāh was assisting the Shaykh in performing ablution (I was in the room opposite) after midnight when I heard two loud screams outside, saying, “Najībullāh! Najībullāh!” I rushed out immediately, but there was not a single person to be seen.

Exactly the same occurrence happened with my mother. She had just completed the recitation of a whole Qur’ān wanting to send its reward to one of the deceased, when she heard a loud voice calling the very name [to whom she intended to send the reward], whereas apart from two or three individuals present in the house, nobody even knew the name.

It was certainly the call of an unseen caller. Only Allāh knows its motive.

Below are some of the Shaykh’s compilations and authored works:

1. *Al-Abwāb wa ’l-Tarājim li ’l-Bukhārī*
2. *Al-’tidāl fī Marātib al-Rijāl*
3. *Āp Bītī*
4. *Ikhtilāf al-A’imma*
5. *Uṣūl Ḥadīth ’alā Madh’hab al-Ḥanafīyya*

6. *Iḍāfa bar Ishkāl Iqlīdas*
7. *Akābir ‘Ulamā Deoband*
8. *Akābir kā Ramaḍān*
9. *Awjaz al-Masālik Sharḥ Muwaṭṭa Imām Mālik*
10. *Tarīkh Mashā’ikh Chisht*
11. *Tarīkh Mazāhir al-‘Ulūm*
12. *Tablīghī Jamā‘at par I’tirādāt aur Unke Jawābāt*
13. *Tuḥfat al-Ikhwān fī Bayān Aḥkām Tajwīd al-Qur’ān*
14. *Taqrīr Bukhārī Sharīf*
15. *Taqrīr Nasa’ī Sharīf*
16. *Taqrīr Mishkāṭ Sharīf*
17. *Talkhīṣ al-Badhī*
18. *Talkhīṣ al-Mu’allifāt wal-Mu’allifīn*
19. *Tīn Maktūbāt ma’a Iḍāfāt*
20. *Jāmi’ Ikhtilāfāt al-Ṣalah*
21. *Juz’ Ikhtilāf al-Ṣalāh*
22. *Juz’ al-A’māl bil-Niyyāt*
23. *Juz’ Afḍal al-A’māl*
24. *Juz’ Umarā al-Madīna*
25. *Juz’ Ankiḥāt al-Nabī ﷺ*
26. *Juz’ al-Jihād*
27. *Juz’ Ḥajjāt al-Wada‘ wa ‘Umarāt al-Nabī ﷺ*
28. *Juz’ Raḥ al-Yadayn*
29. *Juz’ Riwayāt al-Istihāḍa*
30. *Juz’ Ṣalāt al-Istisqa’*
31. *Juz’ Ṣalāt al-Khawf*
32. *Juz’ Ṣalāt al-Kusūf*
33. *Juz’ Ṭuruq al-Madīna*
34. *Juz’ al-Manāṭ*
35. *Juz’ al-Muhimmāt fī Asānīd wa ‘l-Riwayāt*
36. *Juz’ al-Mi’rāj*
37. *Juz’ Mukaffirāt al-Dhunūb*

38. *Juz' Multaqat al-Mirqat*
39. *Juz' Wafat al-Nabi ﷺ*
40. *Juz' Awwaliyyat al-Qiyama*
41. *Juz' Takhrīj ḥadīth 'Āi'sha fī Barīra*
42. *Ḥikāyāt Ṣaḥāba ﷺ*
43. *Ḥawāshī al-Ashāmiḥa fī Ashrāt al-Sā'a*
44. *Ḥawāshī Uṣūl al-Shāshī*
45. *Ḥawāshī Badhl al-Majhūd*
46. *Ḥawāshī Kalām Pāk*
47. *Ḥawāshī Musalsalāt*
48. *Ḥawāshī al-Hidāya*
49. *Khaṣā'il Nabawī Sharḥ Shamā'il Tirmidhī*
50. *Dhārī kā Wujūb*
51. *Risālat al-Taqdīr*
52. *Risāla 'Strike'*
53. *Risāla dar Aḥwāl Qurrā' Sab'a (Al-Budūr al-Sab'a ma'a Nujūmihim al-Arba't al-'Ashar)*
54. *Risāla Farā'id Husaynī*
55. *Risāla Mujaddidīn Millat*
56. *Risāla Ma'mūlat Barāe Ṭālibīn*
57. *Risala Nisbat wa Ijāzat*
58. *Risāla Naṣā'ih Ḥajj wa Maktūb Girāmī*
59. *Sīrat Ṣiddīq ﷺ*
60. *Shadharāt al-Ḥadīth*
61. *Sharḥ Alfīyya*
62. *Sharḥ Jazrī*
63. *Sharḥ Sullam al-'Ulūm*
64. *Ḍamīma Khwān Khalīl*
65. *Fitna Mawdūdīyat*
66. *Faḍā'il Tablīgh*
67. *Faḍā'il Tijārat*
68. *Faḍā'il Ḥajj*

69. *Faḍā'il Durūd Sharīf*
70. *Faḍā'il Dhikr*
71. *Faḍā'il Ṣaḥāba* ❁
72. *Faḍā'il Ṣadaqāt*
73. *Faḍā'il 'Arabī Zubān*
74. *Faḍā'il Qur'ān*
75. *Faḍā'il Namāz*
76. *Qur'ān Majīd awr Jabriyya Tā'līm*
77. *Kutub Faḍā'il par Ishkālāt aur Unke Jawābāt*
78. *Al-Kawkab al-Durriyy 'alā Jāmi' Tirmidhī*
79. *Lami' al-Durārī*
80. *Al-Mu'allifūn wa 'l-Mu'allifāt*
81. *Mukhtaṣṣāt al-Mishkāt*
82. *Mashā'ikh Taṣawwuf*
83. *Mashriqī kā Islām*
84. *Ma'ārif al-Shaykh (Maktūbāt Mushtamil Bar Maḍāmīn Arba'ā)*
85. *Mu'jam Rijāl Tadhkirat al-Ḥuffāz li 'l-Dhahabī*
86. *Mu'jam al-Ṣaḥāba allatī akhraja 'anhum Abu Dāwūd al-Ṭayālīsī fī Musnadihī*
87. *Mu'jam Musnad al-Imām Ahmad*
88. *Muqaddima Ibn Māja Sharīf*
89. *Muqaddima Irshād al-Mulūk*
90. *Muqaddima Ikmāl al-Shiyam*
91. *Muqaddima Bukhārī Sharīf*
92. *Muqaddima Badhl al-Majhūd*
93. *Muqaddima Tirmidhī*
94. *Muqaddima Shamā'il Tirmidhī*
95. *Muqaddima Ṭaḥāwi Sharīf*
96. *Muqaddima 'Ilm Hadīth*
97. *Maktūbāt Banām Akābir*
98. *Maktūbat Taṣawwuf*

99. *Maktūbat ‘Ilmiyya*
100. *Mawt ki Yād*
101. *Merī Muḥsin Kitābeinh*
102. *Nizām Mazāhir al-‘Ulūm*
103. *Al-Waqā’i‘ wa ‘l-Durar*

All the aforementioned are compilations and authored works of Shaykh Zakariyyā ﷺ.

The books listed below are those which were compiled or authored upon the Shaykh’s instructions. After their completion, they were recited to the Shaykh in full and he approved them. Although they could have been attributed directly to the Shaykh, he preferred for them to be attributed to their respective compilers and that the following be written: “This book was compiled under the instruction of Shaykh Zakariyyā ﷺ.”

1. *Al-Ḥall al-Mufhim* - Shaykh ‘Āqil
2. *In‘ām al-Bārī* - Shaykh ‘Āshiq Ilāhī Bulandshehrī ﷺ
3. *Ḥuqūq al-Wālidayn* - Shaykh ‘Āshiq Ilāhī Bulandshehrī ﷺ
4. *Takmilat al-‘Itidāl* - Shaykh ‘Āshiq Ilāhī Bulandshehrī ﷺ
5. *Faḍā’il Ṣaḥāba* - Shaykh ‘Āshiq Ilāhī Bulandshehrī ﷺ
6. *Ibtidā’ī Adhkār wa Ashqāl Barāe Mutawassilīn*
Ḥaḍrat Shaykh ﷺ - Ṣūfī Muḥammad Iqbāl ﷺ
7. *Fayḍ Shaykh* - Ṣūfī Muḥammad Iqbāl ﷺ
8. *Majmū‘a Rasā’il Thalātha (Da‘wat wa Tablīgh mey Dhikr kī Ahmiyyat, I’tikāf kī Ahmiyyat ke Bārey Mey Ḥaḍrat Shaykh* ﷺ *ka Girāmī Nāma, Aik Naṣīḥat Āmawz Targhībī Khaṭ)* - Ṣūfī Muḥammad Iqbāl ﷺ
9. *Akābir ka Sulūk wa Iḥsān* - Ṣūfī Muḥammad Iqbāl ﷺ
10. *Majmū‘a Waṣāyā Imām A‘zam* - Shaykh ‘Āshiq Bulandshehrī ﷺ
11. *Umm al-Amrād* - Ṣūfī Muḥammad Iqbāl ﷺ

12. *Akābir ka Taqwā* - Şūfī Muḥammad Iqbāl ﷺ
13. *Şiqālat al-Qulūb* - Şūfī Muḥammad Iqbāl ﷺ
14. *Şajara Naqshbandiyya Imdādiya Khalilīyah ma'a Tarīqa Dhikr Barāe Mutawassilīn Haḍrat Şaykh* ﷺ - Şūfī Muḥammad Iqbāl ﷺ

From the Cradle to the Grave
Chronological Summary of Shaykh al-Ḥadīth's ﷺ Life

1315 AH

11th Ramaḍān

The noble saints of the Shaykh's family and the locals are returning from the Kāndhla-family masjid when they hear the news of the birth of the future Shaykh al-Ḥadīth

18th Ramaḍān

The newborn's hair is shaved off on the seventh day of birth, and silver equal to its weight is given in charity

The sunna 'aqīqa is performed, and the child is given two names, Muḥammad Mūsā and Muḥammad Zakariyyā. The latter gained fame, and he became well-known and accepted within the general public and the elite by this name

TWO AND A HALF YEARS OF AGE

Moves to Gangoh with his respected mother

SEVEN YEARS OF AGE

Initiation of primary education. He starts learning the Baghdādī Qā'ida in preparation for the memorisation of the Holy Qur'ān

1323 AH

23rd Jumādā 'l-Ūlā

The spiritual mentor of his respected father, Shaykh Rashīd Aḥmad Gangohī ﷺ, passes away

1325 AH

After completing the memorisation of the Holy Qur'ān, the Shaykh moves on to begin primary Urdu and Farsi education

1328 AH

Ramaḍān

Commencement of Arabic studies at Maḏāhir al-'Ulūm, Saharanpur

1328 AH-1334 AH

Student years. Period of studying all the books included in the Darse Niḏāmī syllabus


1329 AH

28th Sha'bān

Completion of his Urdu commentary of *Alfiyya ibn Mālik*

1332 AH

7th Muḥarram

Begins the study of ḥadīth by his father, Shaykh Yaḥyā Ṣāhib , with the opening book *Mishkāt al-Maṣābiḥ*

1332 AH

Begins writing an Urdu commentary for *Sullam al-'Ulūm* [a book on logic] which he completed during his student years. Also compiled *Iḍāfa Bar Ishkāl Iqlīdas*.

1333 AH

Shawwāl

Final phase of ḥadīth study begins. He began studying all the six authentic books of ḥadīth with his father, besides ibn Māja Pledges allegiance to Shaykh Khalīl Aḥmad Sahāranpūrī 🕌

1334 AH

10th Dhū 'l-Qa'da

His father passes away. He is 19 years of age at the time

1334 AH

Begins the study of *Ṣaḥīḥ al-Bukhārī* and *Jāmi' al-Tirmidhī* by Shaykh Khalīl Aḥmad Sahāranpūrī 🕌

1335 AH

1st Muḥarram

He is appointed a teacher at *Mazāhir al-'Ulūm*, Saharanpur

29th Şafar

His prosperous marriage with Bībī Amat al-Matīn, daughter of Shaykh Ra'ūf al-Ḥasan took place

3rd or 4th Rabī' al-Awwal

He begins to assist Shaykh Khalīl Aḥmad Sahāranpūrī ؒ with his exegesis of Sunan Abi Dāwūd, *Badhl al-Majhūd*

27th Ramaḍān

Death of his respected mother. The funeral prayer is led by the Shaykh himself

Shawwāl

The Shaykh begins to study Sunan Abi Dāwūd by Shaykh Khalīl Aḥmad Sahāranpūrī ؒ

Authors the book "*Mashā'ikh Chisht*" which consists of the accounts of all the saints of the order, from Shaykh Khalīl Aḥmad Sahāranpūrī ؒ till the Noble Prophet ﷺ

He started compiling the history of Maẓāhir al-'Ulūm, Saharanpur, which covered fifty years' history of the madrasa

1336 AH

Shawwāl

Begins the study of Şaḥīḥ Muslim and Sunan al-Nasa'ī with Shaykh Khalīl Aḥmad Sahāranpūrī ؒ

1337 AH

4th Sha'bān

Birth of his first daughter. She is named Zakiyya

1338 AH

2nd Sha'bān

The Shaykh set out from Saharanpur with Shaykh Khalīl Aḥmad Sahāranpūrī ﷺ for his first ever trip to the holy lands, to perform ḥajj

27th/28th Sha'bān

Set out for ḥajj by ship from Bombay to the holy land of Ḥijāz

Ramaḍān

His practice of reciting the entire Holy Qur'ān everyday in Ramaḍān started this year and remained till 1380 AH

10th Ramaḍān

Reached Jeddah on his first ḥajj trip

20th Shawwāl

The Shaykh's first visit to the holy city of Madīna Munawwara

4th Dhū 'l-Ḥijja

Reaches Makka Mukarrama from Madīna Munawwara intending to perform ḥajj

4th Dhū 'l-Ḥijja

Birth of his second daughter. She is named Dhākira

1339 AH

Mid-Muḥarram

Sets out from Ḥijāz heading for India, after the completion of his first ḥajj obligation

8th Ṣafar

Reaches Saharanpur after having performed his first ḥajj

1341 AH

22nd Rabīʿ al-Awwal

Starts compiling his book “Ḥajjat al-Wadā” [The Farewell Ḥajj]

24th Rabīʿ al-Awwal

Completes the book “Ḥajjat al-Wadā” in an astonishing one day and one and a half nights

4th Rabīʿ al-Thānī

Begins writing the commentary notes on Sunan al-Nasaʿī

Jumādā al-Thāniya

Completes writing the commentary notes on Sunan al-Nasaʿī

Rajab

Teaches three juz’ of Ṣaḥīḥ al-Bukhārī upon the instruction of Shaykh Khalīl Aḥmad Sahāranpūrī رحمته الله. This is the first time the Shaykh teaches ḥadīth

Shawwāl

Commences his career of teaching ḥadīth. He is allocated Mishkāt al-Masābīḥ to teach

Begins writing commentary notes on Mishkāt al-Masābīḥ in Urdu. This is his first year of teaching ḥadīth. This commentary is completed during this academic year

1342 AH

25th Muḥarram

Begins writing a book on the accounts of the Noble Prophet ﷺ, the Four Caliphs and the Umayyad kings, titled, *Al-Waqā'i' wa'l-Duhūr*. This work continued till 1388 AH

8th Jumādā al-Ūlā

The Shaykh initiated the writing of a book on the Ḥanafī school of Islamic jurisprudence and principles of ḥadīth, titled, “*Uṣūl al-Ḥadīth ‘alā Madh’hab al-Ḥanafīyya*”

10th Jumādā al-Ūlā

Completes writing the book “*Uṣūl al-Ḥadīth ‘alā Madh’hab al-Ḥanafīyya*”

1343 AH

Ramaḍān

Birth of his first son. He is named Muḥammad Mūsā

Commencement of compiling a commentary of Shāmā'il al-Tirmidhi, titled, *‘Khaṣā'ile Nabawī*

1344 AH

9th Rabīʿ-al-Thānī

Muḥammad Mūsā passed away at Bastī Nizāmuḍdeen at an age of just 8 months

8th Jumādā al-Thāniya

Completes writing *Khaṣāʾile Nabawī*, commentary of Shāmāʾil al-Tirmidhī

24th Shawwāl

Set out from Saharanpur to perform his second ḥajj

7th Dhū ʿl-Qaʿda

Departed from Bombay to Jeddah by ship

21st Dhū ʿl-Qaʿda

Arrived at Jeddah

25th Dhū ʿl-Qaʿda

Arrival at Makka Mukarrama

26th Dhū ʿl-Hijja

Set out for Madīna Munawwara after performing ḥajj

1345 AH

8th Muḥarram

Arrival at Madīna Munawwara after performing second ḥajj

Ṣafar

Birth of the Shaykh's third daughter. She is named Shākira

1st Rabī al-Awwal

Begins writing his exegesis on the Muwatta of Imām Mālik, titled, *Awjaz al-Masālik* at Aqdām ʿĀliya [the side towards which the blessed feet of the Noble Prophet ﷺ face]

8th Jumādā al-Ūlā

Completed the translation of the book *Tuḥfat al-Ikhwān fī Bayān Aḥkām Tajwīd al-Qurʿān* of Qārī Ḥasan Shāʿir. The translation was later published by the name *Tuḥfat al-Ikhwān*

21st Shaʿbān

The commentary upon Sunan Abi Dāwūd, named *Badhlul Majhūd*, by Shaykh Khalīl Aḥmad Sahāranpūrī ؒ in which the Shaykh assisted Shaykh Khalīl Aḥmad Sahāranpūrī ؒ is completed with great diligence

23rd Shaʿbān

Religious scholars of Madīna Munawwara are invited to Madrasa Sharʿiyya, Madīna Munawwara, in relation to the completion of *Badhlul Majhūd*


16th Dhū l-Qaʿda

Sets off from Madīna Munawwara to perform ḥajj.

1346 AH

Arrives at Saharanpur and engages in teaching, writing and other scholarly works

15th Rabī al-Thānī

His shaykh and spiritual mentor, Shaykh Khalīl Aḥmad Sahāranpūrī , passes away

1347 AH

1st Jumādā al-Thāniya

Begins the compilation of *Al-Mu'allifāt wa'l-Mu'allifīn*, a book containing accounts of renowned authors of books of ḥadīth and fiqh. The compilation of this book continued till 1388 AH

Birth of his daughter. She is named Rāshida

1348 AH

Dhū 'l-Ḥijja

Begins writing *Faḍā'ile Qur'ān*

29th Dhū 'l-Ḥijja

Completes writing *Faḍā'ile Qur'ān*. This is the first book on virtues written by the Shaykh. It is now an important section of *Tablīghī Niṣāb/Faḍā'ile A'māl*

1349 AH

Rajab

Birth of the Shaykh's son. He is named Muḥammad Hārūn. He passed away at a tender age

27th Ramaḍān

Completes writing *Faḍā'ile Ramaḍān*, an important section of *Tablīghī Niṣāb/Faḍā'ile A'māl*

1350 AH

13th Muḥarram

Writes an article, titled, *Qur'āne Aẓīm Awr Jabariyya Ta'līm* which is sent to members of the assembly as well as other influential Muslims. It was also published in book form

5th Ṣafar

Completes writing *Faḍā'ile Tablīgh*, an important and essential section of *Tablīghī Niṣāb/Faḍā'ile A'māl*

28th Dhū 'l-Ḥijja

Birth of the Shaykh's daughter. She is named Khālida

1352 AH

Mid-Rabī' al-Awwal

Completion of marginal notes upon the first volume of *Al-Kawkab al-Durriyy*

9th Dhū 'l-Qa'da

Birth of the Shaykh's daughter. She is named Shāhida

1353 AH

16th Rajab

Completion of marginal notes upon the second volume of *Al-Kawkab al-Durriyy*

24th Dhū 'l-Qa'da

Birth of the Shaykh's daughter. She is named Şafiyya. She is the last child from the Shaykh's first wife

1355 AH

5th Dhū 'l-Ḥijja

Death of the Shaykh's respected wife, Bībī Amat al-Matīn. The Shaykh is naturally upset by her death. Her funeral prayer is lead by Shaykh 'Abdal-Qādir Raipūrī

1356 AH

21st Muḥarram

His daughter, Şafiyya, passes away at an age of about two months

8th Rabī' al-Thānī

The Shaykh marries for a second time, with the daughter of Shaykh Ilyās, 'Aṭiyya. The wedding takes place at Nizāmuddīn, Delhi, after jumu'a prayer. The nikāḥ was solemnised by Shaykh Sayyid Ḥusayn Aḥmad Madanī

1357 AH

29th Sha'bān

Writes an article in reply to a few questions, titled, *Al-I'tidāl fī Marātib al-Rijāl*. This is later published in book form

12th Shawwāl

Completes writing *Hikāyāt al-Ṣaḥāba*. This book forms an important and foundational section of *Tablīghī Niṣāb/Faḍā'ile A'māl*

1358 AH

7th Muḥarram

Writes a book called *Faḍā'ile Namāz*. This is an important and widely read section of *Tablīghī Niṣāb/Faḍā'ile A'māl*

18th Rabī' al-Thānī

Birth of the Shaykh's son from his second wife, in Delhi. He is named 'Abd al-Ḥayy. He is the first child from his second wife

21st Jumādā al-Ūlā

The Shaykh's son, 'Abdul Hayy, passes away at the age of one month

26th Shawwāl

He writes a book, titled, *Faḍā'ile Dhikr*. This is an important and abundantly read section of *Tablīghī Niṣāb/Faḍā'ile A'māl*

1360 AH

2nd Jumādā al-Ūlā

The Shaykh is blessed with a son. He is named Ṭalḥa

1362 AH

16th Rajab

Ḥakīm al-Umma, Shaykh Ashraf ‘Alī Thānawī رحمته, a prominent saint and elder to the Shaykh passes away

1363 AH

21st Rajab

The tragic death of the Shaykh’s paternal uncle, Shaykh Ilyās رحمته, occurs

1366 AH

29th Sha‘bān

The Shaykh arrives at Nizāmuddīn, Delhi, to spend the month of Ramaḍān with the intention of observing i‘tikāf for a whole month. He spends the whole blessed month of Ramaḍān there

3rd Shawwāl

Begins writing a book on the virtues of ḥajj

29th Shawwāl

The Shaykh’s daughter Dhakiyya, wife of Shaykh Muḥammad

Yūsuf Şāhib, passes away in the state of prostration during maghrib prayer

1367 AH

11th Muḥarram

The historic consultation took place in Saharanpur after maghrib prayer due to which Shaykh Ḥusayn Aḥmad Madanī ؒ and Shaykh ‘Abd al-Qādir Raipūrī ؒ decided to remain in India

14th Jumādā al-Ūlā

Completes the writing of *Faḍā’ile Ḥajj*. Whilst the book was still in the process of being published, a pious saint had a dream in which he saw that Sayyidunā Ibrāhīm ؑ and Shaykh Zakariyyā ؒ were busy building the Ka’ba. It was interpreted to mean that *Faḍā’ile Ḥajj* would prove to be extremely effective for the spiritual construction of the Ka’ba and for the ḥājīs

1368 AH

22nd Şafar

Writing of *Faḍā’ile Şadaqāt* is completed. Later, it is published as a separate book. It is read with great commitment within the circles of the tablīghī jamāt

1369 AH

12th Rajab

The Shaykh's daughter, Shākira, passes away whilst listening to the recitation of Sura Yāsīn

1375 AH

28th Dhū 'l-Ḥijja

Commentary of the *Muwaṭṭā* of Imām Mālik ؒ, *Awjaz al-Masālik*, is completed

1376 AH

7th Muḥarram

Begins writing *Lāmi' al-Durārī*

1377 AH

12th Jumādā al-Ūlā

An important saint from the Shaykh's pious elders, Shaykh Sayyid Ḥusayn Aḥmad Madanī ؒ, departs from this temporary abode

1382 AH

13th Rabī' al-Awwal

Another important saint from the Shaykh's pious elders, Shaykh 'Abdul Qādir Raipūrī ؒ, passes away

1383 AH

6th Dhū 'l-Qa'da

The Shaykh leaves from Saharanpur for his third trip to Ḥijāz and fourth ḥajj

27th Dhū 'l-Ḥijja

The Shaykh leaves from Makka Mukarrama for Madīna Munawwara after the completion of ḥajj

28th Dhū 'l-Ḥijja

Arrives at Madīna Ṭayyiba

1384 AH

Ṣafar

Sets off from Madīna Ṭayyiba to return [back] to Makka Mukarrama

13th Ṣafar

Arrives at Karachi from Ḥijāz

Rabī' al-Awwal

The Shaykh tours various cities of Pakistan before returning back to Saharanpur

25th Ramaḍān

Begins writing *Faḍā'ile Durūd Sharīf*

29th Dhū 'l-Qa'da

The tragic death of the Shaykh's source of strength, his beloved [cousin] brother, Shaykh Muḥammad Yūsuf Ṣāhib ﷺ
1384 AH

6th Dhū 'l-Ḥijja

Faḍā'ile Durūd Sharīf is completed. This book also forms an important section of *Faḍā'ile A'māl*. It reflects and translates the passionate love the Shaykh has for the Noble Prophet ﷺ

1386 AH

10th Dhū 'l-Qa'da

The Shaykh decides to undertake his fourth trip to Ḥijāz and fifth ḥajj trip

12th Dhū 'l-Qa'da

The Shaykh arrives at Makka Mukarrama via Jeddah and performs 'umra

24th Dhū 'l-Ḥijja

Leaves for Madīna Munawwara after completing ḥajj

1387 AH

11th Muḥarram

The Shaykh observes the iḥrām from the Prophet's mosque upon his return to Makka Mukarrama and performs an umra for his spiritual mentor, Shaykh Khalīl Aḥmad Sahāranpūrī ﷺ

Muḥarram

Arrives at Karachi on his return from the ḥajj trip

1388 AH

10th Rabīʿ al-Awwal

Completes the writing of *Lāmiʿ al-Durārī*

12th Rabīʿ al-Awwal

The Shaykh writes an article, titled, 'Strike' regarding the increasing inclination to strikes and protests.

Rabīʿ al-Awwal

The Shaykh invites people to a meal to celebrate the completion of *Lāmiʿ al-Durārī*.

15th Rabīʿ al-Thānī

A book called *Āp Bīti* [autobiography] is published. It is the first of the seven editions.

25th Shawwāl

Opening of a ḥadīth lecture-hall at the new student-campus, Saharanpur. The first lecture on *Ṣaḥīḥ al-Bukhārī* is delivered on this day

1389 AH

Ṣafar

The Shaykh leaves for his fifth trip to Ḥijāz. He does not perform ḥajj during this trip, rather, he returns before the ḥajj season

14th Rajab

The Shaykh performs ‘umra for Shaykh Khalīl Aḥmad Sahāranpūrī
ﷺ by observing the iḥrām from the masjid of the Noble Prophet
ﷺ

Ramaḍān

This year’s blessed month of Ramaḍān is spent at Ḥaramayn, the
first 15 days of which in Makka Mukarrama and the remaining
15 days in Madīna Tayyiba

Shawwāl

The Shaykh stays in Karachi on his return from Ḥijāz

Dhū ‘l-Qa‘da

Arrives at Saharanpur after his trip to Ḥijāz

1390 AH

17th Jumādā al-Ūlā

Begins writing the book ‘*Umurāt al-Nabī* [the ‘umras of the
Prophet ﷺ]

15th Rajab

‘*Umurāt al-Nabī* is completed

15th Dhū ‘l-Qa‘da

The Shaykh leaves from Saharanpur for his sixth trip to Ḥijāz in
order to perform his sixth ḥajj

1391 AH

Arrives at Saharanpur after ḥajj

1393 AH

Rabī al-Awwal

The Shaykh authorises his son, Shaykh Ṭalḥa, with permission to take pledges of allegiance [*khilāfa*]

18th Rabī al-Awwal

Leaves from Saharanpur for Ḥijāz intending to stay there permanently. In other words, the Shaykh intends to migrate [to the holy land]

26th Rabī al-Awwal

Departs from Bombay by plane heading for Ḥijāz

27th Rabī al-Awwal

Arrives at Makka Mukarrama and performs ʿumra

15th/16th Rabī al-Thānī

Arrives at Madīna Munawwara intending permanent stay

16th Jumādā al-Ūlā

The Shaykh is notified of the issuing of his residence permit in Ḥijāz

23rd Jumādā al-Thāniya

The official beginning date of the Shaykh's residence permit. The residence permit was authorised directly by the sovereign of

Saudi Arabia himself, King Faisal; notably, in this matter, Shaykh Şālih Qazzāz and Shaykh Muḥammad ‘Alawī al-Mālikī endeavoured and played a vital role.

1394 AH

2nd/3rd Jumādā al-Thāniya

The Shaykh arrives at Karachi from Ḥijāz

24th/25th Jumādā al-Thāniya

Departs from Karachi for Delhi

26th/27th Jumādā al-Thāniya

Arrives at Saharanpur

Ramaḍān

Stays in the masjid of the new campus building during the blessed month [Ramaḍān]. There were crowds of devotees this [particular] year

15th Dhū ‘l-Qa‘da

Departs from Saharanpur for Ḥijāz

22nd Dhū ‘l-Qa‘da

Arrives at Makka Mukarrama

16th Dhū ‘l-Ḥijja

Arrives at Madīna Munawwara after completing ḥajj

1395 AH

28th Rajab

Departs from Makka Mukarrama intending to spend the blessed month of Ramaḍān in India

1st Sha'bān

Arrives at Nizāmuddīn, Delhi

3rd Sha'bān

Conducts the completion of Ṣaḥīḥ al-Bukhārī

Ramaḍān

Observes i'tikāf in the masjid of the new campus building according to his routine

1396 AH

14th Jumādā al-Thāniya

Departs from Madīna Ṭayyiba intending to travel to India

9th Rajab

Arrives at Saharanpur

Ramaḍān

Like the previous Ramaḍān, the Shaykh observes i'tikāf in the masjid of the new campus

22nd Dhū 'l-Qa'da

Departs from Saharanpur heading for Ḥijāz

Dhū 'l-Ḥijja

The Shaykh does not perform ḥajj this year due to illnesses

1397 AH

24th Jumādā al-Thāniya

Departs from Madīna Ṭayyiba and heads to India due to a vision of a pious person in which the Noble Prophet ﷺ indicated for him to do so

5th Rajab

The Shaykh receives nationality allowing him to stay in Ḥijāz whilst in Makka Mukarrama

Rajab

The Shaykh arrives in Pakistan. A few days later, he travels to India

28th Sha'bān

The Shaykh moves to the new campus building to observe i'tikāf during the blessed month of Ramaḍān

Dhū 'l-Qa'da

Departs from Saharanpur and travels through Pakistan to arrive at Ḥijāz in this month

1398 AH

Ramaḍān

Like previous years, the Shaykh spends this year's blessed month

of Ramaḍān observing i'tikāf in the masjid of the new student campus building

1399 AH

Rajab

Travels to England for the first time upon the invitation of Shaykh Yūsuf Motala

Ramaḍān

Spends the blessed month of Ramaḍān in the new student campus building

1400 AH

Ramaḍān

Spends this year's blessed month of Ramaḍān in Faisalabad, Pakistan, following the efforts of Muftī Zayn al-'Ābidīn. He stayed in the masjid of Dar al-'Ulūm Faisalabad

1401 AH

4th Sha'bān

The Shaykh departs from Madīna Munawwara with the intention of spending the blessed month of Ramaḍān in Stanger, South Africa, based on the indications received through glad tidings in dreams.

14th Sha‘bān

Departs from Jeddah for Reunion

29th Sha‘bān

The Shaykh moves to the central masjid of Stanger along with all his guests where ʿitikāf is observed

3rd Shawwāl

The farewell supplication [in congregation] is observed after zuhr prayer

3rd-24th Shawwāl

The Shaykh visits the following places in South Africa during these days:

Silverglen, Richmond, Martizburg, Ispingo, Beach, Whiteriver, Johannesburg, Cape Town, Lenasia, Zambia, Chipata, and Lusaka.

This was an edifying tour through which many circles of dhikr and religious assemblies were established, numerous mosques and madrasas were inaugurated, and a wave of religious fervour ran through the Muslims of South Africa.

24th Shawwāl

Departs from Lusaka for London. This is the Shaykh’s second trip to England

29th Shawwāl

The Shaykh visits the European centre of Tablīgh in Dewsbury

16th Dhū ‘l-Qa‘da

Leaves for Ḥijāz

1402 AH

15th Muḥarram

Arrives in India from Madīna Tayyiba. Bearing in mind the severity of his illness, he stays in Delhi for twenty days and is admitted into the Holy Family Hospital there

4th Ṣafar

Arrives at Saharanpur from Delhi

18th Rabīʿ al-Awwal

Departs for Ḥijāz

20th Rabīʿ al-Awwal

Arrives in Karachi

21st Rabīʿ al-Awwal

Departs from Karachi for Jeddah in the night

6th Rabīʿ al-Thānī

Arrives at Madīna Munawwara from Makka Mukarrama

1st Shaʿbān

Meets his Ultimate Creator before maghrib prayer. Burial in Jannat al-Baqī takes place after 'ishā' prayer

لوح سعبا با تاريخ

ھ ۱۴۰۲

بسم اللّٰه المّٰهيمن التّواب الرّحمن الرّحيم نحمد الحقّ العظيم ونصلّي على النّبىّ الكريم

ء ۱۹۸۲

ھ ۱۴۰۲

آه لكه دو هو اگل چراغ وطن

ھ ۱۴۰۲

محدث جليل عالم عابد مولانا محمد زكريا صاحب ادب آموز شيخ الحديث مولانا محمد زكريا

ء ۱۹۸۲

ھ ۱۴۰۲

برد مضجعه الولي القدوس نور مرقده العزيز العظيم القدوس

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ان الله الجليل العزيز يرفع العلم برفع العلماء موت عالم اهل الفن موت العالم

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أساكان قيس هلکه هلک واحد ولكنہ جدران قوم تهدما

ھ ۱۴۰۲

آه راه حق کا محسن رہنما جاتا رہا روے گل سير نديند و بهار آخر شده

ء ۱۹۸۲

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قطعہ تواریح

۱۴۰۲ھ

حضرت شیخ زکریا ہادی راہِ خدا مرجع علماء و صلحاء اولیاء و اتقیاء
ہادی برحق حکیم بے عدیل و مقتدا واقف سرّ طریقت، مرشد حق آشنا
صاحب تصنیف اور شارح حدیثِ مصطفیٰ شیخ وقت و کامل الایمان راسِ اصفیا
مشغلہ تھا درسِ قال اللہ اور قال الرسول سارے عالم میں رواں ہے آپ سے یہ سلسلہ
دعوت و تبلیغِ دین کے سرپرست و رہنما دینِ حق کا آپ سے عالم میں ہے ڈنکا بجا
موتِ عالمِ موت عالم کا سماں ہے رونما سارا عالم رنجِ فرقت میں تیرے ڈوبا ہوا
عاصی عثمان نے تاریخِ رحلت یوں کہا آپ عجب شانِ چمن ہے، آپ فخرِ اتقیا

۱۹۸۲ء

باتفِ نبیِ بگوشِ من رسانید این ندا بمدینہ قبر در جنت کلید آرامگاہ

۱۴۰۲ھ

بلک محمد عثمان عاصی معرونی

۱۴۰۲ھ

