

Hayaat-e-Abraar

A Biography of Maulana Abrarul Haq Hardoi

رحمة الله عليه

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رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ

{"O our Rabb! Forgive for us our sins, expiate for us our evil deeds and grant us death with the abraar (pious)."}}

وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ

{"And that which is with Allaah is better for the abraar (pious)."}}

إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ

{"Indeed, the Kitaab (Book of Deeds) of the abraar (pious) is in the `Illiyeen."}

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ عَلَى الْأَرَائِكِ يُنظُرُونَ

{"Indeed, the abraar (pious) are in (gardens of) delight, upon couches, looking on."}

His Permanent State:

What can I tell you about Hadhrat Abrar-e-Haqq? He was a spring of truthfulness and purity - Hadhrat Abrar-e-Haqq.

His was an ambience of tranquillity and rest - Hadhrat Abrar-e-Haqq. His was an air of good character - Hadhrat Abrar-e-Haqq.

Deserving of a thousand marhabas (welcomes) he was = Hadhrat Abrar-e-Haqq. He was a cloak for the humble, downtrodden ones - Hadhrat Abrar-e-Haqq.

A lover and recogniser of the Haqq he was - Hadhrat Abrar-e-Haqq. He kindled in others the Noor of Guidance - Hadhrat Abrar-e-Haqq.

A possessor of a goodly nature, was he - Hadhrat Abrar-e-Haqq. He was a light of Deen and Imaan - Hadhrat Abrar-e-Haqq.

He stayed away from nafsaniyat - Hadhrat Abrar-e-Haqq. What a clean and pure mirror he was - Hadhrat Abrar-e-Haqq.

He remained ever drowned in the Noor of Ma`rifat. He was the cloak of wilayat - Hadhrat Abrar-e-Haqq.

He stayed in the same saff here as Mahmood and Ayyaaḡ. He was the murshid for both the elite and the commoners - Hadhrat Abrar-e-Haqq.

His priceless flood will carry on until Hashr - Hadhrat Abrar-e-Haqq.

He provided cool shade from the heat of every sorrow. What a cloud of care he was - Hadhrat Abrar-e-Haqq.

He made every sharp thorn soft; he was a bastion of loyalty - Hadhrat Abrar-e-Haqq.

His every statement revealed mysteries of Tasawwuf - Hadhrat Abrar-e-Haqq.

O friend! He restored the Teachings of the Leader of the world صلى الله عليه وسلم, the Darsgah-e-Qudsiyyah - Hadhrat Abrar-e-Haqq.

With every step, he took everyone into consideration. He was a path for the masses - Hadhrat Abrar-e-Haqq.

With every step, he strictly obeyed the Shariat. He firmly and resolutely obeyed the Commands of Allaah Ta`aalaa - Hadhrat Abrar-e-Haqq.

Even the nightingales of the garden would swoon upon hearing the tune of his harp - Hadhrat Abrar-e-Haqq.

If anyone treated him with ill-manners, he never responded in like manner to such influence of drink - Hadhrat Abrar-e-Haqq.

In the Ship of Deen that we Ahle Tariqat are sailing in, he is its expert captain - Hadhrat Abrar-e-Haqq.

From Deen and Tariqat this voice comes. He is that light-bringing guide - Hadhrat Abrar-e-Haqq.

How wonderfully he plays and sings the song of Ashraf Ali - Hadhrat Abrar-e-Haqq.

His scent was perfumed with the Shine of Tasawwuf. He was a flower of honesty and purity - Hadhrat Abrar-e-Haqq.

Even if he were to be constantly beaten with stones, it would not produce a frown on his face. What a mirror he was - Hadhrat Abrar-e-Haqq.

When he looked at anyone, he saw them through the Noor of Allaah - Hadhrat Abrar-e-Haqq.

He was one who lived perfumed with the fragrance of Taqwaa, and what an excellent garment that is - Hadhrat Abrar-e-Haqq.

He was a lightning flash of a moment of Tawakkul; his form and voice were filled with Noor - Hadhrat Abrar-e-Haqq.

The soul of a flower and spring, a bouquet of ghairat and a melodious nightingale - Hadhrat Abrar-e-Haqq.

Have you become worried about unjust pain, As'ad? He is the remedy for every pain of yours - Hadhrat Abrar-e-Haqq.

Compiler's Foreword:

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ - أَمَا بَعْدُ

Saahib-e-Jamaal, Hadhrat-e-Abrar, Fida-e-Sunnat-e-Sayyidil Abrar عليه الصلاة والسلام, `Aarif Billaah, Shaikh-e-Tareeqat, Mahboob-e-Hadharaat Akaabir, Muhyiyus Sunnah, Hadhrat-e-Aqdas Shah Maulana Abrarul Haq Saheb قدس سره was the last lamp of Hakeemul Ummat, Mujaddidul Millat, Ashraful `Ulamaa, Hadhrat-e-Aqdas Maulana Ashraf Ali Thanvi قدس سره, and he was such a sun of rushd and hidaayat that through the rays of his noor, the entire world was lit up.

He was such a beloved and rightly-guided student of my Hadhrat-e-Aqdas, Faqeehul Ummat, Ghawth-e-Waqt, Mufti Mahmood Hasan Gangohi قدس سره, that his ustaad was proud of and pleased with this beloved and capable student, and what a great honour it is for any student that such a great Ustaadh be proud of them. وَكَفَى بِهِ فَخْرًا (Sufficient is that as an honour.)

Furthermore, he was a clear and shining proof that his Shaikh and Murshid, Hadhrat Hakeemul Ummat, Mujaddidul Millat was indeed Hakeemul Ummat and Mujaddidul Millat.

He was the custodian and bearer of the nasabi and baatini nisbats of his highest grandfather who was Fanaa fir-Rasool صلى الله عليه وسلم - Shaikh `Abdul Haqq Muhaddith Dehlawi قدس سره.

Through his roohaani nisbats with the Hadharaat Akaabir of the Naqshbandi Silsilah and the illustrious leader of their caravan, Hahdrat Khwaja Baqi Billaah قدس سره, he was filled with faidh, and on account of this, Haqq Ta`aala Sha'nuhu made him such a saahib-e-jamaal and kamaal about whom it could be said:

بِسْمِ اللَّهِ أَكْرَبُ نَظْرًا هَسْتُ كَيْ رَا

"If you have the power of sight and wish to see one in whom Bismillaah is found, then look at him."

On account of his excessive love for and willingness to sacrifice for the Mubaarak Sunnats of Sayyidul Abraar, Imaamul Ambiyaa'i wal-Mursaleen, Mahboob-e-Rabbil `Aalameen صلى الله عليه وسلم وفداه أبي وأمي, Allaah Ta`aala granted him to be someone beloved, such that those who saw him from up close would love him and be

willing to sacrifice their life for him, like how it has been explained regarding the Beloved of Allaah Ta`aalaa صلى الله عليه وسلم:

"Whosoever would see him would be in awe of him, but after mixing with him and coming to know him, would love him." [Shamaa'il-e-Tirmidhi]

Together with all of these wonderful characteristics and kamaalaat, Haqq Ta`aalaa Sha'nuhu had also granted him a great deal of kindness, mercy and compassion, such that in this regard, he was seen as an heir of that lofty being, the Pride of Creation, Rasoolullaah صلى الله عليه وسلم, regarding whose status the Creator of everything جل وعلا شأنه said:

{ "There has come to you a Rasool from your own selves. Extremely difficult upon him is whatever hurts you. He is greatly eager (for all goodness) for you. Towards the Mu'mineen he is most compassionate and most merciful." }

Furthermore, Allaah Ta`aalaa said:

{ "The Nabi (صلى الله عليه وسلم) is closer to the Mu'mineen than their own selves..." }

Furthermore, Allaah Ta`aalaa said:

{ "It is (only on account of) the Rahmah of Allaah that you are lenient towards them..." }

Furthermore, Allaah Ta`aalaa said:

{ "Indeed, you are upon the highest (degree of) good character." }

Rasoolullaah صلى الله عليه وسلم said regarding himself:

"I have been sent to perfect good character." [Mishkaat Shareef with its Haashiyah: 432]

(Maulana Abrar-ul-Haqq), together with having maternal mercy, was also overcome by paternal compassion wherein the focus is on the aspects of tarbiyat of akhlaaq and aadaat, and that is why he would put a stop to any shortcomings.

Despite the extreme impurities and sins of this lowly one (i.e., the writer), Hadhrat Wala treated me with utmost compassion.

After the demise of Hadhrat-e-Aqdas Mufti Saheb, Hadhrat Wala's compassion increased tremendously. It was as though Hadhrat Wala had become Hadhrat-e-Aqdas Mufti Saheb's substitute for this lowly one. Hadhrat Wala's compassion reminded me of that of Hadhrat-e-Aqdas Mufti Saheb. Despite his illnesses and other priorities, in the yearly ijlas of Jamiah Mahmoodiyyah, Alipur, Hapur Road, Meerut, he used to regularly take part with his entire group and express utmost happiness. That was a result of this compassion.

After the demise of Hadhrat-e-Aqdas Mufti Saheb, Hadhrat Hardoi maintained that same relationship with me (as was had with Mufti Mahmood) and played the role of a substitute for me for Hadhrat-e-Aqdas Mufti Saheb.

Sometimes, he would be travelling to or from another place and would - even without any dawat - pay a visit to the madrasah and would also give a bayaan with great joy. Hadhrat Wala would be immensely pleased with his bayaan in the ijlaas. Despite the habit of giving lengthy bayaans to the doctors, and the khuddaam being reminded again and again, he would give a lengthy bayaan. Once, after giving an hour long bayaan, he said: "Now, the window of my heart is open."

Once, on account of a jalsah here, he changed the appointed time for a jalsah his side which had already been fixed.

This lowly one was present in Hardoi as a khaadim. He treated this lowly one with such compassion and kindness which caused him to perspire. He would send a car to the train station along with two or three khaadims, and beforetime would have emphasised to them: "He will be arriving in Nauchandi, from Meerut, at approximately 4:00am." During winter, it would still be night at this time. It would not yet be subh saadiq. After `Ishaa, he would again emphasise to them: "Go to such-and-such station."

At 3:00am, they would awaken, and he would make arrangements for them to wake up (at that time).

On account of this excellent system of Hadhrat Wala, I was sometimes saved from great difficulty. For example, once, the train arrived in Hardoi, but neither I nor any of my saathis had woken up. Hadhrat Wala's khuddaam checked the station but found nobody, so they then phoned me on my mobile phone, to ask what carriage we are on. Only then did my eyes open. The train was about to leave again, but the khuddaam made contact with the train's guard and asked him to stop the train. Then, with difficulty, we got off. Other saathis who were still happily asleep in another carriage had to get off from a moving train.

If Hadhrat Wala had not made this excellent arrangement, perhaps I would only have woken up when the train was in Lucknow, and how difficult wouldn't that have been.

Upon meeting, I mentioned to Hadhrat Wala what had transpired, so he said: "In future, I will enquire from visitors not only what train they'll be in but also the number of the carriage."

This same scenario took place on another occasion. We had arrived in Hardoi from Nauchandi, and this time, ustadh muhtaram Hadhrat Maulana Abdullah Saheb Bastawi Madani was accompanying us. The train stopped at the station, but Hadhrat Maulana had to urinate very urgently. Immediately upon awakening, Hadhrat Maulana headed to the toilet. All of the saathis had disembarked onto the platform and had taken down their luggage. The train started to leave again, and when the khuddaam saw that Hadhrat Maulana Marhoom hadn't disembarked, they rushed to pull the chain of the train to stop it. Only then did Hadhrat Maulana disembark. This time as well, had it not been for the quick response and good planning of the khuddaam, it would have been a very big difficulty, with all of us in Hardoi but Hadhrat Maulana alone by himself in the train. What would the condition have been?

Hadhrat Hardoi also made the excellent arrangement for the khuddaam to bring a wheel chair with them to the train station, so that (Maulana Abdullah Bastawi Marhoom) could be seated in there and be brought out from the platform easier, because Hadhrat Maulana Abdullah Saheb was ma`zoor; he couldn't walk much.

All of these are things which generally people don't take into consideration.

On every occasion when this lowly one would visit (Hardoi), beforehand a room would have been prepared whilst taking the saathis into consideration. Mattresses, blankets, sheets, pillows, cold water, a cooler during summer, etc., etc., would all have been arranged. Hadhrat would go himself and inspect to make certain (that everything is as it should be). He would come himself over and over to our place of residence, and sometimes he would invite us to his house to host us there, expressing his happiness. He would request (me) to give a bayaan in his Masjid. In the after `Asr majlis, he would again request that I give a bayaan. If, a few days prior, an announcement had been made there (i.e., that we would be arriving), then sometimes the people of the village would also be informed and announcements would be made in other Masaajid of the city as well, that after such-and-such namaaz, such-and-such bayaan will be given.

If any particular mas'alah came up, he would - out of kindness - consult with me. If his Muftis and some Asaatidhah had any hour free, he would say to them to go to so-and-so (i.e., myself) and take benefit. In reality, where is this sinner and where

can such Hadharaat take benefit (from someone like myself)? All of this was only Hadhrat Wala's kindness.

He would enquire about our return trip, and about the tickets, seats, etc. He would confirm regarding the train station, the train, the car, the time, whether it will be on time or if there will be some delay, etc. When it came time to leave, he would walk till outside with us, and, for as long as we hadn't yet taken leave from the madrasah, he would remain standing or seated in a wheel chair. When we would leave, the effect of it could be seen on his face. Sometimes he would make some remark which would show that it had an effect on him. For example, he would say: "He would come definitely has to leave (one day)," etc., etc.

Once, he asked about our plans for the return trip. We explained to him. At this, he said: "Hadhrat Hakeemul Ummat used to say: 'One should make an effort to ease the arrangements of the guests. If this is not possible, then one should make an effort to at least complete them. If that too is not possible, one must try not to cause any change (to the arrangements, i.e., not cause them to have to change their plans and arrangements, etc., due to being inconvenienced).'"

For the return trip as well, he would again always send two or three khaadims with us, as per the requirement, so that we could easily board the train.

One of Hadhrat Wala's closest people, Haji Kabeer Saheb lived near to the train station. He used to see to the needs of and do khidmat of Hadhrat Wala's guests with a happy heart. He used to be informed, and if there was any delay in the arrival of the train, he would take us through to his house so that we could relax there in the meantime, providing tea and refreshments. When the train would arrive, he would himself go to the station and do whatever was possible to make things easier and more comfortable for us. After returning from there, he would remain concerned up until we had arrived home and informed him that we had arrived safely. Once he would be informed, he would be greatly pleased.

Once, for treatment, Hadhrat Wala was staying in Aligarh of Mumbai. I went there to visit him. There too, Hadhrat Wala's kindness (towards me) was like that.

Once, he was staying in Mumbai for treatment. There was news that he was very ill. This servant went there to visit him. Before then, I first let beloved, respected al-Haaj Abdul Hafiz Saheb Attar Wala know, and I requested from him that he find out from Hadhrat Wala's khaadim regarding what time will be easiest for meeting. The reason for this was that he was staying by Bhai Abdul Hafiz Saheb, and I wanted to meet with Hadhrat Wala at a time that was easiest for him.

Bhai Abdul Hafiz Saheb went to find out from Hadhrat Wala's khaadim. The khaadim went to find out from Hadhrat Wala, and Hadhrat Wala immediately

called for Bhai Abdul Hafiz Saheb and asked him for all of the details, asking: "What train will he be arriving with? What time will the train arrive? As soon as he arrives, bring him to me."

When this servant arrived at the train station, Bhai Abdul Hafiz Saheb was waiting there along with Hadhrat Wala's khaadim, Hadhrat's maternal grandson, the host as well as a car. Hadhrat Wala had sent all of them. Alas, what could the condition of this lowly one be? That much is obvious.

I went with those Hadharaat to Hadhrat Wala. Immediately, I received the honour of meeting him. He asked about the trip and how I was doing. He had a tablespread laid out by him and breakfast ready for us. He had all of the plans ready: supper would be at such-and-such place, breakfast would be at such-and-such place, lunch would be at such-and-such place, then the next supper would be at such-and-such place, I would be staying at such-and-such place, after `Ishaa, there would be a bayaan in such-and-such Masjid, and the next day, at a different Masjid after `Ishaa, and after `Asr, there would be a majlis where he was staying, etc. He instructed his khuddaam to take part in the after `Ishaa bayaan. He said to one khaadim: "Take a tape recorder with you. Afterwards (when you've recorded the bayaans), bring it for me to listen to."

This khaadim informed me that Hadhrat Wala listened to all of those bayaans on the tape recorder.

Now, thinking back on all of those kindnesses, what can I do but weep? The reason behind mentioning all of these things is just out of mercy to the khuddaam and to please them, and to present a sample of his extreme kindness. It is not to show any kamaal of mine, because this lowly one was never ever deserving of such kindnesses. All of this was purely Hadhrat Wala's kindness and compassion. Also, my nisbat with my Hadhrat-e-Aqdas Mufti Saheb played a role in it. Otherwise, this lowly one knows what his condition is. Whenever I would be in the presence of Hadhrat or any of the Hadharaat Akaabir, I would continuously recite the wazeefah of "Yaa Ghaffaar, Yaa Sattaar", that Allaah Ta`aalaa forgives me and conceals my sins, and that He does not expose my external and internal sins and impurities, so as not to cause any spiritual hurt to these pure beings.

My Khaaliq and Maalik, Allaah Ta`aalaa has always treated me with forgiveness and concealment, and He has always saved me from being disgraced in front of these buzrugs. That Allaah Ta`aalaa, out of His Fadhl and Karam made that these pious and pure personalities bestowed kindnesses upon me, was only His Great Favour and Generosity (upon me). May Allaah Ta`aalaa, out of His Fadhl and Karam, resurrect me with these pure Hadharaat and protect me there as well from disgrace, Aameen.

When Hadhrat-e-Aqdas Hardoi **قدس سره** passed away, it was like electricity that went through my heart, and it was a shock that cannot be expressed. My tongue is incapable of explaining it. Various Hadharaat wrote eulogies, articles, etc., but this lowly one was unable to write even a single letter. Some of my friends brought my attention to this, saying that all of these Hadharaat are writing but you haven't written anything. Nevertheless, this lowly one was thinking to himself: what can I possibly write about such a great personality?

دامان نگہ تنگ و گل حسن تو بیار

گلچین بہار تو ز تنگی دامان گلہ دارو

Paired with this was my laziness as well as abundance of duties. Fortunately, it so happened one month, I went on a lengthy trip. On this trip, despite having a lot of work, I nevertheless found some time.

Makhdoom and Mukarram Hadhrat-e-Aqdas Maulana Qari Abul Hasan A`zami Saheb, Ustaadhul Qurraa' at Darul Uloom Deoband and khaleefah of Hadhrat Hardoi **قدس سره** (had written a kitaab called) Husnul Muhaadharah. In it, there was a brief biography of Hadhrat Wala. I obtained a photocopy of it, as well as of Majaalis-e-Abraar of Makhdoom and Mukarram Hadhrat Maulana Hakeem Muhammad Akhtar Saheb, khaleefah of Hadhrat Wala, and also some other necessary photocopies, as well as some writings and advices of Hadhrat Hardoi himself, and some necessary papers, etc., and I put all of these aside, so that when I would get the opportunity, I would set to work on it and take benefit from them. In this manner, during the trip, as per the opportunity, I commenced the work on Hayaat-e-Abraar, in order to also give consolation to my own grieving heart, as Majnoon used to say:

گفت مشق نام لیلی می کنم خاطر خود را تسلی می دهم

"I repeatedly take the name of Lailaa in order to give consolation to my heart."

And as the poet said:

أعد ذكر نعمان لنا إن ذكره هو المسك ما كررته يتضوع

"Prepare the mention of Nu`maan (i.e., Imaam Abu Haneefah) for us, for the mention of him is like musk: the more you repeat it, the stronger and more widespread the fragrance becomes."

Likewise, other fellow grieving hearts would also be given some consolation through it. At the same time, however, I thought to myself that after the trip would be over, it would be difficult to again find the time (to write the kitaab, if I don't start right now), and what answer would I then be able to give my friends? Hence, taking the Name of Allaah, I commenced work during the trip itself. I also took assistance from various related kitaabs which I took from the libraries of some madaaris there.

It is the Laakh, Laakh Karam and Ihsaan of my Khaaliq and Maalik, Haqq Ta`aalaa Sha'nuhu that with the commencement of the trip commenced the writing of the kitaab, and with the end of the trip, "Hayaat-e-Abraar" was also completed, albeit some necessary additions were added to it later on. How can I possibly discharge shukr for my Most Generous Master?

اللهم لا أحصي ثناء عليك، أنت كما أثنيت على نفسك

"O Allaah, I cannot encompass praise upon You. You are as You have praised Yourself."

I now present to my friends these scattered pages that were written during travel, in various cities and villages, in various different places, and this can be termed a "travel gift". I present it in the hope that if some pious slave of Allaah is pleased by it, he will make du`aa for this lowly one, and also that this work will benefit this lowly one.

غرض نقشے است کز مایا دماند کہ ہستی را نمی بینم بقائے

مگر صاحب دلے روزے برحمت کند درکار این مسکین دعائے

Furthermore, I want to have played some role in the (writing of the) biography of Hadhrat Muhyiyus Sunnah, like how it is mentioned that among those who tried to purchase Hadhrat Yusuf عليه السلام was one old lady who had nothing to offer except a ball of yarn, but she (joined in on trying to buy him) just to also be included. I hope that this can be a means of forgiveness for this lowly one.

These few pages are not a formal biography of Hadhrat Muhyiyus Sunnah, because writing a formal, structured biography of Hadhrat Muhyiyus Sunnah is the task of his khaas khuddaam who spent a very long time with him both during travels and whilst he was at home, and who had a lot more opportunity to derive benefit from him. They will, In Shaa Allaah, be able to carry that task out excellently. This lowly one is never fit for that task. Furthermore, to encompass the biography of such a great personality who possessed such qualities and kamaalaat is no easy task.

گر مصور صورت آں دلستاں خواہد کشید

لیک حیرانم کہ نازش را چماں خواہد کشید

During the course of the journey, I continuously perceived the tawajjuhaat of my Hadhrat-e-Aqdas Mufti Saheb, and Hadhrat Muhyiyus Sunnah as well as other Hadharaat Akaabir, and I was also honoured with visiting them in dreams, which is a sign of this writing being Maqbool `Indallaah, In Shaa Allaahu Ta`aalaa. I hope, from this Most Generous Being, that just as He - out of His Fadhl and Karam - granted the tawfeeq to write (this kitaab), that In Shaa Allaah, He also grants it acceptance.

"Whatever happened was only by Your Generosity. Whatever is to happen is only by Your Generosity."

I request from the respected readers that whatever errors or forgetfulness they find in this writing, that they please inform me of such so that it can be corrected in future (editions). During travel, one has neither their collection of kitaabs at hand nor do they have peace, tranquility and concentration, which are absolutely essential for writing.

Finally, I humbly request from the respected readers that they please remember this lowly one in their special and accepted du`aas, because I am absolutely in need of it, and such is the right of a beggar.

All of those Hadharaat who had assisted in the writing (of this kitaab), I make du`aa for them from my heart that Haqq Ta`aalaa Sha'nuhu rewards them greatly, and that He grants widespread acceptance to this kitaab, and finally, that He makes it a means of salvation for this lowly one, آمین یا رب العالمین.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

وَصَلَّى اللَّهُ تَعَالَى عَلَى خَيْرِ خَلْقِهِ سَيِّدِنَا وَمَوْلَانَا وَحَبِيبِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ إِلَى يَوْمِ الدِّينِ

غفر له محمد فاروق

28th of Jumaadal Ukhraa, 1426 H., Wednesday, before `Asr.

The Mashaayikh of the Family of Hadhrat Muhyiyus Sunnah قدس سره:

The Conditions of the Family of Muhyiyus Sunnah, Hadhrat Maulana Abrarul Haqq Saheb قدس سره:

The highest grandfather of Hadhrat-e-Aqdas Maulana Shah Abrarul Haqq Saheb was Shaikh Abdul Haqq Muhaddith Dehlawi, whose family was always one of Kaamil Awliyaa and true Mashaayikh.

Hadhrat Shaikh Abdul Haqq Muhaddith Dehlawi has himself written on the biographies of his family's Mashaayikh in his "Akhbaarul Akhyaar". I will present a summary of it.

Hadhrat Shaikh Abdul Haqq Muhaddith Dehlawi قدس سره writes:

The Conditions of the Family of Hadhrat Shaikh Abdul Haqq Muhaddith Dehlawi رحمة رحمة الله عليه: Agha Muhammad Turk Bukhari الله عليه:

"Our esteemed grandfather, Muhammad Turk Bukhari moved from Bukhara to Delhi during the time of Sultaan Alauddin Hanbali. Because he was the chief of his tribe, many Turks who were his mureeds and relatives also travelled with him from Bukhara to Delhi. They acquired honourable, powerful and lofty positions on account of the kind glance of the king and his sincere tarbiyat.

Sultaan Alauddin Khilji went out to Gujarat for the sake of conquering it. With him were some nobles, including (Muhammad Turk). After conquering it, (Alauddin Khilji) ordered him to remain there. Eventually, because he became unhappy with one nobleman that side, he left from there and went to the court of the king, and he now acquired an even greater and more honourable rank than he had before.

Even after the rule of Sultan Alauddin Khilji came to an end, during the era of Sultan Qutbuddin and Sultan Muhammad Tughlaq, our esteemed grandfather and his sons - who were possesses of personal and acquired virtue - were highly regarded among the people, becoming the fulfilment of what is mentioned in the Aayah:

{"Wealth and sons are the adornment of the life of this dunyaa..."}

Allaah Ta`aalaa granted him 101 sons. Besides these, he also had paternal grandsons, etc. However, some time thereafter, by Divine Command, it happened that all of his sons died. Only one son remained alive: Malik Mu`izzuddin. On account of this incident, his joy turned to sorrow and grief. Abandoning the highest and most honourable position in government which he had, he donned black clothing and went to sit in the khanqah of Shaikh Salahuddin Suharwardi for i`tikaaf. Some time later, he was given an indication from the Ghaib (Unseen Realm) that he must return to his family, and also that his one remaining son, Malik Mu`izzuddin, will have many children and they will remain until Qiyaamah.

Allaah Ta`aalaa granted Malik Mu`izzuddin the virtue, favours and isti`daad of his 100 brothers, and granted him endless good qualities. After giving over his wealth, etc., to his son, Malik Musa, he left this dunyaa in the year 739 H. His mazaar is by Eidgah Shamsi.

Agha Malik Musa رحمه الله عليه:

Malik Musa also enjoyed a very high position in the kingdom and was the prince of the time. He traveled to the lands of Maa Waraa'an Nahr (Transoxania), and from there, as someone holding a very high position by Saahib-e-Qur'aan Amir Timur Gorgan, he moved to Delhi, renewing the silsilah of his forefathers, and choosing to settle in Delhi. Thereafter, his children did not relocate from there.

Shaikh Fairouz Saheb رحمه الله عليه:

Malik Musa had many sons. One of them was called Shaikh Fairouz. He was the real paternal grandfather of my father. This Shaikh Fairouz possessed all external and internal virtues, and was filled with Deeni and acquired ni`mats. He was unparalleled in the art of warfare. In war tactics and strategies, his powerful temperament and manner had no equal. (Mastery in) poetry, bravery, generosity, wittiness, subtlety, passion, love and other qualities - he possessed all of these. Together with that, he was famous for his wealth, honour and nobility. The golden speech, taste and wittiness in our family is on account of him. He was still alive during the beginning of the khilaafat of Sultan Bahlool. He composed poetry on Sultan Husain Sharqi and Sultan Bahlool alongside whom he fought, and we used to have (those poems) but it's not available at this time. Nevertheless, I remember two couplets from it which Sultan Husain Sharqi had said to Sultan Bahlool:

ايا قابض شهر و بلی شنو حیات چو خواهی ازین جا برو

منم قابض ملک ماراست ملک خداداد مارا خدا راست ملک

In the year 860 H., Shaikh Fairouz went to Bahraich where he became shaheed in the battle there. He was buried there as well. At the time of heading to this battle, his respected wife had said to him: "I'm pregnant." He replied: "In Shaa Allaah, a son will be born and he will have many sons. May Allaah Ta`aalaa protect both you and the child in your womb. I do not know what will happen in the battle."

Shaikh Sa`dullah Saheb رحمة الله عليه:

Allaah gave him a son named Sa`dullah. He was my real grandfather. He possessed the same qualities of virtue, subtlety, wittiness, good-naturedness, love, etc., that his father had. From his childhood already, the signs of being righteous, piety and saintliness were evident on his face and skin.

After acquiring the wealth of `Ilm, he became the mureed of Misbaahul `Aashiqeen, Shaikh Muhammad Mangan who was from the kaamileen of his era. He stayed in his khidmat, engaging in spiritual exercises. On account of the mercy of his peer-o-murshid, he became his khaleefah. Thereafter, he had his eldest son, Shaikh Rizqullah, also take bay`t by Shaikh Muhammad Mangan.

My saintly father, Saifuddin used to say: "Our respected father, Shaikh Sa`dullah was at all times fanaa' (annihilated) in spiritual taste, yearning, spiritual exercises and efforts, faqr and seeking. He spent the nights awake, weeping and reciting poems of love. From them, I remember this poem of Ameer Khusrau which he used to recite during his final nights:

Poems:

ہم شب رود رہی را برہ صبا نشسته

ہم کس بخواب راحت من مبتلا نشسته

غرض ورا ای امکان چه خیال فاسد است این

ہوس جمال سلطان بدل گدا نشسته

My uncle used to say: "Once, I asked my saintly father: 'Abbajan! The poet, Kabir, whose (poetry) you used to read: was he a Muslim or a kaafir?' He replied: 'He was a muwahhid.' At this, I said: 'Can non-Muslims and kaafirs also be muwahhids?' He

replied: 'Right now, to understand this is difficult. In Shaa Allaah, in the future you will understand it.'

Shaikh Sa`dullah Saheb passed away on the day of Jumu`ah, the 22nd of Rabee`ul Awwal, 928 H.

Shaikh Saifuddin Saheb رحمه الله عليه:

At this time, my father, Shaikh Saifuddin was eight years old. My respected father used to say: "When the time of the demise of our saintly father neared, at the time of Tahajjud, I was lying down in the upstairs room. After performing Tahajjud namaz, he had me stand next to him and said: 'O Allaah! You know that I have done tarbiyat of my other sons and discharged their rights. I am leaving this (boy) as an orphan. I have yet to discharge his rights; therefore, I am giving them over to You. You are his Protector.' After completing this du`aa, he immediately went upstairs.

After the demise of my grandfather, my saintly father, Shaikh Saifuddin, began displaying the effects of his personal isti`daad and the barkat of the du`aa of my grandfather. In the presence of his two brothers, he did excellent khidmat of his mother. Despite the presence of difficult financial circumstances and other hindrances, he began acquiring `Ilm. He became firmly grounded in poetry, virtue, acceptance, dhawq and shawq, love and affection, good-naturedness, excellence in speech, hudhoo-e-qalb, Dhikr-e-Ilaahi, subtlety and wittiness, sagacity and high-thinking, becoming unique in his era in these attributes.

The people of the city used to say: 'Dilli became Delhi on account of these brothers.'

After reaching the age of intellect and understanding, my respected father did not adopt the path of the dervishes. Furthermore, he didn't even think about doing khidmat of the dervishes, even though, for the sake of earning his livelihood, he would meet with the contemporary princes and wealthy people. However, none of them were ever able to become aware of his faqr and ghinaa.

Only a handful of people in the city were aware of the dervish nature of my uncles and saintly father. The rest of the city only knew and praised them for their qualities of `Ilm, virtue, deep understanding, good-naturedness, etc. Yes, those who spent time with them in solitude were aware of their faqr and ghinaa. Despite the presence of all external and internal means and ways, they never turned their attention to the dunyaa. Instead, with powerful resolve and intention, they focused all of their attention on the heart and baatin. He (my father) used to say, upon

oath: 'We have no yearning for seeking the dunyaa, wealth, riches and fame, because our heartfelt desire and preference is Divine Love and faqr.'

When the nafs speaks, the heart becomes attached.

Furthermore, he used to say: 'We are amazed at such people who serve the people in order to increase their opinion of them. The reality is that forget the people, one should only be focused on Allaah.'

He used to say: 'By the age of seven, the beginning (age) at which one acquires comprehension, feeling and intellect, I had the pain of love, Talab-e-Ilaahi and the yearning for Ma`rifat, and I spent my time in this Dhikr and Fikr.'

Furthermore, he used to say: 'During the time of mujaahadah and spiritual exercises, I saw such spiritual conditions which cannot be revealed but which are secret. These things are necessary for faqirs.'

He used to say: 'The example of worldly enjoyment is exactly like the enjoyment of nocturnal emission which, after a moment, passes but its filth remains.'

Furthermore, he used to say: 'During the initial period, I used to make an effort to maintain the state of Nisbat-e-Yaaddaasht. Now, my condition is such that if I wanted to be heedless for even a moment, it would not be in my control.'

Besides that, during the initial stage, I faced such difficulties in this Path that I almost lost my life. There was such loneliness that I wanted to die. Many times I wanted to just drown in some river and be saved from these difficulties. However, Rabbul `Aalameen bestowed His Mercy upon me, opening for me the Doors of Ma`rifah, and He bestowed countless Ni`mats upon this lowly, incompetent one, so much so that even though I paid no attention to the performance of nawaafil and mustahabbaat as done by travellers in Tasawwuf, nevertheless, Allaah Ta`aalaa granted me the ni`mah of humility, regret and remorse. It is my wish that all of this is accepted in the Divine Court."

He made this statement in this majlis at a time when the Mashrab-e-Qalandariyyah was mentioned before him and about him (i.e., that he has attained the rank of qalandar), yet he said about himself that he doesn't engage in much nawaafil and mustahabbaat.

In summary: he completed the faraa'idh, disapproved of the impermissible customs and habits of others, and focused his heart on Allaah Ta`aalaa. He used to say: "I myself am nothing. Whatever I am is only because of the Mashrab of this Path of Ma`rifat."

He was part of the Silsilah `Aaliyah Qaadiriyyah. He also had ijaazat in and nisbat with other silsilahs. On account of mashgool-e-baatin, towards the end of his life he was upon the Silsilah Naqshbandiyyah, and more and more, the Mashrab-e-Tawheed became dominant in him.

He used to say: "When I see big, big `Ulamaa and high-ranking ones vying with the commoners in the pursuit of status, fame and wealth, I express shukr to Allaah that I am not a very learned person who has read much."

Many times, he used to say to this lowly one: "Do not do takraar in `Ilmi discussions with anyone and do not cast any person into difficulty. If the opposing party is upon the truth, accept it without any hesitation whatsoever, but if you are upon the truth, try two or three times to get the opposing group to understand so that they may accept the truth. Otherwise, in the end (if they do not accept), say to them: "We know what you're saying, and it's possible that what you are saying could be correct." If what is being said (which you believe to be wrong) is from some ustaad or peer of yours, remain upon your love and trust (in him). Do not under any circumstance fight with him. At the same time, do not have ta`assub towards him. The job of a lover is to deal with love. Remember that love for Asaatidhah and Mashaayikh is beneficial. Arguing with them is for one's nafs. Nobody fights with their friends.

He used to say: "Travelers in the Path (of Sulook) must repose trust in the statements of the Mashaayikh and completely adhere to their rulings even if there is ikhtilaaf in the mas'alah. Do not have any doubts. Say "we believe and we declare as truthful" whatever ruling your peer-o-murshid gives. Furthermore, this is that Path which, right from the onset, is done by believing in whatever the peer-o-murshid says; otherwise, proceeding further will merely be a cause of loss. Initially, busy yourself in following and trusting in the peer-o-murshid. Therefore, gradually, through his suhbat and your dhawq and shawq, in accordance with sound fitrah, you will arrive at the level of tahqeeq and yaqeen."

He used to say: "Initially, I too had a type of uncertainty regarding the mas'alah of Tawheed. I used to say in my heart: 'Are all of these great `Ulamaa-e-Kiraam and Mashaayikh-e-`Izhaam who believe in Tawheed all astray? What am I compared to these buzrugs?' Now, however, the condition is such that even if lakhs of excuses are made, I would not have the slightest doubt regarding the Path of Tawheed."

He used to say: "When I cast a glance in anyone's direction, firstly, I first display a brief, basic Noor's kayfiyat. Thereafter, detailed haalaat and kawaa'if manifest in this person's form and personality."

During the time of his final illness, one frind of his came to visit him. He said to him: "Friend! Do you know what condition (my) mushaahadah is at? The reality is

that I am seeing Allaah in the manifestations of the universe the way a person sees their reflection in a mirror, as though the mirror isn't even there and their form is in front of them. This is how faqirs see (Allaah Ta`aalaa) in this dunyaa. In the Aakhirah, the seeing will be in another way.

Tareeqat has many Paths, and the people of determination have chosen various different Paths. However, the main thing is that Ma`iyyat-e-Haqq (i.e., Allaah Ta`aalaa being With a person) be so much in front of a person's gaze that at no time, in any dealing or in any thing, is a person looking at Ghair Haqq. At no time is his thoughts away from the Divine Countenance. The dunyaa is in his hand but his heart is only attached to The Friend."

Poem:

دائماً ہمہ جایا ہمہ کس درہمہ کار

می دار نسیفۃ چشم دل جانب یار

(In every place, with every person and in every action, the eyes of the heart are only looking towards The Friend."

This was the condition of my saintly father and saahib-e-qiblah uncle, that whenever they would turn their tawajjuh (focus and attention) on anyone, or do tarbiyat of them, and there is any degree of qaabiliyat in the person, that person would become affected and accept the effects of tarbiyat and tawajjuh. A faqir like myself is certain that they had singled me out for their special glances of love and affection which are part of human nature. I remember that I was once speaking about some mas'alah in front of my saintly father one day. He turned his tawajjuh towards me. Suddenly, placing both of his hands on my face, he made du`aa for me and said: 'I was shown a Tajalli and Noor on your face which cannot be described by words. Allaah knows what kayfiyat that was."

He used to say: "Something I acquired from the suhbat of the dervishes is that I can tell you the condition of any person."

I many times witnessed this quality of his, that, whatever he said regarding any person, even if it was not present in that person at the time, it would definitely develop in that person later on. By way of hyperbole, he used to say: "If in even a dark night, I were to take hold of someone's hand and take a look at him, I would be able to tell you the reality of his condition."

He used to say: "There are some people who engage in artificiality, pretence, hypocrisy and showing off. They externally present themselves as though they do

not seek anything from the creation at all. The reality is that a person should shun all such pretences and artificiality and deal honestly and affectionately with all creation. A person's outward and inward state must be in alignment. The primary dealing is with Allaah Ta`aalaa, that a person must always live their life in a way that is pleasing unto Allaah Ta`aalaa."

My saintly father wrote many ghazals, rubaa'is, nazms and qaseedas, but they never got to be printed. After he passed away, a well-known evil person in the city stole the box (wherein these poems of his were stored) thinking that there was money inside. However, when he (discovered that there was no money in it), he burnt out all of the pages (of poetry) out of fear of being exposed (as the thief).

His mathnavi was "Silsilatul Wisaal" in which was approximately 500 poems. Regarding it, he used to say: "I wrote this entire mathnavi in one day out of overwhelming shawq, and thereafter I did not give it a second glance. If any errors are found in it, the reader should correct it."

In praise of his peer-o-murshid, Shaikh Amanullaah, he wrote:

ہرچہ زمن در سخن آمد یقین ہست ہم از صحبت آل مردویں
ورنہ چہ حدے است کہ رازدروں از دہن چوں منی آید بروں
من کم و کیستم و چیتم از دم عیسیٰ نفسے زیستم
ہست دل او بحق آدینتہ آب صفت در ہمہ آیینتہ
دست من و دامن او بالیقین مقصد و مقصود من آل شاہ دیں
عشق رخش ہمدم و ہمساز من در غمش مونس و ہماز من

When my saintly father reached old age, he was overwhelmed with mahwiyat and fanaa, to such an extent that he became unconcerned with eating, drinking, what he wore, rest, comfort, company, poetry, etc. If anyone tried to treat him, he would say: "Up until today, what good work have I done, such that I would wish for health in the future? For me to exist or not exist is equal."

He was so overcome with Divine Fear that he was never sat down devoid of it. He used to say: "I do not see anything at all in myself over which to be pleased and which I could present in the Divine Court."

After this, he would lapse into weeping. If, in trying to console him, someone would say: "One tear shed out of the fear for Allaah Ta`aalaa is superior to other acts of `Ibaadah, and you have already shed so many times. Do not cry more." He would say: "It is surprising: when my gaze falls upon the Greatness, Majesty and Independence of Allaah Ta`aalaa, all of my acts of `Ibaadah and obedience - I see them as nothing at all. Only Allaah Ta`aalaa knows what the end results will be. Therefore, a person should weep at all times."

During the final stage, when I would recite Qur'aan Paak in the house, I would recite the Aayaat mentioning `adhaab softly so that he does not hear. If by chance he happened to hear, he would weep bitterly and almost die. However, when I used to recite the Aayaat mentioning the Rahmah and Generosity of Allaah Ta`aalaa, I would recite them quite loudly, and upon hearing them, he would be filled with joy and freshness.

During the time of his illness, he was unconscious for three hours the one night. Then, in the final part of the night, when he regained consciousness somewhat, I began reciting Qur'aan Kareem with utmost shawq and a beautiful tone. When I reached this Aayah:

{ "Indeed, those who say: 'Allaah is our Rabb' and they then remain steadfast upon this, the Malaa'ikah will descend upon them (at the time of their death, saying): 'Do not fear and do not grieve; rather, take the glad-tidings of that Jannah which you had been promised.' }

When he heard this Aayah from me, he became very happy, and he began repeating this sentence over and over: "Son! May Allaah Ta`aalaa bestow Rahmah upon you a hundred times. May Allaah Ta`aalaa increase your dhawq, shawq and increase your life. You will find the reward for your good deeds."

Hence, up until today I, the faqir Abdul Haqq, remember this du`aa of my respected father, and I hope that this du`aa will be a treasure for me in both worlds.

A short while before my saintly father passed away, he said: "Write down on a page those poems and du`aas which are appropriate for Pardon and Forgiveness and put that page in with my kafan. Add this rubaa'i as well:

دارم دل کہ غمیں یا مرزومپرس صد واقعہ در کمیں یا مرزومپرس

شرمندہ شوم اگر پرسی عملم اے اکرم الاکرمین یا مرزومپرس

And these two couplets as well:

'I have died, upon Al-Kareem, without any provision of good deeds and without a sound heart (qalbun saleem), because the carrying of provision is the ugliest thing when one is travelling to the Most Generous."

Thereafter, he said: "Write in response to Munkar and Nakeer: my Rabb is Allaah. Muhammad Rasoolullaah صلى الله عليه وسلم is my Nabi, and Shaikh Abdul Qadir Jailani is my Shaikh."

One day, he said: "We have no connection left with this dunyaa."

Three days after that, at the time of `Asr Namaz, his condition changed. I (Abdul Haqq) was in the Masjid at the time. He called me, so I went over to him. When I looked at him, I saw upon him signs of amazing dhawq, shawq and freshness which I am unable to even describe in writing. He said: "Do not have any kind of sadness or grief. Now, engage in `Ibaadat-e-Ilaahi and make du`aa that Allaah Ta`aalaa quickly calls us from here. The objective which I had throughout my life is now in my hand. It must not be that it leaves my hand. I (Saifuddin) always used to make this du`aa that: 'O Allaah, keep me occupied in Your Remembrance and take me away from this dunyaa with shawq and dhawq.' It is the Fadhl and Karam of Allaah that at this time, this has come about. If Allaah Ta`aalaa calls me to Him in this condition, it will be a great Fadhl and Karam. Whatever of my friends come to visit me right now, say to them: 'Make Du`aa that Allaah Ta`aalaa quickly grants him a Khaatimah bi-Khair (a goodly end).' If anyone says: 'May Allaah Ta`aalaa grant him recovery and health,' become displeased with him and say: 'For the sake of Allaah, do not say this. Rather, make Du`aa that Allaah Ta`aalaa swiftly takes me back to Him."

Sometimes he would say: "If a man lives two or three days in a caravanserai, he starts to feel weak and constricted. I have spent 70 years in the 'caravanserai' that is this dunyaa, so tell me: how can I not feel sad and grieved?"

He completely left off eating food. He used to say: "My heart doesn't desire to eat. How can I eat? There is also no benefit in me eating."

Another reason for him not eating was his worry that it would be a cause of him living for a little while longer. Every additional hour that he lived, he considered a misfortune.

My heart was completely attached to Allaah Alone. During the course of his illness, one person brought him a rose. He smelled it and then recited Durood Shareef, and said: "Both the fragrance of this rose and Durood Shareef are presented in the

Court of Nubuwwat صلى الله عليه وسلم. The body of the rose is here, before the people."

Thereafter, thinking about the Hawdh-e-Sultaan, and its environs and stations, and his time in `Ibaadat, he became happy and said: "In Shaa Allaah, we will soon travel to those stations freely, with a happy, open heart."

He was overcome with sakaraat. Someone asked him: "What are you seeing?" He said: "Gardens, rivers and the masters of Bukhara. They are all present. I am looking at them."

One day, during the course of his illness he said: "A letter of Ghawth-uth-Thaqalain has arrived. Read it and tell me what is written."

I (Abdul Haqq) said: "What letter? Who brought it?"

He said: "A pious and fortunate one brought it. Read it. What is written?"

One day, during the course of his illness, I (Abdul Haqq) asked him: "Is the humility of insaan anything amazing and strange?"

He said: "The reality of humility is that dharoorat and haajat which are essential for the potential essence, one learns them through wijdaan, and together with that, one comprehends its meaning. This condition is called humility, and this is something unique."

One day, he said: "Son! Your friend is a Hafiz with a nice voice. Call him here - let him recite some of the Qur'aan Shareef for us to listen."

Thereafter, he immediately said: "Leave him. You yourself sit and recite Qur'aan Shareef by us night and day; that is very much sufficient. Now, I have no wish. This is the time of `Uboodiyat. Whenever Allaah wills, He will send someone to call me (back to Him)."

On this same day, before he passed away, I did the talqeen for him in the Sunnah manner, and I said: "Dervishes engage in Paas Anfaas at this time." He opened his eyes and quietly said: "Yes. Paas Anfaas at this time is very beneficial, because all of my bodily limbs have stopped functioning. I do not even have the strength to breathe."

Thereafter, in a loud voice, he recited several times: "Laa Ilaaha Illallaah, Muhammadur Rasoolullaah صلى الله عليه وسلم". Thereafter, he went silent and began making Dhikrullaah in his heart. The effect of this was that the sound of Kalimah

Tayyibah began emanating from his heart. A few moments later, on the 27th of Sha`baan, 990 H., he returned to the Mercy of Allaah Ta`aalaa.

Some people have extracted the words **ولي تحت النقاب** (a veiled saint) from his date of death. May Allaah Ta`aalaa shower His Mercy upon him, Aameen.

Shaikh Saifuddin **عليه الرحمة** was the khaleefah of SHaikh Amaan Panipatti **عليه الرحمة**. Once, Shaikh Amanullaah asked him his condition. He replied: "I have no condition." When he insisted, he said: "Often, I perceive as though from the ground right up to the `Arsh, I am encompassing the entire world and that I am encompassing everything."

Shaikh Amaan said: "The Seed of Tawheed is present inside of you."

From Shaikh Amaan Panipatti, Shaikh Saifuddin had also acquired shaghl-e-qalb which is also known as sajdah-e-qalb. Regarding it, Shaikh Amaan used to say: "To walk on water, fly through the air and walk through fire without burning - all of this is easy to acquire, but sujud-e-qalb is difficult to acquire."

Shaikh Amaan wrote a letter with his mubaarak hand, containing khilaafat and various `Uloom, and he handed this over to Shaikh Saifuddin.

His illustrious son is Shaikh Abdul Haqq Muhaddith Dehlawi **رحمة الله عليه**.

Shaikh Abdul Haqq Muhaddith Dehlawi **رحمة الله عليه**:

He was born in the month of Muharram, 958 H., and he passed away in the year 1052 H.

Shaikh Abdul Haqq Muhaddith Dehlawi wrote down a brief autobiography in his "Akhbaarul Akhyaar". I am presenting a summary of it here:

"My respected father, during the time of his old age and weakness, turned his attention more towards me. After the termination of his youth and the demise of his friends, he was once very sick. During this time, I was approximately four years old. At this time, I used to do his khidmat. At the same time, he used to shower me with his compassion and favours. During these days when I was a child, he used to tell me the sayings of the Sufis and bestow his kindness and affection to me. He did my inner tarbiyat, and I was also had a natural liking to hear these things. He would recount many (of their sayings) and then become silent and distracted.

I remember most of what happened from the time I was two and a half years old. These are things which are most important and beneficial for the progress of people of intellect.

At the time my saintly father's kindnesses were manifest, I was engaged in the acquisition of the `Uloom. I was spending my nights and days in Dhikr, tadhkirah, studying and takraar. Many times, he would have me mention to him `Ilmi topics and, becoming greatly pleased, would explain to me matters of `Ilm-e-Tawheed in such a way that it was as though he was speaking from what he was witnessing and seeing with his own eyes.

When I had some confusion regarding `Ilm-e-Shuhood and Haqeeqat in terms of Muqaddimaat-e-`Ilmi, he said: "These doubts and confusions generally arise in these masaa'il. In Shaa Allaah, all of these confusions will terminate later on and you will witness (these masaa'il) with the beauty of yaqeen. At the same time, as far as possible, try your best, and always have this mindset that the masaa'il will become understood by you."

Before I learnt the (Arabic) alphabet, I studied two or three paras in this way, that my respected father used to write each sabaq down for me and have me read it. Thereafter, the effect of his tarbiyat and compassion was that daily, whatever amount of the Qur'aan Kareem I had studied, I would recite it to him. Hence, after two or three months, I had recited the entire Qur'aan Kareem.

Unlike how, in madrasas, the teachers have their students repeat over and over verbally in order to memorise, I did not do so. My respected father had me write down, on a board, up until "faa, yaa, qaaf". Thereafter, perhaps within a month, I was able to write, and I began with inshaa'.

Allaah Ta`aalaa granted my respected father this effect and speciality that any person, no matter how stupid, would develop capabilities through his tawajjuh and tarbiyat. Whatever I acquired was only through the effect of the kind tawajjuh of my saintly father. He carried out all paternal duties in my tarbiyat and ta`leem. He himself taught me the customary kitaabs such as Bustan, Gulistan, Diwan of Khwaja Hafiz and Nazm, etc. From my childhood until I completed the Qur'aan Kareem, and thereafter, from Mizaan-o-Munsha`ib until Kaafiyah, I learnt all of it by him.

During the course of teaching me, he many times used to say: "In Shaa Allaah, you will very quickly become an `Aalim. Imagining this, I become very happy, when Allaah Ta`aalaa has granted you the level of kamaal and I sit in your circle of dars and ifaadiyat in my old age."

Sometimes he would mention a few names and say: "Just study these Kitaabs and you will become an `Aalim."

He said: "Study the small kitaabs of each science which are sufficient for you. Thereafter, In Shaa Allaaah, the Doors of Barkat and Sa`aadat will open for you and you will acquire all of the `Uloom without any difficulty."

The effect of these pure words of my respected father was that I very quickly studied all of the customary Kutub, and in a short span of time, I acquired more and more `Uloom.

On account of the vastness of the `Uloom, I spent many years in the acquisition of ta`leem. When it came to Kaafiyah and Lubb in the `Uloom of Nahw, and Irshaad, etc., I would sometimes study 16 pages in one sitting. My shawq was such that if I came across any kitaab with a haashiyah, I would study it by myself instead of by an ustaadh, and I would understand it. Yes, if there was some difficult chapter, I would certainly study it directly by an ustaadh. However, I remember that from the `ibaarat of a kitaab together with the haashiyah, I would understand it well. Whatever kitaab fell into my hand, I would - without considering its beginning and end - open it up and study it until the end.

I considered mutaala`ah to be foremost and essential, because the acquisition of `Ilm was in front of my eyes (i.e., important and beloved to me). At the age of 12 or 13, I studied Sharh-e-Shamsiyyah and Sharh `Aqaa'id-e-Nasafi. At the age of 15 or 16, I completed Mukhtasarul Ma`aani and Mutawwal. According to the estimation of people, at the age of 20, I had completed philosophy, adab, Fiqh, Hadeeth, etc. Laakh, laakh shukr to Allaah that thereafter, in a period of one year and some days, I memorised the Qur'aan Kareem, which is such a Ni`mah that a person cannot discharge the gratitude for even one Harf even in a hundred years.

After completing the customary kutub, I then acquired expertise in adab, philosophy, `Ilm-e-Kalaam, etc. In order to acquire training in teaching, I went to Transoxania. There, I busied myself so much in the acquisition of `Uloom that in an entire day and night, I would only have two or three hours of free time away from ta`leem and mutaala`ah of kutub.

During the course of lessons by the Asaatidhah-e-Kiraam, when I would engage in some unique topic or mention something beneficial, they would say: "O dear one! We benefit from you and are grateful to you."

Allaah Ta`aalaa knows what shawq that was and what talab. If I had such dhawq and shawq for Talab-e-Ilaahi and purification of the baatin, I don't know what maqaam I would have reached.

Once, when I was studying Kaafiyah, etc., our taalib-e-`Ilm saathis were discussing among themselves as to what they would do after acquiring `Ilm. Some openly said: "Our goal is Ma`rifat-e-Ilaahi." Some said, out of simplicity: "Our goal is to acquire the dunyaa." They then asked me: "Tell us! What will you do?" I said: "I have no idea whether, after the acquisition of `Ilm, I will engage in Ma`rifat-e-`Ilaahi or in the pursuit of the dunyaa. Right now, what I do know is what the intellectual ones and `Ulamaa of the past had said and what pearls they had discovered in kashf-e-haqeeqat and masaa'il, and what conditions they had after that. Thereafter, what condition will come about will be seen, whether I will turn my attention towards dunyawii luxuries, or whether I will tread the Path of Divine Love and Talab-e-Aakhirat."

From my childhood, I didn't know what was playing, dreaming, resting, friendships and holidaying.

شب خواب چه وسکوں کد ام است

خود خواب بعاشقان حرام است

Out of the shawq for `Ilm and `Amal, I would sometimes not eat at meal times and not sleep at home. In the severe cold of winter and the severe heat of summer, I would daily leave the house twice to go to Madrasah. At noon, I would return home and have one or two morsels to eat, just to survive. For a long time, I used to go to Madrasah before (classes would start), and recite one or two Paras in the light of a lamp. Whatever time I had at home, I did not waste it by sitting idly; rather, I engaged in mutaala`ah of kutub, bahth and takraar. Day and night, I would read. I would also spend a portion of the night engaged in calligraphy.

My parents رحمة الله عليهما always said: "Spend some time playing with the children in the neighbourhood to please your heart, and sleep at night." However, I said that my heart prefers reading and writing over playing.

Generally, people stress upon their children to go to Madrasah and study. With me, it was the opposite: I was encouraged to play.

I would study and study, until when it would be 12:00am at night, my respected father would say: "Baba, what are you doing?" I would immediately go to lie down so that I'm not telling a lie, and would say: "I'm sleeping. Do you need anything?" I would then continue studying. It would many times happen that the hair on my head would catch on fire from the flame of the lamp and I would only come to know when the heat reaches my brain.

Poems:

چہ دودہائے ہراغ کہ دردماغ نہ رفت کد ام بادہ محنت کہ درایاغ نہ رفت

کدام خواب وچہ آسائش وکجا آرام چہ خارخار کہ در بستر فراغ نہ رفت

بھیر تم زدل خود کہ عمر رفت ولے زنج غم کدہ ہرگز بصحن باغ نہ رفت

Despite the shawq and effort in the acquisition of `Ilm, I, from my childhood, naturally engaged to such an extent in Namaz, wazeefas, spending the night awake, munaajaat, etc., that people were amazed. Even now, by the Fadhl and Karam of Allaah, I have the shawq for spending the night awake in `Ibaadah. I have received many Ni`mats in this Path. Before now, I was even more engrossed in effort, riyaadhaat, ta`leem and ifaadah. It should not be said "ta`leem and ifaadah (giving benefit)", but rather: "ta`leem and istifaadah (deriving benefit)".

I used to sit alone, studying, unconcerned with the dunyaa, with my heart free from both the friendship and the enmity of people, away by myself with the stories of the Nahwi sentences of Zaid and `Amr.

Rubaa'i:

صدم شکر کہ باہج کم کارے نیست واز من بدل بچکس آزارے نیست

گر بردل دشمنان من بارے ہست بر خاطر دوستان من بارے نیست

I cannot discharge the shukr for the Ni`mats bestowed upon me by Rabbul `Aalameen. He has granted a ghareeb like myself such a condition of dhawq and shawq that my heart and my entire time is engrossed in His Hudhoor, whilst I am completely unconcerned with and separate from the opinions, etc., of people. I am absorbed in my own thoughts, whether happy or melancholic. However, this couplet is a reflection of my own condition:

ہقی کجا وصحت کس گز خیال دوست

دارم بخود چو مردم دلو انہ عالے

At my respected father's instruction to not be "dry and rough", from my childhood I always had `ishq and muhabbat, and walked the path of sadness and grief.

بیدردنه ایم ہرگز از عشق
دائماً دل دردناک داریم

It is hoped that by virtue of Saahib-e-Qadam, my heart will become obedient. The primary work is to subdue the nafs, not for me to become useless. I am to make myself so happy that whether at the beginning of the work or the middle of it, those things that cause one's feet to become unsteady and the eyes of the heart to become closed, all of the details of those must be before me. Then, I will be assisted from the Ghaib and, with the Perfect Power of Allaah Ta`aalaa over the nafs and shaitaan, I become a person of solitude, and instead of seeking my livelihood from others, I instead seek everything only from Allaah Ta`aalaa Alone.

For a period of time, on account of mind and imaginings, I was unable to understand the reality of Tawheed which is the very first condition for the Taalibaan-e-Haqeeqat (Seekers of The Truth). Eventually, when I failed to (understand it) through consulting with creation, I was forced to seek (understanding) from Allaah, and in this seeking, that Allaah Ta`aalaa unravels for me the riddles in my mind, so that I am saved from madness.

زین خردیگانہ می باید شدن
دست در دیوانگی باید زدن

Anyway, after the acquisition of rest and comfort and the removal of khataaraat and wasaawis, which used to result in despondence, I washed my hands off all matters, closed my eyes to people and sat in waiting, that what will happen now? What Road will be opened? Hence, he who made tawbah in the Divine Court does not remain despondent, and whosoever begged in the Hudhoo of Allaah Ta`aalaa, he is successful. All of a sudden, The Helper of the helpless and the Guide of the lost summoned me to Him, putting the chain of shawq around the neck of this desolate one and drawing him to His House, bringing this lost one from the lost road to the destination, i.e, to the Darbaar-e-Faidh of His Habeeb-e-Paak صلی اللہ علیہ وسلم, and showered me with His Favours.

"Never ever would a person who hopes for his place be deprived, or that he returns from him without being honoured."

The Favours, Honours and Glad-Tidings which I, a lowly faqir, received from Hadhrat Khabeer o Basheer o Nadheer صلی اللہ علیہ وسلم are beyond what can be

explained. I have yaqeen that these Aathaar and Anwaar will, In Shaa Allaah, be a guarantor for good people.

Even though, on account my own weaknesses, I am not able to acquire my objective, nevertheless, I have the strong hope and yaqeen that I am sitting in the "Ship of Nooh", and that In Shaa Allaah, I will arrive safely to the shore. Upon reaching the shore, I will be pleased with the Jamaal-e-Ilaahi. As for those sitting in any worldly ship, arrogant and deluded, let them also know with yaqeen that it will never ever be able to save them from the Fire of Jahannam. This is a most joyous and great Ni`mah.

لیکن از شوق حکمت بزباں می آید

Listen! When Sa`aadat-e-Azali bestowed upon me this Ni`mat-e-Abadi, I am then forever yearning to receive bashaarat (glad-tidings) regarding my objective, so that with peace of heart and contentment, I can traverse the Path of Sulook with renewed vigour. If the seeking comes with the pain of separation, one will know what a great desire and objective this is.

من ووصال تو بیہات بس عجب ہوس است

ہمیں کہ نام توام بزباں روونہ بس است

I passed the nights and days in this mindset. Sometimes I would be awake at night to see a Flash of the Jamaal. During the day, I had this hope that during dreams and thoughts, I would receive wisaal.

اگر تو وعدہ و صلیم دہی بہ بیداری حرام باد سر خود اگر بخواب آرم

وگر بخواب نمائی جمال خود یکدم بروز حشر نخواہم کہ سرز خواب آرم

This condition remained until I had passed the separation between the veil of the mind and the desire of talab.

Allaah Ta`aalaa, out of His Fadhl and Karam, showed it to m. He brought a ghareeb like me right to His Threshold, and the result of these sleepless nights was that I saw such a dream which was better than thousands of sleepless nights.

بخیالے ز تو راضی و بخوابے خوشنود

This is a brief mention of an incident which my tongue and pen are unable to express.

حقایان شوق پایاں نمی رسد

کو تاه ساز قصه دور دراز را

Shaikh Muhaddith Dehlawi's Journey to Hijaaz:

In 996 H., at the age of 38, Hadhrat Shaikh traveled to Hijaaz. He arrived in Makkah Mu`azh-zhamah quite a while before Ramadhāan. Therefore, he studied Saheeh Bukhaari and Saheeh Muslim by the Muhadditheen there until Ramadhāan of 996 H. Thereafter, he went to Shaikh Abdul Wahhaab Muttaqi. There, he completed his `Ilm and commenced the `Ilm of Tareeqat and Sulook. It was the good fortune of the Shaikh **عليه الرحمة** that he acquired here such a perfect guide. He acquired the complete `Ilm by Shaikh Abdul Wahhaab Muttaqi and was greatly affected by him. He spent Ramadhāan with him and performed the Fardh Hajj with him. Thereafter, at the instruction of and under the supervision of his Shaikh, he engaged in `Ibaadah and spiritual exercises in one house by the Haram.

Shaikh had a great love for Hadhrat Rasool-e-Akram **صلى الله عليه وسلم**. When he reached the lands of the Beloved, he went barefoot and was honoured with doing Ziyaarat of Rasool-e-Akram **صلى الله عليه وسلم** four times. He stayed in Hijaaz for three years.

Returning from Hijaaz to Hindustan:

After traversing all of the valleys of `Ilm and `Amal, Shaikh Abdul Wahhaab Muttaqi instructed Shaikh Abdul Haqq to return to Hindustan. However, on account of the conditions of Hindustan, Hadhrat Shaikh's tabiyat did not desire to go back there. Nevertheless, on account of the Shaikh's instruction, he had to go. He decided to go by way of Baghdad on his return to Hindustan, so that he could do ziyaarat of the mazaar of Hadhrat Shaikh Abdul Qadir Jailani **رحمة الله عليه**. However, for various reasons his Shaikh did not give permission for this either.

Finally, in Shawwaal of 999 H., with eyes filled with tears and a heart filled with grief, he left this Sacred Land.

حیف در چشم زدن صحبت یار آخر شد

رونے گل سیر ندیدم و بہار آخر شد

Shaikh Muhaddith arrived back in Hindustan in 1000 H. Upon arriving back there, he saw that Akbar's invented religion of "Deen-e-Ilaahi" was being adopted by people. The Shi`aar of Islaam were being mocked. Under such spiritually painful conditions, Shaikh Abdul Haqq established a Darul Uloom and engrossed himself in Dars and Tadrees of Qur'aan and Hadeeth, and this continued until the end of his life.

Shaikh Muhaddith's Roohaani Leader:

Initially, Shaikh had acquired Roohaani ta`leem and tarbiyat from his esteemed father, Maulana Saifuddin. Shaikh Muhaddith had a great love for Hadhrat Sayyid Musa Gilani, who was a famous buzrug of the Qaadiriyyah Silsilah. Hence, on the 6th of Shawwaal, 985 H., he became connected to Sayyid Musa, and he granted (Shaikh Abdul Haqq) khilaafat. He had also acquired ta`leem from Shaikh Abdul Wahhaab Muttaqi in Makkah Mu`azh-zhamah, as mentioned earlier. Hadhrat Khwaja Baqi Billaah was also a very famous buzrug who spent his entire life in bringing the Sunnah alive and destroying bid`ah. Shaikh Muhaddith took bay`t by him as well and benefitted from him.

The Demise of Shaikh Muhaddith Dehlawi:

On the 21st of Rabee`ul Awwal, 1052 H., this Sun of `Ilm that had been lighting up the ambience of Hind for 90 years finally set.

إنا لله وإنا إليه راجعون

As per his wasiyyat, he was buried by the shore of Hawdh Shamsi. Shaikh Noorul Haqq led the Janaazah Salaah. The (name extracted from) his date of birth is "Shaikh-e-Awliyya", and from his date of departure is "Fakhr-e-Aalam Ast (He is the pride of the world)".

The Writings of Hadhrat Shaikh Muhaddith:

Shaikh Muhaddith passed away at the age of 90, and a large part of that lifetime was spent in writing. He wrote kitaabs on every science. His kitaabs number 60 in total. If one includes his treatises and letters, the number increases to 116. The following are his most famous published kitaabs:

1. Akhbaarul Akhyaar fee Ahwaalil Abraar [Subject: Biographies / Language: Farsi / Condition: Published, and translated into Urdu by Maulana Faadhil Saheb]
2. Aadaabus Saaliheen [Subject: Akhlaaq / Language: Farsi / Condition: Published, and translated into Urdu by Nawab Qutbuddin Dehlawi]
3. Aadaabul Libaas [Subject: Akhlaaq / Language: Farsi / Condition: Urdu translation published]
4. Ash`atul Lama`aat fee Sharhi Mishkaat [Subject: Hadeeth / Language: Farsi / Condition: Published]
5. Tarjumatu Zubdatil Aathaar, Muntakhabu Bahjatil Asraar [Subject: Biographies / Language: Farsi / Condition: Published]
6. Takmeelul Imaan wa Taqwiyyatul Imaan [Subject: `Aqaa'id / Language: Farsi / Condition: Published. The Urdu translation is also published.]
7. Tawseelul Mureed ilal Muraad [Subject: Tasawwuf / Language: Farsi / Condition: Published. The Urdu translation is also published.]
8. Jadhbul Quloob ilaa Diyaaril Mahboob [Subject: History / Language: Farsi / Condition: Published. The Urdu translation is also published.]
9. Sharhu Safaris Sa`aadah [Language: Farsi / Condition: Published]
10. Sharhu Futoohil Ghaib [Subject: Tasawwub / Language: Farsi / Condition: Published]
11. Fahrasut Tawaaleef [Subject: List of his own works / Language: Farsi and Arabic / Condition: Published]
12. Kitaabul Makaateeb war-Rasaa'il [Subject: Letters / Language: Farsi / Condition: Published. The Urdu translation is also published.]

13. Maa Thabata bis-Sunnah fee Ayyaamis Sunnah [Subject: Hadeeth / Language: Arabic / Condition: Published]
14. Madaarijun Nubuwwah [Subject: Siyar / Language: Farsi / Condition: Published. The Urdu translation is also published.]
15. Marjul Bahrain [Subject: Tasawwuf / Language: Farsi / Condition: Published. The Urdu translation is also published.]
16. Nukaatul Haqq wal-Haqeeqah [Subject: Tasawwuf / Language: Farsi / Condition: Published]

Contemporaries:

From the contemporaries of Hadhrat Shaikh Muhaddith Dehlawi عليه الرحمة, the most famous are Hadhrat Shaikh Ahmad Sirhindi Mujaddid Alf-e-Thaani عليه الرحمة and Hadhrat Shah Abul Ma`aali عليه الرحمة.

The Children of Shaikh Muhaddith:

Shaikh Muhaddith had three sons. The oldest son was Shaikh Noorul Haqq Mashriqi. Like his father, he was a person of `Ilm and Fadhl. Hadhrat Shaikh Muhaddith was extremely pleased with him and used to say that he is his second existence. Shaikh Noorul Haqq wrote many kitaabs. One of them, "Tayseerul Qaari", is a six volume Sharh of Bukhaari Shareef. During the lifetime of his esteemed father, during the reign of Shah Jahaan, he accepted the role of Qaadhi of Akbarabad. When Shaikh Muhaddith passed away, Shaikh Noorul Haqq took over his father's Masnad-e-Irshaad.

The second son of Shaikh Abdul Haqq was Shaikh Ali Muhammad, who was a jayyid (excellent) `Aalim and buzrug. He too wrote many kitaabs.

The third son was Shaikh Muhammad Haashim. He had a special munaasabat with `Ilm-e-Hadeeth. The son of Muhammad Haashim, whose name was Muhammad `Aasim, was greatly beloved to Hadhrat Shaikh Muhaddith.

Special Asaatidhah-e-Kiraam of Hadhrat Muhyiyus Sunnah:

“He, this shining Noor, was someone who, when seen, caused one to remember Allaah.

He was a true heir of Nubumwat. This is the Zhill-e-Rahmaani.

This was such a person whose sleep was superior to (another's) `ibaadat.

The Muslims are proud of his piety.

His Shaan was an heir of the Beauty of Nubumwat.

His work was the protection of the Rites of Deen.

Despite living in this world, he kept absolutely no ties with it.

He waded through the oceans without his clothes ever getting wet.

If he sat in solitude, he had the joy as that of being in public.

When he would emerge in public, even poets would become silent.”

Hadhrat Maulana Al-Haaj Ash-Shah Muhammad As`adullah Saheb:

His esteemed father's name was Maulana Rasheedullah ibn Maulana Mufti Bashaaratullah. He was born in the year 1215 H., in Rampur. His tareekhi name is "Marghoobullah" and "Chiragh-e-Ali".

He learnt the Qur'aan Shareef by his respected mother. For a while, he attended a state school, studying English. At the end of Shawwaal, 1229 H., he left for Thana Bhowan with his uncle, Hakeem Muhammad Fadhlullah Saheb. Upon arriving there, he established a ta`leemi relationship with Hadhrat Maulana al-Haaj Abdullah Saheb Gangohi. From beginner level Arabic to the intermediate kitaabs, he studied by this ustaadh of his. He studied the Tarjumah of Kalaam Paak and also Mishkaat Shareef by Hadhrat-e-Aqdas Thanvi. He also did some lessons of Mishkaat Shareef by Hadhrat Maulana Abdullah Saheb.

During the time in Thana Bhowan, he also studied several kitaabs by Hadhrat Maulana Zafar Ahmad Saheb and by Hadhrat Maulana Shabeer Ali Saheb.

In Shawwaal of 1222 H., he went to Mazahir-e-Uloom, Saharanpur.

In 1224 H., he was appointed as an assistant teacher at Mazahir-e-Uloom. One year later, in Shawwaal of 1328 H., he was appointed as an independent teacher with a monthly salary of 15 rupees.

At the insistence of some sincere ones in Burma, he went there twice. In total, he stayed three years in Burma. During the course of his staying there, he meticulously managed the running of the Jaamia there. He established a very `Ilmi and Deeni environment around himself. He did tableegh of the true `Aqaa'id, and through his lectures, many incorrect religious notions were corrected. The general public came to understand the difference between Sunnah and bid`ah as well as the reality of both.

On the 1st of Safar, 1265 H., he was made the vice-superintendent of his alma mater: Mazahir-e-Uloom. After the demise of Hadhrat Maulana Abdul Lateef Saheb, on the 1st of Muharramul Haraam, 1374 H., he was elected as the naazim-e-a`laa.

His entire life was spent in `Ilm, `amal, the revival of Deen and in making sacrifices for these. Up until now, his khidmaat in Rewari, Punjab, Rajputana, Mathura, Agra and Ganoh cannot be forgotten. During the time of severe irtidaad taking place there, he went to those lands and saved them.

During the frightening time in history when this (irtidaad) was taking place, Rajputana and other areas became his "courtyard". He went from city to city and village to village, giving lectures and advices, setting up debates, repelling Aryans and other enemies of Islaam, traveling from dawn to dusk to different areas to give the Da`wah of Islaam, and then resting at night on a chair under a tree. This became his practice.

In those areas where there was severe religious animosity, the shopkeepers there would refuse to sell (to him), so he would be forced to spend the night hungry.

During this time, he was so much filled with the zeal for Da`wah that despite the hatred and animosity (directed towards him), in those lands where let alone a familiar face, there wasn't even a single person who had Imaan in the Kalimah, the Deen and the Qur'aan, he would go there, facing all of the dangers and risks. Sometimes he would go in a group, and sometimes he would go even by himself, and with complete yaqeen and resolve, he would deliver the Message of Wahdaaniyat. In the course of this, he would answer countless objections raised (by the people), giving satisfactory answers, and the listeners were forced to realise that from all religions, Islaam is the most powerful.

When he came to know, regarding any area or village, that in the morning, the big leaders of the Arya Samaj like Pandit Madan Mohan Malaviya, Pandit Dharm Bhakshu, etc., would be arriving there, he would become restless and uneasy, and he would travel through the night to get to that area by morning, and by morning he would deliver a powerful lecture filled with proofs, capturing the "battlefield", establishing the truthfulness of Islaam and making life hard and constricted for the ahle baatil, so much so that they would choose to flee.

Many a time it happened that they would have been planning some function, etc., but would cancel it merely upon learning that Hadhrat Maulnaa, of Jamiah Arabiyyah Mazahir-e-Uloom, Saharanpur, has arrived there. The status of his defence against them was powerful. May Allaah Ta`aala reward him greatly on behalf of Islaam and the Muslimeen.

He always had a dhawq for poetry. From his childhood, he used to compose poems, ghazals, naats, madh, qasaa'id, etc. He often took part in poetry competitions. He used to read out his poetry as well, but he never took any ustaadh in poetry. Despite this, highly esteemed poets used to memorise his words and used to refer to him with lofty titles like Sultaan-e-Kashoor Sukhandani, Sareer-e-Ara'e, Malik-e-Ma`aani, Taajul Bulaghaa, Siraajul Udabaa, etc.

The brilliant and masterful way with which he was able to manage and run a massive Deeni Darsoorah such as Mazahir-e-Uloom is a testament to his excellent work, mastery in management, powerful understanding and insight.

He established an islaahi ta`alluq with Hahdrat-e-Aqdas Thanvi نور الله مرقدہ. He spent a great deal of time doing his khidmat. At times, he would stay by him for a considerable period of time.

During his student days, he requested to take bay`t by Hadhrat Thanvi, but Hadhrat Thanvi did not accept bay`t from students. He wanted them to first complete their studies. They could take bay`t after that. However, for him specifically, (Hadhrat Thanvi made an exception); seeing his capabilities, qualities and perceiving his excellent future, he accepted his bay`t at that same time (whilst he was still a student), entering him into the Silsilah-e-Aaliyah. After that, he granted him ijaazat-e-bay`t in all four Silsilahs.

Just as how he was filled with `Ilmi faidh, likewise he progressed in the Roohaani silsilah. There were many Hadharaat who, through the faidh of his subhat, became saahib-e-nisbat and ta`alluq. All of those to whom he gave ijaazat-e-bay`t and khilaafat, they all - Alhamdulillah - are a means of khair and barkat for creation, and they are all carrying out important Deeni khidmaat.

Writings:

1. Is`aadun Nahw
2. Takmeelul `Irfaan fee Tas'heeli Hifzhil Imaan
3. Fitnah-e-Irtidaad aur Musalmaano ka Fardh
4. Al-Qataa'if minal Lataa'if
5. Hajjaaj
6. Is`aadut Taalibeen
7. Sahaa'if-e-As`ad
8. Kalaam-e-As`ad
9. Kalaam
10. Misbaahut Tahaawi
11. Is`aadul As`ad - al-Mukaalamah baynee wa baynal Ma`qooleen

Hadhrat Maulana also had other authored works besides these.

Hadhrat Maulana Abdur Rahmaan Saheb Kaimalpuri - Ra'eesul Asaatidhah at Madrasah Mazahir-e-Uloom, Saharanpur:

His father's name was Hakeem Gul Ahmad. Maulana was born in Kaimalpur, in West Punjab, Pakistan, on the 27th of August, 1882. His initial ta`leem in Farsi and Arabic, up to Kaafiyah, was by an `Aalim in his area known as Maulaan Fadhle-Haqq Shamsabadi, who was a righteous student of Ala Hadhrat Hajji Imdadullah Saheb Muhaajir Makki. Thereafter, he learnt the various `Uloom and Funoon under various Asaatidhah.

He studied Daurah Hadeeth at Mazahir-e-Uloom in 1331 H. In 1332 H., he studied the kutub of funoon. He came first in the yearly exam.

After graduating from Mazahir-e-Uloom, he spent one year at Darul Uloom Deoband, taking part in the dars of Hadhrat Shaikhul Hind. In 1333 H., after leaving Deoband, he was appointed as an ustaadh at Mazahir-e-Uloom, with a monthly salary of 15 rupees.

His Position as Chairman:

In 1334 H., when Hadhrat-e-Aqdas Saharanpuri left for Hijaz, in his absence, he made Hadhrat Maulana the Sadr Mudarris. At the time, this position was a temporary one, but when Hadhrat Maulana Khalil Ahmad Saheb arrived in Hijaz, he changed his niyyat to that of Hijrah, taking up resident in Hijaz, and so this temporary position became a permanent one, and (Maulana) held this lofty position up until his death.

During his time as chairman, the syllabus of the Madrasah became structured. This was done so that he could keep track of the Asaatidhah's pace and progress in teaching. Every month, their teaching charts would be presented to Hadhrat Maulana for him to take note of, and he would draw the attention of the Asaatidhah to any mistakes being made in their teaching, and call to account any who were teaching less than their stipulated amount.

The total duration of Hadhrat Maulana Abdur Rahmaan Saheb's time as chairman was 23 years. In total, Maulana spent approximately 35 years teaching at Mazahir-e-Uloom. During this time, the following were the kitaabs that were being taught:

In the field of Hadeeth: Muslim Shareef, Tirmidhi Shareef, Nasa'i Shareef, Ibn Maajah, Tahaawi Shareef, Mishkaat Shareef, Shamaa'il-e-Tirmidhi and Muwatta' Imaam Muhammad.

In the rest of the `Uloom and Funoon: Baidhaawi Shareef, Tawdheehut Talweeh, Hidaayah Raabi`, Shams-e-Baazighah, Madaarik, Mir Zahid, Durr-e-Mukhtaar and Mulla Hasan.

Geometry was a subject only he taught, and he was an expert in it. When there was a need to draw forms, he would clear the mat away and, with his finger, would draw it on the ground, explaining it. He didn't feel it necessary to use a paper and pencil, etc.

He was fluent in Urdu, Farsi, Arabic, Pashto, Punjabi and Bengali. He was able to effortlessly converse in these languages.

Maulana had a special attachment to Tirmidhi Shareef. The truth is, he fully discharged the right of this Kitaab. For a period of time, he taught this Kitaab in the Madrasah, and everyone was in agreement that Hadhrat Maulana had the best method of teaching Tirmidhi Shareef. His published lectures on Tirmidhi confirm this.

Bay`t and Irshaad:

His first roohaani ta`alluq was with Hadhrat Maulana Khalil Ahmad Saheb Muhajir Madani. On account of natural capabilities, and also his collection of kamaalaat and mahaasin, Hadhrat used to pay special attention and affection to Maulana. After Hadhrat's demise, he established ta`alluq with Hadhrat-e-Aqdas Thanvi, benefitting from his faidh.

Hadhrat Maulana Marhoom, for any difficult masaa'il and sulooki mu`aamalaat, would refer to Hadhrat-e-Aqdas Thanvi. Hadhrat-e-Aqdas Thanvi used to say regarding Maulana that he is not "Kaimalpuri" but "Kaamil Puri".

During the time he was in charge of education at Mazahir-e-Uloom, Hadhrat-e-Aqdas Thanvi himself made Maulana majaaz-e-bay`t. At this, Maulana wrote, excusing himself: "Up until now, I have not even done bay`t, so how can I deserve khilaafat?"

At this, Hadhrat-e-Aqdas replied: "According to me, suitability is the condition. Bay`t is not the condition."

Haqq Ta`aala had made him a collection of beautiful and boast-worthy qualities. This was increased by the roohaani tawajjuhaat and barakaat of Hadhrat Maulana Khalil Ahmad Saheb and Hadhrat-e-Aqdas Thanvi. In irshaad and sulook, he had a special rank. Together with the duties of dars and tadrees, he also saw to the roohaani tarbiyat of the saalikeen. All classes of people, be they great `Ulamaa, or

students, or businessmen, or employees, etc., all benefitted from his fuyoodh. They traversed the stages of rushd and sulook under his guidance and supervision.

Hadhrat-e-Aqdas Thanvi himself used to send a lot of the `Ulamaa and virtuous ones who were bay`t to him, to Hadhrat Maulana for tarbiyat.

Prior to the chaos and corruptions of 1947, during the Ramadhaanul Mubaarak holidays, he went to his hometown of Bahbudi. There, the partition transpired, and the roads for coming and going were blocked. On account of this, it was difficult for him to return to Mazahir-e-Uloom. On account of the fact that in Pakistan, swift work was taking place on establishing Madaaris, it was also an unexpected ni`mah for him. He engrossed himself in the khidmat of Deen and the spreading of `Ilm, together with other Ulul `Uzmaa. Hence, for the first time, up until 1369 H., he stayed in Madrasah Khairul Madaaris, in Multan, for three years. During this short stay, 108 students of Hadeeth acquired their sanad from him and graduated.

From 1369 until 1372, he occupied the lofty position of SHAikhul Hadeeth at Darul Uloom Islamiyyah, Tando Allahyar, Hyderabad. Thereafter, he spent four years in Jamiah Islamiyyah, Akora Khatak, overseeing the study of Hadeeth. He was elected Shaikhul Hadeeth there as well. Up until the end off his life, he continued to carry out this khidmaat.

On the 27th of Sha`baan, 1385 H., corresponding to the 21st of December, 1965, in Pandi, Pakistan, this Light of `Ilm and `amal, zuhd and taqwaa, this pure light went out and was buried in the ground.

رحمه الله تعالى رحمة واسعة

His son, Maulana Sa`eedur Rahmaan Saheb, wrote a biography on him entitled: "Tajaliyyaat-e-Rahmaani" which was published in Pakistan.

Hadhrat Maulana Al-Haaj Sayyid Abdul Lateef Saheb, Former Naazim of Madrasah Mazahir-e-Uloom, Saharanpur:

His esteemed father's name was Maulana Jamiat Ali Saheb. He was born in Purqadhi, Muzaffarnagar. His exact date of birth is unknown. It's estimated to be 1299 H. He did his Hifz of Qur'aan Paak in his hometown, by Hafiz Amanat Ali Saheb Baghrawi. This Hafiz Saheb used to teach at Madrasah Ta`leemul Qur'aan, Jaami Masjid, Purqadhi.

After completing his Hifz, his esteemed father sent him to Bhawalpur to study the initial Farsi kutub.

Once, Hadhrat Maulana Khalil Ahmad Saheb visited Bhawalpur. On this occasion, his respected father handed over his Deeni ta`leem to Hadhrat-e-Aqdas Saharanpuri, and so he went back to Saharanpur with Hadhrat. On the 14th of Jumaadath Thaanayah, 1315 H., he enrolled in Jamiah Mazahir-e-Uloom. At the time, he was 16 years old.

In 1322 H., together with the Kutub-e-Sihaah, he also completed his study of Baidhaawi, Hidaayah Aakhirain and Qadhi Mubarak. In 1323 H., he entered the funoon department, studying Tawdheehut Talweeh, Diwan-e-Mutanabbi, Sidra, etc.

He learnt Bukhari Shareef, Muslim, Abu Daawud, Tirmidhi and Ibn Maajah Shareef by Hadhrat-e-Aqdas Saharanpuri, Nasaa'i Shareef by Hadhrat Maulana Inayat-e-Ilahi Saheb, and Mishkaat Shareef by Maulana Thabit Ali Saheb.

In the yearly Daurah Hadeeth exam, he came first in his group. At this, the Madrasah gifted him with a copy of Tafseer Baidhaawi Shareef, Soorah Baqarah, Musaamah Sharh Musaayah, Taareekh Taimoori and Futoohush Shaam.

Dars and Tadrees:

After graduation, in 1323 H., in accordance with the suggestion of Ala Hadhrat Shah Abdur Raheem Saheb Raipuri, he was made an ustaadh at Mazahir-e-Uloom.

In Shawwaal of 1339 H., he was made an ustaadh of Hadeeth. Because during this time, Hadhrat-e-Aqdas Saharanpuri was busy with the writing of Badhlul Majhood, therefore, all morning lessons were given to other asaaidhah to teach. Maulana was given the teaching of Bukhari Shareef and Tirmidhi Shareef. For the first time, Maulana was entrusted with the teaching of these two Kitaabs of Hadeeth. Maulana was from those `Ulamaa who had excellent isti`daad. He effortlessly taught Kitaabs in every field. He had studied all of the kitaabs of the Dars-e-Nizaami, but his original field of effort was Hadeeth Shareef. Year after year, he taught the great Kitaab of Hadeeth, Bukhaari Shareef.

In 1344 H., Hadhrat-e-Aqdas Saharanpuri left for Hijaz, and so the Sihaah Sittah lessons were divided up among Hadhrat Maulana Abdul Lateef Saheb, Hadhrat Maulana Abdur Rahman Saheb Kamilpuri and Hadhrat Maulana As`adullah Saheb.

From 1346 H., until 1372 H., Hadhrat Maulana Abdul Lateef Saheb taught the second volume of Bukhaari Shareef.

Care and Management:

When Hadhrat-e-Aqdas Saharanpuri went for Hajj in 1333 H., (Maulana Abdul Lateef) was temporarily made the naazim of Mazahir-e-Uloom. On this occasion, he carried out all of his duties with utmost alertness and intelligence, and his akaabir testified to his suitability and capability.

In 1347 H., Hadhrat Maulana Inayat Ali Saheb became the permanent muhtamim and Hadhrat Maulana Abdul Lateef Saheb the permanent naazim. On the 20th of Jumaadath Thaanayah, 1347 H., at the demise of Hadhrat Maulana Inayat-e-Ilahi Saheb, both of these positions were given to Hadhrat Maulana Abdul Lateef Saheb. He was bay`t to Hadhrat Maulana Khalil Ahmad Saheb, but he received his ijaazat and khilaafat from Hadhrat Shaikhul Hadeeth Maulana Muhammad Zakariyya Saheb.

Faqeehul Ummat Hadhrat-e-Aqdas Mufti Mahmood Hasan Gangohi:

Allaah Ta`aalaa granted Faqeehul Ummat Hadhrat-e-Aqdas Mufti Mahmood Hasan Gangohi **قدس سره** unique qualities and kamaalaat. In terms of lineage, he was a descendant of Hadhrat Abu Ayyoob al-Ansaari **رضي الله عنه**, the host of Rasoolullaah **صلى الله عليه وسلم**. His paternal grandfather, Haji Khalil Ahmad Saheb was a khaas khaadim of Muhaddith-e-Asr, Hadhrat Maulana Rashid Ahmad Gangohi **قدس سره**.

His respected father, Maulana Haamid Hasan Gangohi was a khaas student of Hadhrat Shaikhul Hind, the Prisoner of Malta (Aseer-e-Malta), Maulana Mahmoodul Hasan **قدس سره**, and was a classmate of Shaikhul Islaam Hadhrat Maulana Sayyid Husain Ahmad Madani **قدس سره**.

His Bismillaah was performed by Shaikhul Hind Hadhrat Maulana Mahmoodul Hasan Saheb and by Hadhrat Maulana Shah Abdur Raheem Saheb Raipuri.

He grew up in Gangoh and the environment of his nooraani family. The daughter of Hadhrat Gangohi who was a waliyyah and known as Rabiah-e-Asr taught him (Mufti Mahmood) Hifz of the Qur'aan Paak in the house of Hadhrat Gangohi.

He began the beginner-level kutub by Darwesh-e-Sifat, Zaahid-e-Waqt, Hadhrat Maulana Fakhruddin Gangohi - a student of Hadhrat Maulana Maz'har Nanotwi, whom Madrasah Mazahir-e-Uloom is named after - and by his esteemed father. Thereafter, in the `Ilmi and Roohaani environment of Mazahir-e-Uloom, he learnt under the luminaries of his time, great Hadharaat `Ulamaa-e-Kiraam such as:

1. Munaazir-e-Islaam, Hadhrrat Maulana As`adullaah Saheb, khaleefah of Hadhrrat Thanvi and naazim of Mazahir-e-Uloom, Saharanpur;
2. Imaam-e-Nahw, Hadhrrat Maulana Zuhoorul Haqq Saheb;
3. Hadhrrat Maulana Abdur Rahmaan Saheb Kamilpuri, sadr mudarris of Mazahir-e-Uloom, Saharanpur and khaleefah of Hadhrrat Thanvi;
4. Faqeeh-e-Asr, Hadhrrat Maulana Mufti Saeed Ahmad Saheb, Mufti-e-Azam of Mazahir-e-Uloom, Saharanpur;
5. Hadhrrat Maulana Abdul Lateef Saheb, naazim of Mazahir-e-Uloom, Saharanpur;
6. Muhaddith-e-Asr, Hadhrrat Maulana Muhammad Zakariyya Saheb, Shaikhul Hadeeth of Mazahir-e-Uloom.

Thereafter, he enrolled in Darul Uloom Deoband, and there he studied under the following expert Hadharaat:

1. Shaikhul Islaam Hadhrrat Maulana Sayyid Husain Ahmad Madani;
2. Hadhrrat Maulana Mian Asghar Husain Saheb;
3. Shaikhul Adab, Hadhrrat Maulana Izaz Ali Saheb;
4. Hadhrrat Maulana Rasool Khan Shaeb Hazarvi;
5. Hadhrrat Maulana `Allaamah Ibrahim Balyawi Saheb;
6. Hadhrrat Maulana Nabi Hasan Saheb.

Thereafter, he traversed the Stages of Sulook and Ma`rifat under:

1. Qutbul Irshaad, Hadhrrat Maulana Muhammad Zakariyya Saheb;
2. Hakeemul Ummat, Ashraful `Ulamaa, Hadhrrat Maulana Ashraf Ali Thanvi;
3. Qutb-e-Waqt, Hadhrrat Maulana Shah Abdul Qadir Raipuri;
4. Bani-e-Tableegh, Daa`i Ilallaah, Hadhrrat Maulana Muhammad Ilyas Saheb.

He benefitted from the fuyoodh of these Suns of Rushd and Hidaayat. On account of his natural capabilities granted by Allaah Ta`aala, he acquired many zaahiri,

baatini, roohaani and ma`nawi mahaasin and kamaalaat from these Hadharaat, becoming a Collection of Kamaalaat and a bouquet of beautiful qualities.

{ "That is the Fadhl of Allaah; He grants it to whomsoever He wills, and Allaah is the Possessor of the Greatest Fadhl." }

ایں سعادت بزور بازو نیست

تانه بخشند خدائے بخشنده

In every field, whether it was `Uloom-e-Naqliyyah or the `Uloom-e-`Aqliyyah, whether it was Tafseer, or Hadeeth, or Fiqh, or Fataawaa, or Seerat and Taareekh, or rijaal, or adab, or nahw and sarf, or logic and philosophy, or maths, or geometry, or the mutoon, shurooh, hawaashi and ta`leeqaat - in all of them, he had done thorough and in-depth mutaala`ah, acquiring such oceanic knowledge that he became an Imaam in every field. His extremely powerful memory and istihdhaar granted to him by Allaah Ta`aalaa cast great Ahle `Ilm Hadharaat into amazement. Regardless of which science a mas'alah was part of, he was able to quote the relevant Kitaab together with even the page number. In each and every mas'alah, he had such powerful and well-researched views that it appeared as though he had acquired the knowledge of everything to do with that mas'alah, so much so that one would think that it was his field that he had specialised in and which he had devoted his entire life to.

His majlis consisted of `Ulamaa who were masters in the various `Uloom and Funoon. If on one side there was a great Mufassir, on the other side there was a Muhaddith of the era. If on the one side there was a great Mufti, on the other side there was a master in Seerah, Taareekh and Rijaal. If on one side there was a Shaikhul Adab, on the other side there was an Imaam in Nahw and Sarf. If on one side there was an Imaam in logic and philosophy, on the other side there was a Shaikh-e-Tareeqat, a zaahid of the era.

What can be said of his majlis? It was as though waves of `Uloom and Funoon were cascading, crashing into one another like the waves of the sea.

From those present in the majlis, anyone who asked a question regarding any field, there would be `Ulamaa who would give him a satisfactory answer in that regard from the "board (of `Ulamaa)", extracing gems of `Uloom for him. Allaah Ta`aalaa gathered this entire "board" (of `Ulamaa) around one person: Hadhrat Faqeehul Ummat **قدس سره**.

"It is not strange or difficult for Allaah to gather the entire world within one (person)."

When one saahib-e-dhawq and saahib-e-dil `Aalim of Deen, Maulana Mufti Radha-ul-Haqq, Shaikhul Hadeeth of Darul Uloom Zakariyya, saw the kayfiyat of this majlis, he wrote the following verses of poetry, expressing the kayfiyat of his heart:

The Wine-Server:

"What is it that the wine-server says, that makes one mad with love? Then, one's senses do not remain; one falls into ecstasy.

This is the kbaleeli faidh. This is the spring-time breeze. This is the breeze that intoxicates the lovers.

He turns every clay container into a goblet. What is it that this wine-server says, that he makes one mad with love?

In every science, he is an expert, and in every breath he is a mercy. Hidden subtlety is contained in the fragrance of this flower.

His compassion is such that he turns even those who hurt him into lovers of his. What is it that this wine-server says that makes people mad with love?

For those sick out of love, he fills their hearts. He embraces the ones sick with the pain of separation.

He turns strangers into friends. What is it that this wine-server says, that turns people made with love?

This ambience of Gangoh is the nisbat of the Shaikh. These are Mahmoodi rain clouds of Rahmah.

He removes from a person's heart the love for the dunyaa, making him feel out of place in it. What is it that this wine-server says, that turns people made with love?

He casts light at all times. In solitude, he is a healer. At all times, spreading perfume, in public and in private.

In the Garden of Gnosis, he opens a tavern. What is it that this wine-server says, that turns people mad with love?

This is a kaamil murshid. When he has `Ilm of something, he makes `amal on it. O hunter! Take a little look here. Every chicken here is sacrificed upon Bismillaah.

I gift this nazm for his pleasure.

What is it that this wine-server says, that turns people mad with love?"

Those people who, becoming affected by his kamaalaat and beautiful qualities, such that they began to love him, willing to sacrifice their lives for him, becoming like slaughtered chickens, they themselves would then begin giving da`wah to others, saying: "You too come gather around this Shaikh who has no equal. Establish a connection with him. Fill your minds with his muraad."

Hence, they would say:

Poetry:

"Come and see the rulership over the hearts of you faqirs. Come and see the crown of honour atop the head of this unparalleled Faqeeh.

The majlis of Mufti Mahmood is very lovely, O friends. If you have any dhawq in your hearts, come and see the sweetness.

In his gathering, the troubled one finds peace and comfort. Come and see the nisbat with a kaamil Shaikh.

Come and see this ambergris-like gathering of blooming flowers, of Aakhirat, dhawq and `ibaadat.

This powerful memory is Divinely Granted - such a memory can never be acquired. Come and see this miraculous (memory and mind).

Applying the Shariat to the body and the heart with Tariqat. come and see this Tariqat which is accompanied by Shariat.

His gatherings are filled with amazing Noor and nourishment for the Rooh. Come and see the happiness and joy of the heart (in these gatherings).

Through these gatherings, the soul of the Sufi becomes perfumed. Come and see the signs of the love of Ahmad (صلى الله عليه وسلم) and the secret of Wahdat.

From the khateeb, you will hear about the horrors of Qiyaamat. Come and see Qiyaamat in the house of bid`at.

In his lofty mind, the masaa'il dance. Come and see his mastery in reciting poetry after poetry.

Come and see this amazing memory and quick-wittedness which would flabbergast the mind of Ibn Sina.

His faidh flows. His every action is lovely. His `Ilm is oceanic. Come and see this awe.

He had memorised the masaa'il and ibaaraat of the Akaabir. Come and see the faqaabat (powerful understanding of Deen) of my beloved.

Despite such a lofty rank, he is an `Aalim of such tawaadhu` (humility). Come and see how much compassion he shows to a lowly one like myself.

At all times, love for him emanates from the hearts of the buzrugs. Let alone pleasure, come and see this love."

The Fataawaa compilation of Faqeehul Ummat, Hadhrat-e-Aqdas Mufti Saheb has been published in 31 volumes, acquiring worldwide acceptance and fame. His other publications are also well-known and accepted, Alhamdulillah. For details, refer to "Hayaat-e-Mahmood", volumes one and two.

Faqeehul Ummat, Hadhrat Mufti Saheb's Immense Kindness Towards Hadhrat Hardoi:

Hadhrat Mufti Saheb used to famously say: "If Allaah Paak asks me: 'What have you brought with from the dunyaa (to present here)?' I will say: 'Maulana Qari Siddiq and Maulana Abrarul Haqq Saheb."

In response to one question, Hadhrat Wala said: "Maulana Abrarul Haqq studied al-Fawzul Kabeer by me. At that time, it wasn't an independant publication; rather, it was in the Haashiyah of Minhaajul `Aabideen. There was no Urdu translation available either.

He studied Lama`aat, Sata`aat, Hawaami`, Shams Baazighah, Qadhi Mubaarak, etc., outside (of the syllabus). From the syllabus kutub, he studied Qudoori, and that too externally.

Maulana asked to study Mukhtasarul Ma`aani by me. I advised that he studied a second fann by Hadhrat Maulana Abdul Lateef Saheb, naazim of Madrasah Mazahir-e-Uloom. He put forward this request to Hadhrat and Hadhrat Naazim Saheb accepted. It was decided that the lessons would take place Tahajjud time. Maulana Abrarul Haqq came back to me and informed me. I said to him: 'Accept it, but make a condition that waking him up will be your responsibility. Then, learn a third fann by me.' Hence, I began teaching a third fann. Because it was to do with

`Ilmul Badee` (part of Balaaghah), many Arabic poems are given in the examples. Together with that, I used to read out many Farsi and Urdu poems as well." [Malfoozaat-e-Thaalith, p.105]

The amount of respect Hadhrat had for Hadhrat Maulana Abrarul Haqq Saheb can be gauged from this incident, that during the time Hadhrat Wala was staying in Saharanpur, his practice was that every Thursday, he would go from Saharanpur to Deoband, and then he would return on Jumu`ah. One Thursday, at a question, he said: "Today, I won't be heading to Deoband, because a letter of Hadhrat Maulana Abrarul Haqq Saheb has arrived with one student of his, stating that on Thursday night, he will be arriving in Saharanpur. In it, he wrote: 'Inform Mahmood.' Hence, I've cancelled the trip to Deoband." [Malfoozaat, v.3, p.104]

To demonstrate this ta`alluq, compassion and respect, take note of this one excerpt of a letter from 1412 H. Hadhrat Wala was sick at the time and was staying in Delhi for treatment. His condition was very bad. When he received a letter from Hadhrat Maulana Abrarul Haqq Saheb, he immediately dictated this reply:

باسمہ سبحانہ و تعالیٰ

Dear one! May Allaah keep you with `aafiyah and peace.

Assalaamu `Alaikum wa Rahmatullaahi wa Barakaatuh.

I was supposed to meet you in Calcutta when you were returning from Bangladesh. I was getting ready to go when suddenly, I became ill. In Delhi, an X-ray was done and it was determined that an operation was necessary. A machine would need to be placed under the chest to assist the heart (i.e., a pacemaker). Hence, the operation was performed and the machine was put in. For approximately two weeks, I didn't get that severe dizziness. Thereafter, I arrived in Deoband and fell ill with a flu, after which hiccups started. I spent several nights awake, sitting up. Today, an X-ray was again done, and the doctor's report was that there are some grains in the head that are swollen, and that is what's causing the dizziness.

I think about you a lot. I make du`aa from the heart that Allaah Ta`aalaa grants you shifaa'-e-kaamil, `aajil, daa'im (complete, swift and permanent cure). The dunyaa needs you. My life has already passed without any achievements. The poet says:

"There is no goodness in a person living on when he has become like an item that is discarded (i.e., when there's no longer benefit from him living and he is regarded as valueless)."

As far as I know, nobody in my life had lived as long as I have. In the past, I used to be involved in reading and writing. Now, even that no longer remains. I have stopped writing fatwaa. This is because my memory has become weak. My eyesight has become weak and so I can't read, and so on what reliance can I write fatwaa? Look: how long can I continue living? In what condition will I be living? It's not possible to leave before one's appointed time.

May Allaah Ta`aalaa keep you with a long life so that (people can) benefit from your faidh, and may Allaah Ta`aalaa keep you with complete health and strength."

The level of compassion, kindness and love expressed by Hadhrat Wala in the above letter needs no explanation.

When Hadhrat Maulana Abrarul Haqq Saheb would come to visit Deoband, then, in Hadhrat Wala's presence, he would do islaah of Hadhrat's mustarshideen.

In Ramadhaanul Mubaarak, when `Ulaama and Mashaayikh would come from far and wide to spend i`tikaaf by Hadhrat, when Hadhrat Maulana Abrarul Haqq would arrive, he would give some appropriate advices to those spending i`tikaaf. For as long as he hadn't yet finished speaking, Hadhrat Wala Faqeehul Ummat would remain in the majlis and not leave. He would be very pleased at Hadhrat Maulana's bayaan. He would shower praises upon this intelligent student of his.

Once, in Ramadhaanul Mubaarak, after completing Zhuhr Namaz, Hadhrat Maulana commenced the bayaan, saying: "I have received ijaazat from Hadhrat Wala that if there is anything I see that needs islaah, I will bring attention to it."

Hadhrat Wala Faqeehul Ummat would remain sitting in the majlis, as though praising his student's zeal for islaah of the Ummah.

Hadhrat Hardoi regarded Hadhrat Mufti Saheb not only as his Ustaadh, but also as his Murabbi to whom he entrusted his Tasawwuf. He would consult with him about even personal matters, taking guidance from him.

Hadhrat-e-Aqdas Mufti Saheb likewise showed utmost kindness towards Hadhrat Hardoi. Once, he was heading to Hardoi. Along the way, in the train, he met one person. He asked this person: "Where are you going?" The man said: "Hardoi." Hadhrat asked: "Why?" The man said: "My son is studying at the Madrasah there. I am going there to meet with him."

He then asked Hadhrat Mufti Saheb: "Where are you going?" Hadhrat said: "I am also heading to Hardoi." The man asked: "Why?" Hadhrat said: "My son is studying at the Madrasah there. I am going there to meet with him." This man

asked: "What is your son's name?" Hadhrrat replied: "My son's name is Abrarul Haqq."

On account of this extreme ta`alluq, Hadhrrat Mufti Saheb travelled to Hardoi many times. During his stay in Kanpur, he would sometimes stay for days at a time.

Once, he stayed in Hardoi for two and a half months, when things were changing at Mazahir-e-Uloom, causing Hadhrrat Wala to move away from there.

Hadhrrat Hardoi had to travel to Pakistan. He sent his family to Hadhrrat Mufti Saheb so that he doesn't leave. So, in Hadhrrat Hardoi's absence, Hadhrrat Mufti Saheb stayed in Hardoi for two and a half months, and during this time, he managed all of the affairs of the Madrasah himself.

In the final stage, Hadhrrat Mufti Saheb used to honour and respect Hadhrrat Hardoi Saheb the same way he would his own buzrugs.

Shaikhul Hadeeth Hadhrrat Maulana Muhammad Zakariyya Saheb:

He was born in Kandhla, on the 12th of Ramadhaanul Mubaarak, 1315 H. He grew up on a nourishment of `Ilm and Deen. During his childhood, he was sent to Gangoh. There, he grew up under the shade of the care of Hadhrrat Maulana Rashid Ahmad Gangohi, with whom his esteemed father had special ta`alluq. He used to play in front of him (as a child).

Once he reached the age of understanding, he found himself in this environment of love and affection from all sides. When he was eight years old, Maulana Rashid Ahmad Gangohi رحمه الله passed away. However, he continued staying in Gangoh until he was 18. His esteemed father paid great attention to his upbringing. He monitored his every movement and stillness, and everything big or small. His esteemed father gave more importance to his tarbiyat than he did to his ta`leem. He (Maulana Zakariyya) studied the beginner-level Urdu and Farsi kutub by his uncle, Hadhrrat Maulana Muhammad Ilyas Saheb, as well as Hifz of the Qur'aan Majeed.

In 1325 H., he began studying by his father. In 1333 H., he studied the Sihaah Sittah - aside from Sunan Ibn Maajah - by his father. In 1334 H., he studied Bukhari and Tirmidhi Shareef by his ustaadh, mursid and murabbi, Hadhrrat Maulana Khalil Ahmad Saheb Muhaddith Saharanpuri, whom he later had the fortune of becoming khaleefah of and benefitting from his faidhaan-e-`Ilm and Ma`rifah.

This series began at the desire and indication of Hadhrat Maulana Khalil Ahmad Saheb himself. Therefore, Hadhrat Maulana saw the signs of good-fortune, true talab and lofty determination in his rightly-guided student. Furthermore, his esteemed father also had a deep ta`alluq with Hadhrat Saharanpuri, which became the cause behind it.

He spent this entire period of time engrossed in dars and mutaala`ah with absolute focus and attention, focusing just on his lessons and preparations for his lessons, and the ma'aakhidh and maraaji` of Hadeeth, and the kitaabs.

When his Shaikh, Hadhrat-e-Aqdas Maulana Khalil Ahmad Saharanpuri wanted to write a sharh of Sunan Abu Daawud, he made (Maulana Zakariyya) his writing hand (i.e., dictated to him while he wrote down). In this manner, Badhlul Majhood bi-Sharhi Sunan Abi Daawud was completed in five large volumes.

This effort brought about within him a special dhawq for writing, and a mastery in it. His knowledge of the field of Hadeeth was very vast and deep. Eventually, he acquired khilaafat, niyaabat, maqbooliyat and marja`iyyat.

At the beginning of Muharram, 1325 H., he was made a teacher at Madrasah Mazahir-e-Uloom wherein his own Shaikh was carrying out the duties of teaching, and where his father was also a teacher. His monthly salary was very little. At the time, he was the youngest of the asaatidhah. However, despite that, he began teaching those advanced kitaabs which generally are not assigned to younger asaatidhah. Later on, he became sadr mudarris and then Shaikhul Hadeeth as well. His main focus was on Sunan Abi Daawud.

Following the death of the naazim of the Madrasah, Hadhrat Maulana Abdul Lateef Saheb, the entirety of Saheeh Bukhaari Shareef was assigned to him to teach. Despite his eyesight weakening later on, and continuous illnesses, this remained his occupation for a very long time.

He never accepted the salary given by the Madrasah. During the initial stage, he would accept it but then put it back in the Madrasah. In this manner, for such a very long time, he carried out khidmat of Hadeeth without receiving any (dunyawi) remuneration, doing it purely with the niyyat of ajr and thawaab.

He never accepted to take any material remuneration. On two occasions, he was offered a teaching post elsewhere with a very big salary, but he excused himself with complete resolve, istiqaat, yaqeen and reliance (upon Allaah Ta`aalaa). In return, Allaah Ta`aalaa granted him such (a status and such Favours) which perhaps he could not have even imagined back then. Allaah Ta`aalaa granted him all kinds of Favours and Gifts.

In the trip of 1344 H., he received ijaazat-e-`aammah and khilaafat-e-mutlaqah from his Shaikh, Hadhrat Maulana Khalil Ahmad Saheb, who passed away in Madeenah Tayyibah the following year: 1345 H., and was buried in Jannatul Baqee`. Now, the Seat of Guiding and Teaching, and the teaching of Hadeeth, and supervising the tarbiyat of mustarshideen and mureedeen, and the various Deeni centres, and giving attention to the various Deeni and Tableeghi Jamaats - all of this important work now became his. His home now became a markaz for `Ulamaa, students and different kinds of guests.

He was never a person of laziness. He was a possessor of a joyous, happy tabiyat, with excellent akhlaaq, and he was an excellent host. In his majaaalis, he would laugh and make the guests laugh, speaking interesting things.

When the discussions would be about Hudhoor-e-Aqdas صلى الله عليه وسلم, or Sahaabah-e-Kiraam رضى الله تعالى عنهم, or the Awliyaa of the Ummat, or about munaajaat and shawqiyyah poetry, then at such times, despite making an effort to conceal his state, his eyes would overflow with tears and he would display this internal kayfiyat, this pain of separation.

Especially in Ramadhaan: his practice was that daily, he would complete a Khatm of the Qur'aan Majeed. He would spend the nights awake and would content himself with eating very little. Another very big occupation of his in Ramadhaan was that scores of Slaves of Allaah would gather by him, generally for the entire Mubaarak Month, to perform i`tikaaf, becoming his guests. Their numbers would sometimes reach 1,000 or 1,500 people.

Only such a person knows the conditions of those Nooraani Gatherings in Ramadhaanul Mubaarak who had been fortunate enough to have spent some days of Ramadhaanul Mubaarak there.

On account of his extreme love for Rasoolullaah صلى الله عليه وسلم, he travelled to Hijaz-e-Muqaddas many times. He expressed his wish to reside there permanently if he got the opportunity, and to enter the Court of his Maalik from this Land. After leaving, he would yearn continuously until mention was made of a return (trip). However, on account of the very sincere insistence of the Muslims of Hindustan, and their masaa'il, the demand was that he remains amongst them. It was also absolutely necessary for him to lead and oversee the Deeni Madaaris and Tableeghi Jamaat. Hence, on account of all of these requirements, he remained there.

Ultimately, the desire for Hijaz-e-Muqaddas and the yearning to reside in Madeenah made that staying there became the primary, and staying in Hindustan - which he felt forced to do in Ramadhaanul Mubaarak for the sake of the

khuddaam and ahle ta`alluq, for their tarbiyat, and to strengthen the morale of the Muslims of Hindustan - became secondary.

In 1389 H., corresponding to 1969, he took up residence in Madeenah, in Madrasah `Uloom-e-Shar`iyyah which was connected to Baabun Nisaa' and Baab Jibra'eel of Masjid-e-Nabawi صلى الله عليه وسلم. There too, he remained engrossed in Dhikr, shaghl, tarbiyat of the mureeds, writing and responding to letters, which was his practice throughout his life.

On the first of Sha`baan, 1402 H., Monday, in Madeenah Tayyibah, he passed away and was buried in Jannatul Baqee`. Faqeehul Ummat Mufti Saheb composed this date into a couplet:

"The first of Sha`baan, 1402, Monday, after `Asr - this is the date of the demise of Hadhrrat Shaikhul Hadeeth."

Hakeemul Ummat, Hadhrrat Maulana Ashraf Ali Thanvi - The Murabbi, Shaikh and Murshid of Hadhrrat Muhyiyus Sunnah:

"You have softened iron through the pain of the heart. You have made sacrifices of ones previously unfamiliar with the pain. Majdhoob, giving up, leaves out of fear. A thousand thanks that Haqq has made me someone who asks you."

Hakeemul Ummat Hadhrrat Maulana Ashraf Ali Thanvi:

He was the khaleefah, majaan and one who benefitted from the faidh of the Ameer and Imaam of the Mujaahideen of Thana Bhowan and Shamli, Sayyidut Taa'ifah, Hadhrrat Haji Imdaadullaah Saheb Muhaajir Makki.

Joyous Birth:

He was born on the 5th of Rabee`uth Thaani, 1280 H., a Wednesday, at the time of subh saadiq. The name extracted from his date of birth is "Karam-e-`Azheem".

Childhood:

At the age of approximately five years old, he lost the kind shade of his mother. His father raised him with great love and compassion. From the age of 12 already, he was steadfast upon Tahajjud and wazaa'if.

A Dream:

During his early childhood, he saw in a dream a cage wherein were two beautiful pigeons. In the evening, it became dark. These pigeons said to Hadhrat: "It has become dark. Put light in our cage." Hadhrat responded: "You yourself do this." Hence, they rubbed their beaks and became filled with light, and the entire cage lit up.

Hadhrat's uncle, Wajid Ali Saheb gave the interpretation for this dream. He said that the two pigeons are the rooh and the nafs. They requested: "Do mujaahadah and fill us with noor." His response: "You yourselves make it light," and the pigeons then rubbing their beaks and becoming filled with light, means that you will not have to do mujaahadah. In Shaa Allaah, without spiritual exercises and mujaahadah, Haqq Ta`aala will illuminate your rooh and nafs with the Noor of `Irfaan.

When Maulana Shaikh Muhammad Saheb Muhaddith Thanvi once saw Hadhrat sitting at his desk, studying, during childhood, he commented: "This child will take my place after me."

The Acquisition of `Uloom:

He did his Hifz of Qur'aan Paak as well as beginner Farsi in Meerut. Thereafter, in Thana Bhowan, and then completed his studies in Deoband. During his student days, when he once had to take holiday and return to his hometown on account of having contracted scabies, he engrossed himself in the Mathnavi and began writing Farsi, when he was 18 years old. He commenced his introduction as follows:

ادہمی گوید گرفتار درد و ناله نادان ہشده سالہ الخ

During his student days, he had a passion for debating. Whenever anyone who was not Muslim came to Deoband for a debate, and Hadhrat came to know of it, he would go there and beat them in the debate. During more or less his student days alone, he had debated Christians, Aryans, Shias and also Ghair Muqallids.

In 1300 H., after graduating from Darul Uloom Deoband, he received dastarbandi at the pious hands of Hadhrat Qutb-e-Aalam, Maulana Rashid Ahmad Saheb Muhaddith Gangohi. When Hadhrat Thanvi came to know that "we are going to receive dastarbandi," he gathered his classmates and went to Hadhrat Maulana Muhammad Yaqub Saheb, who was sadrul mudarriseen at Darul Uloom Deoband, and said: "Hadhrat, we have heard that we are going to receive dastarbandi and the sanad-e-faraagh. However, we are not deserving of this. Therefore, cancel this suggestion. Otherwise, if this (dastarbandi) is done, it will give a very bad name to the Madrasah, that such undeserving and unfit people have been given sanads."

Hearing this, Maulana became filled with zeal and said: "This thought of yours is completely wrong! It is only because your Asaatidhah are present that you regard yourselves as nothing, and that is how it should be. Once you go outside, you will then come to know your value. Wherever you go, you will be you. The field is clear. Be at ease."

His Asaatidhah:

From his asaaticdhah, the most famous were Hadhrat Maulana Muhammad Yaqub Saheb and Shaikhul Hind Hadhrat Maulana Mahmood Hasan Saheb.

His Khidmaat:

Discussing the great khidmaat of Hakeemul Ummat Hadhrat Thanvi, sayyidi wa murshidi, Faqeehul Ummat Hadhrat-e-Aqdas Mufti Saheb writes:

"Hadhrat Maulana al-Qari al-Hafiz al-Haaj Ashraf Ali Thanvi was Hakeemul Ummat. He was a very great buzrug. He was a collection of the Chishti, Qadiri, Naqshbandi and Suharwardi nisbats. For a very long period of time, he carried out Deeni khidmaat in the form of teaching, reminding, writing and tazkiyah. He turned a very large number of jaahils into `Aalims, and a large number of faasiqs into pious followers of the Sunnah, and a large number of heedless ones into Dhaakirs. He guided the lost ones back to the Path of Hidaayah. Those who were unfamiliar with Allaah Ta`aalaa, he made them `Aarifs. He authored the greatest tafseer of his era, known as Bayaanul Qur'aan. His 'Imdaadul Fataawaa' is published in many volumes, containing answers to daily Fiqhi masaa'il. Those erroneous things which mubtadi`een (innovators) had attributed to the Buzrugaan-e-Deen, he refuted those things and clarified them one by one. For this, he wrote an entire kitaab entitled: As-Sunnatul Jaleelah.

He wrote a kitaab entitled: at-Tanbeehut Tarbi libnil `Arabi, wherein he refutes those objections commonly raised against Shaikh Ibn `Arabi.

He authored 'Nashrut Teeb' on the Mubaarak Life of Hadhrat Nabi-e-Akram ﷺ.

On the fadhaa'il of Durood Shareef, he authored 'Zaadus Sa`eed'.

On baatini conditions and progress, he authored 'at-Takash'shuf'.

For the islaah of saalikeen, he authored 'Tarbiyatus Saalik'.

In total, he authored over a thousand kitaabs. He left behind an extremely large number of khulafaa and majaazeen, each of whom are carrying out great khidmaat.

[Fataawaa Mahmoodiyyah, v.1]

His Demise:

At the age of 82 years, 3 months and 10 days, on the 15th of Rajab, 1362 H., after the day of Monday had passed and it was Tuesday evening, at the time of `Ishaa, approximately 10:00pm, as though in-between the 15th and the 16th of Rajab, he bade farewell to this ephemeral realm and returned to Allaah Ta`aalaa.

إنا لله وإنا إليه راجعون

Date Derived from Name:

The date extracted from "Ashraf Ali Nawwarallaahu Marqadahu" is 1362.

Nazms:

After Hadhrat Thanvi's demise, the ahle dil and ahle dard Hadharaat composed a lot of nazms which are published at the end of "Ashrafus Sawaanih". Here, only the nazm of Hadhrat Maulana Mufti Muhammad Shafi Shaeb is being presented.

Nazm by: Janab Maulana Mufti Muhammad Shafi Saheb Deobandi:

"He was the Hakeem (physician and wiseman) of the Ummah of Khayrul Waraa (the Best of Creation), the Qutb of Hudaah. He was the treatment for every ailment of the Ummah.

He was a true Siddiqi paired with the Farooqi resolve. He was a reminder of the Salaf and noble ones.

His occupation was the Path of Guidance, the illumination of the Noor-e-Muhammad صلى الله عليه وسلم. Alas! He was a living symbol of Hadhrat Imdaad.

May my soul be sacrificed for Hadhrat Ashraf Ali Thanvi through whom thousands of Seats of Guidance were established.

All of the ahle kamaal and ahle dil are busy at work. Look! The place of the ustaadh is empty.

Why should the eyes of the heavens not shed tears of blood, and why should the earth not weep and lament?

For the downtrodden ones, there is now no place of recourse. The heavens of copper and the earth of alloy.

Alas, the failure for the ruined hearted ones like us. Above, below, from all directions there is atheism.

O Kareem! The sailor of the ship of the Ummah is sad. Evil is the condition of the community and the individuals.

Send us Your Help, O Allaah! Send us Your Help. This marhoom Ummah is in need of Your Help."

Some Poems of Khwaja Majdhoob:

Some poems of Khwaja Majdhoob are reproduced here. They shed some light on the khidmaat of Hadhrat Hakeemul Ummat نور الله مرقدہ.

"He made every unbaked one waasil. With a single glance, he turned a deficient one into a kaamil.

He transformed the lovers of clay figures (i.e., human beings) into lovers of the Beauty of Haqq (Allaah Ta`aala). He made hearts of the eyes and the eyes of the hearts.

He transformed the lovers of women into Lovers of Haqq. He transformed the dead into carriers of life.

He was the sailor in this Sea of Love as well. He made shores out of frightening whirlpools.

Through the faidh of his glance, the nafs underwent a complete transformation. Evil attributes were transformed into fadha'il.

You transformed this lowly, dejected crowd into an illuminated mahfil.

Those who had fallen deep into a pit of disgrace, you raised them up, turning them into afaadhil (people of virtue and nobility)."

From Birth until Completion of Studies:

Noble Homeland:

His original hometown was Palwal, which is in the environs of Delhi (60km away). His forefathers used to stay there. His respected father took up residence in Hardoi, making it his new place of residence and hometown. Hadhrat Wala was born in Hardoi, and he turned Hardoi into a markaz of rushd and hidaayat. This land acquired the honour of being his hometown.

Janab Hafiz Shakil Ahmad Sansapuri Saheb, in his poems, makes mention of this. He says: "The hometown of his forefathers was Palwal, which is on the outskirts of Delhi. From there, the air and water of UP pulled him to itself."

Silsilah-e-Nasab:

Hadhrat Wala's nasab (lineage) links up to Hadhrat Maulana Shah Abdul Haqq Saheb Muhaddith Dehlawi. It was explained earlier on (in this kitaab) that the forefathers of Shaikh Abdul Haqq Muhaddith Dehlawi were from Bukhara. They left Bukhara and settled in Delhi. All of the forefathers of Shaikh Abdul Haqq Muhaddith Dehlawi were people of `Ilm, `Amal, Taqwaa and purity. Spreading the Deen and the Sunnah was their daily work.

Hafiz Shakil Ahmad Sansapuri explains this nisbat of Hadhrat Wala in this manner:

"All of his forefathers were known for goodness: they were known for Tasawwuf, `Ilm, Taqwaa, Zuhd and the Nabawi akhlaaq. His lineage links up to Shah Abdul Haqq Muhaddith. This unique pearl comes from that `Ilmi Treasure Trove."

This was the reason behind why "Haqqi" is connected to the mubaarak name of Hadhrat Wala.

His Esteemed Father:

His esteemed father, Janab lawyer Molvi Mahmoodul Haqq Saheb, was a lawyer by profession, but he was an extremely pious person who, besides fulfilling the faraa'idh, was also steadfast upon the sunan and mustahabbaat. He was distinguished and well-known for honesty, trustworthiness, taqwaa and tahaarat. He would never assist any client in any matter if it meant going against the Haqq.

He was filled with love for Allaah Ta`aala and love for Rasoolullaah صلى الله عليه وسلم. For this reason, he was overwhelmed by islaah-e-naafs and takmeel-e-sulook.

He became bay`t with Hakeemul Ummat Hadhrat-e-Aqdas Thanvi for this great objective, establishing an islaahi ta`alluq with him. He used to inform Hadhrat Hakeemul Ummat about all of his affairs, and whatever Hadhrat Hakeemul Ummat advised, he would act upon it with his heart and soul.

He would regularly write letters (to Hadhrat Thanvi), and would visit Hadhrat Hakeemul Ummat whenever the opportunity arose. Hadhrat-e-Aqdas Thanvi also used to visit him and even stay by him. He used to study Hadhrat Hakeemul Ummat's lectures and publications, and he would read these out in his home. He placed emphasis on this. On account of this, the home had a Nooraani environment.

In a nutshell: his respected father derived full faidh from Hadhrat Thanvi, and Hadhrat Thanvi used to trust him. He included him among his majaaheen-e-suhbat.

On account of being well-known for trustworthiness, being upright, taqwaa, tahaarat, piety and abstinence (from wrong), his profession as a lawyer advanced (because people had greater trust in him). Regarding this, Hafiz Shakil Ahmad Saheb said:

"His father was well-known in his time for honesty and trustworthiness. On account of this, even his profession as a lawyer improved."

His Respected Mother:

Regarding Hadhrat-e-Aqdas' respected mother نور الله مرقدھا, Hadhrat Maulana Abdul Qawi Saheb writes:

"Hadhrat Wala's respected mother was a woman with an extremely soft heart and a pleasant temperament. She used to take care of the poor and the orphans. She used to share in the difficulty of those undergoing difficulty, comforting them." [Sawtul Qur'aan, p.18, August-September, 2005]

From Birth to Completion of Studies:

Birth: He was born on the 20th of December, 1920, corresponding to 1339 H.

Bismillaah: The Bismillaah of Hadhrat Wala's ta`leem was done by `Aarif Billaah Hadhrat Maulana Sayyid Asghar Husain Saheb, the Muhaddith (at the time) of Darul Uloom Deoband.

Hifz of Qur'aan Paak: Allaah Ta`aalaa granted Hadhrat Wala an `Ilmi, Deeni and Roohaani environment from his very childhood, and Allaah Ta`aalaa granted him many excellent qualities. On account of this, from his childhood already, Hadhrat Wala was the fulfilment of what is mentioned in this poem:

بالائے سرش زہوشمندی

می تافت ستارہ بلندی

It was in such a mubaarak, nooraani environment that he opened his eyes. Then, those natural, excellent qualities granted by Allaah Ta`aalaa developed in him, such as from his childhood already, the love for Deen flowed through him. From childhood, his heart was filled with love for Allaah Ta`aalaa and love for Rasoolullaah صلی اللہ علیہ وسلم, and this love only continued to grow.

From his childhood, he had no inclination towards playing. His heart was filled with the zeal for acquiring `Ilm. This was the effect of his nisbat, which he acquired from his highest grandfather, Hadhrat Shaikh Abdul Haqq Muhaddith Dehlawi. It was mentioned earlier on how he (Shaikh Abdul Haqq) had a natural aversion towards playing and had a dhawq and shawq for acquiring `Ilm. This was the exact same condition which Hadhrat Wala had.

For this reason, when he was sat down to be taught, and he commenced Hifz of Kalaam Paak, he completed his Hifz of Kalaam Paak at the very young age of eight years old.

Masnoon Du`aas:

Because Allaah Ta`aalaa was going to make Hadhrat Wala "Muhiyus Sunnah" in the future, and take from him the great task of revival of the Sunnah, therefore, from his childhood already, Allaah Ta`aalaa placed the love and zeal for Ittibaa`-e-Sunnat in his heart, such that together with doing Hifz of Kalaam Paak, he also - out of his own - memorised all of the Masnoon Du`aas pertaining to wudhu, tahaarat, eating, drinking, sleeping, arising from sleep, entering the Masjid, leaving the Masjid, entering the toilet, leaving the toilet, etc., etc., and he acted upon them. The love for Ittibaa`-e-Sunnat in each and every thing developed within him. From his childhood already, he was displeased with the slightest acting in contrary with any Sunnah.

ہر کسے را بہر کارے ساختند

Initial Education:

After Hifz of Kalaam Paak, Hadhrat Wala did his initial education, of Urdu writing, reading, naql, imlaa, etc., Urdu kitaabs, followed by Farsi kitaabs, and then his initial Arabic education, in Hardoi, by Madrasah Anjuman Islamiyyah, by Hadhrat Maulana Anwar Ahmad Ambethwi Mazahiri.

Being Chosen for Deeni Ta`leem:

Hadhrat Wala had other brothers and sisters as well; however, his father chose him for Deeni ta`leem as per the advice of his Shaikh and murshid, Hadhrat Thanvi. Hadhrat Maulana Abdul `Ali Farouqi writes:

Hadhrat Wala's ta`alluq was with a good and contemporary education, with but a deep love for Deen. His esteemed father, Mahmoodul Haqq Saheb, was a well-known lawyer in his time. From his children, one of them was Anwarul Haqq Haqqi Saheb, a professor at Aligarh Muslim University. Another, younger brother, had a high position in the Pakistan government. One daughter was the principal of a girls' college in Muradabad. From all of the children, it was only Hadhrat Maulana who had been selected by Hakeemul Ummat Hadhrat Thanvi's indication, for the acquisition of Deeni Ta`leem. What doubt can there be that due to the barkat of the sincere niyyat, Allaah Ta`aala accepted this child in such a way that not only did he become an `Aalim ba-`amal, but he also acquired such a firm and powerful connection with the Qur'aan and Sunnah that from the very first day, he stood out, to such an extent that once, murshid Thanvi asked wakeel saheb: "One of your sons is acquiring contemporary education and another is acquiring Deeni ta`leem. What difference do you perceive between the two of them?"

Wakeel Saheb gave an extremely deep answer: "When I call for my shoes, my son who is acquiring contemporary education sends it with the naukhar (servant), but my son who is acquiring Deeni ta`leem does not send the naukhar; rather, he brings it himself."

Allaah, Allaah! What a pious father he was who had such trust in the good-fortune and capability of his son, and was so content with him being chosen (for Deeni ta`leem). Is this a common investment for any son? Furthermore, this

"investment" grew to such an extent that it was a fulfilment of: اگر پدر نہ تو اندر ہمسر تمام کند.

Despite all of his excellent qualities, his father was unable to become majaz-e-bay`t by murshid Thanvi. On the other hand, his son, by the age of just 22, had already reached this rank that Hadhrat Thanvi - a murshid who was firm upon Usool and Muttabi`-e-Sunnat - gave him ijazat-e-bay`t and irshaad.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

Enrolling in Mazahir-e-Uloom:

At this time, Mazahir-e-Uloom, Saharanpur, together with being a markaz of `Uloom and Funoon, was also a great place of tarbiyat. The illustrious Muhaddith, the righteous one, the bearer and custodian of `Uloom and Ma`arif, Hadhrat Maulana Khalil Ahmad Saheb, had passed away not too long before this. His roohaani effects had covered the entirety of Mazahir-e-Uloom.

Because of Hadhrat Maulana Khalil Ahmad Saheb, who was a carrier and custodian of `Uloom and Ma`arif, and also his successor in the true sense of the word, Shaikhul Hadeeth Hadhrat Maulana Muhammad Zakariyya Saheb, Mazahir-e-Uloom was dominated by the rang of a khanqah and was filled to the rafters with roohaaniyat. Divine Decree was that Hadhrat Wala was chosen to complete his education and acquisition of ma`arif in this sacred and mubaarak place of education.

Hadhrat Wala, during his childhood and time of innocence, when his mubaarak age was 10 years old, and Hadhrat Wala's mizaaj was accustomed to such a nooraani environment, because he had come from such a nooraani environment, and his tabiyat was already filled with the rang of Deen, this environment just added to that.

In 1349 H., corresponding to 1931, he enrolled in Mazahir-e-Uloom at the age of 10, commencing his studies of Nahw Meer, Sharh Mi'ati `Aamil, Tayseerul Mubtadi, Kubraa, Kaafiyah, etc.

Education Map:

In Mazahir-e-Uloom, Muhiyus Sunnat's nine-year mind map, as per numbers, was as follows:

In 1931, he studied Kaafiyah, Sharh Mi'ati `Aamil, Nahw Meer, Dustoorul Mubtadi, Kubraa, Mufeedut Taalibeen, Tayseerul Mantiq, Qaala Aqoolu and Hidaayatun Nahw, putting in such effort and studying with such concentration,

that in the educational record of Mazahir-e-Uloom, in the first six kitaabs, he scored 20 out of 20, and 19 in the two kitaabs after those, and in the last kitaab, he scored 17.5.

As per the Madrasah's educational record, he studied at Mazahir-e-Uloom for nine years. Hence, the details regarding his age and the kitaabs are as follows:

In 1932: Nafhatul Yaman, Qudoori, Munyatul Musalli, Bahth Fi'l, Noorul Eedhaah, Tahdheeb, Mirqaat, Kaafiyah, Sharh-e-Tahdheeb.

1933: Usoolush Shaashi, Bahth Ism, Kanzud Daqaa'iq, Meer Qutbi, Talkheesul Miftaah, Qutbi, Tasdeeqaat.

1934: Mukhtasarul Ma`aani, Sullamul `Uloom, Sharh-e-Wiqaayah, Noorul Anwaar, Hadyah-e-Sa`diyyah.

1935: Hidaayah, Mishkaat Shareef, Jalaalain Shareef, Muqaddimah-e-Mishkaat, Nukhbatul Fikr, Rasheediyah.

1936: According to the reports of Mazahir-e-Uloom, in this year, after the exams in Bukhari Shareef and Nasaa'i Shareef, he fell ill. However, according to the Madrasah's records, he fell ill after finishing his exams in Bukhari Shareef, Tirmidhi Shareef and Abu Daawud Shareef. Since he was ill, he couldn't do the exams in the remaining kitaabs. So, the Madrasah suggested the following: "Whatever kitaabs remain, it is necessary to complete them. An exam will be given in all of the kutub of Daurah Hadeeth Shareef."

Therefore, in 1937, upon entering Madrasah again, he studied Bukhaari Shareef, Muslim Shareef, Tirmidhi Shareef, Abu Daawud, Nasaa'i, Tahaawi, Shamaa'il-e-Tirmidhi, Muwatta' Imaam Muhammad, Muwatta' Imaam Maalik and (Sunan) Ibn Maajah.

Khidmat of Hadhrat Naazim Saheb:

During the time of his stay in Mazahir-e-Uloom, he had a mizaaji munaasabat with Mazahir-e-Uloom's naazim-e-a`laa, ustaadh-e-kull, Hadhrat Maulana Sayyid Abdul Lateef Saheb; therefore, Hadhrat Wala used to be by him often, for khidmat, and became included among his khuddaam. On account of the capabilities Allaah Ta`aala had granted him, together with the khaas mizaaj of khidmat, he was especially loved by Hadhrat naazim saheb. On account of this, he had a lot of opportunity to benefit from the faidh of the suhbat of Hadhrat naazim saheb.

The Practice of a Diary:

All of the akaabir Ahlullaah, Awliyaa of Allaah and Mashaayikh of Hadeeth, during their student days, greatly valued their time. On account of valuing and appreciating time, striving to make the best use of every breath and every moment, they far exceeded their contemporaries.

How beautifully someone has said:

"Your every breath is a Musawi tree. These tides are strings of pearls."

From the very beginning, Hadhrat Wala's mizaaj was always one of valuing and appreciating time, striving to make the best use of it. Therefore, he gave great importance to structure, system, orderliness, rules, discipline and ma`moolaat. From a young age already, he even kept a diary.

Maulana Mufti Muhammad Hamzah Saheb saw Hadhrat Wala, during his student days, having a darsi kapi, a diary, etc. According to his report, at the age of 13, he wrote about the morning ma`moolaat more or less like this: "Today, I got up for Tahajjud at such-and-such time. I kept ready Naazim Saheb's water for tahaarat and wudhu. I performed Namaz. Thereafter, I did a lesson in Mukhtasarul Ma`aani by Hadhrat. Until Fajr, I studied such-and-such kitaabs." Etc, etc.

Hard Work and Discipline During his Student Days:

A poet said:

"Through hard work, you will acquire lofty ranks. He who desires to soar must spend the nights awake."

From Hadhrat Wala's student days already, he had a khaas ta`alluq with Faqeehul Ummat, Hadhrat-e-Aqdas Mufti Mahmood Hasan Gangohi. Hadhrat Faqeehul Ummat also treated Hadhrat Wala with great affection.

Who can give a greater testimony regarding a student than that student's own ustaadh? Take note of this statement of Hadhrat-e-Aqdas Mufti Saheb, from which one can gauge Hadhrat Wala's engrossment, effort, discipline and hard work during his student days.

It was asked: "What kitaabs did Hadhrat Maulana Abrarul Haqq Saheb study by janab?"

Faqeehul Ummat said: "Fawzul Kabeer, which at that time wasn't an independent publication; rather, it was part of the haashiyah of Minhaajul `Aabideen. It hadn't been translated into Urdu yet either. In the library of Mazahir-e-Uloom, there was

only one copy each of Lama`aat, Sata`aat, Hawaami`, Shams Baazighah, Qadhi Mubaarak, etc. All of those were studied externally. From the syllabus kitaabs, he studied Qudoori. That too was external. Maulana asked me to teach him Mukhtasarul Ma`aani. I advised him to study a third fann by Hadhrat Maulana Abdul Lateef Saheb, the naazim of Madrasah Mazahir-e-Uloom. He therefore asked Hadhrat and Hadhrat naazim saheb accepted. It was decided that the lessons would be at the time of Tahajjud. Maulana Abrarul Haqq Saheb came to inform me. I said to him: 'Accept it, and put down a condition that waking him up will be your responsibility. Learn a third fann by me as well.' Hence, I started teaching a third fann. Because it was to do with `Ilm-e-Badee`, the examples given were of Arabic poetry. I added Farsi and Urdu poetry."

From this incident, one can gauge - from both the ustaadh and the shaagird (student) - the level of shawq for talab-e-`Ilm, the ikhlaas, the Lillaahiyat, the sacrifice, etc. Qualities which are missing in this era.

فإلى الله المشككى

Istiftaa During his Student Days:

In 1933, at a time when he was under ta`leem here by a third jamaat, his excellent qualities had developed to such an extent which can be gauged from the record of Mazahir-e-Uloom's Darul Iftaa, where his `Ilmi istiftaa is present, which he asked as a mustafti. Hence, by way of **مشتے منونہ از خروارے**, he asked a question pertaining to the washing and masah of the beard, which is being presented here as a gift for the readers.

"What do the `Ulamaa-e-Deen say regarding this mas'alah, of whether masah of the beard is fardh, or ghasl (washing) of the beard? In either scenario, does it refer to a quarter of the beard, a third, or the entire beard? Does it refer to masah of that which touches the skin, or the washing of it? If there is ikhtilaaf in this regard, please write the proofs and the qowl-e-mukhtaar (chosen view, i.e., muftaa bihee qowl of the Madh-hab on the issue).

Abrarul Haqq

A student at this Madrasah

25/11/1352 H."

The Ahle `Ilm Hadharat are aware that only such a person could ask such an `Ilmi tahqeeqi and ikhtilaafi question who has done some deep research on the topic. Such a question regarding the washing or masah of the beard, and whether it's a

quarter, or third, or the whole beard, and whether it includes that which touches the skin, and the ikhtilaaf of the A'immah together with the proofs, and the chosen view, etc., would not be asked by a layman or a student who hasn't studied much.

Hadhrat Muhiyus Sunnah, on account of hard work, capabilities granted by Allaah Ta`aala, and the Faidhaan-e-Nazar of his Asaatidhah-e-Kiraam, from the very beginning reached a special rank in Mazahir-e-Uloom. The Asaatidhah and leadership of the Madrasah had a special attachment to him.

The muhaqqiqaanah answer to this `Ilmi istiftaa was written by Hadhrat Mufti Saeed Ahmad Saheb Ajararvi, Mufti-e-A`zam of Mazahir-e-Uloom, and to strengthen the fatwaa, it was signed off by Ustaadhul Kull, Shaikhul Islaam Hadhrat Maulana Sayyid Abdul Lateef Purqadhwi. The answer is as follows:

"The answer:

حامداً ومصلياً

Regarding washing the beard, the aqwaal of the Fuqahaa-e-Ahnaaf differ. There are approximately eight views:

1. Masah of the entire beard;
2. Masah of a quarter of the beard;
3. Masah of a third of the beard;
4. Masah of that which touches the skin;
5. Washing a quarter of the beard;
6. Washing a third of the beard;
7. Washing the entire beard;
8. Neither washing nor doing masah.

However, for a thick beard that isn't long, the correct and muftaa bihee riwaayat is that the entire beard is to be washed. Besides that, all of the other riwaayaat are marjooh `anhu, as stated in Bahrur Raa'iq, Badaa'i`us Sanaa'i`, Durr-e-Mukhtaar:

وغسل جميع اللحية فرض، يعني عملياً أيضاً على المذهب الصحيح المقتى به المرجوح إليه، وما عدا هذ الرواية يجب غسله ولا مسحه بل يسب، وأن الحفيفة التي ترى بشرتها يجب غسل ما تحتها

To wash a "light beard" is waajib, and to wash a long beard is masnoon.

Saeed Ahmad غفر له

26th of Dhul Qa`dah, 1352 H."

The Acquisition of Tajweed and the Science of Qiraa'ah:

It is extremely necessary to recite Qur'aan Paak with the correct makhaarij and sifaat. No Muslim denies this. However, despite how important this matter is, to that same extent there is disregard when it comes to it.

Together with having the correct makhaarij and sifaat, it is also a right of the Qur'aan Paak that a person recites it in a beautiful voice. A Hadeeth Paak commands: "Beautify the Qur'aan with your voices." [Abu Daawud Shareef: 1/207, Kitaabul Witr, Baabu Kayfa Yustahabbat Tarteel fil-Qiraa'ah]

Likewise, another Hadeeth mentions: "Whosoever does not do taghanni with the Qur'aan is not from us."

This has two meanings:

1. One meaning is: "Whosoever does not keep himself independent (from creation) with the Qur'aan, he is not from us."
2. The second meaning is: "Whosoever does not recite the Qur'aan in a nice voice, he is not from us."

From the very beginning, Allaah Rabbul `Izzah had granted Hadhrat Wala a special dhawq for reciting Qur'aan Paak correctly and beautifully. It so happened that during this time, in Saharanpur's Jaami Masjid, the pride of his era, Shaikhul Qurraa' Hadhrat Qari Abdul Maalik Saheb's older brother, Shaikhul Qurraa' Hadhrat al-Muqri Abdul Khaaliq Saheb, was Imaam and Khateeb. He was very well-known in the field of Tajweed and Qiraa'ah.

Hadhrat Wala took advantage of this opportunity and, despite the fact that he didn't have any free time, since all of his time was already filled, and the Jaami Masjid was a significant distance from the Madrasah, nevertheless, on account of his extreme love and attachment to Qur'aan Paak, he figured out a way to derive benefit. Before Fajr Namaz, Hadhrat Wala would arrive in the Jaami Masjid. He would perform Fajr Namaz in the Jaami Masjid. After Fajr Namaz, he would study Tajweed and Qiraa'ah by Hadhrat Qari Saheb. Hadhrat Qari Saheb as well, on

account of Hadhrat Wala's dhawq and shawq, gave him special attention and focus. On the one side, there was this natural dhawq and shawq, and on the other side, there was the special attention and care of the ustaadh. Together, these two sides showed their result, and Hadhrat Wala acquired special kamaal, in fact mastery, in the field of Tajweed and Qiraa'ah. In fact, he used to recite Qur'aan Paak in the way it was revealed.

This so much overtook Hadhrat Wala's mizaaj that it became part of his tabiyat. Hadhrat Wala's Qiraa'ah was so beautiful and enjoyable that when people heard it, they would lose their senses and would wish that he continues to recite whilst they continue to listen. In some jalsas, when they would be informed that Hadhrat Wala would be arriving, some Hadhrat would come from far and wide just to listen to Hadhrat Wala's soul-comforting Qiraa'ah and loving method of reciting poetry. Allaah Ta`aalaa had granted Hadhrat Wala a beautiful voice, a "Lahn Daawudi".

The Explanation of Hadhrat Qari Abul Hasan Saheb:

Hadhrat Qari Abul Hasan Saheb, former sadrul qurraa at Darul Uloom Deoband, writes: "This writer, from a young age already, would attend the yearly jalsah at Madrasah Baitul Uloom, Sarai Mir, Azamgarh, to get the opportunity to benefit from Hadhrat Wala's excellent qiraat. In fact, a very big reason behind why I would attend this Madrasah's yearly jalsah was to listen to Hadhrat Wala reciting Aayaat of the Qur'aan Kareem, and reciting poems, in his soul-comforting manner. I would wait, with heart and mind, the entire year for this jalsah.

On account of my young age, I didn't understand much of the lectures, but I enjoyed (Hadhrat's) heart-warming and unique voice and manner. From that time, I developed trust and confidence in Hadhrat Wala, and in 1379 H., I began getting the opportunity to officially become close to him. Hadhrat Wala used to also visit our village, Jagdishpur and give lectures. At the time, this lowly one was doing Hifz of the Qur'aan Kareem. The biggest motivator in (me) learning how to recite the Qur'aan Kareem as it should be recited, with complete respect and honour, together with tajweed, was Hadhrat Wala. The Qur'aan Kareem is the Kalaam of Allaah Ta`aalaa. It is His Sifah. It is from His Dhaat. This is the demand of Its Right and Its Respect. [Husnul Muhaadharaat]

His Asaatidhah in Daurah Hadeeth:

Hadhrat Wala learnt the Kitaabs of Daurah Hadeeth by the following Asaatidhah-e-Kiraam:

1. Bukhari Shareef volume one, and Abu Daawud Shareef, by Shaikhul Hadeeth Hadhrat Maulana Muhammad Zakariyya Saheb;
2. Bukhari Shareef volume two by Hadhrat Maulana Abdul Lateef Saheb, naazim of Mazahir-e-Uloom;
3. Muslim Shareef and Nasaa'i Shareef by Hadhrat Maulana Manzoor Ahmad Khan Saheb;
4. Tirmidhi Shareef and Tahaawi Shareef by Hadhrat Maulana Abdur Rahmaan Kamilpuri, sadrul mudarriseen at Mazahir-e-Uloom.

Daurah Hadeeth in Two Years:

In the Daurah Hadeeth Shareef year, Hadhrat Wala became ill. On account of this, he had to complete Daurah Hadeeth Shareef over two years, even though Hadhrat Wala was distinguished among all of his saathis, and in the biannual exam, he was found worthy of awards. Despite that, Hadhrat Wala enrolled again the second year to officially complete Daurah Hadeeth Shareef.

Special Classmates:

From Hadhrat Wala's special classmates were Hadhratji, Daa`i Kabeer, Hadhrat-e-Aqdas Maulana Muhammad Yusuf Saheb, Ameer-e-Tableegh, and Hadhratji Thaalith (The Third Hadhratji), Hadhrat-e-Aqdas Maulana In`aamul Hasan Saheb, Ameer-e-Tableegh.

Special Awards:

In the first year, 1355 H., when Hadhrat Wala's classmates included "Shaikhain", viz., Hadhrat Maulana Muhammad Yusuf Saheb and Hadhrat Maulana In`aamul Hasan Saheb, Shaikhul Hadeeth, Hadhrat-e-Aqdas Maulana Muhammad Zakariyya Saheb said, on the occasion of the biannual exam: "From all of the groups, that student who comes first will receive the complete set of Badhlul Majhood."

Allaah Ta`aalaa decreed that from all these amazing saathis, the person who won this great award was Hadhrat Wala Hardoi. [Reports of Mazahir, 55-56 H.]

{ "That is the Fadhl of Allaah which He gives to whomsoever He wills, and Allaah is the Possessor of the Greatest Fadhl." }

The Second Year of Daurah Hadeeth Shareef:

In 1355 H., in the Daurah Hadeeth year, in the biannual exam, Hadhrat Wala came first among all of his saathis and was awarded this great prize. However, at the end of that year, he became ill. On account of the severity of the illness, he was not able to take part in the exam of some of the kitaabs in the yearly exam. On account of this, the following year, 1356 H., he again enrolled for Daurah Hadeeth and completed it, and this time again, he came first from among all of his saathis, and received the prize of a collection of nine valuable kitaabs.

The Hadeeth Sanad of Hadhrat Muhyiyus Sunnah:

1. Markazul Asaandeed, ash-Shah Waliyyullaah Ahmad ibn `Abdir Raheem al-`Umari ad-Dihlawi. From him, to:
2. Marja`ul Asaaneed, ash-Shah `Abdul `Azeez ibn ash-Shah Waliyyullaah, Ahmad al-`Umari ad-Dihlawi. From him, to:
3. Maulana Rasheeduddeen Khan ad-Dihlawi, Majma`ul Asaaneed ash-Shah Muhammad Is'haaq, and ash-Shah Abu Sa`eed Sa`eed ad-Dihlawi. Then:
4. From Maulana Rasheeduddeen to Ustaadhul Asaatidhah, Maulana Mamlook Ali Nanotwi, and from Shah Is'haaq to the son of the daughter of Shah `Abdul `Azeez, and from Shah Abu Sa`eed to Shah `Abdul Ghani Mujaddidi. Then:
5. From Maulana Mamlook Ali to Maulana Muhammad Mazharuddeen Nanotwi, and from the son of the daughter of Shah `Abdul `Azeez to Shaikh Maulana Ahmad Ali al-Muhaddith as-Saharanpuri, Maulana `Abdul Qayyoom al-Badhanwi and Shah `Abdul Ghani Mujaddidi ad-Dihlawi al-Muhaajir al-Madani. Then:
6. From Maulana Muhammad Mazharuddeen Nanotwi to Maulana Khalil Ahmad al-Ansaari as-Saharanpuri al-Muhaajir al-Madani and Maulana Inayat-e-Ilaahi as-Saharanpuri, and from Maulana `Abdul Qayyoom Badhanwi to Maulana Khalil Ahmad al-Ansaari, and from Shah `Abdul

Ghani Mujaddidi to Sayyidut Taa'ifah, Maulana Rashid Ahmad Gangohi and also Maulana Khalil Ahmad al-Ansaari. Then:

7. From Maulana Rashid Ahmad Gangohi to Maulana Yahya Kandhalwi, and then:
8. From Maulana Yahya Kandhalwi, Maulana Khalil Ahmad Saharanpuri and Maulana Inayat-e-Ilaahi to Shaikhul Hadeeth Maulana Muhammad Zakariyya Kandhalwi al-Muhaajir al-Madani, the author of Awjazul Masaalik. Then:
9. From Shaikhul Hadeeth Maulana Zakariyya Kandhalwi to Muhiyus Sunnah, Hadhrat Maulana Shah Abrarul Haqq Saheb Hardoi.

All of these are the ends of the asaaneed. For the asaaneed from Hadhrat Maulana Shah Waliyyullaah up to the authors of the Kitaabs (i.e., Imaams Bukhaari, Muslim, etc.) this can be found in the beginnings of Risaalah Shifaa'ul `Aleel, Musaffaa, Musawwaa, Sharh Muwatta' and Tirmidhi Shareef, and then, at the beginning of every Hadeeth, from the author of the Kitaab (i.e., Imaam Bukhaari, Imaam Muslim, etc.,) up to Hadhrat Nabi-e-Akram صلى الله عليه وسلم.

The Numbers from the Yearly Daurah Hadeeth Exam:

The numbers from the yearly Daurah Hadeeth exam are as follows:

- Bukhaari Shareef: 21
- Muslim Shareef: 20
- Tirmidhi Shareef: 15 1/2
- Abu Daawud: 17
- Nasaa'i Shareef: 19
- Tahaawi Shareef: 16
- Shamaa'il-e-Tirmidhi: 21
- Muwatta' Imaam Muhammad Shareef: 15 1/2
- Muwatta' Imaam Maalik Shareef: 15
- Ibn Maajah Shareef: 15

The total number: 175.

Note: It is clear that in Madrasah Mazahir-e-Uloom, Saharanpur, the highest number (that a student can get in each Kitaab) is 20.

Completion of Funoon:

After graduating from Daurah Hadeeth Shareef, Hadhrat Wala again enrolled at Mazahir-e-Uloom, and spent two years studying more than just the manqoolaat, but the higher kitaabs of ma`qoolaat, and in these subjects as well he got very high marks. He received a prize of valuable kitaabs as well as five rupees.

In the first year of completing the funoon, in 1357 H., he studied the following kitaabs:

1. Baidhaawi Shareef
2. Rasmul Mufti
3. Tirmidhi Shareef
4. Shamaa'il-e-Tirmidhi Shareef
5. Madaarik
6. Siraaji

Then, in the second year, which was 1358 H., he studied the following kitaabs:

1. Tasreeh
2. Aqleedas
3. `Aroodhul Miftaah
4. Humaasah
5. Khulaasatul Hisaab
6. Shams-e-Baazighah
7. Musallamuth Thuboot
8. Mutanabbi
9. Sidra
10. Tawdheeh-e-Talweeh
11. Sharh-e-Chaghmini
12. Sab`-e-Shidaad

In the two years of completing the funoon, he again came first and received prizes. This is a clear proof of Hadhrat Wala's intelligence and high isti`daad.

A Great Testimony to his Perfect Isti`daad:

If it is only the students of a man that testify to his kamaal, that isn't really a great achievement. On the other hand, if a person's seniors and Asaatidhah testify to his kamaal and praise him, then undoubtedly that is a powerful proof of kamaal.

Such was Hadhrat Wala's condition: his asaatidhah themselves testified to and praised his perfect isti`daad, his complete ikhlaas, his taqwaa and his tahaarah.

One writing of Muhaddith-e-Jaleel, Hadhrat `Allaamah Zafar Ahmad Saheb, the Shaikhul Islaam of Pakistan, is presented here, which was declared truthful and confirmed by Hadhrat Wala's own Shaikh and murshid, Hakeemul Ummat Hadhrat-e-Aqdas Thanvi, and from this one can well gauge how highly these Akaabir Hadharaat thought of Hadhrat Hardoi, and what rank he held according to them.

How beautifully someone has said:

عيسى نواں گشت بہ تصدیق خرے چند

بنما اہل نظر را گوہر خود را

Note the following excerpt of a letter that Hadhrat `Allaamah Zafar Ahmad Saheb sent to the muhtamim of Madrasah Jamiul Uloom, Kanpur, Janab Nazeefur Rahman Saheb on the 22nd of Dhul Qa`dah, 1358 H.

An Excerpt of `Allaamah Zafar Ahmad Uthmani's Letter:

"There is a person who, in my view, is very deendaar and a person of isti`daad. As far as I have heard, the mudarriseen at Madrasah Mazahir-e-Uloom and the naazim saheb there all have complete faith in his isti`daad. His name is Molvi Abrarul Haqq سلمہ."

A few sentences later, he writes:

"He put in a lot of effort in acquiring the `Uloom-e-Shar`iyyah Darsiyyah at Mazahirul Uloom. Alhamdulillah, he is also a Hafiz and Qaari. Together with acquiring `Ilm, he is also fulfilling the position of teaching. The students enjoy his style (of teaching). He is very distinguished among his contemporaries for his taqwaa, tahaarah, `ilm and `amal.

In my opinion, this other place will be more suitable for him, and he will be happy with a monthly salary of just 25 rupees. If you are fine with this, please reply quickly so that I can speak with him and send him."

Confirming what is mentioned in this letter, Hadhrat Hakeemul Ummat said: "Lowly Ashraf Ali also agrees with every word written in this letter. Was-Salaam"

Nikaah and Dars-o-Tadrees:

Nikaah:

At the advice of Hadhrat's peer-o-murshid, Hadhrat Thanvi, Hadhrat married the daughter of Dr. Ahmad Shah. Even though she was from a rich, very worldly-educated family, and she was an only daughter, and she was used to comforts and luxuries, she made herself in conformity with a khaalis, deendaar `Aalim and Muslim, and truly discharged the rights of companionship.

Not only is she a pious and obedient wife to Hadhrat, but she is also loyal, serves him and has trust and confidence in him. Her ma`moolaat are like those of a kaamil wali. There are very few women like her. May Allaah Ta`aala grant her health, safety, determination and sabr, and extent her shadow for a long time, Aameen.

Employment at Mazahir-e-Uloom and Dars-o-Tadrees:

The Akaabir Hadharaat at Mazahir-e-Uloom were well-aware of this illustrious son of theirs, this newly qualified student of the Madrasah, and of his perfect isti`daad, and his taqwaa, tahaarah, sound mizaaj, etc. Therefore, in 1358 H., the leadership of Mazahir-e-Uloom held a mashoorah among themselves and decided to appoint Hadhrat Wala as an assistant teacher at Madrasah Mazahir-e-Uloom immediately following his graduation from completion of the funoon.

For two years, Hadhrat Wala beautifully and excellently carried out the duties of teaching, which greatly pleased and put at ease the students and leadership of the Madrasah.

What greater proof can there be for the perfect isti`daad of a person, than the fact that after his graduation, his alma mater - which in this case was such a greatly institution of `Ilm like Mazahir-e-Uloom - immediately appoints him as an ustaadh, affording him the opportunity to do the khidmat of teaching.

Employment at Jamiul Uloom, Kanpur:

Kanpur, Hindustan, is a fortunate city which received the khidmaat of such a rare, unique Jaami`ul Manqool wal-Ma`qool individual as Hakeemul Ummat, Mujaddidul Millat. In 1301 H., Hadhrat Wala Thanvi, at the request of the people of Kanpur, took up the position of principal of Madrasah Faidh-e-Aam there. However, a short while later, at the insistence of Janaab Abdur Rahmaan Khan

Saheb and Haji Kifayatullaah Saheb, Hadhrrat Thanvi began giving duroos at Muhalla Patkapur. This was a new Madrasah which had commenced the teaching of the manqoolaat and ma`qoolaat. Furthermore, since it was a Jaami Masjid, Hadhrrat Thanvi named it "Jaamiul Uloom". Hadhrrat Thanvi taught here for approximately 14 years, together with giving islaah. In 1315 H., he left Kanpur and returned to his hometown of Thana Bhowan, to bring alive the "Khanqah Imdadiyyah".

During the era of Hakeemul Ummat Hadhrrat Thanvi, Jaamiul Uloom, Kanpur, held a central status. The faidh of Hadhrrat Thanvi filled not only the entire city, but also the environs of the city and even far off areas. However, after Hadhrrat-e-Aqdas Thanvi had left there, the Madrasah started to go down. Hadhrrat Thanvi was very concerned about this Madrasah. The faculty of the Madrasah were also worried, and they wanted to find some individual who will be suitable (to take up that post). The faculty of the Madrasah expressed this need to Hadhrrat Thanvi. Hadhrrat Thanvi considered Hadhrrat Hardoi to be suitable for that position, and so Hadhrrat `Allaamah Zafar Ahmad Uthmani sent a letter to the muhtamim of the Madrasah at Hadhrrat Thanvi's advice and instruction. In this letter, Hadhrrat Thanvi gave complete tasdeeq regarding Hadhrrat Hardoi. This letter of his was reproduced earlier on (in this kitaab).

Hence, the faculty of the Madrasah employed Hadhrrat Hardoi at Jaamiul Uloom, Kanpur, as per the wish of Hadhrrat Thanvi. Hadhrrat Hardoi, as per the indication and advice of his Shaikh and murshid, Hadhrrat Thanvi, left from Mazahir-e-Uloom to Jaamiul Uloom in Kanpur, and for two years he excellently carried out the work of teaching.

Staying in Fatehpur Haswa:

The zimmedaar of Fatehpur Haswa had ta`alluq with Hadhrrat Thanvi. There was a strong need there for an expert ustaad and murabbi. So, he put in a request to Hadhrrat Thanvi that Hadhrrat Thanvi sends Hadhrrat Hardoi there. Keeping in mind how important it was, Hadhrrat Thanvi advised (Hadhrrat Hardoi) to go there. So, Hadhrrat Hardoi, as per the indication and advice of his Shaikh and Murshid, left from Jaamiul Uloom, Kanpur, to Fatehpur Haswa. There, he excellently carried out the duties of teaching and tarbiyat at Madrasah Islaamiyyah. He stayed here for approximately two years.

Madrasah Ashraful Madaaris, Hardoi:

Staying in Ashraful Madaaris, Hardoi:

When a person is employed in a madrasah, under others, he cannot - with an easy mind - freely act upon his own capabilities. This was the reason why Hadhrat Thanvi, after having taught for 14 years at Madrasah Jaamiul Uloom in Kanpur, from 1301 H. to 1315 H., eventually pulled away, after all of these ta'leemi and tadreesi khidmaat, and freed himself, making Khanqah Imdadiyyah in Thana Bhowan the markaz for his khidmaat. Staying there, he carried out such khidmaat the likes of which are difficult to find.

Likewise, for the sake of benefits and need, Hadhrat Thanvi ordered Hadhrat Hardoi to establish his own madrasah. So, Hadhrat Wala Hardoi, acting upon the instruction of his Shaikh and murshid, established a madrasah in his hometown of Hardoi by the name of "Ashraful Madaaris", in Shawwaal of 1362 H. This Madrasah became, in this Kufriistan, this place of zhulmat, such a shining lamp of Ta'leem, Tazkiyah and Tarbiyat, which has illuminated not only people in Hindustan and Asia, but even the hearts and minds of yearning Hadharaat in Africa and Europe.

In madaaris, generally, the teaching of Qur'aan Paak, the Deeni tarbiyat of children and the correction of manners and habits is not focused on very much. The result of this is weakness in `amal on Deen, which is the very rooh behind the establishment of madaaris. There was therefore the need for such a madrasah which would, together with teaching Qur'aan Paak, also give special attention to tarbiyat.

When other institutions saw Hadhrat Wala's style and method, their eyes opened to the benefits and they started introducing that system and method into their own madaaris and makaatib under their control.

Today, Madrasah Ashraful Madaaris has become a standard not only in Asia, but in countries overseas as well.

Madrasah Ashraful Madaaris in Hardoi is not just a Madrasah; it is a movement through which great work is being carried out in terms of the various methods of islaah and tarbiyat. The faidh of this is spreading out of Hindustan, to other countries as well.

For quite a long time, Hadhrat Wala himself used to teach the initial kitaabs all the way up to the intermediate level kitaabs. Up until the end, he made himself waqf

for the khidmat of the Madrasah. Despite illness, he oversaw each and every department.

After breakfast, when the Madrasah would start, he would take part in the du`aa and taraana with dhawq and shawq, and he would give valuable advices to the asaaticdhah and students. He would go to the various classrooms, go to the dormitory, go to the kitchen to inspect it, and even go to inspect the toilets and bathrooms.

Even on the day he passed away, he went to each and every department, inspecting each and every place, giving appropriate advices.

The System of the Madrasah:

Hadhrat Wala established this Madrasah in conformity with the dhawq and maslak of Hadhrat Thanvi, and he kept it upon that system right until the end. He established the Madrasah around his own house. Extra buildings were added on as needed. However, it was done in an extremely simple way and only as needed. The Madrasah had no collecting of funds, no announcements, no appeals, no advertising, no bestowing of sainthood to people who contribute funds, no importance given to any specific jamaat, etc. Whatever jamaat's children they were, they were looked after. If in any year, there were no children from any jamaat, and a jamaat couldn't be formed, it was of no concern, that: "What will people say?" Whatever number of students there were, full arrangements were made for their ease. Their meals, etc., were all seen to.

Medical Treatment for Students:

The best of arrangements was made for medicine and treatment for the students. Sick students had a separate room called Daarush Shifaa or Daarul Mardhaa, where they would be completely looked after, visited and receive treatment. Doctors would be called for them and the best of treatment would be administered. Sick students were kept well-pleased. Hadhrat Wala himself would go to visit them again and again. As a result of this, the Asaatidhah-e-Kiraam and other students would also go to visit (those sick students) again and again. The virtues of visiting the sick would be explained so that more and more emphasis is given to visiting the sick. Likewise, the Sunnah of visiting the sick was acted upon, and the sick students were so well taken care of that perhaps even in their own homes they wouldn't have been taken care of that well or received such excellent medical treatment.

The more well-off students would even see to their expenses.

Together with receiving ta`leem, their tarbiyat was done with utmost affection. Children were treated with so much affection that it would cause them to forget the affection of their own parents.

Arrangements for Hot Water:

During winter, arrangements were made for 24-hour hot water availability. This arrangement was for all of the asaaticdhah and students. During winter, there was no time wherein hot water wasn't available. (Hadhrat) would not have the students go through even the slightest takleef.

Arrangements for a Generator:

For the sake of ease for the students, a generator was arranged as well. Not just one, but two generators were gotten, so that if - Allaah forbid - one of them breaks, the other will still be working and can be used.

Another worker was employed to run the generator. His room was next to the generator room, so that there would be no inordinate delay in the starting of the generator. If the electricity went out at any time of the night or day, the generator would immediately be turned on so that the asaaticdhah and students mustn't undergo the slightest takleef due to there being no electricity.

An Intelligent Arrangement for Electricity in the Dormitory:

What generally happens in Madaaris is that the focus is on there being electricity in the classrooms. There isn't much focus on letting there be electricity in the dormitory. Even if there is electricity in the dormitory, generally, the lights powered by the generator will not extend to the dormitory (in the event of a power outage). However, here, Hadhrat Wala gave special importance to making certain that there is light in the dormitory. He made certain that just as how the generator would power the lights in the Masjid and classrooms, likewise it would power the lights in the dormitory.

Arrangement for an Air Conditioner in the Dormitory:

In the dormitory, together with fans, an AC was also arranged for the ease of all students.

Arrangements for Overseas Students:

Because students from overseas are from countries where there's a lot of comforts and luxuries, those Hadharaat are accustomed to such things. Therefore, special arrangements were made for overseas students, that things are made appropriately easy for them. However, all of this took place with simplicity, so that the students can at least undergo some level of mujaahadah.

Arrangements for Cold Water:

During summer, intelligent arrangements were made for cold water as well. Cold water machines were arranged, providing cold water 24 hours a day. These machines were arranged so that those staying in the dormitory and those studying in the classrooms could have easy access to cold water.

Working on Other Madaaris:

Hadhrat Wala's wanted other Madaaris to also make such arrangements for the students, so that these valuable students, these honoured guests of Rasoolullaah صلى الله عليه وسلم could acquire `Ilm with ease. Hence, he brought this to the attention of the leadership of some madaaris.

Writing to the Faculties of Darul Uloom and Mazahir-e-Uloom:

Hadhrat Wala was informed that during winter, some big Madaaris didn't have arrangements for hot water for their dormitories, and as a result, the students there went through takleef. If someone was in need of ghusl, it was a great difficulty. Some students would miss Fajr due to this reason. When Hadhrat Wala was informed of this, he became very restless and uneasy. Immediately, he sent letters to the faculties of Darul Uloom and Mazahir-e-Uloom, and attached tickets for the response in the envelopes, so that he could get a swift response.

We reproduce here the letter he sent to Hadhrat Maulana Muhammad Salman Saheb, naazim of Mazahir-e-Uloom.

Hadhrat Wala Hardoi's Letter to Hadhrat Maulana Muhammad Salman Saheb, Naazim of Mazahir-e-Uloom:

"My respected Janaab Naazim Saheb of Madrasah Mazahir-e-Uloom, Saharanpur
زيد لطفه السامي

Assalaamu `Alaikum wa Rahmatullaahi wa Barakaatuh.

I have been informed by some reliable Hadharaat that during the winter season, you have made arrangements for hot water in the Masjid, but in the Madrasah itself, in the dormitory, there is no hot water for the respected students.

What is the reality of this information I have received? Please inform me.

جزاك الله تعالى

For the response, a registered envelope has been sent.

Was-Salaam

Abrarul Haqq

16th of Safarul Muzaffar, 1426 H. - 27th of March, 2005, Sunday"

In his response letter, Hadhrat Maulana Muhammad Salman Saheb gave all of the details.

Hadhrat Maulana Salman Saheb's Letter to Hadhrat Wala Hardoi:

باسمه سبحانه وتعالى

22nd of Safar, 1426 H.

Makhdoom, Mukarram wa Muhtaram Hadhrat-e-Aqdas دامت بركاتهم

Assalaamu `Alaikum wa Rahmatullaahi wa Barakaatuh.

I hope Hadhrat Wala's mizaaj is well. May Haqq Ta`aalaa keep Hadhrat Wala's shadow over the heads of us khuddaam for a long time, with health and `aafiyah, and may He grant us the tawfeeq to continue to benefit from your fuyoodh.

Hadhrat Wala's letter reached us. The riwaayat that reached Hadhrat Wala, which is that in the winter season, there is arrangements for hot water in the Masjid but not for the students in the dormitory - this riwaayat is correct. From the days of old, this was the practice of the Akaabir, that there would be hot water in the Masjid and students could make use of it. There hadn't been any separate arrangement for hot water for them. The neighbouring Masjid is from the needs of the Madrasah, and it does not have any independent funds. Rather, from the Madrasah's yearly budget, just as how there are various projects requiring funds, the Masjid is one of them. All of the needs of the Masjid comes out of the Madrasah's budget.

During the winter season, besides the times of Salaah, there is also hot water available at other specific times, and this is arranged for the students' ghusl, etc. This is also the system at the Dar-e-Qadeem and Masjid Kulthoomiyyah. Likewise, it is also the system at the Dar-e-Jadeed. Besides this, Alhamdulillah Ta`aalaa, the Madrasah is well. We are all in need of Du`aas, and we make Du`aa for Hadhrat Wala's health and `aafiyat.

Was-Salaam

Muhammad Salmaan

Naazim Madrasah Mazahir-e-Uloom, Saharanpur

29th of Safar, 1426 H."

In response to this, Hadhrat Wala Hardoi wrote another letter to Hadhrat Maulana Muhammad Salman Saheb wherein he requested further details regarding hot water and a generator. The letter is reproduced below.

The Letter of Hadhrat Wala Hardoi to Hadhrat Maulana Muhammad Salman Saheb:

"My respected Janaab Molvi Muhammad Salman Saheb **مد ظله العالی**, Naazim of Madrasah Mazahir-e-Uloom, Saharanpur,

Assalaamu `Alaikum wa Rahmatullaahi wa Barakaatuh.

Your response letter regarding hot water for the respected students of the Madrasah, dated 22nd of Safar, 36 H., arrived on the 26th of Safar, 36 H.

On account of having been busy with a lot of immediately pressing matters, and having an abundance of guests, and not being well, and also that the winter season is still far off, (I) had not yet written a letter (until now).

1. Please inform me: how many halqas does the Madrasah have, and how many students stay in them?
2. Currently, the system for hot water that you have written about - is it sufficient for all of the students or not?
3. How many generators does the Madrasah have, and what strength are they?
4. Are they sufficient for all of the electrical needs of the Madrasah or not?

For your response, I have sent a registered envelope.

Was-Salaam

Abrarul Haqq"

Likewise, he wrote letters to the faculties of other Madaaris as well. For the sake of brevity, we've sufficed with just this much.

Special Attention on Tarbiyat of the Students:

In Madrasah Ashraful Madaaris, Hardoi, Hadhrat Wala placed special attention of the tarbiyat of the students, aside from the ta`leem. For this reason, he formulated such rules and principles which resulted in tarbiyat coming about by itself.

Firstly: 24-hour ma`moolaat were drawn up for the students in such a way that each student's entire time was made use of. No student had enough time to think about futilities. In the ma`moolaat as well, tarbiyat was given special attention. All of the ma`moolaat were formed into a list which was then hung up. The students were instructed to spend their time in accordance with this list.

We reproduce this list below.

Daily Ma`moolaat for the Respected Students:

1. After Fajr, take part in the practices of the Masjid.
2. Daily, recite Soorah Faatihah, blow over water and drink it.
3. Relaxing in the form of walking or jogging.
4. Adhere to the Sunnats pertaining to leaving the Masjid.
5. Tilaawat after Salaatul Ishraaq.
6. Thereafter, breakfast.
7. Ta`leem at the Madrasah as per the system.
8. After the conclusion of ta`leem, a meal.
9. Thereafter, resting and spending time in mutaala`ah.
10. Preparing for Zhuhr Namaz after Adhaan.
11. Participation in Khatm Khwajagaan with the elders, as per the suggestion of the Naazim Saheb.
12. Ta`leem at the Madrasah.
13. Preparing for `Asr Namaz after Adhaan.
14. After `Asr, taking part in the practice of the Masjid.
15. Thereafter, relaxing and completing of necessities.
16. Five minutes after `Asr Namaz, attending a majlis of mudhaakarah until Maghrib Adhaan.
17. Awwaabeen after Maghrib.
18. Ta`leem for approximately one hour.
19. Preparing for a meal and being free.
20. Preparing for `Ishaa Namaz after Adhaan.

21. After `Ishaa, the Sunan of Qiyaamul Layl.
22. Ta`leem for approximately 45-60 minutes, together with a mention of the Sunan of sleeping.
23. Preparing for sleep.
24. Waking up before the Adhaan of Fajr, as per the suggested system.

Abrarul Haqq

Naazim of Madrasah Ashraful Madaaris, Hardoi

4th of Rabee`ul Awwal, 1425 H. - 25th of April, 2004, Sunday

From this list of daily ma`moolaat, one can gauge to what extent the students' time was fully occupied, and how, together with tal`eem, a lot of emphasis was placed on tarbiyat. Through a taalib-e-`Ilm acting upon it, during their student days already, they become accustomed to the Sunan, aadaab and mustahabbaat, and even Ishraaq, Awwaabeen, Qiyaamul Layl (Tahajjud Namaz), etc. Also, from their student days already, they become accustomed to being particular and disciplined in regards to time, the importance of which is manifest for the attainment of kamaal.

Instructions for the Respected Students:

In the Madrasah, in the dormitory, for the students staying there, it was necessary for them to arrive in the Masjid five minutes before time. Each room had an appointed ameer and a naa'ib ameer.

The responsibility of the ameer of each room was to thoroughly oversee all of the students staying in that room. If he sees any student acting in contravention of any of the rules, he was to inform Hadhrat Naazim Saheb. He was to take attendance of all the students of that room, for Namaz in the Masjid five minutes before time. If any students were going to not be present (for whatever reason), they had to inform him. Furthermore, it was necessary for all of the students to take into consideration their neighbouring rooms on the right and left.

During the Madrasah times, it was necessary for them to keep the keys of their respective rooms in a bag.

The ameer of the room would see to all of these matters. In the event of his absence, such as due to him being ill or being on leave, the naa'ib ameer would take his place and carry out those duties.

The list of rules was hung up in each room. We reproduce it below.

Instructions for Students Staying in the Dormitory:

1. Arrive in the Masjid for Namaz five minutes beforehand, with the ameer of the room or the naa'ib ameer. All should go together. At each Namaz, attendance will be taken. If anyone will not be present, they must inform (the ameer). Furthermore, all must sit in their designated places.
2. The Madrasah will give a book and pen to the ameer. He will write down the names, etc., of those present.
3. Take into consideration your own rooms and adjacent rooms. If anyone fails to do so, verbally remind him. If he still does not (obey the rules), inform the naa'ib naazim. Inform the naa'ib ameer or the ameer.
4. Give the keys of your rooms to the respected students five minutes before the alarm.

Muhammad Kaleemullaah **عفي عنه**

3rd of Rabe'uth Thaani, 1426 H., - 13th of May, 2005

Ma`moolaat of the Masjid:

After almost every Namaz, some ma`moolaat were prescribed. It was necessary for all students to participate. Students would acquire many benefits through participating in these ma`moolaat.

From these ma`moolaat were: to explain one mas'alah; to memorise the translations of the Soorahs recited in Namaz; practicing of Namaz (i.e., physical demonstration to ensure that each student is performing every posture of Salaah correctly); takraar of the Sunan; correcting (of one's recitation) of Kalaam Paak; Tafseer of Kalaam Paak; Tilaawat of Kalaam Paak; memorising one major sin.

A bayaan on the Seerah of Rasool-e-Akram **صلى الله عليه وسلم** would be given on a Thursday. Thereafter, a bayaan on the etiquettes of gasht, after which the students

would go out into the neighbourhood to do gasht. After Maghrib, as per what is suggested, there would be a bayaan.

For details on the ma`moolaat of the Masjid, the "Ma`moolaat-e-Masjid" paper is being reproduced here below.

Ma`moolaat of Masjid Haqqi, Madrasah Ashraful Madaaris, Hardoi:

After Fajr Namaz:

1. The explanation of one mas'alah from Taleemuddeen.
2. Memorisation of the translations of the Soorahs of Namaz, word by word.
3. Practical training on Namaz, together with takraar of the Sunan.
4. An easy method of correcting one's recitation of Kalaam Paak.
5. An easy method of Hifz.
6. Tafseer of Kalaam Paak for 5-6 minutes.
7. Tilaawat of one Rukoo` of Kalaam Paak by a student.
8. Du`aa.
9. Tilawat whilst looking inside the Para, for at least three minutes.

After `Asr Namaz:

1. An easy method of correcting (one's recitation). First listening, then opening.
2. One major sin. First mentioning it, then someone explaining it.
3. Listening to one Sunnah, and then someone explaining it.

After `Ishaa Namaz:

1. For 5-7 minutes, Seerat-e-Paak using Uswah-e-Rasool-e-Akram صلى الله عليه وسلم (of Dr. Abdul Hayy Arifi). Thereafter, a wurd of Aayat-e-Kareemah:

...11 times, and reciting Durood Shareef three times before and after it.

After `Asr Namaz on Thursdays:

After the daily ma`moolaat: aadaab of gasht. Thereafter, gasht in the neighbourhood. Then, after Maghrib Namaz, a bayaan lasting 25 to 45 minutes.

A separate list of the ma`moolaat of Jumu`ah will be hung up.

Abrarul Haqq

4th of Rabee`ul Awwal, 1425 H., - 25th of April, 2004

Ma`moolaat of Jumu`ah:

From all days, the day of Jumu`ah has specific virtue as mentioned in the Hadeeth Paak. Some specific ma`moolaat for the day of Jumu`ah have also been mentioned in Hadeeth Paak. Taking them into consideration, the ma`moolaat for Jumu`ah day was suggested, so that all of the respected students can become accustomed to them from childhood already.

The list of ma`moolaat for the day of Jumu`ah was printed on a separate paper and hung up, to be acted upon. We reproduce it below.

Ma`moolaat of the Day of Jumu`ah in Masjid Haqqi:

1. In Fajr Namaz - in the moderate season, mostly reciting the Masnoon Qiraat, i.e., Soorah Alif-Laam-Meem Sajdah and Soorah Dahr, though sometimes reciting from elsewhere.
2. In Fajr Namaz (i.e., afterwards) - Reading out the six a`maal of Jumu`ah.
3. In Fajr Namaz (i.e., afterwards) - A word-for-word translation of the Soorahs recited in Fajr Namaz.
4. In Fajr Namaz (i.e., afterwards) - Practical training on Namaz, in all arkaan: qiyaam, rukoo` and sajdah.

Note: After this, all of the students, young and old, and the correctors and the guests would all go outside of the Masjid and sit in the courtyard.

An Easy Method of Correcting One's Recitation of Qur'aan Paak:

1. A word-for-word correcting of one's pronunciation of Soorah Faatihah and Soorah Naas.
2. An easy method of Hifz. Memorisation of a few words from Soorah Yaaseen, Soorah Waaqi`ah and Soorah Mulk.
3. A 5-minute Tafseer of Qur'aan Paak.
4. Listening to a Rukoo` recited by one of the younger students.
5. After Tilaawat, Du`aa. Thereafter, students would head to the madaaris. The correctors and guests will spend approximately three minutes doing Tilaawat whilst looking inside the Para.

Jumu`ah Namaz:

1. Immediately after the Adhaan of Jumu`ah, a bayaan lasting approximately 25 minutes.
2. Upon conclusion of the bayaan, in every saff, gasht regarding the needs of the Masjid, for approximately 30 seconds.
3. Opportunity to perform the Sunnats approximately 10 minutes before the Arabic khutbah.

`Asr Namaz on the Day of Jumu`ah:

1. One or two minutes before jamaat, recitation of a Hadeeth on Durood Shareef.
2. After Namaz, Du`aa and a wurd of Durood Shareef.
3. Daily ma`moolaat.

Abrarul Haqq

25th of Safarul Muzaffar, 1425 H. - 16th of April, 2004

Durood Shareef After `Asr on Jumu`ah:

On Jumu`ah day, after `Asr Namaz, specific virtue has been mentioned for reciting the following Durood Shareef before standing up from one's place, that if a person recites it 80 times, 80 years of one's sins will be forgiven and one will receive the reward of 80 years of `Ibaadah. This Durood Shareef is:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَسَلَّمَ تَسْلِيمًا

Importance of Du`aa on Jumu`ah Day Before Maghrib:

It comes in a Hadeeth Shareef that there is a Saa`at-e-Ijaabah (hour in which du`aas are accepted) on the day of Jumu`ah. During this period of time, whatever du`aa one makes will be accepted. The aqwaal of the Hadharaat A'immah-e-Kiraam differ regarding when exactly this time is. There are more than 40 different views. However, the most raajih view is that it is the time from after `Asr until just before Maghrib. The Hadharaat Mashaayikh always placed great emphasis on this.

Hadhrat Wala Hardoi used to greatly emphasise it in Masjid Haqqi. Targheeb was given to all of the asaathidhah, students and respected guests regarding it.

Ma`moolaat of Students on the Day of Jumu`ah:

Because the day of Jumu`ah would be a holiday, students were given the opportunity to play on that day. Together with being steadfast upon the ma`moolaat of Jumu`ah, they would also have the opportunity to play. Therefore, the paper listing the ma`moolaat for Jumu`ah was hung up separately. It is reproduced below.

Ma`moolaat of the Respected Students on the Day of Jumu`ah:

1. After Fajr has been performed, the students go to their halqas.
2. They are to clean their halqas and arrange their belongings.
3. At breakfast hour, they are to proceed in an order fashion to have breakfast.
4. After breakfast, as per the system, they can play.

5. One by one, they must start preparing for Jumu`ah.
6. Half an hour before the first Adhan, the halqas will close and they must head to the Masjid.
7. After the completion of Jumu`ah Namaz, they can relax in their halqas until `Asr Adhaan.

Abrarul Haqq

8th of Rabee`ul Awwal, 1426 H. - 18th of April, 2005

Working in Accordance with Valid Principles:

Hadhrat Wala very much took limits and boundaries into consideration. He would not ignore the Shar`i Ahkaam for the sake of imagined benefits. For example, after `Ishaa Namaz, an announcement would be made that after completion of the Sunnats and Nawaafil, there will be a practice of (someone) speaking on Seerah Paak for 5-10 minutes. Whosoever does not have more important work may attend. Look at how much consideration is given to limits and boundaries in the wording of the announcement itself.

The Fuqahaa have written that it is forbidden to do Dhikr or Tilaawat in a loud voice in the Masjid if it will disturb anyone's Salaah. In this Masjid, if anyone was engaged in Salaah, Hadhrat would not allow the loud speaker to be used. He used to say: "The most that will happen is that those far away will not hear. Those sitting nearer will be able to hear. (However, at least) no disturbance will come about in the Namaz of any Namazi." [Ainah-e-Mazahir-e-Uloom]

Importance of Tarana:

Hadhrat Wala used to give a lot of importance to the tarana. He himself used to take part in it, and all of the Asaatidhah and students used to take part in it. Guests arriving from outside were also encouraged to take part.

First, the tarana would be read, which consisted of Hamd, Munaajaat and poetry. Through this, students also memorised poems of Hamd and Munaajaat.

Thereafter, the children would recite the Masnoon Du`aas and Sunan of Namaz. This developed a shawq for the Masnoon Du`aas and Sunan of Namaz in the students.

Thereafter, Hadhrat Wala would give some brief advices and the tarana majlis would then conclude, and all of the asaaticdhah and students would return to their places.

Another benefit of the tarana is that after the tarana, all of the asaaticdhah and students would be present in their respective classrooms at the correct time. The tarana would take place in the morning, approximately half an hour before Madrasah starts.

After `Asr Majlis:

After `Asr, Hadhrat Wala had a majlis in which all of the respected asaaticdhah, students and guests would take part.

In the Majlis, a kitaab like Ashrafus Sawaanih, etc., or any other islaahi kitaab would be read out, and Hadhrat Wala would - every now and again - say some words of explanation.

Upon conclusion of the majlis, some children would read out some du`aa or some Sunnah, etc. This majlis also had a special effect on the tarbiyat of the children.

Special Tarteeb for Children:

In accordance with the ages of the children, they would be divided:

1. Older children;
2. Medium children;
3. Young children.

Their tarteeb was done in accordance with this. For example, in the living arrangements as well, this was taken into consideration, and the children were given places in accordance with their age. For example, in one room would be the older children, in another would be the medium children, and in another would be the young children. For those in one room to go to another was considered a crime.

Likewise, the classrooms were kept in accordance with the ages of the children. The older children were separate, the medium children were separate and the young children were separate. Each had a different classroom.

In Namaz as well, this was taken into consideration. The younger children would be entirely on the upper floor, so that there was no opportunity for them to mix with the older children.

This tarteeb was also there in eating and drinking as well. Food was divided in accordance with the halqah, that at such-and-such hour, such-and-such halqah's children would have their meal, and then at such-and-such hour, such-and-such halqah's children would have their meal, etc.

Nobody could be given meals contrary to the tarteeb. At times of rukhsat, when there was opportunity given for the children to play, even then this tarteeb was kept in place, and it was considered a crime for children of one halqah to mix and play with the children of another halqah.

The reason behind all of this was that their mixing (i.e., the older children with the younger children) leads to many corruptions and evils, and this is something that Madaaris generally do not pay attention to. On account of this intermixing, great corruptions and evils develop, and sometimes it becomes impossible to even correct (those corruptions and evils).

Overseers of the System:

No matter how excellent the rules and principles are, if no overseeing is done (to ensure that they are followed), there will be no benefit.

In Ashraful Madaaris, Hadhrat Wala, together with the rules and principles, also had thorough overseeing. On account of this, the rules and principles were not viewed as merely rules and principles (on paper, as theory), but rather, as rules and principles to act upon. Every student had `Ilm-e-Yaqeen that these rules and principles are to be acted upon, and unless there is a valid excuse, nobody can avoid acting upon them. Hence, those students who were initially lazy, within a few days that laziness was replaced by vigour. Some examples of the overseeing of the system are reproduced below.

Overseeing of Namaz:

There was strict overseeing of the five daily Namaz, to determine if the students of each halqah are joining the Namaz or not. No student could go against it. For every Namaz, in every halqah there were overseers appointed, and lists drawn up and hung up. We reproduce this list below.

Overseeing List of Five Daily Namaz at Madrasah Ashraful Madaariis, Hardoi:

Time: Fajr Namaz / Halqah Jaat: Older children 5-6-22-24 / Overseer: Janab Molvi Abdus Samee` Saheb

Time: Fajr Namaz / Halqah Jaat: Medium children 18-11-12 / Overseer: Mufti Faheem Ahmad Saheb

Time: Fajr Namaz / Halqah Jaat: Younger children / Overseer: Molvi Ateequr Rahman Saheb

Time: Zhuhr Namaz / Halqah Jaat: Older children 5-6-22-24 / Overseer: Mufti Bilal Saheb

Time: Zhuhr Namaz / Halqah Jaat: Medium children 11-18 / Overseer: Molvi Jamil Ahmad Saheb

Time: Zhuhr Namaz / Halqah Jaat: Younger children / Overseer: Molvi Ateequr Rahman Saheb

Time: `Asr Namaz / Halqah Jaat: Older and medium children / Overseer: Mufti Ubaidur Rahman Saheb

Time: `Asr Namaz / Halqah Jaat: Younger children / Overseer: Hafiz Muhammad Mustafa Saheb

Time: Maghrib Namaz / Halqah Jaat: Older and medium children / Overseer: Hafiz Shafiq Ahmad Saheb

Time: Maghrib Namaz / Halqah Jaat: Younger children / Overseer: Molvi Abdus Samee` Saheb

Time: `Ishaa Namaz / Halqah Jaat: Older children / Overseer: Mufti Ubaidur Rahman Saheb

Time: `Ishaa Namaz / Halqah Jaat: Medium children / Overseer: Molvi Abdus Samee` Saheb

Time: `Ishaa Namaz / Halqah Jaat: Younger children / Overseer: Hafiz Muhammad Mustafa Saheb

Abrarul Haqq, 1425 H.

25th of Rabee`ul Awwal - 16, 2004

Likewise, for the times of rest, and the time of the tarana, and the majlis after `Asr, etc., there were appointed overseers as well. Overseeing lists were drawn up for each and every time, and everyone was to act in conformity with those. Some of those are reproduced below.

Overseeing List for Rest Times in this Madrasah:

(First the day, then the Arabic and Farsi darajah, then the Hifz darajah, then the kitchen, the field and the main entrance, and then the signature.)

Saturday / Molvi Ifdhalur Rahmaan / Hafiz Shafiq Ahmad / Mufti Bilal Ahmad / (Signature)

Sunday / Molvi Ahmad Ali / Hafiz Muhammad Ra'ees / Molvi Ateequr Rahmaan / (Signature)

Monday / Mufti Faheem Ahmad / Molvi Abdus Samee` / Munshi Shafiq Ahmad / (Signature)

Tuesday / Mufti Shafqatullaah / Hafiz Muhammad Mustafa / Molvi Mujtaba / (Signature)

Wednesday / Molvi Jamil Ahmad / Hafiz Abrar Jaleel / Hafiz Anwar Khaleel / (Signature)

Thursday / Mufti Ubaidur Rahmaan / Hafiz Abdur Ra'oof / Molvi Muhammad Hashim / (Signature)

Note: The overseeing stations will change every month.

Abrarul Haqq

Naazim of Madrasah Ashraful Madaaris, Hardoi

27th of Safarul Muzaffar, 1426 H. - 7th of April, 2005

Overseeing List for the Time of Tarana:

(Number, then names of asaatidhah, then halqah.)

1. Molvi Muhammad Hashim Saheb - 10
2. Molvi Muhammad Mujtaba Saheb - 9
3. Hafiz Ra'ees Ahmad Saheb - 8
4. Hafiz Abrar Jaleel Shaeb - 7G
5. Hafiz Shafiq Ahmad Saheb - 7B
6. Hafiz Rafiq Ahmad Saheb - 7A
7. Molvi Abdus Samee` Saheb - 11
8. Molvi Ateequr Rahman Saheb - 12A
9. Munshi Ahmad Shafiq Saheb - 13B
10. Molvi Jamil Ahmad Saheb - 18A
11. Molvi Ahmad Ali Saheb - 18B
12. Molvi Ifdhalur Rahman Saheb - 24
13. Maulana Abdur Ra'oof Saheb - 18D
14. Mufti Shafqatullaah Saheb - 5
15. Hafiz Muhammad Mustafa Saheb - 6
16. Mufti Faheem Ahmad Saheb - 22 and Masjid
17. Molvi Bilal Saheb - Entrance

Abrarul Haqq

28th of Rabee`ul Awwal, 1426 H. - 8th of May, 2005

Overseeing List for After `Asr and the Deeni Mudhaakarrah Majlis:

(Number, then day, then overseer, then signature.)

Saturday / Janab Mufti Faheem Ahmad Saheb and Molvi Muhammad Hashim Saheb / (Signatures)

Sunday / Janab Molvi Abdus Samee` Saheb and Hafiz Muhammad Rafiq Saheb / (Signatures)

Monday / Hafiz Abrar Jaleel Saheb and Molvi Jamil Ahmad Saheb / (Signatures)

Tuesday / Mufti Ubaidur Rahman Saheb and Hafiz Muhammad Anwar Khalil Saheb / (Signatures)

Wednesday / Hafiz Mustafa Saheb and Molvi Ateequr Rahman Saheb / (Signatures)

Thursday / Hafiz Shafiq Ahmad Saheb and Hafiz Muhammad Rafiq Saheb / (Signatures)

Jumu`ah / Hafiz Jalil Saheb and Janab Mufti Bilal Saheb / (Signatures)

The Kitaab-Reading Hadharaat:

1. Janab Hadhrat-e-Aqdas Qari Ameer Hasan Saheb
2. Molvi Muhammad Shuaib saheb
3. Mufti Ubaidur Rahman Saheb
4. Mufti Faheem Saheb

Signature: Hadhrat-e-Aqdas Naazim Saheb

Abrarul Haqq

14th of Safarul Muzaffar, 1426 H. - 25th of March, 2005

Likewise, the students were also given training in Imaamat so that they could get used to it and lose their fear. Furthermore, whatever mistakes they may have been making could also be corrected thereby.

For Imaamat, both the asaaidhah as well as the students were given opportunities. The following list was made and hung up:

List of Imaamat for the Five Daily Namaz in Masjid Haqqi, Hardoi:

(Time and name of the ustaadh or student.)

Fajr Namaz: Mufti Ubaidur Rahmaan Saheb

Zhuhr Namaz: Molvi Abdus Samee` Saheb

`Asr Namaz: Molvi Abdus Samee` Saheb

Maghrib Namaz: Mufti Faheem Ahmad Saheb and Hafiz Muhammad Ra'ees Saheb

`Ishaa Namaz: Molvi Ateequr Rahmaan Saheb

Jumu`ah Namaz: Mufti Ubaidur Rahmaan Saheb and Mufti Faheem Ahmad Saheb

Bayaan before Jumu`ah Namaz: Hadhrat-e-Aqdas Maulana Qari Ameer Hasan Saheb, Maulana Muhammad Shuaib saheb, Mufti Faheem Ahmad Saheb and Mufti Ubaidur Rahmaan Saheb

Signature: Abrarul Haqq (Hadhrat Wala قدس سره)

12th of Safarul Muzaffar, 1425 H.

Likewise, practical training in Namaz was also carried out, and in this too there was overseeing. Therefore, overseers were appointed for this as well, and that list was drawn up and hung up. It is reproduced below.

List of Names of Students and Correctors for Overseeing of Sufoof in Masjid Haqqi, for Practical Training after Fajr Namaz:

(Number of saff, then right side, then left side.)

First Saff:

Molvi Aslam and Muhammad Ahsan

Hafiz Saleemur Rahmaan and Junaid

Hafiz Nafees and Muhammad Haamid

Second Saff:

Molvi Zaheer and Ishtiyaq

Hafiz Azmat Ali and Fudhail

Hafiz Umar and Muhammad Khalid

Third Saff:

Molvi Shakil and Qutbuddin

Hafiz Irfan and Islam

Munshi Qutbuz Zaman and Kashif

Fourth Saff:

Molvi Sadiq and Zubair

Hafiz Nadeem and Iqbal

Hafiz Ikram and Kaleemullaah

Fifth Saff:

Molvi Qamaruddin and Haseeb

Hafiz Masroor Ahmad and Huzaifah

Munshi Dhabeehullaah and Mustaqeem

Sixth Saff:

Hafiz Sadiq and Arshad

Munshi Waseem and Abdul Muqsit

Munshi Yunus and Rashid Ahmad

(Signature) Abrarul Haqq

In the after `Asr majlis, the Daurah Hadeeth Shareef students were must punctual and regular with kitaab reading. Some asaathidhah were pointed to oversee them. Their signatures were required as well. Take note of the list below.

At Hadhrat Wala's Instruction, in the After `Asr Majlis, Daurah Hadeeth Shareef Students Doing Kitaab Reading and the Names of the Asaathidhah Supervising Them:

(Day, then ustaadh, then the ustaadh's signature, then the student, then the student's signature.)

Saturday / Mufti Faheem Ahmad / Faheem Ahmad / Qutbuddin, Abdul Muqsit, Muhammad Ahsan / Qutbuddin

Sunday / Maulana Ifdhalur Rahmaan / Ifdhaal / Abdul Muqsit, Muhammad Ahsan, Saleemul Haqq / Abdul Muqsit, etc.

Monday / Maulana Ahmad Ali Saheb / Ahmad Ali / Ahsan, Saleemul Haqq, Muhammad Arshad / Ahsan, Saleemul Haqq

Tuesday / Mufti Ubaidur Rahmaan / Ubaidur Rahmaan / Saleemul Haq, Muhammad Arshad, Muhammad Arif / Arshad Bijnori

Wednesday / Mufti Shafqatullaah / Shafqatullaah / Muhammad Arshad, Muhammad Arif, Muhammad Hasib / Arif, Hasib

Thursday / Maulana Abdur Ra'oof Saheb / Abdur Ra'oof / Muhammad Arif, Hasib, Qutbuddin / Hasib, etc.

Jumu`ah / Mufti Ubaidur Rahmaan / Ubaidur Rahmaan / Muhammad Hasib, Qutbuddin, Muhammad Ahsan / Ahsan

Abrarul Haqq

12th of Rabee`uth Thaani, 1426 H.

Note: In some places above, the names of three students are mentioned. In such cases, what this means is that the first student mentioned is the one that will do the reading out of the kitaab, but if he is not present, then one of the other two will read it out.

In the event of Janab Maulana Abdur Ra'oof's absence or illness, Janab Mufti Faheem Ahmad would be the substitute supervisor.

Madrasah Once a Day During Summer:

During the summer season, Madrasah would be once a day. Sometimes, some students would still have a para left to read, so it would be listened to after Zhuhr Namaz. For this as well, there were asaaidhah appointed to listen and also others to oversee. Here too, they were separated into those for the older children, those for the medium children and those for the younger children. For them as well, there were lists drawn and hung up.

List of Overseeing of Those Students Remaining After Zhuhr Namaz During the Time of Once-a-Day Madrasah:

Madrasah Ashraful Madaaris, Hardoi. Rabee`ul Awwal, 1426 - May, 2005

(First the khidmat, then the supervisor, then the signature.)

Ta`leem of remaining younger students in the dar-e-jadeed, for one hour / Hafiz Shafiq Ahmad Saheb / (Signature)

3-15 4-15

Ta`leem of remaining medium children of halqah 11-12 / Hafiz Mustafa / (Signature)

3-15 4-15

Ta`leem of remaining older children in front of the darul ihtimaam / Hafiz Abrar Jaleel / (Signature)

Note: After ta`leem, Molvi Ateequr Rahmaan Saheb will supervise the Dar-e-Jadeed, Molvi Jamil Ahmad Saheb will supervise halqah 11-12 and Hafiz Muhammad Rafiq Saheb will supervise halqah 18.

After Zhuhr, the students can rest.

Signature of Hadhrat Wala:

Abrarul Haqq

20th of Rabee`ul Awwal, 1426 H. - 30th of April, 2005

The duty of putting out the cushions and then taking them away again, in the after `Asr majlis, also changed. This too had a list drawn up for it and hung up, which is reproduced below.

List of Putting Down and Taking Away Cushions in the After `Asr Majlis:

Molvi Israr Ali Saheb, Hafiz Aabidur Rahmaan saheb

Hafiz Ijaaz Ahmad Saheb, Muhammad Arshad, Qutbuddin

Muhammad Ahsan, Muhammad Anwar Mulazim

Hafiz Tayyib Tawuli, Hafiz Waqar Ahmad Saheb, Hafiz Muhsin

Muhammad Arif, Abdul Muqsit, Muhammad Hasib

Muhammad Anwar Mulazim

Hafiz Farhan, Hafiz Muhammad Hamzah, Hafiz Muhammad Tawsif

Muhammad Fudhail, Muhammad Iqbal, Muhammad Salman

Muhammad Anwar Mulazim

The System for the Bells:

During Madrasah hours, whichever bells would ring, Hadhrat Wala had a system appointed for that as well, that at which time, which bell will ring how many times, and also who will ring the bell. This too had a list drawn up for it and hung up, which is reproduced below.

List of the Bell System for Appointed Madrasah Times:

(Time, then number of the bell, then the khaadim.)

10 Minutes Before Fajr Namaz / Bell 25 / Mu`eenuddeen

After Ta`leem / 15 / Muhammad Shafi

Breakfast Time / 10 / Anwar

Tarana Time / 25 / Ishfaq

Rest / 15 / Muhammad Shafi

Midday Break / 15 / Muhammad Shafi

Lunch / 10 / Anwar

Ta`leem After Zhuhr / 25 / Ishfaq

Before `Asr Break / 15 / Muhammad Shafi

Majlis / 15 / Mu`eenuddeen

Break After Ta`leem After Maghrib / 15 / Anwar

Supper / 10 / Anwar

Conclusion of Ta`leem After `Ishaa / 15 / Muhammad Shafi

Rest / 10 / Mu`eenuddeen

After Rest / 25 / Mu`eenuddeen

Signature: Abrarul Haqq

9th of Rabee`ul Awwal, 1426 H. - 19th of April, 2005

Monitoring Every Movement:

Like this, every movement of the respected students was monitored. Tarbiyat was taken into account in each and every thing. For example, in performing wudhu and ghusl and in washing clothes, the respected students were made accustomed to not wasting, and to also not inconvenience anybody else in anything. Therefore, making wudhu directly from a tank or tap was forbidden, because of the risk of wasting water. Instead, students had to take water in a lota (jug) and perform wudhu using that, in order to avoid wastage and save water.

Furthermore, washing clothes in the bathroom was forbidden, because of it inconveniencing others, because someone else might need to perform ghusl (but cannot because someone else is washing their clothes there). An announcement was made in this regard.

Announcement:

Do not perform wudhu in the bathroom. Rather, take water in a lota and perform wudhu outside. After finishing, do not leave your clothes inside.

Abrarul Haqq

The Time for Requests:

There was a time specified for any student to put in a request. One could not put in a request at just any time. The benefit of this went both ways, as is obvious. Dire need was excluded from this rule. An announcement was made in this regard as well.

Announcement:

All students are hereby informed that requests may be submitted during the first hour of the morning and during the first hour of the evening.

Abrarul Haqq

4th of Rabee`ul Awwal, 1426 H.

Guidance Regarding Bringing Food:

Likewise, there were special advices and guidance regarding bringing food as well, so that rizq could be thoroughly respected. For example, open food could not be brought. The food had to be covered when being brought. Likewise, the container of curry could not be placed on top of the roti or rice, etc. An announcement was made in this regard as well.

Necessary Advices by Hadhrat Hakeem Kaleemullaah Saheb, Naazim of the Madrasah:

We request from all of the Hadharaat, viz., students, asaatidhah, ahle tas'heeh and respected guests, that they cover any food that they bring. They must avoid bringing food open. Furthermore, do not place containers of dhal, curry, etc., on top of the roti or rice. Doing so is contrary to respecting rizq.

Muhammad Kaleemullaah عفى عنه

11th of Rabee`uth Thaani, 1426 H. - 21st of May, 2005, Saturday

Conditions for Enrolment:

I considered it appropriate to mention the conditions that had to be met for students to be able to enrol at Madrasah Ashraful Madaaris, Hardoi. The rule was that whichever parents or guardians wanted to enrol their children in the Madrasah had to submit this request in Ramadhaanul Mubaarak. Then, the list of conditions for enrolment would be sent to them. If (the parents or guardians) saw that (they meet the requirements), they could (then request enrolment). Thereafter, they would be informed as to whether the request was accepted or not.

The conditions for enrolment are reproduced below.

Conditions for Enrolment at the Dormitory, Madrasah Islamiyyah Arabiyyah, Ashraful Madaaris:

1. The maqsad of staying at the Madrasah is only Deeni ta`leem and tarbiyat. Therefore, every taalib-e-`Ilm at the dormitory has to abstain from the following matters:

a) Studying contemporary politics, newspapers and magazines. During the rest time between `Asr and Maghrib, excessively mixing with other students, or establishing a relationship with any city person or any student. Being informal with, meeting in private, chatting with and going into the room of - unless it be for something of dire importance - anyone three or four years older or younger than you. Discussing anything besides the lessons. Arguing with one another. Flying kites. Taking part in fireworks. Playing chess. Listening to music. Consuming paan or tobacco. Smoking cigarettes, bidis, etc. If one was already in the habit of paan or tobacco, they must make an effort to leave it off.

b) Every taalib-e-`Ilm has to strictly adhere to the following things: Namaz in jamaat five times a day. Islaamic libaas and appearance. Respecting the staff of the Madrasah, the ameer of your room and students older than you. Being kind and merciful to those younger than you. Informing the naazim of the dormitory of every need and of every takleef, without hesitation. When it comes to acting upon the timeous advices and instructions of the Madrasah, consider yourself to be like a patient and the respected asaatidhah and faculty to be like the doctors. Do not go outside the boundaries of the dormitory without permission, no matter for how

short a time it may be. Do not give any invitation or gift to each other or to any overseas student or person. Get permission for writing letters home.

2. Carry out the instructions of all asaaidhah and faculty of the Madrasah without any hesitation, no matter how difficult it may be on the nafs. In the case of being unable to do it, respectfully present an excuse. Avoid any kind of rudeness or disrespect to them, because this causes one to be deprived of `Ilm. May Allaah Ta`aalaa protect us and you from this destructive illness and habit. Patiently endure discipline from asaaidhah or the naazim saheb of the madrasah.

3. It is the duty of the guardians / parents of the students that:

a) They do not send letters to the children more than once a month. There is no harm in sending a letter to the naazim saheb every week to enquire about the well-being of the children.

b) Write a letter for requests. Write the letter after thinking carefully, to ensure that the letter doesn't contain anything that would throw the student into confusion or bewilderment, especially announcements of someone's death or of some celebration.

c) Do not pay attention to any letter which doesn't carry the signature of the naa'ib naazim. Immediately inform him of such. In fact, send such a letter to him. Likewise, if through circumstantial evidence you come to know that your child has come home without permission, immediately bring him back. If it was for something that cannot be helped, then immediately notify (the madrasah).

d) If you hear anything inappropriate about the madrasah, immediately verify it. Do not mention it without having verified it, and do not express any opinion regarding (such an unverified report).

e) Do not call any student to come back home prior to three months unless there is a severe need, which must be mentioned to the naazim saheb. When the (child) comes home, and the holiday ends, immediately send him back. If there is some delay which cannot be helped, inform (the madrasah of this). Otherwise, if the child is absent for an entire week, his name will be expelled. Then, for him to enrol a second time will depend on the opinion of the naazim saheb of the madrasah.

f) For all Madrasah holidays, including Eidul Adha and Ramadhaanul Mubarak, regarding whether there will be leave or not, and when the trip will start and end, etc. - all of this is entirely up to the opinion of the naazim saheb, and one must act in accordance with what he suggests.

g) During the time the children are in their hometowns, supervise them fully and stress upon them to do mutaala`ah of their lessons. Listen to their (lessons) yourself or get someone else to do so.

h) The Madrasah is a Spiritual Hospital and the taalib-e-`Ilm is a patient. Consider yourself to be a nurse and the asaatihah and faculty to be doctors, administering tarbiyat. Strictly adhere to their rules as a patient adheres to the treatment administered. For example, if you come to know of any weaknesses in akhlaaq in a child, inform (the madrasah) of this. During the time they are staying in their hometowns, inform of how they treat their elders, their peers and their juniors. In the event of them staying extra long, inform of all of these matters every 15th day.

i) Abstain from sending verbal messages with the children. Send them their goods, clothes, etc., and let the naazim saheb be in charge of these things. Whatever items of food and drink the children will be bringing, explicitly declare whether these are specifically for the children or whether (the use and distribution of these items) is up to the naazim saheb of the madrasah.

j) Pay special attention to the expenses for the dormitory's Grade 12.

4) Generally, students from 10 to 14 years old will be enrolled in the dormitory. The enrolment of students younger or older than that will be up to the discretion of the naazim saheb.

5) In the event of contravening any of these matters, it will be up to the naazim saheb of the madrasah to, as punishment, expel any student or send him back to his hometown. Smaller children will be brought back to their homes. As for those students who are capable of traveling by themselves, they will be given the money required for the trip and sent back home.

Note: If the student and parents / guardians are pleased with adhering to the aforementioned rules of the Madrasah, and wish to establish an ta`leemi ta`alluq with the Madrasah, they may read the following paragraph and then sign with their signature or a thumb print.

"I testify that I have read, word-for-word, the conditions of the dormitory, and that after complete contemplation, I have accepted all of them."

Signature of student together with brief address and date:

Signature of parent / guardian with brief address and date:

Naazim of the Dormitory at Madrasah Islamiyyah Arabiyyah, Ashraful Madaaris, Hardoi

Expulsion:

When a person's body has cancer, etc., in order to save the rest of the body, an operation is performed. Likewise, there are some students who have shortcomings and there is no hope of their islaah, and there is the risk that they will affect other students as well. In such a case, it becomes necessary to expel such a student in order to protect the other students.

It also serves as a "wake-up call" for the student who gets expelled - if there is still any capability for islaah left in him, it is expected (to come about) through this.

Therefore, Hadhrat Wala had also expelled students over some important shortcomings. He had drawn up a list of things which would result in a student being expelled, and this was hung up so that the students could read it and be cautious of those things.

We reproduce that list below for the readers to reflect upon, to understand how seriously Hadhrat Wala had taken things which we consider to be very small and insignificant.

Causes of Expulsion:

1. Arguing with one another.
2. Leaving the classroom without permission.
3. Disrespecting the ustaadh.
4. Going outside of the Madrasah without permission.
5. To watch cinema (movies, etc).
6. Taking holiday due to not having studied one's lesson.
7. To have ta`leemi or akhlaaqi complaints brought against one time and again.
8. Older students speaking with the medium-aged and younger students.
9. Medium-aged students being found in the halqah of the older students.
10. To not take part in the ma`moolaat of the Masjid, without a valid excuse.

11. To consume gutkha (a kind of chewing tobacco, similar to paan).
12. To not sit in one's designated spot in the darajah or Masjid.
13. To inform other students of someone's mistake, because this is gheebat and haraam.
14. To leave one's designated spot and sit somewhere else.
15. To not observe Shar`i purdah.

Abrarul Haqq

28th of Muharram, 20 H. - 15th of May, 1999

Rules for Asaatidhah:

Hadhrat Hardoi was a person who very much liked rules and regulations. In order for anyone to be appointed as an ustaadh at Madrasah Ashraful Madaaris or any other Madrasah under his authority, no matter what level that (person held), they would have to take an exam on Nooraani Qaidah. There were two great benefits in this:

1. It is important for a teacher to be able to recite the Qur'aan Kareem correctly.
2. This (kind of exam) kills the nafs. It brings about the qualities of broken-heartedness and humility. Things like delusions of grandeur, arrogance, pride, egotism, etc., no longer remain.

Another practice of his was that any ustaadh (at his Madrasah) had to be someone with an islaahi and roohaani ta`alluq with some buzrug or the othoer. The reason behind this is that it is very rare that such people would contravene any of the rules of the Madrasah. Furthermore, when the ustaadh himself is a person of khashyat and Lillaahiyat, the students will learn from this. The entire jamaat will be coloured with the rang of sulook and ihsaan. Another benefit is that if it were to happen that this ustaadh contravened any rule of the Madrasah, (Maulana Abrarul Haqq) could directly contact this ustaadh's peer-o-murshid, making the firing of such an ustaadh easier. [Ainah-e-Mazahir-e-Uloom]

Firing for Going Against the Rules:

If any ustadh went against the rules, Hadhrat Wala's standard instruction was this: "When any ustadh of the Madrasah goes against the rules, and he accepts this, not making any excuse, he is immediately fired. I do not think to myself: when I get another (ustadh), I will then fire this one. This is because I consider such going against the rules and being without rules, and persisting upon it, as being this person's death. Such a person is no longer living. If an ustadh were to die, what would be done? Likewise, I consider such a person to have died, so how can I wait for another ustadh (before firing him)? However, in the past I used to fire. Now, what I do instead is that I change (the ustadh) from having a permanent position to being temporary, because there are greater harms in firing, and it is an insult to the ustadh. So, instead I make him from permanent to non-permanent. When his permanent position falls away on account of going against the rules, his eyes then open."

[Muhyiyus Sunnah, Hadhrat Maulana Shah Muhammad Abrarul Haqq Haqqi قدس سره
[سرہ]

Instructions for the Asaatidhah:

Just as how you have seen the system of ta`leem and tarbiyat for the students, likewise, there were special instructions for the asaaticdhah as well. Every now and again, lists of instructions and advices were drawn up and hung up for the asaaticdhah as well, and it was necessary for the asaaticdhah to act upon these.

Sometimes, asaaticdhah speak among themselves or to guests during Madrasah hours, and the conversation drags on for long. Or, they engage in some personal work, and all of this does a great deal of harm to the students. So, the following malfooz from Hadhrat Hakeemul Ummat's malfoozaat was printed out and hung up in every classroom. Every ustadh had to act upon it and avoid causing harm to the students

Hadhrat Hakeemul Ummat's malfooz is reproduced below.

Work Should be Done at the Time of Work:

One person asked: "Hadhrat, I am a teacher at a certain place. Some people come and sit by me during the times for ta`leem. Is it khiyaanat, the harm that comes to the students as a result of me speaking with (these people)?" He said:

"Undoubtedly, this is khiyaanat. Such people must be prevented, saying: 'Now is the time for work.' The person asked: "How can one make up for having done this in the past, or if by chance it happens again in the future?" He said: "There is no other way but tawbah." The person asked: "I could do the work outside of the (official) hours (i.e., work overtime)?" He said: "This also doesn't make up for it. This is like doing nafl in place of the fardh (i.e., instead of performing the five daily fardh Salaah, a person performs nawaafil instead and leaves out the fardh). At the time of work, work should be done and people should be prevented (from interfering with one's work)."

Malfoozaat Hadhrat Hakeemul Ummat, Mujaddidul Millat, Maulana Shah Ashraf Ali Saheb Thanvi

Malfoozaat 164, Al-Idhaafaatul Yowmiyyah, 98, v.4, section 1.

Abrarul Haqq

24th of Jumaadal Oolaa, 1417 H. - 28th of September, 1997

Some documents are reproduced below containing some of the instructions and advices that were given to the asaathidhah.

Special Instructions for the Madrasah Staff:

By: Janab Hadhrat Hakeem Kaleemullaah Saheb مد ظله, Naazim of the Madrasah

1. Every staff member must try to remain with wudhu.
2. When there is some free time, engage in Dhikr and Adhkaar.
3. If anyone is struck by any worry, do not mention it to one another. However, it can be said to me.
4. Regarding the work, assist one another and be brothers to one another.

Muhammad Kaleemullaah عفى عنه

15th of Rabee`uth Thaani, 1426 H. - 25th of May, 2005, Wednesday

Announcement:

All asaatidhah of the classes of Arabic, Farsi, Hifz and Naazirah are hereby informed that it is necessary for all to adhere to the system in place regarding ad`iyah. Do not be negligent in this regard. The ad`iyah will also be examined.

Was-Salaam

By order of: Hadhrat Kaleemullaah Saheb, Naazim of Madrasah Ashraful Madaaris, Hardoi

21st of Safarul Muzaffar, 1424 H. - 24th of April, 2003

Announcement:

All teachers and muntazimeen are hereby informed that all cleaning must be done prior to teaching, not after.

Was-Salaam

Muhammad Kaleemullaah عفى عنه

21st of Safarul Muzaffar, 1424 H.

System of Dor Among the Asaatidhah at this Madrasah:

Molvi Ifdhalur Rahman with Molvi Abdur Ra'oof Saheb

Mufti Shafqatullaah and Mufti Ubaidur Rahman Saheb

Molvi Faheem Ahmad and Molvi Ateequr Rahman Saheb

Molvi Muhammad Hashim and Hafiz Abrar Jaleel Saheb

Hafiz Shafiq Ahmad, Hafiz Anwar Khalil Saheb and Hafiz Muhammad Ra'ees Saheb

Hafiz Abdur Ra'oof Saheb and Molvi Abdus Samee` Saheb

Molvi Muhammad Bilal, Hafiz Muhammad Rafiq Saheb and Molvi Ahmad Ali Saheb

Hafiz Muhammad Mustafa, Munshi Ahmad Shafiq Saheb and Molvi Ubaidur
Rahmaan Saheb

Molvi Jamil Ahmad, Molvi Ahmad Ali Saheb and Molvi Ateequr Rahmaan Saheb

Hafiz Ra'ees Ahmad, Hafiz Muhammad Khali Saheb Neem A`laa and Hafiz
Mustafa Saheb

Hafiz Shakil Ahmad A`ma, Molvi Muhammad Mujtaba Saheb and Hafiz Shafiq
Ahmad Saheb

Hafiz Muhammad Khalid, Hafiz Shakil Ahmad A`ma Saheb, Molvi Muhammad
Bilal Saheb, Hafiz Muhammad Rafiq Saheb, Hafiz Abrar Khalil Saheb, Molvi
Muhammad Mujtaba Saheb, Munshi Ahmad Shafiq Saheb and Hafiz Anwar Jalil
Saheb

Note:

1. Morning Madrasah is from 7:15am until 11:30am.
2. 11:15am to 11:30am is for dor. Work and supervision as well.
3. It begins with the word Alhamdu of Soorah Faatihah.

**Hadharaat Asaatidhah-e-Kiraam and Khudaam of Madrasah Ashraful
Madaaris:**

السلام عليكم ورحمة الله وبركاته

There are some matters that came into my heart. I wished to write them down so
that all Hadharaat can accord importance to them.

Those ma`moolaat that used to carry on in front of Hadhrat Wala - continue
carrying them out with determination.

Every person must consider it his duty to care for and oversee the items of the
Madrasah.

Keep an eye out even on things which are not connected to you. If you see any
shortcoming there, never ignore it; rather, try to correct it. If you are not able to,
immediately inform your seniors.

Meet one another with love and carry out your work. Help one another.

Hadhrat Wala had poured his effort and hard work into this administration. Do not do any such action which would damage its prestige and which will be a shock to Hadhrat when he returns.

At the conclusion of each day, let every person ask himself: "How much work of the Madrasah did I do today for Allaah Ta`aala?"

Was-Salaam

Muhammad Kaleemullaah عفى عنه

15th of Rabee`uth Thaani, 1423 H. - 27th of June, 2002

The Kitchen's System:

Even the system Hadhrat Wala put in place for the kitchen is worthy of analysing and following. How much flour is used to make how many rotis; what recipe and ingredients are used for the curry, and how many spices, etc., are used; how much milk and sugar is used for the tea, etc. All of these things were specified, and official lists were drawn up for it which were hung up as well, and acted upon.

Some examples of this are reproduced below. From it, you can gauge how high was Hadhrat Wala's system even with regards to the kitchen.

List of Foods Cooked in the Kitchen of Madrasah Ashraful Madaaris, Hardoi:

(The type and then the amount.)

Flour: From one seer (approx. two pounds) of flour, 20 chapatis or 10 double rotis can be made.

Rice: Approximately 50g is cooked.

Dhal: For one seer (approx. two pounds) of flour, 200g, and for rice, 250g.

Tarkari: For one seer of flour or rice, for shorba dar tarkari, 500g, and for dry tarkari, 1kg.

Meat: For one seer of flour or rice, 250g. With tarkari: 250g.

Oil or Ghee: In 250g of dhal, 25g. In 1kg, 100g. For 250g of meat, 50g. For 1kg, 200g. For 1kg of dry tarkari, or 500g of shorba dar, 50g.

Masala: In 250g of meat, 5g red mirch, 15g of dhania, 60g of onions, 10g of ginger. For 250g of daal, 5g. 25g of garlic.

Tea: For 15 cups, 250g of sugar and 375g of milk. 15g of tea leaves.

Abrarul Haqq

5th of Dhul Qa`dah, 1425 H.

Likewise, there were full lists and schedules drawn up regarding what curry would be cooked on what day, what day arhar dhal would be cooked, what day maash dhal would be cooked, what day masoor dhal would be cooked, what day meat, etc., etc. These lists were also hung up. One example is reproduced below.

(Day of the week, followed by breakfast, then supper.)

Saturday / Arhar Dhal / Masoor Dhal

Sunday / Maash Dhal / Tarkari (in the event of meat arriving, meat would be added)

Monday / Arhar Dhal / Masoor Dhal

Tuesday / Matar or Chana Dhal / Tarkari

Wednesday / Maash Dhal / Arhar Dhal

Thursday / Goat meat / Arhar Dhal

Jumu`ah / A mix of the various dhals / Tarkari

Abrarul Haqq

Muhammad Shuaib عنى عنه

1417 H.

The Distribution of the Food:

The system put in place for the distribution of the food is also worthy of emulation. The food was divided among the various halqas. Here too, the tarteeb of the younger, older and medium-aged children was kept in mind, so that at the time of distribution of the food as well, there would be no crowding, no chaos, no confusion, and no mixing between older and younger students. A different bell would ring for each different halqah. If a bell rang a certain number of times, it was for such-and-such halqah, and if it rang a different number of times, it was for such-and-such halqah, etc. For this as well, lists were drawn up and hung up so that the students could acquire their food in accordance with it. One example is reproduced below.

The Bell System at the Time of Food Distribution:

The beginning of food distribution, with the bell ringing 10 times: for the younger students.

The second bell, ringing twice: for the asaatidhah and correctors.

The third bell, ringing three times: for halqas 11 to 13.

The fourth bell, ringing four times: for halqas 18 to 22.

The fifth bell, ringing five times: for halqas 5 and 6.

The sixth bell, ringing six times: for the khuddaam of the Madrasah.

Note: After every 15 days, there will be a change between 18 and 5-6. In other words, sometimes halqa 18 will get their food first, and sometimes halqas 5 and 6 will get their food first.

Abrarul Haqq

1422 H.

7th of Jumaadal Oolaa, 1422 H.

Instructions for the Kitchen Staff:

If the kitchen staff were not present, there would be a system drawn up for them as well, that when leaving, they must inform (of their departure), one by one. Furthermore, when the kitchen staff's work would end, they could leave after informing the supervisor.

Note the following instructions list in this regard.

Instructions Regarding the Madrasah's Kitchen:

The following system is suggested for in the event of kitchen staff not being at work during their appointed time. The workers must go to the administration, one by one, and inform them.

Those who will be leaving using a motorcycle: they must present the cost for the petrol. They will be given money for the petrol, and they will be able to go on a cycle as well.

After the kitchen staff complete their work, they must inform the supervisor and then they can leave. When they are done, they will be allowed to leave.

Was-Salaam

Muhammad Kaleemullaah عفي عنه

3rd of Rabee`uth Thaani, 1426 H. - 13th of May, 2005

There were special rules for the office workers as well, which they had to adhere to. Note some examples of the instructions in this regard.

Instructions Regarding Sick Students:

This is a special instruction to the office workers regarding sick students:

Instructions:

From the ta`leemi bell, sick students can rest in the Darush Shifaa.

After `Asr, sick students will be transferred to the terrace.

After being transferred to the terrace, the Darush Shifaa will be locked.

Was-Salaam

Abrarul Haqq

19th of Muharramul Haraam, 1415 H.

Hadhrat Wala's Schedule:

Hadhrat Wala placed a lot of emphasis on being structured and disciplined with regards to one's time. Despite many illnesses, he maintained his schedule. The office workers were instructed to adhere to (a schedule).

Note this schedule of his from the last part of his life.

Schedule:

From 9:00am to 9:30am - Madrasah documents will be presented (for viewing, signing, etc.)

From 9:30am to 10:00am - Documents of the Da`watul Haqq office.

From 10:00am until 11:00am - Personal work.

From 11:00am until 12:00pm - Meeting with friends.

Abrarul Haqq

9th of Shawwaalul Mukarram, 1425 H. - 23rd of November, 2004

Special Instructions Regarding the Water Tanks:

There was also a special system put in place for overseeing the water tanks, to determine if there was water in them or not. Specific times for checking on them were put in place. Note the instructions in this regard:

"The times for checking on the water tanks are: 12:00pm, and before `Ishaa and before Fajr. Besides these times, it is also necessary to check (at other times) whether there is water or not. The office workers must give special attention to this. It is the responsibility of all of the staff.

Was-Salaam

Abrarul Haqq

1422 H."

Special Instructions:

For the office of Madrasah Ashraful Madaaris and all of the office workers:

Respect, honour and love one another. Avoid disrespect and rudeness.

Was-Salaam

Muhammad Kaleemullaah Saheb عنى عنه

7th of Rajabul Murajjab, 1424 H. - 5th of September, 2003

The Effect of the Environment on Students:

It is an open reality that people are affected and influenced by their environments. There is no scope for denying this. If even evil sinners, faasiqs and faajirs spend a few days in a pious environment, some change will begin to come about in their condition. This is clearly witnessed in the Tableeghi Jamaat and in the khanqahs of the buzrugs. How many thousands and lakhs of sinners, fusaq and fujaar, through the barkat of the pious and nooraani environment of the Tableeghi Jamaat, made tawbah from sins and became people of Tahajjud and piety.

Likewise, there are so many people who went to the khanqahs of the Mashaayikh, who previously had no connection with and no knowledge of Allaah Ta`aalaa, and went on to become Saahib-e-Nisbat and Saahib-e-Ma`rifat, and then became guides and musliheen of people. All of this is the effect of the environment.

Likewise, any student who arrived in the Nooraani environment of Madrasah Ashraful Madaaris, Hardoi, could not help but be affected and influenced. After a few days, the effects of piety and taqwaa would become to appear on their faces. They would develop nafrat in the heart towards all sins, major and minor. Let alone the faraa'idh, they would become steadfast on even the sunan, mustahabbaat and aadaab, so much so that they would remain perpetually in a state of wudhu, learning their lessons in a state of wudhu and even sleeping in a state of wudhu. This would become a permanent habit of theirs. Even if they later on went to other madaaris, they would remain steadfast upon these things.

One of the students wrote to Hadhrat Wala, saying: "Throughout the entire year, I studied every Hadeeth with wudhu except one or two small Ahaadeeth, and that was because my wudhu broke and I needed to perform wudhu again, and during that time, one or two Hadeeth (were studied without wudhu)."

Another student wrote: "For such-and-such period of time, I have been sleeping in a state of wudhu."

Another student had used milk from the Madrasah's kitchen. For a long time thereafter, he would write to say: "I would like to pay for it."

Note the following malfooz of Hadhrat Wala:

"When I did the Tafseer of the Aayah: {"And the male thief and the female thief - cut off their hands..."} one student came and informed me: 'I stole such-and-such sum of money from various students. What can I now do?' He wrote to his father, and his father sent him some rupees. His saathis forgave him for 700 rupees of what he owed, and he paid back 500 rupees (besides that)." [Ainah-e-Mazahir-e-Uloom]

In a nutshell: students who studied at Madrasah Ashraful Madaaris, Hardoi, developed a nafarat for sins, an eagerness for taa`aat and a dhawq and shawq for sunan and aadaab. After they would return to their homes, they would try to bring about a Deeni environment in their homes as well. Whatever things were happening which were contrary to Sharee`ah, they would - in a beautiful manner - try to put a stop to those things. For example, whichever women were supposed to be keeping purdah but were failing to do so, which is a major fitnah - when these students would return home (and find the condition as such), they would explain to their family members and try to emphasise upon them the importance of purdah.

Regarding this, take note of the following letter one student which he wrote to a ghair mahram female.

Letter of Muhammad Wathiq Qanuji, student at Madrasah Ashraful Madaaris, Hardoi:

Respected Janab Saheb / Saheba,

السلام عليكم ورحمة الله وبركاته

After Salaam:

The Shariat has explained some laws of Ahkaam, i.e., from whom purdah should be kept and from whom it doesn't need to be kept. If a person does not keep purdah from those whom they are supposed to be keeping purdah from, that is a major sin, and the punishment for a major sin is Jahannam, and the fire of Jahannam is 70 times hotter than the fire of this dunyaa. The women a man is supposed to keep purdah from are:

1. His brother's wife;
2. His wife's sister;
3. His female cousins.

The men a woman is supposed to keep purdah from are:

1. Her husband's brother;
2. Her aunt's husband;
3. Her male cousins.

Therefore, at our age, purdah needs to be observed. Therefore, we wish to keep purdah from you, so that both you and us are saved from this major sin. If you do not keep purdah, we will not go to your house. The rule in our Madrasah is also that if a student observes Shar`i purdah, well and good, but if he does not, he gets expelled from the Madrasah.

Was-Salaam

Taalib-e-`Ilm: Muhammad Wathiq Qanuji

Student at Madrasah Ashraful Madaaris, Haqqi Manzil, Hardoi

Honouring Guests:

Hospitality:

It comes in a Hadeeth Paak:

"Whosoever believes in Allaah and the Last Day, let him honour his guest."
[Tirmidhi Shareef, v.1, p.18]

It is for this reason that in all eras, it has always been the practice of the Awliyyaa-e-Kiraam and Mashaayikh of the Ummah to give great importance to being

hospitable towards their guests. Hadhrat Wala likewise placed great importance on hospitality towards guests, and honouring them. From the time a guest would arrive until when he would leave, he would see to each and every thing that the guest would need for his comfort. He would see to which room they would be staying in, how many guests there were, arrange their beds, bedding, cold water, tea, meals, etc. He would even send a car to the train station to collect them upon arrival. When it came time for the guest to leave as well, he would see to having the guest taken to the train station, and would confirm what train the guest would be taking, what seat, what time the train would arrive, if there would be any delays in the arrival of the train, etc.

Despite his extreme illness and weakness, he would give time for each guest to speak with him, and he would give them hospitality in accordance with their status. Up until the guest would leave, he would remain concerned about them. In fact, even after the guest would leave, he would remain concerned until that guest had safely arrived back home and informed him of such. When he would get this news (that the guest has safely arrived home), he would be extremely pleased.

Nevertheless, there were still special rules and regulations for the guests as well. This was so that both sides (host and guest) could have complete rest and comfort, and so that the guests could be thoroughly honoured and respected.

For example, it was necessary for the guests to inform him before time as to what date they would be arriving on, and what time, and in what train, and how many saathis they would be bringing with them, if any, and how long they would be staying, and what time they would be leaving and with what train. Whosoever took all of this into consideration, Hadhrat Wala would be very pleased and make full arrangements for their rest and comfort. Whosoever did not take all of this into consideration, such as by not informing him before time that they would be arriving, but instead just turning up all of a sudden, and bringing with not just a few people, but an entire caravan - Hadhrat Wala would be very displeased at this, because it is extremely difficult to make arrangements for people who just turn up all of a sudden, unexpectedly. It is not possible to make complete arrangements for their ease.

It was Hadhrat Wala's heartfelt wish that each and every guest be fully honoured and that there must be no hindrance to his comfort. For some special guests, he would be waiting even before the time, and when they would arrive, he would leave from his home to go and meet them, expressing utmost happiness. He would immediately arrange for tea and thereafter go to rest. He would explain to them where they would be staying, or he would send someone to take them to where they would be staying. He would then enquire as to when they would like to eat, or he would say that the meal will be served at such-and-such time, and he would ask them how long they'll be staying, what train they'll be leaving with, etc., etc. He

would ask them about their reason behind the trip, and he would suggest a time for it, that: 'We will meet at such-and-such time.' He would go again and again to where the guests would be staying, to enquire if they needed anything.

Additional Honouring of a Guest `Aalim:

If there was any important `Aalim among the guests, he would have them give a bayaan in his Masjid and also in his majlis. Sometimes, he would arrange for them to give a bayaan in the city's Jaami` Masjid, and he would arrange for announcements about that to be made in other Masaajid, that: "In the Jaami` Masjid, so-and-such will be giving a bayaan."

If any Mufti Saheb would be coming to visit, he would have his own Muftiyaan-e-Kiraam free up an hour of their time, and send them to him, saying: "Such-and-such Mufti Saheb is coming to visit. Go and benefit from him." Hadhrat Wala would himself consult with (the Mufti Saheb) regarding any important mas'alah.

In a nutshell: he would leave no stone unturned in honouring the guests.

Special Honouring of the `Ulamaa and the Weak:

A practical example of honouring the elderly is that he would not shake hands with the non-`Ulamaa until he had first shaken hands with the `Ulamaa, and likewise he would not shake hands with those of black beards until he had shaken hands with those of white beards.

When ta`leem would start in the morning, in the du`aa, everyone would remain standing, but he would give instructions to place chairs out for the white-haired Hadharaat. Likewise, he would have cushions placed out for them in the after `Asr majlis. [A'inah-e-Mazahir-e-Uloom]

The Departure of the Guests:

When the guests would be departing, he would walk with them outside of his house, and after the al-Widaa`i salaam, musaafahah and mu`anaqah, he would continue to watch (as they departed). Up until the guests had left, passing beyond the doors of the Madrasah, he would remain there. There would be immense grief on his face at the departure of the guests, like that of a friend who has been separated from his close friend. That was exactly what his condition would be like.

Sometimes he would also utter some remark which would show his grief, like:
"Whoever comes eventually has to go."

Even the guests couldn't help but be affected by this condition of Hadhrat Wala. They would be unable to control their hearts and their eyes would overflow with tears. Unintentionally, their hearts would say:

"You are leaving with my life. I am living, but have become a dead person. It feels as though my liver has been removed from my chest and someone has departed with it."

Rules and Regulations for Guests:

However, despite all of that, there were rules and regulations for the guests as well which they had to abide by. We reproduce below some of those rules, regulations and instructions.

First, note the following page with instructions to the office workers regarding guests that live nearby.

Instructions for the Office Workers:

There is no permission for guests who live nearby to stay the night. After meeting, they must return, unless Hadhrat Wala himself asks them to stay.

There is permission for overseas guests to stay.

Muhammad Kaleemullaah

19th of Rajabul Murajjab, 1423 H. - 27th of September, 2002

Motive for Visiting and Duration of Stay Document:

Guests were instructed to write down - on a paper - their reason for visiting and also how long they intended to stay, and leave this in the office for Hadhrat Wala, so that the office workers could deliver these to him, and then he, considering the length of duration, could make time for them.

We reproduce below a document entitled: "Important Request".

Important Request:

Those Hadharaat traveling to meet with me are requested to write down their reason for visiting as well as how long they intend to stay, and leave this in the office. Avoid sending verbal messages.

Was-Salaam

Abrarul Haqq

5th of Rajab, 1421 H. - 4th of October, 2000

Instructions for Guests Arriving Without Permission:

Those guests who are new, and have arrived without permission or notifying beforehand, it is difficult to make arrangements for them at meal times, etc. Therefore, they are instructed to make arrangements for their own food. For this, there is an arrangement in the Madrasah that they will collect the money for the food and have the food arranged.

Note the following instructions document in this regard.

An Announcement for New Guests:

This Madrasah doesn't have a fund for guests. The guest who arrive, their stay will be seen to by, for example, the naazim, or the naa'ib naazim, or the asaathidhah, etc. For food, they must make their own arrangements.

Was-Salaam

Muhammad Kaleemullaah عفي عنه

11th of Jumaadath Thaaniyah, 1422 H. - 1st of September, 2001

7th of Rabe'uth Thaani, 1426 H. - 17th of May, 2005

Recording One's Address by the Office:

Newly arriving guests were also required to record their name, address and phone number by the office. Whatever halqah was suggested for them to stay in, they were to stay there.

Note the following instructions document in this regard.

An Important Request for the New Guests:

Newly arriving guests must first and foremost go to the office of Madrasah Ashraful Madaaris. There, they must record their name, address and phone. From there, whatever halqah is suggested for them to stay in, they must head there. They must avoid unnecessarily wandering around.

Was-Salaam

Muhammad Kaleemullaah عفي عنه

7th of Rabee`uth Thaani, 1426 H. - 17th of May, 2005

Do Not Waste Time:

He was also concerned that guests must not waste their time. Rather, they must engage in Dhikr, Tilaawat, etc. Note the following instructions document in this regard.

Special Instructions for the Honoured Guests:

All honoured guests are requested that during their stay here, they do not waste their precious time. Time, they should spend their time in Dhikr, Tilaawat and in mutaala`ah of Deeni Kutub.

Was-Salaam

Muhammad Kaleemullaah عفي عنه

9th of Rabee`uth Thaani, 1426 H. - 19th of May, 2005

Specifying a Time for Meeting:

For overseas and local Hadharaat who were not officially guests but who nevertheless wanted to meet, a time for meeting was specified for them. This too was announced by means of a document so that the meeting could take place in accordance with it. Note the following document.

Announcement:

For overseas Hadharaat, the time specified for meeting is from 11:00am to 11:30am. For local Hadharaat, the time specified for meeting is after `Asr Namaz, in the majlis. Overseas Hadharaat can also join in the majlis, having given notice (of this).

Was-Salaam

Abrarul Haqq

3rd of Safarul Muzaffar, 1426 H. - 14th of March, 2005

Meeting on Jumu`ah Day:

On account of how busy Jumu`ah day would be, there generally wouldn't be any meeting on that day. However, guests were excluded from this. There was a formal announcement regarding this as well.

Important Announcement:

Currently, there is generally no practice of meetings on Jumu`ah, except rarely, for those who had taken prior permission. Therefore, do not crowd with meetings. However, meeting can be done in the after `Asr majlis.

Was-Salaam

Abrarul Haqq

3rd of Rabee`uth Thaani, 1426 H. - 13th of May, 2005

For Ambassadors Who Are Strangers:

For those ambassadors who were not strangers (to Hadhrat), they had permission to stay at the Madrasah, but those who were strangers did not have permission to stay. Note the following announcement in this regard.

Announcement:

Those ambassadors who are strangers, we excuse ourselves from giving them permission to stay.

Was-Salaam

Abrarul Haqq

4th of Ramadhaanul Mubaarak, 1420 H. - 1st of September, 2000

A Gift of Kitaabs:

(Hadhrat's) practice was that when guests would be leaving, he would give them a gift of kitaabs or Deeni documents in accordance with their status. For example, if the guest was an `Aalim, he would be given specific kutub and treatises (suitable for an `Aalim), but if he was not an `Aalim, he would be given some published documents (suitable for laymen). In this manner, kitaabs and documents were always being given out. Possibly no guest was deprived of this.

Impressions of the Guests:

We reproduce below the impressions some of these Hadharaat had, who had the good fortune of being Hadhrat Wala's guests and being showered by his kindness and compassion. These impressions show different sides of Ikraam-e-Dhaif (honouring one's guests), as well as other excellent qualities.

Impressions of Hadhrat Maulana Mufti Muhammad Salman Saheb Mansurpuri, Mufti and Ustaadh-e-Hadeeth at Madrasah Shahi Muradabad:

Hadhrat Wala gave immense importance to the Ahle `Ilm, the khuddaam-e-Deen. If any of them visited Hardoi, he would go to the limits in honouring them. First, he would find out their plans, then send someone to the train station with a car to collect them. He would arrange a most excellent system for their stay and their

food. If there was the opportunity, he would ask them to give a bayaan to the students.

This writer also had that good fortune many times. Many years ago, this lowly one had gone to visit Hardoi. There was a programme. At the time of meeting Hadhrat Wala, he said: "When I heard that you would be arriving, I felt a special joy in my heart."

At Hadhrat Wala's instruction, I many times attended the yearly jalsah of Ashraful Madaaris, and the Seerah Jalsah of Anjuman Islaamiyyah, Hardoi. Approximately one and a half months before the time, this lowly one would take the Nauchandi Express to Hardoi, and would arrive in Hardoi at night, 3:30am. I would see that, at Hadhrat Wala's special instruction, Maulana Mufti Faheem Ahmad and Hafiz Kaleem Hasan would be waiting at the train station with a car. Upon arriving at the Madrasah, I would rest for a while in the guest house. I would then get a message from Hadhrat, that: "Lead the Fajr Namaz tomorrow in Masjid Haqqi."

After Fajr, breakfast would be served. Thereafter, I would go to visit Hadhrat Wala. Hadhrat Wala's tabiyat was very open. I would speak with him for quite a while. During this time, the time for the Madrasah's tarana would arrive. In Madrasah Ashraful Madaaris, there was the practice that daily, before commencement of the lessons, all of the students would gather and recite the du`aas of tarana, and engage in ijtimaa`i du`aa. At this time, some important advices would be given.

Nevertheless, the discussion with Hadhrat would carry on. He would say to the muntazimeen to send a message, that: "When (this writer) arrives, the tarana and words of du`aa will be recited a second time."

Thereafter, he would say to this lowly one: "Please observe this practice of ours, and if there is anything needing correction, please bring it to our attention. Thereafter, give a bayaan for as long as you wish to."

From this, the readers will be able to gauge Hadhrat Wala's open-heartedness, humility and fanaa'iyat. Hence, this lowly one would - to please Hadhrat - carry out his instruction and give a bayaan for a few minutes. Thereafter, this lowly one would proceed on to Sandila and Kanpur. Hadhrat Wala would himself come out in a wheel chair, right up to the car to send this lowly one off.

During this trip, this lowly one presented (Hadhrat) with the new edition of my kitaab: "Allaah Walo ki Maqbooliyat ka Raaz" (The Secret Behind the Acceptance of the Saints). Hadhrat Wala appreciated this kitaab so much that in the after `Asr majlis, he would read out excerpts from it for many days, adding commentary from

himself as well. He would put emphasis on reading out parts of it to workers in the Majlis Da`watul Haqq.

Undoubtedly, all of this was only due to Hadhrat Wala's humility and generosity, otherwise we could not even imagine such honour.

12 days before his demise, on the 5th of May this lowly one visited. Hadhrat Wala, as usual, treated me with utmost attention and honour. This wasn't Hadhrat's custom with just one particular person; rather, this is how he honoured and respected all of the Ahle `Ilm.

فجزاهم الله أحسن الجزاء

Refinement and Orderliness:

Together with being steadfast upon Shariat and Sunnat, Hadhrat Wala also placed great importance upon having refinement and orderliness in everything. With simplicity, he liked refinement in everything, the effects of which could be seen from his dressware, his home, his Madrasah and his khanqah. Even the wudhu khana - the lotas would be placed in a neat and orderly manner. It was stressed to the students that when they go to the Masjid, they must leave their shoes and sandals in a neat, orderly row, and must not just throw them anywhere.

The walls of the Madrasah, Masjid and khanqah were kept white and clean. No dirt or bits of paper could be seen in the road. In the Masjid, all of the Qur'aans were kept in juzdaans. The cushions placed out in the classrooms were also neat and orderly. Despite Hadhrat Wala's weakness and old age, he still saw to all of those things himself.

Two Days at the Astana-e-Abrar:

Hadhrat Maulana Abdul Ahad Qasimi Tarapuri:

Approximately 25 years ago today, during the course of a trip to Delhi, I met with Hadhrat Maulana Ismail Saheb Manubari in Nizamuddin Markaz. I asked: "What's your plan?" He said: "Deoband, Saharanpur, Thana Bhowan, Gangoh, to do ziyaarat of the buzrugs and draw from their faidh."

I said: "Those are our beloved lands of `Ilm and Tariqat. Come - this time, set the direction of your trip to Lucknow. Start your journey from there. I've heard that

there too, the maktabas of Irfaan and Ihsaan overflow with Ishq. It is filled with the stores of Ishq and Muhabbat. Those who have come from there have told me that those are centres where Insaaniyat (Humanity) is taught. Night and day, signs and secrets are expounded. People of Noor and Ma`rifat go there in search of a Shaikh-e-Kaamil and leave after having filled themselves (with this purpose)."

In a nutshell: Maulana got ready, and we had the honour of visiting Maulana Manzoor Nomani, Maulana Sayyid Abul Hasan Ali Nadwi and other such Hadharaat. We then left from there to Hardoi. 10:00pm the night, we arrived at Ashraful Madaaris. There, we heard some of the rules and regulations. We felt very hungry and tired. Suddenly, my gaze fell on a document stuck to the door, upon which was written: "Guests must make arrangements for their own food." At this, we became worried. We were taken to the guest house. There, we found bedding, sheets, pillows, etc., all neatly arranged. A khaadim arrived and said: "Hadhraat has been informed of your arrival. Right now, we had still been busy with supper."

A short while later, a khaadim brought in a tray on a white tablecloth. A few moments later, a shining white, Nooraani face suddenly appeared. From the signs, we realised that this must be Hadhrat Wala Maulana Abrarul Haqq Saheb Hardoi قدس سره. He shook hands with us and did mu`aanaqah with a smiling face, asking how we were. He further asked us: "Where have you come from? Why are you here? How many days will you be staying?"

After asking these questions, he said: "Have your meal."

Leaving a khaadim behind, he went back to his house. We sat down to eat. I was amazed at the fact that the rotis and rice were hot, and there were two or three varieties of curry. We were very hungry, so we ate until we were satiated. The dastarkhan was then taken away. We were hoping that tomorrow morning, we get to visit Hadhrat's Masnad-e-Irshaad and benefit from his malfoozaat, that we get to meet the dhaakireen, shaaghileen, mu`takifeen and taalibeen-e-tariqat, and that we get to see the rooms of the khanqah and taalibeen.

In any case, a little while before subh saadiq, we got up. We saw that people were performing wudhu and heading to the Masjid. At the doors of the Masjid, everyone's shoes and sandals were neatly arranged in rows. In the Masjid, everything from the roof to the carpets were white. The Masjid's two saffs were complete and a third was being formed. Quickly, it too was filling up. Everyone waiting for Namaz was engaged in Dhikr and Tilaawat. After a short while, at the correct time, Hadhrat entered the Masjid and went forward to lead the Fajr Namaz. His voice and Qiraat were so unique and heart-capturing, the likes of which I had never heard before.

After Namaz, and after the ijtimaai ma`moolaat, everyone went outside into the courtyard. There, everyone, viz. the taalibeen-e-tariqat, guests, asaatidhah and older students were all standing in saffs. There were benches placed for the guests. We went to sit on those.

After a short while, people started heading back to their places, and we also went to our room. A khaadim arrived and asked: "When will you have breakfast?" We said: "Whenever it's easy." A short while later, a full, formal breakfast arrived. We had breakfast. The khaadim asked: "Now you can rest. You can meet with Hadhrat at 9:00am."

At 8:00am, we left the room and went out into the courtyard, and there we saw that all of the offices had been opened and everyone was happily engaged in their work.

I was standing there, thinking: "Yaa Allaah, I saw a crowd of 300-400 people leaving the Masjid! Where have they all disappeared?"

Inside the offices, on the walls, there was a notice which read: "The pens, pillows and mattresses in the offices all belong to the munshi hadharaat."

I wandered around outside for a while. I saw many saintly Hadharaat going quickly from office to office. None of them asked me: "Who are you? Where have you come from?"

At 9:00am I again went outside, and the workers were still engaged in their work with earnest. Some Hadharaat had left with the morning train and some newly-arrived guests were sitting on the platforms, waiting for Hadhrat's arrival. A short while later, I saw an awe-inspiring leaving from his house. I knew that this was the house which Hadhrat Wala had made waqf, together with all of his estate and belongings, for the madrasah.

After a short while, Hadhrat turned his attention towards me and said: "If it will please you, you can take a tour of the Madrasah."

Hadhrat himself accompanied me for an hour, showing me every Ta`leemi department. None of the Asaatidhah or students saw us.

After returning, Hadhrat sat down in the office. We also sat down in front of him. Hadhrat said: "If there is anything needing correction, please do so and I will make it right."

This lowly one gave Hadhrat several advices. Hadhrat listened attentively. At the time, I had in my hand "Nizaam-e-Taleem o Tarbiyat" of Maulana Manazir Ahsan

Saheb. I said to Hadhrat: "Definitely study this." Hadhrat looked through it with great interest. I said: "Hadhrat, note down its address." Hadhrat, with great interest, noted it down.

Where have you ever heard of a lowly black child sitting in the lap of a king, playing with his beard?

Whenever in my life I remember this stupid action of mine, I feel greatly ashamed.

I saw Hadhrat Wala sometimes conversing with the guests, sometimes overseeing the tarbiyat of the students, sometimes going to each branch to check on the offices and give necessary advices, etc. During this time, walking around, whenever there was the opportunity, he would spread the flowers of guidance.

What was the status of this lowly one, to be able to truly evaluate Hadhrat's kamaalaat and his following of the Sunnah at every moment, in every action?

A short while back, this lowly one had also returned empty-handed from the khanqas of the Jibaalul `Ilm wal-`Irfaan of the time: Hadhrat al-Ustaadh, Shaikhul Islaam Maulana Husain Ahmad Madani عليه الرحمة and Shaikhul Hadeeth Maulana Muhammad Zakariyya Saheb قدس سره, and their khanqahi style of tarbiyat was different from Hadhrat Wala's style of islaah and tarbiyat. Therefore, I had looked at (Hadhrat's style) with surprise. However, a special, natural munaasabat came about in the heart and mind of this lowly one, and this lowly one was affected (by Maulana Abrarul Haqq's style).

After Hardoi, we arrived in Allahabad, in the khidmat of Hadhrat Maulana Muhammad Ahmad Saheb. Out of the zeal of `ishq, his hands were not still. At times he would strike his hands together, and at times he would wipe his hands over his head.

I thought: "Why have we remained deprived, up until now, of meeting such muqarrab bandas?"

Hadhrat Maulana asked: "Where are you people coming from?"

We said: "We've just come from Hardoi."

Hadhrat said (to his people): "Immediately make arrangements for the comfort and rest of these Hadharaat. Hurry up, bhai! They have just arrived here from Maulana Abrarul Haqq Saheb. They have benefitted from Hadhrat's lofty words. They have come here after spending time in such a Nooraani environment."

That is the story of the first meeting with Hadhrat Hardoi, from my foggy memories.

After that, I had a continuous link of love with Hadhrat lasting for 25 years. Now, 25 years after that first meeting with Hadhrat Wala, this was the last day.

On the 9th of March, 2005, returning from a trip to Calcutta, in accordance with a programme, (I went to Hardoi). Now, Ashraful Madaaris in Hardoi was no longer just a Madrasah; rather, it was a muqaddas khanqah. It was the khanqah of such a Shaikh and murshid the likes of which is rarely seen in this world. Whenever I would see this "pouder of wine at the tavern" (i.e., metaphors often used by the Sufis), I would be reminded of Junaid and Shibli, or Ajmeri and Sabiri Kalyari, or of the beautiful image of Khanqah Imdadi Ashrafi. When this happens, I look with a gaze of love and remorse, saying: "O Allaah, for how long will we still have the opportunity to see this last Lamp in the Imdadi Ashrafi Chishtiyyah Silsilah? After him, what will be seen in this dark dunyaa?"

This isn't an exaggeration; rather, it is a reality. In this second half of the century, (Maulana Abrarul Haqq Hardoi) stood out, distinguished for his Noor in Ittibaa` and revival of the Sunnah, being a distinguished Roohaani chapter in (the history of) this century. Many of his contemporary buzrugs admitted, that: "Abrar is ahead of all of us in spreading the Sunnat-e-Nabawi صلى الله عليه وسلم."

The title of "Muhyiyus Sunnah" (referring to him) was cast, after centuries, into the hearts of the elite and the laymen, becoming part of his name. Lakhs of people benefitted from his sacred qualities.

On this last day's trip, I have a vague image (in my mind) of that first day I had the honour of meeting him. I was now again getting the honour of visiting that lofty khanqah again after more than 20 years. During this lengthy period of time, sometimes there would be a "washing", sometimes scolding, sometimes sweat on the forehead (i.e., Maulana Abrarul Haqq being angry about something). During the last years, most of the time, when I would enter his shadow of compassion and love, I would attain tranquility and happiness. Who knew that this would be the last visit to my murshid, and the last time seeing him? Without realising (that this would be the last visit), my heart was leaping with happiness even before arriving at the station in Hardoi. Upon arriving at the station, the yearning to see his face grew even stronger, and these couplets were flowing from my tongue:

"Why is the cool, early-morning breeze so filled with the fragrance of musk today? Perhaps the open hair of the friend is facing the direction of the wind."

Upon arriving in Hadhrat's Khanqah, there were many meetings and embraces, and thereafter, as per the instruction, we were given guest room #6. Arriving there, we put down our luggage, etc.

I had written to inform Hadhrat of my arrival and when I would be leaving, and of the companion I would be bringing with, and this letter had been sent to Hadhrat's house.

It so happened that even though one day and night had passed, we were not summoned to (come see) Hadhrat, which was contrary to the norm. In those days, guests from within the country and from overseas used to flock (to visit Maulana Abrarul Haqq) in their droves.

I felt uneasy. The second day as well, I waited for Hadhrat to call us. Other than some casual meetings, I did not have the honour of visiting (Hadhrat's) court.

On the third day, my cup of sabr was running out. I informed the naaib saheb, so he said: "Right now, Hadhrat is just thinking about a system for all of the crowds of guests. Once the guests have gotten less, he will then call for you."

Hence, just two hours before the train was set to depart, Hadhrat remembered, and from his heart there was such a rain of rahmat and shafqat that perhaps I will not be able to forget right up until I taste the bitterness of maat. My travel companion had left. The naaib saheb didn't have permission to come. So much so that (Hadhrat's) own grandchildren were left standing. Hadhrat came (with me) till outside. I had the luggage with me. There were only 15 minutes remaining before the train would be departing, (the delay being) because of Hadhrat's compassion and kindness towards me. Hadhrat Wala came all the way outside in a wheel chair to bid me, a nobody, farewell. I take an oath by Allaah! If I had known that this would be the last meeting with Hadhrat, I would have stayed for weeks without leaving the khanqah.

Impressions of Hadhrat Maulana Abdul Ali Saheb Farouqi:

From the time I reached the age of sense, my heart was filled with respect for Hadhrat Maulana Abrarul Haqq Saheb. His awe and majesty remained up until his last breath. This wasn't because he was a harsh, bitter person, or that there was the fear that he would shout over anything and everything. Not at all! He was handsome like the night dew. Like a gardener, he tended to not only the roses in his garden, but even the thorns. His subtle smile wiped away the fatigue of visitors coming from far away lands. Then, his meeting filled with dignity, his smiling enquiries (about the guest's well-being, etc.), his hosting and taking care of his guests in a most amazing way - it was like this (verse of poetry):

Yes, of course, when in front of him, the heart certainly had awe of him, and the concern to not act in an unprincipled manner or speak anything inappropriate, and that besides joy and happiness, one must not become a means of harm and inconvenience (to him). Despite all of that, the "nisbat" which the buzrugs speak of - this writer has well experienced the benefits of it. I met (Maulana Abrarul Haqq) not just once, but so many times that I can't even remember the number. I also had the fortune and enjoyment of being his special guest. I easily recall many memorable moments. I enjoyed the fortune of the rains of his kindness and compassion.

Out of his kindness, many times he made me a "special guest speaker" in his majaalis, giving me the opportunity to give a speech. At my lowly, in fact, to be honest, "disrespectful" request, he changed his fixed programme, making time to visit Lucknow to go to Darul Uloom Farooqiyyah, to give a speech, naseehat and Du`aas. Allaah, Allaah!

"Such kindness and favours upon a lowly one like myself!"

How can I forget how, five weeks prior to this final visit and meeting, on the 14/15th of April, 2005, (Maulana Abrarul Haqq) was in a state of such severe weakness that for three days, Hadhrat Wala could not leave his room to come to the Madrasah. Janab Maulana Ifdhaalur Rahmaan Saheb, someone so close, could not - on the phone - give me certainty that I would be able to visit and meet (with Maulana).

I undertook a trip to Bilgram, in Hardoi, to take part in a Deeni jalsah there. I had said to my caring brother, Maulana Ifdhaal Saheb, that: "We will perform `Asr Namaz in the Masjid of Madrasah Ashraful Madaaris. You inform (Maulana) of this. If we get ijaazat, we will visit him and do musaafahah, but if not, then that is what has been decreed for me."

15-20 minutes prior to `Asr Namaz, we arrived at the Madrasah. We found Maulana Ifdhaalur Rahmaan already waiting there. He said: "Quickly! Before Namaz, you Hadharaat can meet with (Maulana Abrarul Haqq). Hadhrat is waiting for you people."

Feeling happy at my good fortune, I and my saathis, viz., Maulana Husain Ahmad Saheb, Hafiz Muhammad Hashim Shaeb and Muhammad Hanif Saheb (the driver) went to visit (Maulana). Hadhrat Wala did not meet with us as cheerfully as before; rather, after enquiring about my schedule for the trip, he said: "After Namaz, I will be having tea. There will be another (opportunity) for meeting then."

When we arrived by Hadhrat Wala again, while he was having his tea, he enquired about us, and especially asked about the driver saheb, and did musaafahah with him. Thereafter, he asked about the schedule for the return trip from Bilgram to Lucknow. When I responded that we would be returning after Fajr, he said in his unique way: "If there is no crowd and it will not cause any disturbance to the schedule, having your breakfast here. What would you like?"

Hence, after we had performed Fajr Namaz, we had a cup of tea to drink and then set out from Bilgram. We then arrived at Hardoi. This was the dawn of the 15th of April, and it was a Jumu`ah.

Several days later, Hadhrat Wala was sitting in his wheel chair, inspecting each and every part of the Madrasah and giving various instructions and advices. I had just entered the Madrasah when I got the good news that: "Hadhrat Wala is feeling well today. He has come to the Madrasah on an inspection, as per his habit."

I felt a kind of uneasiness and worry, that (by us visiting right now), we would be interfering with his schedule, thus inconveniencing him, and the responsible ones would be held accountable. In today's terminology, they would say: "The mood was off."

Whilst I was still thinking about my own well-being, Hadhrat Wala's wheel chair suddenly arrived. I didn't know when he would become angry and who that anger would fall upon. I visited this shining face, and Hadhrat Wala, with smiling lips and speaking eyes welcomed us undeserving ones, joyfully doing musaafahah, and then, with great importance, inviting us to have a meal with him.

After the meal, Hadhrat Wala set an alarm on his clock, and then said: "There is still enough time that you'd only have to leave in half an hour's time. You people will reach Lucknow at 11:00am, In Shaa Allaah. If it is not burdensome and your tabiyat is pleased, do give a bayaan of a few minutes in the Masjid. Besides the students and asaathidhah, there are also some overseas guests, and also asaathidhah and `Ulamaa from nearby who have come."

I considered it my good fortune to carry out the instruction. Without any delay, I expressed my pleasure, because I also had this good fortune in the past. After a few minutes, I arrived in the Masjid and I was given a chair to sit on. Thereafter, what happened was beyond what I could have imagined: I saw that Hadhrat Wala's wheel chair was approaching and stopped just a short distance away from my chair. I had no idea (beforehand) that Hadhrat Wala would be sitting and facing me directly, listening. As the "khateeb", what could I say in this manner? If I were to start speaking, what would my kayfiyat immediately be? How could I now stand up from the chair? From where would I get the courage to request leave from Hadhrat, expressing my inadequacy? I couldn't do anything at all. All of those here

were students, and I perceived well that from these students, many were such that someone like myself could not have the audacity to speak in front of them. Yet, what could I do? Hadhrat Wala had given an instruction. By him coming here, it was certain that he would be paying attention. So, I simply repeated some things which I had heard from Hadhrat Wala's tongue on various occasions. Whatever shortcomings there were in the narration and expression were from my own tongue and understanding.

The bayaan lasted for 20-25 minutes, and I perceived well that the initial condition of awe and erratic breathing had ended very quickly, and that whatever I had said, I had said with a calm heart. The smiles I saw on Hadhrat Wala's lips every so often during the course of the bayaan were like oxygen for me.

After the speech ended, the happiness and smile on Hadhrat Wala's face, and his words of encouragement and Du`aa gave me yaqeen that some work had been accomplished.

My friends who knew my mizaaj also congratulated me. Hadhrat Wala was greatly pleased. Later on I came to know that the bayaan was recorded on cassette, and that Hadhrat Wala himself would listen to it and eagerly have others listen to it.

A short while later, Hadhrat Wala did musaafahah and embraced me, giving me leave, but Allaah is my Witness that after that, for several days, I was in a world of happiness. I also mentioned this joyful gift to my family and friends, and I don't know why up until today, I still have this yaqeen that some arrangements were made for my good ending. [Sawtul Qur'aan]

Impressions of Hadhrat Maulana Abdullah Kapodrawi:

After performing Fajr Namaz, we departed from Lucknow. It was the winter season. After 10:00am, we arrived in Hardoi. Upon arriving in Madrasah Ashraf Madaaris, seeing the cleanliness everything, there was happiness.

I wanted to notify Hadhrat of my arrival and get ijaazat to visit him. Hadhrat sent a khaadim who conveyed his Salaam and said: "Rest for a while in the guest house." The khaadim gave a duvet (for the bed), and explained where the toilet and bathroom were.

From all sides, I saw cleanliness and Nooraaniyat.

After a short while, tea and biscuits were humbly presented.

At 11:00am, the khaadim arrived and said: "Hadhrat has sent this message that he had been speaking with some guests. Therefore, his brain feels weak. If you Hadharaat will wait a little while longer, it will be better, but if you are in a hurry to leave, you can come now to visit."

Allaah, Allaah! Despite being in a state of illness and weakness, he took such consideration of guests. How clearly he dealt with others!

We said: "Hadhrat can rest. We are not in a hurry."

Half an hour later, he called for us and we happily went to meet him. He gave some priceless advices, placing great emphasis on carrying out the duty of Nahyi `anil Munkar.

He called 10-11 young `Ulamaa and asked each one: "Where have you come from? What Madrasah are you teaching at? What is your objective behind coming here?"

Each of the Hadharaat, one by one, introduced themselves, and each one said: "We are staying here to correct our tajweed and to do our islaah." From that, Hadhrat's umoomi faidh can be gauged.

On account of Hadhrat's illness, we quickly requested Du`aa so that we could leave. Hadhrat made Du`aa and then said to the naazim of the library: "Give these Hadharaat some printed Kitaabs and pamphlets."

We took these precious gifts with us on our return to Lucknow. Today, remembering these incidents, these couplets involuntarily spring to the tongue:

"What he was selling was the cure for the hearts. That shop of his became massive."

[Sawtul Qur'aan]

Impressions of Mufti Abul Kalaam Saheb Qasimi:

Guests are people sent to one by Allaah Ta`aalaa. They are deserving of praise and being honoured. They should be placed on one's eyes and head. They should be honoured above and beyond their status. Full consideration must be taken regarding their food, drink, sleep, and all necessities of life. They must not be inconvenienced in any way and no disturbance must come to their rest and comfort. One must not hold back from trying to distance any kind of takleef and disturbance from them. Every Muslim must display excellent conduct with guests.

Comfort, food, drink, etc., must be arranged above their status. Even if one is in a state of grief and difficulty, every effort must be made to distance any grief and difficulty from the guests.

Hadhrat Maulana Shah Abrarul Haqq Saheb Haqqi was from among such hosts to whom guests were everything. He would put the items of food and drink down one by one by the guests, taking into consideration all needs of life. Even though, he would feel ashamed and that he has fallen short, and would think again and again in his heart:

"The truth is that the rights have not properly been discharged."

Yet, he was someone who would leave no stone unturned in caring for his guests. At the time of them leaving, he would say: "Bhai, I was not able to host you the way that you deserve. I was not able to discharge the rights (you have as a guest). Please forgive me."

Such was his lofty status that even after doing everything, such that there was nothing left to do, he would still say thing. Such is the way of the People of Allaah. By this, they are distinguished from the rest of the people.

Impressions of Hadhrat Maulana Ahmad Nasr Banarasi Saheb:

Allaah Ta`aalaa gave him (i.e., Maulana Abrarul Haqq) a unique zeal for hosting and taking care of guests. Once, at the time of `Ishaa, I was visiting by him. After meeting with him, he said: "Rest. We will speak in the morning."

Before Fajr, a khaadim arrived and said: "Hadhrat remembers (the promise he made, i.e., of speaking with you in the morning)."

I quickly performed wudhu and presented myself, and I saw that an elaborate breakfast had been prepared. He said: "I have somewhere to go after Fajr. Have breakfast. If you will be returning, we will meet again. Otherwise, you can go in accordance with your schedule."

During breakfast, we spoke, with him giving advice. Thereafter, Hadhrat left for Ganj Muradabad.

Today, when Hadhrat is not among us, and I remember his love and affection, the hearts fill with grief and the eyes with tears. [A'inah-e-Mazahir-e-Uloom]

Impressions of Hadhrat Maulana Muhammad Kaleem Siddiqi Saheb:

This lowly one had a very strong ta`alluq with Hadhrat that spanned 25 years. He showered his affection and compassion upon an ignorant villager like myself. I am now picking up the pen to relate some memories through the tongue of the pen, to express some of (Maulana Abrarul Haqq's) favours. Otherwise, for as long as the people of the pens and literature live, they will write about the fadhaa'il and manaaqib of Hadhrat, discharging the right of this topic in a most excellent way.

The authors of the Seerah Kitaabs on Nabi-e-Rahmah صلى الله عليه وسلم, explaining Nabi صلى الله عليه وسلم being Rahmatul-lil-`Aalameen (A Mercy to all the worlds), have written with tawaatur that his compassion and favours weren't restricted to just one individual or one group; rather, his love and compassion صلى الله عليه وسلم were such that each and every Sahaabi used to think that he is the one most beloved to Rasoolullaah صلى الله عليه وسلم. This quality was perceived in Hadhrat Muhiyus Sunnah, a true heir of Nabi صلى الله عليه وسلم. Every khaadim of his felt (that he was the favourite).

This lowly one did not have an official islaahi ta`alluq with Hadhrat Wala, and despite the presence of munaasabat and ta`alluq, on account of various occupations and some other excuses, I wasn't able to visit Hadhrat Wala very often. Despite this, after visiting him, when I would be returning, I would feel as though I am Hadhrat Wala's favourite and he has the most affection and ta`alluq with me. This wasn't something perceived by just this lowly one; rather, all of our companions who would go to visit Hadhrat Wala through their ta`alluq with this lowly one, they would feel the same.

Hadhrat Wala had immense love and affection for all of us. I thought it appropriate to include these few lines from an article of "A'inah-e-Mazahir-e-Uloom, Muhiyus Sunnah", for the sake of the readers:

What is Hardoi?

- It is a Madrasah upon the style of Suffah (i.e., the As'haabus Suffah), engaged in propagating the Sunnat-e-Nabawi صلى الله عليه وسلم. It is a place where the Statements and Actions of Rasoolullaah صلى الله عليه وسلم are given practical expression.
- It is a great hospital where dead hearts are brought to life, and where the rooh is strengthened. It is a place where people with ailing souls can find cure.

- It is the last "Darus Sultanat" of the Thanvi Silsilah. It is a place where mureedeena nd muntasibeen from all around the world are instructed in following the Islaamic Rulings and Guidance.
- It is a Daarush Shar` and Daarush Shooraa where the not-well-known masaa'il are explained. It is a place where a programme and system is being prepared for the future of Islaam and the Muslims, to be implemented throughout the world.
- It is a "Guest House" for those who come to it. It is a place where the obligation of being a good host is carried out in accordance with the Sunnat-e-Nabawi صلى الله عليه وسلم.
- It is an amazing `Ilmi Markaz for students and "Guests of Rasoolullaah صلى الله عليه وسلم" arriving from far and wide. It is a place where people are engrossed in `Ilm day and night.
- It is also an official Daarul Kutub and Daarul Mutaala`ah for such students, teachers, laymen and elite who have the dhawq and shawq for mutaala`ah, so that by means of mutaala`ah, their minds can be illuminated.
- It is also an official kitchen for such students who are poor and struggling. It is a place where they are provided with meals.
- It is an amazing "Training Grounds" for such people who will be carrying out the duty of Dars and Tadrees throughout the world. It is a place where there is practical training in Dars-o-Tadrees and in Tarbiyat.
- Its "Markaz Da`watul Haqq" is there for those with an interest in da`wati and tanzeemi activities. Its guidance is by rules, regulations and principles.

"The garden is still here but there is no more gardener. There is nobody to look after his flowers. The caravan itself still remains, but the leader of the caravan has departed."

Bay`t and Takmeel-e-Sulook, Islaah and Tarbiyat:

Proving Bay`t:

Proving bay`t from the Qur'aan Paak:

{ "Indeed, Allaah was pleased with the Mu'mineen when they gave bay`ah to you under the tree, and He knew what was in their hearts, so He sent down Sakeenah upon them and rewarded them with a victory near at hand." [Soorah Al-Fat'h]
 { "Indeed, those who give bay`ah to you are (in reality) giving bay`ah to Allaah. The Yad of Allaah is over their hands. Thus, whosoever breaks it, breaks it upon his own self (i.e., consequences of it will be upon him), but as for he who fulfills what he had taken a covenant with Allaah upon, He will soon grant him an immense reward." [Soorah Al-Fat'h]

{ "O Nabi (صلى الله عليه وسلم), when the Mu'minaat come to give bay`ah to you that they will not ascribe any partners unto Allaah, and that they will not steal, and not commit zinaa, and not kill their children, and not come with a slander that they have fabricated between their arms and legs (i.e., they will not falsely attribute a child to their husbands), and that they will not disobey you in goodness, then accept their bay`ah and seek the Forgiveness of Allaah for them. Indeed, Allaah is Most-Forgiving, Most-Merciful." } [Soorah Al-Mumtahinah]

This Aayah mentions Muslim women taking a detailed bay`ah wherein, together with Imaan and `Aqaa'id, they also make a pledge to abide by the Shar`i Ahkaam. The previous Aayah which provides the context for this Aayah wherein bay`ah is mentioned - even though it was about testing (imtihaan) of the Imaan of those Muhaajiraat, and this bay`ah was the completion of that imtihaan (test), nevertheless, the words of the Aayah are `aam (general). It is not restricted to new Muslim Muhaajiraat; rather, it is `aam for all Muslim women. Furthermore, what transpired was exactly like that - it was not only the new Muslim Muhaajiraat who came to give bay`ah to Rasoolullaah صلى الله عليه وسلم; rather, women who had been long (in Islaam) also took part, as is narrated in Saheeh Bukhaari Shareef from Hadhrat Umm `Atiyyah رضي الله تعالى عنها, and in Musnad Baghawi from Hadhrat Umaymah bint Raqeeqah رضي الله تعالى عنها.

Hadhrat Umaymah رضي الله عنها narrates: "I went along with some other women to give bay`ah to Rasoolullaah صلى الله عليه وسلم. Together with the pledge to abide by the Shar`i Ahkaam, he also instructed us, saying: 'In what you are able to do.' (i.e., we will abide by them to the best of our ability)."

Narrating this, Hadhrat Umaymah رضي الله عنها said: "From this it is clear that the mercy and compassion of Rasoolullaah صلى الله عليه وسلم for us is more than we have for our own selves, because we had wanted to make this pledge without any such condition. Rasoolullaah صلى الله عليه وسلم instructed us to say this, so that if we were ever in a state of idhtiraar (dire need), thus needing to act contrary to it, we would not be breaking the pledge." [Tafseer Mazh-hari]

In Saheeh Bukhaari Shareef, Hadhrat Ummul Mu'mineen Hadhrat `Aa'ishah رضي الله تعالى عنها said regarding this "Bay`atun Nisaa" (The Oath of Allegiance of Women): "This bay`ah given by the women was done just through speech, unlike the bay`ah of men wherein they would place their hands in his. The bay`ah of women was not done like this. Never did the hand of Rasoolullaah صلى الله عليه وسلم touch the hand of a ghair mahram woman." [Mazh-hari]

It is proven from various riwaayaat that this Bay`atun Nisaa didn't take place only after Hudaibiyyah; rather, it took place several times, so much so that even on the day of the Conquest of Makkah, after Rasoolullaah صلى الله عليه وسلم had completed the bay`ah of the men, he took the bay`ah of the women on Safaa, with Hadhrat `Umar ibnul Khattaab رضي الله عنه standing by the bottom of the mountain, repeating the words of Rasoolullaah صلى الله عليه وسلم for the women gathered there who were taking part in the bay`ah.

At this time, one of the women taking part in this bay`ah was Hadhrat Hindah رضي الله عنها, the wife of Hadhrat Abu Sufyaan رضي الله عنه. Initially, out of hayaa', she had wanted to hide herself. Thereafter, in the bay`ah, there were some details of ahkaam that were mentioned, so she was forced to speak and enquire. This incident is mentioned in detail in Tafseer Mazh-hari. [Ma`aariful Qur'aan]

From this riwaayat, one comes to know that this bay`ah was not one that was only taken from women and not from men. Rather, it was taken from men as well (i.e., the same pledge was taken from men, which was to abide by the Sharee`ah), as mentioned in the above Aayah of Qur'aan Paak and also mentioned in the Ahaadeeth-e-Mubaarakah.

Consider the following riwaayat of Hadhrat `Ubaadah ibn Saamit رضي الله عنه:

"Indeed, `Ubaadah ibn Saamit رضي الله عنه (narrated), and he had taken part in Badr and was one of the nuqabaa' on the night of `Aqabah, that Rasoolullaah صلى الله عليه وسلم said, and around him was a group of his companions: 'Give bay`ah to me that you will not ascribe any partner unto Allaah, and that you will not steal, and that you will not commit zinaa, and that you will not kill your children, and that you will not come with a slander that you fabricate between your hands and legs, and that you will not disobey in any goodness. Whosoever among you fulfils this, his reward will be with Allaah, and whosoever perpetrates one of (these things) and is then punished in this dunyaa, then that will be an expiation for him, and whosoever

perpetrates (one of these things) and it is concealed by Allaah, then it is up to Allaah: if He wills, He will pardon him, or if He wills, He will punish him.' So, we gave bay`ah to him upon that." [Bukhaari Shareef: 7, Kitaabul Imaan]

The Response to an Objection:

Some people say that the only bay`ah that was taken with Hadhrat Nabi-e-Akram صلى الله عليه وسلم, that is proven, was the bay`ah upon Islaam or the bay`ah for Jihaad, not bay`ah upon a`maal which is practiced by the buzrugs nowadays. That one is not proven; therefore, it is a bid`ah.

From the above-mentioned Hadeeth, the error of such people becomes clear. That Hadeeth mentions a bay`ah which was not bay`ah upon Islaam, because those taking part were already Muslims, and it was also not bay`ah for Jihaad, because there is no mention of Jihaad in it; rather, it was absolutely a bay`ah upon a`maal (al-Bay`atu `alal a`maal), which has been the practice of the Mashaayikh in every era. Therefore, to claim that such a bay`ah is bid`ah is a result of being ignorant about the Qur'aan and Hadeeth.

The Practice of Bay`t in Every Era:

After the demise of Hadhrat Nabi-e-Akram صلى الله عليه وسلم, Sahaabah-e-Kiraam and Taabi`een رضوان الله عليهم أجمعين took bay`t at the hands of Hadhrat Abu Bakr Siddeeq رضي الله عنه. After his demise, they took bay`t at the hands of Hadhrat `Umar Faarooq رضي الله عنه. After his demise, they took bay`t at the hands of Hadhrat `Uthmaan Ghani رضي الله عنه. After his demise, they took bay`t at the hands of Hadhrat `Ali رضي الله عنه.

After Hadhrat `Ali رضي الله عنه, in every era, this practice continued uninterrupted. In every era, great Mashaayikh, Muhadditheen and Awliyaa of the Ummah adopted (this method). It could be said that through the barkat of it, these Hadharaat became kaamileen and Allaah Ta`aalaa took from them the great work of spreading the Deen. If a person looks carefully, a person will realise that in every era, the great khidmat of Qur'aan and Hadeeth and spreading the Deen was being carried out by those Hadharaat who had had undertaken islaah of the nafs by these Mashaayikh.

The Need for Bay`t from a Logical Perspective:

No person can treat himself merely by looking through books. Even great hakeems cannot treat themselves. So, how will a person remedy his rooh without a Roohaani doctor? So, obviously, just as how a doctor for the physical body is needed, so too is a doctor for the rooh needed.

Selecting a Shaikh and Bay`t:

Just as how when it comes to selecting a doctor for the physical body, a person looks for munaasabat of mizaaj, etc., besides expertise in the field (of medicine), likewise, the same is to be done when selecting a doctor for the rooh.

Hakeemul Ummat, Hadhrat-e-Aqdas, Murshid-e-Kaamil, Hadhrat Thanvi قدس سره, together with having special mastery in the remedying of the rooh, also had various other `Ilmi and `Amali qualities and kamaalaat, and that was very famous. Even the father of Hadhrat Wala Hardoi, Hadhrat Wakeel Mahmoodul Haqq Saheb was someone who had a (roohaani ta`alluq) with Hadhrat Hakeemul Ummat, drawing faidh from him, and was mujaaz bis-suhbat from him. As a result of this, the home environment was reminiscent of the qualities and kamaalaat of Hadhrat Hakeemul Ummat, and in it, Hadhrat's mawaa`iz and malfoozaat used to be read out and listened to.

Then, in Hadhrat Hardoi's mizaaj, from his childhood, Allaah Ta`aala had given him a special love for rules, regulations, order and structure, together with other qualities and kamaalaat which he had. On account of this, he had a natural munaasabat with Hadhrat Hakeemul Ummat. On account of all of these reasons, he selected Hadhrat Hakeemul Ummat to be his Shaikh, murshid and roohaani doctor. In his childhood already, during the time he was a student, he began his islaah-e-nafs. It cannot be known when he officially took bay`t, i.e., what time and in what year. However, for this, a formal bay`t isn't even necessary. The main thing is islaah-e-nafs itself.

Visiting Every Week:

Hadhrat Hardoi, during his student days at Mazahir-e-Uloom, had already begun visiting Hadhrat Hakeemul Ummat. How it would happen was that, on Thursday evenings, after completing his lessons, he would head off to Thana Bhowan. He would spend Thursday night and Friday in the khidmat and suhbat of his Shaikh

and murshid, and then on Friday evening, he would take leave and head back to Saharanpur, arriving there timeously so as to not be absent for any of his lessons. In this way, he would complete his lessons whilst also benefitting from the faidh of the suhbat of his Shaikh. This practice of weekly visitation lasted almost throughout the entirety of his student days, up until the end.

Spending the Holidays in Thana Bhowan:

On account of Hadhrat Hardoi's natural munaasabat with Hadhrat Hakeemul Ummat, he established such a powerful ta'alluq with him that besides the weekly visits, whenever he would have any holiday from Madrasah, whether the quarterly holidays, or the biannual holidays, or the yearly holidays, or any holiday there happened to be besides those ones, he would immediately head off to spend it in Thana Bhowan in the khidmat of Hadhrat Hakeemul Ummat.

Connection of the Heart to the Shaikh:

If a student's heart is connected to his Shaikh and murshid, he will be able to very quickly traverse this Path (of Sulook). The work of years will be completed in weeks and days. The Tawajjuh-e-Baatini of the Shaikh takes the taalib to such ranks that onlookers are astounded at how this person has reached such a rank so quickly.

Hadhrat Hardoi had a true, natural salaahiyat, saalihiyyat and Hubb-e-Ilaahi, and he also had natural munaasabat with his Shaikh. Therefore, he would go beyond just obeying the instructions of his Shaikh and would try to understand his heart's reasons behind (having given those particular instructions). He would try to mould himself into that.

Hadhrat Hakeemul Ummat, seeing this eager and truthful taalib's obedience and truthful seeking, was greatly pleased and gave him special tawajjuh. On the other hand, the taalib and on the other, the matloob - such a kaamil murshid and such a pious mustarshid. Such a giver of faidh and such a receiver of faidh. So many tawajjuhaat and nawaazishaat from (the side of Hadhrat Thanvi) and such acceptance and obedience (from the side of Hadhrat Hardoi).

نگاہوں سے بھردی رگ و پے میں بجلی

نظر کردہ برق تپاہ ہو رہا ہے

The Effects of Suhbat:

The sand that spends time in the company of flowers acquires the smell of flowers. It throws people into amazement. At this fragrance, people fall into ecstasy.

گلے خوشبوئے درحمام روزے

رسید از دست مجوبے بدستم

بدوگفتم کہ مشکلی یا عنبری

کہ ازبوئے دل آویز تو مستم

One day, I received some fragrant soil from the hand of a beloved. I said to it:
"Are you musk or ambergris, that at your heart-capturing fragrance, I am falling into ecstasy?"

The zabaan-e-haal of the soil replied:

بگفتا من ہماں گل ناچیز بودم

ولیکن مدتے باگل نشتم

جمال ہمنشیں درمن اثر کرد

وگر نہ من ہماں خاکم کہ ہستم

"I am that very same soil. It is simply that I have spent a period of time in the company of the roses. My beautiful companions have cast this effect on me, otherwise I would have just been the same soil that I had been."

When even soil, through the effect of the company of flowers, can become so fragrant as to amaze people, how would there not be effect on a taalib-e-saadiq from the subhat of a Shaikh-e-Kaamil, and how would people not be thrown into amazement?

Hence, Hadhrat Wala had benefitted greatly from the faidh of the subhat of Hadhrat Hakeemul Ummat, to such that the entire world thereafter benefitted from him and the entire world was amazed by his qualities and kamaalaat.

Nisbat-e-Ittihaadi:

In the categories made by the buzrugs, "Nisbat-e-Ittihaadi" is the most important. Out of the thousands and scores of thousands of mureedeen that a Shaikh could have, the Shaikh is fortunate enough to have just one or two among them who have such an overwhelming love for the Shaikh that they understand the reasonings of their Shaikh and try to mould themselves in accordance with it. They abandon their own akhlaaq and habits and adopt the akhlaaq and habits of the Shaikh, so much so that all of their statements, actions, habits and ways become a sample of those of the Shaikh.

Some asked Hadhrat Hudhaifah رضي الله عنه about the Mubaarak Akhlaaq and Habits of Sayyidul Mursaleen, Imaamul Ambiyaa', Mahboob-e-Rabbil `Aalameen صلى الله عليه وسلم, so he replied: "Go and observe `Abdullaah ibn Mas`ood from the time he leaves his house until the time he returns to it. Whatever he does (i.e., the way he performs wudhu, Salaah, stands, sits, his manners and etiquettes, etc.), understand that Rasoolullaah صلى الله عليه وسلم - may my father and mother be sacrificed for him - used to do it in that way."

In this manner, Hadhrat Hardoi had so completely "sacrificed" himself in Hadhrat Hakeemul Ummat that he tried to do everything like him, such that the onlookers could recognise Hadhrat-e-Aqdas Thanvi's habits and qualities in those of Hadhrat Hardoi. When they would see his order, structure, system, pure dealings, manner of tarbiyat, etc., they would be reminded of Hadhrat-e-Aqdas Thanvi.

Hadhrat-e-Aqdas Maulana Mufti Muhammad Shafi Saheb said: "Today, we are hearing such things in our ears which we used to hear in Thana Bhowan."

Hadhrat-e-Aqdas Maulana Muhammad Yusuf Saheb Binnori said: "Maashaa'Allaah! Hadhrat Thanvi's nisbat-e-jadhb had made (Maulana Abrarul Haqq) his majdhoob, and has selected his tongue for the telling of his spiritual discourses, وكفى به فخراً (and sufficient is that as a praise)."

Hadhrat Shaikhul Hadeeth Maulana Muhammad Zakariyya Saheb Muhaajir Madani قدس سره, who was also Hadhrat Hardoi's Ustaadh, once commenced during the course of a dars:

"Maulana Abrarul Haqq Saheb was made, by Allaah Ta`aalaa, a saahib-e-nisbat and granted the wealth of Ta`alluq Ma`Allaah in his student days already."

How great a testament to the kamaal of the student that their own ustaadh says such lofty words of praise about them!

If such was his condition during his student days, imagine where his level of mujaahadaat and suhbat-e-Shaikh reached afterwards. Who would be able to understand it?

Hadhrat Hardoi's entire life is a testament that he was an excellent example of his Shaikh and Murshid, Hadhrat Hakeemul Ummat, and he was a beautiful reflection - to a great degree - of his beauty and kamaal. His manner and style was reminiscent of that of Hadhrat Thanvi.

A poet says:

کچھ اس طرح جذب کر لوں میں ترے حسن فطرت کو
تجھی کو سب پکارا ٹھیں نکل جاؤں جدھر ہو کر

Ijaazat and Khilaafat:

Hadhrat Hakeemul Ummat was well-aware of the salaahiyat of this priceless pearl and unique gem. Hadhrat's insightful eyes were seeing that in the near future, he would become a fruit-bearing tree.

قدر گوہر شاہ داندیا بداند جوہری

On account of this, Hadhrat Hardoi was given ijaazat and khilaafat at a young age already.

Hadhrat Hakeemul Ummat was granted a unique and distinguished rank by Allaah Ta`alaaa in the field of islaah, tarbiyat and preparing men of work. It's not in need of any explanation. From all of those who were benefitting from Hadhrat's Sunlight, officially, perhaps the youngest in age was Hahdrat Hardoi. In 1361 H., when he was staying in Fatehpur Madrasah, he was 22 years old and had already been granted khilaafat by Hadhrat-e-Aqdas Thanvi.

The Concern for His Own Islaah:

Despite the fact that Hadhrrat Thanvi had more than 100 mujaazeen, Hadhrrat was very cautious and firm regarding who he would give ijaazat and khilaa'fat to. It was as though Hadhrrat Hakeemul Ummat's ijaazat was a very strong "sanad" in the completion of Sulook. Despite this, Hadhrrat HarDOI never regarded himself as being kaamil and never regarded himself as not being in need of islaah; rather, right until the end of Hadhrrat Hakeemul Ummat's life, (Maulana Abrarul Haqq) had a ta'alluq of islaah and tarbiyat with (Hadhrrat Thanvi), and then after him, with his khaleefah-e-khaas, Khwaja Azizul Hasan Majdhoob Ghawri, and then after him, with some other Hadharaat like Hadhrrat Maulana Abdur Rahmaan Saheb Kamilpuri, Hadhrrat Shah Abdul Ghani Phulpuri and Hadhrrat Shah Wasiyyullaah Fatehpuri, all of whom were khulafaa of Hadhrrat Thanvi. After these Akaabir, he had an official ta'alluq of obedience and consultation with first Maulana Muhammad Ahmad Saheb Partabagdi, and thereafter, with Hadhrrat-e-Aqdas Mufti Mahmood Hasan Saheb Gangohi, which already existed from before. Even after he himself became a person to whom people referred, he considered himself to be in need of islaah and mashwarah.

According to the tahqeeq of Hadhrrat Shah Waliyyullah Muhammad Dehlawi, this silsilah existed from the Khulafaa-e-Raashideen, which is that Sayyiduna Hadhrrat Abu Bakr Siddeeq رضي الله عنه derived faidh just from Hudhoor-e-Aqdas صلى الله عليه وسلم. Then, Hadhrrat `Umar رضي الله عنه derived faidh from Hadhrrat Abu Bakr رضي الله عنه. Then, Hadhrrat `Uthmaan Ghani رضي الله عنه derived faidh from both Hadhrrat Abu Bakr Siddeeq رضي الله عنه and Hadhrrat `Umar Faarooq رضي الله عنه, and then Sayyiduna Hadhrrat `Ali رضي الله عنه derived (faidh) from all three of them, and Allaah knows best.

Islaah and Tarbiyat:

From the above sentences, one can understand that Hadhrrat Wala HarDOI continued deriving faidh from Hadhrrat Hakeemul Ummat throughout his pure life, continuing to work on his own islaah. After the demise of Hadhrrat Hakeemul Ummat, he continued deriving faidh from the above-mentioned Hadharaat Akaabir whilst working on his own islaah. As a result, Hadhrrat Wala HarDOI eventually became a great murabbi and muslih. Through the Fadhl and Karam of Allaah Ta`aalaa, Hadhrrat HarDOI had great success in the fields of islaah and tarbiyat. Hadhrrat Wala HarDOI's style of islaah and tarbiyat was exactly like that of Hadhrrat Hakeemul Ummat. To give a sample of it, I am presenting an excerpt from an article of Hadhrrat Maulana Qari Abul Hasan:

One person from Hyderabad writes:

"This lowly one's islaahi ta`alluq is with Hadhrrat-e-Aqdas. Presently, I am on a lengthy journey. Therefore, this lowly one desires to establish an islaahi ta`alluq with Hadhrrat Wala. This is also because this lowly one, in the state of wakefulness, visited Hudhroor-e-Paak صلى الله عليه وسلم in (Hadhrrat's) form, three times.

One person writes:

"Alhamdulillah! For the third time, I have seen Hudhroor-e-Akram صلى الله عليه وسلم in a drema. Whenever I have seen him, I saw Hadhrrat Wala with him. In the dream, I saw both Hudhroor-e-Akram صلى الله عليه وسلم and Hadhrrat Wala in a magnificent place. This lowly one requested three Du`aas from Hudhroor-e-Akram صلى الله عليه وسلم."

One Aalim Saheb writes:

"Without exaggeration, I say under oath that Hadhrrat Wala's presence is a means of barakah and ghaneemah for the entirety of Hindustan."

Tahqeeq: This is just his husn-e-zhan. Otherwise: **من آثم كه من داتم**

Letter: In this era, wherever a person looks, there is just fitnah upon fitnah. There is no true Person of Allaah in the true sense of the word. No Shaikh Nooraani is seen anywhere. Hadhrrat Wala! After seeing Hadhrrat Gangohi and Hadhrrat Thanvi's conditions, discourses, etc., within a few days the person will himself start thinking that Hadhrrat Wala was a true example of them.

Tahqeeq: "May Allaah Ta`aalaa reward you for this husn-e-zann."

Letter: "Rather, my husn-e-zann is that Hadhrrat Wala's being is the most distinguished in some islaahi khusoosiyyaat."

Tahqeeq: "Innaa Lillaahi! Where is this lowly one and where are such lofty Hadharaat. Think about the story of the Hud-Hud and Nabi Sulaimaan عليه السلام. Where was the Hud-Hud and where was Hadhrrat Sulaimaan عليه السلام?"

Letter: "Upon visiting Hardoi, I feel my Imaan becoming strongeer and I feel progress in understanding and shawq. The desire to do work (of Deen) increases. I feel as though I am in Jannah among the Jannatis. May Allaah Ta`aalaa grant me the tawfeeq to visit more and more. Alhamdulillah, I am steadfast upon carrying out my ma`moolaat. I feel strength, nearness and sukoon in my heart. During Dhikr and solitude, I feel a great deal of sukoon."

Tahqeeq: "Baarakallaahu lakum. I am very pleased at these conditions."

An `Aalim Saheb wrote in one letter:

"The ijmaali conditions of the ijlaas are known. There are also some Ghair Shar`i matters. Despite that, I remain (in those gatherings), with inqibaadh."

Tahqeeq:

"1) Is it not the responsibility of Hadharaat such as yourself to (do nahyi `anil munkar) upon coming to know of such kabaa'ir (taking place)?

2) Do you have a sanad (i.e., proof) that there is scope for participating (in a gathering) despite the emergence of evils? If so, please inform me.

3) Do you have some hawaalah (reference) from the Kutub for scope to participate in such evils, for the reasons mentioned? If so, please provide it."

At this, this person realised (his errors) and in the following letter, he wrote:

Claim: "What scenario is there for permissibility to participate in evils? It is just because of my stupidity. By the second day, I wanted to return, but my friends complained. Therefore, I stayed for an additional day."

Tahqeeq: "It would have been appropriate to go some other place and stay there."

Letter: "After Hadhrat Wala's admonition, I have come to realise the root of the illness: through the plotting of the nafs, there is some "scope" and "softness" in the heart, whereas there can be no softness when it comes to evils. I have made tawbah and istighfaar, and I pledge that in the future, In Shaa Allaah, in such scenarios I will avoid them completely, and if by chance I am present in them, I will do nahyi `anil munkar."

Tahqeeq: "Congratulations."

Letter: "Most of my time is spent in gheebat. I have tried very hard to abandon it, but this habit has not left. I request Hadhrat to please prescribe some (remedy) and I will act upon it."

Tahqeeq: "This is a deadly poison for advancement in Deen.

1) Act upon the document: "Islaahul Gheebah".

2) Seek forgiveness from anyone you have done gheebat of.

3) In future, write a letter every week detailing how many people you have done gheebat of and how many of them you have then sought forgiveness from.

4) Daily, take yourself to account regarding whom you have done gheebat of.

5) Read the article on gheebat in 'Tableegh-e-Deen.'

Thereafter, this person wrote:

Letter: "Alhamdulillah, through the barkat of Hadhrat's khaas du`aas, after having written that letter, I have not done gheebat of anyone."

Tahqeeq: "I am greatly pleased. There is a need for daily muhaasabah. Understand this illness to be Ummul Amraadh (the mother of all illnesses)."

Letter: "There were three people I had done gheebat of. I have sought their forgiveness and they have forgiven me."

Tahqeeq: "I am greatly pleased. This `amal greatly worries Shaitaan."

One seeker of islaah wrote:

Letter: "I have the habit of lying."

Tahqeeq: "Whomsoever you have lied in front of, explain to that person afterwards that: 'I had lied regarding such-and-such.'"

Letter: "When someone gives me money, I use it to go to the cinema, betraying that amanat."

Tahqeeq: "Each time this happens, perform 20 rakaats of nafl with the niyyat of islaah."

Letter: "I am disobedient to my parents."

Tahqeeq:

"1) Seek their forgiveness.

2) Perform 20 rakaats of nafl for the sake of islaah.

3) Massage their feet and do their khidmat. Request them for du`aa.

4) Understand that the Pleasure of Allaah is suspended upon their pleasure (i.e., their being pleased with you)."

One person wrote:

Letter: "This lowly one has been engaged in masturbation for the last four years. Please prescribe some remedy to overcome this filthy habit."

Tahqeeq: "This is haraam and there is a strong risk of evil consequences. It also destroys one's physical health. When committing this error:

- 1) Perform two rakaats Salaah of Tawbah.
- 2) Thereafter, perform 20 rakaats of nafl.
- 3) On that day, omit one of the meals you would have eaten.
- 4) Think to yourself that such actions cause one to be deprived of `Ilm.
- 5) Study Ashrafut Tafheem."

Letter: "I have the habit of speaking futile things. How does one abandon this (habit)?"

Tahqeeq: "When this happens, do the following:

- 1) Do one tasbeeh of istighfaar.
- 2) Reflect on the fact that this (habit) removes the Noor of Taa`aat."

Hadhrat Wala wrote the following letter to one young taalib-e-`Ilm:

"Dear one سلمه الله تعالى!

As long as insaan is not concerned about his islaah, for his condition to become correct and change is difficult. The method is to put a lot of emphasis on du`aa, to be steadfast on Namaz, to avoid lying, to avoid impermissible earnings, to eat only that which is halaal and tayyib, to establish an islaahi ta`alluq with some saint, to serve your parents and to completely obedient (to the Sharee`ah). Act upon this. In Shaa Allah, very quickly all anxiety and worries will leave and the road will open.

Was-Salaam

Abrarul Haqq

5th of Sha`baan, 1411 H."

A Letter to an Intermediate Student at a Madrasah:

"Dear one!

السلام عليكم ورحمة الله وبركاته

Two years before completing your studies, start thinking about islah of akhlaaq. Read Tas'heel-e-Qasdu Sabeel. Right now, focus a great deal on (acting upon the) Sunnah and upon correcting (your recitation of) Qur'aan Paak. Likewise, practice doing Adhaan and Iqaamah in accordance with the Sunnah.

Was-Salaam

Abrarul Haqq"

From the elite ones, one person, mentioning his kitaab, wrote about it by saying: "This is an amazing and unique intikhaab and sharh."

Tahqeeq: "I'm surprised that you didn't add the following before or after those words: "Through the Fadhl of Allaah Ta`aala and the barkat of the deficient imparting of the teachings and advices of the Akaabir, I was granted the tawfeeq for this amazing and unique intikhaab and sharh."

It's important to keep in mind the following statement of Hadhrat Maulana Rumi
نور الله مرقده:

نفس اژدهاست اوکے مردہ است

از غم بے آلتی افسردہ است

In another letter, he advised that person, saying: "According to this lowly one, his title also deserves to be changed. Change the title page from the available copies. When printing in future:

باغ مراچہ حاجت سر و صورت است

Keep your gaze on that. Furthermore:

حسن الحضارة مجلوب بتطرية
حسن البداوة غير مجلوب

"The beauty of a city woman is brought through adornment (i.e., makeup, cosmetics, etc.), whereas the beauty of the desert woman is not brought (i.e., it's natural, without the use of makeup)."

Keep that in mind as well. Together with that, keep the following couplet in mind:

احمد تو عاشقى بمشيت تراچه كار
ديوانه باش سلسله شده، نه شده، نه شده

He advised one person who was afflicted by a difficulty, saying:

"1) In every work, together with benefit, there are also dangers. Therefore, at all times there is the instruction to do Rujoo` Ilallaah, in order to remain safe from harm.

2) Recite Hizbul Bahr.

3) Make sabr over unexpected occurrences. Success is attained through sabr.

4) Whatever money has to be spent on account of this difficulty, endure it with a happy heart, because there is definitely some maslahat in it.

5) Think to yourself: at least some greater calamity and worry did not come. There are many people with whom it happens all at once, or as a result of theft, they suffer even greater financial loss. Or, through a fire, they go through even worse loss. I am making du`aa for these difficulties to be removed from you.

6) Read `Ilaajul Ghamm wal-Huzn."

A female relative of Hadhrat Wala, prior to undertaking the journey of Hajj, wrote the following letter:

Letter: "Tell me some Adhkaar that can be recited for this sacred journey."

Tahqeeq:

"1) In Makkah Shareef, recite Kalimah Tayyibah in abundance. In Madeenah Shareef, recite Durood Shareef in abundance. Do an abundance of Tilaawah in all places.

2) It is very important to safeguard the tongue. Be careful to refrain from gheebat.

3) Endure unpleasant matters with sabr and tolerance.

4) Keep good thoughts about everyone in every dealing.

5) Avoid suspicions.

6) Love and respect the people of Makkah and Madeenah from your heart. Avoid raising objections against their mu`amalaat. Deal with them as though they are royalty.

7) Try to remain with wudhu at all times.

8) Do khidmat and sacrifice (for others).

9) Avoid Tawaaf and Salaam at the time of crowds. Suffice with Ziyaarat from afar. That is appropriate.

10) Do not insist on your own opinion over advice that you have been given. If any senior gives you advice, happily accept it."

Writing to a person who was suffering from waswasah, he said:

"My respected one زيد لطفه السامي,

Assalaamu `Alaikum wa Rahmatullaahi wa Barakaatuh.

I have received your letter.

1) Absolutely no harm comes to Deen through wasaawis whatsoever. Be at ease.

2) The remedy for wasaawis is to engage in some (beneficial) work, whether it be duniawi work or Deeni work.

3) Do not concern yourself with getting rid of wasaawis, because doing that increases it.

4) The example of wasaawis is like that of the barking of a dog. Do not concern yourself with chasing it away.

5) At such times, to recite: "Aamantu Billaahi wa Rasoolihi" is sufficient.

Was-Salaam"

One woman wrote in a letter: "On account of my unfortunate actions, when I imagine maut, I become extremely fearful."

He wrote:

Tahqeeq: "That is something natural. It is not something harmful. Read the treatise: "Tas'heel-e-Shawq-e-Watan'."

Letter: "I humbly request that you make du`aa that Allaah Ta`aalaa make the severities of death easy (for me)."

Tahqeeq: "It is not severe for a Mu'min. Be at ease. The difficulty of illness is one thing and the way that the Rooh is treated is another. The Rooh of a Mu'min is extracted as easily as taking a hair out of flour. When the Favours of the Aakhirah are brought before (the Muslim who is dying), his yearning (for maut) also increases. This happens just before the journey to the Aakhirah. Be at ease.

Was-Salaam"

Islaahi Pamphlets:

The roohaani maladies that people are generally afflicted with, such as casting lustful glances, gheebat, jealousy, arrogance, etc., - Hadhrat Wala used to print out and keep pamphlets on the methods of avoiding and treating them. If anyone mentioned to him any such spiritual malady they were suffering from, he would give them the relevant pamphlet. Also, because people are generally afflicted by such maladies, he would also distribute these to people even without them asking. Some of these pamphlets are presented below.

Ahqar's Letter Regarding Protecting the Gaze:

As for what follows:

The harms of casting lustful glances are so much that sometimes, they destroy both a person's dunyaa and Deen. These days, the causes which result in people getting embroiled in this malady abound. Therefore, I consider it appropriate to, briefly, write on some of its harms and how to avoid and treat it, so that one can be protected from it. Hence, by practising on the following matters, it will become easy to protect the gaze:

* Whenever any mastooraat (women) are passing by, forcibly keep the gaze lowered, no matter how much the nafs demands to look.

Like the `Aarif of Hind, Hadhrat Khwaja Azizul Hasan Saheb Majdhoob said, by way of admonishment:

"The Deen is in danger by (the man) looking. Do not raise the gaze (to look at the woman). If any woman is passing by you, keep your head lowered."

If you lift your gaze and it falls on (a woman), immediately lower your gaze again, no matter how unpleasant that is, even if there is the danger of dying.

Think to yourself: "If I do not protect my gaze, there is the fear of disgrace in this dunyaa. The Noor of Taa`aat will be snatched away. There will definitely be destruction in the Aakhirat."

If you have cast a lustful glance, at the very least, perform four rakaats of nafl, give some charity as per your means, and engage in an abundance of istighfaar.

Think to yourself: "Casting lustful glances causes the heart to become filled with zhulmat, and this darkness takes a long time to depart. As long as a person does not control their gaze again and again, despite the (nafs') demand, the heart will not become pure."

* Think to yourself: "A lustful glance leads to inclining (towards the woman), and that inclination leads to love, and love leads to passion, and impermissible passion destroys one's dunyaa and Aakhirah."

* Think to yourself: "Through casting lustful glances, little by little the desire for Taa`aat, Dhikr, shaghl, etc., decreases, until eventually a person leaves them off. After that, the person even develops a dislike for them."

Ahqar Abrarul Haqq عفی عنه

Illuminators of the External:

There are 10 a`maal that pertain to the external limbs. By practising upon them with intent, practising on the other Laws (of the Sharee`ah) becomes easy. These are:

- 1) Namaz;
- 2) Zakaat and khairaat (charity);
- 3) Fasting;
- 4) Tilaawat of Qur'aan Paak;
- 5) Abundance of Dhikr;
- 6) Protecting the rights of the Muslims;
- 7) Seeking a halaal income;
- 8) To speak what is good and avoid speaking evil;
- 9) Following the Sunnah.

Illuminators of the Baatin:

There are 10 a`maal which pertain to the qalb (heart). By practising upon them with intent, it becomes easy to act upon the other Ahkaam. These are:

- 1) Tawbah;
- 2) Khawf;
- 3) Zuhd;
- 4) Sabr;
- 5) Shukr;
- 6) Ikhlaas and sidq;
- 7) Tawakkul
- 8) Love for Allaah;
- 9) Ridhaa bil-Qadhaa (being pleased with the Decree of Allaah);
- 10) Preparing for the trip to the Original Homeland (i.e., Jannah).

Maladies of the Heart:

There are 10 things which, if corrected, the other maladies of the heart leave. These are:

- 1) Overeating;
- 2) Speaking a lot;
- 3) Becoming angry unjustly;

- 4) Becoming jealous;
- 5) Miserliness and the love for wealth;
- 6) Love for name and fame;
- 7) Love of the dunyaa;
- 8) Becoming arrogant;
- 9) Vanity;
- 10) Ostentation.

The Definition of Hasad (Jealousy):

Hasad is when someone has some Ni`mah and you wish that this Ni`mah be snatched away from this person.

The Harm of Hasad:

Hasad destroys one's good deeds the way that fire consumes wood.

The Treatment for Hasad:

- 1) To greet the person (you are jealous of) first (i.e., before he greets you);
- 2) When going to or returning from a trip, to do musaafahah (shake hands with that person);
- 3) To give gifts (to that person);
- 4) To invite that person (for meals);
- 5) To make du`aa that the Ni`mah of this person gets increased;
- 6) To speak about the good traits of this person;
- 7) To think in the heart: "It is Allaah Who has given this Ni`mah to this person. By us wanting the Ni`mah to be taken away from him, this is like opposing Allaah Ta`aala, والعياذ بالله."

The Remedy for Anger:

Read the following things over and over, so that at the time of anger, you remember them in your heart:

- 1) Recite the complete Ta`awwudh (i.e., A`oodhu Billaahi Minash Shaytaanir Rajeem).
- 2) Perform a fresh wudhu.
- 3) If you are standing, sit down. If you are sitting, lie down.
- 4) Move away from the person you are angry with, or have that person moved away from you.
- 5) Sit in the company of some pious person.
- 6) Engross yourself in Dhikrullaah. Furthermre, recite Durood Shareef.
- 7) As far as possible, don't speak or engage in any dealing with the person you are angry with.
- 8) Reflect on the fact that anger ruins Imaan the way that aloes ruin honey.
- 9) Reflect that: "I too am disobedient unto Allaah. If I am taken to task for my sins, finding salvation will be difficult. Furthermore, if I overlook the mistakes of others, it is hoped that my own sins will be forgiven. Therefore, it is best for me to forgive whoever I am angry with."

If you act contrary to these abovementioned advices, give 10-50 rupees in charity, which is difficult upon the nafs. More than this amount could also be given. Also, perform four rakaats of nafl.

The Way to Engage the Heart in Recitation of the Qur'aan Kareem:

It is like this: whenever anyone says to you: "Recite some Qur'aan for us to hear hwo you recite." You will find that at such times, you (strive to) recite in a very pleasant and excellent way. So, what you must do is this: when you intend to recite the Qur'aan, reflect in your heart that: "It is as though Allaah Ta`aalaa has asked me to recite Qur'aan." Also, understand that Allaah Ta`aalaa Himself is listening. If you beautify your recitation when some person asks you to recite, how much more shouldn't you do so when it is Allaah Ta`aalaa Who has instructed you to recite?

After reflecting on all of this, commence your recitation. For as long as you are reciting, keep this in mind. When your (mind) starts to wander during your recitation, or your heart is going here and there, pause your recitation for a while and once again reflect on those things. In Shaa Allaahu Ta`aalaa, through this

method, you will recite correctly and clearly and your heart will remain focused. After you have recited like this for a period of time, it will become easy for your heart to remain focused like this (during Tilaawah).

The Way to Engage the Heart During Namaz:

Remember that in Namaz, you must do or say anything without intention; rather, do everything with intention and reflection. For example, when saying "Allaahu Akbar", when standing, reflect upon each word that: "I am now reciting Sub'haanallaahumma..." Then, reflect that: "I am now reciting wa-Bihamdika..." Then, reflect: "The words wa Tabarakasmuka are now coming out of my mouth..." Like this, focus on each and every word, with intention. Do the same for "Alhamdu Lillaah" and the Soorah. Then, in rukoo`, reflect the same way each time you recite "Sub'haana Rabbiyal `Azheem". In a nutshell, whatever comes out of your mouth, focus your attention on it. Do this throughout the entire Namaz. In Shaa Allaahu Ta`aalaa, through this, your mind will not wander during Namaz. After doing this for a few days, it will become easy to focus in this manner and you will experience joy and pleasure in Namaz.

The Method of Tawbah:

Tawbah is essential. Through it, all sins are forgiven. If a person reflects deeply on his condition, that at all times he is doing or saying something that is sinful, he will understand that tawbah is necessary at all times.

Its method is that a person should reflect on the warnings and `Adhaab for sins mentioned in the Qur'aan and Hadeeth. Reflecting upon all of that and upon the sins committed, make tawbah (with the heart) and tongue.

Furthermore, whatever Namaz and fasts you have as qadhaa, complete them. If you have usurped the rights of any people, seek their forgiveness or discharge (those rights if you are still able to do so). Weep, or adopt the form of a weeping person, and beg Allaah Ta`aalaa for forgiveness for all sins.

`Ilaajul Ghammi wal-Huzn (The Remedy for Sadness and Grief):

Dunyaa is a place of anxiety and sadness. While staying in this dunyaa, there will be some worries and sadness or the other. Therefore, it is useless to try to avoid any type of difficulty, worry or grief. However, what is definitely possible is that the

effect that comes from some matter of worry or grief, a person can remain protected from that. In other words, the matter of worry or grief would only be external, but (in reality) the person is not worried. This is possible through keeping the gaze on two things:

Firstly: Allaah Ta`aalaa is The Ruler and He can do with His slaves as He pleases. Everything that happens, only happens through His Command. Nothing - not even an atom - can happen without His Command.

Secondly: Allaah Ta`aalaa is also The Most Wise. No Action of His is devoid of Wisdom. There are definitely wisdoms and benefits in it. Insaan is not tasked with understanding (this Wisdom), nor is it necessary for insaan to know (what those benefits are).

A person should reflect on these two matters again and again, so that at any time, these two matters come to mind. Now, whenever anything unpleasant takes place, immediately the person will think on these two things, that this is something that has happened by the Command of Allaah Ta`aalaa, and also, there is definitely some wisdom and benefit in it which we are not aware of. In this manner, In Shaa Allaahu Ta`aalaa, even if there is difficulty upon the body, the heart will remain free from worry and grief. The analogy of this is like that of a sane person who is undergoing an operation. At the surgery, there is definitely difficulty, but he understands that there is benefit for him in this. Therefore, he is pleased with the doctor. He even pays the doctor. On the other hand, a child who doesn't understand will not realise that there is benefit in it for him, so he will even swear and shout. From this one realises that by reflecting on the benefits and wisdom, sukoon is acquired, and this is volitional. Also, make du`aa, because this is something greatly effective.

Furthermore, by also doing the following things, sukoon will be swiftly acquired by the Fadhl of Allaah Ta`aalaa:

- * Perform an abundance of nafl Namaz.
- * Make Dhikrullaah in abundance, whilst standing, walking, sitting, lying down, etc. Do not worry about a specific amount or about sticking to a particular Dhikr. (Recite whatever Dhikr you would like), such as Sub'haanallaah, Alhamdu Lillaah, Allaahu Akbar, Laa Ilaaha Illallaah, or Durood Shareef, etc. Recite (whatever Dhikr) you wish to recite.
- * Keep in mind the rewards of the Aakhirah. If a child of yours has passed away, reflect upon the fact taht on the Day of Qiyaamah, that child will intercede for you.

* At the time of remembering the one who has passed away, think on and imagine those whom you love from the living.

Recite "Yaa Hayyu Yaa Qayyoom" in abundance. At the very least, morning and evening, recite it 500 times, and in one sitting, 100 times.

Study the chapter on sabr and shukr from "Hayaatul Muslimeen". Likewise, read the chapter on sabr and tafweedh from "Tableegh-e-Deen".

Sit in the suhbat of the Ahlullaah and Kaamileen, or at least the pious. Think to yourself: "Their qalbi barakaat will reflect upon my own heart." If you do not have the opportunity to sit in their suhbat, then at least read their mawaa`iz and malfoozaat.

The lowly Abrarul Haqq عنى عنه

Amaliyyaat and Wazaa'if:

People in worry and grief would come to Hadhrat Wala to present their worries and grief, requesting treatment. Hadhrat Wala would, in the light of Qur'aan and Hadeeth, prescribe treatments for them, and generally, he would instruct them to recite the Asmaa'-e-Ilaahiyyah (Divine Names) a specific number of times.

Because and structure was a large part of Hadhrat Wala's mizaaj, Hadhrat Wala used to print out and keep copies of some pamphlets, because to write them out each and every time is difficult, because there isn't time for it, and using another time for it causes someone else to be put into difficulty, because the time (meant for them) is now used up. Also, doing this (i.e., writing it out each time for someone) results in haste (i.e., not doing a proper job). Therefore, for the sake of ease, he would instead print out and keep copies ready, because this made it easier for himself and for others as well, in that immediately their need to be fulfilled and there wouldn't be a need for crowding and waiting.

Some such pamphlets are presented below as an example.

Kalimaat-e-Sab`ah (Seven Words) at the Time of Tahajjud:

- Allaahu Akbar (10x)
- Alhamdu Lillaah (10x)

- Sub'haanallaahi wa bi-Hamdihi (10x)
- Sub'haanal Malikil Quddoos (10x)
- Astaghfirullaah (10x)
- Laa Ilaaha Illallaah (10x)
- Allaahumma Innee A`oodhu Bika min Dhayqid Dunyaa wa Dhayqi Yowmil Qiyaamah (10x)

[Referencing Abu Daawud Shareef, v.2, p.694]

For Maladies of the Heart:

Yaa Qawiyyul Qaadirul Muqtadir, Qawwinee wa Qalbee - Recite this seven times after each Namaz whilst placing your right hand on your heart.

If someone else will be reciting it for you, they should instead say:

Yaa Qawiyyul Qaadirul Muqtadir, Qawwi Qalbahu

For All Needs:

Yaa Allaahu, Yaa Rahmaanu, Yaa Raheemu - Recite this in abundance. There is no specific number.

Du`aa for Shifaa of the Sick Person When Visiting:

As'alullaahal `Azheem Rabbal `Arshil `Azheem Ay Yashfiyak - Recite this seven times for shifaa of the sick person. [Mishkaat: 135]

For Barkat in Rizq and for Outer and Inner Wealth:

Yaa Mughni - Recite this 111 times. Recite Durood Shareef 11 times before it and 11 times after it, with constancy.

The `Amal of Soorah Falaq:

Recite Soorah Falaq 360 times, blow over water, and give that water (for the person to drink). Also, scatter that water in your shop and house. If you cannot recite it 360 times, recite it 240 times. If you cannot recite it even 240 times, recite

it 120 times. Several people could also get together to recite it (i.e., 360 divided up among several people, to make it easier). It can also be read in three parts.

For Protection from Evil and Enemies:

After Fajr and Maghrib, recite Soorah Ikhlāas, Soorah Falaq and Soorah Naas three times each. This is greatly beneficial.

For Health from Illness:

Yaa Salaamu - Recite this 142 daily, morning and evening. Recite Durood Shareef three times before it and three times after it. Also recite it as miscellaneous times, whatever number of times you can.

For Protection from the Harm of Opponents:

Allaahummak-finaahu bimaa Shi'ta. Allaahumma Innee Aj'aluka fee Nuhoorihim wa A'oodhu bika min Shuroorihim - Recite this 11 times after each Namaz.

A Special Pamphlet:

For shifaa, for protection from harms and fitan and to ward off external (evil) effects:

Recite Durood Shareef three times, then Soorah Faatihah three times, then Aayatul Kursi three times, then Soorah Ikhlāas three times, then Soorah Falaq three times, then Soorah Naas three times.

After reciting, blow over yourself. If anyone is unable to recite this himself, someone else can recite it and blow over the person. Also, blow over water and give it to (the person) to drink (or drink it yourself if it is for yourself). If not after each Namaz, then at least 11 times daily, morning and evening is best.

For Ease of Marriage, Getting Married Soon and Finding a Suitable Proposal:

- 1) Parents (or guardians) will recite: "Yaa Lateefu, Yaa Wadooou" 1,111 after 'Ishaa, reciting Durood Shareef 11 times before it and 11 times after it.
- 2) The boy or girl will recite: "Yaa Jaami`u" 1,111, reciting Durood Shareef 11 times before it and 11 times after it.

For Shifaa from Every Illness:

Daily, recite Alhamdu Shareef (Soorah Faatihah) 11 times, blow over water and drink it (or, if it is for some sick person, give the water for them to drink). Do this with constancy. If you also recite Soorah Falaq and Soorah Naas three times each, that will be even better.

For Protection from and Overpowering One's Enemies:

Innaa Kafaynaakal Mustahzi'een (14th Para, 6th Rukoo`) - Recite this Aayah 1,000 times after `Ishaa namaz, for 11 days. Thereafter, recite it 100 times daily. It is best to commence this (amal) 11 days or more prior to any important dealing.

For Ease and Completion of Work:

Yaa Subboohu Yaa Quddoosu Yaa Ghafooru Yaa Wadoodu - Recite this in front of the ruler or anyone else from whom you need some work or whom you have some fear from. Recite it quietly and discreetly, during conversation. There is no specific number of times it must be recited.

A Special Wird:

Hasbunallaahu wa Ni`mal Wakeel, with Durood Shareef recited 11 times before it and 11 times after it:

- 1) For protection from evil and fitan, recite it 341x.
- 2) For expansion of rizq and discharging of debts, recite it 308x.
- 3) For the completion of any special work, recite it 111x.
- 4) For protection from calamities and worries, recite it 140x.

With the Niyah of Islaah-e-Haal and Discharging of Rights:

Yaa Muqallibal Quloobi wal-Absaar, Yaa Khaaliqal Layli wan Nahaar, Yaa `Azeezu, Yaa Lateefu, Yaa Ghaffaar - Recite this 200 times for 40 days, at any time. Thereafter, recite it 21 times daily, reciting Durood Shareef 11 times before it and 11 times after it.

Methods of Removing Constrictedness and Difficulties:

- 1) For the removal of worries: read the pamphlet on `Ilaajul Ghamm wal-Huzn. Act in accordance with what is prescribed there, to the best of your ability.

- 2) Read "Jazaa'ul A`maal" and "Hayaatul Muslimeen" and also read it out for the members of the household.
- 3) For barkat in rizq, recite "Yaa Mughni" 1,111 times at any time, or have the members of the household recite it.
- 4) "Hasbunallaahu wa Ni`mal Wakeel", 308 times with the niyyat of barkat in rizq. It can be recited at the time of any Namaz. Recite Durood Shareef 11 times before it and 11 times after it.
- 5) For protection: Soorah Ikhlâas, Soorah Falaq and Soorah Naas, three times each, after Fajr and Maghrib. Let the members of the household recite it as well.
- 6) For all matters: after the faraa'idh, after having performed two rakaats nafl, engage in du`aa with complete concentration and begging.
- 7) Read the pamphlet on the harms of sins. Avoid all sins, especially gheebat, castful lustful glances, entertaining suspicions (about other Muslims), singing and dancing.
- 8) Also place importance on Salaatul Haajah.
- 9) If someone in the house is not steadfast upon Namaz, continue emphasising it to him or her.
- 10) Reflect on the fact that Allaah Ta`aalaa is Rabbul `Aalameen, Rahman and Raheem. Furthermore, He is also Naasir (The Helper) and Wali (The Guardian). He is also Qadir (All-Powerful) and Kareem (Most-Generous). Also remember that He is Maalik (The Possessor of everything), Haakim (The Ruler) and Hakeem (The Most-Wise). Reflect again and again on the fact that in everything, there is definitely some wisdom and benefit.

Was-Salaam

Abrarul Haqq عفى عنه

22nd of Rajab, 99 H.

Islaah by Means of Letters:

From the above, the (readers) can gauge some degree of Hadhrat Wala's style of islaah and tarbiyat through the usage of letters. From the mustarshideen, those Hadharaat who wanted to establish an islaahi and tarbiyati ta`alluq with Hadhrat Wala by means of letters, they were given some instructions and guidance regarding the writing of letters as well. These were written out on a separate pamphlet and printed. When any mustarshid put in a request for islaahi correspondence, he would be given this pamphlet. We have reproduced it below.

Instructions for Islaahi Correspondence:

- 1) Two parts: on the right-hand side, write the contents. Leave the other (side blank) for the response.
- 2) Number each letter.
- 3) Number each topic as well.
- 4) Avoid prefaces and unnecessary matters.
- 5) File the previous letter (and send it with).
- 6) File (that) letter using a pin or thread.
- 7) Keep the new letter on top.
- 8) Attach separately the document of your ma`moolaat of Dhikr, to send with each letter.
- 9) Write your entire address in each letter.
- 10) Keep the lines clear.
- 11) One page can contain 10 lines of text.
- 12) Do not write more than two pages. However, an exception to this is made for necessities. However, in such a case, you should write that you are writing this letter in more than two pages due to necessity.
- 13) Give notification of any part of your ma`moolaat wherein is deficiency.

- 14) Write at least one letter per month.
- 15) The ink should not be illegible (i.e., write clearly and legibly).
- 16) If you don't receive a response to your letter, send a follow-up letter after 15 days, as a reminder. Sometimes either the original letter or the response to it gets lost.
- 17) By writing the Islaamic date, you will get thawaab as well. The Islaamic date must be given due importance.
- 18) If both husband and wife have an islaahi ta`alluq, each should have a separate letter.
- 19) At the time of writing the response, due importance must be given to showing conformance with the instructions, or if there is non-conformance, the reason for this must be stated, and also the answers to questions.
- 20) A reference number should be given for a previous, lengthy topic. Write just briefly about it in the letter itself.
- 21) The letters of mastooraat (women) must be sent only after being signed by their mahram.
- 22) It is appropriate to send an important letter only after first making a copy of it (i.e., in case it goes missing).
- 23) Make a copy of the response letter as well. This way, you won't be unduly worried about the letter going missing.
- 24) First write out your letter (on another page). Then, make it clear (for the letter) and then send it (i.e., first take some scrap paper which won't be used for the letter, and write out in there whatever it is you intend writing in the letter. Once you've written everything out, you can now use the page of the letter itself to write that message out clearly and legibly. Doing this avoids mistakes.)
- 25) This correspondence pamphlet will be sent along with every letter.

Was-Salaam

Abrarul Haqq

Correcting One's Recitation of the Qur'aan Kareem:

The Qur'aan Paak is the Speech of Ahkamul Haakimeen, Rabbul `Aalameen Haqq Ta`aalaa Sha'nuhu. Love for the Qur'aan Kareem is, in reality, love for the Saahib-e-Kalaam, Haqq Ta`aalaa Sha'nuhu. In other words, love for the Qur'aan Kareem is a sign of one's love for Allaah Ta`aalaa. A person who recites the Qur'aan Kareem is, in reality, conversing with Allaah Ta`aalaa. The amount of Qurb (Divine Proximity) a bandah acquires by means of Tilaawat of the Qur'aan Kareem is not acquired through anything else. It has been said (in a Hadeeth) that those who study the Qur'aan Kareem and those who teach it are the best of all people. It comes in a Hadeeth Paak:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

"The best of you are those who learn the Qur'aan and teach it." [Bukhaari Shareef, v.2, p.752]

Each and every Word of the Qur'aan Kareem is more precious than all of the treasures of the heavens and the earth. This is why so long as the Qur'aan Kareem remains on earth, in fact, so long as even one Word of the Qur'aan Kareem still remains on earth, Qiyaamah will not come. It comes in a Hadeeth Paak:

لا تقوم الساعة حتى يقال في الأرض الله الله

"The (Last) Hour will not come so long as 'Allaah, Allaah' is said in the world." [Tirmidhi, v.2, p.44]

The Name "Allaah" is a Word in the Qur'aan Kareem. So, what this means is that so long as even one single Word of the Qur'aan Kareem is still recited, Qiyaamah will not come. From this one comes to know what value each and every Word of the Qur'aan Kareem holds, such that because of it, the heavens, the earth, the sun, the moon, the seas, the oceans, etc., all of creation are being protected. Therefore, a person who has been granted the Treasure of the Qur'aan Kareem has been granted such a Great Treasure that there is no permission for him to even look towards the greatest of worldly treasures (because all of those worldly treasure are absolutely insignificant compared to the Treasure of the Qur'aan Kareem which he has been given).

Allaah Ta`aalaa says in the Qur'aan Kareem:

{"We have granted you seven from Al-Mathaani (the Oft-Repeated Verses), and Al-Qur'aan Al-`Azheem. Do not stretch your eyes towards what We have provided some groups of them (i.e., the kuffaar) with..."}

The Warning of hardships and anxiety in this dunyaa and int the Aakhirah has been given regarding those who turn away from the Qur'aan Kareem:

{ "Whosoever turns away from My Dhikr, he will have a constricted life, and We will resurrect him blind on the Day of Qiyaamah. He will say: 'O my Rabb! Why have You resurrected me blind when I was someone who could see?' }

Regarding such people who abandon, disregard, do not make `amal on, and turn away from the Qur'aan Kareem, Hadhrat Nabi-e-Akram صلى الله عليه وسلم will make a complaint against them on the Day of Qiyaamah. Allaah Ta`aala says in the Qur'aan Kareem:

{ "And the Rasool (will) say: 'O my Rabb! Indeed, my people abandoned this Qur'aan.' }

Through acting upon the Qur'aan Kareem, a person acquires every kind of honour, rank and status, and through turning away from the Qur'aan Kareem, the person is lowered and disgraced.

It comes in a Hadeeth Paak:

"Indeed, Allaah raises some people through this Kitaab, and through it, He lowers others." [Saheeh Muslim; Mishkaat Shareef, p.184]

"By becoming Muslim, they became the honourable ones of the time. We became disgraced by abandoning the Qur'aan."

Obviously, the Qur'aan Kareem does not refer to just words or just meanings; rather, it refers to both the words and the meanings together. Therefore, it is important to give due importance and attention to both, that on the other hand, the person gives due importance to correcting his pronunciation of the words of the Qur'aan Kareem, so that his Tilaawat is correct and valid, and on the other hand, he learns and understands its meaning and makes `amal on it. Therefore, it has been commanded:

{ "And recite the Qur'aan with tarteel." }

What this means is to recite the Qur'aan Kareem correctly and beautifully. It comes in a Hadeeth Paak:

"The one who does not beautify his voice with the Qur'aan is not from us." [Bukhaari, v.2, p.1123]

There is also an alternative meaning of this Hadeeth (depending on how it is interpreted), which is that this Hadeeth means: "Whosoever does not keep himself independent (from creation) via this Qur'aan, he is not one of us."

In any case, it is extremely important to recite the words of the Qur'aan Kareem correctly. It is greatly unfortunately and saddening that there is great negligence and neglect in this regard. No importance is given to reciting the Qur'aan Paak correctly. Instead, it is recited just any how, falling under (what is mentioned in one Hadeeth): "There is many a reciter of the Qur'aan whom the Qur'aan curses."

Even the Ahle `Ilm Hadharaat do not pay attention to this issue. This is also generally the case among the Ahle Madaaris.

Allaah Ta`aalaa had granted Hadhrat Wala Hardoi an immense amount of `ishq for Kalaam Paak. On account of this, he studied Tajweed and Qiraa'ah by the Ahle Fann Qurraa, and Allaah Ta`aalaa had also granted him a beautiful voice. He was well-aware of how the people of his era lacked ta`alluq with the Qur'aan Paak, and this saddened him greatly. Eventually, in the Name of Allaah, he dedicated one department of Madrasah Ashrafal Madaaris for the correction of pronunciation of the Qur'aan Paak. Even children studying at the Madrasah had to study Tajweed. He also started a series for correcting of pronunciation of Qur'aan Paak among the Ahle Madaaris as well. For this, he undertook trips, to turn the attention of the masses, the elite and the Ahle Madaaris towards this (important matter), and Alhamdulillah, this series commenced. Ahle Madaaris would go to Hardoi to correct their pronunciation of Qur'aan Paak, even if they were a Haafiz, `Aalim, Shaikhul Hadeeth or naazim. They would start off with Nooraani Qaa`idah, and thereafter they would be taught Tajweed of the Qur'aan Kareem.

Alhamdulillah, over time this spread from one place to another and an ambience (of Tajweed and Qiraa'ah) came about. Ahle `Ilm Hadharaat started coming, locally and from abroad, to (learn Tajweed and correct Qiraa'ah), and Alhamdulillah, they were taught to recite the Qur'aan Paak correctly. Undoubtedly, the thawaab of this will be in Hadhrat Hardoi's book of deeds. This project of Hadhrat Wala was known as "Tajweed Karnama".

Some Instructions Regarding Correcting Pronunciation of Qur'aan Paak:

Regarding this issue, note some lofty instructions of Hadhrat Wala. He said:

The promise that has been given, that for every letter of the Qur'aan Kareem a person receives 10 rewards, refers to correct pronunciation (of that letter). For example, "Qul" is made up of two letters, so there is the promise of 20 good deeds

for it. However, if instead of saying "Qul" (with a qaaf), a person instead says "Kul" (with a kaaf), how will he then acquire this thawaab?

If there's an Urdu exam, and a student is told to write the word ظالم, and instead he writes جالم, will you pass him? Yet, in such a case he has written just one letter incorrectly - the other three letters are correct. Likewise, if you tell him to write طوطا, and instead he writes توتا, what number will you give him? So, the same decision you make here, you should be making when it comes to Tilaawat of Qur'aan Paak. Great emphasis must be placed on practising Tilaawat of Qur'aan Paak with correct pronunciation of the letters. The leadership of Madaaris will not be saved from the evil consequences of teaching Qur'aan Paak incorrectly. Instead of receiving sadaqah jaariyah, they will receive the opposite of it.

Hadhrat-e-Aqdas Hakeemul Ummat Thanvi used to put a lot of emphasis on this. He instructed even some Shaikhut Tafseers and Shaikhul Hadeeths to learn (correct Tajweed) in the khanqah. They would have to study Jamaalul Qur'aan, which is a very comprehensive treatise on Tajweed.

Read the poetry of some poet incorrectly and see how displeased he becomes. This Kalaam Paak is the Kalaam of Rabbul `Aalameen. It is the Kalaam of Ahkamul Haakimeen. How much emphasis shouldn't be given to pronouncing its letters correctly, and reciting it with Tajweed? Like the `Azhmat which the Qur'aan Kareem has, one should have heartfelt respect for those students doing Hifz and Naazirah. When I went to inspect one Deeni Madrasah, I saw that the carpets in the classroom for the teaching of Kaafiyah was in a much better condition than the one for classroom for the teaching of Hifz of Qur'aan Paak. At this, the heart was immensely grieved. At this, I asked the Muhtamim Saheb there: "What condition is this? The muqaddimaat (i.e., the things used to make you reach the goal) are treated with so much importance whereas the Goal itself (i.e., the Qur'aan Paak) is treated like this? Alhamdulillah, in our Madrasah (Hardoi), when new and good quality carpets arrive, the Hifz Khana is given preference. After they have been used there, when they are taken out (for new carpets to be put in), they are given for the classrooms of Sarf and Nahw.

I remember one story: the son of one wazeer completed Soorah Baqarah. He gave the ustaadh a gift of 250 Ashrafis. At this, the ustaadh remarked: "This is a lot! I haven't done anything yet to be deserving of such a great gift."

The wazeer gave him the gift and said: "I would like to meet with you in private."

When they met in private, he said to the (ustaadh): "Do not come back again to teach my son. In your heart, Soorah Baqarah has less value than 250 Ashrafis. You consider this gift of mine to be of greater value than Soorah Baqarah. When this is

your condition, how will the `Azhmat for the Qur'aan Kareem come about in the heart of our son?"

Such was the condition of the rulers of that era.

Alhamdulillah, here by us in Da`watul Haqq (Hardoi), there are approximately 100 makaatib and 400 asaathidhah and employees. Up until now, there are approximately 15,000+ students who have completed Naazirah of Qur'aan Paak, and there are 16,000 students who have completed Hifz of Qur'aan Paak with Tajweed. Here by us, the salary of some Huffaaz is more than that of the `Ulamaa. Here by us, salary is according to need. Great importance is given to correct khidmat of Qur'aan Paak. Through the barkat of this, there is never financial difficulty, even though the yearly costs is 1.5 crore.

Here by us, the Huffaaz-e-Kiraam, whether it's a loud Namaz or a silent Namaz, whether it's a fardh Namaz they are doing Imaamat in or Taraaweeh, it is done with full consideration for Tajweed and the rules (of Qiraa'ah). Some Hadharaat are such that when it comes to the Jahri (audible) Namaz, they abide by all of the laws of Qiraa'ah, but when it comes to the Sirri (silent) Namaz, they discard all of those laws. Are these laws only then for the audible Namaz? If (Tajweed) is the right of the `Azhmat of the Qur'aan Kareem, then it must be taken into consideration in all circumstances. When it comes to Taraaweeh, the calamity is widespread. On account of the rushed pace of reciting, all of laws (of Tajweed) are thrown out.

I'll give one example of this: if the government were to award prizes for driving fast, and so some people drive through every red light, not even caring that they are bumping people over, and driving just anyhow, recklessly to arrive at the destination, whereas other people stop their car at every red light, avoiding bumping anyone on account of speeding, who do you think the prizes will be given to? Instead of being given a prize, the (first type of people) will instead be punished. This is the example of those people who speed in Taraaweeh, unconcerned with the laws of Tajweed, pleasing the muqtadis at the expense of displeasing Allaah Ta`aala.

Jokingly, he used to say: "Those people who say دالين instead of ضالين, leave alone pulao, they are eating dhal. In the Abjad system, the letters of daal come out to 4, whereas dhaad comes out to 800. With one breath, it is 796 degrees less. In Tafseer Ibn Katheer, it is written that the makhraj of dhaad is similar to that of zhaa (الظاء). It must be practiced by an expert in the field (of Tajweed)."

He said: "Here by us, children of six and seven from various areas like Mumbai, Hyderabad, Deccan, Madras, etc., stay in the Darul Iqaamah. Now, hearing about

the Tajweed standard (at this Madrasah), students from Africa and London are also coming here (it is clear that this was prior to 1396 H., because after that things changed a lot)."

He said: "When a watch is broken, a person goes to the best watch repairman in the city, yet when it comes to Ta`leem of the Qur'aan Paak for children, they search for just any ustaadh, no matter how many mistakes he makes. 'There is many a reciter of the Qur'aan whom the Qur'aan curses.'

For Ta`leem of the Qur'aan Kareem, only an expert in Tajweed must be made the ustaadh."

He said: "I will ask the respected students of Hifz and Naazirah something. If there are four registers in front of you, and one of them is for the names of the bad children, and the second has the names of the absolute worst, even Shaitaan's name is in there, and the third register is for the names of the good students, and the fourth is the for the names of the absolute best students - which register would you want your names to be written in?"

The students answered that they'd want their names written in the register for the absolute best students.

(He said): "Very good, bhai. You want your names written in the fourth register. Now, listen carefully! At the time of bay`t, (say): 'I pledge to stay away from gheebat and suspicions. Furthermore, I pledge to practice the laws of Tajweed of Qur'aan Paak by an expert in the field. Furthermore, I pledge to study the seventh section of Behishti Zewar, 'Huqooqul Islaam', and Qasdus Sabeel, carefully. I also pledge to do a tasbeeh of istighfaar, a tasbeeh of Kalimah Shareef and a tasbeeh of Durood Shareef."

A Great Deficiency in Understanding the `Azhmat of the Qur'aan Paak:

The remedy for this is that every so often, in gatherings, the Ahaadeeth pertaining to the `Azhmat of and fadhaa'il of the Qur'aan Paak must be read out. Through this, In Shaa Allaahu Ta`aala, the `Azhmat for Qur'aan Paak will develop in their hearts.

* "The best of you are those who learn the Qur'aan and teach it." [Bukhaari Shareef, v.2, p.752]

* Rasoolullaah صلى الله عليه وسلم informed us that Allaah Ta`aala has said, that the person who is preoccupied by the Qur'aan Shareef from engaging in Dhikr and

Du`aa, he will be given even more than what is given to those making Du`aa, and the Superiority of the Kalaam of Allaah Ta`aalaa over all speech is like the Superiority of Allaah Ta`aalaa over His creation. [Tirmidhi, v.2, p.120 - from Hadhrat Abu Sa`eed al-Khudri رضي الله عنه]

* That person who recites the Qur'aan excellently will be with the noble, upright, recording Malaai'kah, and the one who recites the Qur'aan while faltering, and it is difficult for him, will get two rewards." [Bukhaari and Tirmidhi,v.2, p.118, from Hadhrat `Aa'ishah رضي الله عنها]

* Envy is only permissible to have about two people: one is someone whom Allaah Ta`aalaa has granted Tilaawat of the Qur'aan Kareem, and he is engrossed in it day and night, and the other is a person whom Allaah Ta`aalaa has given abundant wealth, and he spends (from that, in the Path of Allaah Ta`aalaa) day and night. [Tirmidhi, v.2, p.15 - from Hadhrat Ibn `Umar رضي الله عنهما]

* Three things increase the strength of one's memory: 1) the miswaak, 2) fasting, and 3) Tilaawat of the Qur'aan Kareem. [Ihya'ul `Uloom, from Hadhrat `Ali رضي الله عنه]

* On the Day of Qiyaamah, it will be said to the person of the Qur'aan: "Recite the Qur'aan and ascend (in ranks), and recite with tarteel as you used to recite in the dunyaa, for indeed your station (in Jannah) will be that of the last Aayah you reach." [Tirmidhi, v.2, p.119 and elsewhere, from Hadhrat Ibn `Umar رضي الله عنهما]

* There is a good deed for every letter of the Qur'aan Kareem, and one good deed is equal to ten good deeds. I do not say that "Alim-Laam-Meem" is one letter, but rather, Alif is a letter, Laam is a letter and Meem is a letter. [Tirmidhi, v.2, p.119 - from Hadhrat Ibn `Umar رضي الله عنهما]

In other words, there is the glad-tidings of 30 rewards just for reciting Alim-Laam-Meem.

* That person who recites the Qur'aan Kareem, does Hifz of it, regards as halaal what it makes halaal and as haraam what it makes haraam, Allaah Ta`aalaa will enter him into Jannah, and his intercession will be accepted for ten such people for whom Jahannam was waajib. [Ahmad and Tirmidhi, v.2, p.118 - from Hadhrat `Ali رضي الله عنه]

* That person in whose heart there is no portion of the Qur'aan Kareem is like a ruined house. [Tirmidhi Shareef, 119, from Hadhrat Ibn `Abbaas رضي الله عنهما]

* Hearts become covered with rust just as iron does through water. (Rasoolullaah صلى الله عليه وسلم) was asked: "How is (the heart) cleaned (from that rust)?" He said: "Through remembering death in abundance and by reciting the Qur'aan."
[Mishkaat Shareef: 189, from Hadhrat Ibn `Umar رضي الله عنهما]

* The great people of my Ummah are the As'haabul Layl (i.e., those who stand in Tahajjud at night) and the Hamalatul Qur'aan (the Huffaaz). [Mishkaat Shareef: 110]

There are many madaaris. Outwardly, Ta`leem is spreading and growing. However, together with this, there are many shortcomings with regards to the aadaab of Ta`leem and also the method (of Ta`leem). These shortcomings are from every angle. Below, we reproduce the requests Hadhrat Wala Hardoi had put in to the leaderships of the madaaris. Some requests pertaining to the Qur'aan Kareem are presented below.

1) Special importance must be given to the respect for students who are students of the Qur'aan Shareef.

These days, in the Deeni Madaaris, the term "Mehmaan-e-Rasool صلى الله عليه وسلم" (The Guests of Rasoolullaah صلى الله عليه وسلم) is generally used for such students. You will come across this word in their announcements, advertisements and reports. However, in reality, are they really treated as Guests of Rasoolullaah صلى الله عليه وسلم ought to be treated? Instead, the reality is that they are treated worse than a person's own personal, regular guests. The way their accomodation and food is being seen to, and the way their days and nights are observed, is a point of concern.

* (People should) deal with them whilst keeping in mind the fact that they are the guests of Rasoolullaah صلى الله عليه وسلم, and also mujaahideen fee Sabeelillaah.

* Give Huffaaz a sizeable allowance.

* Give special guests upon completing of Hifz.

* Those asaaidhah in whom the sought-after sihhat, i.e., being able to recite the Qur'aan Kareem with Tajweed, is lacking, it should be fulfilled from the expenditure of the administration.

* The salary for teachers of (Nooraani) Qaa`idah, Naazirah and Hifz must get a good salary, even if it is more than that of the `Ulamaa-e-Kiraam. Salary should be based upon necessity, not `Ilmi capability.

* Upon admission, students must be given a test on Qur'aan Paak.

* If there is a shortcoming in the correctness required, time must be set aside for (them to learn) to correctly recite the Qur'aan Kareem.

* In ijtimas, jalsas and lectures, students should be made to recite Qur'aan Kareem both (in the form of) tadweer as well as hadar.

* Upon reciting in accordance with the laws of Tajweed, they should be given prizes.

* Failure to recite Qur'aan Kareem correctly should result in shutting down their allowance and being prevented from advancing.

* Emphasis must be placed on seeing to the needs of sick students, and also to please their hearts and to ensure their comfort and rest.

* These Hadharaat students are the guests of Rasool-e-Akram صلى الله عليه وسلم. So, when there is so much thawaab for visiting and seeing to even ordinary Muslims, how much more thawaab would there not be in visiting and seeing to (the needs of such students)?

* One student of Hardoi who is now living in Karachi, recounts a story of Hadhrat-e-Aqdas Hardoi's kindness. He says: "During my childhood, I was once on a journey with Hadhrat Wala and urinated on his shawl. In the morning, Hadhrat Wala said (to me): 'Pour water,' and with his own mubaarak hands, he washed (the shawl). Saying this, the (student's) eyes filled with tears.

* During one lecture, Hadhrat Wala Hardoi said: "Today, the mudarriseen Hadharaat complain that: 'The students do not do our khidmat. They don't do ikraam of us.' In reality, we are supposed to be keeping ta`alluq with the students. We have hope in them that they will consider our connection (with them). Today, the condition is that if a student is lying sick in a room, he won't get the tawfeeq to see the ustaadh, إلا ما شاء الله! So, bhai, how will love develop from just one side (i.e., if only one side is making an effort but the other side isn't)?

In a Hadeeth Paak, it is first mentioned: "Whosoever does not show mercy to our young ones," and thereafter it is mentioned: "...And does not respect our elderly ones, is not from us." [Jam`ul Fawaa'id, v.3, p.29]

What a stern warning has been sounded in this Hadeeth! From the fact that (showing mercy to the children) has been mentioned first, one comes to know that it is the elderly who should take the first step in showing mercy and kindness towards the youth (i.e., and then the youth will reciprocate with respect).

He said: Here by us in Hardoi, for an `Aalim to be employed, he is first given an exam in (Nooraani) Qaa`idah. So, once, one `Aalim Saheb became a bit angry and started saying: "We had received the highest number in all of the kitaabs in our sanad!" We said to him: "But your sanad does not mention an exam on (Nooraani) Qaa`idah."

We then called one child who was started Qaa`idah and asked him to take the lesson of this (`Aalim Saheb), on (Nooraani) Qaa`idah. That (`Aalim) himself afterwards said: "This child recites better than I do!"

We then said (to this `Aalim): "If you were to be made Imaam over this child, what respect would there be in his heart for you?" Now, he understood.

These days, there is a great shortcoming in this regard. `Ulamaa are given sanads whilst being unable to recite the Qur'aan Kareem with Tajweed.

* He said: "Hadhrrat Thanvi has written that Kalaam Paak has four rights: 1) Respect; 2) Love; 3) Correct Tilaawat; 4) Following its Ahkaam."

In Thana Bhowan, even some Muhadditheen were made to learn Nooraani Qaa`idah. People have concern over the appearance of a place, so that it must become beautiful, but when it comes to the Qur'aan Kareem, they have no concern for beauty (i.e., reciting the Qur'aan Kareem correctly and beautifully).

When no importance is given to the essentials of Deen, what benefit can then be gotten from the Ma`arif and intricate matters of Tasawwuf?

After inspecting on Deeni administration, he said: "Some students were unable to recite the letters of the Qur'aan Kareem correctly, but they were able to correct read the ibaat of Kaafiyah and Mirqaat. To recite the Qur'aan Kareem incorrectly (due to not bothering to learn to recite correctly) is to have no `Azhmat for Kitaabullaah."

* He said: "Just as how through conversing, love is created, so too when a person does Tilaawat of Qur'aan Paak, love for Allaah Ta`aala is created. For one letter, there are 10 good deeds. For one Para, there is one lakh of good deeds. This gift is separate.

One person had written to Hadhrat Thanvi, saying: "My heart does not have inclination towards Tilaawat of Qur'aan Paak."

Hadhrat Wala wrote back in response: "Think this: 'Allaah Ta`aalaa has ordered us, saying: 'Read out Our Kalaam. I will see how you recite.' The gift of recitation is separate. The gift of understanding is separate. Those people who consider it useless to recite the Qur'aan Kareem without understanding are either jaahils or irreligious people who oppose the command of Rasoolullaah صلى الله عليه وسلم. A Hafiz of the Qur'aan Paak is, in reality, a protector of this Great Mu`jizah (Miracle). Those who protect the borders of a land are considered extremely valuable. So, when it comes to the Qur'aan Kareem, which is the Kalaam of Rabbul `Aalameen, do you think these protectors are not important?"

* He said: "A beautiful voice is a gift from Allaah Ta`aalaa. It is not volitional. To recite with Tajweed is one's kamaal and it is volitional. Therefore, do not concern yourself with that which is not volitional. Concern yourself with acquiring that which is volitional, which insaan is tasked with (i.e., reciting with Tajweed). Work hard in that regard. Furthermore, what is accepted by Allaah Ta`aalaa is to recite with Tajweed, not to recite without Tajweed but with a beautiful voice."

* He said: "When reciting, when is the breath to be broken? Where should one do waqf? There are specific laws laid down regarding this. Breath should be broken in accordance with that. For the Ahle `Ilm, after waqf, when repeating, they must repeat whilst considering the meaning (i.e., when repeating the Aayah, they must do so without altering the meaning).

Tarteel, which is a Command of Allaah Ta`aalaa, has two parts: 1) Tajweedul Huroof, and 2) Ma`rifatul Waqf (i.e., knowing where and when to stop and where and when not to stop). Through these two things, Tarteel is completed. Likewise, ibtidaa' (commencing) and i`aadah (repeating) are from the necessities of waqf."

* He said: "The Qur'aan Paak has an amazing Shaan. From the miracles of it is that it can be recited in various ways. There are 10 Imaams of Qiraa'ah. This is referred to as the Qiraa'at-e-`Asharah. One way is the way recited here. In the Maghribi areas, another way is common which is not widely known here. This way is also transmitted from Hudhoor صلى الله عليه وسلم. This Qiraa'ah is the Qiraa'ah of the student of Imaam Naafi` Madani: Imaam warsh. This way can also be recited in Namaz. However, people are unaware; therefore, a person should not do so. It can be recited for targheeb and tashweeq (creating yearning). However, at such times (i.e., if a person is going to recite oe of those other Qiraa'aat in front of people), it must be explained to them that right now, we are going to be reading according to such-and-such Riwaayat."

* He said: "Students of Deeni Madaaris must be tested. When graduates do Imaamat and recite Qur'aan Paak contrary to Tajweed, this gives a bad name (to the Madrasah), that: "What Madrasah did (this student) graduate from? Who gave him a sanad?"

At the very least, they should be taught the last two Paras, in Hifz as well, so that they are also able to recite the lengthy Soorahs in accordance with the Sunnah.

He said: "Shoes need polish, a face needs massage and a house needs plaster. Everywhere, beauty is sought. However, no concern is given to the beauty of the Qur'aan Paak and reciting it correctly.

I visited one place. The Masjid was ornate, but when the Imaam Saheb commenced the Namaz, it was a big shock: the Imaam Saheb recited Soorah Naas as: مِنَ الْجَنَّاتِ وَالنَّسِّ. It is extremely important to recite the letters correctly. Nowadays, at the time of accepting bay`t, this lowly one has (the person taking bay`t) pledge to recite the Qur'aan Kareem correctly.

In "Jamaalul Qur'aan", Hadhrat Maulana Thanvi has written that lahn-e-jali is haraam, i.e., is a person reads a صاد as a سين, or a ذال as a زاء, etc. (this is known as lahn-e-jali).

If a person makes effort for just two months, just 10 minutes daily, by some Qaari Saheb, then In Shaa Allaahu Ta`aala, this person will be able to recite correctly to the amount that is necessary.

Nowadays, our Mashaayikh must put emphasis on this, that they themselves must recite correctly and they must also direct the attention of their students to this. Together with the muraaqabah, istighraaq, wazaa'if, haqaa'iq and ma`arif, it is also essential to give due importance to such an important thing (as reciting the Qur'aan Kareem correctly). This is the right of the `Azhmat of Allaah Ta`aala, the `Azhmat for His Kalaam. The right of the `Azhmat of His Kalaam is that the letters are recited correctly. For a person to recite the Qur'aan Kareem carelessly, lazily, incorrectly, is disrespectful, and there is the risk of being taken to task for it.

For Tasawwuf to be so overpowering that importance isn't given to the masaa'il of the Sharee`ah is a very dangerous condition. If someone is maghloobul haal (i.e., he is overpowered by some spiritual condition and is unaware of what he does and says), it is not permissible to make such a person a leader to be followed. Sometimes it happens as (mentioned in the Farsi couplet):

خواجہ بندار کہ دارد حاصلے

He (Maulana Abrarul Haqq) said: "That child who is doing Hifz belongs to the Royal Family. The Ahlul Qur'aan have been described as Ahlullaah. If someone were to say that one wisdom behind the legislation of Taraaweeh was to honour (the Huffaaz), that would be correct, because during the eras of the great Sultaans, when it came to Taraaweeh, they would perform their Salaah as muqtadis behind a Haafiz of the Qur'aan. Likewise, great Muhadditheen and Mufasssireen would perform their Salaah as muqtadis behind a young Haafiz of the Qur'aan Paak.

Hudhoor صلی اللہ علیہ وسلم, in Ramadhaanul Mubaarak, made Taraaweeh to be Sunnat-e-Mu'akkadah and emphasised listening to the entire Qur'aan Kareem, showing the honour and status of the Huffaaz. The Promise of Allaah Ta`aalaa, viz. {"...And indeed, We are its Protectors..."} is also made manifest through this `Ibaadah. If it had not been legislated to recite the entire Qur'aan Paak in Taraaweeh every year, it would have been difficult to continue to remember the Qur'aan Kareem after having memorised it."

He said: "Tajweed and correct pronunciation of the letters is essential. However, nowadays, preference is given to a nice voice over correct pronunciation of the letters. For example, there was a jalsah of one Madrasah, and there were two boys: one of them pronounced the letters very well, and the other pronounced the letters badly but had a nicer voice. So, if the muhtamim saheb were to put the one with the nicer voice forward to read, it would be a test of ikhlaas, that instead of pleasing Allaah Ta`aalaa, it would be about pleasing creation.

If a person gives just ten minutes a day for two months, he will definitely pronounce the letters of the Qur'aan Kareem correctly. If an old man starts learning how to recite Kalaam Paak correctly, it is hoped that through the barkat of this, he will be forgiven and that Allaah Ta`aalaa will have mercy on him, that despite his old age, he is (making an effort) to learn to recite the Qur'aan Kareem correctly, with Tajweed.

Hadhrat Hakeemul Ummat, Maulana Thanvi was such a great `Aalim, Hafiz and Shaikh of the time, yet he went to Makkah Shareef to practice (Qiraa'ah and Tajweed) by Qaari `Abdullaah Saheb.

ایں چہیں شیخ مگدائے کو بہ کو

عشق آمد لا ابالی فاتقوا

Hadhrat Jibra'eel عليه السلام and Hudhoor صلى الله عليه وسلم are both Ma`soom, yet they used to do Dor of the Qur'aan Kareem. This was despite the fact that there was no danger of forgetting (the Qur'aan) and no possibility of error.

He said:

- 1) Tilaawat of the Qur'aan Kareem removes the rust of the heart. Through the barkat of this, the heart becomes accepting of the Haqq.
- 2) There is progress in the love for Allaah Ta`aalaa.
- 3) For every letter, Allaah Ta`aalaa has promised ten rewards, but this is on condition that there is no riyaa in one's recitation. Tilaawat must be only for the Pleasure of Allaah Ta`aalaa. Also, the letters must be recited correctly.

Emphasis on Giving Adhaan in Accordance with the Sunnah:

Adhaan is from the things connected to Namaz. Just as how Namaz must be performed in accordance with the Sunnah, likewise Adhaan must be given in accordance with the Sunnah. Nowadays, it is rare to find an Adhaan that conforms to the Sunnah. One does not find a correct Adhaan. Wherever I go, I listen intently to the Adhaan. Wherever I go, the people there inform (me) that the Adhaan is like this and like that, and it is given over the loud-speaker to travel very far, and that upon hearing such-and-such Adhaan, the heart weeps, and at Fajr, the heart weeps even more, etc., etc. When it comes to حَيَّ عَلَى الصَّلَاةِ, someone pulls the yaa (i.e., they read it as حَيَّا). When it comes to لَا إِلَهَ إِلَّا اللَّهُ, someone pulls the alif of اله (i.e., they read it as ايلا). They read the Word "Allaah" very wrongly. In قُلْ هُوَ اللَّهُ أَحَدٌ, nobody pulls the word "Allaah". Neither does anyone pull the Word "Allaah" in اللَّهُ الصَّمَدُ. Why, then, do they pull the Word "Allaah" when it comes to the Adhaan?

Bhai, I am greatly inconvenienced by this. When someone pronounces the Word "Allaah" incorrectly, I feel like someone is injuring me. Nowadays, there is the custom of "stretching" the Adhaan. It is extremely important to correct this. There are laws and principles. It is necessary to learn these. It is necessary to practice these, so that Adhaan can be given in accordance with the Sunnah."

He said: "I was visiting one place. When I heard the mistakes being made in the Adhaan, I was greatly saddened. In the lecture, I make just this request, that the Adhaan is incorrect and the Adhaan must be corrected. After the lecture, one of

the committee members asked me: 'Saheb, what errors were there (in the Adhaan)? Please inform us.' I said to him: 'Very well. Listen:

- 4) To stretch the Word "Allaah" to this extent has been mentioned as being impermissible in Sharh-e-Wiqaayah.
- 5) In لَا إِلَهَ إِلَّا اللَّهُ, the إِلَهَ is being stretched for the duration of two madds.
- 6) In رَسُول, the waaw is being stretched so much that it has become a madd.

The salary of the Mu'adh-dhin Saheb was only Rs.60. Tell me: how will you get an excellent Mu'adh-dhin for such a small salary? Unfortunately, nowadays, (people will pay for) an excellent lawyer, an excellent doctor, an excellent English teacher, etc., but when it comes to a Mu'adh-dhin or an ustaadh to teach the Qur'aan Kareem, (they will choose) the lowest quality. A teacher of duniya education will be excellent and have a sizeable salary, but for Qur'aan Paak, which is the Kalaam of Ahkamul Haakimeen, (they will choose) a low-quality ustaadh. Pure ghee costs more money. For a small sum of money, one gets dalda.

I was visiting one place. The Adhaan was given so quickly that there wasn't even time for a person to respond to the Adhaan. Nowadays, focus is given to the body of the Masjid but not to the Rooh. I asked how much the construction of this Masjid cost. They said it cost two lakh. I said: "Two lakh rupees for the Masjid, but the Mu-adh'dhin's salary is only Rs.60?"

In one Masjid, the Mu-adh-dhin Saheb gave the Adhaan like this:

حي على الصلاة حي على الصلاة, حي على الفلاة حي على الفلاة

Nobody was concerned. They do not feel the need to listen attentively to the Adhaan and Takbeer.

The Masnoon Method of Takbeer (i.e., Iqaamah) is that in one breath, "Allaahu Akbar" is said four times. Then, in another breath, a person says:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ, أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Then, in another breath:

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ, أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Then, in another breath:

حَيِّ عَلَى الصَّلَاةِ, حَيِّ عَلَى الصَّلَاةِ

Then, in another breath:

حَيِّ عَلَى الْفَلَّاحِ, حَيِّ عَلَى الْفَلَّاحِ

Then, in another breath:

قَدْ قَامَتِ الصَّلَاةُ, قَدْ قَامَتِ الصَّلَاةُ

Then, in another breath:

اللَّهُ أَكْبَرُ, اللَّهُ أَكْبَرُ, لَا إِلَهَ إِلَّا اللَّهُ

One mistake made by some Qurraa-e-Kiraam here is that here too, they apply the law of Tajweed. For example, when it comes to:

حَيِّ عَلَى الصَّلَاةِ, حَيِّ عَلَى الصَّلَاةِ

حَيِّ عَلَى الْفَلَّاحِ, حَيِّ عَلَى الْفَلَّاحِ

They bring out the i`raab of the last letter of the first word but put a jazm on the last letter of the second word (i.e., Hayya `alas Salaati, Hayya `alas Salaah, and Hayya `alal Falaahi, Hayya `alal Falaah, rather than Hayya `alas Salaah, Hayya `alas Salaah, and Hayya `alal Falaah, Hayya `alal Falaah).

It is forbidden to apply the law of Qira'aah here. Hudhoor صلى الله عليه وسلم said: "Adhaan is jazm, iqamah is jazm and takbeer is jazm."

It comes in another riwaayat: "Takbeer is jazm and tasmee` is jazm." [Shaami, v.1, p.323]

In the Haram Shareef as well, some people give the Adhaan correctly but others pull where there is no madd. If someone pulls a person's ear, he will be displeased, yet they will disrespect the letters of the Qur'aan Paak in this manner. I have heard some Mu'adh-dhins pulling the waaw in "Rasool", even though there law of madd does not apply there.

A person once said to Hadhrat `Umar رضي الله عنه: "I love you." He replied to him: "I dislike you, because you do talheen in the Adhaan."

In the well-known Kitaab of Fiqh, Sharh-e-Wiqaayah, it is mentioned that talheen is makrooh. What is the meaning of "talheen"? That too has been explained. It is to put a madd where there is no madd. It is to read contrary to the laws of Tajweed, focusing just on beautifying the voice. Pulling where there is no madd is talheen. Like how people put a madd on the laam of إِلَه, yet (there is no madd there).

If you listen carefully to the Adhaans of the Mu-adh'dhin Sahebs, in most places you will find that they put a madd on the waaw of "Rasool" and on the laam of "Ilaaha".

Mulla `Ali Qaari has also written that the Mu'adh-dhins of the Haramain engage in excessive lahn because nobody can stop them. Therefore, those Hadharaat who are responsible, one can refer to them. There, there is coercion, but a lack of `Ilm The people record the Adhaans there and make copies of it, whereas they should ask the `Ulamaa whether there is lahn (in that Adhaan) or not, and whether there is the pulling of words where there is no madd or not.

Ihya-e-Sunnat:

Love for Nabi صلى الله عليه وسلم:

Love for Hadhrat Nabi-e-Akram صلى الله عليه وسلم is compulsory for every person of Imaan. It comes in a Hadeeth Paak: "None of you have Imaan until I am more beloved to him than his parents, his children and all of mankind." [Mishkaat Shareef: 12]

From this Hadeeth Paak it is clear that for Imaan, it is essential to have more love for Hadhrat Nabi-e-Akram صلى الله عليه وسلم than for one's parents, children and all people in the world. Without this, a person cannot be a person of Imaan.

A Warning for Not Having Love for Nabi صلى الله عليه وسلم:

If any person does not have more love for Allaah Ta`aalaah and for Rasoolullaah صلى الله عليه وسلم than he has for his parents, his children, his houses, his business, etc., then in the Qur'aan Paak a severe warning has been given to him:

{ "Say: if your fathers, your sons, your brothers, your wives, your families, the wealth you have acquired, the business in which you fear a loss, and the dwellings you are pleased with, are more beloved to you than Allaah, His Rasool (صلى الله عليه) and Jihaad in His Path, then wait until Allaah brings His Command, and Allaah does not guide people who are faasiqeen." }

[**Translator's Note:** This Warning given in the Qur'aan Kareem includes loving such things more than one's love for Jihaad Fee Sabeelillaah, والله تعالى أعلم]

For Love, Obedience is Necessary:

For love, merely claiming it with the tongue is insufficient; rather, obedience is necessary, and obedience here means such obedience which is accompanied by sincerity of the heart. Obedience that is devoid of any kind of displeasure.

Allaah Ta`aalaah says:

{ "No, by your Rabb, they do not have Imaan until they make you the judge in conflicts between them, and then do not find in their hearts any displeasure at what you have decreed, and (instead) submit completely." }

From this Aayat-e-Mubaarakah, one comes to know that it is necessary for a person of Imaan that he submits - with his heart and soul - to every single decree of Hadhrat Nabi-e-Akram صلى الله عليه وسلم, without any displeasure. Without this, Imaan cannot be complete.

Following Nabi صلى الله عليه وسلم and a Divine Gift:

For loving and following Hadhrat Nabi-e-Akram صلى الله عليه وسلم, Allaah Ta`aalaah has promised His Love and Forgiveness:

{ "Say: if indeed you love Allaah, then follow me. (If you do this), Allaah will love you and forgive for you your sins, and Allaah is Most-Forgiving, Most-Merciful." }
[Soorah Aal-e-`Imraan: 31]

From this Aayat-e-Paak one comes to know that the more a Mu'min bandah follows Hadhrat Nabi-e-Akram ﷺ, the more beloved to Allaah Ta`aalaa he becomes. The reason behind this is that Hadhrat Nabi-e-Akram ﷺ is the Beloved of Allaah Ta`aalaa, and the principle is that the beloved's every statement, manner, style, etc., is beloved as well. So, the more a person follows Hadhrat Nabi-e-Akram ﷺ, the more he adopts the Mubaarak Sunnats of Rasoolullaah ﷺ, the more the Shaan-e-Mahboobiyat comes about within him and the more such a person becomes deserving of being loved by Allaah Ta`aalaa.

Someone has explained the translation of this Aayah and two other Aayats in the form of poetry:

"Say: O people! If you love Allaah, follow me. Allaah will make you His friend. He will forgive all of your sins. He is Most-Forgiving and Most-Merciful."

{"Say: obey Allaah and the Rasool (ﷺ). If you turn away, then indeed Allaah does not love the kaafireen."} [Soorah Aal-e-`Imraan: 32]

{"Whosoever obeys the Rasool (ﷺ) has obeyed Allaah..."} [Soorah An-Nisaa: 80]

Deen and Sharee`ah, in reality, is Ittibaa`-e-Sunnat. Any deed done in the name of Deen, no matter what fancy title it is given - if it is not in conformity with the Sunnat, it cannot be an `amal of Deen.

Love for the Sunnah and the Reward for This:

From the above-mentioned Aayaat, one comes to know that the sign and condition of the love of Rasoolullaah ﷺ is to follow his Mubaarak Sunnah. It is mentioned in a Hadeeth-e-Paak:

"Whosoever loves my Sunnah has loved me, and whosoever loves me will be with me in Jannah." [Mishkaat Shareef: 30]

In this Hadeeth Paak, Hadhrat Nabi-e-Akram ﷺ made it clear that for his love, verbal claims are not sufficient; rather, the condition is to love his Sunnah, and the meaning of loving his Sunnah is that a person adopts each and every Sunnah of Rasoolullaah ﷺ in his life.

Form, appearance, clothing, manner of speaking, eating, drinking, marriage, circumcision, `aqeeqah, happiness, sadness, business, farming - a person must try to do every single thing in conformity with the Sunnah. A person must try to bring his entire life in conformity with the Sunnah. Furthermore, the person must also try to spread those Sunnats in his house, among his family, in his locality, in his village or city, and wherever it is possible in the dunyaa. The more a person does this, the more he can be said to truly be a lover of Rasoolullaah صلى الله عليه وسلم and the more he will be deserving of the bashaarat (glad-tidings) of being with Rasoolullaah صلى الله عليه وسلم.

Reviving Dead Sunnats:

There is great thawaab in reviving a Sunnah which has died, i.e., people have abandoned acting upon it. It is mentioned in a Hadeeth Paak: "Whosoever revives my Sunnah that has been killed off after me, my intercession becomes waajib for him."

It comes in another Hadeeth Paak:

"Whosoever holds firmly to my Sunnah at the time of the corruption of my Ummah, for him will be the reward of 100 martyrs." [Mishkaat: 30, Chapter on Holding Fast to the Kitaab and the Sunnah]

Allaahu Akbar! What a great reward! One shaheed's reward is already (so great), let alone that of 100 shuhadaa. This is the value of reviving a single Sunnah which people have abandoned.

Hadhrat Hardoi's Reviving of the Sunnah:

Allaah Ta`aalaah had granted Hadhrat Hardoi such immense love for the Sunnah, that as a result of it, the love for each and every Sunnah of Habeeb-e-Paak صلى الله عليه وسلم completely filled his heart, and he was not pleased with doing anything at all contrary to the Sunnah.

Out of following the Sunnah, he would part his hair, and he would also apply oil to his hair. He would also comb his beard.

White Clothes:

Out of following the Sunnah, he would wear white clothes, because it is mentioned in a Hadeeth that white clothes were the most beloved of clothes (to Rasoolullaah (صلى الله عليه وسلم)). Therefore, his kurtah, pants, scarf, turban, etc., would all be white, so much so that even the doors of the Madrasah were painted white. The walls of the Madrasah, Masjid, the doors, the windows, were all painted white. White sheets were spread out over the carpets of the Masjid. He even liked for the car to be white. He would perceive such beauty and Noor in white things that his heart would be attracted. Hadhrat Wala was beauty personified.

In `Ibaadaat, mu`aamalaat, etc., etc. - in each and every thing, Hadhrat Wala would keep the Sunnah in mind. He would make `amal on it and encourage others to do the same. He was not pleased with anything being done contrary to the Sunnah.

If he saw anything being done contrary to the Sunnah, he would immediately become uneasy. Whether he was at home or on a journey, he was always concerned with reviving the Sunnah. He would print out pamphlets covering the Sunnats pertaining to wudhu, ghusl, Namaz and other mu`aamalaat, and keep these ready, distributing them (to others). Most of the time, his bayaans would also be about the Sunnah.

He had the children here (at Ashraful Madaaris, Hardoi) memorise the Sunnats, and he encouraged other Madaaris to do the same. Wherever he'd go, he'd suggest an easy and simple method to learn the Sunnats. "One Minute Madrasah". This is because people find it difficult to take out a lot of time, but to take out one minute after each Namaz isn't difficult for anyone, and in one minute, many Sunnats can be memorised. If this series is continued with constancy, how many Sunnats wouldn't be memorised within one year?

He also had one kitaab printed for children, by the name of "One Minute Madrasah". Through it, scores of thousands of places established a series of memorising the Sunnats. People's wudhu and Namaz were brought in conformity with the Sunnah, and thousands of people memorised the Sunnats pertaining to eating, drinking, sleeping, waking up, etc., etc., and brought these Sunnats into their lives. Everywhere he'd go, he'd speak about the Sunnah.

Below, we reproduce some pamphlets regarding the Sunnah:

There are 51 Sunnats in Namaz:

There are 11 Sunnats in Qiyaam:

- 1) At the time of Takbeer-e-Tahreemah, to stand up straight, i.e., to not lower the head.
- 2) To keep a distance of four fingers between the feet - this is mustahabb. It is Sunnah to keep the toes facing the Qiblah.
- 3) The takbeer-e-tahreemah of the muqtadi must coincide with that of the Imaam.
- 4) To raise both hands up to the ears when doing the takbeer-e-tahreemah.
- 5) To face the palms towards the Qiblah (when doing the takbeer).
- 6) To keep the fingers natural - neither opening them excessively to closing them excessively.
- 7) To put the palm of the right hand over the palm of the left hand.
- 8) To make a ring (around the left wrist) with the thumb and small finger (of the right hand), clasping them.
- 9) To put the other three fingers on the (left) forearm.
- 10) To fold the hands below the navel.
- 11) To recite the thanaa.

There are Seven Sunnats of Qiraa'ah:

- 1) To recite the Ta`awwudh, i.e., A`oodhu Billaahi Minash Shaytaanir Rajeem.
- 2) To recite the Tasmiyah, i.e., Bismillaahir Rahmaanir Raheem.
- 3) To say Aameen quietly.
- 4) To recite from the Tiwaal-e-Mufassal in Fajr and Zhuhr, i.e., the Soorahs from Soorah Hujuraat to Soorah Burooj. In `Asr and `Ishaa, to recite from the Awsaat-e-Mufassal, i.e., from Soorah Burooj to Soorah Lam Yakun. In Maghrib, to recite from th Qisaar-e-Mufassal, i.e., from Soorah Lam Yakun to Soorah Naas.
- 5) To make the first rakaat of Fajr longer than the second.
- 6) To recite neither very fast nor very slow, but rather, at a moderate pace.

- 7) To recite Soorah Faatihah in the third and fourth rakaats of the fardh Salaah.

There Are Eight Sunnats in Rukoo`:

- 1) To recite the takbeer of rukoo`.
- 2) To grip the knees with the hands in rukoo`.
- 3) To keep the fingers spread whilst gripping the knees.
- 4) To keep the calves straight.
- 5) To keep the stomach straight.
- 6) To keep the head and neck straight.
- 7) To recite **سُبْحَانَ رَبِّيَ الْعَظِيمِ** at least three times in rukoo`.
- 8) When rising from rukoo`, the Imaam will say **سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ** and the muqtadi will say **رَبَّنَا لَكَ الْحَمْدُ**. A munfarid will say both.

There are 12 Sunnats in Sajdah:

- 1) To recite the takbeer of sajdah.
- 2) To put the knees down first in sajdah.
- 3) Then to put down both hands.
- 4) Then the nose.
- 5) Then the forehead.
- 6) To perform sajdah between the two hands.
- 7) To keep the stomach away from the thighs in sajdah.
- 8) To keep the upper arms away from the sides.
- 9) To keep the elbows away from the ground.

- 10) To recite **سُبْحَانَ رَبِّيَ الْأَعْلَى** at least three times in sajdah.
- 11) To recite the takbeer upon rising from sajdah.
- 12) When rising from sajdah, to first lift the forehead, then the nose, then the hands, then the knees. Also, to sit at ease between the two sajdahs.

There are 13 Sunnats in Qa`dah:

- 1) To keep the right foot in a perpendicular position and spread out the left foot, sitting on it, and to keep the toes facing the Qiblah.
- 2) To keep the hands on the thighs.
- 3) When reciting **أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ** in Tashahhud, to make a circle with the thumb and middle finger and raise the index finger, and at **إِلَّا اللَّهُ**, to drop the index finger. The circle (made with the thumb and middle finger) remains until the end (of tashahhud).
- 4) To recite Durood Shareef in the final Qa`dah (Qa`dah-e-Akheerah).
- 5) After Durood Shareef, to recite the Du`aa-e-Ma'thoorah (Masnoon Du`aa), with words resembling those of the Qur'aan and Hadeeth.
- 6) To do salaam to both sides.
- 7) To start with the salaam on the right side.
- 8) The Imaam is to make the niyyat that (he is giving salaam) to the muqtadis, Malaa'ikah and pious Jinn.
- 9) The muqtadi is to make the niyyat that (he is giving salaam) to the Imaam, the Malaa'ikah and the pious Jinn, and also the muqtadis on his right and left sides.
- 10) A munfarid makes the niyyat that he is giving salaam to the Malaa'ikah.
- 11) The muqtadi's salaam must coincide with that of the Imaam.
- 12) To recite the second salaam slightly softer than that of the first salaam.
- 13) For a masbooq to wait for the Imaam to finish (before standing up to complete his own Salah). [Taken from Noorul Eedhaah]

The Difference with the Salaah of Women:

- 1) When doing the takbeer-e-tahreemah, the hands are raised only up until the shoulders.
- 2) The hands are not to be taken out of the dupatta.
- 3) The hands are to be folded on the chest.
- 4) The index, middle and ring fingers are not kept on the forearm, nor is a circle made with the thumb and small finger. Rather, the palm of the right hand is simply placed over the left.
- 5) (A woman's) rukoo` is higher (i.e., she doesn't bow as low as a man does).
- 6) To keep the fingers together whilst gripping the knees in rukoo`.
- 7) To keep the upper arms against the sides (in sajdah).
- 8) To keep the ankles together.
- 9) To perform sajdah in such a way that she is compact (i.e., she doesn't stretch her elbows out and keep her stomach away from her thighs like a man does).
- 10) To not open the underarms.
- 11) To keep the stomach against the thighs.
- 12) To keep the upper arms against the sides.
- 13) To keep the elbows on the ground.
- 14) In sajdah, to keep the fingers and toes facing the Qiblah, but to not raise the feet; rather, a woman puts (her feet) to the side.
- 15) In qa`dah, to sit on the left buttock.
- 16) To put the feet out on the right side.
- 17) To keep the toes together in qa`dah and jalsah.

Dhikr After Namaz:

After the fardh Namaz, provided there are no sunnats to be performed, otherwise after the sunnats, it is mustahabb to recite:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

Three times. Also, Aayatul Kursi, Soorah Ikhlaas, Soorah Falaq and Soorah Naas, once each. Also, 33x Sub'haanallaah, 33x Alhamdulillah and 34 times Allaahu Akbar.

Abrarul Haqq

Behishti Zewar, v.11, p.33 - Thanvi Printers, Deoband

Masnoon Acts of Eid:

- 1) To get up at dawn.
- 2) To adorn oneself in accordance with the Sharee`ah.
- 3) To perform ghusl.
- 4) To use the miswaak.
- 5) To wear one's best clothes.
- 6) To apply attar.
- 7) To eat something sweet before going to the Eidgah.
- 8) To go very early to the Eidgah.
- 9) To give Sadaqah-e-Fitr prior to going to the Eidgah.
- 10) To perform Eid Namaz at the Eidgah, and to not perform it at a Masjid unless there is a valid reason.
- 11) To take one road when going (to the Eidgah) and another when returning (from the Eidgah).

12) To go on foot.

13) Along the way, to quietly recite:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ, لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

Masaa'il of Eid:

- 1) It is forbidden to perform any nafl Salaah on the Eidgah prior to the Eid Salaah.
- 2) To perform Eid Namaz in a Masjid without a valid reason is contrary to the Sunnah.
- 3) After Namaz, to listen to both khutbahs. Even if the voice (of the Khateeb) doesn't reach one, one nevertheless must sit silently. Many people leave back home immediately after the Salaam and start meeting with one another. To do so is contrary to the Sunnah and is a bid'ah. It is separate from the sin of not having listened to the khutbah.
- 4) It is permissible to perform Janaazah Namaz at the Eidgah.
- 5) If a person's beard is less than one fist length due to trimming it, it is not permissible to make such a person the Imaam for Eid Namaz. This same ruling applies to all other Namaz as well. There is no "inheriting" of Imaamat. If anything is done in the Eid Namaz which requires sajdah sahw, the sajdah sahw is waived.

The Method of Eid Namaz:

First, make the niyyat: "I am performing two rakaats Salaah of waajib Eidul Fitr, with six extra takbeers."

Thereafter, do the takbeer-e-oolaa, fold your hand and recite the complete thanaa. Thereafter, say the takbeer, raising your hands to the ears and then dropping them at the sides. For a second time, say the takbeer, raise the hands to the ears and then drop them at the sides. Then for the third time, say the takbeer and fold the hands. Remain silent and listen to the Qiraa'ah.

In the second rakaat, after the Qiraa'ah, perform three takbeers, with each takbeer, raise your hands to the ears and then drop them at the sides. Then, say the takbeer

a fourth time and go into rukoo`. Engage in Du`aa after Eid Namaz. Engaging in Du`aa after the khutbah is not proven.

Fadhaa'il of the Nights of the Two Eids:

Nabi-e-Kareem صلى الله عليه وسلم said that whosoever stays up in `Ibaadah on the nights of the two Eids, with the niyyat of thawaab, his heart will not die on the day that other hearts die. Meaning: at the time of fitnah and fasaad, when the others of others are dying (spiritually), his heart will remain alive. It's also possible that this (Hadeeth) can refer to the time of the Soor being blown, that at this time, his rooh will not lose its senses. [Fadhaa'il-e-Ramadhaan]

Note: For Eid Namaz, it is forbidden to take the carpets from the Masaajid and bring them to spread them out at the Eidgah.

Musaafahah is not from the Sunnats of Eid of Jumu`ah. Those people who consider it (to be Sunnah) or put emphasis on musaafahah after these Salaats are incorrect. Musaafahah is masnoon at the time of meeting or leaving. To fix any time other than the times fixed by the Sharee`ah is going beyond the limits of the Sharee`ah, which is a severe error.

Some Sunnats Pertaining to Arising from Sleep and Going to the Masjid:

- 1) Upon awakening, the first thing to do is to read the (Masnoon) du``, or to engage the tongue in some other Dhikr.
- 2) When putting on shoes, put the right shoe on first.
- 3) Wash the hands before putting them into water.
- 4) Read the du`aa before entering the toilet.
- 5) Enter the toilet with the left foot.
- 6) Put your right foot on a footrest first. When getting up, get up with your left foot first.
- 7) Read the du`aa upon leaving the toilet.
- 8) Perform wudhu at home, in conformity with the Sunnah.

- 9) Perform your sunnats at home and then head to the Masjid, but if there isn't time to do this, then perform your sunnats at the Masjid.
- 10) Read the du`aa upon leaving the house.
- 11) Walk calmly. Don't run.

The Sunnats of Entering the Masjid:

- 1) Recite Bismillaah.
- 2) Recite Durood Shareef.
- 3) Recite the (Masnoon) du`aa. All of this (i.e., the above two points and this one) are done as follows:

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ. اللَّهُمَّ افْعَحْ لِي أَبْوَابَ رَحْمَتِكَ

"In the Name of Allaah, and salutations and peace upon Rasoolullaah صلى الله عليه وسلم. O Allaah, open for me the doors of Your Rahmah."

- 4) Enter the Masjid with the right foot.
- 5) Make the niyyat of (nafl) i`tikaaf.

The Sunnats of Leaving the Masjid:

- 1) Recite Bismillaah.
- 2) Recite Durood Shareef.
- 3) Recite the (Masnoon) du`aa. All of this (like with entering the Masjid) is done as follows:

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

"In the Name of Allaah, and salutations and peace upon Rasoolullaah صلى الله عليه وسلم. O Allaah, I ask You for Your Fadhl."

- 4) Leave the Masjid with the left foot.
- 5) Put your right foot first into the shoe (before the left foot).

Some Sunnats of Eating:

- 1) Spread out a dastarkhan (leather mat) which is not written on.
- 2) Wash both hands up to the wrists, but don't dry them.
- 3) Recite بِسْمِ اللَّهِ وَعَلَىٰ بَرَكَاتِهِ اللَّهُ.
- 4) Eat with your right hand. Never eat with your left hand.
- 5) Eat with three fingers, unless it is necessary (to eat with more fingers).
- 6) If all of the food is the same, eat from what is in front of you.
- 7) If a morsel of food falls, pick it up, clean it and eat it.
- 8) Clean the plate (after eating).
- 9) Do not recline and eat.
- 10) Do not criticise the food.
- 11) After eating, recite the du`aa:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ

"All praise is due to Allaah Alone, Who has fed us, given us to drink and made us Muslims."

- 12) First pick up the dastarkhan and then stand up.
- 13) Recite the du`aa upon lifting up the dastarkhan:

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ غَيْرَ مَكْفِيٍّ وَلَا مُوَدَّعٍ وَلَا مُسْتَنْغَىٰ عَنْهُ رَبَّنَا

"All praise is due to Allaah Alone - abundant, pure, mubaarak praise, (and Allaah) is never rejected, abandoned, and (never) are (others) independent from Him, our Rabb."

- 14) Wash both hands again (after eating). This time around, it's not forbidden to dry them.
- 15) To gargle.

The Sunnats of Sleeping:

- 1) To sleep soon after `Ishaa, i.e., to not speak about dunyawī matters.
- 2) To sleep in the state of wudhu.
- 3) To first dust the bed three times.
- 4) To apply surmah thrice in each eye before sleeping.
- 5) To recite Kalimah Tayyibah.
- 6) To recite Tasbeeh-e-Faatimah.
- 7) To recite the three Quls, blow into the hands and rub them over the body, three times.
- 8) To recite Soorah Mulk and Alif-Laam-Meem Sajdah.
- 9) To sleep on the right side, with the right hand under one's cheek.
- 10) To recite the du`aa:

بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكَتَ نَفْسِي فَاعْفِرْ لَهَا وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ

"O my Rabb, in Your Name I lie down on my side and in (Your Name) I get up. If You keep my soul (i.e., if you cause me to die), forgive it, and if You send it back (to this dunyaa, i.e., if You don't cause me to die), then protect it with that wherewith You protect Your pious slaves."

- 11) If sleep doesn't come, recite the following du`aa:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَخْضُرُونَ

"I seek protection with the Complete Kalimaat of Allaah from His Anger and Punishment, and from the hamazaat (wasaawis, etc.) of the Shayaateen and from them approaching me."

- 12) If you see a bad dream, recite this du`aa and spit lightly to your left side:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ وَشَرِّ هَذِهِ الرُّؤْيَا

"I seek protection with Allaah from Shaitaan and from the evil of this dream."

13) When arising from sleep, say **الْحَمْدُ لِلَّهِ** thrice.

14) Recite Kalimah Shareef.

15) Recite this du`aa:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

"All praise is due to Allaah Who has brought us back to life after having caused us to die, and unto Him is the resurrection."

Three Sunnats and the Deeds of Jumu`ah:

Three important and easy sunnats: through acting on these three sunnats, acting on the others becomes easier, and also, a dhawq and yearning is created for the other sunnats. This is something that has been experienced.

The First Sunnah: to be the first in giving salaam, and to do it in abundance, i.e., to give salaam to each and every Muslim, whether you know him or not.

One common mistake people make in the salaam is that they don't clearly pronounce the harkat on teh hamzah and the meem. It is supposed to be pronounced like this:

Assalaamu `Alaikum wa Rahmatullaahi wa Barakaatuh

The Second Side: for every good work and place, give preference to your right-hand side, and for every lowly work or place, give preference to your left-hand side. For example, when entering the Masjid, enter with your right foot, but when leaving the Masjid, leave with your left foot. When putting on clothes, put on the right side first, but when taking it off, take off the left side first. Keep this sunnah in mind in every matter.

Advice: this Sunnah doesn't apply only to entering and exiting the Masjid.

The Third Sunnah: Dhikrullaah in abundance. For those Salaats which don't have sunnats after them, immediately recite - or, if they have sunnats after them, then after the sunnats - Tasbeeh-e-Faatimah, i.e., 33x Sub'haanallaah, 33x Alhamdulillah and 34x Allaahu Akbar. Daily, recite at least one tasbeeh of Kalimah Tayyibah, one tasbeeh of Durood Shareef and one tasbeeh of Istighfaar. Do this with the niyyah that the Love for Allaah Ta`aalaa increases and the love for

Ghairullaah decreases. At miscellaneous times, make the Dhikr of "Sub'haanallaah, Alhamdulillah, Allaahu Akbar", whether altogether like that or separately. When going uphill (or up stairs, etc.) recite Allaahu Akbar, and when going downhill (or going down stairs, etc.) recite Sub'haanallaah. When walking on flat ground, recite Laa Ilaaha Illallaah.

Six Deeds of Jumu`ah:

There are six deeds which, if done on Jumu`ah, the person gets the reward of having fasted for a year and having performed nafl Salaah for a year, and this thawaab is acquired with each and every step taken by this person. It comes in a riwayaat narrated by Tirmidhi Shareef, Abu Daawud Shareef, Nasaa'i Shareef and Ibn Maajah Shareef, and also by Mulla `Ali Qaari عليه الرحمة in Mirqaat Sharh-e-Mishkaat, from other A'immah of Hadeeth, that that such a great fadheelat has not been mentioned for any other deed, in the authentic Ahaadeeth. (These six deeds are:)

- 1) To perform ghusl.
- 2) To go early to the Masjid.
- 3) To go on foot.
- 4) To sit near to the Imaam.
- 5) To not engage in any idle conversation.
- 6) To listen attentively to the khutbah.

Other Deeds of Jumu`ah:

To get up a bit earlier on Jumu`ah than on other days. To wear clean clothes. If the saffs are filled, to not step over people (to get to a saff closer to the front). To recite Soorah Kahf. To recite Durood Shareef in abundance. To make du`aa in the heart between the two khutbahs. It must be done in the heart, because at this time (between the two khutbahs), verbal du`aa, Dhikr, Tilaawat and Durood is makrooh. [Shaami] Before sunset, i.e., a few minutes before Maghrib Adhaan, to engage earnestly in du`aa, because this is an hour of acceptance (Saa`atul Ijaabah).

14 Rights of Parents:

7 of these pertain to during their lifetime:

- 1) Respect.
- 2) Love.
- 3) Obedience.
- 4) Khidmat.
- 5) Concern for their comfort.
- 6) Fulfilling their needs.
- 7) Visiting them.

7 pertain to after their death:

- 1) Du`aa-e-Maghfirat.
- 2) Eesaal-e-Thawaab.
- 3) Respecting and honouring their friends and relatives.
- 4) Assisting their friends and relatives.
- 5) Paying off any debt (they might have had) or any amaanats.
- 6) Fulfilling their permissible wasiyyats (bequests).
- 7) Visiting their qabr.

The Etiquettes of Visiting:

Being steadfast upon the sunan and getting others to do the same was a dhawq and mashrab of Hadhrat Wala. It was also Hadhrat Wala's heartfelt wish that people also give consideration to the aadaab and mustahabbaat. He used to print out and distribute pamphlets regarding these as well, and give some advices regarding making `amal on them.

He made one pamphlet on the aadaab of visiting by selecting from Hadhrat-e-Aqdas, Hakeemul Ummat's malfoozaat, etc. He had this printed and distributed. There are also some aadaab regarding other matters (besides visiting).

The Aadaab (Etiquettes) of Visiting:

Etiquette #1: When you go to meet or speak with someone, and you don't get the opportunity because he is involved in something - for example, he is doing Tilaawat of the Qur'aan Shareef, or reciting wazeefas, or intentionally sitting in a place of khalwat (seclusion), or writing, or sleeping, or, from circumstantial evidence you realise that at this time, to (go to visit or speak with him) at this time would most likely inconvenience him or worry him, then at such a time, do not speak with or give salaam to him; rather, either return or, if you have come for a very urgent matter (which cannot wait), then before speaking, first ask: "I would like to say something." Then, speak after getting ijaazat. Through this, (that person) won't feel constricted. Alternatively (if the matter is not urgent), wait for another opportunity, when you see that this person is not busy. [Aadaabul Mu`aasharat, p.7]

Etiquette #2: When you go to someone, let them know through salaam, or speaking, or sitting in front of them, or any other such method. Do not sit without informing him of your presence, lest he says something which he would not want you to hear, and you would thus be coming to learn of some secret of his without his consent, and that is an evil thing. Instead, at any such time when there is the possibility that a person would say something due to thinking you are not there, immediately separate yourself from that place. Or, if someone thinks you are sleeping and so they are about to say something (which they might not want you to hear), immediately make it clear that you are awake. However, if it is a case that something is going to be said which would cause harm to you or some other Muslim, then it is fine to listen (without informing them, so as to save yourself or another from evil). [Aadaabul Mu`aasharat, p.8]

Etiquette #3: With someone you are not informal with, don't ask him about the condition of his home. Likewise, do not ask about things like his wealth, salary, etc. [Chapter 10, p.4]

Addendum:

- 1) When you go to meet someone, don't do so with a sad face. Rather, it is better to smile so that this person is pleased. [Ta`leemuddeen, p.102]
- 2) When you go to some new place, you should say who you are, where you're coming from and why you have come.

3) If you go to meet someone but see that he is busy, don't go and engage in conversation; rather, wait until there is an opportunity. When he turns his attention to you, then you can speak. [Chapter 10, p.4]

4) Do not go to any person at a time when he has intentionally gone into seclusion, because doing so inconveniences him. [Kamaalaat, v.1, p.196]

5) If you see some paper or book in front of him, don't pick it up and read it. It might be that there is something in it which he doesn't want you to see. [Chapter 10, p.504]

6) If someone comes to meet you, you should go forward a bit from your place, if space permits. This honours that person. [Ta`leemuddeen, p.99]

7) Deal with people with softness, good akhlaaq, refinement and etiquette. [Ta`leemuddeen, p.11]

8) Always remember: when you go to someone, do salaam, speak, do musaafahah. What is this that you and sit quietly, like animals (without greeting or speaking)? [Al-Ifaadhaatul Yowmiyyah, v.5, p.344]

9) When a person goes to a new place, he shouldn't wait for the host to ask before he introduces himself; rather, when he meets (the host) already, he should give the necessary introduction, and he should explain the reason behind him being there. At the same time, it's the host's duty to give (the guest) an opportunity and time to do so. For example, at the time of meeting, he should leave off his work.

10) One newcomer came to him, shook hands and then left (without saying anything). He commented: "Is this insaaniiyat, that a person just comes and makes himself happy, but leaves the heart of the other person occupied? After all, when someone new arrives, a person naturally thinks: 'Who is he? Where has he come from? Why is he here?' Do you consider me to be an idol, that you put your hands on mine and then leave, as though I am devoid of senses?"

The person (who had done this) said: "I am ignorant."

He replied: "These are natural matters (i.e., to introduce oneself). How can there be an excuse of ignorance in such things?" [Al-Ifaadhaatul Yowmiyyah, v.5, p.459]

11) Some people have this fault in them that they will visit someone without any prior notice, and arrive by this person without having eaten anything. (For the host) to now prepare food for this person is difficult. If a person arrives at an (inconvenient) time, he should first make arrangements for his own food and thereafter go to visit, and when visiting, he should notify (the host) that had already made arrangements for food. [Islahul Quloob, p.258]

He also printed and distributed pamphlets on the etiquettes of khidmat.

The Etiquettes of Khidmat:

Etiquette #58: If you want to pick up the shoes of any buzrug, don't do it whilst he is taking his feet out of the shoes, because doing this could cause him to fall.

Etiquette #59: Sometimes, others don't like certain khidmats to be done for them. In such a case, one should not insist on carrying out such khidmat, because doing so inconveniences the makhdoom (one whose khidmat is being done). This is something that one comes to know either through the makhdoom explicitly saying (that he doesn't want such things done for him) or through circumstantial evidence.

Etiquette #60: If a person's makhdoom tells him to do some work, then, after having completed it, he should inform him. Generally, that person waits (to be informed).

Etiquette #39-61: To do khidmat of a Shaikh in the very first meeting is burdensome (upon the Shaikh). If a person has the yearning to (do khidmat), let him first establish an informal (relationship with the Shaikh).

Etiquette #62: If a person's buzrug requests some work from him, he should inform him after having completed it, so that the buzrug doesn't have to wait.

Etiquette #63: Many times, I have told those who swing the fans (i.e., the manual fans used in those days) to first clean it thoroughly before moving it, because sometimes some dust, etc., gets stuck to it, and when it gets moved, it flies into someone's eye, etc., causing takleef. Secondly, do not swing it so close to a person that it could knock their head, etc., nor so far away that they don't feel the wind. Also, don't swing it so violently that they become worried. Thirdly, ensure that nobody sitting nearby gets harmed. For example, by the fan hitting him in the face. Fourthly, when the makhdoom is getting up, first stop swinging the fan, so that he can get up without being hit by the fan. Fifthly, if anyone is taking out paper, etc., stop moving the fan (so that the pages don't blow away).

Etiquette #64: One person thought that I would perform wudhu upon arriving at the Masjid, and so with this thought in mind, before subh, he filled up a lota with water and put my miswaak on it, and keep it ready (by the Masjid). It so happened that I already had wudhu, so I headed straight to the Masjid. Upon arriving at the Masjid, unintentionally, my gaze fell upon this lota and I recognised my miswaak.

From this, I understood that someone has kept this ready for me. I enquired as to who had done it. After a lot of confusion, the person who had put it there said that he had done so. So, at this time, I performed Namaz, showing him that look, you had filled up a lota on the possibility that I might need to perform wudhu, but hadn't considered the possibility that I already had wudhu. So, your assumption turned out to be wrong and this other possibility turned out to be right.

In this scenario, if my gaze hadn't fallen on the lota, and if the person who had placed it there had been absent, this lota would have been considered to be kept ready for someone and others wouldn't have been able to use it. This is because firstly, by it being full, this indicates that someone has filled it and kept it ready for himself, and secondly, placing a miswaak on it is generally a definitive proof (that it's being kept ready for someone else), and this stops others from using it. So, since others would not be able to use it, you have thus - without need - prevented such a thing from being used which is there for public benefit, and doing that opposes the niyyat of the person who had made (those lotas) waqf, so how can this be permissible? That is as far as the lota is concerned. Then, as for the miswaak: you took it from a place of protection to a place without protection. Then, because no arrangements were made for it to be monitored, that after being used, it will be returned to its original place, and this is because (the person) who put it there thought that it will definitely be used and that after being used, (I) will take it back - (because none of this was done), there was the danger of it getting lost.

This khidmat of yours was filled with so many impermissible matters and inconveniences. In the future, never do this. Either get permission first, or, if you see that I am preparing to go to perform wudhu, then there is no harm. Otherwise, unprincipled khidmat, rather than resulting in comfort, results in inconvenience.

A subtle point:

Bid`aat are like this. They have the form of obedience, like how this scenario had the form of khidmat. However, there are corruptions hidden inside of it which are not known to those of little understanding, just as how this khidmat was filled with hidden corruptions which the person doing the khidmat didn't realise.

Etiquette #65: One person began swinging the (manual) fan. I began to stand up after completing some work, so he pulled the rope of the fan towards him with force so that the fan doesn't hit my head. I explained to him to not do so, because: "If I see that the fan's place is empty and go to stand there, and it so happens that the rope slips from your hand, it would hit my head. Rather, leave the rope altogether so that it returns to its place. That way, the person sitting down can stand up comfortably."

Etiquette #66: Sometimes, there is sugar as well on the dastarkhan, and the khaadim swings the fan in such a way that the sugar gets knocked out, and sometimes someone is taking sugar out with a teaspoon and it gets knocked out. So, the khaadim must realise these things.

Etiquette #67: After `Ishaa Namaz, it so happened that I had lied down in the Masjid. One person came, who was a musaafir, and began massaging my feet. This was burdensome on me. I asked: "Who (are you)?" He said who he was, but I didn't recognise him. I stopped him from massaging my feet, and said: "First, I need to meet you. Then, after having received ijaazat, there is no harm in doing khidmat. Othewise, khidmat leads to displeasure. Also, if your objective behind this was to meet with me, then this isn't the way to go about it."

Thereafter, I explained to him that after `Ishaa is a time for rest, so he must also go and rest and we can meet subh time. So, we met at subh time, and once again I explained (these matters) to him well.

Etiquette #68: My brother sent one letter to me from his house, with his worker, so that he could post it in the mail and I would come, at his request, because this letter was to do with me. Along the way, the worker saw that the postman had taken the mail and gone to the station. So, the worker thought to himself that he will go to the post office the following day and give (the letter) to the postman since he had already left to give all of the mail to the post master.

Now, I was waiting for this worker who had been sent from my brother's house. When the letter didn't arrive, I made enquiries, and at that time, I came to know the whole story. I called this worker and explained to him: "How could you deal with an amaanat in this manner, without permission? How do you know there wasn't some benefit in you being sent (to give it to me) directly, such that you chose to instead hand it to a postman? On account of your ijtihaad-e-faasid (corrupt deductions), you have ruined all of these benefits. What need was there for you to get involved? Your only job was just to bring the letter to me."

The worker apologised and promised not to do so again in future.

Etiquette #69: One person arrived in Saharanpur on Jumu`ah, at 11:00am, by car. One friend had sent a worker of his with some ice. The worker arrived by the time that the students had already left for Jumu`ah. This person put the ice in a bowl and then headed to the Jaami Masjid.

After Jumu`ah, one friend whom I requested to give a lecture, began giving a lecture. Because he was embarrassed on my account, I left for the Madrasah. That person (who had delivered the ice) sat for the lecture. A long time later, he arrived by the Madrasah. By this time, he presented the ice which was wrapped in a scarf.

Firstly, such a thing is not appropriate. He should have brought the ice in a quilt or hessian bag, etc. However, that was up to someone else and wasn't his choice. However, that which was his job, he had fallen short in, which is that first of all, when he brought the ice, he should have delivered it to the house. If for some reason he hadn't thought of this, then immediately after Namaz he should have come (and delivered it), and if he didn't want to come, he could have informed me (of the ice) as I was leaving, and I would have taken it (home) with me. Instead, he came two hours later. By now, it had melted almost completely.

After he explained the whole story to me, I explained to him. In my view, on account of his lack of understanding, this wouldn't be sufficient, so I refused (to accept the remainder of the ice), so that he would always remember (this lesson). He became very worried. I said: "You have destroyed someone's aamanat, and now that the aamanat is destroyed, you want to give it to me. I don't want to take it. You take this remainder for yourself. You should either not have undertaken this aamanat in the first place, or if you chose to, then you should have discharged it properly." [Aadaabul Mu`aasharat, p.21]

Addendum:

The Three Conditions of Khidmat:

He said: "Even though khidmat results in comfort, there are three conditions for khidmat:

It must be sincere, i.e., there mustn't be any ulterior motives. It must be purely out of love. Most people use khidmat as a means to put in requests. What a burden that is! After `Ishaa, I lie down for a while. Some students began massaging my body. Because massage of the body gives comfort, my eyes began to close. when that happened, another person, one person who had joined in with giving the massage said to me: "I would like to ask something."

On account of such incidents, I began having suspicions about others. Therefore, I rather investigate who exactly is massaging. Besides 2-4 students, I sent the rest away.

2) The second condition for khidmat is that the hearts must be joined (i.e., there must be a ta`alluq between the person doing khidmat and the one whose khidmat is being done). If a newcomer arrives and begins massaging the body or waving the fan, I would feel embarrassed. A person (feels like) everyone's guinea pig.

3) The third condition is that a person must do the work properly. For example, some people come to give a massage but don't do it correctly. Now, how will a

person say to them: "You are not massaging correctly. Leave it." A person is forced to remain silent. This causes them to think to themselves: "We are doing his khidmat." Meanwhile, I am thinking to myself that I am doing their khidmat, by not saying anything. They're thinking to themselves that through them, my burden is being lifted, but I am thinking to myself that on account of them, I am being burdened.

The hearts of students are open and they also know (how to do it). There is no formalities with them. Whilst they are doing it, I can sleep. There are 2-4 (students) who are like this. Where can everyone be like this? [Kamaalaat-e-Ashrafiyyah, v.4, p.81]

Khidmat of Muslims:

He said: "I consider khidmat of Muslims to be obedience and a (cause of) happiness, on condition that there is no prohibition in the Sharee`ah." [Kamaalaat-e-Ashrafiyyah, section 1, p.128]

2) He said: "I don't take khidmat from old people, Sayyids and Dhaakireen." [Kamaalaat-e-Ashrafiyyah, v.1, p.128]

3) He said: "I have never done khidmat of anyone nor requested khidmat from anyone. I haven't done khidmat even of the buzrugs. This is my habit. It was never my habit (to do khidmat). Yes, I do accept khidmat from such people who do not know that, "We are doing khidmat,' and who don't have any assumptions that they are special, and others also don't have it about them, that: "Bhai, this person is muqarrab (very near to a particular buzrug)." [Kamaalaat-e-Ashrafiyyah, v.1, p.150]

4) During the course of one conversation, he said: "If anyone does khidmat with the (correct) method, I am available for khidmat half the night, but if the khidmat is without (the correct) method, I excuse myself (from it)." [Kamaalaat-e-Ashrafiyyah, p.128]

5) Respect each person in accordance with his rank. Don't drive everyone with the same stick.

6) If you see anyone undergoing difficulty, help them to the best of your ability.

7) Assist those in need (financial assistance) to the best of your ability. If you don't have the means yourself, intercede with someone (on that person's behalf), as long as the person you are interceding with isn't put to any harm or trouble.

8) Taking care of an orphan, whether he is related to you or not, results in being together with Rasoolullaah صلى الله عليه وسلم in Jannah.

9) Whosoever earns money and looks after the needy and relatives will acquire thawaab equal to Jihaad.

10) Assist a zhaalim by restraining him from zhulm. To assist a mazhloom (oppressed person) is extremely necessary.

11) There is great thawaab in providing water for people to drink. Wherever water is found in abundance, to (provide water) in such a place is like freeing a slave, and wherever water is scarce, (to provide water) there is like bringing a dead person back to life.

12) If you give someone some firewood to cook food with, or you give someone some salt to put in their food, you get the thawaab of having given them that entire meal.

13) Do khidmat of your parents even if they are kaafirs, and obey them provided it is not something in conflict with the Command of Allaah Ta`aala or of Rasoolullaah صلى الله عليه وسلم.

14) Part of doing khidmat of parents is that after they die, one treats their friends well.

15) If a person's parents pass away in the condition of being displeased with him, he must always make du`aa and istighfaar. It is hoped that Allaah Ta`aala will make them pleased with him.

16) Treat relatives well even if they treat you badly.

He also printed out and distributed pamphlets on how each and every Muslim should spend their night and day. We reproduce this for the benefit of the respected readers.

How Every Muslim Should Spend Their Night and Day:

1) Acquire the necessary `Ilm of Deen, whether by reading a kitaab or asking an `Aalim.

2) Avoid all sins.

- 3) If you sin, immediately make tawbah.
- 4) Do not usurp anyone's right. Do not harm or inconvenience anyone with your hand or tongue. Do not treat anyone badly.
- 5) Do not love wealth or desire name and fame. Do not be concerned for luxurious food and clothes.
- 6) If you err, immediately confess and make tawbah.
- 7) Do not travel unless there is a real need. There is a lot of carelessness that comes about in travelling. Many good works get left off. Wazeefas get disturbed. Work isn't done in time.
- 8) Do not laugh much and do not speak much. Especially do not be casual with a na-mahram.
- 9) Do not argue with anyone.
- 10) Keep in mind every time of the Sharee`ah (i.e., the times of Salaah).
- 11) Do not be lazy in `Ibaadah.
- 12) Spend extra time in solitude.
- 13) If you get into the habit of (frequently) mixing with people, you will be hindered and will not progress.
- 14) Very rarely meet with the rich.
- 15) Stay far away from irreligious people.
- 16) Do not take out the faults of people. Do not harbour suspicions about anyone. Look at your own faults and correct them.
- 17) Perform Namaz excellently, in the correct time, with presence of heart, with steadfastness and punctuality.
- 18) Remember Allaah Ta`aalaa at all times, with the heart or the tongue (preferably both). Do not be unmindful (of Allaah Ta`aalaa) at any time.
- 19) If you experience pleasure and your heart becomes pleased at taking the Name of Allaah Ta`aalaa, make shukr.

- 20) Speak gently.
- 21) Set a time for every work (i.e., have a schedule) and stick to it with steadfastness.
- 22) If anything happens which causes sadness or grief, turn to Allaah Ta`aalaa and do not be worried. Understand that there is thawaab in it.
- 23) Do not think about the dunyaa all the time, in the heart, or works of the dunyaa. Rather, keep your focus on Allaah Ta`aalaa.
- 24) Benefit others as far as possible, whether that benefit pertain to Deen or to dunyaa.
- 25) Do not eat and drink so little that you become weak or sick, but also do not eat or drink so much that you become lazy for `Ibaadah.
- 26) Do not have hope in anyone besides Allaah Ta`aalaa. Do not turn your attention anywhere else, that: "we will get such-and-such benefits at such-and-such place" (rather, focus on Allaah Ta`alaaa Alone and trust in Allaah Ta`aalaa Alone).
- 27) Be restless in searching for Allaah Ta`aalaa.
- 28) Whether a Ni`mah is a little or a lot, make shukr for it. Do not be concerned about poverty.
- 29) Overlook the faults and shortcomings of those under you.
- 30) If you come to know of someone's fault, conceal it. However, if someone wants to harm someone else, and you know about it, then inform that person (so that they can be saved from harm).
- 31) Do khidmat of guests, travelers, relatives, `Ulamaa and dervishes.
- 32) Adopt good company.
- 33) Fear Allaah Ta`aalaa at all times.
- 34) Remember death at all times.
- 35) Take out some time (generally at night, before sleeping) to reflect over everything you have done in the day. Whatever good you had done, make shukr for it, and whatever sins you had done, make tawbah for it.

36) Never lie.

37) Never attend any gathering which is in conflict with the Sharee`ah.

38) Maintain shame and hayaa.

39) Never be deceived into thinking: "I have such-and-such excellent qualities in me."

40) Make du`aa to Allaah Ta`aalaa to keep you always on the Straight Path.
[Behishti Zewar, section 7, p.25]

Displeasure at Acting Contrary to the Sunnah:

Hadhrat Wala was never pleased with anything that went against the Sunnah. Hadhrat Maulana Muhammad Zakariyya Kairanwi Saheb recounted the following story:

"This non-entity visited (Maulana Abrarul Haqq) after one accident. After the response to the salaam, (Maulana Abrarul Haqq) said in a voice filled with pain: 'Come here. What happened with you?' It was as though Hadhrat was feeling more pain than I was. Thereafter, he embraced me for a long time. After that, this non-entity began recounting the painful story. During the course of (telling the story), the `Asr adhaan began but my conversation was still carrying on. Immediately, the signs of displeasure appeared on Hadhrat's face and he said: 'Stop.' After the du`aa after adhaan, he said: 'The rest of the story (can be explained) later.' Then, after Maghrib Namaz he called me for me to tell the rest of the story."

Some Instructions Regarding Reviving the Sunnah:

Undoubtedly, Allaah Ta`aalaa had granted Hadhrat Wala ability and tawfeeq on a global scale in the field of islaah of the Ummat, revival of the Sunnah and islaah of evils. Wherever he would be and in whatever condition he would be, the light of the Sunnah would be shining from him. It was Hadhrat Wala's heartfelt desire that the Light and Anwaar of the Sunnah spread from the Masaajid and the Madaaris to the houses of people. Below are some advices and malfoozaat.

May Allaah Ta`aalaa grant all of us the tawfeeq to make `amal on each and every Sunnah of His Rasool-e-Paak صلى الله عليه وسلم, Aameen.

He said: "Deen has three important branches: 1) Ta`leem; 2) Tableegh; 3) Tazkiyah.

These three have means (ways through which they are conveyed), and the names of those means are: Madaaris, Masaajid and Khanqahs. One should reflect deeply upon the salaries of the khuddam of Madaaris and Masaajid. The salaries should be logical. When the salary is logical, the person will be logical.

For adults, the first madrasah is the Masaajid. For children, it is the madaaris. For those people who do not come to the Masaajid, there is a tableeghi nizaam. In the Masaajid and Madaaris, One Minute Madrasah in the morning and One Minute Madrasah in the evening - this series should be started. If just one Sunnah is taught each morning, then within 30 days, 30 Sunnats will have been learnt, and at the same time, it will not be difficult.

These days, we like for everything to be excellent quality: the shop must be excellent, the house must be excellent - even the paan and the naan must be excellent. There is no problem with that, because after all, insaan is ashraful makhlooqaat (the noblest of creation). If a person wants everything to be the best and noblest, that is a natural desire. However, just as insaan likes the best of things for himself, when it comes to works done for his Maalik and Khaaliq (Allaah Ta`aala), then here too the demand is that his wudhu be excellent, his Namaz be excellent, etc. However, wudhu and Namaz can only become excellent when they are in conformity with the Sunnah.

There are 6 faraa'idh in Namaz, 18 waajibaat and 51 sunnats. However, nowadays, out of 100 people, one doesn't see even a single person performing Namaz in conformity with the Sunnah.

If one sunnat is explained every day, then within 51 days, all 51 sunnats of Namaz will have been learnt. The 13 sunnats of wudhu will be learnt within 13 days. Likewise, all of the sunnats pertaining to all of the branches of life will be able to be learnt. However, when no importance is given to the sunnats of wudhu and Namaz, who will bother to learn the sunnats pertaining to circumcision, `aqeeqah, eating and drinking?

When our lives are devoid of the Sunnah, then families, cities, provinces and countries will be filled with wrong customs and practices. When there is no pure ghee in the house, one has to eat dalda. When the sunnats are learnt, taught and acted upon, the wrong practices and customs leave. It is like how when rain water flows, the dirty water of drains is automatically cleaned out.

The Deen is easy. In the Masaajid, one sunnat can be taught daily. Within a few months, how many sunnats won't the Namazis have learnt? Furthermore, each

Namazi will be able to go home and teach his womenfolk and children those sunnats. Likewise, those students studying one sunnat daily at Madrasah will be able to go home and teach it to their brothers, sisters, mothers and fathers. In this way, the Anwaar of the Sunnah will spread from the Masaajid and Madaaris to the homes. When these sunnats are adopted, evil habits will leave automatically."

He said: "Those sunnats which are not opposed by one's family and society, one should immediately begin acting upon them, such as the sunnats of eating, drinking, sleeping, waking up, etc. Through this, Noor will be created. Strength will come about in the Rooh. Thereafter, one will have the tawfeeq to practice upon such sunnts which is difficult upon the nafs and which society and the environment opposes."

He said: "I say that the Path of the Sunnah is easiest, most beautiful and perfect. For example, to wash the hands before eating - this is most beautiful. To eat from what is in front of you - this is easiest. To say: 'Bismillaahi wa `alaa Barakatillaah' - this is perfect, because through this, Ta`alluq is established with Allaah Ta`aalaa."

He said: "People imagine their worth and value to be more than it actually is. Measure your worth using the Sunnah as the criterion. Hudhoor-e-Akram صلى الله عليه وسلم used to be a shepherd of sheep and goats. He used to milk goats himself. Hadhrat `Umar رضي الله عنه refused to wear boastful clothes, saying that by wearing it, he perceives something in his nafs, and he said: 'We are a nation Allaah honoured through Islaam.'

Some food fell from the hand of Hadhrat Hudhaifah رضي الله عنه onto the dastarkhan. He picked it up and ate it. Some ambassadors were present (in this gathering). Therefore, some people said to him: "What will these people think of you?" He replied: 'Do you think I will abandon the Sunnah of my beloved صلى الله عليه وسلم for the sake of these fools?'"

He said: "In this dunyaa, people like for everything to be excellent. Guavas must be excellent, bananas must be excellent, etc. So, just as how you wouldn't like for a guava to be good on the inside but the outside is bruised, likewise, the external of a Muslim should also be excellent just as the internal should be excellent. The external and internal is corrected by (going to) the pious.

In this era, people perform wudhu and Namaz but don't know the sunnats of wudhu and Namaz, إلا ما شاء الله. However, the condition of the brains of people today is that they can open a motor, take everything out, put all of the parts separately, clean everything and then fit everything back together again. They work

in a general store having thousands of items and know where everything is. A customer just asks for something and they get it immediately. However, unfortunately, when it comes to matters of the Akhirah, people don't use their brains and memory, to memorise all of the sunnats of wudhu, Namaz, sleeping, waking up, walking, turning, eating, drinking, etc., as well as the du`aas.

"You have so much enthusiasm when it comes to the dunyaa. Why are you so lazy when it comes to the Deen?"

If one sunnat is learnt daily, then in 360 days, 360 sunnats will have been learnt."

He said: "People are not willing to give one brick from their house, or one drop of blood to mosquitoes, but they are willing to subject the Deen to every kind of loss over the most trivial of matters. For example, if a person is invited to a dawat at iftaar, he considers this to absolve him of performing Maghrib in jamaat in the Masjid. The same thing happens with Deeni majalis; if two or four old men are excused, then for their sake, all of the participants of the majlis do not perform (Salaah) in jamaat. They are supposed to attend the Masjid. Just as how every good deed brings about Noor and strength in the Rooh, likewise every sin brings about darkness and weakness.

Bholu Pahalwan can eat all of his nourishing and strengthening foods (at this time, Bholu Pahalwan was still alive in Pakistan), but if, in an entire year, he were to eat arsenic, you would see how he becomes bedridden. That arsenic throws water over all the nourishing foods eaten throughout the year and brings about weakness instead. If he eats too much of it, he'll die. (Do you then think) that the poison of sins does not have an effect on the Nooraaniyat of the Rooh and the ability to do good deeds? What kind of deception is this?

ہرگز زنگیت بر مرآة دل

دل شود زین زنگہا خوار و خجل

(رومی)

"Every sin dirties the mirror of the heart, and the heart feels lowly and ashamed at this dirt." [Rumi]

چوں زیادت گشت دل را تیرگی

نفس دواں را بیش گردد خیرگی

"When the heart becomes darkened by an abundance of sins, the nafs is plunged into confusion and deviation."

Yes, if tawbah is done, this darkness is removed. Tawbah makes up for the shortcomings (caused by) sins.

We are poor in Deen on account of the fact that when we do good deeds, we also do sins which destroys the Noor of those good deeds. The Awliyaa of Allaah are rich in Deen because they gather Anwaar upon Anwaar - they stay away from sin. Wilaayat revolves around this Taqwaa."

He said: "During the time of the plague, everyone was worried that the germs of the plague must not enter their house. yet, nobody is concerned the evil deeds and immorality must not enter their house. If a snake enters the house, everyone is worried, but if the Sharee`ah is opposed in a house, there are pictures of animate beings, music playing from the radio, movies playing on the TV, etc., nobody is concerned. For every `amal, correct `Ilm is necessary. If a person consumes poison on account of not having `Ilm, he will definitely be harmed by it.

Hadhrat `Umar رضي الله عنه visited one house. However, there were pictures of animate being, so immediately he left.

People are prepared to recite wazeefas due to tightness in terms of rizq, and for barakah, but they are not prepared to abandon sins."

He said: "Do not make haste in any matter, or there will be regret. In every matter, contemplate and be patient."

He said: "Hadhrat Mianji Noor Muhammad used to teach Qur'aan Paak in the maktab. Yet, his maqaam in `amal was that for 40 years he had never missed the Takbeer-e-Oolaa. He was the Shaikh of Shaikhul `Arab wal-`Ajam, Hadhrat Haji Saheb."

He said: "Imaam Ahmad رحمه الله عليه used to only allow such students to enroll in the Daurah Hadeeth who would regularly perform Tahajjud. Maulana Muzaffar Husain Saheb Kandhalvi came to learn by Hadhrat Shah Is'haq Saheb Dehlawi. When the meals arrived, (Maulana Muzaffar Husain) ate only the roti and returned the curry. Shah Saheb was confused. He asked what the matter was. (Maulana Muzaffar Husain) said: "Hadhrat, generally, pieces of mango are added into the curry made in Delhi, but these mangoes are sold (by the farmers) prior to them having grown even, which is a bay`-e-faasid."

Hadhrat Shah Saheb was pleased and said: "Alhamdulillah, a Malak has come to study here by us."

That is the kind of student he was."

He said: "The Sikhs keep beards and, through copying our pious ones, become known as sardaar (title of respect given by the Sikhs). As for us, we have abandoned the style of our pious ones and become sar-e-daar instead (sar-e-daar means someone about to be hanged). To cut or trim the beard (to less than a fist length) is, in reality, a person announcing that he dislikes the beard on the Mubaarak Face of Hudhoor صلى الله عليه وسلم, and that he instead prefers the faces of the Englishmen. Accept the khair of Imaan. We accept an Imaan that is devoid of that. However, if there is a specialist doctor who is brought to you on a charpoi, suffering from some sickness. The patient tries to explain to him what he is suffering from, but he realises that this doctor can't hear. So, he writes his symptoms on a page and gives it to the doctor, but then he sees that the doctor also has an eye infection which is affecting his vision. Obviously, the patient will not accept such a doctor but will send him away.

My friends! Are you satisfied with bringing such a weak (form of) Islaam and Imaan in front of Allaah Ta`aalaa? For the sake of Allaah, have mercy on yourselves! Think carefully: "We, who are slaves, would refuse such a thing, but we are prepared to present it before Allaah Ta`aalaa?"

He said: "I visited one administration. Sharh-e-Tahdheeb and Maqaamaat were being taught, but not the sunnats pertaining to eating, drinking and Namaz."

He said: "Wherever the sunnats have been spread, the laymen there will not entertain suspicions regarding our Akaabir, but will instead realise that these are great lovers of Rasoolullaah صلى الله عليه وسلم. The method of every Sunnah is as'hal (easiest), ajmal (most beautiful) and akmal (perfect)."

He said: "A person who does not follow the Sunnah, and instead follows his own desires, is embroiled in istidraaj. Such a person can never be better than one who follows the Sunnah. The example of it is like an airplane pilot who has, as his passengers, the Prime Minister. Who is better between the two? Sometimes the pilot isn't even a Muslim, but there are Awliyaa among the passengers."

He said: "Wusool is matloob, but it must be with the usool. Without the Path of the Sunnah, to even imagine that a person can come nearer to Allaah Ta`aalaa, is jahaalat. A criminal can be in the proximity of the ruler, but on account of being devoid of usool, he is criticised."

He said: "Through acting in accordance with the Sunnah, our natural needs transform into `Ibaadah. For example: eating, drinking, sleeping, waking up, performing istinja, etc. These are things a person needs to do. They are natural needs. However, when they are carried out in accordance with the Sunnah, they all transform into acts of `Ibaadah. It's like how whilst an employee is on duty, he receives his salary even for the time that he had spent eating or doing istinja."

He said: "If we do not adopt the Sunnah, what other way will we adopt? We will follow the way of our nafs, or the way of our wife, or the way of our brothers, or the way of the city, or the way of the province, or the way of the country. Thus, our Deen will become nafsani, or based on what one's brothers do, or (it will become) provincial or nationalistic. But what way can ever be better than that of Hudhoo صلى الله عليه وسلم? Salvation and success have been promised (by Allaah Ta`aala) for adopting what way?"

He said: "When there is no islaah-e-nafs and tazkiyah, a graduate who graduates even from an Ahle Haqq establishment, when he reaches Mumbai Airport and heads off back home, he shaves his beard and puts on a suit and tie. They do not have the courage to take the Deen back to their hometowns.

Likewise, they graduate from some Ahle Haqq establishments, but they work in Masaajid of the Ahle Baatil. They do imaamat there. Those who do not have the Ni`mah of Khashyat and Taqwah even go from there to university, cutting off ties with the pious.

There was a rich businessman who used to come to Hadhrat Maulana Shah Wasiyyullaah Saheb. Eventually, such a change overcame him that (whilst he would be busy concluding a sale in his shop), with the canister of ghee already on the scale (and about to make a sale), if he would hear the Adhaan, he would immediately close his shop and say: "I will sell the ghee after Namaz."

There was one `Aalim who performed Jumu`ah for 10 years in one village. He didn't have the courage to abandon it. Whwn he started visiting Hadhrat Shah Abdul Qadir Saheb, he acquired the tawfeeq for `amal. He would walk eight miles out from the village to perform his Jumu`ah in a large city. Hadhrat Shaikhul Hadeeth Saheb gave him khilaafat as well. He also gifted him his jubbah.

Likewise, if an `Aalim doesn't have khashyat and tazkiyah-e-nafs, he won't keep purdah from female relatives he is required to keep purdah from, like cousins, the wives of uncles, etc. He won't have the tawfeeq to do so. He won't even have the tawfeeq to keep purdah from his sister-in-law. He won't even have her keep purdah from his brothers. As long as the khashyat and love for Allaah Ta`aala is not in the heart, one will not have the tawfeeq to make `amal on one's `Ilm. `Ilm is

a light, but where can there be tawfeeq for `amal just from light alone? Understand an example of this. Through light, a person can see that there is an apple in the cupboard. The doctors have also advised him to eat apples. However, on account of the illness, the weakness is severe. He is unable to get up from the bed (to get the apple). So, even though he has knowledge of the apple, and there is light, he remains deprived of eating the apple. This is the example of an `Aalim who has `Ilm but there is weakness in his heart. He doesn't have the strength for `amal. Just as how, if that person gained strength through the remedy of the doctor, he would be able to get up and eat the apple - likewise, the Awliyaa of Allaah are doctors of the heart. Through their suhbat and prescriptions, when strength comes into the heart, one begins to make `amal.

There are Masaajid where bathrooms are constructed inside of it, on the eastern and western sides, and people do not have the courage to have it broken down, even though there is Markazi status there. The habit of speaking and listening is ending.

When I made a request (regarding the bathroom issue), I learnt after a few days that the bathroom issue had been corrected.

Likewise, at one establishment, the students' dormitory was in the Masjid. They would spend the night in the Masjid. I drew their attention to this matter. Furthermore, the dars of Qur'aan Paak for the students was being done in the Masjid. I drew their attention to this as well, that it is not permissible to teach the Qur'aan in a Masjid for a fee. Furthermore, a command has been given in a Hadeeth Paak to keep small children and mad people away from the Masaajid. So, the muhtamim saheb immediately acquired the tawfeeq and made arrangements for a dormitory and classrooms outside of the Masjid.

Likewise, it is forbidden to come to the Masjid after eating raw onions or garlic (due to the smell inconveniencing other musallis). However, people do not exercise caution regarding the foul-odour of paint in the Masaajid. The habit of putting a stop to evils is decreasing among the Ahle `Ilm, and as a result of this, evil is swiftly increasing. In the Masaajid in the villages, kerosene is used (in the lamps), which is impermissible.

How is khashyat and taqwaa to be acquired? Allaah Ta`aalaa has explained this:

{"Be with the saadiqeen (truthful ones.)"}

In one place, Allaah Ta`aalaa has explained the saadiqeen to be the muttaqeen:

{"They are the truthful ones, and they are the muttaqoon."}

So, there is a question: why does the Aayah say to be with the saadiqeen rather than saying: "Be with the muttaqeen"? The answer to this is that through varying speech, the speech's beauty becomes manifest. Sidq (truthfulness) is a requirement for ikhlaas. For sidq, ikhlaas is a requirement.

Some people are mukhlis (sincere), but on account of lacking correct `Ilm, they speak wrongly. For example, they engage in nawaafil in closed rooms after `Asr, but such nawaafil are in opposition to the Command of the Sharee`ah, and therefore are not accepted. In fact, they are sinful.

The badl of Siraat-e-Mustaqeem is the path of مُنْعَمٌ عَلَيْهِمْ (those upon whom is the Ni`mah of Allaah Ta`aalaa). Those who know the Siraat-e-Mustaqeem but do not make `amal on it are given the title of مَغْضُوبِينَ (those upon whom is the Anger of Allaah Ta`aalaa). Those who don't even have knowledge of the Siraat-e-Mustaqeem are given the title of ضَالِّينَ (astray). Those who have the `Ilm of Siraat-e-Mustaqeem and also make `amal on it are given the title of مُنْعَمٌ عَلَيْهِمْ (those upon whom is the Ni`mah of Allaah Ta`aalaa). This is the Path of the People of Jannah.

When through the barkat of the suhbat of the kaamileen, the khashyat and love for Allaah Ta`aalaa enters the heart, all a`maal become easy. A person does not fall into greed nor does he fear anyone (besides Allaah). The example that comes to mind is one from Hyderabad, that there was one man who accepted a bribe of Rs.5,000 and happily returned home. Nobody could take this amount from him. If anyone tried to, he would fight with them. However, one friend of his came to him and said in his ear: "The notes have a signature on them. They were given to you to trap you. The police are out looking for you right now." Immediately, he threw the money into some drain and wouldn't even stand near to that place. Now, if anyone were to steal from those notes, he would be happy about it. He would attain ease, and this is because he had become fearful.

Likewise, when the fear for the Jail of the Aakhirah enters the heart, and when the fear for Allaah Ta`aalaa enters the heart, it becomes easy to abandon sin. Then, a person will not do imaamat in the Masaajid of deviant people. A person will not abandon the Sunnah out of fear of people. Hadhrat Haji Saheb explained the Shaan of Love, saying:

"Ask Zakariyya about the enjoyment of being sawn in half. Ask Yahya about the enjoyment of being beheaded. Ask Ismaa`eel about the enjoyment of putting one's head under the knife to be sacrificed."

In a Hadeeth Shareef, after "I ask you for Your Love", it is mentioned: "And the love of those who love You". From that part of the Hadeeth, it is proven that the

love and suhbat of the kaamileen is matloob. The ma`toof `alayhi and ma`toof are both the objective (here) in and of themselves. Just as how the Love for Allaah Ta`aalaa is matloob, the love for the Awliyaa is also matloob. Furthermore, the matloobiyat of deeds is also mentioned (in that Hadeeth): "And the love for such deeds which bring me closer to Your Love".

Why are the nawaafil, sunan and mustahabbaat mentioned in the Kutub of Fiqh? If these are not for the Ahle `Ilm Hadharaat to act upon, then are they for the businessmen and laymen? When Allaah Ta`aalaa has granted you the gift of `Ilm, ask for the tawfeeq for `amal as well. Just as how through takraat (repetition) of `Ilm, it becomes embedded in one's memory, in like manner, keep on doing takraar of `Ilm to one another, speaking and listening (about `Ilm). Remain in the company of the Ahle `Ilm and the strength for `amal will be developed.

When you go to the laymen, they shouldn't see your sanad (certificate as an `Aalim); they should see your deeds. Businessmen and workers take their time with their sunnats but students of Deen rush through it quickly. Businessmen and workers are in the front saff (of the Masjid), but students of Deen and the Ahle `Ilm are masbooqs (latecomers for Salaah who have to catch up what was missed after the Imaam completes the Salaah).

I visited one Arabic establishment. The muhtamim there is a friend of ours. When I looked around after Namaz, I saw that one and a half saffs were comprised of students of Deen who were masbooqs. It was a big shock. In some Deeni establishments, I've seen that on the day of Jumu`ah, laymen can't find place in the front saff of the Masjid; all of the students of Deen are in the front saff.

Giving importance to cleanliness is necessary, and respect for Asaatidhah-e-Kiraam is necessary. Through this, great barkat comes about in `Ilm. When you people go home for the holidays, then in your hometown's Masjid, and in your houses, teach one sunnat daily. Seeking `Ilm is fardh, but Deen is easy. If you teach people one sunnat after `Asr and one sunnat after Fajr, then in one month, 60 sunnats will have been learnt, and each lesson would only take one minute. This One Minute Madrasah is powerful. It produces great results and people also do not find it burdensome. If we start practicing the sunnats among ourselves, then our natural needs such as sleeping, waking up, eating, drinking, istinja, etc., all transform into `Ibaadah, because by acting in accordance with the Sunnah, all of these things become Deen, just as how when an employee is on duty, then he receives salary even for those periods of time spent eating, drinking or doing istinja. Likewise, if a Muslim acts in accordance with the Sunnah, then every action in life becomes Deen and he becomes deserving of thawaab for them.

The Importance of Following the Sunnah:

Hadhrat Wala used to say: "This dunyaa is a guest house. All of us are travelers. The final destination of our travel is the Aakhirah. Every traveler in this dunyaa needs three things for his travel:

- 1) The travel should be restful and comfortable;
- 2) The travel should be with dignity;
- 3) The travel should be fast.

For the acquisition of these three things, each traveler, in accordance with his reality, books from AC class to sleeper class, so that the trip can be a comfortable one. He buys a ticket and complies with all of the rules of the train, so that the trip can be done with dignity. During the course of the travel, he doesn't do anything that is dishonourable. Then, in order to arrive home, he chooses a fast car, so that the trip can be fast and he can reach home quickly.

In the journey from this dunyaa to the Aakhirah, these three things are sought as well. The journey should be comfortable, dignified and fast. The one and only way to achieve this is through Ittibaa`-e-Sunnat, undertaking the journey from this dunyaa to the Aakhirah in the manner shown by Hadhrat Nabi-e-Akram صلى الله عليه وسلم and Sahaabah-e-Kiraam رضي الله عنهم. In this there is comfort, dignity and speed. This is called Ittibaa`-e-Sunnat (Following the Sunnah).

Da`wat and Tableegh:

Da`wat and Tableegh was the duty of all of the Ambiyaa عليهم السلام, and all of the Ambiyaa عليهم السلام carried it out most excellently and beautifully in their times. This is detailed in Qur'aan Paak. With the help of Ma`aariful Qur'aan, a summary of it is given below as a sample.

{"Who is better in speech than the one who calls to Allaah..."}

These are the conditions of the second type of Mu'mineen kaamileen. They do not suffice merely with their own Imaan and a`maal; rather, they give Da`wah to others to do the same. (Allaah Ta`aalaa) says: Who can be better in speech than those people who call towards Allaah?

From this one realises that the best of human speech is that wherein others are given Da`wah towards the Haqq. This includes all of the various forms of Da`wah

Ilallaah: with the tongue, through writing or some other form. Even giving Adhaan is included in this, because such a person is calling others towards Namaz.

{"Good and evil is not equal."}

Here, those doing Da`wah Ilallaah are given special instructions. The summary of it is that they should not respond to evil with evil; rather, they should act with sabr and ihsaan.

{"Repel with that which is better."}

Meaning: the way of the Daa`is towards Haqq should be that they repel the evil of people with the "path that is best" (tareeq-e-ahsan). Hasan would be to not respond to evil to evil with evil, and also to forgive. Ahsan is that if someone treats you badly, you forgive him and treat him well.

Hadhrat Ibn `Abbaas رضي الله عنهما said: "This Aayah commands that if someone expresses anger at you, you react to it with sabr. If someone behaves with ignorance towards you, you behave with tolerance towards him. If someone harms you, you forgive him." [Mazh-hari]

{"Call to the Path of your Rabb..."}

Here, the unique Quality of Allaah Ta`aalaa, namely, that of being "Rabb", is mentioned, and there is also the indication of the idhaafah to Nabi-e-Kareem صلى الله عليه وسلم, i.e., "your Rabb". In other words: Da`wah is the work of Ruboobiyat and is connected to the quality of tarbiyat. So, just as how Allaah Ta`aalaa has done your tarbiyah (O Rasoolullaah صلى الله عليه وسلم), you should give da`wah in the manner of tarbiyat, wherein you consider the conditions of those being addressed and choose such a manner which is not burdensome on the addressee, and also which will have a greater effect. The word "Da`wah" itself conveys this meaning, because the work of a Nabi is not just to convey and read out the Ahkaam of Allaah Ta`aalaa; rather, it is to call people towards acting (upon those Ahkaam). Obviously, a person giving da`wah towards another cannot use such a manner which causes the addressee to feel nafarat, such as by mocking and insulting him.

{"...With Hikmah (Wisdom)..."}

The word Hikmah is used in the Qur'aan Kareem for many different meanings. In this particular Aayah, some A'immah of Tafseer have said that Hikmah here refers to the Qur'aan Kareem. Some said it refers to the Qur'aan and the Sunnah. Some said it means (to give da`wah) using Hujjat-e-Qat`iyyah (decisive, absolute proofs,

i.e., such proofs as are undeniable). The meaning given by Roohul Ma`aani, referencing Bahr-e-Muheet is:

"it refers to correct speech which most beautifully affects the heart." [Rooh]

This Tafseer combines all of the various views. The author of Roohul Bayaan gives a similar meaning. He says: "What is meant by Hikmah here is that baseerat (insight) through which insaan comes to know the demands of the circumstances and speaks in accordance to what is appropriate for that. It is to search for the correct time and place (to give da`wah), such that the addressee does not feel burdened. It is to use gentleness when gentleness is required and to use harshness when harshness is required. It is to know that wherever speaking explicitly would embarrass the addressee, one instead speaks through hinting, or through using some other such method which does not cause the addressee to feel embarrassed and which also does not cause him to become zealously stubborn on his own view."

"Al-Maw`izhah"

The linguistic meaning of maw`izhah and wa`zh is to speak some matter of goodness and well-wishing in such a manner that the heart of the addressee softens towards acceptance. for example, to mention the rewards and benefits of accepting and the `adhaab and harms for rejecting. [Qaamoos-o-Mufradaat Raaghib]

"Al-Hasanah"

This means to explain in such a manner that the heart of the addressee becomes at ease, that its doubts and confusions are cleared up, and the addressee feels that you have no ulterior motives - that you are doing this purely out of wishing well for him.

It has been clarified that the word maw`izhah means to explain some matter of goodness and well-wishing in an effective manner. However, sometimes a matter of well-wishing is explained in a way that hurts the heart and the addressee feels insulted and humiliated. [Roohul Ma`aani] The word "hasanah" was added in order to convey that one should abandon such a method (i.e., any such method which makes the addressee feel belittled).

{"...And debate them with that which is best."}

The word **جَادِلْ** is derived from **مُجَادَلَةٌ**. Here, mujaadalah means to debate. "With that which is best" means: if, during the course of Da`wah, a debate becomes necessary, let it be in an excellent way as well. In Roohul Ma`aani it is mentioned

that "the best way" here means that one should adopt kind and gentle speech. Such proofs should be presented which the addressee will be able to easily understand. In the proof, such premises should be presented which are well-known, so that the doubts of the addressee are cleared up and he doesn't fall into the path of stubbornness. Other Aayaat of the Qur'aan attest to this, that "al-Ihsaan fil-Mujaadalah" (debating in the way that is best) is not restricted to Muslims - the Qur'aan Kareem mentions specifically regarding the Ahle Kitaab: {"And do not debate the Ahlul Kitaab except with that (way) which is best."} In another Aayah, Hadhrat Moosaa عليه السلام and Hadhrat Haaron عليه السلام were commanded: {"Speak to him gently,"} regarding an extreme, rebellious kaafir like Fir`own.

The Usool and Aadaab of Da`wah:

In the aforementioned Aayah, three things are mentioned for Da`wah:

- 1) Hikmah (wisdom);
- 2) Maw`izhah Hasanah;
- 3) Mujaadalah bil-Latee Hiya Ahsan

Some Mufasssiroon say that these three things are based on the three types of audiences. Da`wah with hikmah is for the people of knowledge and understanding. Da`wah with maw`izhah is for the laymen. Mujaadalah is for those people with doubts and confusions in their hearts, or who refuse to accept on account of stubbornness.

Sayyidi Hadhrat Hakeemul Ummat Thanvi said in Bayaanul Qur'aan: "From the context of the Aayah, it is clear that it is far-fetched to think that these three things mentioned in the Aayah are for three different types (of audiences). It is absolutely clear that these aadaab (etiquettes) of Da`wah are to be used for everyone, in that with Da`wah, first and foremost hikmah is used to gauge the conditions of the addressee and formulate speech that is appropriate (for him). Then, with well-wishing and eagerness, proofs are presented through which the addressee feels at ease. Furthermore, the style of the explanation and speech is to be kept in such a kind and soft manner that the addressee feels certain that: "Whatever this person is saying is for my benefit and out of wishing well for me. He is not trying to humiliate me or harm me."

Nevertheless, the author of Roohul Ma`aani has mentioned a very interesting point: through the structure of the Aayah, it is clear that in reality, the Usool of Da`wah are two: 1) Hikmah; 2) Maw`izhah. The third one, viz., Mujaadalah, is not from the Usool of da`wah. Yes, in the path of Da`wah it also becomes necessary.

The deduction of the author of Roohul Ma`aani is that if these three things were three usool of Da`wah, then all three would have been in the form of `atf, as follows:

بالحكمة والموعظة الحسنة والجدال الأحسن

Instead, in the Qur'aan Hakeem, there is `atf with hikmah and maw`izhah, and then mujaadalah is as a separate sentence: {"Debate them in (the way) that is best."}

From this it is clear that Mujaadalah fil-`Ilm, in reality, is not a pillar or condition of Dda`wah Ilallaah; rather, it is an instruction regarding something that comes up in the path of Da`wah, just as how the next Aayah instructs one to have sabr, because in the path of Da`wah, one will have to have sabr over the harms caused by people.

In summary: the Usool of Da`wah are two things: hikmah and maw`izhah. No Da`wah can be devoid of these two things, whether it is with the `Ulamaa and elite or with the laymen. At the same time, in the path of Da`wah one will come across such people who have doubts and confusions, and the daa`i will have to be ready to debate with them, but together with that, it must be "in the way that is best". Meaning: mujaadalah that is devoid of this condition holds no status in the Sharee`ah.

Etiquettes of the Ambiyaa in Da`wah Ilallaah:

Da`wah Ilallaah, in reality, was the duty of the Ambiyaa عليهم السلام. The `Ulamaa of the Ummah inherited this duty from them. So, it is necessary that (the `Ulamaa) also learn their etiquettes and methods. Da`wah which is not according to these methods instead results in enmity, arguments and fighting.

In the Usool of the Da`wah of the Ambiyaa, that instruction which was mentioned in the Qur'aan Kareem for Hadhrat Moosaa عليه السلام and Hadhrat Haaron عليه السلام, i.e., {"So speak to him a kind word, that perhaps he may take heed or fear (Allaah)."} Every Daa`i towards Haqq must keep this in front of him at all times. Fir`own was an extreme, rebellious kaafir, and Allaah Ta`aalaa knew that he would die upon kufr, yet Allaah Ta`aalaa, when sending these Daa`is to him, instructed them to speak kindly.

Today, the people we are speaking to are not more astray than Fir`own, and none of us are on par as daa`is with Hadhrat Moosaa عليه السلام and Hadhrat Haaron عليه السلام. So, when Allaah Ta`aalaa did not give the right to these two Ambiyaa of His to speak harshly, and to belittle (those they were to give Da`wah to), etc., then from where have we gotten that right?

The Qur'aan Kareem is filled with the Da`wah and Tableegh of the Ambiyaa عليهم السلام and mujaadalah with the kuffaar. Nowhere in (the Qur'aan Kareem) did I see any Rasool of Allaah saying a harsh word in response to such (kuffaar) who even accused them of zinaa. Some examples are given below:

In the seventh rukoo` of Soorah A`raaf, from Aayah 59 to Aayah 67, mention is made of how two Ambiyaa, namely, Hadhrat Nooh عليه السلام and Hadhrat Hood عليه السلام were insulted and accused by their people, and the responses of these Ambiyaa are worthy of taking note of.

Hadhrat Nooh عليه السلام was from the Ulul `Azm (The Five Greatest Ambiyaa عليهم السلام). His extremely long life in this dunyaa is well-known. He did Da`wah and Tableegh to his people for 950 years. He spent day and night in islaah and irshaad. However, besides a few people from this wretched people, none of them believed in him. His own wife and son were from the kaafirs. If any other person of Da`wah and Islaah was in his place, what tone and manner would they not have used with these people? You can well imagine.

In the Qur'aan Paak, in Soorah Nooh, the method of Da`wah of Hadhrat Nooh عليه السلام as well as his concern (for his people) is detailed.

After a very long time of these advices having no effect on his people, Hadhrat Nooh عليه السلام made Du`aa to his people, that: "O my Rabb! I have given Da`wah to my people night and day, but my calling (to them) only increased them in fleeing (from the Haqq). Whenever I call them (to the Deen), so that You may forgive them, they put their fingers in their ears, wrap themselves in their garments, persist (upon their kufr) and behave (with the height of) arrogance. Then (despite all of this), I gave Da`wah to them loudly. I explained to them in public and I explained to them in private."

Hadhrat Nooh عليه السلام became a Nabi at the age of 40, and the Qur'aan Kareem is explicit that his lifespan was 950 years.

[**Translator's Note:** Mufasssiroon mention that he lived longer than 950 years. It is mentioned in some Tafaaseer that he became a Nabi at the age of 40, gave Da`wah for 950 years and then still lived on for many years after that, after his people were destroyed by the `Adhaab sent down by Allaah Ta`aalaa, **والله تعالى أعلم**]

Throughout this very long period of time, he never stopped trying, never became despondent, and he made sabr over all of the harms he suffered from these people.

According to a riwaayat of Dhahhaak from Hadhrat Ibn `Abbaas **رضي الله عنهما**, his people used to beat him until he would become unconscious, and they would then wrap him up in a blanket and leave him in his house, thinking that he is going to die. However, by the next day, when he would regain consciousness, he would again resume his Tableegh.

Muhammad ibn Is'haaq narrates from `Ubaid ibn `Umar that it reached him that the nation of Nabi Nooh **عليه السلام** would choke him until he was unconscious, and when he would regain consciousness, he would say: "O my Rabb, forgive my people because they do not know."

If no hope remained of one generation accepting Imaan, he would have hope that their children would accept Imaan, and if that generation also didn't accept Imaan, he would have hope that their children, a third generation, would accept Imaan. With this hope, he engaged in his fardh duty. Those people did not have lifespans as long as his, because his very long lifespan was a Mu`jizah granted to him by Allaah Ta`aalaa.

However, when each successive generation refused to accept Imaan, and instead just became worse than the previous generation had been, Nabi Nooh **عليه السلام** presented his complaint in the Divine Court, wherein he said that he had given Da`wah to these people day and night, in public and in private, loudly and secretly - whatever method had the possibility of working, he used it. Sometimes he would warn them of the `Adhaab of Allaah Ta`aalaa. Sometimes he would encourage them regarding the Favours of Jannah. Furthermore, he explained to them that thorough the barkat Imaan and A`maal-e-Saalihah, they would attain success and happiness even in this dunyaa as well. Sometimes he would show them the signs of the Absolute Power of Allaah Ta`aalaa, to explain to them. However, none of them listened. All of them responded to his advice and well-wishing by saying:

{"We see you in clear deviation."} [Soorah A`raaf]

This Nabi of Allaah, instead of ripping off the veil from this evil people, of their deviation and evils, he instead responded to them by saying:

{ "O my people, there is no deviation in me. Rather, I am a Rasool from Rabbul `Aalameen." }

The Path of Da`wah of the other Ambiyaa عليهم السلام was the same, mentioned in different places in the Qur'aan Kareem.

In the Da`wah, Tableegh, Wa`zh and Naseehah of Rasool-e-Akram صلى الله عليه وسلم, he took great care not to make it burdensome upon the addressee. Sahaabah-e-Kiraam صلى الله عليه وسلم were lovers of Rasoolullaah صلى الله عليه وسلم who, at no time, would possibly ever become tired of listening to Rasoolullaah صلى الله عليه وسلم. Yet, the habit of Rasoolullaah صلى الله عليه وسلم was that he would not give them wa`zh and naseehah daily; rather, he would do so only on certain days of the week, so that it does not become burdensome or inconvenient upon people.

In Saheeh Bukhaari, it is narrated from Hadhrat `Abdullaah ibn Mas`ood رضي الله عنه that Rasoolullaah صلى الله عليه وسلم used to give wa`zh on certain days of the week, so that (Sahaabah) do not become tired, and he used to advise others to do the same.

Hadhrt Anas رضي الله عنه said that Rasoolullaah صلى الله عليه وسلم said: "Make things easy and do not make them difficult. Give glad-tidings and do not chase (people) away." [Saheeh Bukhaari, Kitaabul `Ilm]

Hadhrt `Abdullaah ibn `Abbaas رضي الله عنهما said: "You must become Rabbaani, wise `Ulamaa and Fuqahaa."

In Saheeh Bukhaari Shareef, after narrating this statement, it is explained that "Rabbaani" is one who, in doing Da`wah, Tableegh and Ta`leem, abides by the principles of Tarbiyat, of first teaching and explaining the easy things, and once people have become accustomed to those, to then move on to explaining other Ahkaam which would have been difficult in the first stage. Such a person is an `Aalim-e-Rabbaani.

Rasoolullaah صلى الله عليه وسلم gave great importance, in Da`wah and Islaah, to not humiliate any addressee. Therefore, when he would see any person doing wrong, then instead of speaking to him directly, he would instead say in a khutbah, in a gathering: "What is wrong with people that they do such-and-such."

In this general address, that person whom it is intended for would also hear it, feel ashamed in his heart and abandon (that wrong).

The general habit of the Ambiyaa عليهم السلام was to avoid embarrassing those they were addressing. Therefore, sometimes, for something being done by the addressee, they would attribute it to themselves in an attempt at islah, such as in Soorah Yaaseen:

{"And what is wrong with me that I would not worship the One Who created me?"}

Obviously, a Rasool is engaged in `Ibaadah at all times. The ones being addressed, who are listening, are the ones not engaged in `Ibaadah. However, he attributed it to himself.

Da`wah means to call others to where you are. It is not to merely take out their faults. This kind of calling is only possible when there is some kind of shared connection between the speaker and the listener. Therefore, in the Qur'aan Paak, generally the Ambiyaa عليهم السلام would do Da`wah to their people, saying: "O my people," thereby bringing their attention to the connection of brotherhood that existed between them, and then moving on to doing islah in their speech, i.e., "We are brothers. There should be no animosity." After saying this, they would commence the work of islah.

In the Letter that Rasool-e-Kareem صلى الله عليه وسلم sent to Heraclius, he commenced it by referring to him by the title of `Azheemur Room (The Leader of the Romans), which is a permissible form of honouring, because this admits to him being `azheem. Thereafter, Rasoolullaah صلى الله عليه وسلم calls him to Imaan, saying:

{"O Ahlul Kitaab! Come to a shared Kalimah between us and you, (which is that) we do not worship anyone except Allaah..."}

Here, there is first the mention of the point of unity, which is "the `Aqeedah of Tawheed that exists between us and you." Thereafter, the errors of Christianity is addressed.

If you reflect on the Teachings of Rasoolullaah صلى الله عليه وسلم, you will find these aadaab and usool in every ta`leem and da`wah. Nowadays, in the first place no attention is given to Da`wah, Islaah, Amr bil-Ma`roof and Nahyi `anil Munkar, and then those (few) who are doing it, they just engage in arguing, accusing their opposition, insulting and belittling them, and then regard this as being Da`wah and Tableegh, yet, on account of being contrary to the Sunnah, it can never be effective and beneficial. They think to themselves: "We are doing great khidmat of Islaam." Meanwhile, in reality, they are a cause of people developing nafrat.

In this era, there are two reasons why the Da`wah of Islaam is not completely effective:

1) On account of the corruption of the era and the abundance of haraam things, by and large the hearts of people have become hard and unmindful of the Aakhirah, and there is little tawfeeq for accepting the Haqq. Some are engulfed in what Rasoolullaah صلى الله عليه وسلم informed us would transpire at the end of times, that the hearts of people would become incapable of recognising good from bad, and permissible from impermissible.

2) The majority are unmindful of the duty of Amr bil-Ma`roof, Nahyi `anil Munkar and Da`wat-e-Haqq. Let alone the laymen, even the elite, the `Ulamaa and pious have little perception of this need. They think that if they correct their own a`maal, that is sufficient, even if their children, wife, brothers, friends, etc., are embroiled in sins. It is as though it's not even their responsibility to be concerned about their islaah, yet there are explicit Nusoos from the Qur'aan and Hadeeth stating that every person has the fardh duty of doing islaah of his family and those connected to him:

{"Save yourselves and your families from the Fire (of Jahannam)."} }

Then, even if some people turn their attention towards the duty of Da`wah and Islaah, they do it whilst being unacquainted with the Qur'aanic teachings and the usool and aadaab of the Da`wah of the Ambiyaa عليهم السلام. They do it without thinking. At any time, whatever they want to say, they say, and they then sit and think: "We have discharged our duty," whereas in reality, on account of this manner of action being contrary to the Sunnah of the Ambiyaa عليهم السلام, it simply chases people even further away from the Deen and from acting upon the Ahkaam of the Deen. This is especially the case when it comes to tanqeed (criticism). In the name of tanqeed, people engage in blatant mockery.

Hadhrat Imaam Shaafi رحمه الله عليه said: "If someone does an error and you advise him gently, in private, this is naseehah, but if you do it in public, in front of people, this is disgracing him."

Nowadays, people consider it khidmat of Deen to take the faults of others and broadcast them. May Allaah Ta`aalaa grant all of us the tawfeeq to do khidmat of His Deen and to do Da`wah with correct baseerat, in accordance with the etiquettes.

Up until this point, the usool and aadaab of Da`wah were being explained. Thereafter, Allaah Ta`aalaa says:

{"Indeed, your Rabb knows best who has strayed from His Path, and He knows best who are rightly-guided."}

This was said as consolation for the Da`iyaan (Callers) to the Deen, because when, despite making use of the aadaab of Da`wah mentioned above, the addressee still refuses to accept the Haqq, then naturally it is a blow for a person, and sometimes this results in a person not seeing any benefit in Da`wah, thereby becoming despondent and abandoning the work. Therefore, this sentence was said, that: "Your duty is just to give Da`wah towards the Haqq in accordance with the correct principles. After that, whether it is accepted or not - you have no say in that and it is not your responsibility. That is entirely up to Allaah Ta`aalaa. Only He knows who will remain astray and who will become guided. Do not concern yourself with that. Just do your work. Do not lose determination and become despondent."

From this it is clear that this statement is also a completion of the aadaab of Da`wah.

If a Daa`i Towards Haqq is Harmed, He Can Take Revenge, But Sabr is Better:

Thereafter, in three Aayats, the Daa`iyaan-e-Haqq (Callers Towards the Truth) are given another important instruction, which is that sometimes, one encounters such hard-hearted jaahils who, no matter how kindly they are treated and with however much well-wishing they are spoken to and explained, they become enraged and they insult (the Daa`i) verbally, and sometimes transgress even further than that and assault him physically, or even kill him. In such cases, what should a person giving Da`wah towards the Haqq do?

Therefore, Allaah Ta`aalaa says:

{"And if you are punished (i.e., if the kuffaar harm you)..."}

This gives these Hadharaat the legal right that, if someone does zhulm against you, it is permissible for you to take revenge against them, but this is on condition that you do not go beyond the amount that you had been oppressed. The amount of zhulm that was done to you, that is the amount of revenge you can exact. There must be no excess. Lastly, the Aayah advises that even though you have the right to take revenge, for you to make sabr and not take revenge is better.

The Shaan-e-Nuzool of the Aforementioned Aayah and How Rasoolullaah صلى الله عليه وسلم and Sahaabah-e-Kiraam رضوان الله عليهم Carried Out the Command:

According to the majority of the Mufasssireen, this Aayah is a Madani Aayah. It was revealed after 70 Sahaabah became Shaheed at the Battle of Uhud, and Hadhrat Hamzah رضي الله عنه was also mutilated. The riwaayat in Saheeh Bukhaari conforms to this. Daaraqutni has narrated from Hadhrat Ibn `Abbaas رضي الله عنهما:

In the Battle of Uhud, after the Mushrikeen left, Sahaabah-e-Kiraam رضي الله عنهم found 70 of the Akaabir (Sahaabah) had been killed, among them being the respected uncle of Rasoolullaah صلى الله عليه وسلم, Hadhrat Hamzah رضي الله عنه. Because the mushrikeen were especially enraged at him, therefore, even after killing him, they took out their anger on his body, by cutting off his nose, ear and other parts, and also cutting open his stomach.

This spectacle was severe upon Rasoolullaah صلى الله عليه وسلم, and he said that he will mutilate 70 of the mushrikeen in revenge for Hadhrat Hamzah رضي الله عنه, doing the same to them as they had done to Hadhrat Hamzah رضي الله عنه.

Regarding this incident, three Aayaat were revealed:

{"And if you are punished..."}

[Tafseer Qurtubi]

Some riwaayaat mention that these zhaalims had also mutilated the bodies of other Sahaabah رضي الله عنهم in the same manner. [As narrated by At-Tirmidhi, Ahmad, Ibn Khuzaimah and Ibn Hibbaan in their Saheehs, from Hahdrat Ubayy ibn Ka`b رضي الله تعالى عنه.]

On account of the fact that Rasool-e-Kareem صلى الله عليه وسلم had, out of the severe grief, said that he would mutilate 70 of the mushrikeen in revenge for these Sahaabah, without taking into consideration the number, and this, to Allaah Ta`aalaa, is not in conformity with the usool of justice and equality, which Rasoolullaah صلى الله عليه وسلم was sent to establish in this dunyaa, therefore his attention was drawn to this matter, that yes, there is the right to take revenge, but only to that amount which is equal to the zhulm that was perpetrated. To not take

number into consideration, and take revenge against 70 due to a few, is incorrect. Furthermore, Rasoolullaah صلى الله عليه وسلم was sent to perfect Makaarim-e-Akhlaaq (The Best of Akhlaaq). Therefore, he was advised that even though it is permissible to take equal revenge, but it is better to instead to leave even that and do good towards the criminals.

At this, Rasool-e-Kareem صلى الله عليه وسلم said that we will have sabr and not take revenge against anyone. He also gave kaffarah for his oath. [Mazh-hari, from al-Baghawi]

On the occasion of the Conquest of Makkah, when all of these mushrikeen had been defeated and were now under the control of Rasool-e-Kareem صلى الله عليه وسلم and Sahaabah-e-Kiraam رضي الله عنهم, this was an opportune moment for Rasoolullaah صلى الله عليه وسلم to fulfil the resolution he had made at the time of the Battle of Uhud; however, the moment those Aayaat had been revealed, Rasoolullaah صلى الله عليه وسلم immediately abandoned tht and instead chose to make sabr. Therefore, at the time of the Conquest of Makkah, acting in accordance with these Aayaat, he adopted sabr. This is possibly why, according to some riwaayaat, it is mentioned that these Aayaat were revealed on the occasion of the Conquest of Makkah. It is also not far-fetched that the revelation of these Aayaat could have been repeated - that they were first revealed at the time of the Battle of Uhud, and then were revealed a second time at the Conquest of Makkah, as narrated by al-Mazh-hari from Ibnul Hisaar.

The Ummah's Duty of Da`wah:

Just as how the original duty and purpose of life of all of the Hadharaat Ambiyaa عليهم السلام was Da`wah Ilallaah, likewise, the life objective of Imaamul Ambiyaa, Sayyidul Mursaleen صلى الله عليه وسلم was Da`wah Ilallaah.

[**Translator's Note:** In reality, Da`wah was one objective in the life of Rasoolullaah صلى الله عليه وسلم, not the sole objective. There was Da`wah, Ta`leem, Tarbiyah, Tazkiyah, etc., but there was also Jihaad fee Sabeelillaah, fighting physically on the battlefield, and Rasoolullaah صلى الله عليه وسلم had fought in 28 battles according to some historians. There was also the establishing of Tawheed, the establishing of Khilaafah, the destruction of Taaghoot and the systems of Taaghoot, the establishing of the Sharee`ah, of the Laws of Allaah Ta`aalaa as the

Law in every land on earth. There were also many, many other duties and objectives besides these. Thus, Da`wah was just one of them, [والله تعالى أعلم]

Likewise, it is the responsibility of the entire Ummah, the followers of Sayyidul Mursaleen صلى الله عليه وسلم, that they do Da`wah Ilallaah. Hence, Allaah Ta`aalaa says in the Qur'aan Kareem:

{"Say: this is my Path. I call to Allaah upon baseerah - I and those who follow me, and glory be unto Allaah, and I am not from the mushrikeen."}

Meaning: my da`wah isn't based on a shalloq glance; rather, it is the fruit of complete baseerat, logic and wisdom. In this Da`wah and Baseerah, Rasoolullaah صلى الله عليه وسلم included hiw followers as well.

Hadhrat Ibn `Abbaas رضي الله عنهما said: "This refers to Sahaabah-e-Kiraam who were treasure-troves of the `Uloom-e-Risaalah. They were soldiers of Allaah Ta`aalaa."

Hadhrat `Abdullaah ibn Mas`ood رضي الله عنه said that the Sahaabah of Rasoolullaah صلى الله عليه وسلم were the best people of this Ummah - they had the deepest `Ilm and were the furthest from artificiality, and they were chosn by Allaah Ta`aalaa for the companionship of His Rasool صلى الله عليه وسلم. You must study their akhlaaq, `aadaat and ways, because they were on the Straight Path.

It is also possible that "those who follow me" is `aam, including every single person up until Qiyaamah who is engaged in the khidmat of conveying the Da`wah of Rasoolullaah صلى الله عليه وسلم to the Ummah.

What is also learnt from this Aayah is that whosoever claims to follow Rasoolullaah صلى الله عليه وسلم, it is binding upon him to spread the da`wah of Rasoolullaah صلى الله عليه وسلم among the people, and to make general the teachings of the Qur'aan Kareem. [Mazh-hari]

Amr bil-Ma`roof and Nahyi `anil Munkar:

Da`wah and Tableegh includes Amr bil-Ma`roof and Nahyi `anil Munkar. It is greatly emphasised in the Qur'aan and the Ahaadeeth, and it is commanded here and there. It has also been declared to be the distinguishing feature of this Ummah

and its special virtue has been explained. In fact, its obligation and necessity has been explained with great importance. Note some Aayaat and Ahaadeeth-e-Mubaarakah:

{ "O you who have Imaan! Save yourselves and your families from the Fire (of Jahannam), the fuel of which is mankind and stones." }

{ "Command your family with Salaah and be patiently steadfast upon it." } [Soorah Taa-Haa]

{ "Let them be among you a group that calls towards goodness, does Amr bil-Ma`roof and Nahyi `anil Munkar, and they are the successful ones." } [Soorah Aal-e-`Imraan]

{ "Fear such a fitnah that will not afflict only those among you who do zhulm..." } [Soorah Anfaal]

{ "You are the best Ummah taken out for mankind. You do Amr bil-Ma`roof, Nahyi `anil Munkar and you believe in Allaah..." } [Soorah Aal-e-`Imraan]

{ "And remind, for indeed a reminder benefits the Mu'mineen." } [Soorah Adh-Dhaariyaat]

{ "By the time! Indeed, mankind is in loss, except for those who have Imaan, do good deeds, advise one another with Haqq and advise one another with sabr." }

Together with Imaan and `amal, Tableegh is a means of salvation from harm.

Ahaadeeth-e-Mubaarakah:

Hadhrat Abu Sa`eed al-Khudri رضي الله عنه said: "I heard Rasoolullaah صلى الله عليه وسلم saying: 'Whosoever among you sees an evil, let him change it with his hand. If he is unable to, then with his tongue. If he is unable to, then with his heart, and that is the weakest (form of) Imaan.'" [Narrated by Muslim: 1/50; Tirmidhi: 2/40; Ibn Maajah: 1/299; Nasaa'i: 2/231]

It is the duty of every Muslim to stop sin in accordance with his ability. This is a sign of Imaan. The meaning of istitaa`at (ability) here is Shar`i istitaa`at. Obviously, istitaa`at to stop evil with the tongue is at all times possible.

Hadhrat Jareer ibn `Abdillaah رضي الله عنهما said: "I heard Rasoolullaah صلى الله عليه وسلم saying: "There is no man who is among a people who are engaged in sins, and he is able to change it but does not change it, except that Allaah will inflict them with a punishment before they die." [Abu Daawud Shareef, v.2, p.596. It is narrated elsewhere as well.]

If there is even a single (public) sinner whom people are able to stop from it but do not do so, a calamity overtakes the entire nation.

Hadhrat Anas رضي الله عنه said that Rasoolullaah صلى الله عليه وسلم said: "Laa Ilaaha Illallaah will continue to benefit those who say it and ward off from them `adhaab and retribution, so long as they do not trivialise its right.' They asked: 'Yaa Rasoolallaah, what is trivialising its right?' He said: 'Sins appear but they do not do inkaar of it or change it.'"

From this it is clear that if a person abandons Tableegh despite having the ability, then the Kalimah Tayyibah will not ward off `adhaab from him.

Hadhrat Shaikhul Hadeeth Maulana Muhammad Zakariyya Saheb said: "Now, have a little bit of fairness and say: in this era, there is no limit to the sins being carried out against Allaah Ta`aala, yet there is no attempt make to stop it, or end it, or even, at the very least, to reduce it." [Fadhaa'il-e-Tableegh, p.13]

Hadhrat Hudhaifah رضي الله عنه narrated from Nabi صلى الله عليه وسلم that he said: "By He in Whose Yad is my life! You will do Amr bil-Ma`roof and Nahyi `anil Munkar, or soon Allaah will send a punishment from Himself upon you, and you will then make du`aa but He will not answer you." [Tirmidhi Shareef, v.2, p.40]

Hadhrat Ibn `Umar رضي الله عنهما said that Rasoolullaah صلى الله عليه وسلم said: "O people! Do Amr bil-Ma`roof and Nahyi `anil Munkar, before (such a time dawns) that you call upon Allaah but He does not respond to you, and before (such a time dawns) that you seek His Forgiveness but He does not forgive you. Indeed, Amr bil-Ma`roof and Nahyi `anil Munkar does not prevent (a person from getting his) rizq and it does not make nearer (a person's) appointed term (for death). Indeed, when the Rabbis of the Jews and the monks of the Christians abandoned Amr bil-Ma`roof and Nahyi `anil Munkar, Allaah cursed him upon the tongues of their Ambiyaa, then they were engulfed by the calamity." [Narrated by al-Asbahaani. At-Targheeb wat-Tarheeb lil-Mundhiri: 3/230]

Hadhrat `Aa'ishah رضي الله عنها (adds this part to the narration): "And you will seek My help but I will not help you." [Ibn Maajah: 1/298]

Hadhrat `Alqamah ibn Sa`eed ibn `Abdir Rahmaan ibn Abzaa narrates from his father, from his grandfather, that Rasoolullaah صلى الله عليه وسلم gave a khutbah one day and praised some groups of the Muslims, and thereafter said: "What is wrong with some people that they do not make their neighbours understand and do not teach them or the Muslims goodness, and that they do not advise them, and that they do not order them (with goodness) and forbid them (from evil)? And what is wrong with some people that they do not learn from their neighbours, do not understand and do not take heed? By Allaah, people will teach their neighbours, make them understand, advise them, order them and forbid them, and people will learn from their neighbours, understand and take heed, or I will hasten the punishment upon them.' Thereafter, (Rasoolullaah صلى الله عليه وسلم) descended (from the Mimbar)." [At-Targheeb wat-Tarheeb: 1/122]

`Adi ibn `Adi al-Kindi said: "A freed-slave of ours narrated to us that he heard my grandfather saying: 'I heard Rasoolullaah صلى الله عليه وسلم saying: 'Indeed, Allaah Ta`aalaah does not punish the masses on account of the sins of a few, unless they (the masses) see evil being done in their midst, and they are able to do inkaar of it, but they do not do inkaar of it. When they do that, Allaah punishes both the masses and the few.'" [Mishkaat Shareef]

Continuation of Da`wah and Tableegh:

The Aayat-e-Paak and Ahaadeeth-e-Mubaarakah show the importance and necessity of Da`wah and Tableegh. For this reason, in this Ummah, in every era, the series of Da`wah and Tableegh has carried on, and in every era, Daa`iyaan-e-Haqq have come about who have carried out this duty. On account of their efforts, in every era, the Deen of Islaam has continued to spread further and further. Through each one of them, scores of thousands - and through some, lakhs of people - have been guided and become successful.

If you would like some details regarding this, refer to Hadhrat Maulana Sayyid Abul Hasan Ali Nadwi's "Taareekh-e-Da`wat-o-Azeemat". Through studying it, you will come to know that this Ummah has had Ulul `Azm Daa`iyaan-e-Haqq in every era.

In this belated era, Allaah Ta`aalaah chose the Hadharaat `Ulamaa-e-Deoband to carry out this duty, especially Hadhrat Maulana Rashid Ahmad Gangohi and Hadhrat Maulana Muhammad Qasim Nanotwi, the founder of Darul Uloom Deoband, Through the beautiful efforts of their students, the entire world has been illuminated. The faidh of Deeni Madaaris, Tableegh Jamaat and khanqahs have spread throughout the world, and in one place after another, Darul Ulooms

have been established, becoming places where "Qaalallaah, Qaalar Rasool ﷺ" echoes, filled with the ambience of the majaaalis of Dhikr. Place by place, through the movements of the Tableeghi Jamaat, Ahkaam have been revived and sunnats have been revived. اللهم زد فزد.

The Establishment of Da`watul Haqq:

One link in this chain was the personality of Hakeemul Ummat Hadhrat Thanvi. Allaah Ta`aalaa had granted him unique fikr and pain for islaah of the Ummah. His pain and concern for the Ummah can be gauged from the following statement of his: "When I think about the bad state of affairs of the Ummah, my hunger disappears. At the time of going to sleep, if I think on the bad state of affairs of the Ummah, sleep eludes me and I toss and turn throughout the night." (Paraphrased)

This was his fikr for islaah of the Ummah, on account of which he had written thousands of kitaabs and rasaa'il. On account of this pain and grief, he established "Majlis-e-Da`watul Haqq" for the islaah of the Ummah, and he drew up for it a complete modus operandi for it.

Hakeemul Ummat Hadhrat Thanvi wrote: "For various reasons, for a very long period of time, generally there has been great negligence regarding this matter. On account of this, some are incapable and others are busy with other necessary and unnecessary matters. The result of this is that ignorance has become dominant, and through this dominance of ignorance, corruption of deeds has come about, and through corruption of deeds, Muslims have become fall into every type of external and internal regression and have become embroiled in various kinds of calamities. If this is not swiftly corrected, there is a strong risk that - Allaah forbid - the Muslim nation will become annihilated as far as Islaam is concerned (i.e., even if there are Muslims, they will only be Muslim in name, without truly being Muslims). Therefore, there is an extreme need to quickly make special arrangements regarding this matter." [Da`watud Daa`i, p.2]

After the death of Hadhrat Thanvi, the work upon this system ended. Because Hadhrat Wala Hardoi was a beautiful reflection of Hadhrat Thanvi, he therefore felt a strong need to establish Majlis-e-Da`watul Haqq according to the Thanvi style and manner. Hadhrat Wala Hardoi was immensely grieved by the daily spread of bid`aat and customs. Under the zeal for reviving the Sunnah, Hadhrat (Hardoi), acting in accordance with the principles and modus operandi of his Shaikh and Murshid, set out into this field with complete strength and revived Majlis-e-Da`watul Haqq in 1370 H. In accordance with the need and conditions of the time, and the need of the era, keeping all of that in front of himself, little by little,

he authored brief as well as detailed kitaabs and rasaa'il which were elixirs in their subject-matters and were greatly beneficial.

Majlis-e-Da`watul Haqq, Hardoi:

At Hadhrat Wala's instruction, an introduction of Majlis-e-Da`watul Haqq was published, explaining its goals and objectives, as well as mentioning the means thorough it carries out Deeni khidmaat. Furthermore, how through its means, makaatib are spreading - that too is mentioned. We have reproduced it here entirely, to provide the introduction to Majlis-e-Da`watul Haqq (to the readers).

Majlis-e-Da`watul Haqq, Hardoi:

حامداً ومصلياً, أما بعد

Islaam: The final, chosen, complete and perfect Deen of Allaah Ta`aala. Therefore, concern for its protection and propagation is an Imaani duty. It is one's responsibility to make effort for the hidaayat and tarbiyat of the Ummah. This is especially the case when the Deeni `Aqaa'id, views, Islaami Tahdheeb and society's existence are in danger. In such a case, this work becomes deserving of even greater concern. In fact, on such an occasion, it is a crime to remain silent.

Hence, in the first half of the 14th Hijri century, on account of various causes, such conditions came about for the Millat-e-Islaamiyyah, as Hadhrat Hakeemul Ummat has written, that Muslims have fallen into every kind of external and internal regression, and become embroiled in various kinds of calamities, to such an extent that if it is not swiftly corrected, there is a great risk that - Allaah forbid - the Muslim nation will become annihilated in so far as Islaam is concerned. Therefore, there is an extreme need for swift arrangements to be made (to correct this state of affairs." [Da`watud Daa`i, p.2]

In such delicate circumstances, Hadhrat Hakeemul Ummat, with his wise gaze, to protect the Deen and Imaan of a sick Ummah, to do islaah of `aqaa'id and a`maal and to convey the correct Deen to future generations, in 1358 H. he suggested the establishment of a modus operandi called Majlis-e-Da`watul Haqq.

Regarding this series, he said that Alhamdu Lillaahi Ta`aala, Allaah Ta`aala has, out of His Rahmah, made it such that in this delicate time, some provisionless bandas have been given the tawfeeq to perceive this need, and to stand up and take on the duty of carrying out this khidmat. For the completion of it, they have established a majlis by the name of Da`watul Haqq. [Da`watud Daa`i, p.3]

(Hadhrat Thanvi) himself explained the modus operandi and usool in two treatises of his, namely: "Da`watud Daa`i" and "Tafheemul Muslimeen". Together with that, regarding its importance and benefit, he wrote that if this modus operandi is acted upon with steadfastness and ikhlaas, then In Shaa Allaahu Ta`aalaa, its fruits in terms of success and piety will be witnessed. These will be the Barakaat-e-`Aajilah. What can be said of the fruits in the Aakhirah? [Da`watud Daa`i, p.4]

His pain, grief, ikhlaas, goodly intention, sighs and showing of his reality, was a spectacle of:

قلندر آنچه گوید دیده گوید

In a world without provisions, that work whose foundations were laid, its leaves and fruits arrive and its roots became firm, that for the islaah and hidaayat of a sickly Ummah, that Majlis-e-Da`watul Haqq which was established, wherever work was done in accordance with the usool, Alhamdulillah, its benefits became manifest. Firmness came about in `Aqaa'id. Correctness came about in a`maal. Evils were corrected. In place of customs and rituals, work started being done in accordance with the Sunnah.

This work was started by Muhyiyus Sunnah, Hadhrat-e-Aqdas Maulana Shah Abrarul Haqq Saheb on the 4th of Safar, 1370 H., in the city of Hardoi, and ran under his supervision, abiding by the usool and hidaayaat as far as possible, and by the Fadhl of Allaah Ta`aalaa, it is still running.

Objectives and Goals:

- 1) To bring about in Hardoi and then, later on, in the whole of UP and then beyond that, more and more makhtabs wherein the Qur'aan Majeed is taught correctly, where Naazirah, Hifz and Deeni and dunyawii ta`leem takes place at the primary level.
- 2) For respected teachers to learn the method of teaching "Tas'heeh-e-Kalaam Paak (correct recitation of the Qur'aan Kareem), and also to be explained other necessary matters.
- 3) To arrange more and more tableeghi travels. Furthermore, to make efforts in correcting (pronunciation and understanding of) the Kalimah, and of Adhaan, Iqaamat and Namaz, and to make efforts in producing good, firm Muslims.
- 4) To arrange tableeghi and islaahi jalsas and wa`zh in Hardoi and elsewhere, every so often.

- 5) To spread the Deeni teachings and Ahkaam by means of muballigheen (those doing tableegh).
- 6) To correct evils and to spread Ahkaam (relevant to) the time.
- 7) To make arrangements for those Hadharaat who are desirous of wa`zh.
- 8) To make arrangements for the distribution of Deeni kutub for the sake of mutaala`ah.
- 9) At the desire of people in need, and as per ability, to make arrangements for Masaajid, and to make arrangements for (Imaams to lead) Taraaweeh without taking a salary.
- 10) At the desire of people in need, in accordance with Islaamic Usool, to conduct nikaahs without taking any fee, and to give couples marriage certificates free-of-charge.
- 11) At the request of families, by means of Islaamic dispute settlement councils, to do faskh (annulment) of marriages.
- 12) At the time of need, to make arrangements for the shrouding and burial of people who die without heirs.
- 13) On the evening of the second Jumu`ah of every lunar month, to have a tableeghi and islaahi ijtima.
- 14) To give allowances for students if they are in need, as per what is possible.
- 15) To assist the general Muslims in their Deeni necessities and works.
- 16) To make financial effort, in line with the limits of the Sharee`ah, for the carrying out of the above-mentioned matters.

Details of the Makaatib of Majlis-e-Da`watul Haqq, Hardoi, 1424 H:

Establishment of Maktabas: The establishment of maktabas began in Hardoi, in Dhul Qa`dah of 1373 H. Alhamdulillah, at this time, in 1424 H., there are 100 maktabas. 44 of them are in Hardoi, 28 are spread throughout UP and 28 madaaris are in other areas. The supervising of all of them is done by the Hadhrat Naazim Saheb.

Syllabus:

In all of the madaaris, the teaching is at the primary level, and in some madaaris, it goes up to Grade 5 level. In every maktab, correcting of the pronunciation of Qur'aan Paak (for both Naazirah and Hifz) is given special attention. Furthermore, special attention is given to the Deeni ta'leem and tarbiyat of the children. Some of these maktab have been accepted (recognised by the government). With other maktab, efforts are still being made (to get them recognised).

Number of Students:

In the year 1424 H., the total number of male and female students is 11,185. From Dhul Qa`dah of 1373 H. until 1424 H., in all of the maktab of Majlis-e-Da`watul Haqq, 20,579 children completed Naazirah of the Qur'aan Shareef, and approximately 2,532 completed Hifz of the Qur'aan Paak, with correct pronunciation and following the laws of Tajweed as far as possible.

Number of Teachers and Employees:

In all of the madaaris of Majlis-e-Da`watul Haqq, the total number of teachers is 448. From them, 12 are `Ulamaa-e-Kiraam, 183 are Huffaaz-e-Kiraam and 75 are munshi sahebs. Furthermore, seven people work in the office of the markaz. There are 78 other employees. Likewise, the total number of khuddaam of the establishment is 455.

In the Hardoi Markaz, the respected teachers are taught the method of teaching, and after completing the correction (of their pronunciation) of the Qur'aan Kareem, they are employed. All of them make efforts in teaching the Qur'aan Shareef with Tajweed.

Details of the Expenditure of the Markaz and Makaatib of Majlis-e-Da`watul Haqq, Hardoi, in the Year 1424 H:

- 1) Allowances of students;
- 2) Assistance of teachers due to financial difficulties;
- 3) Salaries of employees at the offices;

- 4) Salaries and travel expenses of collectors, examiners and inspectors;
- 5) Propagation of tableeghi masaa'il;
- 6) Tableeghi travels;
- 7) Tableeghi jalsas;
- 8) Post office fees;
- 9) Publications;
- 10) Miscellaneous.

It is clear from the account that these days, the average monthly expenditure of the maktabs is approximately 17-85-15-92 rupees. The average rupees of the Markaz is 280,684.20, and this, by the Fadhl of Allaah Ta`aalaa, is used to help the Muslim public, mothers and sisters.

Allowances:

Allowances are given - as per the means - to students who are in need, and those seeking employment, and those Asaatidhah who have come for the sake of learning the method of teaching how to correct one's recitation of Kalaam Paak. The details of this are given below.

The makaatib's 527 students are given a total allowance of Rs.102,999. For the students of:

- 1) Madaaris dormitories;
- 2) Madrasah Jaamiul Uloom Bilgram;
- 3) Madrasah Rawdhatul Uloom Ashi Azampur;
- 4) Madrasah Taleemul Qur'aan was-Sunnah, Sidarthnagar;
- 5) Madrasah Ashraful Uloom, Rawdhatul Uloom, Beniganj;
- 6) Madrasah Ashraful Madaaris;

...They've been given an allowance totalling Rs.700,531. Furthermore, during the year 1424 H., 35 correctors were given an allowance of Rs.25-18,592. Some Madaaris of Majlis-e-Da`watul Haqq were assisted with an allowance of Rs.1,962,230.00.

Some Instructions Regarding Da`watul Haqq:

Some instructions regarding Da`watul Haqq have been reproduced below, shedding light on Da`watul Haqq as well as its objectives and method.

He said: "When the work commenced on Da`watul Haqq, some people said: 'The work of tableegh is being carried out according to one method here, so why are you starting this (new) method? It will result in disunity.' I said: 'Do you have any confusions or doubts regarding the prescribed principles of Da`watul Haqq drawn up by Hadhrat Hakeemul Ummat, Maulana Ashraf Thanvi?' They said: 'No.' So I said: 'According to me, this method will not bring about any disunity. If you have the fear of disunity, you are free to join this method as well. If a Masjid has two doors and I enter from one of them, and you fear disunity by entering from another, then you are free to also enter from this door.'

He said: "Besides the Sunnah system, other systems can also be said to be helpful and beneficial, but to elevate them to the level of maqsoodiyat (being the objective) is going overboard. Don't make khidmat of Deen into "types". If you are involved in one branch of Deen, do not belittle another branch. Keep your gaze on the jins (genus) itself. For example, the people of any one Madrasah mustn't think: 'Only our Madrasah is spreading Deen. Only our Madrasah must progress.' Rather, make du`aa from the heart for all Deeni madaaris. If one is personally doing khidmat of Deen, it is not the objective that 'only we are spreading Deen'. If Deen spreads from others as well, what is the problem and concern? This is a trap of the nafs. It is the malady of hubb-e-jaah (the love for name and fame), that: 'The Deen is only spreading through us.' The criterion of ikhlaas is that one is happy regardless of who the Deen is spreading through, and furthermore, that one also gives assistance. {"Assist one another in righteousness."} Since this is the Command, then wherever goodness is being carried out, one should assist. Consider every khaadim of Deen to be your rafeeq (friend), not your fareeq (opposition). Do not put yourself in front. Put the Deen in front. From whoever the work of Deen is being done in an excellent manner, assist him."

He said: "Tafaadhul (superiority) takes place in one naw` (type), not two naw` (types). If someone asks: is the eyes better, or the ears, or the tongue? What answer will be given? Each one is necessary. To ask which is better between them is incorrect, because they are different naw` (types). From a person's two eyes, the

eye that sees better, that one can be said to be better. Likewise, between two ears, the one that hears better can be said to be better.

Through this example, this issue has now become clear, that from ta`leem, tableegh and tazkiyah, which is more important? Such a question is inappropriate, because they are different anwaa` (types), and there is no tafaadhul between different anwaa`. Therefore, each one is necessary. Ta`leem is necessary and tazkiyah is necessary. However, the importance of tazkiyah-e-nafs is more than that of ta`leem and tableegh, i.e., despite the need for ta`leem and tableegh, to give importance to tazkiyah-e-nafs is even more necessary, and this is because without tazkiyah, ta`leem, `amal and tableegh are not accepted.

The Centres (of Tazkiyah) are the khanqas of the Awliyaa of Allaah. Through tazkiyah-e-nafs, ikhlaas comes about in the heart, and without ikhlaas, all a`maal and `ibaadaat are just displays of riyaa, as is clearly mentioned in the Hadeeth on riyaa, that Rasoolullaah صلى الله عليه وسلم said that on the Day of Qiyaamah, first and foremost three men will be brought, and it will be decreed that they be entered into Jahannam. They will be the first to be flung into Jahannam. From them, one is an Aalim of Deen and Aalim of the Qur'aan. Throughout his life, he had studied and taught the Qur'aan. The second is a wealthy man who had been granted abundant wealth in this dunyaa by Allaah Ta`aalaa, and he used to spend of that wealth in good avenues. The third man is a shaheed, who had become shaheed by the swords of the enemies in the battlefield. However, these three men had not done these deeds for Allaah Ta`aalaa; rather, they had done it for worldly fame and glory.

Rasoolullaah صلى الله عليه وسلم said that on the Day of Qiyaamah, when these three people are presented before Allaah Ta`aalaa, Allaah Ta`aalaa will say: "We know the condition of the intentions of the heart. You did not do these deeds for Our Pleasure; rather, you did it for name and feame in the dunyaa, and you received that in the dunyaa. Now, there is nothing for you here."

After this, they will be dragged and flung into Jahannam.

The Hadeeth mentions that they will be the first Jahannamis. They will be the first ones about whom it is decreed that they be flung into Jahannam. When Hadhrat Abu Hurairah رضي الله عنه used to narrate this Hadeeth, he would weep out of fear and sometimes fall unconscious. Once, when one Taabi`i heard this Hadeeth from Hadhrat Abu Hurairah رضي الله عنه and related it to Hadhrat Mu`aawiyah رضي الله عنه, Hadhrat Mu`aawiyah رضي الله عنه wept so much that people were worried he would die. After a long time, he recovered and said: "Allaah and His Rasool صلى الله عليه وسلم spoke the Truth. {"Whosoever desires this worldly life and its adornments, We will

give to them the (rewards for) their deeds in it, and nothing will be held back from them. For them, there is nothing in the Akhirah except the Fire. Whatever (deeds) they had done (in the dunyaa) will be destroyed, and baatil (i.e., useless to them) is whatever they had done." [Jaami`]

He said: "Every khaadim of Deen should consider another khaadim of Deen to be his rafeeq (friend), not fareeq (opposition). Unfortunately, nowadays competing in trying to be "better", and mutual hatred, is greatly increasing. One must focus just on ta`aaruf (knowing one another) and avoid tafaadhul (trying to be better than one another) and taqaabul (opposing and competing against one another)."

Regarding finances, he said: "When we commenced the series of Da`watul Haqq, we established a fund (for the poor) and pamphlets were distributed regarding its benefits. This (collection) started first in one village. After leaving the collection boxes in a few houses, the house of one old man was left out because he was very poor himself. However, when he came to know that there's a system that's been put in place in other houses, that collection boxes have been put there, or earthenware pots for flour, and that the womenfolk, when cooking, will put one handful of flour into that pot, and the amount that has been collected in this manner over a week will be given for paying the salaries of asaaticdhah at the Madrasah - when he came to know about all of this, this old man went to visit the naazim (of the Madrasah) that evening and asked: "Put a collection box or pot by us as well. Don't deprive me of this thawaab. Here by us, whenever some food is being cooked, we will also put a handful of flour into the pot, and (at other times) when there is poverty (i.e., when we don't have anything to put in), then we won't."

The people of the Madrasah and the entire village were greatly affected by the sincerity of this old man, and a chit fund was established here as well."

He said: "Through the barkat of this chit fund, every village's Madrasah began to run on local assistance. They considered it contrary to gheerah to accept help from outside. In such villages where Jumu`ah isn't even permissible, flour equal to Rs.700-Rs.800 would be sold, paying for the work of 3-4 asaaticdhah.

In the initial stage, through the chit fund, Rs.700 would be collected. However, now that this work is run according to a system, all of the madaaris of Da`watul Haqq, numbering more than 70, the chit fund coming in from all of them is approximately Rs.55,000. Collectors are also appointed for collecting the flour from the houses, and they are given a reasonable salary as well.

No house finds a chit fund burdensome, and through it, the work is done well. Through it, poor houses also have the good fortune of doing khidmat of Deen. If they had to give cash every month, then Rs.2 would have been a lot. Instead, from their houses there is monthly Rs.5 worth of flour."

He said: "At a fixed date in every lunar month, all friends and leaders of the majlis should gather at some fixed place, and this will be a means for Deeni mudhaakarrah, consultation and meeting, and karguzari of the entire month can be done. The mutual consultation will also result in progress."

He said: "Do not think about the opponents.

'Give preference to `aqli consolation over natural consolation. Take out bast even in qabdh. Without consolation should also be consolation. Whether it is jalaali or jamaali, from you, there must just be tajalli.'" [Majdhoob]

He said: "There must also be a series of gasht. Go to the houses of people and make lists, that such-and-such Hadharaat do not attend jamaat. Then, go to them and explain to them that Namaz in jamaat brings 27x greater thawaab. Also, through the barkat of the pious, there is hope for acceptance. When you come for jamaat, try to bring friends of yours with you as well, because if you do this, you will get thawaab for bringing them as well. If they do not perform Namaz, request from them: 'Instead of performing Namaz at home, perform it in jamaat in the Masjid. These are the barakaat and fadhaa'il of jamaat.' Don't say that they don't perform Namaz at all, otherwise they will become displeased and say: 'They think I don't perform Namaz!' In one day of gasht, don't meet more than 3-4 people, so that complete naseehah can be given in a decent amount of time. There is definitely benefit in naseehat. Allaah Ta`aalaa said:

{"And remind, for indeed a reminder benefits the Mu'mineen."}

Yet, there can be a delay in the manifestation of it. If there is a delay in the manifestation of the benefit, do not become despondent."

Maulana Shabeer Ali Saheb Marhoom related a story, that there was one person who was stopped from smoking cigarettes. It was explained to him that he must abandon it, and that it is not good for a mouth that recites Qur'aan Paak and Duurood Shareef to emit a foul odour.

Maulana said: "I advised him 100 times, but it had no effect. When I advised him 101 times, finally he made tawbah and abandoned smoking cigarettes."

From this story it is clear that if there is some delay in the benefit, one must not become despondent. There is also another such story, that Hadhrat Thanvi was in the toilet. Most probably this took place in Kanpur. One person who was standing outside was saying to another person: "I've been saying to so-and-so for an entire year that he must perform Namaz, but he still hasn't started performing Namaz. So, I've stopped telling him." The other person said: "You haven't done well. He hasn't abandoned his evil deed, but you've abandoned your good one, i.e., giving

naseehat. He has remained firm upon leaving Namaz, but you have not remained firm on giving him the naseehat to perform Namaz."

He said: "On a fixed day in every month, I gather my friends and in this gathering, we eat food in accordance with the Sunnah. We also do mudhaakarrah of correcting recitation of Qur'aan Paak, and of the sunnats pertaining to Namaz, wudhu and every aspect of life, and the Masnoon Du`aas. We also keep a registry of the Hadharaat who are leaders. Whoever of them doesn't turn up, we go to visit his house and enquire about his well-being."

Concern for Islaah-e-Ummat:

The concern for the islaah of the Ummat was one that filled Hadhrat Wala Hardoi's heart and liver. At all times, he had this concern. He was always in search of such usool and methods which would prove beneficial in doing islaah of the Ummah. He undertook journeys for this sake as well. He would also address those Hadharaat who came to him or departed from him. He also printed kitaabs, treatises and pamphlets for distribution.

Towards the end, on account of the numerous and severe illnesses, his doctors stopped him from speaking a lot. However, despite that, he would still speak something or the other regarding islaah of the Ummah. When there would be a gathering of Ahle `Ilm and elites, the kayfiyat of his heart would be something else. He would be like a river of josh (zeal and enthusiasm), or a blazing fire. A unique kayfiyat would come over his face and his eyes would light up. Upon mention of the bad condition and evils of the Ummah, this couplet would sometimes flow from his tongue, expressing the grief of his heart:

"What a change this is! Upon seeing it, the heart is grieved."

Those present also couldn't help but be affected. They would stand up from that gathering having in their hearts concern for the Ummah, love for the sunnats, disinterest in the dunyaa and a zeal for doing islaah of the Ummah. To gauge Hadhrat Wala's level of concern for the islaah of the Ummah, some lofty sayings of his have been reproduced below, which had been published in the form of pamphlets and which he used to keep with him for distribution.

An Easy Solution to Our Destruction and Anxiety:

The primary reason for the destruction, worries and difficulties of this Ummah is our evil deeds, as mentioned in the Qur'aan Kareem, 25th Para, Soorah Shooraa,

Rukoo` #4, and which is explained in a Hadeeth in Mishkaat Shareef, Baabu Ashraatis Saa`ah. The solution is to leave off evil deeds. There are two reasons for these evils deeds: 1) lack of correct `Ilm; 2) not acting in accordance with `Ilm.

The Method of Acquiring `Ilm:

The following is the method to acquire correct `Ilm:

1)

a. Those people who are able to read must enquire from the `Ulamaa about reliable Deeni kutub which they can read, such as Behishti Zewar, Ta`leemuddeen, Ta`leemul Islaam, Huqooqul Islaam, Hikaayaat-e-Sahaabah, One Minute Madrasah, Hayaatul Muslimeen, Jazaa'ul A`maal, etc. Whatever they are not able to understand in these kutub, they can ask an `Aalim about it.

b. Teach these to your womenfolk and children as well.

c. Whatever you learn in the Masjid (in the bayaans), explain it to your family members at home..

d) Whatever work you are doing, find out the Shar`i ruling regarding it (from some `Aalim) in the village or nearby. If there is no `Aalim (you can ask in person), then write it down and send it (as a letter to some `Aalim), to enquire about the Shar`i ruling. In this mannerr, many masaa'il can be learnt.

2) For those people who are unable to read, they can ask appropriate person to read out the kitaabs to them. Just as how wells are made for water in villages, likewise there are Deeni Wells, i.e., Ahle `Ilm. [For details, refer to Ashrafun Nizhaam]

The Reason for Not Making `Amal:

The reason for not making `amal is a lack of roohaani strength. Just as how a person can know the directions to a Masjid but not have the physical strength to go and perform Namaz there, likewise a person can know matters of Deen but on account of lacking spiritual strength, he does not make `amal (on that `Ilm).

How to Develop Strength for `Amal:

It is developed through love or fear. Regarding this, Hadhrat Khwaja Azizul Hasan Saheb said:

"If you are going hunting at the time of dawn, you wait the entire night, but your eyes are open. Yet, you find the performance of Fajr Namaz burdensome."

An example of fear is like that of a person who doesn't leave his house on account of the cold, but if the ruler summons him, he immediately presents himself. Through fear, `amal is done but with difficulty. Through love, `amal is done but with yearning and eagerness.

The Method of Increasing One's Love for Allaah Ta`aalaa:

The method is as follows:

- a) Reflect on the Favours of Allaah Ta`aalaa. For example, He created you, and then made such arrangements for your food, drink and accomodation which lakhs (of people) don't have. Furthermore, He gave you the Ni`mah of Imaan. Besides that, He also gave you other good deeds, and health of your limbs.
- b) Fix a time wherein you recite Kalimah Tayyibah 100 times, Istighfaar 100 times, Durood Shareef 100 times, and all of this with the niyyat that you increase in love for Allaah Ta`aalaa. Also, with this same niyyat, at random times recite "Sub'haanallaah, Alhamdulillaah, Allaahu Akbar", without counting or aiming for a fixed number.
- c) When you are doing any Deeni work, make the niyyat for your love of Allaah Ta`aalaa to increase. For example, whilst performing wudhu, giving salaam, etc.
- d) Study the Pure Seerah of Rasoolullaah صلى الله عليه وسلم. Likewise, study the lives of Sahaabah-e-Kiraam رضي الله عنهم and the lives of the Buzrugaaan-e-Deen.
- e) Adopt the company of some Wali of Allaah Ta`aalaa, and also write to him.

An `Amal to Develop Fear for Allaah Ta`aalaa:

1) Reflect on death. What preparations have you made for the Aakhirah? What a`maal have you sent ahead?

2) Learn about the Prison created by Allaah Ta`aalaa, i.e., Jahannam. Reflect on the fact that it is the punishment for the abandonment of faraa'idh and the carrying out of sins. If a person were bitten by a snake of Jahannam, for 30 years the effects of the poison would not leave him. One punishment for the Ahle Shirk in Jahannam is that they will be made to wear shoes of fire which will cause their brains to boil due to the heat. Therefore, be careful to avoid such actions which lead to kufr and shirk.

3) Adopt the company of some Wali of Allaah Ta`aalaa.

By acting on these points, In Shaa Allaahu Ta`aalaa, every Mu'min can become a Wali. If every Muslim gives importance to these points, they will acquire piety and success in both worlds, In Shaa Allaahu Ta`aalaa.

Considering the circumstances of the current time, it is very necessary to give importance and attention to the following matters:

1) Perform the five daily Namaz in jamaat, especially Fajr Namaz.

2) After having performed the faraa'idh, or at any other time, after having performed two rakaats nafl, make du`aa for your islaah and the islaah of the Ummah, and also for Muslims to acquire safety, security and tranquility in their lives. Weep whilst making du`aa, and if you are unable to, then adopt the appearance of someone weeping.

3) Recite Soorah Ikhlāas, Soorah Falaq and Soorah Naas, three times each, after Fajr and after Maghrib.

4) Give special attention to avoiding all kinds of sins. Da`watul Haqq, HarDOI, has distributed (pamphlets) on these in brief. For details, refer to Hayaatul Muslimeen and Jazaa'ul A`maal. Those kitaabs were written by Hadhrat Hakeemul Ummat, Mujaddidul Millat, Maulana Shah Ashraf Ali Saheb Thanvi نور الله مرقدہ.

5) Read Hikaayaatus Sahaabah, written by Qutb-e-Aalam, Hadhrat Maulana Muhammad Zakariyya Saheb عليه الرحمة. Furthermore, also read the pamphlet written by this lowly one, entitled: "Our Destruction and its Solution". Give importance to reading these out in your homes also.

6) When it comes to any special or difficult matter, refer to your buzrugs and `Ulamaa. Seek their advice.

7) If someone does zhulm of you, it's best to forgive him and make sabr. If you wish to take revenge, that too is permissible, but ensure that you do not yourself fall into zhulm through your taking of revenge. For example, if someone swears you, to hit him in return is zhulm. Or, if someone went to beat up someone else's brother, then to go and beat up that person's brother (i.e., to beat up the brother of the one who did the beating) is zhulm. When it comes to taking revenge, enquire from the Ahle `Ilm and then act accordingly.

8) Those external ways and means for your protection and survival - adopt them whilst taking into consideration the Law of the Sharee`ah and also the laws of the government.

[Translator's Note: Government here will apply to a Muslim government ruling by the Sharee`ah, and this is because mad-made laws, the laws of taaghoot, are not binding upon anyone, because the Right of Arbitration belongs to Allaah Ta`aalaa Alone. Yes, if a Muslim is living in a kaafir land, he might avoid breaking the laws there just in order to avoid legal action being taken against him, and imprisonment, etc., but it is not that it is binding upon him from Allaah Ta`aalaa that he must obey the laws designed by any kaafir, **والله تعالى أعلم**]

9) Every person must read "Huqooqul Islaam" well, with attention, or listen to it (being read out), and then act upon it. Pay special attention to the rights of neighbours, especially if the neighbour is not a Muslim. It comes in a Hadeeth Paak that the highest level of Muslim is he who does not cause inconvenience to anyone. Imaam Muslim narrated it.

10) At the time of each Namaz, take stock of your a`maal: how many good deeds were edone, and how much shukr was made for it. Furthermore, how many sins were done, and how much istighfaar and tawbah was made for them? For the method of tawbah, ask those who know (the `Ulamaa).

11) For the stopping of evil things, one should also undertake jamaati work. For details, refer to "Our Destruction and its Solution".

12) It is narrated from Hadhrat Hudhaifah **رضي الله عنه** that Rasoolullaah **صلى الله عليه** **وسلم** said: "It is not befitting for a Mu'min to disgrace himself." Rasoolullaah **صلى الله عليه وسلم** was asked: "Yaa Rasoolallaah **صلى الله عليه وسلم**, how does he disgrace himself?" He said: "He takes upon himself what he cannot bear." [Tayseer az Tirmidhi]

The reason for this is obvious: by a person doing this, anxiety increases. Through this, all such work comes which the person cannot handle. Rather, if there is any

aggression from an opponent, repel it by means of the rulers, even though they started it and even though you have permission to take revenge. If something unpleasant happens from the rulers themselves, then inform of your trouble in a cultured manner. If no arrangements are made that are pleasing to you, make sabr and do not make any opposition with your actions, tongue or pen. Make du`aa to Allaah Ta`aalaa that He keeps calamities and difficulties away from you. If zhaalim people do not leave you alone, and they are willing to take your life even, it then becomes fardh for all Muslims to defend themselves even if they are weak.

In summary: as far as possible, repel fitnah and fasaad with peace and security, but if someone does not desist despite this, do not allow him to kill you. [Hayaatul Muslimeen]

Islaah-e-Mu`aamalaat:

I want to bring your attention to a very important matter. Even though this is something you certainly do already think about, but there is a need for greater attention to be given to it. Allaah Ta`aalaa said:

{ "There is for you, in the Rasool of Allaah (صلى الله عليه وسلم), a perfect example." }

One aspect of the life of this Perfect Example was mu`aamalaat, i.e., buying and selling, farming, taking loans, etc., etc. Allaah Ta`aalaa has fixed limits for these things. Some forms of trade are prohibited, such as the sale of alcohol, the sale of swine, etc. So, just as how we do our business in conformity with the laws of the worldly ruler - for example, we are not able to just open a firearm shop. If we do so without a license, we would go to jail. Likewise, we must do our mu`aamalaat whilst abiding by the Laws of Allaah Ta`aalaa.

It's mentioned in a Hadeeth Shareef that the person who carries out trade with truthfulness and honesty, on the Day of Qiyaamah, he will be raised with the Ambiyaa and with the `Ulamaa who acted upon their `Ilm. What a great treasure that is! Therefore, whatever work we are involved in, we must learn the Shar`i Rulings regarding it. We must learn about it from the `Ulamaa and from Deeni kitaabs. One easy method for this is to perform Namaz in jamaat in the local Masjid, and when kitaab reading is done, one listens to it and asks masaa'il from the `Ulamaa.

Look, generally, people act incorrectly - they sell fruits before the fruits have grown (selling in advance). What's the difference between that and gambling? Likewise, if they make a house as rahn (mortgage), they stay in it without paying rent, or paying little rent. What's the difference between that and interest? They commit many

such errors. The remedy for these errors is that whatever work people are doing, they must find out what the Commands of Allaah Ta`aalaa and His Rasool ﷺ are regarding it.

Regarding business dealings, there is a treatise by the name of "Safai Mu`aamalaat" wherein necessary rulings have been compiled. They must study it in order to save themselves from destruction in the Aakhirah. What is the use of such work which gives some worldly benefit but results in destruction in the Aakhirah? If are are lazy and negligent in this regard, what face will we show to Rasoolullaah ﷺ on Qiyaamah? The result of it is also not good, i.e., being put into the prison created by Allaah Ta`aalaa, wherein is fire, scorpions, snakes (and all other kinds of) `adhaab. What an enormous mistake it is to fear the worldly prisons but not fear the Prison created by Allaah Ta`aalaa (Jahannam).

May Allaah Ta`aalaa save us and you from all such matters which result in His Displeasure.

Islaah-e-Mu`aasharat:

Bhai Saheb! I would like to draw your attention to something important. We all testify that only Allaah Ta`aalaa is Worthy of worship. The result of this is that there is none greater than He. He is our Master and our Ruler. He is the Ruler over all rulers. He is the King of kings. Since Allaah Ta`aalaa is our Master, Ruler and Owner, we are His slaves and possession. So, just as how every department has a specific dress code and manner differentiating it from others, like how soldiers and postmen can be seen and recognised from afar, such that when people see a postman coming, they quickly turn their attention to him. They understand that if they don't pay him, they won't get their letters. Likewise, when people see a soldier, they become afraid, that: "May Allaah Ta`aalaa keep us with khair," and they hope that he doesn't turn in their direction.

All of this is the effect of a uniform. If any such worker opts to abandon the required uniform and still carry out the work, they will be considered a criminal and fired. Likewise, Allaah Ta`aalaa has made a specific "uniform" for His obedient slaves, i.e., the Muslims. When Muslims adopt this uniform, others (the kuffaar) become filled with ru`b and awe. On the other hand, when Muslims abandon this uniform, dressing in conflict with him, they become hated by Allaah Ta`aalaa. They fall in rank by Allaah Ta`aalaa. The result of this is that the ru`b and awe that others have for them terminates, and instead others begin to regard them with derision and scorn, as is happening nowadays. Therefore, adhering to the Shar`i manner of dressing is not only our responsibility, but also that of our

household members. Explain some important matters regarding the Shar`i libaas to your household members, so that your children can begin adopting the Islaamic dress code from the beginning already.

1) For men to have their garments hang below the ankles is prohibited. Therefore, this must be kept in mind when wearing the pants or lungi.

2) It is forbidden to expose the knees. Therefore, one must not wear clothes that are above the knee (i.e., shorts that leave the knees exposed).

3) One must not wear any such garment which is exclusive to the kuffaar or fussaahq. In other words, by wearing it, people think that this person belongs to that group. For example, keeping the British hairstyle, or wearing their hat, or wearing the suit and pants, or sitting on a chair when eating, or trimming the beard to less than a fist's length, or shaving the beard entirely. All of these are things which every Muslim must stay away from. Just as for, for a soldier to make progress and advance, it is necessary that he corrects his mistakes and adheres to his routine, likewise, for every Muslim's success, it is necessary that he makes tawbah for his mistakes and that he corrects his manner of dressing. (If he is someone who used to dress in an Un-Islaamic way), then in future he must adopt the Islaamic manner of dressing. Think to yourself: how much would you not hate to wear the scarf of your Muslim sister? So, why is it that you have such an intense dislike to resemble your Muslim sister, but you feel nothing wrong whatsoever with resembling the irreligious and rebellious ones?

If our heart is like this, we must understand that we lack correct perception and feeling. The heart has become sick. If a person doesn't smell the stench of excreta, etc., we understand that his brain is sick. There is a need for remedy. The (remedy) is to sit in the company of the Deendaar Awliyaa and listen to their talks. Also, to perform Salaah in jamaat, in the Masjid, and to listen to the kitaabs being read out. This listening will bring about correctness in the sick heart and will create an aversion for evil things.

10 Things for Islaah-e-Mu`aasharah:

Through abiding by these 10 things, one gains the tawfeeq to adhere to the other Ahkaam of Deen.

1) Taqwaa and ikhlaas. Taqwaa, in a nutshell, is to be steadfast upon carrying out the faraa'idh, waajibaat and sunan-e-mu'akkadah, whilst abstaining from all prohibitions. The summary of ikhlaas is to do everything only for the Pleasure of Allaah Ta`aalaa.

- 2) Take special care to avoid the external sins like casting lustful glances, entertaining suspicions of other (Muslims), gossiping, lying, failure to keep purdah and dressing in an un-Islamic manner.
- 3) Pay special attention to the evil, reprehensible characteristics such as unjust anger, jealousy, vanity, arrogance, malice, avarice and greed.
- 4) Give great importance to doing Amr bil-Ma`roof and Nahyi `anil Munkar, both infiraadan (by yourself) and ijtimaa`an (in groups). Learn the ahkaam and aadaab pertaining to it. In Fadhaa'il-e-Tableegh, read Hadeeth 3-7 again and again, especially Hadeeth #5.
- 5) Maintain hygiene and cleanliness, especially in front of doors, and from these, the doors of Masaajid and Madaaris deserve special attention. Even great care must be taken to keep the areas in front of their (doors) clean.
- 6) Learn the sunan pertaining to Salaah, such as those pertaining to Qiraa'ah, Rukoo`, Sujood, Tashahhud, the method of raising the finger in Tashahhud, etc. Furthermore, learn the sunan pertaining to Adhaan and Iqaamah and practice these.
- 7) Pay special attention to the sunan-ul-`aadaat as well, such as the sunan pertaining to eating, drinking, sleeping, getting up, meeting with people, etc., etc. Act upon the Masnoon Tareeqah.
- 8) Recite at least one rukoo` of the Qur'aan Kareem daily, paying more and more consideration to the beauty of Kalaam Paak, i.e., abiding by the laws of (Tajweed), such as ikhfaa, izh-haar, ma`roof, majhool, etc. Recite Durood Shareef at least 11 times after each Salaah, or one tasbeeh at the time of any one Salaah. It is even better to recite (Durood Shareef) 300 times daily.
- 9) In any difficult circumstances, thinking to yourself, making shukr: "I have been saved from an even greater difficulty." For example, if you have a fever, think to yourself: "At least I am able to urinate without any difficulty. I have also been saved from paralysis, madness and illnesses of the heart." Furthermore, remember that through sickness, sins are forgiven and one receives thawaab.
- 10) Find out the Shar`i rulings pertaining to the deeds in your daily life, if you don't already know them. Find out which are fardh, waajib, sunnat-e-mu'akkadah, sunnat-e-ghair mu'akkadah, mustahabb and mubaah, and find out which (actions) are kufr, shirk, haraam, makrooh tahreemi or makrooh tanzeehi. Whichever deeds are - Allaah forbid - from the category of evil ones, rush to abandon them.

7 Things to Make the Aforementioned 10 Things Easier:

By acting upon the following things, it will - In Shaa Allaah - become easier to act on the aforementioned 10 things.

- a) Give special attention to du`aa, especially after the fardh Salaah, and also after Tilaawat of Kalaam Paak.
- b) Reflect on the Favours of Allaah Ta`aalaah for at least five minutes. For example: "Allaah Ta`aalaah made us human beings, and provided for us to such an extent that we are in a better condition than lakhs of other people. Then, He has given us the Ni`mah of Imaan, thus making us better than countless other people (who don't have Imaan)." Thereafter, reflect upon other, special Ni`mats (that you have been given in particular).
- c) Study the Seerah of Sayyidul Awwaleen wal-Aakhireen صلى الله عليه وسلم. For example, (a kitaab like) Seerat-e-Khaatamul Ambiyaa (also known as Awjazu Siyar), written by Maulana Mufti Muhammad Shafi Saheb, Mufti-e-Azam of Pakistan. Also, study the biographies of the Sahaabah and Khulafaa-e-Raashideen رضي الله عنهم, and those of the Awliyaa-e-Faa'izeen رحمهم الله.
- d) Adopt the company of the pious and muttaqeen.
- e) Love the kaamileen and Lovers (of Allaah Ta`aalaah).
- f) Keep (islaahi) correspondence with the `Ulamaa and pious ones.
- g) Study the kutub and malfoozaat of the Akaabireen. In particular:
 - 1) Uswah-e-Rasool-e-Akram صلى الله عليه وسلم;
 - 2) Jazaa'ul A`maal;
 - 3) Huqooqul Islaam;
 - 4) Hayaatul Muslimeen;
 - 5) Hikaayaat-e-Sahaabah;
 - 6) Tableegh-e-Deen (with the haashiyah);
 - 7) Fadhaa'il-e-Tableegh;

- 8) Al-Ifaadhaatul Yowmiyyah;
- 9) Husnul `Azeez;
- 10) Anfaas-e-Eesa;
- 11) Silsilah Mawaa`izhit Tableegh.

The Ahkaam of Shab-e-Baraa'at:

Shab-e-Baraa'at means "the night of freedom", and this is because on this night, Allaah Ta`aalaa gives sinners the best opportunity to attain freedom from Jahannam. The ahkaam and fadhaa'il of Shab-e-Baraa'at will be mentioned here in brief.

It is narrated from Rasoolullaah صلى الله عليه وسلم that When it is the night of the 15th of Sha`baan (Shab-e-Baraa'at), one should remain awake (in `Ibaadah) the night and fast the day. This is because after sunset (at the commencement of Shab-e-Baraa'at), Allaah Ta`aalaa (sends down His Tajalli) upon the heavens, and the Malaa'ikah of Allaah call out: "Is there anyone seeking forgiveness, that We may forgive him? Is there anyone seeking rizq, that We may provide him with rizq? Is there anyone in difficulty, that We may save him from that difficulty?" The Malaa'ikah call out like this throughout the night, mentioning other things as well, and this carries on until dawn.

It is narrated from Rasoolullaah صلى الله عليه وسلم that on the night of the 15th of Sha`baan, Allaah Ta`aalaa casts Special Tawajjuh on the entire creation and, besides those who commit shirk and those who harbour enmity for one another, He forgives everyone. Another riwaayat adds some other groups of people as well (who are deprived of forgiveness on Shab-e-Baraa'at).

Hadhrat `Aa'ishah رضي الله عنها narrated that one night, she didn't find Rasoolullaah صلى الله عليه وسلم in his place, so she went out in search for him. She found Rasoolullaah صلى الله عليه وسلم at Baqee`. Rasoolullaah صلى الله عليه وسلم addressed her, saying that Jibreel عليه السلام had come to him and said that today is the night of the middle of Sha`baan (Shab-e-Baraa'at), and that on this night, Allaah Ta`aalaa frees from Jahannam as many people as the hairs on the goats of the tribe of Kalb (this tribe among the Arabs had the most goats). However, there are some unfortunate people who are deprived of forgiveness on this night:

- 1) Those who commit shirk;
- 2) Those who harbour enmity for one another;
- 3) Those who cut family ties;
- 4) Those who wear their pants below the ankles;
- 5) Those who are disobedient to their parents;
- 6) Those who consume alcohol.

(Another riwaayat adds the following people:)

- 7) Those who acquire (wealth) through zhulm;
- 8) Those who practice sihr;
- 9) Fortune-tellers;
- 10) Those who practice divination by signs;
- 11) Those soldiers who perpetrate zhulm;
- 12) Those who play games involving dice;
- 13) Those who play musical instruments.

One riwaayat mentions that on Shab-e-Baraa'at, the rizq people are due to receive for that year is decreed, as well as lifespans, times of death, who will get to go for Hajj, etc., etc. Another riwaayat mentions that on this night, the Malaai'kah are given a list of all of those who are destined to die in that year, and they are ordered to take their roohs (at their appointed times). It is an amazing matter. Someone is tending to a garden, planting trees, another is getting married, etc., etc., meanwhile their names have already been written down in the list of those who are to die that year.

O Muslims! This is the saying of Rasoolullaah صلى الله عليه وسلم, but what are our deeds like?

The Fireworks Epidemic:

This evil custom has spread greatly. Whenever people think of Shab-e-Baraa'at, their might goes to fireworks as well. How unfortunate this is, that in such a mubaarak month, and especially such a mubaarak and nooraani night, when the Rains of the Mercy of Allaah Ta`aala are pouring down, we are engaged even more in displeasing Allaah Ta`aala, instead of benefitting from this Rahmah and Kindness of Allaah Ta`aala, doing such a`maal which will draw the Rahmah of Allaah Ta`aala. Therefore, all of us must ensure that we ourselves stay away from fireworks and that we keep our children away from fireworks as well. We must not give them money to spend on fireworks, and we must also not let them go to places of fireworks.

Halwa on Shab-e-Baraa'at:

Some people say that when Hadhrat Uwais Qarani رحمه الله عليه heard that the Mubaarak Tooth of Rasoolullaah صلى الله عليه وسلم had been made Shaheed, he broke all of his teeth (due to not knowing which tooth it was). Therefore, his mother made halwa for him. This is a completely baseless, fabricated story, because the Mubaarak Tooth of Rasoolullaah صلى الله عليه وسلم was made Shaheed in Shawwaal, at the Battle of Uhud, not in Sha`baan.

Other people say that the Shahaadah of Hadhrat Hamzah رضي الله عنه took place in these days, so this is Faatihah for him. This too is baseless, because the Shahaadah of Hadhrat Hamzah رضي الله عنه took place in Shawwaal, not in Sha`baan.

Rasoolullaah صلى الله عليه وسلم carried out Jihaad at the Command of Allaah Ta`aala, and in this Jihaad his Mubaarak Tooth became Shaheed and the body of Hadhrat Hamzah رضي الله عنه was mutilated. The Ummah needs to take lesson from these events, that we took make our lives, wealth, honour and everything else, waqf to carry out the Commands of Allaah Ta`aala. To use such incidents as an excuse for making halwa is a nafsani excuse. The objective of Shaitaan and the nafs through such excuses is for people's attention to not go towards the actual soul of these incidents, which is that of carrying out the Commands of Allaah Ta`aala, and instead people spend their entire lives in nafsani pursuits. May Allaah Ta`aala grant all of us the tawfeeq to follow the Sunnah.

Note: Going to the Qabrstan (on this night) is to take lesson and reflect on maut and the conditions of the qabr and the Aakhirah. Through this, desire for the

dunyaa decreases. Nowadays, in some places, men and women gather (at the qabrstan) and freely mix. Therefore, it is necessary to completely abstain from this.

A Necessary Request to the Abandoner of the Fardh Hajj:

Bhai Saheb! Turn your attention to one important matter of Deen: Hajj is one of the pillars of Islaam. Its ruling is that if Allaah Ta`aala has given someone sufficient wealth to be able to go to Makkah Shareef, Hajj becomes fardh on him, even if he doesn't have sufficient wealth to go to Madeenah Shareef as well. Therefore, those of your family members and friends whom Allaah Ta`aala has given wealth - bring this matter to their attention. Many people think that if they don't have enough money to go to Madeenah Shareef as well, that Hajj is not fardh on them. This is incorrect.

Rasoolullaah صلى الله عليه وسلم said that if Hajj becomes fardh upon someone, he must immediately fulfill it. There must be no laziness regarding it. Hence, Rasoolullaah صلى الله عليه وسلم said about a person who had no valid reason to not go for Hajj, such as coercion, or oppression by some ruler, or any other matter that makes him excused, and yet this person dies without having performed Hajj, then such a person can die as a Jew or a Christian if he wants. What greater threat can there be than this?

For details regarding these matters, refer to local `Ulamaa, or to the kitaab: "Mu`allimul Hujjaaj". Yes, there is one another matter to ask about: if in your locality or village, you know of anyone whom you think Hajj is fardh upon, written down their address. When I have the opportunity, I will bring this to their attention as well. Furthermore, when we meet with them, In Shaa Allaahu Ta`aala, we will say something.

A Gift from this Lowly One:

An easy prescription for islaah, requiring just a little bit of focus and determination in order to be successful.

This lowly one advises that "Jazaa'ul A`maal" of Hadhrat Hakeemul Ummat, Mujaddidul Millat, Maulana Ashraf Ali Thanvi should be read out. Much benefit will result from its contents. Therefore, I wish to bring one chapter of it to (the attention of) my Deeni brothers and buzrugs. So, two sections from it will be reproduced here verbatim.

Section: such acts of obedience which, by being steadfast upon it, one becomes steadfast upon other acts of obedience:

1) One such (act) is the acquisition of `Ilm of Deen, whether it is from kutub or from the suhbat of `Ulamaa. In fact, after acquiring (knowledge) from kutub, the suhbat of the `Ulamaa is still necessary. We are referring here to such `Ulamaa of ours who act upon their `Ilm, and who are (such `Ulamaa as have) combined between both Sharee`ah and Haqeeqat. Whatever amount of time you are able to spend in the suhbat of such buzrugs, take advantage of it. It is a very great Ni`mah. If it's not possible to sit in their company every day, at least do so for half an hour, once a week. You will see for yourself the barakaat of this.

2) Another (such act) is Salaah. Perform the five daily Salaah on time, and if possible, try to do so in jamaat. If you are unable to (regularly perform the five daily Salaah in jamaat), then whatever comes into your hand (i.e., whenever you do have the opportunity to perform a Salaah in jamaat), take advantage of it. Through this, you will be establishing a connection in the Divine Court. Through the barkat of it, In Shaa Allaah, your condition will become correct. {"Indeed, Salaah prevents from immorality and evil."}

3) Another (such act) is to speak less and meet with people less. Whenever you do have to speak, do so only after thinking carefully first. This is a very great means of remaining safe from thousands of afflictions.

4) Another (such act) is muhaasabah (taking stock of oneself) and muraaqabah (contemplation). Meaning: most of the time, keep this thought in mind: my Maalik (Owner) is watching me. He is seeing all of my statements, actions and conditions. That is muraaqabah. Muhaasabah is that you take out some time, for example at the time of going to sleep, to sit in seclusion and recall all of the deeds of the day, thinking to yourself: "Right now, my hisaab is being taken and I am giving responses (i.e., imagining that it is the Day of Qiyaamah, and one is being questioned there and having to respond)."

5) Another (such act) is tawbah and istighfaar. If you slip, don't delay or wait for anything. Immediately, in seclusion, fall into sajdah and seek forgiveness. If you are able to weep, well and good, otherwise adopt that form.

These five things (in a nutshell) are:

1) Suhbat-e-`Ulamaa;

2) Five daily Salaah;

3) Qillat-e-Kalaam (reduction of speech) and qillat-e-mukhaalatat (reduction in mixing with people);

4) Muhaasabah and muraaqabah;

5) Tawbah and istighfaar.

In Shaa Allaahu Ta`aalaa, if you stick to these five things, which are not difficult, the doors of all obedience will open up to you.

Section Two - Explanation of Disobedience:

Through avoiding these things, by the Fadhl of Allaah Ta`aalaa, one will soon stay away from all acts of disobedience.

1) One (of these) is gheebat (gossiping). (Gheebat) results in many harms both in the Aakhirah and in this dunyaa, as is obvious. Nowadays, many people are involved in this. An easy way to abstain from it is to not speak about - or listen to someone speak about - anyone unless there is a very important need (to mention someone). (Adhere to this whether what is being spoken about is) good or bad. Rather, engross yourself in your own necessary work. If you want to speak about someone, speak about yourself. Is your own work so little that you have time to speak about other people?

2) Another is doing zhulm, whether that be with regards to someone's wealth or life, or whether it be zhulm via the tongue. For example, to usurp someone's right, whether a lot or a little, or to unjustly cause takleef to anyone, etc.

3) Another is to consider yourself to be great and to look down on others. Zhulm, gheebat, etc., come about from this sickness. Even other evils also come about from it, such as jealousy, malice, etc.

4) Another is anger. I can't remember (an incident where) someone became angry and didn't feel regretful later on. This is because in the state of anger, the strength of one's intellect is overpowered. Thus, whatever is done at this time will be contrary to logic. Inappropriate statements will come out of the mouth. Things which should not be done are done. After the anger has left, the person cannot make reparations for what transpired (in the state of anger). Sometimes it causes a person to be in difficulty for the rest of his life.

5) Another is to be in a relationship with any ghair mahram woman or beardless youth, whether it be just looking at them, or conversing with them to make the heart happy, or sitting with them in private, or, in order to make them happy, adopting a gentle approach in your manner, etc. I say: the evils and calamities that

result from such a relationship are more than can be described. I intend to write more about it in a separate treatise, In Shaa Allaahu Ta`aalaa.

6) Another is food that is contrary to the Sharee`ah or haraam. Through it, all darkneses and nafsaani impurities come about, because food turns into blood, flowing through all of the limbs and veins. So, whatever the food is, its effect will come onto all of the limbs and such actions will be carried out (in accordance with whether the food was halaal or haraam).

These are six acts of disobedience. Through abandoning them, In Shaa Allaahu Ta`aalaa, it becomes very easy to leave other (evils). In fact, it is hoped that this will happen automatically.

Note: In "Jazaa'ul A`maal", details are given regarding the rewards and punishments for various deeds. The entire treatise is worth reading.

A Gift from This Lowly One:

Islaah of Some Errors:

Just as how some people circulate fake money for their own personal gain, likewise some selfish jaahils spread incorrect matters for their own benefit, so that when people see the Ahle Haqq doing contrary to that (i.e., these things which the selfish jaahils make people believe are good things), they think bad of (the Ahle Haqq) and abandon learning the correct matters from them, and instead they refer to the sick ones (the selfish jaahils). Hadhrat Hakeemul Ummat, Maulana Shah Ashraf Ali Saheb Thanvi compiled a list of such errors in a kitaab entitled: "Aghlaatul `Awaam". This lowly one arranged (the kitaab) into chapters so that people could become acquainted with correct `Ilm, thus remaining protected from errors in beliefs and actions. Right now, a few points from this treatise are mentioned here. Commentary notes added by this lowly one are preceded by an F. If you would like further details, read the arranged Aghlaatul `Awaam.

1) The laymen commonly believe that the oil of a lamp is impure, but this is baseless.

2) They commonly believe that wudhu shouldn't be performed with water remaining after istinja. That is incorrect.

3) They commonly believe that a woman who has given birth cannot eat anything with her hand. This too is an error. Haidh or nifaas doesn't cause the hand to

become impure. Likewise, if someone is in need of a bath, that doesn't mean the person's hand is impure.

4) Some laymen say that the husband cannot go into the room where his wife is giving birth. This is baseless.

5) The laymen say that if a woman dies in the state of haidh or post childbirth, she must be given a ghusl twice. This is baseless.

6) Laywomen believe that Namaz is impermissible in that room where a woman has given birth, until 40 days have passed, even if the room has been cleaned. This is completely contrary to Deen. 40 days is the maximum period of nifaas. There is no minimum period. As soon as a woman becomes clean, she must perform Namaz again. Likewise, even if the bleeding doesn't stop after 40 days, the woman must nevertheless consider herself to be clean and start performing Namaz.

7) A famous belief among the laymen is that if a person wants to keep the six fasts of Shawwaal, he has to keep one fast the day immediately following Eid, otherwise his fasts are invalid. This is baseless.

F: The six fasts can be kept throughout the month. A person can fast them all at once or separately.

F: It comes in a Hadeeth Shareef that whosoever keeps the six fasts of Shawwaal, it is as if he has kept 60 fasts. There is much virtue in keeping these fasts. Therefore, one should have courage (and fast them).

8) A famous belief among the laymen is that a female mureed doesn't have to keep purdah from her peer. This is incorrect. She has to keep purdah from her peer just as she does from other men.

F: This purdah is necessary. Anyone doing contrary to it is not a true peer (but is a charlatan).

9) The laymen commonly believe that both husband and wife cannot be mureeds of one and the same peer, otherwise they become brother and sister. This is incorrect.

F: Rather, it is more appropriate (for both to take bay`t by the same peer), provided the peer is a true one. Through this, life becomes very pleasant.

Note: Remember that it is not fardh to become a mureed. To do your own islaah is fardh, i.e., to abandon sins and to practice on the Sunnah. Who should one

become a mureed of? For details regarding this, refer to Qasdus Sabeel or Tas'heel-e-Qasdus Sabeel.

10) A famous belief among the laymen is that the Adhaan for Namaz must be done on the left-hand side of the Masjid, and the Iqaamah, i.e., the Takbeer, on the right-hand side. However, there is no basis for this (belief) in the Sharee`ah.

11) A famous belief among the laymen is that if a person performs Namaz on a charpoy, he becomes a monkey. This is baseless.

12) A famous belief among the laymen is that the husband cannot carry the Janaazah of his wife (i.e., the poles of the burial coffin). This is incorrect. Rather, he is more deserving of doing so than strange men.

13) A famous belief among the laymen is that whilst a mayyit is in the house or area, then until it has been taken away, eating and drinking (in that house or area) is a sin. This is baseless.

14) Some women, after performing Namaz, consider it necessary to fold over a corner of the Salaah mat, believing that if they don't do this, Shaitaan will perform Salaah on it. This is baseless.

15) Some people think that a person shouldn't sleep after Tahajjud, otherwise the Tahajjud is lost. This too is baseless, and many people are deprived of Tahajjud due to this (misconception), because it's difficult to remain awake until subh, and they believe sleep (after Tahajjud) to be forbidden. So, let it be known that it is permissible to sleep after Tahajjud.

F: Tahajjud is 12 rakaats. The minimum is 2 rakaats. It is performed the same as other sunnats.

16) A famous belief among the laymen is that if a person sleeps prior to performing `Ishaa Namaz, that `Ishaa becomes qadhaa, i.e., if a person performs it after waking up, he has to make the niyyat of qadhaa. This is completely wrong. Yes, to sleep (before `Ishaa) without a valid reason is incorrect. It is makrooh (to perform `Ishaa) after half the night has passed. However, the time for `Ishaa remains right up until subh saadiq (true dawn).

Aghlaatun Nikaah (Errors of Marriage) - Islaah of Marriage Customs:

An accepted principle in this Deen is that when something that is permisible or even mustahabb becomes mixed with something impermissible, then this

permissible or even mustahabb thing becomes impermissible. Nowadays, when it comes to weddings, there are many such matters which outwardly seem permissible and correct, but they are mixed with impermissible matters and most people don't know this. Therefore, at times they argue with `Ulamaa-e-Rabbaani. Therefore, we have compiled a list of matters requiring islah, connected to both the boy and the girl, by way of example. Anyone wanting further details should refer to Islaahur Rusoom which is an extremely reliable, comprehensive and unparalleled kitaab.

Customs of Nikaah Requiring Islaah and Which Pertain to the Boy:

- 1) To have the bari brought (bari refers to all of the clothes, utensils, possessions, etc., etc., which the bride brings with her to her new, martial home);
- 2) To bring along such a large number of people, as per the tradition, which customarily is referred to as a marriage procession;
- 3) To bring along more people than were invited;
- 4) To send the girl pieces of clothes, etc., as an exhibition, and to consider this to be necessary;
- 5) The bridal garland or necklace of flowers;
- 6) For na-mahram people to go with at the time of permission, and to consider this their right;
- 7) For na-mahrams to see and be shown the face of the girl;
- 8) Music and singing;
- 9) Gifting of money at the wedding;
- 10) To not deal clearly with regards to the mahr (i.e., for it to be made clear exactly how much the mahr is to be, when it will be paid, will it be immediate or deferred, etc.) and to consider it a fault to do so, and to consider it arguing at the time of marriage;
- 11) To do waleemah invitations with ostentation and boasting;
- 12) For the servants of the girl's family to request gifts, etc., considering it to be the right of khidmat;

- 13) To not consider mahr to be important, and to be negligent regarding paying it;
- 14) To intentionally do such things which will cause worry to the girl's family, or bring disrepute to their name;
- 15) To fall into laziness regarding the faraa'idh and waajibaat on account of the (wedding) function.

Customs of Nikaah Requiring Islaah and Which Pertain to the Girl:

- 1) To demand bari;
- 2) To consider it good and necessary to make a display out of sending a gift of clothes to the boy;
- 3) To have her clothes changed in view of the public;
- 4) For those changing the clothes of the girl to consider her old clothes to belong to them as their right;
- 5) For the people of the locality or the village to provide the food for the waleemah;
- 6) To make a display of the possessions the girl is bringing with her;
- 7) To make on a sweet drink, etc., and give this to the groom to drink after the marriage, unnecessarily (just as a custom);
- 8) For their employees to seek gifts from the family of the boy, considering it the right of khidmat;
- 9) For na-mahram women to appear in front of the groom;
- 10) To gift money at a wedding in the form of salaami, and to consider salaami to be necessary. Something is necessarily given at the time of salaami;
- 11) To show the gift of salaami and to make the salaami incumbent;
- 12) To set the mahr at an amount beyond the scope (of what the person is able to pay), for the sake of showing off, and for name and fame;
- 13) Music and singing, etc;

14) To intentionally do such things to get name and fame, or praise in the city or village;

15) To fall into laziness regarding the faraa'idh and waajibaat on account of the (wedding) function).

Note: For further details, refer to Islaahur Rusoom.

The Custom of Qur'aan Khwani:

He said: "A custom has started of organising a Qur'aan Khwani at newly opened shops. All such things are customs deserving of islah. Some people also add the bayaan of some buzrug and a dawat, besides the Qur'aan Khwani. They deceive the buzrugs. In Mumbai, someone had sent Hadhrat Qari Muhammad Tayyib Saheb a letter to come for a dawat and give a wa`z, and there was to be a Qur'aan Khwani as well, but he didn't mention this (to Qari Tayyib Saheb). His goal was that as soon as the Qur'aan Khwani finishes, the bayaan would commence. I came to know of this, so I informed Hadhrat. Hadhrat then put an end to this Qur'aan Khwani. He would only give a bayaan. So, if there was going to be just a bayaan, he would attend, but if not, he would excuse himself, otherwise these customs would spread further and further. Was the Qur'aan Shareef revealed for the opening of shops? Is this what the Mashaayikh are here for? For barkat, just perform two rakaats Salaatul Haajah and make du`aa, without any ostentation and publicising, and crowding and gathering to bring some buzrug. Instead of all this, a person just performs two rakaats of Salaatul Haajah and engages in du`aa, acting in accordance with the Sunnah.

A Request to the `Ulamaa-e-Kiraam, A'immah of Masaajid and Leadership of Madaaris:

Hadhrat Wala used to draw the attention of the Hadharaat `Ulamaa-e-Kiraam, A'immah of Masaajid and leadership of Madaaris to islah of the Ummah as well, encouraging them through talks and writing to them. Some pamphlets are reproduced below.

A Request to the `Ulamaa-e-Kiraam, A'immah of Masaajid and Leadership of Madaaris:

Hadharaat `Ulamaa-e-Kiraam, A'immah of Masaajid and leadership of Madaaris:

Assalaamu `Alaikum wa Rahmatullaahi wa Barakaatuh

You are aware that right now, the Ummah is caught up in various trials and tribulations. The entire Islaamic world is going through a period of difficulty and turmoil. There are many causes for this. However, the real and primary reason is being far from Deen and the abundance of sins. It is also obvious that one cause of abundance of sins is ignorance and being devoid of `Ilm. Many slaves of Allaah are unaware of essential Deeni `Ilm. They don't even think about acquiring the necessary `Ilm. Regarding this matter, through the Tawfeeq of Allaah Ta`aalaa, one easy method came into my mind, which is that after `Asr Namaz, in the Masjid, a brief explanation is given on one sin and its harms. Thereafter, one sunnat regarding some action (whether it be eating, sleeping, etc.) will be explained. Thereafter, Soorah Faatihah and the other Soorahs commonly recited in Namaz, going in order, will be recited, for people to correct their pronunciation of one word (at a time). Through this, the common mistakes will be highlighted and the correct manner of reciting will be explained in a simple and easy way. Thereafter, this sabaq is to be written on the black board of the Masjid, so that at the time of each Namaz, people can see it and thus remember it easier.

This system is being run in other places by A'immah-e-Kiraam and `Ulamaa-e-`Izhaam, Alhamdulillaahi Ta`aalaa, and (we are being) notified of much benefit (that is being gained by people).

During the time this lowly one was staying in Aligarh, I commenced this series there as well. Maashaa'Allaah, within 19 days, people learnt 19 sins and 19 sunnats. Likewise, they became able to recite Soorah Faatihah, Soorah Falaq and Soorah Naas with Tajweed.

Since this series has proven - from experience - to be easy and beneficial, I therefore request Muhtaram to implement this system in the Masaajid and Madaaris under your supervision as well. Oversee it also. In Shaa Allaah, there will be much benefit. Those people who are busy will be able to learn the necessary Deeni `Ilm with ease, through this method. At the very least, they will be able to correctly recite those Soorahs commonly recited in Salaah.

Guidelines:

- 1) For ease of memorisation, it is best to make pairs between people (i.e., so that each can test the other one).
- 2) For distinguishing between the active tense and the passive tense, take help from those words used in Urdu. For example, when explaining what zer is, you say to them: it's the sound that's on the laam in the word **لفٹ**. For pesh, you tell them: it's the sound that's on the **ط** in the word **طُو**.

Some Requests for Those Engaged in Deeni Efforts:

حامداً ومصلياً أما بعد

This article, entitled: "Some Requests for Those Engaged in Deeni Efforts", was a letter of Muhyiyus Sunnah, Hadhrat Maulana Shah Abrarul Haqq Saheb. At the request of the leadership of Majlis-e-Da`watul Haqq in Bangladesh, it was arranged for their yearly jalsah that was held on the 3rd or 4th of Rajab, 1423 H., corresponding to the 11th or 12th of September, 2002. In this letter, in the light of Qur'aan Paak and Ahaadeeth-e-Mubaarakah, the vital need and importance was explained for the Muslim Ummah, and the Daa`is in particular, to carry out the obligatory duty of islaah of evils. In this regard, generally, those shortcomings which exist, keeping them in mind, it is correct to say that this letter wasn't intended only for the participants in that jalsah; rather, it was for the entire Ummat-e-Muslimah. Therefore, after making some edits to it, with the ijaazat of Hadhrat Makhdoom (i.e., Maulana Abrarul Haqq), it is now being published. May Allaah Ta`aalaa accept it and make it a means of benefit, Aameen.

{"Whatever affliction befalls you, it is because of what your hands have earned, and (Allaah) pardons much."}

And Allaah Ta`aalaa said:

{"Let there be, from you, a group that calls towards goodness, does Amr bil-Ma`roof and Nahyi `anil Munkar..."}

My respected buzrugs and friends! Allaah Ta`aalaa says that the difficulties, hardships and worries which come upon you, they are all a result of what your own hands have earned. Furthermore, Allaah Ta`aalaa says: {"And He pardons much."} Because Allaah Ta`aalaa is Raheem, He says taht He pardons many sins. If He were to take one to task for each and every sin, the difficulties (experienced by people) would be much worse.

It comes in a Hadeeth Paak that the sickness of this Ummah is sin, and its cure is tawbah and istighfaar. Difficulties commence and carry on due to abundance of sin. The person does not find relief from it until he commences the carrying out of good deeds.

Through various methods, such as Makaatib, Madaaris and Khanqahs, work is being done and other good things are carrying on, and Maashaa Allaah, the work is being done in a jamaat form.

In the Qur'aan Paak, where Allaah Ta`aalaa mentions Ma`roofaat, He also mentions munkaraat as well, from which its special importance can be gauged. Just as how a special jamaat is needed for carrying out Amr bil-Ma`roof, likewise for the prevention and stopping of munkaraat, a special group is also needed, because Allaah Ta`aalaa said:

{ "Let there be among you a people calling towards khair, commanding the good and forbidding the evil..." }

It is also narrated from Hudhoor صلى الله عليه وسلم that the Kalimah-e-Tawheed, viz., Laa Ilaaha Illallaah Muhammadur Rasoolullaah صلى الله عليه وسلم will always benefit the one who says it and will ward off `adhaab and balaa from him, so long as he is not unconcerned about and does istikhfaaf of its rights. Sahaabah-e-Kiraam رضي الله عنهم asked what is meant by doing istikhfaaf (trivialising) its rights. Rasoolullaah صلى الله عليه وسلم said: "It is for disobedience to Allaah Ta`aalaa to be openly carried out with no attempt being made to stop it." [Al-Hadeeth]

Thereafter, Shaikhul Hadeeth Hadhrat Maulana Muhammad Zakariyya Saheb Muhaajir Madani says: "Now, with a little bit of fairness, say: at this time, there is no limit to the amount of disobedience to Allaah Ta`aalaa that is being perpetrated, but is there anyone trying to stop it, or at the very least, reduce it? Never ever. In such a dangerous environment, to be present in a world of Muslims is a true Favour from Allaah Ta`aalaa. Otherwise, what asbaab haven't we ourselves brought about for our own destruction..."

Hadhrat Shaikhul Hadeeth had written this about this Hadeeth 67 years ago.

[Translator's Note: At the time of the original Urdu kitaab being written, it was 67 years ago. The original Urdu version of this kitaab you are reading was published in 1426 H. At the time of this English translation, it is now 1447 H., so it's been another 21 years since then, so 88 years since the time Maulana Zakariyya had mentioned all of that. There are countless sins existing today which people 88 years ago could not even have imagined. In the history of insaan in this dunyaa, there has never been a time when evil and sins were more widespread, globally, than they are right now.]

At that time, sins were not even as widespread as they are today. Even the radio, which is such a destructive sin, wasn't around back then. In this era, sins have increased tremendously and are far more widespread. So, in such circumstances, stopping munkaraat is even more necessary. Work is carrying on, but on "ma'mooraat" (commands), not on munkaraat, yet that is also fardh-e-kifaayah and

even more necessary than the ma'mooraat (i.e., stopping evil is even more important than commanding good).

Hadhrat Shaikhul Hadeeth narrated another Hadeeth in Fadhaa'il-e-Tableegh, that: "Hadhrat `Aa'ishah رضي الله عنها asked Nabi-e-Kareem صلى الله عليه وسلم: 'If the `Adhaab of Allah comes down upon a people, and among them are pious people, will they not also be harmed?' Hudhoor صلى الله عليه وسلم said: 'In this dunyaa, it will overcome all of them, but in the Aakhirah, they will be separated from the sinners.'" [Al-Hadeeth]

Hadhrat Shaikhul Hadeeth used to say that therefore, those Hadharaat who are sitting contentedly with their own piety must not be unconcerned, because if, Allaah forbid, some `Adhaab were to come down on account of the munkaraat, it would overtake them as well.

There is another Hadeeth narrated by Hadhrat Shaikhul Hadeeth:

"Hadhrat `Aa'ishah Siddeeqah رضي الله تعالى عنها says that Nabi-e-Kareem صلى الله عليه وسلم once entered my house, and I perceived a certain effect upon his face, that something important had happened. Hudhoor-e-Akram صلى الله عليه وسلم did not speak to anyone. He performed wudhu and went to the Masjid. I was standing by the wall of the house, to hear what he was saying. Hudhoor صلى الله عليه وسلم ascended the Mimbar, and after Hamd and Thanaa, he said: "O people! Carry out Amr bil-Ma`roof and Nahyi `anil Munkar, before such a time comes that you make du`aa but it is not accepted, and you ask but you are not granted (what you ask for). You will seek my help against your enemies but I will not help you."

After saying these words, he descended from the Mimbar.

Another Hadeeth mentions that if a person is living amongst a people who are engaged in sin, and he has the ability to stop the people (from those sins) but he does not do so, Allaah Ta`aalaa will overtake him with some `Adhaab before he dies. [Abu Daawud Shareef]

After hearing this Hadeeth, think: is our condition contrary to it or in conformity with it? There is a need to reflect.

One well-known Sahaabi, Hadhrat Abud Dardaa' رضي الله عنه said: "Do Amr bil-Ma`roof and Nahyi `anil Munkar, or Allaah Ta`aalaa will appoint zhaalim rulers over you who will not respect your old or have mercy upon your young. At that

time, your pious people will make du`aa but it will not be accepted. You will seek help but will not be helped. You will seek forgiveness but will not be forgiven."

There is another Hadeeth that appears in Durr-e-Manthoor, quoted Tirmidhi and elsewhere, narrated from Hadhrat Hudhaifah رضى الله عنه, that Hudhoor-e-Aqdas صلى الله عليه وسلم took an oath, saying: "Either you will do Amr bil-Ma`roof and Nahyi `anil Munkar, or Allaah Ta`aalaah will send down `Adhaab upon you. Thereafter, you will make du`aa but it will not be accepted." [Fadhaa'il-e-Tableegh]

Hadhrat Shaikhul Hadeeth said: "Reaching (this point), we should firstly reflect on how much we have disobeyed Allaah Ta`aalaah. Then we will know why all of our efforts are unsuccessful, why our du`aas are ineffective, and why we are retrogressing instead of progressing." [Fadhaa'il-e-Tableegh]

So, my friends! I say: the type of work that is needed is not being carried out. That is why no reduction in sin is coming about. As long as sins are not stopped, the afflictions will carry on. This is because judgements come down based upon the a`maal of the Muslims. The work of (stopping) munkaraat is even more needed than that of (commanding) the good. It is like how for health, it is necessary to take the season into account when having meals, but at the same time, it is also necessary that a person exercises caution and abstinence (from certain foods and drinks), otherwise the nourishments and strengtheners will not be able to be beneficial.

Likewise, in terms of Imaan, in our personal and communal lives, the benefits of taa`aat are either not manifest at all, or if they are, there are not complete benefits. This is attested to by the Hadeeth on riyaa, which mentions that a generous man, an `Aalim and a wealthy man spent their entire lives in Deeni works, but on account of all of it being only out of riyaa, it was all valueless.

My friends! In those areas where this work (i.e., of Amr bil-Ma`roof and Nahyi `anil Munkar) is not being done, it is fardh-e-kifaayah there. In those areas where it is being carried out, it is necessary to add to it as per the need.

Regarding Amr bil-Ma`roof and Nahyi `anil Munkar, Hadhrat Thanvi wrote in one khutbah:

الحمد لله الذي جعل الأمر بالمعروف والنهي عن المنكر القطب الأعظم في الدين وبعث له النبيين أجمعين

"All praise is due to Allaah Who made Amr bil-Ma`roof and Nahyi `anil Munkar the greatest pivot in Deen, and sent all of the Ambiyaa' for this purpose."

Some sins will be explained which are absolutely essential to stay away from. For example, to not give the inheritance; to deprive sisters and daughters from their share; to not observe Shar`i purdah; to shave the beard or trim it to less than a fist's length; to engage in gheebat; to harbour suspicions and think bad (of other Muslims); to harbour jealousy; to take usury; to deceive; to usurp someone's land unlawfully. These are all detailed in Hayaatul Muslimeen.

Nowadays, Maashaa'Allaah, when it comes to good (i.e., Amr bil-Ma`roof), effort is being made on it and da`wat given towards it in various ways, but when it comes to islaah of evils and creating aversion for sins, and to make arrangements for the cleaning up today's society as it should be, then for this, there is a shortcoming in terms of concern and efforts. On such occasions, for you Hadharaat to turn your attention towards this work and make special efforts for it is something that gives me pleasure. There is a need for greater fikr. Baarakallaah, Taqabbalallaah. May Allaah Ta`aalaa grant tawfeeq to work in conformity with the usool and hidaayat, Aameen.

Each and every person from the participants in the ijtima should have the concern for carrying out work in their areas as per what is required. Each person should have the Da`watul Haqq compilation with them and try to act in conformity with it.

The details of the Da`watul Haqq compilation are as follows:

- 1) Da`watud Daa`i, Tafheemul Muslimeen and Ta`leemul Muslimeen - these three (treatises) have been published under the title: "Da`watud Daa`i". These were compiled by Hadhrat Hakeemul Ummat, Mujaddidul Millat, Hadhrat Thanvi.
- 2) "Ashraful Hidaayaat li-Islaahil Munkaraat". This deals with the Shar`i status of tableegh, as well as its ahkaam and aadaab. This lowly one is the compiler.
- 3) "Ashrafun Nizhaam". This deals with the method of islaah and tableegh inside and outside of the home, and some advices in this regard.
- 4) "Ashrafun Nasaa'ih". This deals with those matters required by the workers. This lowly one is the compiler.
- 5) "Ashraful Khitaab". This explains the manner of speaking at the time of giving da`wah towards ma`roof and doing islaah of munkar. This lowly one is the compiler.

I make du`aa for all of the objectives of all of you, and for your success in both worlds.

An Easy Solution for the Present-Day Worries:

- 1) Teach one sin and one sunnat daily. Household members should do dor (revision) of these among themselves. The following day, attention must be given to the reading out of it (once again). If (the household members) have not memorised it, one must not proceed to the next lesson. Only those who have memorised can be given a new lesson.
- 2) Every person should daily recite 300x Kalimah Shareef, 300x Durood Shareef and 300x istighfaar. If one any day one is unable to, due to some excuse, then read 1/10th of this amount.
- 3) Give attention to daily reading out a little bit from Ta`leemuddeen, Hayaatul Muslimeen, Jazaa'ul A`maal, Huqooqul Islaam and Hikaayaat-e-Sahaabah in the house. The explanation on sins from Hayaatul Muslimeen should also be read daily - a little bit (each day).
- 4) Give importance to meeting with the Ahle `Ilm Hadharaat and Mashaayikh.
- 5) Daily, after each of the five daily Salaah, a person should reflect: "One day, I have to leave from here (i.e., this dunyaa). What preparations for this have I made?"
- 6) Those people who are not performing Salaah, get them punctual with Salaah and establish a system for overseeing (that they perform Salaah).
- 7) Give importance to du`aa for every need. Make du`aa for your own islaah, that of your household members, that of the people in your village or city, and the islaah of everyone in the world.

Abrarul Haqq

حامداً ومصلياً ومسلماً أما بعد

After a lengthy period of sickness, Muhyiyus Sunnah, Hadhrat Maulana Shah Abrarul Haqq Saheb recovered, and on the 17th of Rajab, 1423 H., he headed to Hardoi. On the 18th of Rajab, 10:00am, after having met with the Hadharaat-e-`Ulamaa, Asaatidhah-e-Kiraam of the Madrasah, dear students and also friends and guests from the city, he gave some valuable naseehat for approximately 20 minutes, which was recorded on tape. Later on, after Hadhrat Muhyiyus Sunnah had proofread (the transcription of this bayaan), it was published under the title: "The Prescription for Falaah-e-Daarain (Success in Both Worlds)". May Allaah Ta`aalaa accept it and make it beneficial.

Was-Salaam

Muhammad Ifdhaalur Rahmaan

Khaadim of Madrasah Ashraful Madaaris, Hardoi

10th of Shawwaal, 1423 H.

نُحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ أَمَّا بَعْدُ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَا يَفْعَلُ اللَّهُ بِعَدَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا

{"Why would Allaah punish you, if you are grateful and believe? And Allaah is Appreciative, All-Knowing."}

At this time, all of the people here are from the khawaas (elite). They have ta`alluq with the madaaris. Let them reflect: in any institution, whether a Deeni one or a worldly one, if the mu`aamalah of the people there is good, in conformity with the usoo, how will they be treated? How will people treat them in this dunyaa? On the other hand, if their mu`aamalah is not good, and the work is not in conformity with the principles, how will they then be treated? Everyone knows that the conditions of both will be different. Likewise, the atharaat will also be different.

Qaanoon-e-Ilaahi:

The way that Allaah Ta`aalaa deals with His slaves is that when they adhere to the Ahkaam, giving importance to the faraa'idh, waajibaat and sunan, abstaining from sins, then in such a condition, it is obvious that (Allaah Ta`aalaa) will treat them with His Favour and Generosity. They will receive from the Favours of Allaah Ta`aalaa. They will not be seized and punished.

Allaah Ta`aalaa said in the Qur'aan Paak:

مَا يَفْعَلُ اللَّهُ بِعَدَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا

{"Why would Allaah punish you, if you are grateful and believe? And Allaah is Appreciative, All-Knowing."} [5th Para]

On the other hand, when the work is not correct, when it is contrary to the usool and hidaayaat, when there is sin, (those people) are taken to task, and different kinds of difficulties and worries come upon them.

Allaah Ta`aalaa says:

{"Whatever difficulty befalls you is due to what your own hands have earned."}
[25th Para]

Those hardships and calamities that come about are the result of sins. Nowadays, different kinds of conditions transpire, that in some places, there are floods, and in some places, there are droughts. Likewise, in some places there is severe cold and in some places there is severe heat. There are many other things like this as well. All of these are punishments upon us, and punishments come about due to sins. All kinds of worries and difficulties come about. It is like if a person is in the habit of consuming arsenic: his life will be destroyed. Sin is like that. Sin is poison. Whatever poison a person consumes, it will have its effect.

The Sickness of the Ummah and Its Cure:

Now, what is the cure? It comes in a Hadeeth Paak that Rasoolullaah صلى الله عليه وسلم said: "Should I not inform you of your sickness and its cure? Listen! Your sickness is sin and your cure is istighfaar."

Tawbah and istighfaar are great things. Its method is that if a person has sinned, he must feel remorseful and ashamed. Together with that, he must immediately abandon that sin and resolve never to return to it in future. Whatever harm was done, he must try to make amends as far as possible. For example, if he destroyed the rights of some people, he must return (their rights) to them and seek their forgiveness. Whatever rights due to Allaah Ta`aalaa are binding upon him (which he has hitherto failed to carry out), he must carry them out. When he errs, he must make amends.

Honesty and an Incident filled with Naseehah:

When insaan has concern for all of this (mentioned above), he will try to make his dealings corrects. Then, he will be helped by Allaah Ta`aalaa. Regarding this, I remember one incident. It is a good one. I will mention it.

There was one merchant who used to prepare pure Unani medicines. There was one particular medication which he used to make a lot of. Once, the pure form of

the most important ingredient needed for making this medicine couldn't be found. The person who used to supervise the making of this medicine therefore used an imitation, thinking that since he's using the pure form of the other three ingredients, what's the harm in using the imitation form for this one ingredient. Thinking this, he prepared the medicine (in that manner). When the owner (the merchant) was informed of this, he took that person to task, saying: "What have you done?" He had all of that medicine thrown out into the sea.

In the past, that is how we (i.e., the Muslims) were. It had cost Rs.60,000 (to make that medicine).

What happened afterwards? The respect people had in their hearts for him (this merchant) increased, and his business grew much bigger than before.

Whosoever corrects his mu`amalah with Allaah Ta`aala, he will be helped from the Ghaib in various forms. Therefore, whenever one errs, one should engage in tawbah and istighfaar.

The Effect and Benefit of Du`aa is Greater than that of Medicine:

Engage more in du`aa. Du`aa is something great. Nowadays, there is a shortcoming in this regard. When there is some deal or difficulty, make du`aa. Through the barkat of (du`aa), even the most difficult of matters will become easy.

From Hardoi, my illness commenced. Then, I went to Mumbai. At every place, the biggest of doctors were saying: "We know the condition of our medicine. Take a course of this medicine, and in such-and-such number of days, this will be the benefit. Such a swift benefit for the illness is not the effect of our medicine; our treatment is only in name. In reality, it is but the Fadhl of Allaah Tabaaraka wa Ta`aala."

Those who came to know (of my illness) made du`aa and encouraged others to do the same. Up until now they are making du`aa. This is the barkat of it. It is the Fadhl of Allaah. I am able to go to the Masjid as well and have the tawfeeq to speak Deeni matters. Therefore, engage in du`aa. Du`aa doesn't cost anything also."

The Barkat of Ta`alluq with Allaah:

Through engaging in du`aa, one's ta`alluq with Allaah Ta`aalaa is strengthened and grows. Through it becoming healthy and strong, various atharaat manifest. There are many examples. Back in the days when Muslims had the concern for conquering lands, they came to the Tigris River, which blocked their way, and the rain was excessive as well. There was a flood. Furthermore, the Persians had destroyed all of the boats, and so since there weren't any boats, what could they do? Outwardly, it would seem that there were no means available. However, when there is a healthy ta`alluq with Allaah Ta`aalaa, Ghaibi Nusrat comes from the Heavens. Hence, that happened here. Hadhrat Sa`d ibn Abi Waqqaas رضي الله عنه, who was the Ameer, gathered the army and said: "I have made a firm resolve. Trusting fully in Allaah Ta`aalaa, we will wade into the river on horseback and we will cross it."

Everyone accepted with a happy heart and prepared themselves. The entire army, consisting of 60,000 Mujaahideen, entered the river.

Hadhrat Sa`d رضي الله عنه said:

حسبنا الله ونعم الوكيل. لينصرن الله وليه وليظهرن الله دينه وليهزمن الله عدوه, إن لم يكن في الجيش بغي أو ذنوب تغلب الحسنة

"Allaah is Sufficient for us, and He is the Best Disposer of Affairs. Allaah will most definitely aid His Friends, and Allaah will most definitely make His Deen supreme, and Allaah will most definitely vanquish His enemy, so long as in this army, there is neither rebellion nor sins that overpower the good."

The entire army went into the water on horseback and crossed it without anyone's belongings falling down even, and without anyone coming to any harm.

One person's wooden bowl fell. People said something, so this person said: "My mu`aamalah with Allaah Ta`aalaa is good and correct. My bowl will not be lost."

This person made du`aa: "O Allaah! Do not make me, from out of them, someone whose belongings are lost."

Just a little while later, a wave washed that bowl onto the shore and someone picked it up. The owner recognised it as his and took it. This is the shaan of Ta`alluq Ma`Allaah.

How is Ta`alluq with Allaah Acquired?

In order to acquire correct ta`alluq with Allaah Ta`aalaa, and special nearness unto Him, it is vital to give importance to the Sunnah. Acting on the Sunnah brings about strength in the heart. The Special Fadhl of Allaah Ta`aalaa is upon those people who act upon the Sunnah and give importance to it. The more in conformity with the Sunnah a deed is, the greater it is, and (the person who carries out such a deed) will receive Favours (from Allaah Ta`aalaa) commensurate with that. When there is shortcoming in (acting in conformity with the Sunnah), the effects will be in accordance with that and there will be tests.

This type of mu`aamalah is here as well. Consider the incidents from the lives of Sahaabah-e-Kiraam رضوان الله تعالى عليهم أجمعين and other Hadharaat, and their conditions and experiences, how they would conquer a city in such-and-such number of days.

It happened (in the time of the Salaf) that this mu`aamalah stopped in one area. Days and days were passing (but this place was not being conquered). Hadhrat `Abdullaah ibn Mubaarak رحمه الله went to sleep in the condition of concern regarding this matter. In a dream, he visited Hudhoor صلى الله عليه وسلم. Rasoolullaah صلى الله عليه وسلم instructed him with the usage of the miswaak at the time of wudhu. When he awoke, everyone acted upon this instruction and began using the miswaak.

On account of one shortcoming, the Favours had stopped. Once it was fulfilled, there was success again.

A Worldly Benefit of Reciting Soorah Yaa-Seen:

I remember another thing. One year before our paternal aunt's husband passed away, he gave naseehat to (my) younger brother, saying: "My time is near. It's possible that it's now time for my journey (to the Aakhirah). There is something I have not told anyone up until now. I am now telling it to you. When I was 12 years old, my respected father, who was a civil servant, said to me: 'Son, we have heard from the `Ulamaa that if a person recites Soorah Yaa-Seen Shareef, all his work for that day will be made easy.' He used to recite Qur'aan Paak looking inside. From that time, I began reciting it. I memorised it as well. Today, I am 82 years old. It's been 70 years. What my respected father had said - Alhamdulillah, I did not leave it off for even a single day."

Thereafter, he said: "The barkat of it became manifest to me, that in all of my worldly work, I never had to take help from or ask any person."

He used to work as a deputy collector. He did it well. Later on, he moved to Pakistan. There too, through the barkat of Soorah Yaa-Seen Shareef, he did his work well.

What is difficult about reciting Soorah Yaa-Seen Shareef? How much time does it take? Therefore, draw people's attention towards this. All should give importance to it. This is a ma`mool. Whatever children enroll, first have them memorise Soorah Yaa-Seen, Soorah Waaqi`ah and Soorah Mulk. They must recite these Soorahs and must be taught their importance.

A Prescription for Protection from Poverty:

Likewise, if a person recites Soorah Waaqi`ah after Maghrib, the barkat of it is that he will not fall into poverty. People complain about financial difficulties but do not act upon this.

When Hadhrat `Abdullaah ibn Mas`ood رضي الله عنه was in his final illness, Hadhrat `Uthmaan Ghani رضي الله عنه came to visit him and said that he would like to give him some money. He replied: "I have no need for money." Hadhrat `Uthmaan رضي الله عنه said: "It is for your daughters." At this, Hadhrat `Abdullaah ibn Mas`ood رضي الله عنه said:

"Do you fear poverty for my daughters? Indeed, I have ordered my daughters to recite Soorah Waaqi`ah every night. Indeed, I heard Rasoolullaah صلى الله عليه وسلم saying that whosoever recites Soorah Waaqi`ah every night, poverty will never afflict him." [Tafseer Ibn Katheer, 4:281]

What a great thing this is! In my house, my uncles used to recount their story, that when the country was divided, some people were relocating here and some were going there, caravans were coming and going - in such conditions, obviously, where could their be arrangements for accomodation, food and drink? When they were going to Jalandhar, Maghrib time came in, so they went in a group into a field, to a tree there. There, they performed their Namaz, the Sunnats and six rakaats of Awwaabeen. Whilst they were doing this, someone came along, put something down and then left. They didn't know who it was who had put something down and then left.

When they completed their Awwaabeen, they looked and saw that it was hot rotis and fish kebabs. This is the barkat of Soorah Waaqi`ah.

We don't make `amal on it. We don't give importance to it. There is a need for some concern and attention. It should be read with constancy, then its barakaat will become manifest.

It's mentioned in the biography of one buzrug that he received a gift of eggs. When he checked, he saw that there were 90 eggs. He said: "This belongs to someone else." He said: "A beggar had come to beg. At the time, there were 10 eggs in the house. I said to the maid-servant to give the eggs (to this person). The usool is that in the dunyaa, for 1 you get 10, and in the Aakhirah, you get 70. Therefore, there should be have 100 eggs (in this gift)."

When an investigation was done, it was found that the beggar had only been given nine eggs.

This is the effect of Ta`alluq Ma`Allaah.

Special Instructions to the People of Masaajid and Madaaris:

Through perpetrating sin, weakness develops in this Ta`alluq. A person starts to feel averse to pious people. Sin is poison. It destroys one's life. Many people don't even know what is sin, so how will they avoid it? Therefore, it is important for them to be taught. Regarding this, I have been speaking (about it), and I've given advice and made a request. What must be done is that in your Maktabas, Madaaris and Masaajid, establish a practice of daily explaining (to the people) one sin and one sunnat. Keep up this practice. When there is knowledge of it, `amal will also become in conformity with it.

Summary:

Right now, the summary of all that has been said is: keep your mu`aamalah with Allaah Ta`aalaa correct. It's vital to make your Ta`alluq strong. Think about and make efforts for this. Make tawbah and istighfaar for it. Give importance to Tilaawat, Dhikr and the sunnats. Avoid sins. Engage in du`aa, especially after the faraa'idh. Make du`aa with attention and focus. Be steadfast upon all of these things, and you will then see what effects become manifest.

Majdhoob Saheb explained this matter in his own words:

"Your nation is built upon Deen and Imaan. Your life is suspended upon carrying out (the Instructions of) the Qur'aan. Your victory only comes with the Fadhl of Allaah Ta`aalaa, not through your power, numbers or resources."

Usool for Falaah-e-Daarain:

Some Advices of Hadhrat Hakeemul Ummat Maulana Shah Ashraf Ali Thanvi:

- 1) I say with great emphasis to my friends in particular and to the Muslim public in general: learn `Ilm-e-Deen yourself and have your children acquire Ta`leem. This is fardh-e-`ain upon every person, whether it be by means of kitaabs or suhbat. Without this, there is no way of remaining safe from the worldly fitan which today have no limit. Never must there be any negligence or shortcoming in this regard.
- 2) I advise the students of Deen to not become deceived by the slogans of "dars-o-tadrees". Its benefit is suspended upon doing khidmat of and having the suhbat and nazar-e-inaayat of the Ahlullaah. It is absolutely important to adhere to this.

بے عنایات حق و خاصان حق گرمک باشد سیر، ہستش روق

- 3) Having looked at the Deeni and duniawi harms, I advice being especially cautious regarding the following matters:
 - a) Do not act upon the dictates of lust and anger.
 - b) Haste is an extremely bad thing.
 - c) Do not do any work without consulting.
 - d) Abstain absolutely from gheebat.
 - e) Excessive speech, even if it be about things that are permissible, as well as excessive unnecessary mixing with people, without there being any severe need or any benefit that is being sought, especially when it reaches the level of friendship, and especially when one falls into making all and sundry their confidant, is something that is extremely harmful.
 - f) Never eat unless you are fully desirous (i.e., unless you are actually hungry).
 - g) Do not sleep (with your wife) unless there is severe need.
 - h) Do not take a loan unless there is a severe need to do so.

- i) Do not waste.
- j) Do not accumulate unnecessary items.
- k) Do not adopt the habit of being harsh and having a "sakht mizaaj". Make gentleness, self-control and patience your salient features.
- l) Avoid riyaa and takalluf (artificiality) in your words and actions, and also in your food and clothing.
- m) A muqtada (one who is followed by the other Muslims, such as an `Aalim) should not behave with bad akhlaaq towards the rulers, but he must also not mix much with them. As far as possible, he must not make them an objective, especially if it's for the sake of acquiring dunyawī benefits.
- n) Purity of mu`aamalaat is even more important to give attention to than diyaanaat.
- o) When it comes to narrations and stories, be extremely careful. Even big, deendaar and intelligent people are careless in this regard, whether it be in understanding or in narrating.
- p) Never use any kind of medicine unless there is a real need, and when there is a need, do not use it without the permission and advice of a knowledgeable, experienced, kind doctor.
- q) Keep the tongue far away from all kinds of gheebat and futile speech.
- r) Be a seeker of Haqq. Do not be adamant on your opinion (i.e., do not stick to your own view despite being presented with Shar`i Dalaa'il to the contrary).
- s) Do not increase the number of connections you have (with people, i.e., do not go out in search of making more friends).
- t) Do not interfere in anyone's worldly matters.
- u) I request all of those connected to me that throughout their lives, they remember to daily recite Soorah Yaa-Seen Shareef, or three times "Qul Huwallaah" Shareef, and do (eesaal-e-thawaab) to me, but do not do anything contrary to the Sunnah, and do not perpetrate the bid`aat of the masses and the elite.
- v) As far as possible, have no interest in the dunyaa and all it contains, and do not be unmindful of the Aakhirah at any time. Always live in such a way that if your appointed time for death came right now, you will not be of those who have the

worry and desire that, "If only You would delay (my time of death) to a near time so that I can give sadaqah and be from the pious."

Let a person understand at all times:

شاید ہمیں، نفس، نفس واپس بود

Always make istighfaar for the sins perpetrated during the day before the night enters, and for the sins perpetrated during the night before the day enters, and as far as possible, discharge huqooqul `ibaad (the rights of people).

w) Believe a Khaatimah bil-Khair (a Goodly Ending, i.e., to die with Imaan) to be the best and perfect of all Ni`mats, and beg (Allaah Ta`aalaa) for it, especially in du`aa after the five daily Salaahs. Make shukrr for Imaan, because Allaah Ta`aalaa has promised:

{"If you are grateful, I will give you more..."}

This is also from the greatest of asbaab for the acquiring of a Khaatimah bil-Khair. Together with this, also make du`aa for me. That is my request as I conclude this topic, that you make du`aa that Allaah Ta`aalaa grants me also death with Imaan. [Ashrafus Sawaanih, v.3, p.114-116]

The Shar`i Ruling Regarding Wearing the Pants or Lungi Below the Ankles:

1) Hadhrat `Abdullaah ibn Mas`ood رضى الله عنه saw someone performing Salaah whilst having his pants hang below his ankles, so he said: "This is a person who does not care about what Allaah Ta`aalaa has made halaal or haraam." Meaning: this person is performing Salaah in this haraam condition.

[Fat'hul Baari, Kitaabul Libaas, v.10]

2) Hudhoor صلى الله عليه وسلم said that Allaah Ta`aalaa does not love those who wear their pants below the ankles. [Fat'hul Baari, Kitaabul Libaas, v.10]

3) One person made an excuse, saying: "It so happens that my pants slips below the ankles." Hudhoor صلى الله عليه وسلم said: "Your making of an excuse for this action of yours is even worse. Lift your pants (above the ankles)." In another

riwaayat, it's mentioned: "Do you not desire to (follow) my way?" [Fat'hul Baari, Kitaabul Libaas, v.10]

Note: Those people who wear their pants below their ankles, or are unconcerned regarding this: let them, in all fairness, keeping Khawf for Allaah Ta`aalaa in front of them, ponder deeply: Hudhoo **صلى الله عليه وسلم** did not accept the excuses of those who had made excuses, and he prohibited this action. [Taken from Risalaah Nizaam-e-Kanpur, under the supervision of Hadhrat Maulana Mufti Mahmood Hasan Saheb, Mufti of Darul Uloom Deoband, Sepember, 1464 H.]

4) It is narrated from Hadhrat Abu Hurairah **رضي الله عنه** that Rasoolullaah **صلى الله عليه وسلم** said: "Whatever (hangs) below the ankles, from the lower garment, will be in the Fire (of Jahannam)." [Bukhaari Shareef]

The Necessity for Every Deeni Organisation to Appoint Muballigheen:

Some Advices of Hadhrat-e-Aqdas, Hakeemul Ummat Maulana Thanvi:

Malfooz #141, taken from al-Ifaadhaatul Yowmiyyah minal Ifaadaatil Qowmiyyah, Thana Bhowan print, v.6, p.120:

(Hadhrat Thanvi) said in response to the question of one Molvi Saheb: "The customary Dars-o-Tadrees is a precursor to the objective. The actual objective is Tableegh. Nowadays, there is a great shortcoming in this regard, in that Dars-o-Tadrees itself is considered to be the primary objective. On account of this shortcoming, those `Ulamaa who do not engage in Tableegh are being deprived of a great virtue. The Dars of the Hadharaat Ambiyaa-e-Kiraam **عليهم السلام** was this very Tableegh. Initially, there should be dars-o-tadrees, but after graduation, one must discharge the rights of both acquisition of `Uloom and also Tableegh. To give importance only to the one whilst ignoring the other is a great shortcoming. The `Ulamaa must pay attention to this, that they must spend some time in Tableegh as well.

The easiest and best way for this is for the Madaaris to appoint muballigheen (people who will carry out tableegh). Nowadays, there is a great shortcoming in this regard in the Madaaris. All of the focus is only on studying and teaching, whilst no attention whatsoever is given towards Tableegh. The amount of time they spend on (dars and tadrees) - they do not spend even half that amount of time on Tableegh."

[Ta`leemul Muslimeen, 14th of Dhul Hijjah, 1356 H., Thana Bhowan]

Every Islaamic Madrasah should appoint at least one waa`izh. Understand that for the necessity of Ta`leem, a teacher is added, because just as how the teachers at the Madrasah are the teacher of the students, the waa`izheen are the teachers of the laymen. Likewise, the people running the organisations (Ahle Anjuman) must understand that for ta`leem of the laypeople, this is a maktab which is a branch of the organisation (anjuman)."

[Tafheemul Muslimeen, 23rd of Dhul Hijjah, 1356 H., Thana Bhowan]

Those `Ulamaa who are engaged in some Deeni khidmat, such as dars-o-tadrees, writing (kitaabs and articles), etc., they must, in their times of rest and in their times of meeting with people, must not be lazy to convey the Ahkaam-e-Ilaahi (Divine Commands) to the slaves of Allaah Ta`aalaa. They must consider it their duty to seize opportune moments for wa`z, naseehah and conveying the Ahkaam of Islaam to the slaves of Allaah Ta`aalaa, such as the Jumu`ah holiday, or when there are lengthy holidays, etc.

[Huqooqul `Ilm, p.58]

This engrossment in dars and ta'leef has been made the actual objective, and in so doing, a great shortcoming has been done to the actual maqsood bidh-dhaat (true objective), which is a major error.

Doing Islaah of Your Family Members is an Integral Part of Your Own Piety, Without Which Your Own Piety is Incomplete:

Hadhrat-e-Aqdas, Hakeemul Umat Maulana Thanvi said in one malfooz: "There are some people who outwardly themselves carry out good deeds and avoid sins. However, together with this they share in the non-legislated actions and sins of those people who are disobedient unto Allaah Ta`aalaa. They do this because they think: "This is the dunyaa. We have to live here as brothers. How can family be abandoned?"

They also say: "Mian, it's necessary to keep the dunyaa under control through the Deen."

Others don't participate (in the sins, etc.) but when they see these wrongs being done, they don't even feel nafrat towards the actions of those doing wrong. They continue mixing with and befriending such people. They continue to eat and drink with them daily. They do not display any nafrat (for the evils they are carrying out).

So, regarding such people, the answer to the doubt raised is this, that this kind of participation or silence is itself an act of disobedience, and so the tribulations (that

such people are put through) is also on account of disobedience. So, it cannot be asked: "Why do calamities afflict people who themselves are not disobedient?"

In a Hadeeth Shareef, Hudhoor صلى الله عليه وسلم related an event pertaining to one of the previous nations, that Hadhrat Jibra'eel عليه السلام was ordered to destroy such-and-such village. He asked: "O Allaah! In this village is such-and-such person who has never disobeyed you."

Allaah Ta`aalaa said: "Destroy it with him. He is from them, because he used to witness the disobedience being carried out against Us, but his face never changed (in anger)."

There are examples of this in this dunyaa. If a person associates with people who are rebels against the government, or helps them, such a person is counted as being among the rebels. We cannot be considered to be loyal to someone if we associate with his enemies. Association with his enemies is an ijtimaa`-e-dhiddain (joining of opposites). They want to join both. Regarding this, it is said:

ہم خدا خواہی وہم دنائے دوں

ایں خیال است و محال است وجوں

[Al-Ifaadhaatul Yowmiyyah, part 2, p.48]

An Address to the Hadharaat Huffaaz:

Assalaamu `Alaikum wa Rahmatullaahi wa Barakaatuh.

Allaah Ta`aalaa has granted you people a great treasure. The system of Taraaweeh was brought about in order to safeguard (this treasure). Therefore, such people who have the desire to listen (to the Qur'aan Kareem) and who make arrangements for food and refreshments, they should be considered to be a special gift from Allaah Ta`aalaa. Otherwise, it was our obligation to read out (the Qur'aan Kareem) and undertake (getting) food and refreshments (for ourselves), as many people do. Therefore, if anything from the food or refreshments is contrary to one's habit and mizaaj, have sabr and work with husn-e-zhann. Inform the administration discreetly. Do not mention it to others. Be punctual with time and give importance to this. Others mustn't be put through takleef because of us. Give special importance to being punctual for the times of jamaat and taraaweeh, so that others

don't have to wait. When reciting the Qur'aan Paak, pay attention to pronouncing each and every letter clearly and correctly. Observe the laws of ikhfaa and izh-haar.

Do not waste more than 10 minutes on relaxing, reading news or speaking with the laymen. Most of it has a bad effect. The time of Ramadhāan Shareef is for the acquisition of perfection in taqwaa.

During Tilaawat, keep in mind that Allaah Ta`aalaa is listening.

Perform the sunnat Namaz of wudhu correctly, with balance, correctly performing rukoo` and sujood. Give importance to this.

If the Imaam is someone else during the times of Salaah, ensure that you are there for Namaz with Takbeer-e-Oolaa.

If (the people) want to engage in the ritual of lighting lamps or putting up flags (some rituals which existed in the Indo-Pak subcontinent), forbid it. If they refuse, do not perform the khatm. Leave. Never ever accept any gifts. Excuse yourself. You yourself will also attain honour through this, and also it will correct a wrong practice, and that brings great reward.

Read this daily at some time or the other. In fact, (it's best) to read it first thing in the morning.

Abrarul Haqq

Naazim of Majlis-e-Da`watul Haqq, Hardoi

Some Advices Regarding Islaah of the Ummat:

He said: "If while elders are drinking tea, a fly falls into their cup, juniors immediately rush to remove it, and the elders are very pleased by this. So, munkaraat (evils) should be treated the same way. Never ever, never ever must one participate in a munkar. Understanding the situation, with adab, one should present (islaah) to the elders (if they are doing wrong). However, whilst doing this, it is essential to honour and respect the elders whilst bringing to mind one's own lowliness.

If, in our homes, some child informs us that so-and-so has put his shoes on that bed, or some graffiti is done on the wall, or a fly falls into the cup, then we will be concerned, whereas no deficiency has come about in the cup; rather, it was added to. Likewise, if the feet become swollen, that's an addition. Yet, we go running to

the doctors. From this one understands that not every addition or "progress" is liked.

Likewise, if two or three mosquitoes slip through the mosquito net, there is no rest or sleep until they have been removed. Yet, just how much blood can two or three mosquitoes suck? It will drink one ratti (a measure of weight used in the past, which is equal to eight rice-corns) and then go to sleep, and you will also then go to sleep. However, you are not prepared to give even two or three drops of blood.

Friends! This is something to ponder over. If munkaraat enter our homes, if things that are contrary to Sharee`ah enter our homes, we are completely unconcerned. Our children keep the hairstyles of the English, our children take photos of animate beings, etc., - we are not concerned about this. Yet, if a snake or scorpion entered the house, we would immediately be concerned about removing it. We will call people to remove it. However, when disobedience unto Allaah Ta`aalaa enters our homes, how is it that we are able to remain calm?

If a thorn or splinter enters the finger, the person becomes restless. This is because a foreign thing has entered (the body). If dust and sand blow into the eye, there is pain and discomfort, but if surmah is applied, one's ease increases, and this is because surmah is not a stranger to the eye. Surmah has munaasabat with the eyes. Likewise, when there are spiritual maladies like jealousy, (unjust) anger, arrogance, etc., peace and tranquility leave."

He said: "If there is a glass of water, and you throw a few pieces of iron inside - water is light and this tiny amount of iron is heavier. Likewise, the iron is so much stronger than the water. However, that water destroys the form of the iron, i.e., it causes it to rust. Furthermore, that metal's reality is also ruined, i.e., first its form and then its internal as well. The metal becomes weak.

Likewise, through the black dots brought about on the heart by minor sins, the heart becomes black. It becomes rusted. In the same way, bad company, no matter how little and weak it is, causes harm. The English first destroyed the outward form of the Muslims, having them adopt the Englishman's hairstyle, shave the beard, etc., thus becoming distant from the Beloved Appearance of Rasoolullaah صلى الله عليه وسلم. Thereafter, once the outward form has been ruined, the inner state is ruined next. Thus, the person becomes deprived of both the outward appearance as well as the ways of Rasoolullaah صلى الله عليه وسلم. Now, what is the remedy for this? The remedy is to first remove the rust. Then, it is painted.

Nowadays, our children receive education and tarbiyat in impious environments, so obviously they will get covered by "rust". However, if iron is first painted, the water will then not have an effect on it; it will remain safe from the rust. Likewise,

if our hearts and the hearts of our children are filled with the fear and love for Allaah Ta`aalaa, and have been "painted" with the Akhlaaq-e-Muhammad صلى الله عليه وسلم, there will not come about any deficiency in Deen. However, this "paint" is only acquired from the saints.

"Indeed, these hearts rust just as how iron rusts when afflicted by water."
[Hadeeth]

Rasoolullaah صلى الله عليه وسلم was asked how to remove that rust. He said: "Through Tilaawah of the Qur'aan and abundant remembrance of death."

(Hadhrat) said: "To do good deeds and wazeefas is easy, but to abandon sins is difficult. It's like how to suck the sugarcane of Saharanpur is easy and delicious, but to pull the sugarcane out of someone's mouth is difficult. Likewise, when it comes to those sins which the nafs has gotten accustomed to - to abandon those sins is very difficult upon the nafs. Generally, people don't even want to hear a speaker who speaks on abandoning of sins."

(Hadhrat) said: "Just as how work is being carried out place by place on Amr bil-Ma`roof, work needs to be carried out like that on Nahyi `anil Munkar. Both are fardh-e-kifaayah. Nowadays, on account of sins not being stopped, they are spreading rapidly. This work needs to be carried out in jamaat form."

This lowly one was invited to a dawat at one place. Over there, one person took a picture (of me) using a camera. Then, at first, he tried to deceive (me), saying that the camera wasn't properly charged, that the bulb was fused, etc., etc. I said to him: "Give me the camera." I took hold of it. I told him: "Now, in front of me, destroy the entire photo reel, otherwise I will never again set foot in this house, and I will not eat here right now either. I will immediately leave."

So, everyone's mizaaj became good. A reel costing Rs.32 was destroyed. This will serve as a lesson for this person throughout his life.

Nowadays, on account of lack of stopping (evil), sins are spreading like a flood. We no longer have any courage to stop evils. We will not tolerate even a small fly falling into the teacup of our children; we'll take it out. However, we will allow the spiritual snake of sins to enter the stomachs of our children.

My friends! Adopt the means of ridhaa, and those means are: to carry out the Commands of Allaah Ta`aalaa. Avoid the opposite of the means of ridhaa, and those are sins. Thereafter, see what Favours you will be granted (by Allaah Ta`aalaa, for doing this)."

Regarding Masaajid:

He said: "Generally, adhaan and iqamah is not given correctly, especially the pronunciation of 'Allaahu Akbar' and 'As-Salaatu Khayrum minan Nawm'. The alif in them is stretched far beyond its actual duration.

Adhaan and iqamah is looked down upon.

The Imaams of Masaajid do not perform Salaah according to the Masnoon Tareeqah.

The Qur'aan Kareem is not recited correctly.

Consideration is not given to the sunnats of recitation.

The Masnoon time is not punctually adhered to, when it comes to Fajr Salaah.

People embroiled in fisq and fujoor are appointed as Imaams and mu'adh-dhins.

People who are neither travellers nor engaged in I`tikaaf are allowed to sleep in the Masjid.

When it comes to beautifying the Masaajid, impermissible matters are not avoided. For example, stinking paint is used.

Importance is not given to the etiquettes and rules of the Masjid.

They perform Namaz using the loudspeaker. Regarding this, study Fataawaa Raheemiyah, v.1, p.90-94, and the treatise: "Ahkaam-e-Aalaat-e-Jadeedah" of Maulana Mufti Muhammad Shafi Saheb."

He said: "The purpose of a clock and watch was so that a person could perform Namaz in the first saff, not missing Takbeer-e-Oolaa. However, nowadays its purpose has become the opposite: it has become a means of laziness and coming late for Salaah. People look at the clock / watch to see how many minutes are left before jamaat starts, and continue to have conversations in their houses."

He said: "Nowadays, the sickness of delaying the janaazah has become widespread in the Ummah. This is noticed even in the environments of the Ahle `Ilm Hadharaat as well, on account of their fervours of love and belief (in their Hadhrat). In some places, there is even the error of transporting the janaazah (to another village, city or even country). There is a great delaying (of the janaazah), whereas the order (of the Sharee`ah) is to hasten with the janaazah. The Fuqahaa have clearly stated this mas'alah, that if it is possible to perform the burial before

Jumu`ah, it is then not permissible to wait even until Jumu`ah before burying the person. For a person, even a little bit of Sunnah and acting in conformity with Radha-e-Haqq (the Pleasure of Allaah Ta`aala) is sufficient for najaat and maghfirat. Conversely, even enormous amounts of (deeds) that are contrary to the Sunnah and contrary to Radha-e-Haqq are not beneficial at all.

It comes in a Hadeeth Paak that a musaafir who dies (during his journey) acquires a degree of shahaadah. This being the case, what is the need to then take the person back to his homeland (after he has died)? When acting contrary to the principles and laws (of the Sharee`ah) starts getting carried out by even the Ahle `Ilm, how will the laymen be able to understand (what is correct)? Some Ahle `Ilm present the action of the Akaabir (as their proof), in such instances. So, the question is: weren't these kutub of Fiqh written for the sake of `amal? `Amal is taken from the kitaabs, not from (the personal actions) of individuals. Yes, one is to study the kitaabs by individuals (i.e., but the actions of the individuals are not themselves proofs in Islaam).

Whatever akaabir this (delay) had taken place with, it was a matter of family members. Sometimes it was because of fervour, sometimes because of overwhelming aqeedat, sometimes it was silence due to expecting that so-and-so would say something or so-and-so would say something. At the time, it needed to be spoken against.

One person conveyed to me, in Hardoi, the news about a delay that had taken place (in the janaazah) because of delaying with the showing of the face (of the deceased `Aalim, i.e., they were taking their time with that so that many people could come and see him, but in the process, they were delaying the janaazah). I said to this person: "Did anyone speak out against it?" He went silent.

I became greatly pleased with the love of Haqq of one person of `Ilm, in fact, person of fatwaa and fiqh, when he said: "I am extremely remorseful that we did not openly speak out against this evil. I am engaging in istighfaar (for this)."

From the time of death until the putting on of the kafan, whatever amount of people want to gather can do so. Thereafter, there is no scope for delaying. Maashaa'Allaah, Maulana Shabeer Ali Saheb Thanvi رحمه الله عليه used to act on this mas'alah with courage and determination. The janaazah of Hadhrat Hakeemul Ummat Thanvi had been prepared, and a special train was on its way from Saharanpur, with people who wanted to take part in the janaazah. These people (who were on their way) consisted of a large number of mu`taqideen and special muta`alliqeen, and the delay would not have been much, because it's a short distance from Saharanpur to Thana Bhowan. Yet, Maulana Shabeer Ali Saheb gave

the instruction to carry out the janaazah and harshly announced: "The Law of Sharee`ah is to be respected! Never ever can there be any delay."

Hence, Maulana Zafar Ahmad Saheb Thanvi led the janaazah and they did not wait for this special train.

May Allaah Ta`aalaa grant all of us the tawfeeq to act upon every Law of the Sharee`ah, آمين.

When one great buzrug and `Aalim of Deen passed away and an announcement was made that his burial would be delayed, I wrote to his son, who was also a great `Aalim of Deen:

"Azeezam Mukarram Maulana Saheb زید رشده وفضله,

Assalaamu `Alaikum wa Rahmatullaahi wa Barakaatuh

The demise of Hadhrat Maulana was a great shock. I presented the following for the sake of acquiring thawaab:

1. Indeed, to Allaah belongs whatever He takes and to Allaah belongs whatever He gives, and every thing has a fixed term by Him. Therefore, have sabr and hope for reward.

وخیر من العباس أجرك بعده والله خير منك للعباس

"Better than `Abbaas is your reward after him, and Allaah is better for `Abbaas than you are."

2) When I was informed that the Janaazah Namaz would be at six 'o clock, it was an even bigger shock than Hadhrat Maulana's passing. I was surprised that Hadharaat such as yourselves would suggest such a time. Make haste with the burial. Keep your gaze on the teachings and dealings of Hadhrat Shaikh. Make haste with the Janaazah Namaz and the burial. Leave the announcement of (making it only at) `Asr. The amount of harm such a delay would do to the Ummah is difficult to make reparations for. Those people who will arrive at the previously announced time (of six 'o clock) can be informed that we acted in accordance with the Command of the Sharee`ah, and that the announcement of (waiting until) `Asr was an error. I had phoned the Jamiat in Delhi and also Saharanpur. I found out that all of those Hadharaat had already left. I also phoned Haji Ilyas Saheb in Delhi. Hadhrat Mufti Maulana Manzoor Ahmad Saheb is also in agreement with this letter. He arrived yesterday.

Was-Salaam

Abrarul Haqq

Manzoor Ahmad al-Mazahiri"

He said: "When there is a choice between breaking (the laws) of Deen or breaking a heart, give preference to Deen (i.e., protect the Deen and let the hearts be broken). Respect and honour the Sharee`ah over all benefits. On such occasions, give preference to Sharee`ah over emotions and zeal. Do not at all be concerned with the criticisms of people.

گرچہ بدنامیست نزدعا قلاں مانھی خواہیم ننگ و نام را

He said: "One person said: 'I took part in one wedding and was very shocked - pictures were being taken, and the wedding was also being recorded. People were singing and dancing. We also got caught up in the sin of photography. We didn't want to stand up from there, out of consideration for the family and feeling pressured."

I said: "If the family (of those getting married) presented before you a beautiful plate, with a chutney made of flies, served on a silver leaf, would you eat it out of consideration for the family and out of feeling pressured, or would you stand up and walk out?"

They said: "We would stand up and walk out."

(Hadhrrat) said: "So, the way you would treat a physical evil, at the very least, treat an evil (regarded as such by the) Sharee`ah in the same way."

One person said: "Fly chutney is something naturally reprehensible. Natural aversion for it is felt. However, there isn't this kind of natural aversion for sins."

I said: "Very well. If someone serves arsenic at a wedding, will you eat of it? Is arsenic then also a naturally abhorrent thing? There isn't natural aversion for it. So, just as how you cannot eat something which is logically bad, treat sins the same way."

He said: "Sultaan Haaron ar-Rasheed received a complaint regarding one of his governors, so he summoned that governor. In this meeting, the Sultaan sneezed, and everybody said: 'Yarhamukallaah', but this governor didn't do so. The Sultaan asked him: 'Why didn't you also say Yarhamukallaah'? The governor replied: 'You

didn't say Alhamdulillah, so it wasn't waajib for us to say Yarhamukallaah.' Sultaan Haaron ar-Rasheed sent him back (to his governor post), and said: 'A person who doesn't care about even the khaleefah (when it comes to stating the Haqq), where will he care about others?' He had been accused of (concealing the Haqq) for the sake of people.

He said: "'Allaamah `Abdul Wahhaab Sha`raani عليه الرحمة said: 'If you see something that is inappropriate, then, if the people involved are people who value Deen, then, in a suitable way, tell them there and then. However, if they are not people who truly value Deen, then wait until you get them in private and then explain to them.' It is explicitly stated in Fataawaa Aalamgiri that if there is absolute hope of the addressee accepting, then it is waajib to do Amr bil-Ma`roof and Nahyi `anil Munkar."

He said: "At one place, I emphasised a lot on correcting the zhaahir (external), so one person said: 'If the internal is correct, what is the need for being harsh regarding the external, i.e., the beard, etc.?'

I said: 'You are a businessman. Take the sign board of your shop and turn it upside down.'

He said: 'People would say I'm insane. They'd take this as proof of a mental imbalance.'

I said: 'Yet, in such a scenario, the baatin of the sign board would be correct. Only the zhaahir would be wrong, so why would you be termed mad and be given a certificate of being mentally unbalanced?'

He said: 'Maulana, I've now understood.'

Sometimes, things are understood best through examples."

He said: "Every country guards its borders. If one country were to seize so much as a single yard of another country, the entirety of that country, including the headquarters, the 'Daarul Khilaafah', would be in an uproar. So, see how much emphasis is given here to protecting the zhaahir (external). If a car's tyre goes flat, only the zhaahir is ruined - the engine still works fine, yet won't the car - despite that - now fail to ride properly? If everything on the inside of a plane is correct, and just the tyres are broken, will that plane not fail to work (i.e., to take off successfully)?

Imagine there is a doctor who has the highest medical degree. However, he is blind, deaf, mute and paralysed. This doctor will still be given the certificate of

being alive, but despite that, he will also get the certificate of not being able to function. So, that is the condition of the Ummah today. When the Muslims became negligent regarding the external, Islaamic appearance, the awe which the kaafirs used to have for Muslims came to an end. They lost Baitul Maqdis. What condition isn't Egypt in. When I was present in Baitul Maqdis, then at the time of Namaz, not even a single saff was filled with locals.

"The promise of victory is given in the Qur'aan for Mu'mineen. So, if they are not victorious, there is something wrong with their Imaan."

كُنْتُمْ خَيْرَ أُمَّةٍ

"You were the best Ummah brought out for the (benefit) of mankind. You command the good and forbid the evil..."

However, today this very Ummah has become accustomed to crimes.

"You haven't been placed in this world to keep your mouth shut out of fear and shyness. You have been sent as an example for your era. You are not here to waste time in ghaflat. You are here to awaken all the sleeping ones in this dunyaa."

He said: "Ask the Ahle Fataawaa about the harms of not observing purdah. One woman wrote in a letter: 'My sister doesn't wear purdah when visiting by me, and so my husband's heart has gone to her. I am kept downtrodden like a servant. Give me some ta`weedh.'"

Some people use this excuse that their hearts and gazes are clean. I ask them: what is your opinion about Hadhrat `Ali رضي الله عنه? What do you think about his heart and gaze? They said: "A-re, Saheb, what are you saying? His heart and gaze were of course pure."

I said: "So, why then did Hudhoor صلى الله عليه وسلم order him, saying: 'O `Ali, the first glance is forgiven, but beware! Do not give a second glance (i.e., at a non-mahram woman).'"

So, I ask them: do you people think that your hearts and gazes are purer than that of Hadhrat `Ali رضي الله عنه?

Look: if there is an exposed electricity cable, and at the time there is no power coming through from the power house, even then, no sane person will touch it. They'll say to him: "A-re, bhai! It takes a very short time for electricity to come through from the power house."

So, the same applies to casting a glance. Right now, it's pure. However, this na-mahram which you are currently casting this "pure" glance at - in the shortest period of time alone with her, that glance will become impure. It will not even take a second for that to happen. A person who trusts his nafs, his lifetime of taqwaa and Deen is destroyed in a very short time. Regarding this, Hadhrat Khwaja Saheb said:

"Keep an eye on this large serpent that is the nafs; it has not died. If you are unmindful of it for even a moment, it will strike."

He said: "There are some Hadharaat who are Ahle Deen and Ahle `Ilm, and have attained distinguished ranks in their fields. However, their minds do not go towards certain shortcomings. Therefore, the attention of the Hadharaat who are in charge needs to be directed towards this. `Allaamah `Abdul Wahhaab Sha`raani said: 'If there is any kind of doubt or uncertainty, express it in an appropriate manner. In this, there are two benefits: either our islaah will be done, or their attention will be drawn towards that thing.' So, right now, there is one big (Islaamic) organisation that is advertising a "jashn" (celebration). Regarding this, this lowly one has notified them that this word "jashn" (celebration) is inappropriate, because this word is also used for non-Deeni gatherings. So, they accepted the advice of this lowly one. The work that was taken from the Hud-Hud does not prove greatness of the heart. Sometimes, Allaah Ta`aalaa takes work even from juniors.

Likewise, I was present in another large Deeni organisation. They made a Du`aa (which was silent), but audibly recited the beginning of the Du`aa, the Aameen and the end of the Du`aa, which was: 'Bi-Rahmatika Yaa Arhamar Raahimeen'.

I asked the Mufti Saheb there: 'Is there any basis for this, or is it something that is simply being done because (you people) saw or heard it (also being done here and there)?'

Despite something being permissible in itself, one also has to take into consideration future corruptions that would arise from it.

Likewise, in various places, after the faraa'idh, this lowly one was asked to make a loud Du`aa, but I refused and objected, because through doing this (i.e., having a loud Du`aa), the Namaz of a masbooq (one who came late, missed one or more rakaats and now has to perform them) is disturbed."

An Address to the Ahle Madaaris:

In Madrasah Arabiyyah, Darul Uloom Newtown Karachi, there was a gathering of Asaatidhah and students whom Hadhrat Wala addressed in a bayaan, and in it he gave very valuable advices. It is being reproduced here verbatim:

Muharram of 99 H.

After the khutbah, Ta`awwudh and Tasmiyah:

{"O you who have Imaan! Fear Allaah and be with the truthful ones."}

"Not from kitaabs, lectures or gold; Deen comes about through the gaze of the buzrugs."

If there is no taqwaa and khashyat in the heart, no benefit will be acquired by that person from the `Uloom-e-Zhaahiri. Such students use the `Uloom of Deen that they've acquired simply for acquiring fame and wealth, sacrificing their Deen and their maslak.

علم را بر دل زنی یارے بود علم را بر تن زنی مارے بود

If the heart acquires the effect of `Ilm, i.e., Love for Allaah Ta`aalaa and Fear for Him, then such `Ilm is the best friend one could have. On the other hand, if `Ilm is used for giving comfort and luxuries for the body, then such `Ilm is destructive like a snake. I am explaining what I have seen with my own eyes from students who have graduated, so that lesson can be taken, and that this bad condition of lacking taqwaa can be clear.

I found graduates from some Ahle Haqq institutions leading Namaz in the Masaajid of non Ahle Haqq (i.e., deviates), and found them embroiled in all of the munkaraat - such munkaraat which the heart very well knows are evil, so what is this about? It's a love for wealth in the heart, combined with lack of tawakkul upon Allaah Ta`aalaa and relying upon Him.

Likewise, I'll narrate the incident of some Ahle `Ilm. There was one graduate who had been acquiring `Ilm-e-Deen for 10 years and had also acquired a certificate from a reliable Deeni institution. However, when he was returning to his home country, he shaved his beard at the Mumbai airport and changed into a suit and tie. Innaa Lillaahi wa Innaa Ilayhi Raaji`oon. What kind of thing is this? These are the clear consequences of simply having external `Ilm, without Taqwaa. On the other hand, there are students in whose hearts is Love and Fear for Allaah Ta`aalaa. After becoming Huffaaz, they parents insist that they go to university to study English education. But, when they're there, they adopt the libaas of the pious, keep

the Shar`i beard, and instead of being at all influenced by their environment, they remain absolutely firm. This is the difference between ghaalib and maghloob.

For `amal, three things are necessary: 1) roshni (light), 2) `Ilm and 3) taaqat (ability).

For example, there is an apple in front of you and you're looking at it, and there is light as well. However, due to weakness, you are unable to stand up to reach it, even though hunger is making you restless and you regard it 100% as being beneficial (for you to eat that apple), and the doctors also instructed you to eat it. However, due to weakness, you continue lying down, deprived. However, if the doctor gives you an injection for energy, and capsules for energy, you will then be able to stand up, take the apple and eat it.

The same is the condition with `Ilm. `Ilm is light: it shows you what Path leads to the Pleasure of Allaah Ta`aalaa, but in and of itself, it does not give ability for `amal. Through keeping the subhat of the saaliheen, muttaqeen, ability for `amal is developed.

Hadhrat Thanvi narrated an incident of two lazy men. One was lying down, and on his chest was a jujube. This man who was lying down said to someone who was passing by on a mount: "Put this (jujube) into our mouth." The person asked him: "Why don't you ask your friend who's lying down, to put it into your mouth?"

That lazy person (i.e., the second of the two) replied: "Why would I do that? A dog was urinating into my mouth yesterday and he didn't chase it away."

Friends! Today, we laugh at such things, but what is our condition? There are businessmen and shopkeepers who come from far away to sit in the first saff in the Masjid, yet those (students) living in the Madrasah, right next to the Masjid, miss the Takbeer-e-Oolaa and even become masbooqs. The condition of the ghaflat of these students is sad. They should 100% be performing Namaz with Takbeer-e-Oolaa. If they miss it due to sickness or some genuine excuse, that is another matter.

If a person doesn't even give importance to a`maal during his student days, and has no concern for his islaah, he will be like that student who shaved his beard at Mumbai airport when returning to his home country. The students must make a pledge among themselves that they will ensure that one another attends Namaz in jamaat with takbeer-e-oolaa. If a person is accustomed to Tahajjud, how will it be possible for him to miss takbeer-e-oolaa?

The `Ulamaa have written that if a person goes to sleep immediately after `Ishaa, then In Shaa Allaahu Ta`aalaa, his eyes will definitely open at the time of Tahajjud.

One person wrote to Hadhrat Hakeemul Ummat Thanvi, saying: "My eyes open at the time of Tahajjud but I don't get up. I continue lying down, out of laziness."

(Hadhrat Thanvi) wrote back to him: "Hold your breath. Within one minute, the laziness will disappear. If you do not have the fortune of being regular with Tahajjud, then (at the very least), at this time (of Tahajjud), sit up in bed and recite some tasbeeh and istighfaar for a few minutes, or even for just one minute.

In the Qur'aan Kareem, Allaah Ta`aalaalaa praises those who "separate their sides from their beds":

تتجافى جنوبهم عن المضاجع

This is a great Ni`mah. If you lift yourself from the bed (even just sitting up), engaging in some Remembrance of Allaah Ta`aalaalaa, you will be counted as having acted upon this Aayah.

However, this prescription is for those who are lazy. In Shaa Allaahu Ta`aalaalaa, through them doing this, it is hoped that in future, they will eventually start performing Tahajjud as well, because of the barkat of imitating those who are regular with Tahajjud.

Hadhrat Majdhoob said:

"I have come, O my Rabb, resembling Your Beloved صلى الله عليه وسلم. I cannot have his haqeeqat, but I have come (imitating) his appearance."

In any case: stay very much away from taking a break from Dhikr and Tahajjud. This is so because if you do not have even one of your meals, you become weak. So, how will taking a break from Dhikr not make the rooh weak? Then, when the rooh is weak, the nafs becomes dominant and it becomes difficult to avoid sins. The shaan of the buzrugs is amazing. Let alone taking a break from Dhikr, they would become sad at even a reduction in Dhikr.

Hadhrat Roomi said:

بردل سالک ہزاراں غم بود اگر باغ دل خلائے کم بود

Hadhrat Imaam Maalik رحمه الله عليه had a saint in his majlis, named Yahyaa, who was a student of his. This student had come to Madeenah all the way from Andalus. Hadhrat Imaam said: "Yahyaa! Go (and see) - an elephant has arrived. Go have a

look at it, because there aren't elephants in Andalus. See, the people of Madeenah have eagerly gone to see it, and the children are shouting out of joy."

He replied: "Hadhrat, I have come from Andalus to do your khidmat. I have come here to see you, not to see an elephant."

That was the shaan of a taalib-e-`Ilm.

In some Arabic Madaaris, where attention is given to tarbiyat of the students, there, the local people can't find space in the first saff.

If the respected students are not giving importance to Tahajjud, Ishraaq, Awwaabeen and the first saff, are these then a`maal for businessmen and employees?

A villager went to one Arabic Madrasah. He used to perform Awwaabeen. However, he didn't see even a single ustaadh or student performing Awwaabeen in the Masjid. Yes, if this is due to being engrossed with `Ilm, then fine, but nowadays, people will take out time for reading newspapers and chit-chat, but they will make an excuse that engrossment in `Ilm (prevents them from performing Awwaabeen, etc). Nowadays, unfortunately, what happens is that whilst a businessman will take his time performing his sunnats, a student of `Ilm will rush through his sunnats.

Because this gathering is only of respected students, therefore I am presenting these matters and naseehat, so that we realise what our responsibility is.

Hadhrat Mufti Mahmood Hasan Gangohi said that every Jumu`ah, Hadhrat Shaikhul Hind would visit Hadhrat Gangohi. Along the way, there was a village he would pass by. On one occasion, when he reached that village, he had a certain buzrug's grandson accompanying him. In the Masjid, he introduced the villagers to (this buzrug's grandsons), saying: "This is such-and-such buzrug's grandson." One old villager said: "Fine, he is that buzrug's grandson, but he performs Namaz contrary to the Sunnah! In sajdah, he puts his elbows on the ground."

So, that's how it is. The nisbat that the public has with us and our buzrugs will only be correct when our own a`maal are correct, otherwise there will be no effect. Nowadays, in our Madaaris, memorising the Sab`ah Mu`allaqah is easy, and memorising the Maqaamaat is easy, but memorising the Sunnats pertaining to Namaz, Wudhu, eating, drinking, etc., isn't done. Memorising the Sunnats pertaining to visiting and leaving the Masjid isn't done.

In our Madrasah, one student of `Ilm arrived who was from overseas. His hairstyle was that of the Hippies. I ordered that his hair be either trimmed or cut. I ordered

that if by 4:00pm that day, his hair hadn't been cut, that his bed be put outside of the Madrasah.

جائے جسے مجذوب نہ زاہد نظر آئے

بھائے نہ جسے رند وہ مگر کیوں ادھر آئے

فرزانہ جسے بنا ہو جائے وہ کہیں اور

دیوانہ جسے بنا ہو وہ بس ادھر آئے

سو بار ہو منظور جسے لہنا بگڑنا

آئے وہی بس اور پشیم وہ سر آئے

I forbid the students from smoking cigarettes. This mouth recites the Qur'aan Paak. How can that same mouth emit the foul odour (of cigarettes)? There was one man who had been smoking cigarettes for 20 years, but at my request, he abandoned it.

For any work to be carried out, three things are necessary:

- 1) `Ilm-e-Saheeh (Correct Knowledge);
- 2) Roshni (Light);
- 3) Taaqat (Power; ability).

The entire goal of life is to acquire Jannah and be saved from Jahannam.

The reason `Ilm-e-Saheeh is a condition is because if one's knowledge is incorrect, `amal will be destroyed. For example, a person will perform nawaafil after the fardh of `Asr. He might have ikhlaas, but even then, this `amal will not be accepted, because it is against the Law (of Sharee`ah). Obviously, ikhlaas is only accepted if it is in conformity with the Sharee`ah. Fasting 30 days in Ramadhaan is a Path of Jannah, but to fast on the 1st of Shawwaal is the path to Jahannam, because the fast of (the 1st of Shawwaal), which is Eid day, is haraam. So, it is very much necessary to know the Laws (of Sharee`ah).

Nowadays, in the houses of most of the pious, Shar`i purdah isn't observed. Utmost importance is given to Ishraaq, Tilaawat, Tahajjud and wazaa'if, but there is free mixing between male and female relatives (i.e., cousins freely mixing, or men

freely mixing with the wives of their uncles, or women freely mixing with the husbands of their aunts, and brothers-in-law freely mixing with sisters-in-law, etc.) Sharee`ah has firmly commanded (a woman) to keep purdah from her husband's brother. Hudhoor صلى الله عليه وسلم referred to (the brother-in-law) as death.

After `Ilm-e-Saheeh, taaqat is also necessary. What is taaqat-e-roohaani (spiritual strength)? Love for Allaah and fear for Allaah. These two things bring about the taaqat required for carrying out good deeds and abstaining from sins.

We have a friend who is from the Ahle `Ilm. He said to us: "We learnt in Qudoori, Kanz, Sharh-e-Wiqaayah and Hidaayah that it is not permissible to perform Jumu`ah in a village. However, we did not have the tawfeeq for `amal, or the taaqat. Out of fear for the villagers and ties of brotherhood, we used to perform Jumu`ah in the villages and even do Imaamat. After a lengthy period of time, we had the opportunity of being present in the khidmat of Hadhrat Shah Abdul Qadir Saheb Raipuri رحمه الله عليه. The suhbat of the Ahlullaah has an effect on the hearts like alchemy. It gives taaqat to the hearts. (After this meeting), I abandoned leading Jumu`ah in the villages. I used to walk to a city that was eight miles away and perform Jumu`ah there. In Ramadhaan as well, whilst fasting, I had the tawfeeq to walk eight miles away (to perform Jumu`ah). One year passed in this manner. When it came time for Eid, the villagers came to our house and said: 'Maulana, please lead the Eid and Jumu`ah in this village.' I said: 'I will never do so.' They said: 'Why did you then used to lead the Jumu`ah and Eidain here?' I said: "That was a mistake. May Allaah Ta`aalaa forgive me. Even if the entire village and my relatives become displeased, I will not displease Allaah Ta`aalaa."

Hadhrat Majdhoob beautifully said:

"Even if the entire world is against you, do not be concerned. Do not stretch your gaze towards their pleasure."

This friend of ours is now a khaleefah of Shaikhul Hadeeth Saheb. Shaikh gave him his jubbah as a gift as well.

When a student of `Ilm has the Love for Allaah Ta`aalaa and the Fear for Allaah Ta`aalaa in his heart, then even if he were to go to university, he would maintain the manner of the saadiqeen. He would not be awed and overpowered by the masses.

Explaining the method of acquiring Taqwaa and Fear for Allaah Ta`aalaa, Allaah Ta`aalaa says:

{"Be with the saadiqeen (truthful ones)."}"

Who are the saadiqeen?

{ "They are those who have been truthful, and they are the muttaqoon." }

Every saadiq is a muttaqi and every muttaqi is a saadiq. The Tafseer of saadiqeen is from Qur'aan Paak itself, Alhamdulillah. I understood this matter one day, whilst engaged in Tilaawat."

Up until here, the subject was that Adhaan commences in the Madrasah.

Hadhrat Wala said: "My friends! Respond to the Adhaan. At such a time, one should stop one's Tilaawat of the Qur'aan Shareef and instead respond to the Adhaan. One person asked Hadhrat Hakeemul Ummat Thanvi: 'At the time of Tilaawah, should I respond to the Adhaan or should I carry on with my Tilaawah?' He said: 'Stop the Tilaawah and respond to the Adhaan. Thereafter, you will perceive greater Noor in your Tilaawah, on account of the barkat of following the Sunnah. The virtues that have been narrated regarding those who respond to the Adhaan will only be acquired if they respond (to the Adhaan)."

For Islaah, an Incident Filled with Naseehah:

Nowadays, this shortcoming exists among both men and women. The result of being unmindful of this responsibility is clear to all. In the past, even our mastooraat (womenfolk) had such zeal to carry this out, and with such excellent systems they would carry out the work of islaah. There is an old story in this area. There was a daughter who had received proper tarbiyat, and she was from a Deendaar family. In a certain place, she received a marriage proposal. Thereafter, it was discovered that the man who proposed was an officer and tax-collector. He was Deendaar, but he used to take bribes. These things were all deserving of concern. When the family of the girl discovered these things, they were worried. They thought: "What should we now do?" When the girl discovered all this, she said: "Conduct the marriage (to him). Trusting in Allaah, conduct the marriage (to him). Wherever I am able, I will try to do islaah and I will also try to abstain from the haraam wealth."

In short: at the appointed time, the nikaah was performed and there was rukhsati. When the girl went for rukhsati to her husband's house, her sister-in-laws and mother-in-law came to lift her off from the horse. Because it is the ruling that the one who arrives has the responsibility of greeting first, therefore, first and foremost she greeted. These people were surprised at this: "The bride is speaking!" When she arrived inside the house, she asked her sister-in-law: "Sister, where is the

bathroom?" She was told where it is, so after finishing in there, she came out. She had arrived near to `Asr time. She performed wudhu for Namaz and performed Namaz. So, on account of her, everyone had to perform Namaz.

When it was time for tea, she said that she will not be drinking tea. Nobody found this strange, because not everybody has the habit of drinking tea. After Maghrib, when it was time for supper, the mother-in-law said: "Daughter, come and eat." She replied that she will not be eating. When they insisted, she said: "If my husband wants to feed me, I will eat, otherwise not."

When the household members heard this, they said: "This is a strange bride! We've never seen a bride like this anywhere before."

In any case, the husband was called. He came and said to her to come eat. At this, the girl said: "I have come to know that you take bribes. If you make tawbah from taking bribes, I will eat the food in your house, otherwise I will bring pieces of roti from my house to eat."

At this time, he was a tax collector. Later on he became a collector. When he heard this, what could he do? He made tawbah from it, and in this manner, our daughters carried out islaah.

The Harmful Effects of Not Following the Usool:

Commanding the good and forbidding the evil has certain aadaab (etiquettes) and ways. Learn them. Some people say: "If we engage in doing islaah of evils, they will spread. It will result in fitnah."

This kind of thinking is incorrect, because Allaah Ta`aalaah does not like fitnah, and Allaah Ta`aalaah sent Rasoolullaah صلى الله عليه وسلم to put an end to fitnah and fasaad. So, (if this work really led to fitnah), why would Allaah Ta`aalaah have commanded it? Why would Allaah Ta`aalaah have commanded something which leads to fitnah? If fitnah results from this work, it is not because of this work, but rather, it is due to not following the principles and not giving consideration to the limits. If the work is carried out in conformity with the principles and laws, then, In Shaa Allaah, there will be excellent results, and the good things will also begin to spread.

In order to perform an operation, it's necessary to study first. Not every person can perform operations. When the operation must be done, how much to remove with the scalpel, etc., etc. - all of these things have to first be studied. So, likewise, this (Nahyi `anil Munkar) is also a kind of Deeni operation, and it also has limits

and etiquettes. The work must be carried out whilst abiding by these (limits and etiquettes).

Speak Gently - To Not Speak is Incorrect:

Great importance must be given to the title. The title must be such that it does not result in aversion. Speak with a gentle and good title. A title has a great effect. For example: inviting someone and feeding someone is a very good thing. It is an excellent thing. However, if a person does this in an inappropriate way, then instead of the invitation being accepted, the person being invited will take offence.

A buzrug arrived at one house. It was midday. People came to meet with him and sat down. Now, it was meal time. Now, if (the host) were to say: "Very well, brothers. Since you people are sitting around here, not getting up, you might as well also wash your hands (to eat)."

If he phrases it like this, how many people will partake of the meal? Not a single person will. Instead, they'll leave from there even if they're hungry also. So, what was the problem? It was that (the host) chose an inappropriate manner (of address). If instead the host had phrased it like this: "I had (for a while) been wanting to invite you people. This is an excellent occasion. I request that you people also partake of whatever is presented."

What will the result be? Even those who hadn't wanted to eat, will eat. So, see what the effect of the environment is.

One person's brother was named Abdur Rahmaan. Now, if he were to address his mother, saying: "Abdur Rahmaan's mother! Give me some water." Or, if he says: "My father's wife! Give me some water." Or: "My grandfather's daughter-in-law! Give me some water."

Tell me: how much won't he be hurting her by saying it in that way? If instead he says: "Beloved mother, please give me some water." What effect will that have?

So, the title (i.e., the way you address a topic) has a great effect. One should use a soft address.

Ma'moon Rasheed's Naseehat to One `Aalim:

I remember an incident pertaining to Ma'moon Rasheed. He was very tolerant. He had a dhawq for `ilm. He had achieved such mastery in the field of Qiraa'ah that Ustaadh-e-Muhtaram, Hadhrat Mufti Mahmood Hasan Saheb used to say that Imaam Kisaa'i, who was a famous Qaari, used to say: "When Khaleefah Ma'moon Rasheed is behind me in `Ishaa Namaz, I don't recite **أَلَمْ نَشْرَحْ**, because I might fall short in correctly pronouncing the **ض** and the **ظ**, in which case Ma'moon Rasheed would take me to task."

On one occasion, one `Aalim began giving him naseehat, and in the course of this, his manner of speaking became sharp. He was speaking very harshly (to Ma'moon ar-Rasheed), but Ma'moon was tolerating it patiently. This was his kamaal. When that `Aalim had finished speaking, Ma'moon Rasheed said: "I believe all of your advices are correct. However, I have a request. Your manner of speaking became harsh. I am not worse than Fir`own and you are not better than Hadhrat Moosaa عليه السلام, yet when Allaah Ta`aalaa sent Hadhrat Moosaa عليه السلام and Hadhrat Haarooon عليه السلام to give Tableegh to Fir`own, Allaah Ta`aalaa commanded them: {"Speak to him kindly; perchance he may reflect or fear (Allaah)."} [16th Para, 11th Rukoo`]

Therefore, part of the aadaab of tableegh is to speak in a gentle manner. The address should be good. There must be a zeal for well-wishing (on the part of the person giving the naseehat). The person must act in conformity with the usool and taking the limits into consideration.

Learn the Ways of Islaah:

On any occasion, whatever dealing will be done, learn the way of islaah. Ask and act in conformity with it. If you do this, the benefit will come very swiftly and there will be islaah.

We have a friend. His sister has an islaahi ta`alluq with me. She keeps correspondence with me through letters. She was proposed to in Hyderabad. Thereafter, she had to go to America. Her father-in-law only performs Jumu`ah Namaz. Her husband doesn't perform even that. They are not regular with Namaz. She wrote to me, saying: "I have come into such an environment. What should I do?"

I wrote to her: "Whatever kitaabs of the buzrugs you read, keep it there with you. Don't tell them to read these kitaabs. Just put the kitaabs by them, and do not fall short in obedience and khidmat."

She acted on this. A few days later, her letter arrived, that: "I put the kitaabs by them. Suddenly, it happened that my father-in-law fell ill and had to stay by the house here to rest. What could he now do? There was no work for him. So, he said to me: 'Can you read out a kitaab to me?' Hence, I began reading out those kitaabs to him, little by little. He would listen to it, and slowly, within a few days, my father-in-law became a Namazi."

She continued making efforts. Later on, another letter arrived from her, that: "My husband has now started to perform Jumu`ah Namaz."

She continued making efforts, and eventually her husband became punctual with Namaz. In this manner, after six years of continuous efforts, the results were that he now kept a Shar`i beard and she went with him on Hajj. At the same time, she also worked hard on giving proper tarbiyat to her child. When her child was six years old, he was enrolled in school. The school made arrangements for meals, etc., for the students. When the women in charge there wanted to feed her child, the child refused to eat, so the women phoned her and said: "Your son isn't eating anything. What's the matter?" She said: "I stopped him, because the food and drink there isn't okay."

Look! In a different environment, the child was still refusing to eat or drink. This is the effect of tarbiyat. My friends! Keep on making efforts. Do not lose courage. If a person continues to make effort with consistency, the benefits will come.

Travels of Hadhrat Muhyiyus Sunnah:

Early Travels:

Leaving off the khidmaat of teaching in other Madaaris, Hadhrat Wala made his hometown of Hardoi the markaz (headquarters) of his work, and established a madrasah by the name of Madrasah Ashraful Madaaris Hardoi. The children in Hardoi and also those in the nearby villages would all come here, and receive their ta`leem and tarbiyat here, because compared to adults, it is much easier to do tarbiyat and islaah of children. Then, when these children grow up, revolutions come about in nations through them.

It is obvious that at the time when Hadhrat Wala laid the foundations for Madrasah Ashraful Madaaris, in Hardoi itself as well as in the entire area of Kufriстан, it was filled with bid`aat and dhalaalat, which can be gauged from the fact that the markaz of Razakhaniyat (Barelvism) was very near to there, and from there the (Barelvis) would issue their fataawaa declaring all of the Akaabir `Ulamaa of Deoband, and all of the `Ulamaa of Islaam, and all Deeni jamaats and

organisations to be upon kufr and dhalalat, and (from there) they would spread all bid`aat.

To carry out the work of Ihyaa-e-Sunnat in a land filled with kufr and dhalaalat is no easy task. Hadhrat Wala first and foremost established the madrasah itself, commencing the primary ta`leem of children. For this, he undertook trips within Hardoi and to the various neighbouring lands, to call the children to come enroll, and to let the parents know that they must enroll their children at the madrasah. Maulana Bashaarat Ali Saheb accompanied him on these trips. These trips generally took place on a bicycle, whether it was summer, winter, rainy weather, hot sun, etc., etc. - for the Deen, even though all the means of comfort were available, they went through all of these mujaahadaat. They also had to endure listening to people's bitter comments and insults, because the establishment of the madrasah was greatly infuriating to the inhabitants there. On account of this, court cases were made by those people against Hadhrat Wala himself and against the madrasah, and Hadhrat Wala handled some of these cases himself, and Alhamdulillah, he was successful.

Trips for Da`watul Haqq:

Thereafter, Hadhrat Wala commenced "Da`watul Haqq" for the islaah and tarbiyat of the adults, as was explained earlier on (in this kitaab). The objective of Da`watul Haqq was to put an end to irreligiosity, and to instead bring about a dhawq and shawq for Deen. Also, to put an end to bid`aat and to instead revive the sunnats. Hadhrat Wala knew that if he were to take the names of the bid`aat themselves, or directly mention them, that this would just bring about even more nafrat in people and make them even bigger opponents (of the madrasah and these islaahi efforts). Therefore, he instead adopted a "positive" approach in carrying out Revival of the Sunnah. "Such-and-such is Sunnah. The Sunnah method of that thing is such-and-such. Such-and-such is contrary to the Sunnah."

He traveled to the villages one by one, giving bayaans on this topic, that: "We must bring our lives in conformity with the Sunnah. Those people who are not performing Namaz, we must make an effort to get them to perform Namaz."

For this, he understood other trips as well. Initially, these trips took place on a bicycle. When Allaah Ta`aalaa gave further ease and means, these trips were then undertaken using a car, and a train for if the places were very far off.

Through "Da`watul Haqq", going to the villages one by one, he also stressed on the establishment of makhtabs, and he would send others to oversee those makhtabs, and he himself would also travel there to do inspections himself. In this manner, scores of makhtabs were opened, as explained earlier on (in this kitaab).

Trips to Other Madaaris and Makaatib:

Sometimes, he would come to know that a particular madrasah or maktab is teaching Qur'aan Paak with Tajweed in an excellent manner. Because Hadhrat Wala had a great love for teaching Qur'aan Paak, he would therefore go to visit that madrasah or maktab even without any invitation, to inspect it for himself. If he got any idea from there which he found to be good, he would implement it in his own madrasah upon his return. He undertook trips to many madaaris and makaatib with this objective. He did not burden anyone else with these trips; rather, he paid for all of them himself.

For those Hadharaat from the villages or Ahle Madaaris who would invite Hadhrat Wala, he would give them a list of usool and conditions which make things easy for both sides. These lists were also printed out. When anyone would invite him, he would send this list to them, and if those Hadharaat accepted the conditions, he would then travel there, otherwise not. However, when it came to these conditions and principles, there were some special Ahle Ta`alluq Hadharaat who were excluded from it. For there, there were no principles or rules (of that kind). However, those Hadharaat would, out of their own, take Hadhrat Wala's mizaaj into consideration (so there was no need for them to be sent a list of rules, conditions, etc).

Hadhrat Wala printed out a document on the ma`moolaat of a trip. If a person ponders over it deeply, they will realise how much ease and comfort it gives to both sides, and how much difficulty and inconvenience there would be both sides without it, which is witnessed.

Take note of the ma`moolaat of travel document:

Ma`moolaat-e-Safar:

These ma`moolaat are for those Hadharaat who, out of their husn-e-zhann or for some benefit, invite (Hadhrat). These ma`moolaat are not for those with special ta`alluq.

نحمده ونصلي على رسوله الكريم أما بعد

Because the invitations by friends requires travel, and the things which need to be expressed here are for the benefits of both sides. Sometimes these things are not abided by, and on account of that, most of the time, both sides are inconvenienced. Therefore, for the sake of my own well-being and that of my friends, I have compiled these few points, so that they can ponder deeply over these before making the decision to invite this lowly one to travel (to them). Those

who are not familiar (with me) should correspond with me through the medium of some person who is familiar (with me).

Travel Invitation:

Those inviting me should, in their very first letter, explain clearly the objective behind the trip. Likewise, they must also explain how long the trip will be for, and they must also write which other `Ulamaa-Kiraam have been invited, if it is a jalsah, etc. At the time of inviting, it's also necessary that they explicitly state that they have familiarised themselves with all of the documents pertaining to the ma`moolaat-e-safar and that they will abide by these.

Provisions:

I generally have the habit of travelling second class. However, when there is benefit or some need, I also travel first class or AC sleeper, or take a car. Therefore, those inviting me should, as a precaution, make arrangements for first class, AC sleeper or a car.

The money for the provisions should not be given - as is the common, general practice - from donations (that are received, such as by the Masjid or madrasah); rather, a better scenario is that one or more mukhlis Hadharaat make arrangements for it. Then, prior to the appointed date (for setting off on the journey), this sum of money for the provisions can be sent as a money order, or draft, etc., which will arrive prior to the date (of departure). Or, if there is some special extenuating circumstance which makes them unable to send it, they must inform me. Then, when I arrive, they should immediately give it, or, if they cannot, then two hours before I leave (to return home). However, if for some reason this isn't possible, then at the very least, whenever they do send it, they must explain in clear words that this money is for the provisions (which they hadn't paid for beforehand), and they must also explain the reason behind the delay. Other than this money for the provisions, I do not give ijaazat to give any gifts (to me). If (after I buy whatever provisions I need) from the money given, there is money left over, it will be returned (to the senders).

Travel Companion:

Generally, I also have the habit of taking a travelling companion with me. If those inviting me are not able to afford the travel expenditure for a travel companion, they must let me know beforehand.

Arrival and Departure:

Before I arrive at the railway or bus station, there should be a logical arrangement for transport in place, and an intelligent and experienced person should also be present. The same applies for the time of departure. Generally, there is laxity in this regard which causes a lot of inconvenience.

Place of Residence:

For residence, arrange a private place as per your means. Somewhere people can't just come and go at all times, without permission. At the place of residence, arrangements should have been made for water and clay (for istinjaa), or a substitute (toilet roll), so that there isn't a delay afterwards in arranging for it. Besides that, during summer, there should be an arrangement for something for protection from the heat (i.e., a fan or air conditioner).

Food:

Whoever will be making arrangements for the food here, he must not invite anybody else to the meals from his own side. In the case of necessity, he must first explain the circumstances to me and seek ijaazat. Furthermore, he must avoid formalities regarding the food, and the food must not be made from donation funds.

Bayaan:

Nobody has the right to set a time-limit to the bayaans, or to restrict their topics. Yes, there is no harm in informing me about special circumstances; in fact, that is appropriate. At any place where, for the sake of benefit, several bayaans are suggested, inform me of it. However, in this scenario, only determine the time for the bayaan after consulting with this lowly one.

Staying Longer:

Do not insist that I must stay longer.

Times When I Cannot Travel:

I cannot travel during the times listed below:

On the second Jumu`ah and saturday of every lunar month, due to it coinciding with the ijtima and monthly majlis of Da`watul Haqq, at the Hardoi Markaz;

2) All customary celebrations which include customs;

3) Mourning customs;

4) Political jalsas;

5) Religious jalsas to which such Hadharaat are invited whose maslak in belief is unknown;

6) Jalsas on requested topics, or jalsas where, along the way to the jalsah place, there are flags erected, lamps lit, or extra lights, etc., which are not stopped upon (the `Aalim) forbidding them. Or, requesting the singing of poetry at the end of a jalsah of wa`zh, or inviting such people to sing poetry who are not in conformity with the Sharee`ah (i.e., beards are shaven, etc).

The Benefits and Effects of the Trips:

Hadhrat Wala's trips were undertaken purely out of zeal for Deen, and all of Hadhrat Wala's mawaa`izh and bayaanaat, in fact, everything he said, was like the (Farsi) saying:

از دل ریزه بر دل خیزد

"That which comes from the heart affects other hearts."

There were so many people who attended his majlis of wa`zh, and by the time they stood up from there, they had made tawbah from sins. So many people resolved to be steadfast upon the sunnats. So many people resolved to learn to recite Qur'aan Paak with the corect tajweed and pronunciation, and those people, after making an effort, became the best Qaaris. So many people resolved to do islaah of munkaraat, and to carry out this duty of islaah of munkaraat in their own areas.

The Impression of Hadhrat Maulana Qari Abul Hasan Saheb:

Hadhrat Maulana Qari Abul Hasan Saheb was the ustaadh of Qurraa of Darul Uloom Deoband. He explained the impression he received (from Maulana Hardoi), and that Hadhrat Wala was the means for him having studied and acquired kamaal in Tajweed and Qiraa'ah. He writes:

"The writer of these words, at a very young age, had the good fortunate of benefitting from Hadhrat Wala's excellent Qiraa'ah at the annual jalsah of Madrasah Baitul Uloom in Sarai Meer, Azamgarh. In fact, one major reason for having attended this annual jalsah was to listen to Hadhrat Wala's recitation of the Qur'aan Kareem, and to listen to him read out that soul-refreshing poetry which

causes the heart and mind to be overcome by spiritual conditions. For the entire year, I would wait for this jalsah. On account of my young age, I didn't understand much of the contents of the lectures; however, I had the opportunity of enjoying his voice which echoes in the heart.

From this time already, I had trust and belief in Hadhrat Wala. Then, from 1379 H., I had the opportunities to meet with him personally. Hadhrat Wala used to visit our village of Jagdeshpur, to give lectures. At this time, this lowly one was doing Hifz of the Qur'aan Kareem. (Maulana Hardoi) became a very big reason behind why I (became someone who) recites Qur'aan Kareem as it deserves to be recited, with complete respect and love and with Tajweed. The Qur'aan Kareem is the Kalaam of Allaah Ta`aalaa. It is a Sifah of Allaah Ta`aalaa. It came from His Dhaat. This is the demand of its Right and the demand of the respect we must have for it. This impression can also be felt from (what was written) by the pen of (Maulana):

The Hadharaat of the continent of Asia are well-acquainted with this movement of mission of Hadhrat. There were so many Arabic Madaaris which, in their syllabus, had no section for `Ilm-e-Tajweed. However, through Hadhrat's continuous efforts and attention, they established a system for properly teaching the Qur'aan Kareem with Tajweed. (Maulana) gave such heartfelt and effective lectures on the topic of correctly reciting the Qur'aan Kareem which immediately took root in the heart.

Those people who hadn't been in the habit of reciting the Qur'aan Kareem - after getting up from his majlis-e-wa`zh, they got into this habit. There are countless examples of even aged Hadharaat who began learning to recite Qur'aan Kareem correctly and enjoying this, acquiring thereby unimaginable reward.

Those Hadharaat who knew how to read and write but who were unacquainted with Tajweed, began officially studying Nooraani Qaa`idah, and thereafter learnt to recite the Qur'aan Kareem correctly.

There were also such a large number of Mujawwideen (people familiar with Tajweed), Qurraa and teachers who, on account of Hadhrat's teachings, began carrying out corrections and, those intricate matters of the field which were hidden despite knowing Tajweed, through the barkat of Hadhrat's suhbat, these (Hadharaat) became familiar with those matters as well.

Nowadays, in Hindustan, Pakistan and Bangladesh, the environment a person sees of special attention being given to correctly reciting the Qur'aan Kareem - most of it is due to Hadhrat Wala's sincere efforts.

Whatever Hadhrat Qari Abul Hasan Saheb had written was 100% correct, without any exaggeration. Wherever Hadhrat Wala went, he started the series of revival of the Sunnah and correction of evils. In every place, he started up the sunnats series. "This is the Sunnah regarding such-and-such," "this is the Sunnah method of doing such-and-such", etc. He would be correcting someone's pronunciation of Assalaamu `Alaikum, correcting someone's Adhaan and Iqaamah, teaching someone the sunnats of wudhu, teaching someone the sunnats of Namaz, explaining the sunnats of eating, drinking and sleeping, etc. Regardless of what gathering it was and regardless of how senior the people in that gathering were, `Ulamaa and Mashaayikh, Hadhrat Wala's rang remained the same, and this rang would overpower everybody.

People of low or surface level `Ilm used to think that these are ordinary things he is speaking about - things meant for children. However, those Hadharaat who know the reality knew that this was the real cause of the sickness of the Ummah, and this is a necessary prescription and elixir to the Ummah's sickness.

Describing the details of the trip to Ahmedabad, he wrote in the "Monthly Naqeeb":

The Zeal for Reviving the Sunnah in Social Life:

In Ahmedabad, when he first came here at the invitation of my respected uncle, Haji Ismail Laat, there was a crowd of `Ulamaa and laymen gathered in Gujarat. After giving a lecture in Kajhoori Masjid, explaining the aadaab and du`aa, he said: "Both hands should be in line with the chest, with a slight gap between the palms. This is explicitly stated in Fataawaa Aalamgiri." He also shed light on the importance of correcting one's pronunciation, especially in regards to the letter ض.

He also said, jokingly: "Those people who say دالين instead of ضالين, they are eating daal instead of pulao. In the Abjad system, the letters of د are four, and that of ض are 800. So, in one breath, they are dropping it by 796 levels. In Tafseer Ibn Katheer, it's mentioned that ضاد is similar to ظاء. One should practice it by an expert in the field (of Tajweed)."

Likewise, shedding light on musaafahah (shaking hands), he referenced Aalamgiri, practically showing how it is to be done.

Muhtaram Janab Mustafa Bhai had prepared tea and various kinds of fruits. However, (Maulana) only partook of one fruit. When the host insisted he eat of the other fruits as well, he said: "The Sunnah is to eat of only one kind of fruit at a

time." He also stated that when there are different kinds of meat on a dastarkhan, what is Masnoon is to eat of just one kind of meat.

Shaikhul Hadeeth Hadhrat Maulana Abdul Ahad Saheb had requested Hadhrat Wala to lay the foundational brick of Jamiah Ibn `Abbaas رضي الله عنهما with his own mubaarak hand. On this occasion, the map of Jamiah Ibn `Abbaas رضي الله عنهما was unveiled and there were some pictures, so Hadhrat Hardoi criticised this and ordered that it be closed.

On the occasion of laying the foundational brick of Jamiah Ibn `Abbaas رضي الله عنهما, (Maulana Hardoi) performed two rakaats of Namaz, then laid the foundational brick of this Jamiah, and then made du`aa. When he thereafter entered the Islaahi Masjid connected to the Jamiah, he saw that the copies of the Qur'aan Shareef there didn't have the juzdaans on, so at this, he commented: "We are supposed to respect our teachers and benefactors at all times and in all places. When we cannot bear to see our children, parents and asaaidah without clothes, what ghairat do we then have that we can behave so ungreatly towards this Ni`mah (of the Qur'aan Kareem), that we can leave it like this, without a juzdaan?"

Hadhrat Hardoi also criticised the keeping of towels in the Masjid. He said: "We are supposed to first purify ourselves and then go to the Masjid. We are not to spread filth and leave our filth behind in the Masjid. These towels are a means of spreading filth. We must respect the Divine Court. The Fuqahaa have also forbidden this."

He also gave special attention to cleanliness and cleaning. There are many incidents pertaining to that. Sometimes he would arrive at a Madrasah, and then without prior notice, he would go to inspect the kitchen and bathrooms, to determine to what extent the trustees of the Madrasah value cleanliness.

He arrived without prior notice at a large Madrasah in Bundelkhand and headed straight to the kitchen. There, he saw that the cooks who were preparing the rotis were wearing shorts. Their thighs were open. At this, he rebuked the leadership of the Madrasah, saying: "When this is the condition in which rotis are made, and these are fed to the students, from where will barkat come about in (the students)?"

He arrived at one large Madrasah and instructed the naazim saheb to give Adhaan, and instructed one important Mufti there to recite Soorah Faatihah. He took out mistakes in (the naazim's) adhaan and in the recitation of Soorah Faatihah (by the Mufti). However, none of them took this as humiliation.

He only agreed to take part in the annual jalsah of a large Madrasah in Lahrpur, in Sitapur district, on condition that his name not be advertised in the announcements. However, the people of the Madrasah nevertheless took his name, so as a result of this, Hadhrat did not attend. The organisers begged him, tried different loopholes, said that it was the mistake of the press, etc., etc. Nevertheless, Hadhrat said: "Nowadays, `Ulamaa go against their promises. When even these Hadharaat break their word, who else will keep their word?"

He never used to take part in such jalsas and ijtimas where there was any kind of unnecessary expenditure, even on things like extra lights, having a stage, etc., etc. Likewise, wherever there would be photography, he would not go there.

In Sitapur, one mu`taqid (person with trust and belief in him) of his invited him to his daughter's nikaah. He requested (Maulana) to perform the nikaah. The request was accepted. When he arrived at the appointed time, he led the nikaah and then left. The host said: "Hadhrrat, the food is already prepared! There is no inconvenience. Please eat."

He said: "This was only about performing the nikaah, and that has been done. Nothing was discussed regarding food, therefore I will not be eating."

The host was well-acquainted with Hadhrrat's mizaaj, so he remained silent and Hadhrrat left.

During the course of a lecture, his practice was to seat small children on his right and left sides, and adults in front of him. He explained the reason behind this, saying: "In the future, these children will become daa`is and servants of the people. Another great benefit is that they will not make an effort to stand up again and again, to see the speakers. A third benefit is that because they are sitting nearby, they won't sleep."

When Hadhrrat would go to a Masjid and see a copy of the Qur'aan Kareem without a juzdaan, he would become upset, the way a person would become upset if he saw that some very valuable gem, etc., was just left lying on the ground. When he would hear that the salary of the ustaadh teaching the Qur'aan Kareem is little, whereas the salaries of the Farsi and Arabic teachers are more, he would become very angry.

Hadhrrat would say: "Sometimes, in our Madrasah, the salary of those teaching the Qur'aan Kareem is more than that of those teaching the big kitaabs of the Darse Nizaami." [A'inah-e-Mazaahir-e-Uloom]

Tea Like Imaan:

Hadhrat Muhyiyus Sunnah was once on a trip somewhere. At the railway station, some friends had prepared tea which they presented to him. Hadhrat, at their request, drank the tea. After drinking the tea, out of love, one mu`taqid asked: "Hadhrat, how was the tea?" Smiling, he said: "It was okay! Like our Imaan is - that is what the tea was like." [A'inah-e-Mazaahir-e-Uloom]

Hadhrat Wala undertook countless trips throughout his homeland of Hindustan, to the various cities, towns, villages, etc. Wherever he would go, he would commence the series of corrections. Wherever Hadhrat Wala would stay, people would gather there to benefit - both the laymen and the elite, the leadership of Madaaris, the `Ulamaa, and the Mashaayikh of khanqas as well. The students would also attend and benefit well. Hadhrat Wala's residence would transform into a khanqah, a roohaani hospital, a headquarters of Ihyaa-e-Sunnat and islaah-e-munkaraat, and a unique, roohaani garden.

Overseas Travels:

For this great purpose of da`wat, tableegh, Ihyaa-e-Sunnat and islaah-e-munkaraat, Hadhrat Wala also travelled many times to overseas countries like Hijaz, Pakistan, Bangladesh, France, South Africa, Britain, etc. In every place and in every country, through Hadhrat Wala's travels, there were countless Deeni benefits, especially in the field of revival of the Sunnah, correction of evils, correction of adhaan and iqamah, correction of pronunciation of Qur'aan Paak, etc.

Steadfastness on Usool:

Wherever Hadhrat Wala would go, he would remain steadfast upon his principles. He would travel overseas to various countries, and there would be many Hadharaat and Buzrugs there who considered it their good fortune to do khidmat of him, and great personalities would, out of khidmat for Deeni leaders, present him with very valuable gifts, happily - many Ahle `Ilm Hadharaat would, on such occasions, be unconcerned with their principles. However, the shaan of the Ahle Haqq Akaabir is something else. From various reliable sources, I learnt that very expensive gifts would be presented to Hadhrat Wala, but because Hadhrat Wala considered it contrary to his principles, he would send their gifts back to them. He was never pleased with accepting them. Even in his own country of Hindustan, during his travels, gifts of huge amounts of money would be presented to him by various Hadharaat, but because it was contrary to his principles, he excused himself from

accepting. He would only accept that much money which covered the cost of his trip and provisions (during his stay) - nothing more.

One reliable person narrates that Hadhrat was once invited to give a bayaan at a certain madrasah. So, Hadhrat went. Instead of going to the office, he headed straight to the Masjid and commenced the wa`zh. The bayaan lasted approximately 40 minutes. Thereafter, he immediately got back in the car and left. The madrasah's committee invited him to come to the office and have meals, but Hadhrat Wala refused, saying: "I was called here to give a wa`zh, and I have done so. Now, it is not correct for me to take a payment in the form of a meal. Also, a meal bought using madrasah funds is absolutely not permissible." One local businessman said: "I will give the madrasah such-and-such amount of money." Hadhrat said: "A niyyat made afterwards is not worthy of acceptance. In Shaa Allaah, your invitation can be accepted afterwards (i.e, on another occasion). Right now, this meal was bought with madrasah funds. It must be fed to the orphan students." So, that's what was done.

These principles of Hadhrat Wala were in conformity with those of his Shaikh and Murshid, Hadhrat Hakeemul Ummat, and Hadhrat Wala used to remain firm on these principles just as he remained firm on his other principles.

The nawab of Dhaka once invited Hakeemul Ummat, Hadhrat Thanvi, and sent him a letter of invitation. Hadhrat Thanvi stipulated a number of conditions, including this one: "Do not give me any gifts when I arrive there." Nawab Saheb accepted these conditions; however, at the occasion of his child's Bismillaah, he presented a large amount of money as a gift (to Hadhrat Thanvi). At the time, Hadhrat Thanvi accepted it, but later on, in privacy, he returned it to him, saying: "(To accept it) is contrary to my principles."

The full story was given by Hadhrat Hardoi. He said: "To be a Shaikh, just being from the Ahle Haqq is insufficient. Rather, he must also be a muhaqqiq."

He said: "When the Nawab Saheb of Dhaka invited Hadhrat and sent him a letter of invitation, Hadhrat stipulated as a condition: 'Do not give me any gifts there. Secondly, every day, give me a chance to meet in private, and let my place of residence be somewhere public and informal, where the poor people are able to meet with me.'"

The Nawab Saheb accepted all of these conditions. When Hadhrat Wala went there, he requested for Hadhrat to do the Bismillaah of his child. Afterwards, in a very formal, pretentious manner, he brought a large bowl that was covered with a cloth and which was filled with Ashrafis (a particular currency). At the time, Hadhrat Wala accepted it in front of everyone, but later on, in private, at the appointed time for the meeting, Hadhrat returned it all to him, saying: "You have

acted in contravention of my condition. Our deal was that you would not give me any gift. The reason we accepted it in public was because if we did not accept it in front of everyone, you would have been disgraced while we would have been honoured, whereas if we accepted it, we would be disgraced whilst you would be honoured. So, I can tolerate for myself to be disgraced (rather than you), because you are from the people of status. It is necessary that you be respected here. Now, we are in private, and so, as per the condition, I am returning it to you."

The Nawab Saheb began crying and said: "You have left our dunyaa with us, and you are leaving after giving us Deen."

His representatives said: "His heart was very pleased at your arrival, but your conditions are very harsh."

Hadhrat said: "What is harsh about them?"

They said: "You refuse to accept any gift."

He said: "Is taking (a gift) harshness, or is not taking (a gift) harshness?"

They said: "A person's heart wishes to gift something to the beloved. By not taking a gift, our hearts are hurt."

He said: "Does your heart want to call me to the door and give me (a gift)? A money order can also be sent."

They said: "A thirsty person goes to a well to drink. The well doesn't go to him."

At this sentence, Hadhrat Wala's colour changed and in a stern voice, he said: "Very well! We thought that you people are thirsty and I am the well, because I have as much of the dunyaa as I need, but you people do not have as much of the Deen as you need. Therefore, you are in need of us whereas we are not in need of you."

Hadhrat Wala immediately said: "I will not stay here. I am returning (home). (Perhaps in future) they will respect every Molvi Saheb and, with fear, speak respectfully to (every Molvi), lest that Molvi Saheb also have such a mizaaj."

Some Mubaarak Habits Regarding Travel:

From Hadhrat Wala's mubaarak habits was that he would keep with himself all of the items of travel he needed for his own comfort, such as a mattress, pillow, sheet, blanket, clothes in accordance with the season, and other such necessary items. He even kept a small step ladder with him, because sometimes a train's

carriage is quite a bit high off the ground, and so by using this step ladder, he could easily get on board. Also, by using it he could easily get to the upper seat if he wanted.

During the last part of his life, when he could not longer walk much, he also kept a wheel chair with him. He also kept with him a jug, a container for wudhu, another container with water for washing his hands before and after eating, and also a towel for cleaning his hands. During the last part of his life also, when he was very ill and he couldn't easily fulfil his need in the general toilet, he also began keeping a foldable footrest with him (to make it easier). He also kept changes of clothes with him for his companions which were in accordance with the season. The purpose behind all of this was to neither inconvenience himself nor the host.

When he would intend to travel somewhere, he would make logical arrangements for tickets, etc., and he would also prepare a list of all of the items he would be taking with him for his trip. He would have it all written down on a list. He would then inspect all of the items, and the items would then be packed into bags, etc., and he would then write down exactly how many bags there were. Then, after they would all be loaded into the car, he would count them to make certain that all of them are there.

When it came to boarding or leaving a train, he even thought of such things which people's minds generally do not go to, on how to not inconvenience other travelers. For example, if all of his companions were to stand by the door, this would worry the other travelers. Likewise, when leaving the train, if those Hadharaat who would be waiting to fetch him (from the train station) were to all stand in front of the door, this would crowd and inconvenience other passengers who are also getting off the train.

Hadhrat Wala took all of these things into consideration. When he would be leaving the train, he would not leave his luggage on the platform near to the door of the carriage; rather, he instructed that it be placed on the furthest edge of the platform that is a distance away from the door of the carriage, so that it doesn't obstruct those getting off the train or those passing by.

Likewise, people would sometimes crowd around by the door of the oncoming train, to meet (with him). Hadhrat Wala was never pleased with this; rather, he used to instruct them to stand at a distance from the train, the last part of the platform. If anyone, out of yearning, would rush to the door to shake his hand, he would not shake hands with him. Rather, he would first have all of the luggage gathered and inspect it. Thereafter, he would shake hands with and embrace (those waiting for him). He would immediately commence islaahi advices. They would arrive at the station 15-30 minutes before the train arrives.

If he would be traveling by plane, then there too, he would take into consideration all of these things. He didn't want anyone standing or waiting to meet him on the main path used by travelers coming and going; rather, he wanted them to move off this main path (and stand somewhere they wouldn't be in the way of anyone). Then, one by one, they could calmly come forward to meet with him. Generally, people's minds don't go towards such intricate matters, that such things are also causes of harm and inconvenience to others and must be avoided. Regarding this, someone said:

"He spent his entire life taking precaution to not even cause inconvenience to a nest on the branch of a tree."

Hajj and `Umrah Travels:

Hajj is an important pillar of Islaam. Allaah Ta`aalaah said regarding it:

{"And for Allaah, upon mankind, is to do Hajj to Al-Bait (the Ka`bah) - those who are able to go there, and whosoever commits kufr, then indeed, Allaah is Independent from all the worlds."} [Soorah Aal-e-`Imraan: 100]

{"And announce the Hajj among mankind - they will come to you on foot and on every lean camel, coming from every distant path, to witness benefits for themselves..."} [Soorah Al-Hajj: 4]

It comes in a Hadeeth Shareef that when Hadhrat Ibraaheem عليه السلام completed the construction of Baitullaah Shareef, he said in the Divine Court that he has now completed the construction. So, Allaah Ta`aalaah ordered him to now make an announcement regarding Hajj, as mentioned in the above Aayah. Hadhrat Ibraaheem عليه السلام said: "O Allaah, how will my voice reach them?" Allaah Ta`aalaah said: "We will cause your voice to reach them."

So, Hadhrat Ibraaheem عليه السلام called out the announcement of Hajj and it was heard by everything in the heavens and the earth.

It comes in another Hadeeth that every person heard this voice and said: "Labbaik", which means: "I am present." This is that Labbaik which the Haji recites upon entering ihraam. For whomever Allaah Ta`aalaah had decreed the good fortune of performing Hajj, when they heard this voice, they said Labbaik (at that time). [It'haaf]

It comes in another Hadeeth that whether the person was already born or whether he was still in the `Aalam-e-Rooh (Realm of Souls) - if at this time he had said Labbaik, he will definitely perform Hajj. Another Hadeeth mentions that if the person had said Labbaik once, they will perform one Hajj. The one who said Labbaik twice will perform two Hajj, and so on and so forth. [Durr-e-Manthoor] Whatever amount of times those fortune roohs had said the Labbaik, that is how many times they will get to perform Hajj.

Countless virtues of Hajj have been explained in the Hadeeth Paak. Note a few Mubaarak Ahaadeeth:

Hadhrat Abu Hurairah رضي الله عنه narrates that Rasoolullaah صلى الله عليه وسلم said: "For a Hajj Mabroor, there is no reward except Jannah." [Muttafaqun `Alayhi - Mishkaat Shareef]

Note: Some `Ulamaa have explained a Hajj Mabroor as being a Hajj wherein the person didn't carry out any act of disobedience unto Allaah Ta`aalaa. Many other Hadharaat have referred to this as a Hajj Maqbool, that if a person has performed Hajj with all of the etiquettes and conditions, without any futility, etc., then In Shaa Allaah, his Hajj will be acceptd.

Hadhrat `Aa'ishah رضي الله عنها narrated that Rasoolullaah صلى الله عليه وسلم said: "There is no day wherein Allaah frees more slaves from the Fire (of Jahannam) than on the Day of `Arafah. Indeed, He draws near and then He boasts about them to the Malaai'ikah, and says: 'What do these (people) intend (i.e., what are they seeking)?" [Muslim - Mishkaat Shareef. A narration with the same wording is narrated from Hadhrat Jaabir رضي الله عنه as well.]

It is narrated from Hadhrat Ibn `Abbaas رضي الله عنهما, in marfoo` form: "Whosoever goes to Makkah for Hajj, walking, then for every step, 700 rewards from the rewards of the Haram will be written for him.' It was asked: 'What are the rewards of the Haram?' He said: 'Every reward is multiplied 100,000 times.'

[Al-Haakim declared it saheeh, as mentioned in al-`Ayni. I say: 'It comes in al-Mustadrak with the wording: 'Whosoever performs Hajj from Makkah, walking, until he returns to Makkah...' That is also how it appears in Al-Kanz.]

Note: Based on this, the person would receive 700,000 good deeds for each and every step, so imagine how much is the reward for the entire journey?

It is narrated from Hadhrat `Aa'ishah رضي الله عنها in marfoo` form: "The Malaai'ikah shake hands with those travelling for Hajj on a mount, and they embrace those

walking for Hajj." [Narrated by Ibnul Jawzi in Mutheerul `Azm. It is also narrated as such in Al-It'haaf. Al-Baihaqi also narrated it but declared it dha`eef.]

A riwaayat in Durr-e-Manthoor mentions that Nabi Aadam عليه السلام performed Hajj from Hindustan 1,000 times, on foot. [Targheeb] It comes in another Hadeeth that he had performed 40 Hajj on foot. [It'haaf] Hadhrat Ibn `Abbaas رضي الله عنهما narrated that the practice of the Ambiyaa-e-Kiraam عليهم السلام was to perform Hajj on foot. [It'haaf]

In one Hadeeth narrated from Hadhrat Ibn `Abbaas رضي الله عنهما, it is mentioned that whosoever goes from Minaa to `Arafaat on foot, he will get 100,000 rewards from the rewards of the Haram.

It is narrated from `Ali ibn Shu`aib رحمه الله عليه that he walked from Naisabur for Hajj more than 60 times. It is narrated from Mugheerah ibn Hakeem رحمه الله عليه that he walked from Makkah for Hajj-e-Badal, on foot, more than 50 times. It's narrated from Abul `Abbaas that he performed 80 Hajj on foot. It's narrated from Abu `Abdillaah Maghribi رحمه الله عليه that he performed 97 Hajj on foot. Can you imagine how much reward these Hadharaat acquired in total?

It is narrated from Hadhrat Abu Hurairah رضي الله عنه that Rasoolullaah صلى الله عليه وسلم said: "Whosoever performs Hajj for Allaah, not speaking any obscenity and not perpetrating any fisq, will return (from Hajj as free from sin) like the day his mother gave birth to him." [Muttafaqun `Alayhi - Mishkaat]

Note: When a child is born, he is sinless because he hasn't committed any sin or wrongdoing. So, the person who performs such an accepted Hajj - he becomes like this.

In Shifaa of Qaadhi `Iyyaadh, there is a story written that a group of people visited Sa`doon Khawlaani رحمه الله عليه and said to him that the tribe of Kitaamah killed a certain person and wanted to burn him out in a fire. They threw him in and throughout the night, they continued to stoke the fire, but it had no effect on him whatsoever; his body remained just as white as it was (before they threw him into the fire).

He said: "Yes, he has performed Hajj three times." Sa`doon said: "A Hadeeth reached me that if a person performs Hajj once, he has discharged his obligatory duty. If a person performs Hajj twice, he has given Allaah a loan. If a person performs Hajj thrice, Allaah make his body and hair haraam upon the fire."

Hadhrat Sahl ibn Sa`d رضي الله عنه narrated that Rasoolullaah صلى الله عليه وسلم said: "There is no Muslim who recites the talbiyah (i.e., Labbaik) except that those on his right and left from every stone, tree and clay also recites the talbiyah, until the furthest reaches of the earth from here and from here." [Tirmidhi; Ibn Maajah - it's mentioned like in Mishkaat.]

Hadhrat Abu Moosaa رضي الله عنه narrated in marfoo` form to Nabi صلى الله عليه وسلم that he said: "A Hajji intercedes on behalf of 400 members of a household," or he said: "(400 members) of his household, and he leaves his sins like the day his mother gave birth to him." [Bazaar. In the chain of narrators is a narrator who hasn't been mentioned. It's mentioned like this in at-Targheeb.]

Hadhrat Ibn `Umar رضي الله عنهما narrated that Rasoolullaah صلى الله عليه وسلم said: "When you meet the Hajji, give him salaam and shake hands with him, and ask him to seek forgiveness on your behalf prior to him entering his house, because indeed he is forgiven." [Ahmad - it's mentioned like this in Mishkaat.]

Hadhrat Buraidah رضي الله عنه narrated that Rasoolullaah صلى الله عليه وسلم said: "Spending on Hajj is 700 times that of spending in the Path of Allaah." [Ahmad; Tabaraani; Baihaqi. The isnaad in the Musnad of Imaam Ahmad is hasan. It's mentioned like this in at-Targheeb.]

Hadhrat Abu Sa`eed al-Khudri رضي الله عنه narrated that Rasoolullaah صلى الله عليه وسلم said: "Allaah `Azza wa Jall says: 'A slave whose body I have made healthy and whose provisions I have made vast, yet five years pass over him and he does not come to me (i.e., perform Hajj) is indeed deprived.'"

It is narrated from Hadhrat Jaabir رضي الله عنه in marfoo` form that he said: "No Hajji falls into im`aar.' He was asked: 'What is im`aar?' He said (explaining): 'He doesn't fall into poverty.'" [At-Tabaraani in al-Awsat, and Bazaar. Its narrators are the narrators of the Saheeh. It's mentioned like this in at-Targheeb.]

From the aforementioned Ahaadeeth, one realises the countless, great virtues of Hajj. How fortunate are those Hadharaat who get to perform it many times. Who can imagine how much reward they get?

Allaah Ta`aala gave Hadhrat-e-Aqdas this great fortune many, many times. It is difficult to even count how many times he performed Hajj. He performed Hajj approximately 35 times and visited Rawdhah-e-Paak على صاحبها الصلاة والسلام that many times as well.

Ziyaarat of Rawdhah-e-Aqdas **علي صاحبها الصلاة والسلام**:

What a great fortune it is to visit the Rawdhah-e-Aqdas **علي صاحبها الصلاة والسلام** of Imaamul Mursaleen, Habeebu Rabbil `Aalameen **صلى الله عليه وعلى آله وأصحابه أجمعين**.

It comes in a Hadeeth Paak:

"Whosoever visits my Qabr after my death, my intercession becomes waajib for him." [Al-Mu`jamul Kabeer, v.12, p.310]

It comes in one riwaayat:

"Whosoever visits me after my death, it is as if he visited me in my lifetime." [Al-Mu`jamul Kabeer, v.12, p.310]

From these Mubaarak Ahaadeeth, one realises the great virtue of visiting the Rawdhah-e-Paak of Rasoolullaah **صلى الله عليه وسلم**. How fortunate are those who get to visit again and again!

Each time that Hadhrat-e-Aqdas Hardoi would perform Hajj, he would take a separate trip to do Ziyaarat of the Rawdhah-e-Aqdas. How can imagine his Maqbooliyat and Mahboobiyat `Indallaah. This is so because a person who goes there is a guest. The person doesn't move his feet of his own doing. It is Allaah Ta`aala Who calls His special slaves there.

Even in this dunyaa, no generous master falls short in bestowing guests upon his guests, so who can imagine how many and what kinds of gifts and honours are bestowed by Khaaliq-e-Kaa'inaat Ta`aala upon His guests? Nobody can fully imagine this. Yes, one can certainly get a glimpse of an understanding, from the aforementioned Ahaadeeth.

گئے سعادت بندہ کہ کردنزل

گئے بدیت خدا وگاہ بدیت رسول

The Description of Rasool-e-`Arabi **صلى الله عليه وسلم**:

In front of me is the Green Dome of the Haram. The Name of Allaah is in the Rawdhah-e-Jannah. I express shukr unto Allaah, standing in front of the Mihraab-e-Nabi صلى الله عليه وسلم. His footprint be upon my head and yours.

Standing in front of the Mihraab-e-Nabi صلى الله عليه وسلم, there is tajalli - the heart fills with longing and the eyes fill with tears. We receive the honour given to those who stand (before the Rawdhah-e-Aqdas). Now, there is neither fear nor any grief.

Then, I arrive at the Court of Sayyidul Kawnain. This is his kindness and generosity.

For such a lowly, non-entity like myself, filled with evil. Look! What status even his servants have.

Even if every hair on our bodies turned into a tongue engaged in expressing shukr, it would be deficient. By Allaah, it would fall short of his favours.

Let the love for the Rasool of the Arabs صلى الله عليه وسلم flow thoroughly through every vein of your body. This is the Bay`-e-Salam for the treasure-troves of Jannah.

He is the Mercy to the world - the Shah of the black and the red. He is the Master of both worlds, the Chief of all nations.

He is the manifestation of the World of Tawbeed wherein there is no east, no west, no Arab and no non-Arab.

There is neither tongue nor pen that can adequately express the restlessness in the heart to describe and praise the Rasool-e-`Arabi صلى الله عليه وسلم."

[From the speech of Hadhrat Mufti-e-Azam رحمه الله عليه]

Importance Given to the Mubaarak Month:

Giving importance to the Mubaarak Month is proven from Hadhrat Nabi-e-Akram صلى الله عليه وسلم himself. After him, the Mashaayikh and Awliyaa of the Ummah in every era gave importance to it. Likewise, Muhyiyus Sunnah, Hadhrat-e-Aqdas Maulana Shah Abrarul Haqq Saheb used to also give great importance to it.

Muhtaram Hadhrat Maulana Mufti Muhammad Salman Saheb, Ustaadh of Hadeeth and Mufti of Madrasah Shahi Muradabad, writes in his kitaab, "Tuhfah-e-Ramadhaan":

"Muhyiyus Sunnah, Hadhrat Maulana Shah Abrarul Haqq Saheb, the illustrious khaleefah of Hadhrat Hakeemul Ummat, gave special importance to tarbiyat of the saalkieen during the Mubaarak Month of Ramadhaan. The ma`moolaat of Ramadhaanul Mubaarak were so well-structured and organised that if a person referred to it as a "Tarbiyati Camp", it wouldn't be out of place.

Hadhrat Wala used to get up a considerable length of time before sehri and engage in Tahajjud. Thereafter, he would have sehri. Then, if there was enough time remaining, he would engage in gusht and enquire about the well-being of his guests, or, as per what is easier, he would engage in Tilaawat until Fajr Adhaan. After Fajr, in Haqqi Masjid, as per his ma`mool, he would do a translation of one word of the Qur'aan Kareem, and do a practical demonstration of Namaz. Thereafter, Hadhrat Wala's kitaab wherein he compiled some Ramadhaan advices would be read out. After that, he would shake hands with those Hadharaat who would be departing. After that, he would rest until 8:00am. At 8:00am, there would be a programme of munaajaat and taraana. After that, from 8:30am until 9:00am, Tableegh-e-Deen and Aadaabul Mu`aasharat would be taught. Then, from 9:00am until 9:30am, there would be a dars on Tas'heel-e-Qasdus Sabeel. From 9:30am until 10:00am, there would be a practical demonstration of Adhaan and Namaz. From 10:00am until 11:00am, there would be a special `Ilmi majlis wherein Ahlul Iftaa and Asaatidhah of Hadeeth would discuss some `Ilmi or Fiqhi subject among themselves. Then, from 11:00am until 12:00pm, tas'heeh (correction) of people's recitation of Qur'aan Paak would be done.

Hadhrat Wala used to sometimes attend these majaalis himself and supervise. Before Zhuhr, it was emphasised that after the Sunnats, whatever time is left should be spent in Tilaawat. After Zhuhr Namaz, there would first be a 15-20 minute dars of Tafseer of the Qur'aan. After that, saalikeen would go to their places of residence, to engage in Dhikr and Tasbeehaat.

After `Asr Namaz, there would be a majlis of dor. How it would take place was that on the first day of Ramadhaan, dor would commence with the first Aayah of Soorah Faatihah. Hadhrat himself would recite one Aayah, then each of those present would take turns reciting an Aayah, going in a circle like that. Hadhrat used to say that the Huffaaz-e-Kiraam act on the Sunnat of dor, but the laypeople generally do not do this `amal. So, he suggested this for them.

After the dor, the kitaab, "Kamaalaat-e-Ashrafiyyah" would be read out, and during the course of it, Hadhrat Wala would give some explanatory comments.

30 minutes before iftaar, these ma`moolaat would end. Then, the work of dividing iftaar would commence. Hadhrat Wala would sometimes supervise this as well. Then, before iftaar, he would go to his room, have a short iftaar and then head to the Masjid to join the jamaat. Because Maghrib Namaz would be performed 10

minutes after iftaar, he would therefore give some advices to those present during this period.

After Maghrib, people would engage in Awwaabeen and individual a`maal. In Taraaweeh, for a long period of time, he had the habit of reciting one and a quarter Paras. He also instructed the Hadharaat connected to Da`watul Haqq to recite one and a quarter Paras. Then, when he became weaker and older, besides Masjid Haqqi, there would also be a Taraaweeh jamaat in the Madrasah as well wherein five Huffaaz would each recite a quarter Para in four rakaats (completing one and a quarter Paras in total, each night). Sometimes, during the tarweehah (the rest between sets of four rakaats), he would give some Deeni Mudhaakarrah as well. On account of weakness and old age, even though he didn't have the practice of doing I`tikaaf during the last ten days of Ramadhaan, he nevertheless gave a lot of importance to nafl I`tikaaf. He also used to emphasise to the guests to also give importance to nafl I`tikaaf. The number of saalikeen increased more and more. On average, there'd be between 50 to 100 Hadharaat present.

[Abridged from the writing of Mufti Faheem Ahmad Saheb, Ustaadh and Mufti of Madrasah Ashraful Madaaris, Hardoi]

Irshaadaat-e-Abraar (Selected Sayings of Hadhrat Muhyiyus Sunnah):

1) He said: "Sickness has two categories: a) asli (root cause) and b) symptom. For example, on account of qabdh, a person gets headaches. So, the asli sickness is qabdh; the headache is a symptom of the illness. Likewise, the ghaflat, corruption and hardness of the heart are the asli sickness. Then, on account of this corruption, corruption comes about in deeds as a symptom. So, it's necessary to treat the asli sickness, which is to have the heart treated by the People of Allaah. Then, on account of the soundness of the heart, a`maal and akhlaaq will automatically become correct.

2) He said: "Nowadays, in order to attract crowds to a jalsah, the Qur'aan Paak is first recited, because the speaker says: "There are a few people. What interest will their hearts have in the lecture? Let some Qaari Saheb recite so that people come (and then the lecture can b given).'" Tawbah, tawbah! What a motive they are using the Qur'aan Paak for!"

3) He said: "A person said to me: 'My son had started growing a beard but then shaved it. As a result, I've stopped speaking to him.' I said: 'You are excused (for doing so). Those Hadharaat who do not abandon (their children who do such things), they do this with this maslahat in mind, that: "They mustn't become even

more corrupt." So, those people are excused." [Jaami`ah Ashrafiyyah, Lahore, 27th of Muharramul Haraam, 99 H.]

4) He said: "That person who is inexperienced sells himself to the rich. Out of fear of the creation or greed for wealth, he abandons his rang, mizaaaj and the Usool of the Sharee`ah. Allaah Ta`aalaah has given a unique example of this. If water is thrown into a jug of unbaked clay, the clay dissolves and loses its existence. However, if that unbaked clay jug is put into a fire, it then becomes baked clay, and now if water is thrown into it, it can't affect the clay; in fact, the jug will have the effect of keeping that water cool. That is the condition of an `Aalim-e-Rabbaani who has become firmly baked in the suhbat of the buzrugs. When he mixes with creation for the sake of spreading the Deen, he is not harmed by it. Fame, wealth, etc., - no fitnah corrupts him. He has the Ni`mah of istiqaat in his hands. At all times, on account of being a saahib-e-nisbat, his gaze is on Allaah Ta`aalaah, with the realisation that in the qabr, nothing helps one except the Pleasure of Allaah Ta`aalaah. One is not (helped) by fame, status, people having flocked to and crowded around one, i.e., the thronging of mu`taqideen, etc.

"What are we, who remain impure upon the soil? We will remain alone beneath the soil."

So, from the example of the jug, you can understand well the difference between a ripe saalik and an unripe, unbaked saalik. An unripe saalik gets influenced by others, whereas a ripe saalik influences others."

5) He said: "People who harbour animosity towards and cause harm to the Ahlullaah - such people generally get disgraced in this dunyaa itself already."

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6) He said: "Through the barkat of copying, a person arrives at the original. By copying a driver, a person drives. By the magicians copying Nabi Moosaa عليه السلام in his style of clothes, their condition changed and all of them accepted Imaan. All of them went from being kuffaar to being sahaabah.

Likewise, through imitating shaitaan, a person becomes like shaitaan. For example, shaitaan eats and drinks with his left hand, so Hudhoor صلى الله عليه وسلم a person from ever eating or drinking with his left hand. He forbade it most emphatically and in a most eloquent manner.

The lesson learnt from this Hadeeth Shareef is that one must be very careful to avoid imitating the faasiqeen. The secret behind this is that when you imitate someone, either the love or the respect for that person will enter your heart. Then, you will begin to take on that person's habits as well. Whomever you have respect or love for in your heart, your actions will bear testimony to this respect or love. Hence, look at the English: they eat with their left hands, and as a result, shaitaan's qualities of egotism, arrogance, vanity and objecting against seniors has come about in them. Those people who wear their pants below their ankles - because this is the style of the mutakabbireen (arrogant ones), therefore arrogance comes about in those imitating them and the sicknesses of arrogance, objecting against their seniors, thinking badly of them, etc., comes about in them. Therefore, Hudhoor صلى الله عليه وسلم forbade wearing the pants, lungi, kurtah / qamees, cloak, etc., below the ankles."

7) He said: "Sometimes, there is light, `Ilm and even yaqeen as well, but there is no strength for `amal. For example, there is light in the room, and a person can see an apple on the table. He knows that this apple exists and that it will be beneficial for him. The doctors have even instructed him to eat apples. However, he doesn't have the strength to get up and fetch that apple. Then, the doctors give him an injection for energy, and also vitamin capsules, etc., and so now he gets energy, and now he's able to get up, go to that table and eat the apple. This is the condition of the Ahle `Ilm. There is the light of `Ilm and yaqeen as well, but they don't have strength for `amal. However, after a few days of spending time in the suhbat of the People of Allaah, strength starts to develop in them and progress begins to take place in their a`maal."

8) He said: "Sometimes, it's winter and it's raining, and a person feels lazy. However, after drinking one cup of tea, his mizaaj changes. So, if just one cup of tea is able to change a person's mizaaj, do you think that the suhbat of the People of Allaah cannot drive away spiritual laziness? Is the suhbat of the pious weaker than one cup of tea?"

9) He said: "The corruption of external deeds is an indication of the corruption of the heart. The Hadeeth says: 'When (the heart) is corrupt, the entire body becomes corrupt.'"

10) He said: "Keep on meeting with the saaliheen. One common misconception people have is that there's no benefit in meeting with the People of Allaah if it's for a short while, and that there's only benefit if a person listens to thier wa`zh, majlis and malfoozaat. However, even just meeting with them is also beneficial. The hearts the saaliheen reflect onto the hearts of those present by them. People of Comprehension (Ahle Idraak) can perceive this just from meeting with them. From just one glance at the People of Allaah, benefit is perceived. If you shake

hands with someone but are unable to feel if the person's hands are hot or cold, it will be said that your hand is paralysed and without feeling. An electric bulb or fan is beneficial, but doesn't speak. The night-blooming jasmine is beneficial and gives enjoyment to the brain, but it doesn't speak. So likewise, even the silent suhbat of the pious is beneficial.

One person who used to become overwhelmed with anger once wrote to Hadhrat Thanvi, explaining about his condition, that: "I became very angry very quickly, and it takes a long time before I cool down."

Hadhrat Wala wrote back in response: "Sit for a while in the suhbat of Molvi Muhammad Hasan Saheb (Anwar Book Depot, Lucknow)."

So, for several days, this person went to sit by Molvi Saheb in the (book) shop, and he noticed that his anger began to decrease more and more. What was the reason behind this? It is that Maulana's mizaaj was overwhelmed with hilm (tolerance). So, this was the effect of even his silent suhbat. His heart had begun reflecting onto the heart of this person, and gradually, the condition of that person's heart began changing. Yet, Molvi Saheb hadn't given any wa`zh or lecture.

So, suhbat of the pious, even if it's in silence, is beneficial. Therefore, give importance to meeting with the pious."

11) He said: "Ikhlaas alone is not accepted if the `amal being done is not in conformity with the Sharee`ah and the Sunnah. Therefore, it is fardh upon every Muslim to learn the Laws (of the Sharee`ah). An example of this is that a person, out of the Love for Allaah Ta`aalaa, goes home after `Asr, into solitude, and performs 20 rakaats nafl, thinking that by doing so, he is drawing nearer to Allaah Ta`aalaa. Will this ikhlaas of his be accepted? Will he really draw nearer to Allaah Ta`aalaa by doing this? (The answer is no,) because nafl after `Asr is impermissible. So, in this scenario, ikhlaas is there but it's not accepted, because together with ikhlaas, sidq is also a condition, i.e., being in conformity with the Law (i.e., the Sharee`ah).

12) He said: "Allaah Ta`aalaa mentions three types of people in Soorah Faatihah: one type consists of those who have not acquired `ilm of the Siraat-e-Mustaqeem. They are referred to as Dhaalleen (astray). These are people who pass their lives (in ignorance). A second type consists of those who do know the Siraat-e-Mustaqeem, but they don't act upon it. They are called Maghdhoobi `Alayhim (those upon whom is the Anger of Allaah Ta`aalaa). The third type consists of those who know the Siraat-e-Mustaqeem and they also act upon it. They are referred to as Mun`am `Alayhim (those upon whom is the Favour of Allaah Ta`aalaa)."

13) He said: "Whilst the Jumu`ah khutbah is in progress, and you hear the Mubaarak Name of Hudhoor صلى الله عليه وسلم, recite Durood Shareef with your heart but not with your tongue. It comes in a Hadeeth Shareef that when the Imaam comes to give the khutbah, then Namaz, speech, etc., are all forbidden. Yes, if the Imaam sees any wrong, he can forbid it. Some people raise an objection, saying: "These people are forbidding us from reciting Durood Shareef!"

I say, in response to this: if someone were to start giving Adhaan, saying: "Allaahu Ta`aalaa Akbar", or: "Ash'hadu Anna Muhammadar Rasoolullaah Sallallaahu `Alayhi wa Sallam" - would this kind of Adhaan be forbidden or not? If the person (making Adhaan like this) then says: "Wah, Saheb! You people are stopping us from showing respect to Allaah Ta`aalaa and to Hudhoor صلى الله عليه وسلم!" What answer will be given? The person will be told: "You have misunderstood respect. Respect is that whatever Allaah Ta`aalaa has ordered and whatever Hudhoor صلى الله عليه وسلم has ordered, you act upon that. You don't make up your own criterion of (what entails) respect."

One buzrug said well: "To love Allaah Ta`aalaa and Hudhoor صلى الله عليه وسلم according to what they are pleased with - this is Sunnah. To love Allaah Ta`aalaa and Hudhoor صلى الله عليه وسلم according to what you are pleased with - this is bid`ah." [Compiler]

Likewise, when a Deeni discussion is taking place or when Deeni work is taking place, a newcomer who enters mustn't say: "Assalaamu `Alaikum", and that is because those people are engaged in a Shar`i need. Likewise, if someone is eating, do not give salaam to him, because he is engaged in a natural need. As a result of trying to respond to you, he could end up choking on his food and he might even die.

Every ruling of the Sharee`ah is pure wisdom and pure mercy.

For a person to fast the 30 days of Ramadhaan is fardh, but to fast on the 1st of Shawwaal (Eid day) is haraam.

So, in Adhaan, a person cannot add Ta`aalaa after the Name of Allaah, and they cannot add Durood after the name of Rasoolullaah صلى الله عليه وسلم. It is impermissible to do so, because that is contrary to the way that Hudhoor صلى الله عليه وسلم taught us to give Adhaan."

14) He said: "The respect for rizq is amazing. Rasoolullaah صلى الله عليه وسلم did not make it Masnoon to wash the hands before shaking hands with people, but he made it Masnoon to wash the hands before eating. Furthermore, after washing the hands, it mustn't be dried off with a towel, etc. What's the reason for this respect for rizq? It is because rizq nourishes the body, and if there wasn't a body, then there wouldn't be `Ibaadah and Tilaawah, which nourishes the rooh. Wa`zh, dars, etc., are all dependent on i. Without food, all wa`zh, dars, `Ibaadah, etc., would end.

15) He said: "Allaah Ta`aalaah commanded: {"Eat from the pure things and do good deeds."} From this we understand that if you eat good food, you must do good deeds. What a level of ingratitude it is to eat good food but to do evil deeds!"

16) He said: "The meaning of fitnah in Arabic is different from that of Urdu. In Arabic, fitnah means a test: {"Indeed, your wealth and your children are a fitnah (test)..."} Fitnah here means a test - it's not the Urdu fitnah."

17) He said: "In order to make people understand the meaning of tawfeeq, Allaah Ta`aalaah has placed an amazing example in my heart. Look! The court's PIA cars go to the employees' houses to fetch them. If the employee is sleeping, they wake him up as well. However, this ease comes after some days of striving. The person has to strive in studying, exams, practical tarbiyat, then making an effort to get employment, and then only after getting employment does he get all of this ease. Likewise, in the Path of Allaah Ta`aalaah, spend some days going to the People of Allaah, taking their advice and getting Dhikr, fikr and islaah-e-nafs from them. In other words, acquire the means of ridhaa and stay away from the opposites of that. Then, you will be granted Nisbat Ma`Allaah and the vehicle of tawfeeq to do good deeds will now come to collect you. If on any day you are sleeping, then for Tahajjud, you will be woken up by Allaah Ta`aalaah. Your heart will feel the tawfeeq for all good deeds. In other words, you will traverse Sulook with ease."

18) He said: "A letter arrived from one prince who is a taalib-e-`Ilm, wherein he complains that he is suffering from the illness of casting lustful glances. I wrote to him: "After each time that you cast a lustful glance, give Rs.5 in sadaqah and perform 20 rakaats of nawaafil."

19) He said: "At home, I had an eye operation done and the light returned. (The doctor) had me count his fingers, I received correct answers, and I was able to see the difference between black and white. When my friends arrived that evening, I said: "Today, the meaning of the couplet of Maulana Rumi has become clear:

صحبت نیکوں اگر یک ساعت است الخ

What benefit there is in even a small time spent in the suhbat of the pious! Just as how a person spends few minutes with a doctor, for an operation, and thereafter the light returns to the eyes, likewise, even if suhbat with the Ahlullaah is for just a few minutes, the heart begins to recognise the difference between good and evil. A person whose eyes, for a period of time, couldn't differentiate between black and white and was deprived of light - through acting on the instructions of a kaamil, such light returns that he's able to distinguish between black and white, light and dark. Likewise, those people who stay far from the Ahle Haqq - when they meet them, their eyes open."

20) He said: "Look at what enjoyment there is in meeting with friends. However, dunyaa is a place of both uniting and separating. In Jannah, there is only uniting, and in Jahannam, there is only separating."

21) He said: "He said: "Tazkiyah is even more important than ta`leem and tableegh. Even if a person spent his life in tableegh or outwardly became a shaheed - it comes in a Hadeeth explaining about riyaa, what their outcomes will be (in the Aakhirah, if they were not sincere, **والعياذ بالله**). If a person fights in Jihaad without ikhlaas, he goes to Jahannam even though he had given his life.

22) He said: "For tarbiyat and islaah, buzrugi is insufficient; rather, the person (who is taken as the Shaikh) needs to also be someone well-acquainted with the field of islaah. This is why not every saalih (pious person) is a muslih (reformer)."

23) He said: "When it is haraam to look at the origin of a picture of a na-mahram (i.e., the woman herself), how can it be permissible to look at a copy (i.e., a picture of her)? So, understand the mas'alah of television like this, that it is absolutely haraam for men to look at na-mahram females, and for females to look at na-mahram men."

24) He said: "After wiring, the current comes. Likewise, after the zhaahir, the baatin is granted. First the external needs to be brought in conformity with the Sunnah and Sharee`ah. Thereafter, through the barkat of this external piety, Allaah Ta`aalaah will grant internal piety as well. If a person doesn't have wiring set up in his house, how will he get current?"

25) He said: "Hadhrat Hakeemul Ummat Maulana Thanvi's nephew, Maulana Saeed Ahmad Marhoom, used to be in his house, under his care, from the age of two and a half years old. However, when he reached 12 years of age, Hadhrat Thanvi asked him: 'Molvi Saeed Ahmad! What's your age?' He said: '12 years!' Hadhrat then asked him: "Is the uncle's wife a mahram or a na-mahram?" He kept silent. From that day, he couldn't go to Hadhrat's house (freely), and he had to keep purdah from Hadhrat's wife.

Likewise, a person has to keep purdah from his uncle's wife, his brother's wife, his wife's sister, his female cousins, etc. So, when that is the case, then how can it be permissible to look at na-mahram women on television who are not relatives whatsoever? When looking at the asl of something is haraam, it is likewise haraam to look at a copy. When it comes to disobedience unto Allaah Ta`aalaa, don't be concerned with the customs and ways of the family, the village, etc. At the time of confrontation, you will know whether your love for Allaah Ta`aalaa is more, or whether your love for your family is more."

"The claim of love made in desire is accepted, but the speech of a munaafiq is not hidden."

If there is an election and three friends of yours are standing as candidates, who will you vote for? The one you have the best ta`alluq with. This time will now be a test of who you love most.

What is the way to gain love and fear for Allaah Ta`aalaa? Keep ta`alluq with the people of love and fear (for Allaah Ta`aalaa) and frequent their suhbat. Reflect on the Favours of Allaah Ta`aalaa, and daily, recite Durood Shareef at least 300 times daily, and 100 times Kalimah Shareef, and give importance to Tilaawat with correct pronunciation and tajweed. Those who don't know, let them enquire from the Ahle `Ilm or from reliable kitaabs."

26) He saaid: "It is forbidden to take fruit from a municipal garden. The rulers monitor it. So, the beard on the face is a garden. It is the royal greenery of Hudhoor-e-Aqdas صلى الله عليه وسلم. So, how can it be permissible to cut it?"

On the trip to Hajj, some people are steadfast upon ishraaq, awwaabeen and tahajjud. In fact, they get up an hour before even me and engage in `Ibaadah, and I become envious of them. However, they don't abstain from cutting their beard, despite it being waajib (to keep the beard and not cut it). So, they give so much importance to nawaafil, but they treat waajib in this manner. Through being explained, many people start to keep the beard, because they are entrapped in `Ilmi misunderstandings. They think it is only Sunnah to keep the beard. Once they are informed that it's actually waajib, their eyes open."

27) He said: "It's been the case for a long time that in the American army, consisting of 11 lakh soldiers, nobody has a beard. Yet, among these 11 lakh soldiers, there was one Sikh who acquired permission from the American headquarters to keep his beard, and so he did not shave his beard. There is a lesson for Muslims in this."

28) He said: "Those juniors who cause grief to the hearts of their seniors are deprived of faidh."

29) He said: "Sometimes, the fast rabbit doesn't arrive at the destination, whereas the slow tortoise, travelling slowly, arrives at the destination. What can be said regarding them?"

30) He said: "Praising someone to their face is also a sin. Nowadays, it's not considered a sin. However, when two conditions are met, such direct praise is permissible. Those conditions are:

1. There is no fear of arrogance and vanity coming about in the person being praised, i.e., he is firmly grounded in the maqaam of abdiyyat and fanaa'iyat.

2. The purpose behind it is to please the heart of this person and to encourage others (to also do good)."

31) He said: "The tongue is surrounded by 32 teeth. If it doesn't exceed the limit, it remains safe and sound, but if it exceeds the limit, it gets destroyed even among the teeth."

32) He said: "Every madrasah should have two containers: one for pieces of paper that have fallen, because paper is an instrument of `Ilm and therefore must incumbently be respected, and the other (container) for dirt."

33) He said: "Miserliness is condemned in the Sharee`ah - that a person is unconcerned with permissible and impermissible, and does not discharge his obligations (Zakaat, etc). However, the linguistic meaning of bukhl (miserliness) is sought. In this era, it's important to have some wealth so that the heart can remain focused. However, the heart must not become attached to the wealth."

34) He said: "Hadhrrat Thanvi said: "The darkness of casting lustful glances is not removed just by istighfaar alone; it's only removed after a person has safeguarded his gaze on several occasions (where he had the opportunity to look)."

35) He said: "Some households are such that four brothers will live there, but Shar`i purdah is maintained. They will make an announcement before entering the house, so that if any na-mahram is present, she can cover her face."

36) He said: "One person wrote to Hadhrrat Thanvi: 'I'm not in the condition (in terms of Deeni progress) that I'd like to be in.' Hadhrrat replied: 'That day would be a calamity, wherein you believe: 'Now, I'm in the (Deeni) condition that I'm happy with (i.e., once you feel you are pious enough, etc).'"

37) He said: "During mealtimes, don't speak about any sad or worrisome matter. Don't give the news of any accident at such times, or any sad news. Likewise, don't mention things like urine, faeces, vomit, etc., which people find reprehensible. The `Ulamaa have even forbidden giving the salaam to someone who is eating, lest the person chokes on a morsel of food and dies. Likewise, don't discuss such masaa'il and `Uloom which engross the mind. There is no harm in discussing light-hearted matters and jokes. In fact, doing so is beneficial for digestion."

38) He said: "It comes in a Hadeeth Paak that the bounty of health is superior to the bounty of wealth."

39) He said: "It is absolutely necessary to give importance to Shar`i purdah. No matter how pure the heart or gaze might be, the "electric current" of desire arrives without delay."

40) He said: "Even an old driver can get into an accident on account of momentary heedlessness. Likewise, even old Ahle `Ilm and Ahle Deen - when they even slightly stop monitoring their nafs and become unmindful regarding it, they become embroiled in hubb-e-jaah and hubb-e-maal. Yes, such a person who has the foot of his peer-e-kaamil on his neck, will remain protected. It is like how, as long as the driver's foot is on the brake pedal, the car remains safe from crashing (into another car). Such a person is called a Haqqaani `Aalim. Do you think that if an `Aalim, during his childhood, had the sickness of takabbur, hubb-e-jaah and hubb-e-maal, that all of these sicknesses suddenly disappear once he becomes an `Aalim? Never ever! Instead, these sicknesses increase even further after `Ilm and fame, until he goes to some pious, roohaani doctor for islaah of his nafs.

The example is like that of a doctor. Say for example there was a doctor who, from childhood, had kidney stones. So, by him getting his doctor's degree, M.B.B.A, etc., result in these kidney stones vanishing? (The answer is no); not until he goes to some expert for medical treatment. Despite having become a doctor, he remains sick. Understand an `Aalim using the same example. Hadhrat Hajji Imdaadullaah wasn't an `Aalim, but `Ulamaa used to go to him for islaah of their nafs, because he was an expert in islaah. Just as how if an `Aalim is not a Qaari, he will go to study Nooraani Qaa'idah by some Qaari who might not be an `Aalim. Based on these usool, insaan has five types:

- 1) `Aalim;
- 2) Non-`Aalim;
- 3) An `Aalim whose akhlaaq is incorrect;
- 4) An `Aalim whose akhlaaq is correct;

5) An `Aalim whose akhlaaq is correct and who is able to correct the akhlaaq of others.

Likewise, non-`Ulamaa have three types:

1) A layman whose akhlaaq is incorrect;

2) A layman whose akhlaaq is correct;

3) A layman whose akhlaaq is correct and who is able to correct the akhlaaq of others.

So, a layman of this third type is able to correct the akhlaaq of an `Aalim whose akhlaaq is incorrect.

41) He said: "If you would like to see a time when there is a combination of natural grief and logical happiness, it is on the occasion of one's daughter's wedding. It can be observed from the mother and father."

42) He said: "Every action revolves around its intention. One person avoids mixing with people, and his intention is: 'I mustn't cause harm to the creation of Allaah Ta`aala.' Another person avoids mixing with people, and his intention is: 'I mustn't be harmed by people.' The first person gets rewarded for his intention, whereas the second is punished for his, and the reason behind this is that in the case of the second person's intention, it entails thinking well of himself whilst thinking badly of the creation of Allaah Ta`aala. In the case of the first person's intention, on the other hand, it entails thinking badly of himself whilst having mercy towards the creation of Allaah Ta`aala."

43) He said: "My friends must not be saddened at parting from me. The joy of unity is felt after separation. If meeting was continuous, its joy would start to weaken and decrease."

Someone asked Hadhrat Hajji Saheb Muhaajir Makki: "Should I sell my house and also go to live in Makkah Shareef?" He replied: "No, don't do so! It is better for your heart to be in Makkah Shareef whilst your body is in Hindustan, then for your body to be here whilst your heart is in Hindustan."

44) He said: "Jannah is a place purely of uniting, whereas Jahannam is a place purely of separation. In the dunyaa, there is both uniting and separating. Hadhrat Imaam Shaafi`i رحمه الله عليه used to say: 'From the time I came to know that in Jannah, there is no separation from beloveds and the unity is eternal, my desire for Jannah increased.'"

45) He said: "If you have three friends, and one of them says to you: 'I will continue to be loyal to you and be with you so long as there is life in your body; the second says: 'I will be with you even in the qabrstan'; the third says: 'I will be with you even in the qabr itself' - who will be your favourite friend among them? The name of the first friend here is wealth. The name of the second friend is family. The name of the third friend is a`maal. Therefore, one's concern for a`maal-e-saalihah should overpower one's concern for wealth and family."

46) He said: "If you don't perform ishraq every day, then at least, whenever you do have the tawfeeq, whether it's after some wa`zh or on some other occasion, perform it. If a person doesn't have the habit of eating pulao every day, he can at least eat it the day he does get the chance."

47) He said: "In a great court, great things are requested. In Soorah Faatihah, Allaah Ta`aalaa commands us to ask for Siraat-e-Mustaqeem. So, obviously, Siraat-e-Mustaqeem is something great. One rung (of its ladder) is in the dunyaa and the other is in Jannah. From the first rung already, sukoon commences. It is as Hadhrat Thanvi said: 'Once, I was on a train, and an old man mistakenly boarded this train which was heading to a different destination than the one he intended. Once he discovered this and was unable to disembark, and he knew with certainty that it was going to the wrong destination, he became restless. Upon seeing this, I took lesson. This poor man couldn't even speak on account of how distressed he was. This is the reason why people of dunyaa are worried whereas the Ahlullaah are in a state of sukoon (peace of heart; tranquillity; inner peace)."

48) He said: "Making plans is like how a person presses the light switch, but the light is actually coming from the power house. Likewise, a person makes plans and makes Du`aa to Allaah Ta`aalaa for success. This is the reality of: {"You Alone we worship and You Alone we ask for help..."}

49) He said: "Just as how there are various kinds of foods for the tarbiyat of the body, likewise, for the progress and tarbiyat of the rooh, if there are different kinds of `Ibaadaat, what is hard to understand (about this)?"

51) He said: "If people stop financial assistance, what's there to be sad about? Do not keep your gaze on people. Keep your gaze upon Him in Whose Control is their hearts. Do the work and do away with suggestions. Don't think to yourself: 'The work is being done like this but should be done like this.' Rather, whatever you are able to do right now, start putting in the effort there. What the results will be, how they will come about, whether there will be results at all - worrying about such matters weakens one's determination.

Hadhrat Khwaja Saheb beautifully said:

"What results there will be or won't be, or how they will be - abandon these fancies. Do the work. Leave the results to Him for Whom you are doing the work. Even if the work is unsuccessful, do not abandon doing this work for Allaah. As per time (available to you), work hard and abandon rest and relaxation."

If despite working hard in doing that which is within your capacity, the work fails nonetheless, then this failure is only a customary failure, not a failure in reality. When you will have achieved the Pleasure of Allaah Ta`aala and thawaab, how can it possibly be a failure? It's necessary to work hard and try. Hadhrat Shaikhul Hadeeth Maulana Muhammad Zakariyya Saheb said: "Those people who take, for practical guidance, the (way things are) at the end of the lives of the Ahle `Ilm, khaadims of Deen and buzrugs, such people go astray and become seekers of money and fame. This is because they ignore the immense mujaahadaat that these buzrugs had put in at the beginning of their lives. It is only now at the end of their lives that there are these flocks of devotees, etc. Seeing the means of comfort and luxury that the khuddaam have, they become seekers of self-indulgence and are deprived of sweating in working hard for the Deen.'

By way of naseehat, (Maulana Zakariyya) used to say: 'Always adopt the mujaahadaat and difficulties of the early lives of the buzrugs, for practical guidance. You will then get the tawfeeq for abundance of `amal and will pass all of the stages of (spiritual) progress.'

52) He said: "Those Ahle `Ilm who are called Ahle Madaaris, should also donate (to the Masaajid, madaaris, etc.) within their means. Whilst the `Ulamaa-e-Kiraam are busy giving bayaans on the fadhaa'il of spending, if some layman were to stand up and ask them: 'Maulana, how much wealth have you personally spent in the Path of Allaah, from what you earn?' What answer will be given? With shame, he will lower his head. Therefore, each of the Ahle `Ilm should give something, no matter how little it may be, to attain this fortune (of spending in the Path of Allaah Ta`aala). Doing this will also cause the public to have greater trust in them."

53) He said: "The people of a certain area used to donate towards Da`watul Haqq. There was a plague from the heavens which spread throughout the villages, but this particular village remained safe from it. The people of this village thought to themselves: 'It is because we spend in the Path of Allaah that Allaah Ta`aala has saved our village from this plague.' Thereafter, he said: 'When a person has the Master with him (on account of having donated, etc.), how will he then suffer loss?'"

54) He said: "Hadhrat Hakeemul Ummat, Maulana Ashraf Ali Thanvi used to donate a quarter of his salary in the Path of Allaah."

55) He said: "If the `Ulamaa-e-Kiraam donate of their wealth, there will be more barkat in it."

He also said: "Do not keep your gaze on the asbaab (ways and means). There was one person in Hardoi who never used to contribute anything at all to our madrasah. He used to say: 'These people don't say anything about donations.' He was very wealthy. Now, the time of his brother has come. He donates generously to our madrasah, keeping his gaze fixed on Allaah Ta`aala, and he is assisted from the Ghaib (Unseen)."

56) He said: "One Ahle Khair said to one person of ours: 'You people have a lot of funds here, therefore I don't know why it is necessary.' Our person gave an excellent response: 'The organisations do not need, but is there a need for you or not?'"

57) He said: "When they become old, then these people who have ta`alluq with the Akaabir, whether it is from the perspective of Deen or from lineage, they have an important responsibility, which is: 'When the laymen see us, they must draw nearer to our Akaabir.' Meaning: it mustn't be such that when the laymen see our deeds, instead of drawing nearer to our Akaabir, they move further away.

As Hadhrat Khwaja Saheb said:

جذبات ہی پہ اپنے نہ مجذوب شاد رہ جذبات ہیچ ہیں جو مرتب عمل نہ ہوں

کتنے ہی خوشنماہوں فریب نظر سمجھ چھوٹے ہیں پھول جان لو پیدا جو پھل نہ ہو

We must bring the laymen not only onto the fataawaa of our Akaabir, but onto the tareeqah of our Akaabir."

58) He said: "One person asked: 'What is the difference between the methods of Da`wah of Hadhrat Hakeemul Ummat Maulana Ashraf Ali Thanvi, and Hadhrat Maulana Muhammad Ilyas Saheb?' This lowly one gave a reply which the Akaabir also liked: 'Ghairah dominated the method of Hadhrat Hakeemul Ummat Thanvi, whereas compassion dominated the method of Hadhrat Maulana (Ilyas). The first is for completion of benefit, whereas the second is for general benefit."

59) The Benefits of Silence:

“Silence is `Ibaadah without effort.

Silence is awe without authority.

Silence is a fortress without walls.

Silence is victory without weapons.

Silence is the habit of Kiraaman Kaatibeen (the Mala'ikah who record deeds).

Silence is the salient feature of the pious.

Silence is a treasure-trove of wisdom.

Silence is a response to the foolish.

Silence is a coverer of faults.

Silence is a concealer of craftiness.”

60) He said: "Hadhrat Hakeemul Ummat Maulana Ashraf Ali Thanvi used to say: 'I advise even the Mashaayikh to not consider themselves independent. They too need to take advice from some senior, and if no senior is available, then they should take advice from even their juniors.'

After the demise of Hadhrat Thanvi, this lowly one established ta`alluq with Hadhrat Khwaja Saheb, and then after him, with Hadhrat Maulana Abdur Rahman Kamilpuri, whom Hadhrat Thanvi used to refer to as "Kaamil Poori". He had ta`alluq with Hadhrat Maulana Shah Abdul Ghani Saheb Phulpuri. He used to recite these couplets in an amazing condition of ecstasy:

"O my Rabb! I come to you resembling (the way of dressing) of Your beloved. I do not have his haqeeqat. I come merely with his (outward) form (i.e., Sunnah libaas, beard, etc). I do not come with power or greatness. I come only with love, I come only with love." [Hadhrat Majdhoob رحمه الله عليه]

Muhyiyus Sunnah, Hadhrat Maulana Shah Abrarul Haqq Saheb in the Eyes of the Hadharaat Akaabireen:

Fadheelatush Shaikh, Hadhrat Maulana Muhammad Shafi Saheb, Mufti-e-Azam of Pakistan and Founder of Darul Uloom Karachi:

باسمہ سبحانہ و تعالیٰ

Janaab Maulana Abrarul Haqq Saheb قدس سره, khaleefah-e-arshad of Hakeemul Ummat 'Thanvi رحمه الله عليه, is, with full engrossment, carrying out the khidmaat of islaah of akhlaaq and mu`aamalaat, as well as tabiyat, tazkiyah, ta`leem and tadrees, uopn the way of his murshid. His place of residence is his homeland of Hardoi, in India. His faidh spreads throughout the length and breadth of Hindustan.

Upon returning from Hajj to Baitullaah, he stayed for one and a half weeks in Karachi, and he undertook a trip to Hyderabad as well. During the course of his stay at Karachi, he visited Darul Uloom Karachi, Madrasah Arabiyyah Newtown, and other institutions as well, giving his insightful bayaans to `Ulamaa, students and laymen, and malfoozaat in majaalis and mahaafil.

Bandah Muhammad Shafi عنى عنه

11th of Rabee`ul Awwal, 1392 H.

Hadhrat Maulana Muhammad Yusuf Saheb Binnori, Founder of Madrasah Arabiyyah, Newtown Karachi:

الحمد لله وكفى والصلاة والسلام على سيدنا محمد المصطفى وعلى آله وأصحابه ما كفى وشفى, أما بعد

Hadhrat Hakeemul Ummat 'Thanvi was, in his era, was one of those unique personalities whose sacred lives and sacred breaths were primarily spent in tarbiyat and islaah of the Ummah, and in rushd and hidaayat. The amount of faidh and barkat that reaches the Ummah from his malfoozaat and authored works is such that no parallel can be found in this era. The amount of ta`alluq, and the nisbat of qurb and jadhb which his khulafaa and mustafeedeem had with him - that is how much Allaah Ta`aalaa made him maqbool. From these honourable and mubaarak personalities is, Alhamdulillah, our sincere Maulana Abrarul Haqq Saheb. Initially, he had a ghaa'ibaana ta`alluq (ta`alluq in absentia) and one coincidental meeting. He used to listen to his biography as well. My respected brother, Maulana Abrarul Haqq Saheb was granted excellent zhaahiri and baatini qualities by Allaah Ta`aalaa. Maashaa'Allaah, he is an `Aalim, Haafiz, Qaari and the khaleefah of our Hadhrat.

After acquiring the `Uloom-e-Darsiyyah, he dedicated his entire life to the spreading of Deen and islaah of the Ummah. By the Help of Allaah Ta`aalaa, he has established a great many Deeni Madadaris. Besides that, he goes place to place, delivering mawaa`izh and malfoozaat from which the Muslims benefit. In all of his malfoozaat, the rang of the maslak and madhaaq of our Hadhrat Wala shines through, and the effect of از دل خیزد بر دل ریزد can be perceived. In Shaa Allaahu Ta`aalaa, I have a strong hope that those readers who have a real desire for Deen, that they will benefit greatly (from this kitaab). I make du`aa from my heart and

soul that Allaah Ta`aalaa accepts the Deeni efforts of (Maulana Abrarul Haqq) and assists and protects him in I`laa'-e-Kalimatul Haqq,

بحق سيد المرسلين رحمة للعالمين صلى الله عليه وسلم تسليماً كثيراً

In need of Du`aa,

The lowly Muhammad Yusuf عنى عنه

6th of Rabee`ul Awwal, 1392 H.

Hadhrat Baba Najam Ahsan Saheb Nigrami, Mujaaz-e-Suhbat of Hadhrat Hakeemul Ummat Thanvi:

I had the good fortunate of seeing my beloved friend, saahib-e-jamaal, Hadhrat Abraar, reviver of the Sunnah of Sayyidul Abraar عليه السلام, Maulana Abrarul Haqq Saheb, after several years. Besides his personal mahaasin and kamaalaat, I remember that time I saw him among the blossoming flowers, and here, when one sees the shaan of the flower gardens, one falls into a state of ecstasy.

What can I, a non-entity, say about his bayaans, the beauty of his bayaans, the manner of his bayaans, the attraction, the excellent manner of delivering them, etc?

بسیار شیوہات حسن را کہ نام نیست

It is that kind of mu`aamalah. Despite that, I have to say this, that when I see this shining sun from the Court of Ashraf, it comes into my heart:

بسم الله اگر تاب نظر ہست کسے را

He has no equal when it comes to bayaans and the beauty of his bayaans. Maashaa'Allaah, his `Ilmi and `Amali shaan is such the benefit of his khaas Abraari style is not just assumed, but certain, In Shaa Allaah. Then, another special shaan of his is that in his muslihaana style, despite there being no weakness or consideration (of the opinions, criticism, etc.,) of people, nevertheless, one's heart and rooh derive joy and benefit from (his bayaans).

The lowly Najam Ahsan Nigrami

6th of Jumaadal Oolaa, 1392 H.

Hadhrat Maulana Mufti Rashid Ahmad Saheb, Muhtamim of Ashraful Madaaris, Nazimabad, Karachi:

Allaah Ta`aalaa has granted Hadhrat Maulana Abrarul Haqq Saheb such a unique shaan in islaah, and such a "paining heart" for doing the work of islaah of the Ummah, that wherever you search, you will not find the likes of it. The leaders of the people have so much abandoned the obligation of Nahyi `anil Munkar that it is as though it is not even a part of the Sharee`ah whatsoever. More than that, they openly take part in majaanis of evil, and in fact, munkaraat are openly seen in even their own majaanis, such that if a person sees it, he could fall into the fitnah of thinking it to be permissible.

Whilst avoiding flattery, and whilst seeking protection from diminishing others, I have to say that the amount of work Allaah Ta`aalaa has taken from Hadhrat Maulana Abrarul Haqq Saheb, in the field of islaah-e-munkaraat, is not seen anywhere else in the world today. Then, together with the zeal for nahyi `anil munkar, Allaah Ta`aalaa also granted him beautiful speech, and such a shaan of attracting others that when he would do nahyi `anil munkar, it would not chase people away; rather, it would instill within the depths of their hearts the ugliness of munkaraat. This is the sign of a sincere heart.

Rashid Ahmad عفى الله عنه

8/4/1392 H.

- 1) Hadhrat Maulana Shah Abdul Ghani Saheb Phulpuri used to say: "There is unity between my and Maulana's nisbat. When I see Maulana's intizaami (organised) way, I realise that he is someone who could even (have been) a sultaan."
- 2) Hadhrat Mufti Muhammad Shafi Saheb, in his special majlis, hearing Hadhrat's bayaan, said: "Right now, such words are reaching our ears which we used to hear in Thanah Bhowan."
- 3) Hadhrat Maulana Yusuf Saheb Binnori said: "My heart is attached to Maulana. I am greatly affected by Maulana."
- 4) Hadhrat Dr. Abdul Hayy Saheb said: "I am extremely pleased with Maulana's `Uloom and wa`zh. May Allaah Ta`aalaa grant Maulana great progress." [Extracted from Majaanis-e-Abraar]

A Saying of Qutbul Aqtaab, Shaikhul Hadeeth Hadhrat Maulana Muhammad Zakariyya Saheb Muhaajir Madani:

The year wherein `Aarif Billaah, Hadhrat Maulana Qari Sayyid Siddiq Ahmad Bandwi joined in the Dorah Hadeeth Shareef at Mazahir-e-Uloom, in that year, Hadhrat Shaikhul Hadeeth Maulana Muhammad Zakariyya Saheb Muhaajir Madani said, in a sabaq on Abu Daawood Shareef: "If a taalib-e-`Ilm is not already a saahib-e-nisbat during his student days, he will not become anything (later on). Allaah Ta`aalaa granted Hadhrat Maulana Abrarul Haqq Saheb this gift during his student days already." [Tadhkiratus Siddeeq, v.2, p.460]

A Dream of Hadhrat Qari Siddiq Ahmad Saheb Bandwi:

Once, Hadhrat Maulana Qari Siddiq Ahmad Saheb Bandwi saw Hadhrat Thanvi in a dream. Hadhrat Thanvi said: "From all of those in my silsilah who are carrying out the work, I am most pleased with you and with Maulana (Abrarul Haqq)." [Tadhkiratus Siddeeq, v.2, p.520]

A Saying of Hadhrat-e-Aqdas, Faqeehul Ummat, Mufti Mahmood Hasan Gangohi, Mufti-e-Azam of Hind and Darul Uloom Deoband:

"If Allaah Ta`aalaa asks me on the Day of Qiyaamah: 'What have you brought?' I will present the names of Maulana Qari Siddiq Ahmad Saheb and Maulana Abrarul Haqq Saheb." [A'inah-e-Mazahir-e-Uloom]

His Maqbooliyat and Marja`iyyat:

It comes in a Hadeeth Shareef that when Allaah Ta`aalaa loves a particular person, Allaah Ta`aalaa says to Hadhrat Jibra'eel عليه السلام: "I love so-and-so, so you also love him." So, Hadhrat Jibra'eel عليه السلام then also loves him. Then, Allaah Ta`aalaa announces the love for this person in the seventh heaven, that: "Allaah Ta`aalaa loves so-and-so, so you also love him." So, the inhabitants of the seventh heaven then also love him. Then, this same thing happens in the sixth heaven, then fifth heaven, then fourth heaven, then third heaven, then second heaven, then first heaven, and thereafter, once the inhabitants of all the heavens love this person, Allaah Ta`aalaa places acceptance for this person upon the earth, that both the laymen and the elite will now have love and respect in their hearts for this person. Whoever sees this person is drawn to him and begins to love him.

This was the case with the Akaabir Ahlullaah and all Mashaayikh of the tareeqat. However, even among the Akaabir Ahlullaah and Mashaayikh-e-Tareeqat, there were those who were even more special, in that the laymen and elite really flocked to them, presenting a practical demonstration of:

يدخلون في دين الله أفواجاً

{ "...(And you see people) entering the Deen of Allaah in droves..." }

From these extra special, true Mashaayikh was Muhyiyus Sunnah Hadhrat Hardoi. Allaah Ta`aalaa had granted Hadhrat Wala a special maqaam in maqbooliyat and marja`iyyat (i.e., being someone whom people flock to for advice, etc.) All people flocked to him, whether they were from the laymen, the elite, the `Ulamaa, the students, the leadership of Madaaris and Masaajid, the people of Khanqahs, the Mashaayikh, the writers, the intellectuals, the people of insight, the wealthy, etc., etc. Wherever he would go, people would go flocking there.

Staying in Bombay:

During the final years, for treatment, he mainly stayed in Bombay. As a result of this, daily, the laymen, elite, employees, businessmen and every other category of people from Bombay, Maharashtra, Gujarat, etc., would come to visit him in their thousands. Despite his illness, his majaalis carried on and the visitors continued to be showered with advices. During the course of Hadhrat Wala's stay, people would travel to meet him from far and wide, from inside Hindustan itself and also many overseas `Ulamaa coming to visit him. He continued to give mawaa`izh and bayaans in the Masaajid of the various visiting Hadharaat `Ulamaa-e-Kiraam and Hadharaat Mashaayikh.

Staying in Hyderabad:

Sometimes he would travel to Hyderabad. Here too, the condition was the same. People flocked from far and wide to benefit from his faidh. In Hyderabad, he stayed in Madrasah Faidhul Qur'aan. In Madrasah Faidhul Qur'aan, the same ma`moolaat were carried out as were carried out in Madrasah Ashraful Madaaris, Hardoi, and all of Hadhrat Wala's affairs were taken care of.

Staying in Aligarh:

Hadhrat Wala's son-in-law stayed in Aligarh: Hadhrat Hakeem Kaleemullah Saheb. Together with being the son-in-law, he was also Hadhrat's khaleefah and mujaaz, as well as his doctor. For the sake of the treatment in Aligarh, throughout the year he visited many times, and would stay for a week or two at a time. People from the city, the outskirts and from far and wide would flock to visit. After `Asr, there would be a majlis, and at other times, as per convenience, there would be opportunities to meet with him, and he would shower the visitors with advices. Hadhrat Wala's stay in Aligarh was a unique one. In Aligarh, Hadhrat Wala's place of residence was the house of his son-in-law, Hadhrat Hakeem Saheb.

Staying in Kolkata:

Hadhrat Wala used to also travel to Kolkata. Independent trips to (Kolkata), and at other times, when going to or returning from Dhaka. In fact, Hadhrat Wala had a large number of muta`alliqaen and mutawassileen throughout the whole of Bangladesh. When Hadhrat Wala would visit there, it would be like Eid for them. For Hadhrat Wala's sake, they kept the ijlaas of Da`watul Haqq which was attended by thousands of `Ulamaa and Hadharaat A'immah. Sometimes, the number of those in attendance reached 20,000 people. During the course of Hadhrat Wala's stay, there would be a constant stream of visitors and the entirety of Bangladesh would be filled with faidh. Because Kolkata is along the way to Bangladesh, he would therefore stay in Kolkata when traveling to Dhaka.

In Kolkata, a special host of Hadhrat Wala stayed, who was Bhai Jameeluddeen. Bhai Jameeluddeen had a special ta`alluq with Faqeehul Ummat Mufti Mahmood Hasan Gangohi. He took Hadhrat Wala as not only a Shaikh and Murshid, but a father as well, and Hadhrat Wala considered him as a son. On account of this special ta`alluq, all of Hadhrat Faqeehul Ummat's mutawassileen and muta`alliqaen had a special ta`alluq with him.

He had a special ta`alluq with and belief in Hadhrat-e-Aqdas Muhyiyus Sunnah as well, both on account of who he was, and also because of his ta`alluq with Hadhrat-e-Aqdas Faqeehul Ummat. He had the honour of hosting not only Hadhrat Wala, but also Hadhrat Wala's muta`alliqaen Hadharaat `Ulamaa.

During the time of Hadhrat Wala's stay, Hadharaat `Ulamaa-e-Kiraam flocked from all sides, reminiscent of the kind of massive crowds that used to attend during the course of Hadhrat-e-Aqdas Mufti Saheb's stay.

During the final stage, Bhai Shuhood Saheb's ta`alluq with Hadhrat Wala also increased very much. He very excellently and happily sorted out all of the visas, bookings, tickets, papers, etc., etc., for Hadhrat Wala and his muta`alliqeen who would be heading to Dhaka. Eventually, he used to join Hadhrat Wala on his trips to Dhaka and when in Kolkata, he would bring Hadhrat Wala to his home. Hadhrat Wala also specially favoured him.

Staying in Jamiah Mahmoodiyyah, Meerut:

After the demise of Faqeehul Ummat Mufti Mahmood Hasan Gangohi, Hadhrat Wala always attended the yearly ijlaas of Jamiah Mahmoodiyyah in Meerut. As soon as people would hear of the arrival of Hadhrat Wala, both the laymen and elite would come in droves from all sides, near and far, including the leaders of Madaaris, Hadhraat `Ulamaa-e-Kiraam, A'immah of Masaajid, students, laymen and elite alike, with a unique dhawq and shawq, to visit him. They greatly enjoyed Hadhrat Wala's visit and mawaa`izh, forgetting all of the difficulties of their trip (to come visit him). The visits were overcome by a special ecstasy, so much so that sometimes, out of zeal and love, they lost their senses. Countless attempts would be made to get the gathering to understand, but despite all of that, they remained out of control. On account of the crowding of the people, eventually it was suggested that Hadhrat Wala stay in Bhai Shaahid Akhlaaq Saheb's factory which was directly in front of the Madrasah. Despite explaining to the people and trying to make them understand, sometimes they would be so out of control that they would actually climb up the walls of the factory to get in, and thousands of them would gather. Sometimes there was the concern that they might even break down the walls of the factory. Therefore, Hadhrat Wala would sit behind a glass door and people would be allowed to visit him. Sometimes he would sit inside a room and suffice with people just meeting with him through (seeing him through) the outside window. After visitation, people would be made to understand what a great fortune they had gotten. During the course of the visit, the people in charge would make great efforts to keep the crowds under control. There was no question of allowing musaafahah in a massive crowd like this, because they would not have controlled themselves.

ایں سعادت بزور بازو نیست

تانه بخشد خدائے بخشنده

ذلك فضل الله يؤتیه من یشاء والله ذو الفضل العظیم

Final Illness and Demise:

Final Illness:

Two or three years before he passed away, Hadhrat Wala suffered a severe and extremely dangerous attack of cerebral palsy which is extremely difficult to recover from. The doctors were in a state of despondency. At first, Hadhrat Wala was admitted to a nursing home in Lucknow, and thereafter, he was taken to Bombay where he spent many months undergoing treatment. By the Quadrat of Allaah Ta`aala, Allaah Ta`aala granted granted him shifaa, out of His Kindness and Generosity, and through the barkat of the lakhs of Du`aas of friends and devotees. Gradually, he made a full recovery from the illness, and in a most mind-boggling way. Thereafter, he again resumed the series of majaalis, mawaa`izh and trips which lasted until the end - something which (the doctors, etc.) had not expected whatsoever.

An `Umrah of Shukr:

Being saved from this dangerous and destructive illness was a great Ni`mah from Allaah Ta`aala. The demand upon the heart of Hadhrat Wala was to carry out an `Umrah out of shukr for this great Ni`mah. Friends, relatives, khuddaam and doctors were a bit hesitant regarding this and were a bit reluctant (about him going on this trip for `Umrah, out of concern). However, his heart was so firmly set on it like it had never been before; hence, the papers were prepared and he undertook the trip from Mumbai. Thus, he traveled to the Court of the Generous Master to express shukr for this great Ni`mah of Allaah Ta`aala.

Upon completing the `Umrah, he went to Madeenah Tayyibah for ziyaarat of Rasoolullaah صلى الله عليه وسلم.

Division of Estate and Management of the Madrasah:

Upon his return from this `Umrah, the khuddaam wanted him to now take up residence in Mumbai so that he could have more rest and comfort. However, Hadhrat insisted on returning to Hardoi. Upon his return to Hardoi, Hadhrat Wala made necessary arrangements regarding his estate - that after his demise, which heir will be getting what, and who will get how much, etc., all of this in conformity with the Sharee`ah. Each heir's share was then securely kept aside so that nobody would be inconvenienced in the slightest after his demise and instead, each one could just be easily given their share with ease. Without this being done, (many

times) great conflicts arise regarding the division of inheritance, and sometimes these arguments reach such a level that there doesn't seem to be a solution.

Management of the Madrasah:

Up until this point in time, Hadhrat Wala had been personally running the Madrasah; there was no shooraa or muntazim. For important matters, he used to consult with whomsoever he wished, from his Akaabir, or contemporaries, or insightful Hadharaat from his khuddaam, and then, putting his tawakkul upon Allaah Ta`aalaa, he would act in accordance with that. Fitnas would arise, but these would be ended through Hadhrat Wala's wisdom, baseerat, understanding and firaasat granted to him by Allaah Ta`aalaa.

Hadhrat Wala knew that Allaah Ta`aalaa had granted him shifaa from such a destructive illness so that he could make certain necessary arrangements. So, Hadhrat Wala took complete advantage of this and formed a small shooraa to handle the running of the Madrasah after his demise, which also included his friends and Asaatidhah of the Madrasah.

Successor:

Likewise, for important matters, he appointed a successor for mashoorah, which was his son-in-law who was also his khaleefah and mujaaz, and who had undergone tarbiyat for a long time by Hadhrat Wala. Hadhrat Wala had complete trust and confidence in him. Therefore, he chose him to be his successor. May Allaah Ta`aalaa put barkat in his life, extend his shadow, spread his fuyoodh and barakaat and grant the loftiest of progress to the Madrasah under his supervision: Madrasah Ashraful Madaaris, and may Allaah Ta`aalaa keep his faidh carrying on forever, Aameen.

His Mubaarak Habits During His Illness:

Hadhrat Wala's entire life was spent in reviving the Sunnah. Therefore, even during his illness, he was overwhelmed by the concern of revival of the Sunnah. Even during this condition, when he would regain consciousness, he would advise his visitors to follow the Sunnah, propagate it and revive it, and to turn their attention towards it.

His Concern for Safeguarding His Health:

The life and body granted to a person by Allaah Ta`aalaa is a Divine Gift. A person is not the maalik (owner) of it; rather, a person is simply the custodian. His duty is to protect his life which has been granted to him.

It comes in a Hadeeth Paak:

"Your nafs has a right over you."

There are many Hadharaat who read and teach this Hadeeth, but generally, there are very few people who completely act upon it.

Together with Tawakkul upon Allaah, the amount of concern for protecting his health, following the necessary rules (in order to do so), etc., which Hadhrat Wala had, is such that it is not seen elsewhere. He fully observed (the prescriptions given to him) regarding medication and meals. He fully carried out the instructions of his doctors. I have not seen anyone else do this to the extent that Hadhrat Wala did. He had all of his medicines he was to take during the night and day, and the names would be written on the bottles, and the times they were to be taken, and separately, he prepared a page listing the times for all the medicines to be taken, i.e., such-and-such medicine is to be taken at such-and-such hour and such-and-such minute, etc., and this list was kept in the dining room where it could be easily seen. He took his medication fully in accordance with it. However, together with all of this, he had complete Tawakkul and I`timaad upon Allaah Ta`aalaa.

He was also cautious regarding food. Whatever the doctor prescribed in terms of food, such as to eat a certain food at a certain time, he fully acted upon that as well and was never pleased with anything contrary to it, so much so that even when the doctor prescribed rest, Hadhrat Wala would rest. If the doctor advised not to travel, he would not travel. If the doctor not to meet with visitors, he would stop meeting with them and an announcement would be made in this regard. In a nutshell, he fully carried out whatever the doctors would prescribe and advise.

Etiquettes of Visitation:

Hadhrat Wala strictly abided by the etiquettes of visitation mentioned in the Hadeeth Paak. He wanted those who visited him to likewise do the same. He had these etiquettes written down and printed, and he used to keep these documents by him. Those who would come to visit would be given a copy. On one document, the following Du`aa was written:

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ

"I ask Allaah Al-`Azheem, the Rabb of the Great `Arsh, to cure you."

It comes in a Hadeeth Paak that if you recite this seven times in the presence of a sick person, then, unless Allaah Ta`aala has decreed for this person to die (from that illness), Allaah Ta`aala will definitely cure them.

From the visitors, one person would recite it seven times and the rest would say Aameen. Hadhrat Wala was greatly pleased by this and would express his pleasure, and he would make du`aa for them in turn. However, if any of the visitors did not observe this etiquette, the sign of displeasure would be apparent on Hadhrat Wala's mubaarak face and he would also verbally advise them.

Demise:

On the 8th of Rabee`uth Thaani, 1426 H., corresponding to the 17th of May, 2005, a Tuesday, he was busy with work from 6:00am until 7:00pm. After Fajr, he took part in the tarana. He went through the entire Madrasah, inspecting it for cleanliness, etc. He visited each of the various departments and advised those in charge of each department. He informed guests of the Madrasah and its particular structure and setup. He bade farewell to guests who were departing. After `Asr, he ordered tea for the guests. He listened to and gave solutions for the issues of the Madrasah. He carried out all of the Salaats on time. After Maghrib, he expressed some weakness. Suddenly, a strange phlegm came about in his throat, which gradually turned into blood. Most likely the pulmonary vein became severed, which led to him bleeding from his nose and mouth. Special doctors were called and they arrived. Before being taken to Lucknow, it was advised that he first be taken to the hospital in Hardoi for oxygen. He was taken to the car and they set off from the Madrasah to the hospital. During the trip to the hospital, this pure rooh departed from this dunyaa to the Mala'-e-A`laa, saying: "Allaah, Allaah". In this manner, he returned to his True Mowlaa. He instructed the khuddaam to recite the fourth Kalimah, which they did, whilst he himself repeated: "Allaah, Allaah". In this condition, his rooh departed.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

إِن لِّلّٰهِ مَا أَخَذَ وَلَهُ مَا أُعْطِيَ وَكُلٌّ عِنْدَهُ بِأَجَلٍ مُّسْمًّى, فَصَبِرْ جَمِيلٌ وَاللّٰهُ الْمُسْتَعَانُ عَلٰى مَا تَصِفُونَ

اللهم اغفر له وارحمه وأسكنه في الجنة, اللهم أمطر عليه شآبيب رحمتك ورضوانك بفضلك وكرمك يا رب العالمين

Tajheez and Takfeen:

Those who had the fortunate of carrying out the tajheez and takfeen for Hadhrat Wala were his two grandsons: Janab Aleemul Haqq Saheb and Janab Faheemul Haqq Saheb, and the Hadharaat Asaatidhah-e-Kiraam of Madrasah Ashraful Madaaris, and the ones Hadhrat had special trust in: Hadhrat Maulana Ifdhaalur Rahman Saheb, Mufti Shafqatullaah Saheb and Mufti Ubaidur Rahman Saheb.

Within minutes, news of Hadhrat Wala's demise spread throughout the entire world. Whoever heard this sad news became struck with grief. Whoever was able to get a flight, etc., immediately did so in order to take part in this final ziaayat, Janaazah Namaz and burial. That very night already, Madrasah Ashraful Madaaris was surrounded by people from all sides.

By dawn, ghusl and kafan had been done. After subh, from Fajr until 8:00am, thousands of people had the fortune of doing ziaarat. After 8:00am, the Janaazah was taken to the Eidgah. There were crowds of people stretching as far as the eyes could see, like the ocean. The exact number of people in attendance couldn't even be counted. This is a clear sign of Maqbooliyat by Allaah Ta`aalaa and by people. It took approximately two and a quarter hours to reach the Eidgah. The entire Eidgah was filled with people performing Namaz, and also crowds of people stretching far beyond the Eidgah.

Janaazah Namaz:

Hadhrat Wala's Janaazah Namaz was led by a friend of his of 62 years: a khaleefah-e-khaas of `Aarif Billaah, Hadhrat Shaikhul Hadeeth Maulana Muhammad Zakariyya Saheb, Maulana Qari Ameer Hasan Saheb, the Sadr Mudarris of Ashraful Madaaris, Hardoi.

Something Unique:

Someone unique that was seen in Hadhrat Wala's Janaazah was that despite this massive crowd of people, there was orderliness and complete sukoon, and in the Janaazah, more than laypeople, elites were seen from the Hadharaat `Ulamaa-e-Kiraam and Hadharaat Mashaayikh. The entire city was in mourning. Besides the Muslims, even the Hindus were grieving. Women and children were standing on their rooftops to observe the Janaazah.

"Look at this enormous spectacle! Look at the Shaan with which the Janaazah of an `Aashiq goes out!"

Burial:

He was buried in the general qabrstan in front of the Eidgah. On account of the huge crowds, it took more than two hours to prepare his qabr.

The Family Members Left Behind:

In total, Hadhrat Wala had five brothers and one sister. From them, two brothers were still living - one was in Pakistan and the other was in Aligarh. His life companions, his respected wife, as well as his pious daughter are still alive, Alhamdulillah.

Hadhrat Wala had one son: Hafiz Ashraful Haqq Saheb, who was extremely pious. At the age of 28, in 1975, he said Labbaik to the Caller to his ajal (i.e., passed away). Hadhrat Wala himself led the Janaazah Namaz and buried him with his own hands.

رحمه الله تعالى رحمة واسعة كاملة

Khulafaa and Mujaazeen:

Thousands of people had the fortune of taking bay`t at and tawbah at Hadhrat Wala's hands. From the followers of Hadhrat Hakeemul Ummat Thanvi, Hadhrat Wala had khulafaa and mujaazeen from them as well, divided into two types:

- 1) Mujaazeen-e-Bay`t;
- 2) Mujaazeen-e-Suhbat.

Hadhrat Wala had 103 Mujaazeen-e-Bay`t, and 36 Mujaazeen-e-Suhbat.

May Allaah Ta`aalaa grant sabrun jameel to all of the family members left behind, and the muta`alliqaen, and may Allaah Ta`aalaa grant them to follow in Hadhrat Wala's footsteps, and may Allaah Ta`aalaa protect and assist them fully, Aameen.

Condolence Messages:

After Hadhrat Wala's demise, countless letters of condolence were sent to Hadhrat Wala's family members, and many of those letters were later published. We have sufficed with presenting just a few of those letters here, by way of example.

There was a specific prescription Hadhrat Wala used to advise the family members of any person who had passed away, which was meant to take away their grief and sorrow. So, before we get to the condolence letters, we will first present that prescription here, for the sake of the muta`alliqeen.

An Easy and Wise Treatment for Sorrow and Grief:

باسمہ تعالیٰ

حامداً ومصلياً ومسلماً أما بعد

Undoubtedly, death is something certain. Whoever comes into this dunyaa, He Who sent him had appointed a specific time (for his death). None but Him knows when exactly that time is. When that time arrives, that person has to leave from here. This is why even those people who don't have any apparent illness, they too die at their appointed times. Nowadays, this is referred to as their hearts stopping. Regarding this, Hadhrat Khwaja Azeezul Hasan said:

"Life passes like ice that is melting - silently, little by little. With each breath, it lessens, until suddenly, the Day of death arrives. One day, everyone has to die. The end (of this duniyawi life) is maat. No matter what anyone does, the end is maat."

In This Dunyaa, the Grief of Separation is Inevitable:

Obviously, since death is something certain, then between every two people who are in a relationship, one of them will inevitably have to one day bear the loss of the other, whether it's a wife losing her husband, a child losing their parent, a brother losing his sister, or vice-versa. In any case, there will certainly be the grief of separation. It is also obvious that if anyone were to be given the choice of death, nobody would be prepared for that calamity. Therefore, Allaah Ta`aalaa has kept it in His Control. Thus, Allaah Ta`aalaa says: {"He (Allaah) gives life and death..."}

The Sharee`ah Teaches Moderation:

Now, since (death) is something that will definitely come one day, then, at the death of a dear one or friend, for the heart to feel grieved, for the eyes to overflow with tears, for the signs of grief and sadness to appear on the face, etc., is something that is natural. It is not possible to defer it or stop it. Hence, the Sharee`ah does not forbid it nor encourage it; rather, there is permission to shed tears. In fact, shedding tears reduces grief. Forcibly withholding tears runs the risk

of causing another kind of harm. So, how can tears be stopped? However, on every occasion, the Sharee`ah teaches balance and moderation. This is because intense grief and sadness interfere with one's Deeni and dunyawī a`maal, and that is contrary to the objective of life. Therefore, at such times (i.e., the death of a loved one), the instruction is that whilst on the one hand, it is fine to fulfil the natural need (of grieving), on the other hand, the person must not go to extremes and abandon sabr.

What is the Shar`i Limit of Crying?

It comes in a Hadeeth that Hadhrat Sa`d ibn `Ubaadah رضي الله عنه was sick, so Nabi-e-Kareem صلى الله عليه وسلم went to visit him. With him were Hadhrat `Abdur Rahman ibn `Awf رضي الله عنه, Hadhrat Sa`d ibn Abi Waqqaas رضي الله عنه and Hadhrat `Abdullaah ibn Mas`ood رضي الله عنه. When Rasoolullaah صلى الله عليه وسلم arrived by him, he was unconscious. Rasoolullaah صلى الله عليه وسلم asked: "Has he passed away?" Sahaabah-e-Kiraam رضي الله عنه responded that no, not yet. When Rasoolullaah صلى الله عليه وسلم saw this condition of his, he began to weep. Seeing this, the Sahaabah رضي الله عنهم also wept. On this occasion, Rasoolullaah صلى الله عليه وسلم said: "Will you not listen? Indeed, Allaah does not punish for tears of the eyes or grief of the heart; rather, He punishes for this..." and indicated towards his tongue... "...or has mercy." [Muttafaqun `Alayhi]

The well-known Muhaddith, Hadhrat Mulla `Ali Qaari رحمة الله عليه commented on this, saying: "This Hadeeth proves the permissibility of crying, but without wailing and raising the voice." [Mirqaat, v.4, p.87]

To Weep at Separation is a Sunnat-e-Nabawi صلى الله عليه وسلم:

Weeping is not just permissible; rather, from the Ahaadeeth we come to know that to shed tears at the departure of someone whom one loves and has ta`alluq with is a Sunnah of Nabi-e-Kareem صلى الله عليه وسلم. Therefore, when the son of Nabi-e-Kareem صلى الله عليه وسلم, Hadhrat Ibraaheem رضي الله عنه was about to pass away, and Rasoolullaah صلى الله عليه وسلم saw this condition of his, Rasoolullaah صلى الله عليه وسلم shed tears. At this, Hadhrat `Abdur Rahman ibn `Awf رضي الله عنه asked: "You also (shed tears), Yaa Rasoolallaah?"

Rasoolullaah صلى الله عليه وسلم said: "O son of `Awf! It is Rahmah." [Muttafaqun `Alayhi - Mishkaat, v.1, p.150]

On another occasion, when Hadhrat Sa`d رضي الله عنه also asked a similar question, Rasoolullaah صلى الله عليه وسلم replied to him, saying: "This is Rahmah which Allaah places in the hearts of His slaves, for indeed, Allaah only has mercy on those slaves of His who have mercy." [Muttafaqun `Alayhi - Mishkaat Shareef, v.1, p.150]

It is clear from this that to grieve and shed tears within the limits of the Sharee`ah is not contrary to sabr, self-control, submission and ridhaa; rather, this feeling is a sign of love and mercy, which is praiseworthy.

Special Advices:

On such occasions, there are also certain special teachings and advices which, if a person keeps them in mind and acts upon them, then through the barkat of this, In Shaa Allaahul `Azeez, it will become easier to bear this difficulty (of the maut of some loved one). Gradually, the grief will lessen. These advices are presented below.

1) Regarding this, there are two things to keep in mind:

The First: Allaah Ta`aalaa is The Ruler and can do as He wishes regarding His slaves. Whatever happens is by His Decree. Not even an atom can move without His Decree.

The Second: Allaah Ta`aalaa is also The Most Wise. No Action of His is without Wisdom. There are definitely Benefits in (every Action of Allaah Ta`aalaa). Insaan is not tasked with understanding these Wisdoms and Benefits, and it is also not necessary to know them.

One must reflect again and again upon these two points. At the time (of someone's maut), or when thinking (at some other time about someone's maut), keep these two points in front of you. Whenever anything unpleasant transpires, immediately reflect that it has happened by the Decree of Allaah Ta`aalaa, as was mentioned in the first point. Then, reflect that there are definitely some benefits in what has transpired which we don't know about. In this way, In Shaa Allaahu Ta`aalaa, even if the physical body is undergoing takleef, there will be no worry in the heart. The example of it is like a sane adult going for an operation. There is definitely takleef in his hand being amputated, but he understands that there is benefit for him in it. Therefore, he is pleased with the doctor. He even pays the doctor. However, if it is

a child devoid of understanding who is going for an operation like this, then because he doesn't understand the benefit behind it, therefore he will even swear. Through this one comes to know that thinking about the benefits results in sukoon. Adopt this path and make du`aa for it, because this is something very effective.

Maut is Beneficial for Both Parties:

When the father of Hadhrat `Abdullaah ibn `Abbaas رضي الله عنهما passed away, one villager - who did not have a great deal of `Ilm - came to offer some words of condolence to him, saying:

خير من العباس أجرك بعده والله خير منك للعباس

"Better than Al-`Abbaas is your reward after (his passing), and Allaah is better for Al-`Abbaas than you are."

What he meant was that at the demise of Hadhrat `Abbaas رضي الله عنه, the sabr that you make will result in great reward, and so you should reflect: is that enormous reward that you will receive better, or is it better for him to be with you? Obviously, the answer is that the Pleasure of Allaah Ta`aala is Better. Secondly, Hadhrat `Abbaas رضي الله عنه has left from this dunyaa and gone to the Aakhirah, where he will be specially favoured and honoured by Allaah Ta`aala. Now, tell me: are those favours and honours that are being bestowed upon him by Allaah Ta`aala, better for him, or is it better for him to be here with you? The answer is obvious: for him to be there, receiving those bounties and favours of Allaah Ta`aala is infinitely better for him.

In a nutshell, at any maut, there is separation between the two people, but each person is getting something better. Therefore, maut is beneficial for both parties, because each one is receiving something better.

Separation is Temporary:

Furthermore, reflect on the fact that separation is something temporary. For example, someone transfers to Pakistan and, for whatever reason, is unable to go from there to meet you (wherever you are, whether it be India or elsewhere). However, you are able to go there to meet him. So, as a result, there will not be much grief and sadness. So, it is the same with maut. The person who passes away

cannot return to this dunyaa, but those who are here will be going there and will then be able to meet with him.

As explained in detail in the Ahaadeeth-e-Paak, Allaah Ta`aalaa says:

إنا لله وإنا إليه راجعون

{"Indeed, we belong to Allaah and we will return to Him."}

We are all the slaves of Allaah Ta`aalaa. The Maalik (True Owner) has the Right to do as He pleases. If we are grieved (at someone's maut), we should reflect that we too will be heading there, to the same place our friend has relocated to. Therefore, after maut, the relationship of marriage doesn't terminate; it carries on in Jannah if both (spouses) were people of piety. Therefore, one should reflect on the fact that maut is simply a temporary separation.

One Should Engage in Nafl `Ibaadaat, Dhikr, Etc:

- 1) Perform an abundance of nafl Salaah.
- 2) Perform Dhikrullaah in abundance, whilst walking, standing, sitting, lying down, etc. Do not restrict yourselves to any particular number or any particular Dhikr, such as Sub'haanallaah, Alhamdulillaah, Allaahu Akbar, Laa Ilaaha Illallaah, or Durood Shareef, etc. (Instead, just engage in whatever Adhkaar you want, as much as you can).
- 3) Recite Yaa Hayyu Yaa Qayyoom in abundance. Recite it at least 500 times daily, with 100 times being per sitting.
- 4) Sit in the company of the Ahlullaah and Kaamileen, and if that is not possible, then with the saaliheen (pious). Do this with the mindset that: "The barakaat of their hearts will reflect onto mine." If this suhbat is not possible, then simply read their mawaa`izh and malfoozaat.
- 5) Think about the rewards of the Aakhirah. If a child of yours has passed away, reflect: "He / she will intercede for me on the Day of Qiyaamah."
- 6) If you start remembering someone who has passed away, think about and imagine those who are living from those whom you love. Study the chapter on sabr and shukr in Hayaatul Muslimeen. Likewise, study the chapter on sabr and tafweedh in Tableegh-e-Deen.

Summary of the Discussion:

The summary of everything mentioned above is that on such occasions of grief, a person must not become despondent. By turning one's attention towards these matters, there is less attention being given towards the thing that has caused the grief. What is best is for the person to engage in shaghl and taa`aat, as mentioned above. However, if the person lacks the determination for that, then it is sufficient to engage in permissible occupations, like traveling, etc., for the sake of consolation (of the heart). This prescription has been taken from the Kalaam of Allaah Ta`aalaa. Allaah Ta`aalaa says:

{ "O you who have Imaan! Seek help through sabr and Salaah; indeed, Allaah is with those who have sabr." }

Explaining this Aayah, Hakeemul Ummat, Mujaddidul Millat Hadhrat Maulana Ashraf Ali Saheb Thanvi said: "The axis of reducing the grief of the heart is to turn the attention towards something else. Through this, a lot of the grief is forgotten. So, when a person has hudhoor-e-qalb (presence of heart) in Namaz, and he is busy with that, his complete attention and focus is now on `Ibaadah and The Ma`bood (Allaah Ta`aalaa). Through doing this repeatedly, starts to fade from his mind and the effect (of the grief and sorrow) starts to weaken." [Bayaanul Qur'aan, v.1, p.87]

So, in summary: on such occasions, do not be idle. Rather, busy yourself (in beneficial work). Act on the aforementioned advices. If you do this, In Shaa Allaahul `Azeez, the grief will lessen. May Allaah Ta`aalaa grant tawfeeq to act upon these matters and to exercise sabr, Aameen.

A Message of Condolence:

By: Hadhrat Maulana Abdul Ahad Qasimi Tarapuri Saheb:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ

Something that gives solace to my heart is that Jamiah Ibn `Abbaas رضي الله عنهما in Ahmedabad has, on the occasion of the demise of Hadhrat Muhyiyus Sunnah Maulana Shah Abrarul Haqq Saheb Hardoi, conducted a ta`ziyati ijlaas to express the favours of their muhsin, murabbi and leader. In Gujarat, this Jamiah has the right to express grief and sorrow at the separation from thier founder.

It pains me greatly that at this time, on account of physical illness, I am deprived of being with you. However, in terms of my heart and my rooh, I am fully with you.
"Your image is in my eyes and your mention is on my tongue. Your love is in my heart, so where will you disappear to?"

The demise of Muhtaram Hadhrat Maulana Hardoi is not a calamity for just one individual, or one family, or one institution, or one country, but rather, it is a great calamity for the entire Islaamic world.

"The death of Qais is not the death of one person; it is the collapse of the entire foundation of a nation."

This incident has made the Islaamic world an orphan. The Seat of bay`t, irshaad and talqeen has been left desolate. Sighs of sorrow echo in the madaaris and khanqahs. Nevertheless, maut is one stage in the life of insaan which, by Divine Decree, every single person is forced to go through. Nobody can flee from it.

"Even for a Nabi, a wali, a faqeer - everybody one day has to undergo: {"From it We created you..."}

His death was one which words cannot describe, there aren't enough tears to shed and the heart cannot express sufficient grief. His life was true life and his maut was true maut.

"Unfortunate is he in whose time he passes away. Nevertheless, all have come into this dunyaa to die."

His life was spent in `Ilm, `amal, fadhl, ihsaan, tasawwuf, Sharee`ah and tareeqah. He was such a noor that, now that it has been extinguished, there is darkness as far as a person can see.

"No star remains shining, however distant. I have lost hope in seeing any signs of it."

He was a practical demonstration of Qur'aan and Sunnah, and a personification of rushd and hidaayat, and a voice of Haqq and Ma`rifah which is now not heard anywhere else.

عمر ہادر کعبہ وست خانہ می نالہ حیات

تازہ زم عشق یک دانائے راز آید بروں

He was an accepted personality in `Ilm and `Irfaan. He possessed all of the awsaaf-e-kaamilah (perfect qualities). Together with this, he kept himself aloof from everything of the dunyaa.

"Both sand and noor make up the constitution of this slave of Mowlaa (Allaah Ta`aalaa). His heart is free from both worlds (i.e., it is only focused on Allaah Ta`aalaa)."

Undoubtedly, his physical body made of sand was taken away from among us. However, was his life's mission and practical message a temporary one? Since it was not, that means he is still alive. His life's mission is still alive. Therefore, instead of falling into grief and sorrow, we should instead be working hard in revival of the Sunnah and destruction of bid`ah, because that was his life's mission and objective. Today, that mission is calling out to us. If we truly love Hadhrat Muhyiyus Sunnah, his remembrance can be immortalised through this, that we understand and act upon his objective and mission, and that we carry it forward. This one thing is a test of our ta`alluq with and love for Hadhrat.

Was-Salaam

The sorrowful Abdul Ahad Qasimi Tarapuri, currently in Hinduja Hospital, Mahim, Mumbai

He Who Was Called Muhyiyus Sunnah:

By: Hadhrat Maulana Muhammad Rabi Hasani Nadwi:

الحمد لله رب العالمين والصلوة والسلام على سيد المرسلين وخاتم النبيين محمد وعلى آله وصحبه ومن تبعهم بإحسان ودعا
بدعوته إلى يوم الدين وبعد

Allaah Ta`aalaa has made the `Ulamaa-e-Deen a means for the strengthening and protection of His Deen. He has chosen them for this important work. So, through them, on the one hand, the Deen is protected and strengthened, and on the other hand, from the side of Allaah Ta`aalaa, because of them having been chosen for this pure and beloved work, through the barkat of it, it becomes a means of Sakeenah and Rahmah descending upon the hearts of people, and through an imperceptible way, their maqbooliyat spreads. They become everyone's centre of attention.

In order to derive benefit from them and to acquire peace of heart, people incline towards them. From among such mubaarak personalities, whenever any of them

completes the term decreed for them in this dunyaa by Allaah Ta`aalaa and take leave (to the Aakhirah), the environment becomes one of grief and sorrow. Not just the dunyawī environment, but even the hearts are filled with sorrow and restlessness. It is a major blow for those people who are concerned with success in the Aakhirah, and who wish for peace of heart and shifaa for the heart. In the recent past, many such great personalities in the Indo-Pak subcontinent have taken their leave from this world. At their departure, (those left behind) were filled with great sorrow and grief. However, there is also the realisation that such slaves of Allaah Ta`aalaa will not come to an end. To whatever degree, there is the hope of some substitute, and that is how Allaah Ta`aalaa treats this Ummah, that when some great personality is taken away, He provides the means for filling that gap.

However, for some time now, there has been the fear that this Kindness and Generosity from Allaah Ta`aalaa must not decrease on account of the abundance of disobedience on the part of the slaves of Allaah Ta`aalaa towards their Most Merciful and Most Generous Maalik; that perhaps, as a result of their displeasing Him, He has chosen to reduce the number of goodly and pious slaves He sends as a means of comfort for the hearts of people. This is something very worrying. All of us must seek refuge with Allaah Ta`aalaa and beg from Him that, by His Rahmah and Kindness, He does not reduce the number of such pious slaves He sends.

Hadhrat Maulana Shah Abrarul Haqq Saheb, who was given the title of "Muhyiyus Sunnah", was from the khulafaa of Hakeemul Ummat, Hadhrat Maulana Ashraf Ali Thanvi who had been carrying out the great work of revival of the Sunnah and the Sharee`ah in the previous century. He departed after leaving this work to a special number of his khulafaa. The youngest of them was (Maulana Abrarul Haqq). Allaah Ta`aalaa kept him alive after (Hadhrat Thanvi) for a period of 62-63 years to carry out khidmat of the Deen and the Sharee`ah. He had become the go-to person in the field of khidmat of the Deen and the Sharee`ah after the passing away of his companions. Through him, more and more seekers of islaah were able to benefit in this Indo-Pak subcontinent. He too, a few days ago, on the 9th of Rabeeth Thaani, 1426 H., in the evening, at approximately 90 years of age, he left behind his countless devotees and returned to his Khaaliq and Maalik.

إنا لله وإنا إليه راجعون

He had been ill for the last several years. However, he continued to remain engrossed in carrying out the work of strengthening the Deen, and of islaah and tazkiyah, with complete passion and attention. Despite illnesses, he continued to travel, to encourage people towards following the Sunnah and making `amal on the true Ahkaam of the Deen. He spent all of his time in this. When meeting with people and in his majaaalis, he would continuously turn people's attention towards

weaknesses in (their acting upon) Deen - things which let alone the laypeople, even the Deendaar ones are heedless of, and as a result of which it spread. Other people became more involved in islaahi work on account of his special attention. Likewise, through him, many people got rid of their weaknesses in their acting upon Deen. Through the faidh of his suhbat, many people began acting fully on Deeni islaah and the Ahkaam of the Sharee`ah. After him, his khulafaa and muredeen have taken up his cause, as a result of which, his faidh is continuing to flow, Alhamdulillah.

For his islaahi objective, he established maktabas in many different places, and he established an institution to run all of these maktabas, known as Majlis-e-Da`watul Haqq. He established a large madrasah in his hometown of Hardoi, known as Madrasah Ashraful Madaaris, teaching the various branches of Deen. He was also well-known for the attention he gave to correcting people's pronunciation and recitation of the Qur'aan Majeed.

May Allaah Ta`aalaa reward Hadhrat Wala greatly on behalf of the entire Ummat-e-Islaamiyyah, reward him greatly for his efforts, grant him a place in A`laa `Illyeen and allow those he has left behind to benefit fully from his barakaat.

May Allaah Ta`aalaa grant people to continue to derive faidh from those whom he has left behind (i.e., khulafaa), and especially his successor, Muhtaram Janab Hakeem Kaleemullaah Saheb, who is also his son-in-law and who follows in his path.

A few years ago, Hadhrat Maulana Sayyid Abul Hasan Ali Hasani Nadwi established ties between Hadhrat Maulana and Nadwatul Ulama. Hadhrat Maulana visited Nadwatul Ulama and, with great openness, addressed the students and asaathidhah. The students and asaathidhah also had the opportunity to derive faidh from Hadhrat Maulana. Likewise, at Hadhrat Maulana's demise, a large number of asaathidhah and students traveled to Hardoi to have the fortune of taking part in the Janaazah. The leadership and asaathidhah of Nadwatul Ulama gave a speech as well, shedding light on different aspects of Hadhrat Maulana's life, and on how he derived complete benefit from every moment of his life, and how he joined the slaves of Allaah Ta`aalaa with their Khaaliq and Maalik, and how he established ties between people with one another, through wa`zh, naseehat and tarbiyat, and how he took leave after having a life filled with purpose and benefit.

غفر الله له وأدخله في جنات النعيم مع الصديقين والشهداء والصالحين الأبرار الأخيار

By: Hadhrat Maulana Sayyid Anzar Shah Saheb Kashmiri:

Nobody in this dunyaa is here to stay. This dunyaa itself was brought from non-existence into existence, and eventually, it too will one day embrace non-existence once more. Immortality was not decreed for anybody in this dunyaa. Had it been decreed for anybody, it would have been for An-Nabi Al-Ummi Al-Qurashi, Sayyidunaa wa Sayyidul Ambiyaa', Hudhoor Khaatamul Mursaleen صلى الله عليه وسلم. Just imagine: when Rasoolullaah صلى الله عليه وسلم, that embodiment of ru`b and majesty, Ameerul Mu'mineen Sayyidunaa Faarooq-e-A`zham رضى الله عنه was not prepared to accept that the Master صلى الله عليه وسلم had left this dunyaa, that the Crown of All Creation, of the heavens and the earth, had also embraced ma'ut. However, the truth was that Rasoolullaah صلى الله عليه وسلم too had bade farewell to this ephemeral dunyaa and returned to his Rabb, Al-Qaadir, Al-Qadeer. Sayyidunaa Siddeeq-e-Akbar رضى الله عنه awoke people to this (reality).

In this dunyaa, there remains not the Ulul `Azhm Rusul, or the the great Awliyaa, or the mountains of `Uloom `Ulamaa from the Fuqahaa, Muhadditheen and Mufasssireen, or the zuhhaad (ascetics) and `ubbaad (great worshippers), or the great and mighty rulers, etc., so how could Hadhrrat Maulana Abrarul Haqq Saheb Hardoi not also have left? He left, with great respect and glory, and countless slaves of Allaah Ta`aalaa mourned.

People know very little about the difficulties and worries that Hadhrrat Maulana faced in his early life. People only know about the maqbooliyat and marja`iyyat they saw in the last part of his life. However, this lowly faqeer knew Maulana for a very long time. Even in the most difficult and worrisome of times, he never became heedless of his mission for even a moment, and the comforts and ease (at the last part of his life) likewise never brought about the slightest degree of carelessness in him.

It comes in a Hadeeth Shareef that khairul a`maal (the best of deeds) is that which is continuous. Undoubtedly, Maulana established Majlis-e-Da`watul Haqq, and thereafter Ashraful Madaaris, upon the guidance of his murshid-e-hakeem (Maulana Ashraf Ali Thanvi), and carried out in his mission under all circumstances, both during times of ease and times of difficulty, hardship, lack of help and lack of means. In both conditions, he carried out his mission with utmost resolve and zeal.

Shaikhul Hadeeth, Hadhrrat Maulana Muhammad Zakariyya Saheb Kandhalwi used to refer to the well-known muhaddith, Hadhrrat Maulana Muhammad Yusuf Binnori Saheb as "Rayhaanatul Hind" (The Fragrant Flower of India). In the view of this lowly non-entity, Hadhrrat Maulana Abrarul Haqq Saheb was the "Rayhaanatul Islaam" of this era. Short-sighted people will perhaps doubt this, but for those people who knew a murshid like Hadhrrat Thanvi, Hakeemul Ummat,

and who knew Maulana Abrarul Haqq, a protégè of Hakeemul Ummat, who at the age of just 22 was granted khilaafah by Murshid Thanvi (know it to be true), because by (Hadhrat Thanvi), to even just take bay`t required an immense amount of effort and struggle, let alone acquiring khilaafat and ijaazat.

I have strong hope in my Kareem and Raheem Rabb that He will shower His Rahmah upon Hadhrat Maulana Abrarul Haqq Saheb. May Allaah Ta`alaa forever illuminate his qabr with Noor and keep his faidh going forever, Aameen. [From the Monthly Muhaddith-e-`Asr, Deoband]

ربنا تقبل منا إنك أنت السميع العليم, وتب علينا إنك أنت التواب الرحيم

صلى الله تعالى على خير خلقه محمد وعلى آله وأصحابه أجمعين إلى يوم الدين

Muhammad Farouq له غفر له

Khaadim of Jamiah Mahmoodiyyah, Alipur, Hapur Road, Meeruth, UP, 245206

List of Khulafaa and Mujaazeen of Hadhrat Muhyiyus Sunnah:

1. Janab Maulana Basharat Ali Saheb Sultanpuri - Naa'ib of Madrasah Ashraful Madaaris and Majlis-e-Da`watul Haqq Hardoi
2. Janab Hakeem Muhammad Kaleemullaah Saheb - Aligarh
3. Janab Maulana Muhammad Yusuf Saheb Bastawi - Madrasah Khairul Uloom, Basti
4. Janab Maulana Muhammad At'har Saheb Bastawi - Sadr Mudarris of Madrasah Jamiul Uloom Capital Masjid, Udesa
5. Janab Mr. Habeebullaah Saheb - Hardoi
6. Janab Mr. Muhammad Uthman Saheb - Hardoi
7. Janab Haji Azeemullaah Saheb - Sultanpur
8. Janab Molvi Ubaidul Haleem Saheb - Madrasah Baitul Uloom, Azamgarh, UP
9. Janab Abdul Haafiz Saheb - Lakhimpur, UP

10. Janab Munshi Ahmad Siddiq Saheb - Madrasah Ashraful Madaaris, Hardoi
11. Janab Dr. Islaam Ahmad Saheb - UP
12. Janab Sayyid Azh-har Kareem Saheb - Udesa
13. Janab Dr. Ali Malpa Saheb - Karnataka
14. Janab Molvi Sayyid Mahmood Saheb - Maharashtra
15. Janab Molvi Jafar Ali Saheb - Tamil Nadu
16. Janab Maulana Mufti Saeed Ahmad Saheb - Tamil Nadu
17. Janab Molvi Nizaamuddeen Saheb - AP
18. Janab Aleemuddeen Saheb Hashimi - AP
19. Janab Haji Muhammad Abdur Rahmaan Saheb - Karnataka
20. Janab Hakeem Muhammad Akhtar Saheb - Karachi, Pakistan
21. Janab Haji Muhammad Afzal Saheb - Karachi, Pakistan
22. Janab Molvi Muhammad Mazh-har Mian Saheb - Karachi, Pakistan
23. Janab Jamel Ahmad Saheb - Karachi, Pakistan
24. Janab Ghulam Sarwar Saheb - Lahore, Pakistan
25. Janab Muhammad Anwaarul Haqq Saheb - Saudi Arabia
26. Janab Molvi Yahya Bham Saheb - Transvaal, South Africa
27. Janab Molvi Sulaiman Ganchi - Durban, South Africa
28. Janab Molvi Fadhlur Rahmaan Saheb - Bangladesh
29. Janab Molvi Muhammad Ayyub Saheb Surti - England, UK
30. Janab Maulana Mufti Abdur Rahmaan Saheb - Bangladesh
31. Janab Maulnaa Salaahudden Saheb - Bangladesh

32. Janab Professor Hameedur Rahman Saheb - Bangladesh
33. Maulana Abdur Rahman Saheb Hyderabadadi (Formerly Mujaaz-e-Suhbat) - Saudi Arabia
34. Janab Ahmad I`zaaz Saheb Hyderabadadi (Formerly Mujaaz-e-Suhbat) - Saudi Arabia
35. Maulana Abdul Ahad Saheb - Gujarat
36. Janab Hakeem Muhammad Ameen Saheb - Madras
37. Janab Mazh-har Husain Saheb - Nepal
38. Janab Abdul Wakeel Saheb - Madrasah Faidhul Qur'aan, Maharashtra
39. Janab Muhammad Zaakir Saheb - Udesa
40. Janab Sufi Abdus Samad Saheb - Udesa
41. Janab Maulana Abdur Ra'oof Saheb Sansarpur (Formerly Mujaaz-e-Suhbat) - Madrasah Ashraful Madaaris, Hardoi
42. Janab Maulana Abdur Ra'oof Saheb Bastawi (Formerly Mujaaz-e-Suhbat) - Madrasah Ashraful Madaaris, Hardoi
43. Janab Molvi Ifdhaalur Rahman Saheb (Formerly Mujaaz-e-Suhbat) - Baitul Fadhl, Hardoi
44. Janab Munshi Israr Ahmad Saheb (Formerly Mujaaz-e-Suhbat) - Majlis-e-Da`watul Haqq, Hardoi
45. Janab Mufti Abdullaah Saheb Phulpuri - Naa'ib Naazim of Madrasah Baitul Uloom, Azamgarh
46. Janab Molvi In`aam Ahmad Saheb (Formerly Mujaaz-e-Suhbat) - Sadr Mudarris of Rawdhatul Uloom, Etah
47. Janab Molvi Ubaid Hasan Saheb (Formerly Mujaaz-e-Suhbat) - Mudarris at Rawdhatul Uloom, Etah
48. Janab Dr. Munawwar Husain Saheb (Formerly Mujaaz-e-Suhbat) - Aligarh

49. Janab Maulana In`aamullaah Saheb Shahjahanpuri - Madrasah Imdaadiyyah, Muradabad
50. Janab Mufti Arshad Saheb - Former Mudarris at Madrasah Miftaahul Uloom, Jalalabad, Muzaffarnagar
51. Janab Hafiz Muhammad Is'haaq Saheb (Formerly Mujaaz-e-Suhbat) - Naa'ib Naazim of Madrasah Faidhul Uloom, Hyderabad
52. Janab Haji Abdus Sattaar Saheb (Formerly Mujaaz-e-Suhbat) - Madrasah Faidhul Uloom, Hyderabad
53. Janab Saleemullaah Ghawri Saheb (Formerly Mujaaz-e-Suhbat) - AP
54. Janab Maulana Abdul Mannaan Saheb (Formerly Mujaaz-e-Suhbat) - Madrasah Imdaadiyyah Ashrafiyyah, Sitamarhi
55. Janab Mufti Muhammad As`ad Saheb (Formerly Mujaaz-e-Suhbat), brother of Mufti Saeed Ahmad Saheb - Tamil Nadu
56. Janab Maulana Mufti Abdur Rasheed Saheb (Formerly Mujaaz-e-Suhbat) - Madrasah Faidhul Uloom, MP
57. Janab Mufti Afzal Husain Saheb - Mudarris at Darul Uloom Al-Islaamiyyah, Basti
58. Janab Qari Mahfooz Saheb - Imaam of a Masjid in Jahangirabad, Pakistan
59. Janab Mansoor Ali Khan Saheb (Formerly Mujaaz-e-Suhbat) - Jeddah, Saudi Arabia
60. Janab Abdul Hameed Khan Saheb Maleehabadi (Formerly Mujaaz-e-Suhbat) - Lucknow
61. Janab Qari Khaleequllaah Saheb - Madrasah Sawlatiyyah, Makkatul Mukarramah
62. Janab Bahaa'uddeen Saleem Saheb Hyderabadadi
63. Janab Maulana Mufti Mahmood Hasan Saheb - Muhtamim of Jamiah Islaamiyyah, Bangladesh
64. Janab Maulana Mufti Shamsuddeen Saheb - Bangladesh

65. Janab Maulana Shafee`ullaah Saheb - Madrasah Khaadimul Islaamiyyah, Bangladesh
66. Janab Mufti Mansoorul Haqq Saheb - Bangladesh
67. Janab Professor Ghiyaathuddeen Saheb - Bangladesh
68. Janab Maulana Imdaadullaah Saheb - Shaikhul Hadeeth at Jamiah Imdaadiyyah, Bangladesh
69. Maulana Abdus Sattaar Saheb - Madrasah Baitul Uloom, Bangladesh
70. Maulana Hifzur Rahmaan Saheb - Muhaddith at Jamiah Rahmaaniyyah Arabiyyah, Bangladesh
71. Janab Muhammad Meezaanur Rahmaan Saheb - Bangladesh
72. Janab Maulana Muhibbullaah Saheb - Bangladesh
73. Janab Maulana Muhammad Tayyib Saheb - Bangladesh
74. Janab Maulana Muhammad Arshad Saheb - Madrasah Qaasimul Uloom, Bangladesh
75. Janab Maulana Sayyid Ahmad Saheb - Bangladesh
76. Janab Maulana Qamaruddeen Saheb - Madrasah Faidhul Uloom, and Darul Mudarriseen, Deoband, Saharanpur
77. Janab Qari Abul Hasan Saheb Azami - Sadr Mudarris of the Department of Tajweed and Qiraa'ah, Darul Uloom Deoband
78. Janab Ansaar Ahmad Saheb Kaamil - UP
79. Janab Maulana Hakeem Sayyid Afsar Shah Saheb - Tamil Nadu
80. Janab Maulana Bilal Husain Saheb Thanvi - Muhtamim of Jamiul Uloom Ashrafiyyah, UP
81. Janab Sufi Zhaheeruddeen Saheb - Aligarh
82. Janab Maulnaa Hameedullaah Saheb Laun - Kashmir
83. Janab Maulana Mazhaahirul Haqq Saheb - Uttaranchal

84. Janab Mufti Shafqatullaah Saheb - Madrasah Ashraful Madaaris, Hardoi
85. Janab Mufti Noorul Haqq Saheb - Bangladesh
86. Janab Mufti Saeedur Rahmaan Saheb Bastawi - Mumbai
87. Janab Mufti Azeezur Rahmaan Saheb Fatehpuri - Mumbai
88. Janab Mufti Meezaanur Rahmaan Saheb - Bangladesh
89. Janab Haji Habeebullaah Saheb (Formerly Mujaaz-e-Suhbat) - Bangladesh
90. Maulana Anwaarul Haqq Saheb - Bangladesh
91. Janab Maulana Rafeeq Ahmad Saheb - Bangladesh
92. Janab Mufti Ubaidullaah Saheb - Bangladesh
93. Janab Mufti Muhammad Suhail Saheb - Bangladesh
94. Janab Maulana Anwar Shah Saheb ibn Hadhrat At'har Ali Saheb - Bangladesh
95. Janab Maulana Abdul Quddoos Saheb - Bangladesh
96. Janab Maulana Sher Ali Saheb - Surat
97. Janab Molvi Muhammad Zakariyya Saheb - Muzaffarnagar, UP
98. Haji Aleemul Haqq - Haqqi Manzil, Hardoi
99. Janab Hafiz Abdullaah Abdul Haqq - Gujarat
100. Janab Molvi Muhammad Yaqoob Ashraf Saheb - Surat, Gujarat
101. Janab Molvi Muhammad Ayyub Saheb - Surat, Gujarat
102. Janab Maulana Hafiz Muhammad Qasim Saheb - Bangladesh

Mujaazeen-e-Suhbat in Uttar Pradesh:

1. Janab Mr. Mowla Bakhsh Saheb - Hardoi, UP

2. Janab Molvi Abdul Mubeen Saheb Gondwi - Madrasah Ashraful Madaaris, Hardoi
3. Janab Molvi Muhammad Shuaib Saheb Bastawi - Madrasah Ashraful Madaaris, Hardoi
4. Janab Molvi Faidhul Hasan Saheb - Office of Majlis-e-Da`watul Haqq, Hardoi
5. Janab Molvi Hafiz Ubaidur Rahman Gilbargawi - Madrasah Ashraful Madaaris, Hardoi
6. Janab Molvi Muhammad Ahmad Saheb - Sadr Mudarris at Jamiul Uloom, Hardoi
7. Janab Molvi Fat'hur Rahman Saheb - UP
8. Janab Sayyid Muhammad Zubair Saheb - UP
9. Janab Molvi Siraj Muhammad Saheb Afghani - Chatta Masjid, Darul Uloom Deoband, Saharanpur, UP
10. Janab Maulana Muhammad Farouq Saheb - Sadr Mudarris at Madrasah Misbaahul Uloom, Lucknow
11. Janab Molvi Ikraamullaah Saheb - Muradabad, UP
12. Janab Qari Muhammad Ilyas Saheb - Aligarh

Andhra Pradesh:

13. Janab Kamaaluddeen Pasha Saheb - Madrasah Faidhul Uloom, Hyderabad
14. Janab Molvi Abdul Ghani Saheb - Madrasah Ashraful Uloom, Hyderabad, AP
15. Janab Nawab Muhammad Baqir Khan Saheb - Hyderabad, AP
16. Janab Abdur Raheem Saheb - Hyderabad, AP
17. Janab Molvi Abdul Mughni Saheb - Hyderabad
18. Janab Molvi Waliyyuddeen Saheb - Hyderabad

19. Janab Molvi Abdul Mu`izz Saheb - AP

Udesa:

20. Janab Molvi Fadhlul Haqq Saheb - Udesa

21. Janab Sayyid Muhammad Zubair Saheb - Udesa

22. Maharashtra:

23. Janab Haji Abdul Majeed Saheb - Maharashtra

24. Janab Abdush Shakoor Saheb - Mumbai

Overseas (England):

25. Janab Hafiz Muhammad Makdar Saheb - England

Bangladesh:

26. Janab Maulana Ahmadullaah Saheb - Bangladesh

27. Janab Haji Naazimuddeen Saheb - Bangladesh

Pakistan:

28. Janab Muhammad Shafeeq Ahmad Saheb - Karachi, Pakistan

29. Janab Dr. Qarar Ahmad Saheb - Karachi, Pakistan

30. Janab Maulana Muhammad Basheer Saheb - Karachi, Pakistan

31. Janab Shaikh Nazeer Husain Saheb - Lahore, Pakistan

Saudi Arabia:

32. Janab Muhammad Siddiq Saheb Bhuwaira - Jeddah, Saudi Arabia

33. Janab Muhammad Ismail Saheb Bhuwaira - Jeddah, Saudi Arabia

34. Janab Ibrahim Rashid - Jeddah, Saudi Arabia

35. Janab Riyaadhuddeen Saheb - Madeenah Munawwarah, Saudi Arabia

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18th of Jumaadal Oolaa, 1426 H. - 26th of July, 2005

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6. Tirmidhi Shareef - Muhammad ibn `Eesaa at-Tirmidhi
7. Abu Daawud Shareef - Sulaimaan ibn Ash`ath Abu Daawud as-Sijistaani
8. Mishkaat Shareef - Waliyyuddeen Abu `Abdillaah Muhammad ibn `Abdillaah al-Khateeb at-Tabreezi
9. Jam`ul Fawaaa'id - Muhammad ibn Muhammad ibn Sulaimaan al-Maghribi al-Maaliki
10. Shamaa'il-e-Tirmidhi - Muhammad ibn `Eesaa at-Tirmidhi
11. Fadhaa'il-e-A`maal - Shaikhul Hadeeth Maulana Muhammad Zakariyya Saheb Muhaajir Madani
12. Akhbaarul Akhyaar - Shaikh Hadhrat Maulana Shah `Abdul Haqq Muhaddith Dehlawi

13. Taareekh Ulama-e-Mazahir-e-Uloom - Hadhrat Maulana Muhammad Shaahid Saheb
14. Hayaat-e-Mahmood - Muhammad Farouq, Khaadim of Jamiah Mahmoodiyyah, Alipur, Hapur Road, Meerut
15. Husnul Muhaadharaat - Hadhrat Maulana Qari Abul Hasan al-A`zhami, Ustaadhul Qurraa' at Darul Uloom Deoband
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17. Majaalis-e-Abraar - Hadhrat Maulana Ifdhaalur Rahmaan Saheb
18. Ta'leefaat-o-Mawaa`izh - Muhyiyus Sunnah, Hadhrat Maulana Abrarul Haqq Saheb Hardoi
19. Kashkool-e-Majdhoob - Khwaja Azeezul Hasan Majdhoob
20. Gulshan-e-Abraar - Hafiz Shakeel Ahmad Saheb Sansarpuri
21. Mahinama A'inah-e-Mazahir-e-Uloom - Madrasah Mazahir-e-Uloom, Saharanpur, UP
22. Mahinama Al-Mahmood - Jamiah Mahmoodiyyah, Alipur, Hapur Road, Meerut, UP
23. Mahinama Nida-e-Shahi - Madrasah Shahi Moradabad, UP
24. Mahinama Naqeeb - Patna, Bihar
25. Mahinama Sawtul Qur'aan - Ahmedabad, Gujarat
26. Mahinama Muhaddith-e-`Asr Deoband - Ma`hadul Anwar, Deoband
27. Ashrafus Sawaanah - Khwaja Azeezul Hasan Ghawri Saheb